

O.T.O. Rituals & Sex Magick

O.T.O.



RITUALS AND SEX MAGICK

BY

THEODOR REUSS &
ALEISTER CROWLEY

PART THREE



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**PART
III**



THE RITUALS



MYSTERIA MYSTICA MAXIMA

[THEODOR REUSS, 1906]

Ceremony of Initiation into the First Degree of the Order

Novice —, Neophyte —, or Minerval — Degree

Two rooms are required for this ceremony. The one is the Antechamber or Preparation-room with a separate division, called the dark chamber, and the Temple proper. In the Antechamber there is to be two chairs and one small table on which are ink, pen and paper, and in the dark chamber (or a section divided off from the rest of the room by black curtains) is but a small, black covered table on which stands a lighted candle and a skull, and one chair. The Temple is arranged as follows. In the East, stand in a row, three small square tables covered with white linen or satin drapes. The table in the centre is for the President or Hierophant, the table to the right of the President is for the Secretary (*Hierostolista*) the table to the left of the President is for the Vice-president, Deputy, Assessor or Mystagogue. Opposite the table of the President, in the West of the room, and just in the centre of the length of the wall, a chair for the Master of Ceremonies or Introducer, called Thesmorphor, at the door, inside the room, is a chair for the Temple Guard (or Steward) called Karyx. On the outside of the Temple door (in the Antechamber) is a chair for the Janitor (also Black Man). But, if need be, this officer may be dispensed with. In very special cases, and under dispensation from the Fra. Superior, the following three officers alone may lawfully perform an Initiation, namely, President, the Vice-president (Mystagogue) and the Secretary, who in these cases performs, in addition to his own duties, the duties of Karyx. On each of the three tables is a candlestick with three candles burning. In front of the President on a table, are crossways arranged a sword with a cross-shaped handle, a Bible, the Constitution Book of the O.T.O., a red rose and the green insignia ribbon with the Delta as pendant. In the centre of the room on the floor is a small blue (azure) tapis with a broad golden circle in the centre and in this circle stands a round pillar which tapers towards the top and rises from an egg-shaped broad basis. Above the chair of the President, in the East, hangs on a white background (white satin) the Sign and General Symbol of the Order, the Hexagram with Eternity Ring in Gold and inside the Ring a Jod in Gold. The Rising Delta is red, the Delta pointing downward is azure (Cambridge) blue, and the ring with Delta is on an emerald green background. Above all is an Owl. If it can be arranged there is also an arc lamp covered with blue gauze (so that it gives a Blue Light) suspended in the centre of the room. All officiating Brethren, who by their degrees are entitled so to do, wear long white Tunics (choir-shirts) with a girdle of leather (brown) and black cloaks with sleeves and hoods, and the hoods are pulled over the beards as long as the ceremony of initiation is proceeding. On lecture days the hoods are worn on the back. During the ceremony of Initiation the President wears white kid gloves. Members who are not officiating or hold no official rank sit right and left of the President along the walls, arranged according to their ranks or "AGE" they have in the Order. Thus the highest officer sits nearest to the President on his left, and the eldest private member sits nearest to the President on his left hand. The youngest sits nearest to the door. Visiting members sit in one row behind the Master of Ceremonies in the West.



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OPENING CEREMONY

- Hierophant: *(rises)* Beloved Brethren the hour calls us to work.
- Mystagogue: *(rises)* Most Wise Hierophant, then let us commence.
- Hierophant: Brother Karyx perform your duty and see that we are not disturbed while we are at work. *(Karyx bows towards the President, goes into the antechamber, makes sure that the outer door is locked, or if there is a Janitor whether he has done so and is at his post, then he returns into the Temple, bolts the Temple door inside and addressing the President from the door.)*
- Karyx: The doors are duly locked. We cannot be disturbed.
- Hierophant: *(lights his candles and the Vice-President and Secretary do likewise)* Beloved Brethren, do you recognize me?
- All Brethren: *(rising and screening their eyes "Screen-Sign")*
- Mystagogue: *(who likewise has risen and screens eyes, says)* We recognize you as our lawful President and Hierophant.
- Hierophant: *(screens eyes)* I likewise recognize you as my Brethren who I was permitted to find with the aid and by the power of the Divine Light, and which, I earnestly pray, may also in the future by our guiding star. *(Finish Screen-Sign)*
- All: *(finish with him Screen-Sign)*
- Hierophant: Therefore let us pray that the Eternal Source of All Divine Light may illuminate our souls during the work we now propose to commence and guide our counsels. (Short prayer) Amen, Amen, Amen! *(Bows towards the East)*
- All: (repeat 3 times) Amen, Amen, Amen! *(All likewise bow Eastwards)*
- Mystagogue: Most Wise Hierophant, a man (or woman) who still wanders in darkness has expressed the desire to be admitted into our brotherhood that he may seek the light from the East guided by the teachings of our illuminated brotherhood.
- Hierophant: Has he (or she) been examined and found worthy and has signed the Pledge of absolute silence then let him be led before us in due form that we may proceed to initiate him. *(Thesmophor bows towards the East and goes into the antechamber where the Candidate has been sitting in the dark room with some suitable literature chosen by the Order for Candidates, and where the Thesmophor has the Candidate sign the Pledge and then leads the Candidate, with uncovered breast, uncovered head, and his eyes blindfolded by a bandage, to the door of the Temple. There the Candidate is told to give a hard knock against the closed door of the Temple, whereupon Karyx opens the door noisily and loud music (extemporised) is played on the harmonium until the Candidate is definitely admitted into the room, and during this music asks)*
- Karyx: Who knocks so strangely against the doors of our Temple?



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- Thesmophor: A man (or woman) who is in search of Truth.
- Karyx: Who is Surety for him?
- Thesmophor: Brother X and Brother Y (*Repeats this information towards the President*)
- Hierophant: Beloved Brethren X and Y you hear this, do you confirm it?
- Brother X: Yes!
- Brother Y: Yes!
- Hierophant: Then let the Candidate enter.
- Thesmophor: (*leads the Candidate now before the table of the President and there Thesmophor says to Candidate*) Sir, you now stand in a place which is consecrated to Truth. And just in the same way as Truth has to fight its way through the entanglements and darkness which are ever trying to hide it and to prevent it from being discovered, so you yourself will now have to try to fight your way through darkness into the brilliant light of eternal Truth. (*Thesmophor remains standing to the left of Candidate*)
- Hierophant: Sir, you have expressed the desire to be admitted into the community of the Enlightened Brotherhood of the Order of Oriental Templars! How ever desirable a Candidate may be from all social or other points of view, and whatever promises any Candidate may have held out for being admitted, we never allow a Candidate to become a FULL MEMBER unless he first has passed successfully through a Novitiate, which may be shortened or prolonged just in accordance to the facts which a Candidate may give as to his (or her) trustworthiness. During the time of the Novitiate a Candidate is debarred from making the acquaintance of all the members of the Order. He is forbidden to ask for the name of any member whose acquaintance he may make, and he is forbidden to ask any member what degree a member may possess. In fact, a Candidate, or rather Novice, may ask NO questions at all, except about such things which are directly connected with the ceremony of his Initiation or instructions given him during his Novitiate. With the moment of your Initiation you engage, however, and solemnly swear and pledge yourself to observe henceforth the strictest and most absolute silence with regard to all things and matters which concern our Order, likewise with regard to all persons which belong to the Order. You will have to pledge yourself in a most solemn form to place into the service of our Order all your abilities and faculties. In fact, you will be asked to pledge yourself to place all your present or future private, social, civic or state influences and powers into the service of our Order, to use them only to the advantage of our Order but never to the detriment of the Order. You will have to pledge yourself to carry out the orders of the Supreme Council of our Order without any mental reservation, and in absolute silence. Finally, we declare for your guidance and information that we consider as eligible and trustworthy only such a Novice who is able in the fight for Truth and realisation of the aims of our Order to absolutely ignore the approval or displeasure of the great masses as well as of the Ruling Few. A Novice must likewise be able to absolutely and completely ignore Public Opinion



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whether it praises him or derides him. We consider as an eligible and trustworthy Brother only Him (or She) who is able with a warm heart but cold courage to carry out in blind obedience the orders of his Superior ruling our Order. Ask your conscience whether you are able to faithfully carry out these conditions, and if you believe you are able, then answer me with a loud "Yes".

Candidate: *(prompted by Thesmophor) Yes!*

Hierophant: Place your right hand on the Bible and our Constitution and our sacred symbols as token of confirmation.

Candidate: *(places his right hand on them and leaves them there)*

Hierophant: Then I will proceed with your Initiation. Please kneel down!

(Thesmophor, in such a way that the Candidate does not notice it, now places around the neck of the Candidate, just below the gullet, the loop of the long rope which had been kept in readiness. Thesmophor is the first person who holds the long end of the rope and all other Brethren arrange themselves in such a manner behind Thesmophor that each one of them in turn is able to hold the rope, the last one in the row is to be Karyx at the innerside of the door of the Temple.)

Hierophant: Candidate, please repeat all the words which I now shall recite: Before the Eternal and Almighty and all persons present, I now swear, I will waive and renounce all rights and privileges which my rank, title or position in the state, the civil community, or in society give me and confer upon me, while I am in the company of my Brethren, or while I am a member of this Order. And I declare I desire to be nothing more than a Brother (or Sister) among Brethren, Man among Men, ever anxious to acquire the highest possible earthly self-perfection. I solemnly swear I shall never use my present or future power or social, or civil or state influence which I may at any time possess and be able to exercise, to the detriment of the Order which now receives me as a member but always and only to the advantage of the Order. I swear and declare I shall always observe strictest and most absolute silence about all things which concern and stand in relation with this Order, specially do I swear that I will never divulge the names of any person who belongs to this Order. I swear inviolable allegiance and absolute obedience to the Frater Superior and the Constitution of this Order. I swear and declare I will advance the interests of this Order with all the means, powers and influences at my disposal, and place my whole life and possessions into the service of the Order. To this end I solemnly waive all secret mental reservation. May God help me to faithfully fulfil and observe my Oath and Obligations! Amen, Amen, Amen!

All Brethren: *(repeat solemnly) Amen, Amen, Amen!*

(IMPORTANT: Just when the Brethren repeat Amen, they ALL with every "Amen" gently pull the rope which is around the neck of the Candidate, i.e. 3 times)



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Hierophant: *(placing Cross of hilt of sword on Candidate's head and says)* By touching your head with the Cross of this sword I now receive you as a Member of this Order and proclaim you a lawful Novice of the Illuminated Brotherhood of the Order of Oriental Templars! The Order will assist and protect you in all your affairs if you will have given undeniable proofs of being a genuinely faithful and self-denying Brother BUT — *(here the Hierophant turns the sword round and places the point of the sword on the naked heart of the Candidate)* if ever you should become a traitor, an enemy of your Brethren, if you should break your solemn oath, and otherwise injure the interests of this Order, you will find all loyal Brethren in arms against yourself like this sword-point is now directed against you, and never shall you escape the vengeance of your own conscience, nor that of your betrayed Brethren. Rise Brother Novice! — *(while Candidate rises his eyes are given the light by taking off the bandage, and the rope is removed so that he feels it and just when the Hierophant has finished, saying 'Rise' the Harmonium plays the tune "Integer Vitae" which is sung by all Brethren standing. But if there is no Harmonium available the ceremony continues without the singing and the Hierophant says:)* Brethren, now resume your seats! My dear Brother Novice now I will give you your first instruction. Cover your nakedness that I may invest you with the insignia of a Brother Novice! *(Candidate is assisted to arrange his dress by Thermophor)* All Novices have to wear at our meetings a green ribbon round the neck to which is attached a Delta. The green colour is to express our hope that you may become a faithful Brother and the Delta is to indicate that we expect you to accommodate and adapt yourself equally in all directions to the requirements and developments of our Order like the equilateral triangle is adaptable on all three sides, so that you may become a useful stone in the edifice of our Order. The secret Password of a Novice is "Mizpah", and whenever a Novice addresses a Brother with this Password "Mizpah", the Brother so addressed must reply "Nosco to Ipsum", whereupon the Novice to finish with the return-reply "Spes mea in Deo est!" Then the Novices have a particular way of shaking hands with the other Brethren, namely, you extend your hand flat, seize the hand of the Brother full between thumb and fingers and gently press the index-finger under the root of the palm of the Brother's hand. In doing that you give the sign of the "eyescreen" with your left hand. This secret consists of placing your flat hand over your eyebrows as if you wanted to screen your eyes before a too bright light. This "Screen-sign" is however for exclusive use in indoor meetings; out of doors a Novice may use only the so-called "Penal-Sign", which consists of placing the left hand like a fork under and against the gullet of your neck, in remembrance of the Punishment which threatens a traitor of being strangled by the neck with a rope. This sign must have the shape of a capital "Y"! whereof more anon! Now please take your place



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next to Brother Thesmophor and remember evermore your oath to observe strictest "Silence! Silence! Silence!"

- All: *(repeating)* Silence! Silence! Silence! *(Candidate sits down)*
- Further instructions will be given you as opportunity presents itself. But the first task we set a Novice to accomplish is: to do a Certain Thing in a Certain Way in a Certain Time! Today I must limit myself to give you an explanation of the Tapis and the Pillar which you see in the centre of the Temple here. The golden circle on the blue (azure) ground is the Symbol of the Universe, and the Pillar which rises from a broad egg-shaped basis is round and tapers somewhat towards its top, is the Symbol of the Eternal Life-power, which, eternally new creating, eternally renews and rejuvenates the World! Hence it is the most Sacred symbol of ETERNITY AND OF LIFE EVERLASTING! In the course of your further studies in our Order and of the Tenets of our Order you will realize and become aware that this symbol is the root and basis of all true philosophy of all real truth, that is THE genuine Tree of Knowledge, of which the Bible speaks in Genesis!
- Hierophant: Beloved Brother Mystagogue, have we finished with all lawful work? *(If there is any work to be done, or business to be transacted the Mystagogue now mentions the name and if the Hierophant considers that there is sufficient time left to transact other business it will now be proceeded with, otherwise says the)*
- Mystagogue: All lawful work has been finished, and the Eternal Light from the East has been given to a man (woman) who up to now wandered in deep darkness. Most Wise Hierophant let our Meeting be closed, our symbols locked away that no stranger may see them and let all lights be turned out, until we meet again within the precincts of our Temple.
- Hierophant: *(knocks once with a large KEY)* I now close our meeting and thank The Eternal Almighty from whom emanates the Light from East like all other light, that we have been permitted to do one more step towards the Source whence the Light from the East emanates. May his Light in ever more perfection and greater strength shine on our earthly roads and illuminate our souls. Amen!
- All: *(Repeat three times)* Amen! *(making "Screen-sign" and then ALL with Hierophant and all bending towards East, say three times -)* Silence!



REUSS-O.T.O.

I Degree

Note: This is the Swiss version of the I° which has been in use since c.1918, referring to parts of Rudolf Steiner's rituals of the "Misraim-Dienst". Alice Sprengel, who was a member of Steiner's "Misraim-Dienst" until 1915, transferred some passages from the Steiner-rituals into the Swiss O.T.O. rituals.

It was Sprengel who later initiated Hermann Joseph Metzger into the Reuss-O.T.O. This version of the ritual does not appear in earlier or later collections of Reuss-rituals and is still used by the Swiss O.T.O. Lodge "Orient Thuricensium".

OPENING OF THE LODGE

Master of the Chair: +

Guard 1: +

Guard 2: +

MofC: Help me to open the Lodge my Sisters and Brothers. — Sister G2!

What are the duties of the Guard before the opening of a lodge?

G2: To see if the Lodge is ready and that no profane desecrate our Temple.

MofC: Sister G2! do your duty.

G2 goes out, locks up, turns back — the G2 gives the touch and password "T...n" to G1 and he gives it to the MofC, then the two Guards return to their places.

MofC: Brother G1 are you F.M.L.?

G1: My Sisters and Brothers recognize me as such!

MofC: How do I recognize that you are?

G1: By my Sign, words and the conditions of my acceptance.

MofC: Give me the sign.

G1 Gives the sign

MofC: Sister G2! — Why have you dedicated yourself to FM?

G2: Because I was in the darkness and wanted Illumination.

MofC: How have you been initiated into the L.?

G2: By three hard knocks.

MofC: What do they mean?

G2: The words of the sacred writing — Ask, and it will be given ye, Seek and you will find, Knock and it will be opened unto you!



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- MofC: My Sisters and Brothers! Let us make use of these instructions, let us work without rest, to gain more Light, that with it we may ever more near the masonic perfection. — Br. G1! — Tell me the L.W.!
- G1: I can only letter it — Tell me the first letter, I will tell you the second. — (“L...n”)
- MofC: Sister G2! — Give me the password!
- G2: “T...n”
- MofC: Br. G1! When does the F.M.L. begin its work?
- G1: At midday — [very sublime] MofC.
- MofC: Sister G2! How many officials are in the Lodge?
- G2: Three — the MofC, the first guard and the second guard.
- MofC: My Sisters and Brothers, in Order as M.! Br. G1! Where is the place of the first Guard?
- G1: In the West, just as the Sun sets in the West to end the day, thus stands the first Guard in the West, to close the Lodge at the command of the M. and to give the workers their pay.
- MofC: Sister G2! — Where is the place of the second Guard in the Lodge?
- G2: In the South, just as the sun stands in the South, when it is high noon, thus stands the second Guard in the South so as to be like the sun on the meridian, to summon the workers to rest and to make sure that they get back to work.
- MofC: Br. G1! Where is the place of the MofC?
- G1: In the East, just as the sun rises in the East to begin the day and to enlighten, thus stands the MofC in the East, to open the Lodge to enlighten and to instruct the Sisters and Brothers in the M.
- MofC: Because I find the power of the authority lent to me in the East, I therefore open the F.M.L. according the ancient solemn manner of the FM!
— (completes the sign) ++ — +
G1 finishes the Sign ++ — +
G2 finishes the Sign ++ — +
- MofC: My Sister and Brother Guards, help me to illuminate the lodge . . . (light the candle) ... Wisdom guide my building!
G1 lights the candle: Strength execute it!
G2 lights the candle: Beauty adorn it! (better: complete it!)
- MofC: The Lodge is opened! Each be mindful of his duty and may the A.B.A.W. bless our intentions — in Order is our work begun, in Peace it is done, and in Harmony completed! May the A.B.A.W. make our work worthy of his blessings, lend us the necessary Light, to find perfection on the way to M., to ban disorder from this place and let peace and brotherly love rule! We reach our hands out! Amen, So mote it be! All, rhythm-handshake through the chain: Husseh!



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MofC: Brothers of the past — you who have carried our movement into Humanity — you who saw further than we, because you had other opportunities and commandments than us, we ask instruction, protection and help in the fulfillment of our task! Locked on to the living chain of the Kingdom — which binds all things, which serves the ancient idea of Humanity — We are one with the children of the Widow and the Society of the Sacred! Where we err, may the all-seeing Eye illuminate us — that we quit the involvement, so evil will be conquered — and the Kingdom will come — in splendour beyond time! — Amen, so mote it be!

All: Amen, so be it! — Tibi sunt (forehead) — Malchut — et (Breast) — Geburah — et (lft. shoulder) — Chesed — (rt. shoulder) — per aeones + (hands together)! (To you belongs the Kingdom, the Justice, the Mercy in the cycle of Creation) — Amen!

I DEGREE

Motto: "Poor and without means, not naked and not clothed, not with shoes and not barefoot the Seeker appears on the threshold of the Temple!"

(The Seeker must therefore undress — lay aside all clothing! — Any jewellery that he has may for the present be retained. — He gets a white shirt to put on — the left breast and the left arm are exposed! just the same as the left knee and the right foot — with bound eyes — a cord around his neck! — In his left hand he holds a circle opened 45 degrees — with one point on the heart. While the candidate is in the tomb chamber, the chamber of silence, he lies this circle aside but takes it up again as soon as his eyes are bound right before entering the Temple!) —

Trial of Earth:

*(So prepared, the Neophyte will be brought into the chamber of reflection — the chamber of lost steps. A small candle will be brought along, which gives just enough light — the two candles are not yet burning! On the wall stand the words: *Visita Interiora terrae rectificando invenies occultum lapidem veram medicinam + + +.* — There the Neophyte makes his testament.*

1. Do you believe in a divinity?
2. What is the determination of Man?
3. What do you expect of us?
4. What do we have to expect of you?

The Master of Ceremony brings the written answers to the Master of the Chair. Then he turns back to C. and calls upon him to give up all money,



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all precious and metal objects and to lay them at the base of the altar — To make the reception effective the Neophyte should not wear any crafted metal objects on himself — as well as no buckles or pins etc. — Now the MC goes to the Neophyte:

MC: Beloved Neophyte, Be greeted on all three points of our sacred triangle. As master of your lodge I greet you and offer you my hand to lead you today through the various stations of the ordination. I ask you for your serious attention, your devotion and trust, so that your introduction into the sacred Order of Oriental Templars is consummated in peace and inner illumination. Go now to your altar and light the candle that you find to your left, and then stand before the mirror and speak the following words with a soft voice:

NN: Prosperous light, thou symbol of illumination, let thy rays shine in the darkness and illumine my path. —

MC: Now light the candle to your right and speak the following words:

NN: Light come to Light, so that in the crossing of the rays the fixed outlines and shadows melt and die within each other. A symbol of the passing of pain and sorrow, a symbol of illumination.

MC: Seat yourself comfortably in the seat before "YOUR" altar verily as near as possible so that the shine of the candles, the symbol of illumination, illuminates your countenance and you can see your image in the mirror. I leave you now to yourself and convey to you the protection of the A.C.A.W.!

(Explanation: When now the MC has distanced himself and has locked the portal from the outside, the Neophyte speaks the following words:)

NN: Before I may cross over the threshold, I must look the terrors of my life in the eye. The fear of the threshold lies in wait for me; to counter it I need the strength of the divine within me. (Look a minute long on the mirror.)

(Explanation: Raise yourself now and remain standing close before the altar. With your index finger of your right hand draw a cross upon the surface of the mirror. This is done by you by placing your finger in the middle of the mirror about eye height and drawing a line straight down about 10 cm long. The sweat of your finger will leave behind a faint trace on the glass. Then finish the Cross by drawing a line from left to right. — - Now step back a bit, look at the cross that you have made, and speak the following words with a soft voice:)

NN: Hail unto thee, thou revered symbol of life, of love and of resurrection! In the centre point of this sacred sign appears the rose as the symbol of the soul of man. Thou shalt henceforth be my sign! Hail unto thee, O Rosycross!

(Explanation: Remain standing and concentrate on the nearly invisible cross that you have made until it becomes clearer and clearer to you then faded, it becomes again clearer and then again fades. Observe exactly what you see and experience with this. Concentrate yourself this way



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about 3 minutes and then read further — Now still standing press the point of the left index finger to the middle of your brow and say:)

NN: Peace.

(Explanation: Now sit down again and read momentarily only one of the following questions before you in a whisper. As you do look your mirror image in the eye and answer the question quietly. The answer is either "Yes" or "No" - Look at your mirror image whenever you answer!)

NN:

1. Have you the desire to discover the mystery of your existence?
2. Will you learn the terror of the threshold?
3. Do you know your innerself?
4. Will you listen to the voice that answers there?
5. Have you already heard your inner voice?
6. Do you know that the voice of your inner self does speak to you, if only you give it a chance?
7. Do you know that your inner voice is your guardian and the protector of your sanctuary?
8. Will you allow your inner voice to speak to you?
9. Do you know that this sacred guardian will always be there in this SANCTUM to guide and protect you?

(Explanation: You have now pondered the questions that you have asked your mirror-image and which you yourself have answered. You must now be fully clear about it, the fact THIS room is therefore YOUR Lodge, YOUR SANCTUM, YOUR Shrine. You are the Neophyte on the threshold of initiation. And with you is the most reliable Guide and Protector that a person can ever have: the true inner self, the conscience of man, the divine awareness within him. Remember from now on, that, — whenever you enter this SANCTUM — Your protector enters with you and everything is witnessed, what you think, say or do. He pays attention to your thoughts, your action and inaction every hour of your life, with every trial, with every victory of Right over Wrong, with every victory of the Righteous over those who are in error! — You are now prepared as far as you can liberate yourself from false thoughts so that nothing any longer stands in the way of your introduction to the Order. Ever, when your brother of the order crosses the threshold of a Temple, he must first purify his spirit and liberate himself from false thoughts. Now slowly read aloud the following seven sentences in a whisper, as if you were speaking to your outer self, your body. While thinking over each question look your mirror image in the eye.)



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NN:

1. Before I enter into the spiritual brotherhood of the master, the brothers and sisters of the Order, I must tell thee, thou mortal frame, that thou art nothing but the coarse form in which my true SELF dwells. *(Look into the mirror)*
2. Thus what I have seen in the mirror, is only a reflection of my mortal form and thus unreal and passing, how thou art, thou my mortal body. *(Look into the mirror)*
3. You can not change me. You are neither truth nor illusion. You are nothing other than what my true SELF makes out of you, and the true SELF will not change. *(Look into the mirror)*
4. Just as you find the cross between me and my mirror image, thus you find between me the world the symbol of your divine Ideal. I will strive after this ideal. *(Look in the mirror)*
5. You, mortal form, may only contend for the place of my true SELF within me through my ignorance, for the true SELF is deserving of the right way. From now on the true inner SELF shall command the outer self. *(Look into the mirror)*
6. In the basis I am only that which my soul is, which is at least divine. Everything else is transitory like the image in the mirror. *(Look in the mirror)*
7. I command my outer self to inform itself, to do away with the veil and to give my true SELF the possibility of developing, as surely in this sacred moment as when ever I command it. Then God is within as without and everywhere, and I am part of God, bound to him indivisible.

(Explanation: You have now finished reading, now lean back comfortably in your seat, so that you can look in the mirror for a longer time with greater concentration. Raise yourself and extinguish the candle to your left. Then place the other candle near to the left side of the mirror so that by looking into your face at the same time you can see the reflection of the candlelight in the mirror. Sit yourself back again — Now concentrate yourself and — sitting comfortably — look at least 5 full minutes long in the mirror. Observe with all care what occurs in the mirror. Before you begin to concentrate yourself, speak the following words softly, but in a commanding tone to yourself:)

NN:

Reveal yourself to me, O my Soul, and show me my SELF in the eyes of creation. *(Look in the mirror)*

(Explanation: Concentrate yourself now, until the Royal Brother enters — then when the Royal Brother enters, release yourself from your concentration and offer him the following greeting:)

NN:

Salutem punctis triangul!



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- RB: Pax profunda!
NN: *(More to yourself in a whisper, however so that the entered Brother can hear it.)* In the presence of the Guardian of my Sanctuary I announce to the Brothers and Sisters of the Order, that I have advanced toward the terrors of the threshold without fear for my soul. I am hence on a Guardian of the threshold. I have cleansed myself and commanded my true SELF, to formulate the dominion over my mortal body and spirit. I am one with you before the sign of the cross and in the sanctum of my guardian! Hail unto thee, O brothers and sisters of the temple! I ask you for yet more illumination and power for my entry through the portal of the temple of instruction!
- RB: So may it be!
(Explanation: Now light the second candle and say in a soft voice:)
- NN: In earthly darkness I proceed from there, Matter in the material word, yet the light of the illumination now lives within me.
(Explanation: The RB again binds the eyes of the Neophyte and makes sure that everything is in order! and he now leads the neophyte to the portal of the temple:)
- RB: I lead you now to the portal of the temple — Poor and without means, not naked and not clothed, not with shoes and not barefoot appears the Seeker on the threshold of the Temple! *(The RB knocks on the portal after the biblical saying: Seek and you will find — knock and it will be opened — ask and it will be given you. — Within:)*
- Brother Guardian.: Sister G2! - one knocks!
G2: V.I. MofC - one knocks!
MofC: Sister G2! - Let us see who knocks so strangely on the portal of our Temple!
BG speaking out: Who knocks so strangely on the portal of our temple?
MC: A brother with a woman of good report! (or: a free man of good report!)
BG closes the portal forcibly again and gives the report to G2.
G2 reports the same to the V.I. MofC.
- MofC: What is her name? (What is his name?)
G2: Brother G. What is her name? (his)
BG: Brother MC! What is her name? (his)
MC gives name, date + place of birth, confession.
BG finishes and repeats the report to G2.
G2 is to report this to the master of the chair!
- MofC: What does she want? (he)
BW repeats this to the MC upon opening the Portal. He answers the question to BG, who closes the portal abruptly again at the time, giving the answer to G2 who reports it to the V.I. MofC.



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MC: To be received into the Temple of Truth!
MofC: Who vouches for her? (him)
MC: Brother NN (or Sister NN).
MofC: Is she (or he) prepared to undergo the trials without resistance?
MC: — Yes! —

G1 lays the right hand of the seeker on the ground and says:

G1. From earth you come, to earth you go, — Hail unto Earth! (*puts the sword on the breast of the Seeker, with the left hand!*)

MofC: No-one can become a FM who is not free and of age! So I ask you: are you of age and free?

MC answers the question for the Candidate.

MofC: And further I must ask: — Are you prepared to undergo the trials along the path of Truth? You have to leave behind your old self, to test and reassess all old beliefs of good and bad, of morality and immorality — to go on the journey with a virgin heart, in order to find new life. Are you prepared for that? —

MC answers the question for the Candidate.

MofC: We are prepared to fulfil your desire, if you now prove to us, that you agree with our ways. In service to the royal art we reject every intolerance and force of violence and recognize that behind every religion stands A TRUTH, which bridges all oppositions and finds the way to the hearts of all people. The membership to our group can bring you no material advantage, it would sooner expect sacrifices of you. Should one of these points not be understood by you, or should you not be able to make these fundamentals your own, then tell us frankly. We want as little as possible to have you be disappointed, as we want as least as possible for you to be disappointed by us and for us to be disappointed in you. — We leave you to go in this case without resentment and your name shall never again be spoken in our lodge. If though, it is your will to place all your powers in the service of the royal art, then entrust yourself to the Sisters and Brothers of this Order, that have gone the Way before you. I ask you three questions, on the answers to which your final acceptance will depend:

1. Do you will to place your self just as us in the service of humanity?
2. Are you prepared to fulfil the duties that you are given faithfully?
3. Are you prepared to confirm this with an oath upon the holy book?

Candidate: Yes.

MofC: Blind is man from the cradle to the grave, and however strong his longing for the light of truth, it may be he is yet not able to find it, neither with his own power nor with the help of his friends. We belong to a society which from the earliest times was totally dedicated to this light, and who joins us



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must go on a journey to find this light. Three times you must travel from morn to even and once more to even, and so that you do not stumble you will be lead by sisters and brothers that went this way before you. Sister and Brother guards accompany then the Seeker on the journey through life, during which well ask the ACAW for his support — To order my sisters and brothers!

MC induces the Candidate to kneel down.

All stand and make the S.

- MofC: Bless the work ACAW, which we begin like your plan and lead the Seeker through the water of Purification! — Amen! So mote it be. —
- All: Amen! So mote it be (*finish the S.*)
- MofC: And now follow the call of my hammer for the first time! As A.! —
- G1: We proceed on the first journey, from West to North, to the East, South and back to the West. (*in the North: dips the left hand of the Candidate in water; let him make the cross: forehead to navel — left to right shoulder — one leads, when necessary, the Candidate's hand —*) (*During the immersion speaks*): Hail unto the water! (*speaks in the east*): this is the way of self-knowledge (*chain-rattle*). The people think to know you but their restraint shows that they are blind, imprisoned in self-delusion.
- MC: Whom is lead into our group by curiosity only, has nothing to find in our group, for in our group simple curiosity will not be satisfied.
- G1: V.I. MofC! — We have journeyed from West to North, East, South, and back to the West and have not found the light that we sought.
- MofC: Further must you travel! (*knocks*) —
- G2: We proceed on the second journey to the South — (*in the South flames: either Lycopodium, Eau de Cologne, Alcohol — one brings the right hand of the Candidate over the fire and holds it there securely for a moment.*) — Hail unto the Fire (*Clank of weapons — further travelling — in the Southeast speaks*): This is the way of Self- control. The fires of passion blaze around you and threaten to destroy you! (*Here the end of the weapon-noise*) Who comes safely out of this fire is near to the light! —
- MofC: To order my Sisters and Brothers! — (*all stand up and begin the S.*) — O Benefaction of the World, Help the Seeker to endure the trial of fire and to find the light — Amen! So mote it be!
- All: Amen! So mote it be! — (*S. completed — weapons clang — they seat themselves*)
- G2: We travel further through the North to the West.
- MC: Who will not fight his faults, he has nothing to seek in our group, for in our group each must strive to overcome his faults.
- G2: V.I. MofC! — We have journeyed at your command and still have not found the light. —
- MofC: You must travel further! —
- G1: We proceed on the third trip through the North to the East (*in the East a*



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breeze with the fan) — Hail unto the Air! This is the way to the Truth! Be true to your self — O seeker, or you fall into an abyss, out of which there is no escape! —

MofC: To order my Sisters and Brothers! (*All stand up. S.*) — The Lord and Father of us all helps the Seeker to be reborn in spirit, so that she (he) may be fitted as a building block into the Temple of Humanity! — Amen! So mote it be!

All: Amen! So mote it be! (*finish S. — sit*).

G1: We travel farther through the South to the West.

MC: Whoso makes a difference between one person and another person, he has nothing to see in our group, because before the highest all people are the same. —

G1: V.I. MofC! — We have ended our third journey and again have reached the West. Yet still we have not found the Light, but we believe that we are close to it.

MofC: After the Seeker has experienced the bitterness of life —

MC hands the Candidate a goblet with a bitter drink —

MofC: And the goblet of sorrow has been emptied, let him proceed on the fourth journey over the Tapis, the Construction plan of our life and let him near the Altar of the East with right angled steps.

G1 & G2 lead the Candidate — the left foot will be placed forward, the right will then be placed at a right angle in the curvature of the left foot. Then the right will be placed forward and the left drawn after in the same manner, then the left placed forward and the right in the same measure placed near.

MofC: Are you, after you have passed the trials, still willing to belong to our society? — If so, answer with: Yes!

Candidate: . . .

MofC: Sister (or Brother sponsor) lead the Candidate to the altar. — my Sisters and Brothers! In order as M.! — (*All stand up — make the S.*) The naked left knee on the floor, the right hand resting in the hand of the guide on the Bible (John) and on the Holy Sword, in this place you repeat to me the following oath sentence by sentence: "I, . . . swear and promise solemnly herewith — before God the Almighty Creator of All Worlds — on the holy sword — in the hand of my guide — to protect surely the secrets of the first M. Grade from a profane personality — To keep the laws of the Order faithfully — and to speak to no-one outside of this occult circle concerning the conditions and events of my Initiation. — Should I any time break this my solemn oath may my soul wander restless in space — and be lost in time without measure. This I swear by the wise masters of the East — that their eyes may fall on my work! — Amen!

All: Amen!



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MofC: *(Strikes with the Hammer on the C.)* So I receive you as A. of the FM Lodge VERITAS MYSTICA MAXIMA *(second strike on the C.)* In the name of the All mighty Creator of All Worlds - *(third strike on the C.)* With the power of my office! Raise yourself, Sister/Brother Jakin!

All finish S.

MofC: Beloved Sisters and Brothers, let us greet the new Sister/Brother in the masonic manner. With 3x3

All: *(Applause)* Husseh!

MofC: I greet the new Brother/Sister *(Leads the Candidate to the West and joins him in the chain, face to the East)* -

MofC: To the chain, my Sisters and Brothers! Sister/Brother NN, so will you be named from now on — what do you most desire in this moment? —

Candidate: *(with help by MC)* Light! —

MofC: Help me, my Sisters and Brothers, to give m. Light to this Sister/Brother. In the beginning God created Heaven and Earth and the Earth was damp and empty and the darkness lay over the face of the deep and the spirit of God moved over the Waters and spoke: It will be Light! — and recalling in humility this sublime moment, I say: The Sister/Brother . . . will be light! — Sister/Brother MC! Give the Sister/Brother the m. Light !

MC takes away the binding, during which time the chain is closed —

MofC: This chain of life binds you and us with the altar of Truth! It continues in eternity, it embraces all that ever stood in this place, may you never forget this moment in which you first saw the light in the East — may you never be proved unworthy of this moment, may you not leave us to regret that we opened the portal of the Temple. Sister/Brother MC! Release the rope! Sister/Brother . . . is now bound to us with a strong bond! *(rhythm-handshake of the chain)*

All: Husseh! *(Applause)* Husseh!

MofC: To your places my Brothers and Sisters! *(Music)*

(The newly accepted Brother/Sister is now dressed and instructed and then lead to his place - in honour of the occasion in the Northeast corner at the side of the Master of the Seat.)

L. L. CLOSING

MofC: Sister G2! - Has anyone something to say to the betterment of the FM in general or this L. in particular?

G2: After the order of the V.I. MofC I ask, has anyone something to say to the betterment of the FM in general or this in particular?

G2: Sister X, Brother Y, asks for a word — No-one else reports!

MofC: We proceed to the Closing of this Lodge ! — THE DUTY IS GIVEN ME, in the manner of the Mizraim-service, Ye, my Sisters and Brothers, to



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remind you to heed the meaning of the Holy TAO sign. (*he makes the S. with the hammer*) — In an important hour you received, with the blind before your eyes, the holy meaning. Therefore you know, how the sublime name of God resounds in the deepest essence of yourself. The world contains glorious mysteries in the TAO-sound. (*Sign*). What has become to you a teaching on the altar of the East, shall in essence become your own essence. In the heart has the way been laid for you to the Holy TAO from the altar of the East, written you the word, that has been spoken to you.

G1: THE DUTY IS GIVEN TO ME, in the manner of the Mizraim-service, to release you, my Sisters and Brothers from the work. What the worker on the Temple building of Humanity calls the STRONG, may inspire my task. From yours hearts shall flow into the hearts of other men, what hearts can form into building blocks of the great Temple. Your thoughts shall fashion what links can create this Building. Out of your wills shall pour the cement which can be used for this Temple. In the heart the way has been laid to this strength from the Altar of the East. Write the word that has been spoken to venerate. - o -

G2: THE DUTY IS GIVEN ME, in the Order of the Mizraim-service, Ye, my Sisters and Brothers, to call to work. What the worker on the Temple building calls beauty, may inspire my task. Look into the world that your hearts enliven, whose wisdom protects your thoughts, whose solar power nourishes your wills. All of this is a beautiful expression of sublime powers of the mind. Receive within you the power of this essence and it shall work without as beauty, that which lives within. In the Heart the way has been laid for you from the altar of the East. Write the word, that has been spoken to ye. - o -

MofC: Brother G1! - Why is your place in the West? —

G1: Just as the sun goes down in the West, to end the day, so also, the Lodge guard stands in the West to close the Lodge at command of the master, after all Sisters and Brothers have received their dues.

MofC: Brother G1! How long do the apprentices work?

G1: From Monday Midday to midnight Saturday.

MofC: Sister G2! - What is the time?

G2: Exactly Midnight. —

MofC: Brother G1! — Because our work for today is ended, I command you to close the Lodge. (*stands up*)

G1 stands up and says:

G1: oo-o

G2 stands up says:

G2: oo-o

MofC: My sisters and Brothers, in order as M! The light, that has illuminated our work, is hidden from the profane but it illuminates in our hearts. Go out,



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thou light — the work is finished — Who knows — does not fear the night — and if its darkness is so black, so thick — the motto of the strong is — Through the night to the light. Who has beauty, is since then certain of himself — the darkness alone illuminates him. Help me, my Sister and Brother guards, to extinguish the candles (*extinguishes the candle of wisdom*). Man expires as the flame.

G1 extinguishes the hall of Strength and says:

G1: Therefore watch after your Path of life!

G2 extinguishes the hall of Beauty and says:

G2: And keep it pure, as pure as the flame!

MofC steps down from the 3 tiered altar and says:

MofC: Brother G1! How does one meet the FM ?

G1 steps down from the 1 tiered podium and says:

G1: On the same level, - V.I. MofC!

MofC: Sister G2! How does the FM act?

G2 steps down from a 2 tiered podium and says:

G2: As the plumb-bob (or: as the line)! V.I. MofC!

MofC: And they part in a right angle. To the chain my Sisters and Brothers!

G1: So have we found ourselves!

G2: So do we act!

MofC: So we part!

All: And so will we all to come together again.

MofC: May the benediction of A.C.A.W. rest on us and on all the true and honourable Sisters and Brothers of the whole world. May we erect the Temple of Humanity with them in brotherly love and masonic virtue according to the will of A.C.A.W. — Amen ! so mote it be! —

All: Amen! so mote it be! (*handshake*) Husseh! (*applause*) Husseh!

MofC: So nothing remains to us other than to conceal our implements with secrecy (*right hand on the heart*) — with Secrecy! — with Secrecy!

All: With Secrecy! —

MofC: The Lodge is closed, the Sisters and Brothers are given over to everyday life and daily routine.

All make the sign to the East - finish and go silently out. —



CROWLEY 1°

(very early, in masonic-style and non-thelemic)

FIRST DEGREE

OFFICERS REQUIRED:

- Worshipful Master
- Immediate Past Master (Optional)
- Warden Within
- Warden Without
- Captain of the Guard
- Keeper of the Archives or Scrolls
- Organist (Optional)
- Sentry (Advisable, but not absolutely necessary)

CEREMONY OF OPENING THE LODGE IN 1°

(The Brethren being assembled, the Worshipful Master gives 1°, and is answered by the Wardens. The same is done at the opening and closing of the Three Degrees.)

- W.M. Brethren, assist me to open the Lodge. *(All rise)*
W.M. *(To W.Wt. by name)* Brother A.B., what is the first care of every man.
W.Wt. To see that the Lodge is properly guarded. *(Tyled)*
W.M. Direct that duty to be done. *(And officer does)*
W.Wt. *(To Chief of Guard by name)* Brother A.B. see that the Lodge is properly guarded. *(Chief of Guard gives and is answered by the Sentry; he then addresses W.Wt. by name as follows:—)*
C. of G. Brother A.B., the Lodge is properly guarded. *(Tyled)*
W.M. *(W.Wt. gives and says:—)*
W.Wt. *(To W.M.)* The Lodge is properly guarded.
W.M. *(To W.Wn.)* Brother A.B. the next care?
W.Wn. To see that none but Men (and Brethren) are present.
W.M. To order, Brethren in the 1° *(The Brethren take step and stand to order with the sign of the Degree)*
W.M. Brother W.Wt., how many principal Officers are there in the Lodge?
W.Wt. Three, the W.M. the W.Wn., and the W.Wt.
W.M. Brother W.Wn. how many assistant Officers are there?
W.Wn. Two, the Chief of Guard and the Sentry.
W.M. *(To W.Wt.)* The situation of the Sentry?
W.Wt. Outside the door of the Lodge.
W.M. *(To W.Wt.)* His duty?
W.Wt. Being armed with a drawn sword, to keep off all intruders and Cowans to our Mysteries, and see that the Candidates are properly prepared.
W.M. *(To W.Wn.)* The situation of the Chief of Guard?
W.Wn. Inside the door of the Lodge.



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- W.M. *(To W.Wn.)* His duty?
W.Wn. To admit Brethren on proof, receive the Candidates in due form, and obey the commands of the W.Wt.
- W.M. Brother W.Wt. your place in the Lodge?
W.Wt. In the South.
- W.M. Why are you placed there?
W.Wt. To mark the SUN at its meridian, and to call the Lodge "off" or "on" by command of the W.M.
- W.M. Brother W.Wn. Your place in the Lodge?
W.Wn. In the West.
- W.M. Why are you placed there?
W.Wn. To mark the setting SUN, to close the Lodge by command of the W.M. after having seen that every Brother has had his due.
- W.M. *(To Immediate Past Master)* The Master's place?
I.P.M. In the East.
- W.M. Why is he placed there?
I.P.S. As the SUN rises in the East to open and enliven the day, so the W.M. is placed in the East to open the Lodge and employ and instruct the Brethren in their search for LIGHT.
- W.M. The Lodge being duly formed, before I declare it open, let us invoke the Powers of Birth on all our undertakings, may we, by their aid be brought forth from Darkness into LIGHT. AMEN.
- ALL So mote it be.
- W.M. Brethren! In the name of the G.M.B., and under the auspices of the Sovereign Sanctuary, I declare this Lodge opened in the 1° in due and Ancient form for the instruction of Brethren.
- W.M. gives , which are repeated by the Wardens, C. of G. and Sentry.*
- I.P.M. *(Opens Volume of Sacred Law and then places both points of the Compasses under the Square! The W.Wn. raises his c.....n and the W.Wt. lays his down. The Brethren resume their seats.)*
END OF OPENING LODGE IN THE 1°

CEREMONY OF INITIATION IN 1°

(The Lodge being open the Chief of Guard goes to the Candidate and prepares him. He is to be divested of money and valuables, hoodwinked, his right arm, left breast and knee bare; his right-hand slipshod and his neck encircled with a cable tow.

The Sentry gives , the C. of G. advances to W.Wt. and says: —

- C. of G. Brother W.Wt., there is an alarm *(Gives sign of 1°)*



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- W.Wt. *(Rises and gives and sign, and says:—)* W.M. there is an alarm.
W.M. Brother W.Wt. attend to the alarm and ascertain the cause.
W.Wt. *(Resumes his seat)* Brother C. of G. ascertain the cause of the alarm.
C. of G. *(To Sentry)* Whom have you there?
A poor Soul in a state of Darkness who desires to be admitted among Men.
C. of G. Halt, while I report to the W.M. *(C. of G. closes door, advances with sign and slip and says:—)*
C. of G. *(To W.M.)* W.M., there is at the door of the Lodge a poor Soul in a state of Darkness who etc. . . .
W.M. Do you Brother Chief of Guard vouch that he is properly prepared?
C. of G. I do.
W.M. Then admit him in due form.
(The Candidate is met at the door by the C. of G. who applies the dagger to his right breast, and asks him if he feels anything, and after a reply in the affirmative the C. of G. raises his hand above his own head to show the W.M. that he has applied it. The C. of G. then takes right hand of Candidate with his left, and leads him to about three paces behind the kneeling stool to the left of W.Wn.)
W.M. *(To Candidate)* Mr. A.B., I demand of you, are you free and of full age.
Can. I am.
W.Wn. Is the Candidate of good report?
W.Wt. The tongue of good report has been heard in his favour.
W.M. Advance free and of good report *(Three steps)*.
W.Wn. Is he well and worthily vouched for?
W.Wt. Two Brethren of our Order have given solemn assurance that he has applied from no selfish or unworthy motive.
W.Wn. Is he prepared to conform to our Constitutions and Customs?
W.M. *(To Candidate)* Are you prepared to obey our Laws and Regulations?
Can. I am.
W.M. Thus assured, I will ask you to kneel whilst I invoke the POWERS OF BIRTH. *(W.M. gives followed by Wardens:)*
O! Thou Lady of the East, I hereby invoke upon this Candidate the POWERS OF BIRTH. May he be brought forth safely from Darkness into LIGHT. AMEN.
All. So mote it be.
W.M. Let the Candidate rise. *(Done)*
In all cases of difficulty and danger in Whom do you put your trust?
Can. In myself.
W.M. Right glad am I to find your faith so well founded. We are willing to Initiate you, because two Brethren of our Order have given solemn assurance that you have applied from no selfish or unworthy motive, but I am bound to explain to you that it would have been better had you never approached us, should you imagine that we can teach you the Secrets of the Mysteries.



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The real SECRETS are incommunicable. The Secret of the Royal Art grows like a Flower in the Heart of man. All that we can do is to aid this Flower by supplying it with food, air, water and sunlight. Candidate, will the assurance of such aid satisfy you?

- Can. Yes.
- W.M. *(To C. of G.)* send the Candidate on his travels with the Moon *(Three circles, Music)*
- W.M. *(Gives I)* This is the Pathway to the KNOWLEDGE of Thyself, be true towards Thyself. *(Three circles, Music)*
- W.M. *(Gives I)* This is the Pathway to the PERFECTION of Thyself. Conquer Thyself. *(Three circles, Music)*
- W.M. *(Gives I)* This is the Pathway to the TRUTH. Seek Beauty. In Beauty is Eternal Truth revealed.
- (Candidate is now brought to centre of Lodge)*

C. of G. W.M., the Candidate has fulfilled the nine Moons.

W.M. "Before the beginning of the years
There came to the making of man
Time, with a gift of tears:
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath:
Night, the shadows of light,
And life, the shadow of death.
And the high gods took in hand
Fire, and the falling of tears,
And a measure of sliding sand
From under the feet of the years;
And froth and drift of the sea;
And dust of the labouring earth;
And bodies of things to be
In the houses of death and of birth,
And wrought with weeping and laughter.
And fashioned with loathing and love
With life before and after
And death beneath and above,
For a day and a night and a morrow,
That his strength might endure for a span
With travail and heavy sorrow,
The holy spirit of man.
From the winds of the north and the south
They gathered as unto strife;
They breathed upon his mouth,
They filled his body with life;



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Eyesight and speech they wrought
For the veils of the soul therein,
A time for labour and thought,
A time to serve and to sin;
They gave him light in his ways,
And love, and a space for delight,
And beauty and length of days,
And night, and sleep in the night.
His speech is a burning fire;
With his lips he travaileth;
In his heart is a blind desire,
In his eyes foreknowledge of death;
He weaves, and is clothed with derision;
Sows, and he shall not reap;
His life is a watch or a vision
Between a sleep and a sleep.

Man is blind from his Birth to his Death. Deep in his heart is rooted, the ardent desire to see the Light, and to find the source whence the Light comes. Few of us during the short term of our earthly life are granted the privilege to see the Light. All that which most of us may be granted to see during our travels in this Valley of Death may be a few glimpses of the real Divine Light, which comes from beyond to fortify and encourage us in our travels towards the Source of Light.

We may feel the unseen hand guiding and protecting us on the road, and our hearts may receive food and sustenance for persevering in its quest, by distant and harmonious sounds, such as you have received in symbolical form during your travels just completed.

However, in spite of all the assistance given to Mankind, many never do find the Light, even with the help we can give you. Therefore I pause and declare. Up to now nothing has been done which would make it impossible for you now to withdraw. But, if you still persist, then nothing will enable you to sever the ties which you are now about to form with us and with OUR ORDER.

Once more, and for the third and last time, Candidate, I ask you, do you still desire to become a member of our ORDER?

Can.

Yes.

W.M.

(Gives I, hard and loud) THEN YOUR WILL BE DONE! Brother Wardens, do your duty.

(Wardens, their arms crossed on Candidate's shoulders, direct him to advance three steps to Altar)

W.M.

Are you willing to take a solemn obligation to keep inviolate the Secrets and Mysteries of our Order?

Can.

I am.

W.M.

You will kneel on your left knee, your right foot formed in a square, give me your right hand which I place upon the Volume of the Sacred Law



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while your left is employed in supporting these Compasses one point presented to your naked left breast.

W.M. Gives I.

W.Wn. Gives I.

W.Wt. Gives I.

W.M. Repeat your several names at length, and say after me:—

I, A.B., in the presence of the Powers of Birth, visible and invisible, and of this Worthy and Warranted Worshipful Lodge of Free men regularly held, assembled and properly dedicated, do of my own free will and accord hereby and hereon most solemnly promise and swear that I will always hele, conceal and never reveal any part or parts, art or arts, point or points, of the Secrets or Mysteries of this Lodge and Order which I have received or may receive in future, to any person in the whole world unless it be to a true and lawful Brother or Brothers, and not even to him or them until after due trial, strict examination or sure information from a well-known and trusty Brother that he or they are worthy of that confidence, or in the body of a just, perfect and regular Lodge of this ORDER, called MYSTERIA MYSTICA MAXIMA.

I further solemnly promise that I will not write those secrets, indite, carve, mark, say or art, or otherwise them delineate, on anything movable or immovable under the canopy of Heaven, whereby or whereon any letter, character or figure, or the least trace of a letter, character or figure may become legible or intelligible to myself or to anyone in the world.

I further most solemnly promise and swear that I will not submit myself to hypnotism, mesmerism, or any similar practice, whereby my full consciousness and free will may be impaired.

I most solemnly promise and swear that I will not indulge unduly in any drug, such as alcohol, ether, opium, hashish, or cocaine, whereby my full consciousness and free will might be impaired.

I most solemnly promise and swear that I will not allow myself to fall unduly under the influence of any person, whereby my free will might be impaired.

Finally, I do solemnly and sincerely promise and swear to obey the Laws of the Order in general, and in particular the rulings of the Superior of the Order, or his duly appointed substitute, as conveyed to me by the Worshipful Master under the hand and seal of BAPHOMET.

These several Points I solemnly swear to observe without evasion, equivocation, or mental reservation of any kind, under no less a penalty on the violation of any of them, than that of having my throat cut and (*W.Wn. draws Sword across Candidate's throat*) my tongue torn out and my body bared, neither upon land nor in the sea, but in a place between high and low water, there ever to be washed by the ebb and flow of the tides.

AUMN

So mote it be.

All



O.T.O. Rituals & Sex Magick

W.M. You will seal this Solemn Oath once with your lips on the Volume of Sacred Law

(Sword on Candidate's head) In the name of the Secret Master.

(Sword on Candidate's right shoulder) In the name of the O.T.O.

(Sword on Candidate's left shoulder) By the authority of the Grand Master, BAPHOMET, I declare you a Man and a Brother *(W.M. raises Candidate)*
Rise Brother!

And the earth was without form and void;

And darkness was upon the face of the deep, and the Powers of Nature said "Let there be light!" *(W.Wn. snatches off hoodwink)*

W.M. And there was LIGHT.

(W.M. extends his hands, which are taken by Wardens who also grasp the hands of the Candidate)

W.M. These hands link you with the symbols which stand for the source whence all LIGHT comes.

(Shake hands 3 x 3 and dissolve chain)

W.M. Brother Wardens resume your thrones.

My Brother, by your meek and candid behaviour you have escaped two great dangers. On your entrance, had you rashly attempted to rush forward, the point of this dagger, which was then placed to your heart would have proved your bane. Had you cowardly attempted to retreat, this cable tow which still hangs about your neck, would have proved equally fatal. *(Cable tow removed)*

But the danger which awaits you until your latest hour is the penalty of your obligation.

W.Wt. In conformity with ancient custom, I now invite you to offer for the benefit of our poor such a sum as you are able to dispose of. *(Done)*

W.Wt. W.M. the Candidate asserts his willingness but pleads his inability.

W.M. We are well aware that you have no money about your person. Believe me, this trial was not made with a view to sport with your feelings, but firstly to remind you that you come naked into the world from your Mother's womb, in a condition of utter helplessness and indigence. Secondly, to inspire in you a proper feeling of sympathy should you any time meet with a Brother similarly distressed; and thirdly, to remind you that worldly possessions are no necessary qualifications of a Man and a Brother. You are now at liberty to retire and restore yourself to your personal comforts; on your return I will Communicate to you the First Secrets of our ORDER.

(Candidate retires)

W.M. My Brother, I now proceed to entrust you with the Secrets of this Degree. Firstly, all squares, levels and perpendiculars are signs to know a Brother properly, you will therefore stand perfectly erect, your feet formed in a square.



O.T.O. Rituals & Sex Magick

You will now take a short pace forward with your left foot bring your right heel into its hollow; that is the FIRST REGULAR step. In this position the Secrets of this Degree are communicated. They consist of a sign, a token and a word. The sign is given by It alludes to the penalty or your obligation. The Gift or Token is given by a distinct This Grip or Token demands a word. A word highly prized among us as a guard to our privileges. Too much caution cannot be observed in communicating it; it should never be given at length, but always by letter or symbol. This word is

- W.M. Send the Candidate on his travels with the SUN.
(Candidate is led round by C. of G. to W.M. and instructed to salute)
(Gives Grip) What is this?
- C. of G. *(Answering for Candidate who repeats)* The Grip or Token of a Man and a Brother.
- W.M. What does it demand?
- C. of G. *(For Candidate as before)* A word.
- W.M. Give me that word.
- C. of G. *(For Candidate as before)* At my Initiation I was taught to be cautious. I will letter or halve it with you.
- W.M. Which you please and begin. *(Done)* The import of the word is for strength. Pass *(C. of G. takes Candidate by the hand and leads him to W.Wt. saying s....)*
- C. of G. Brother W.Wt. I present to you Brother A.B. as a Man and a Brother on his initiation.
- W.Wt. I will thank him to advance to me as such.
(C. of G. instructs Candidate to advance with sign and steps)
- W.Wt. Have you anything to communicate?
- Can. I have. *(The W.Wt. rises and Candidate gives Grip)*
- W.Wt. What is this?
- Can. The Grip or Token of a Man and a Brother.
- W.Wt. What does it demand?
- Can. A word.
- W.Wt. Give me that word.
- Can. At my initiation I was taught to be cautious; I will letter or halve it with you.
- W.Wt. Letter it *(or halve it)* and begin. *(Done)*
- W.Wt. Pass..... *(The Candidate is then conducted to the W.Wn. who examines him as follows:—)*
- C. of G. *(With sign)* Brother W.Wn. I present to you Brother A.B. as a Man and a Brother on his initiation.
- W.Wn. I will thank him to advance to me as such. *(Candidate takes step)*
- W.Wn. *(To Candidate)* What is that?
- Can. The first Regular Step.



O.T.O. Rituals & Sex Magick

- W.Wn. Do you bring anything with you?
Can. I do. (*Gives sign*)
W.Wn. What is that?
Can. The sign of a Man and a Brother.
W.Wn. To what does it allude?
Can. To the penalty of my obligation, implying that as a Man of honour and a Brother, I would rather, etc.....
W.Wn. Have you anything to communicate?
Can. I have. (*W.Wn. rises and Candidate gives grip*)
W.Wn. What is this?
Can. The Grip or Token of a Man and a Brother.
W.Wn. What does it demand?
Can. A word.
W.Wn. Give me that word.
Can. At my Initiation I was taught to be cautious; I will letter or halve it with you.
W.Wn. Letter it (*or halve it*) and begin. (*Done*)
W.Wn. The import of the Word?
Can. In strength.
W.Wn. Pass (*C. of G. conducts Candidate to left of W.Wn. and places his right hand in W.Wn's left*)
W.Wn. (*With sign*) W.M. I present to you Brother A.B. on his Initiation for some mark of your favour at the beginning of his travels with the Sun.
W.M. Brother W.Wn. I delegate you to invest him with the distinguishing badge of a Man and a Brother.
W.Wn. Brother A.B. by the W.M.'s command, I invest you with the distinguishing badge of a Man and a Brother. It is more ancient than the Golden Fleece, (*or Roman Eagle*) more honourable than the Garter, for it is the badge of innocence and the bond of friendship; I strongly exhort you ever to wear and consider it as such — and I further advise you that if you never disgrace that badge (*strikes badge, all do same*) it will never disgrace you. (*C. of G. conducts Candidate to right of W.M.*)
W.M. Brother A.B., the step you have just taken is the subject for rejoicing, an event to be celebrated. In some of our Lodges it is customary for the Officers of the Lodge to entertain the newly made Brother at a Banquet; in this lodge we do not adhere to this custom; at the same time I trust you will join us in light refreshments after we have concluded our labours. This concludes the ceremony of reception. You will now take your seat in the North East part of the Lodge.

END OF CEREMONY OF RECEPTION



CEREMONY OF CLOSING THE LODGE IN THE 1°

(W.M. gives ☸ followed by the Wardens. All rise)

- W.M. Brethren, assist me to close the Lodge.
Brother W.Wt. what is the constant care of everyman?
- W.Wt. To prove the Lodge closely guarded.
- W.M. Direct that duty to be done.
- W.Wt. Brother C. of G. prove the Lodge closely guarded.
(C. of G. opens and locks doors and gives and says with sign)
- C. of G. Brother W.Wt. the Lodge proves closely guarded.
(W.Wt. gives And says with sign)
- W.Wt. W.M., the Lodge proves closely guarded.
- W.M. Brother W.Wn. the next care?
- W.Wn. To see that the Brethren appear to order as Men.
- W.M. To order, Brethren, in the 1°.
Brother W.Wn. your constant place in the Lodge?
- W.Wn. In the West.
- W.M. Why are you placed there?
- W.Wn. As the SUN sets in the West to close the day, so is the W.Wn. placed in the West to close the Lodge by command of the W.M. after having seen that every Brother has had his due.
- W.M. Brother W.Wn. the labours of the Brethren being ended, you have my command to close the Lodge, *(Gives)*
- W.Wn. In the name of the C.M.B., and by the command of the W.M. I close this Lodge. *(Gives)*
- W.Wt. And it is closed accordingly. *(Gives which is repeated by C. of G. and Sentry)*
- I.P.M. Brethren, nothing now remains to be done but, according to ancient custom, to lock up our secrets in the safe and sacred repository of our hearts, therefore unite with me in the act of
FIDELITY
FIDELITY
FIDELITY
And may Light be born in all.
*(He closes the Volume of Sacred Law and removes the Sword and Compass)
Brethren, unclothe, untyle.*
- EXEUNT
END OF CEREMONY OF CLOSING THE LODGE IN THE 1°



[ALEISTER CROWLEY]

MINERVA (0°)

Editor's Note: The Crowley rituals contained in this section (0°–VI°) are not those currently worked by the “Caliphate”, who have made many corrections, minor changes and refinements to the basic Crowley Rituals which they now issue in a bound, typeset form, with copious footnotes for the guidance of initiators and temple officers — some study guides are also made available. Two examples of quite substantial changes made by the present Caliph in recent years are :—

- 1) A copy for the Crowley ‘Opening in Minerva’ was discovered in the rituals issued to Frank Bennett (Australia) and the procedure has been incorporated into “Caliphate” rituals.
- 2) In the oaths, “Caliphate” candidates now pledge themselves to either ‘Baphomet and Hymenaeus Beta’ or simply ‘Hymenaeus Beta’, whereas, in earlier rituals, oaths were only made to ‘Baphomet’. This shift in focus has caused ‘concern’ among some of its senior members who were initiated with ‘old-style’ rituals — the term “Cult of the Caliph” is sometimes used in this context. This shift in emphasis towards a ‘personality-base’ is clearly illustrated in a recent issue of the “Caliphate” *Magickal Link* which offered for sale a Crowley self-portrait as “suitable for worship”!

It has been suggested that the following *Words of the Degrees* were used by Crowley:-

0° ON
I° JA
II° BO
III° MABN
IV° JAHBULON (I°+II°+0°)
VI° ABADDON



Minerval Ritual

A conical tent, within which is seated Saladin, in oriental costume. Before him is an altar, 'a Well covered with a coping-stone', on which are

- (1) The Book of the Law (CCXX).
- (2) A Sword.
- (3) A platter (disk) of bread and salt.

On his right hand is a seat. The Tent is lighted by a single candle: or, there is a palm tree. Without is an armed black guard, who seizes the Candidate on his approach, and binds him hand and foot, and blindfolds him.

He then leads him to the Tent and knocks once.

Saladin Whom have you there?

Black Guard A Prisoner, mighty Saladin.

Saladin Have you discovered his identity?

Black Guard I have, mighty Saladin. He is a native of Corinth; but he has attained the freedom of the city of Athens, the ally of Mitylene.

Saladin Why does he travel in the land of Egypt?

Black Guard He says that he is travelling to Heliopolis, the City of the Sun.

Saladin Are his intentions friendly?

Black Guard He desires peace, and seeks wisdom.

Saladin Then let him confirm his aspirations with

AN OATH

Sir, if your intentions be honorable, you will be set at liberty, and received with true hospitality in the camp of friends. Repeat your name at length and say after me:

I, . . . being an helpless prisoner in your power, hereby declare that I am a native of Corinth, a freeman of the city of Athens, the ally of Mitylene, and that I am travelling peaceable to Heliopolis, the City of the Sun, in search of Light and Truth, of Wisdom and of Peace. Humbly, yet frankly, I demand your hospitality, and participation in your MYSTERIES, which I swear to study and to hold sacred and secret, and if I break this oath

(Saladin puts bread and salt into his mouth)

and betray the bread and salt, may the dogs devour my carcass; may I be mutilated and no more a man!

(Black guard applies sword in penal sign)

Saladin Noble Emir, release your prisoner!

(Done. 1st — Feet. 2nd — Hands. 3rd — Hoodwink.)

Saladin *(Shaking hands with Candidate.)* Noble guest, welcome to our camp! Be seated on my right hand.



O.T.O. Rituals & Sex Magick

(Candidate seated.)

I greet you as a brother with the title of Minerval, Man of Earth, a seeker after the hidden wisdom. Also, I present you with this Sacred Scroll¹ (*Done*) Study it well; it is Charter of Universal Freedom. Noble Emir, I charge you with the pleasant duty of proclaiming the arrival of our guest to our fellow soldiers!

Black Guard OYEZ! OYEZ! OYEZ! hear ye all that . . . is a welcome guest at our camp!
(All applaud.)

Saladin In order to enable you for the future to penetrate our camp without annoyance from the sentries, I will confer upon you as a sign of recognition and a Pass Word. The sign is given by extending the thumb of the right hand, and placing it against the forehead [Ajna Chakra] as if you beheld far in the desert a pilgrim approaching the camp. The Penal sign is given by the right hand, fingers clenched, thumb extended, with a sweep from right to left across lower torso [Muladhara Chakra]. The grip is made by squeezing the right thumb twelve times (four groups of three) of the brother or sister with your right hand. The Word is ON. It signifies the Sun in the old Egyptian language. The password for the present month is For the present, worthy and welcome guest, I see that you are in need of repose. This noble Emir will conduct you to a suitable lodging. Therefore I bid you, for the present,
Hail and Farewell!

(Black guard conducts New Member to join his fellow soldiers.)

Note. If Candidate be female the obvious emendations must be made.

A and M are counterchanged.

PART TWO

Minervals should be made in batches, preferably 12 at a time, according to the signs of the Zodiac. Each goes through the first part separately, all coming in together for the second part.

Saladin Noble Emir, have you attended to the necessities of our guests?

Black Guard I have, mighty Saladin.

Saladin Let me assure myself of the same.

(Black guard brings the candidates forward.)

Worthy and valiant guests, I trust that so far you have had no reason to complain of our hospitality. Are you well rested and refreshed?

Candidate I am. *(Candidates are girded with swords.)*

(A foreman can be chosen, as in a jury.)

I Liber AL, the Book of the Law.



O.T.O. Rituals & Sex Magick

Saladin Are you ready to fight by the side of your comrades at the behest of the Supreme and Holy King, the Grand Master, Baphomet?

Candidate I am.

Saladin Our Grand Master will have none but free men in the ranks of his army. His soldiers must be neither mercenaries nor pressed men. I therefore ask you your object in enrolling yourself amongst us.

(Candidate replies as he thinks fit, and Saladin holds an impromptu dialogue with him which ends as follows.)

Noble and valiant guests and comrades! you have arrived amongst us at a time when freedom is about to deliver the decisive combat against the forces of superstition, tyranny and oppression. In the time which you spent in reposing from the fatigue of your journey, what was your sustenance and comfort?

Candidate The Book of the Law.

Saladin Can you explain the nature of that law in a few words?

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

(All repeat, and give the sign.)

Saladin Can you explain further the nature of the law?

Candidate Love is the law, love under will.

(All repeat, giving the penal sign.)

Saladin Are you prepared to defend those principles with your life?

Candidate I am. *(All repeat.)*

Saladin In order to fortify yourselves for combat, it is our custom to read a chapter of the Book of the Law. I will therefore request you to encourage your comrades in this manner.

(The Black guard gives the Candidate a chapter to read, and he reads it.)

Saladin Let all present raise the right hand and say with me; 'We swear to defend the principles of the Book of the Law in the name of the freedom of man, in whom is God.'

(All repeat.)

Noble and valiant guest, I will venture to acquaint you with the first paradox of philosophy. In order to obtain freedom to do your will, it is necessary to submit voluntarily to discipline and organization. Evolution implies structuralization. The power of man is greater than the power of the amoeba, because he has specialized the functions of our protoplasm of which he is composed. The regulations of our Order are strict, even as the sinews of your arm are firm. Were your sinews loosened, you could no longer move your arms. Chafe not, therefore, at the apparent restrictions which your obligations place upon you. They are designed solely to enable you to do your will.



O.T.O. Rituals & Sex Magick

In order that you may do the one thing which you will truly, you must therefore renounce all those other things which may tempt you to swerve from the one purpose of your sojourn amongst us. This tent, under whose canopy I sit, is restrained by the rigidity of its support. If fulfills its design by virtue of this discipline. I charge you, therefore, to meditate over this paradox, in order that you may understand the necessity to undergo that course of training which will make you efficient as a soldier of freedom. Let me further assure you that the word freedom is with us, no idle term. We neither know nor care what your will is.

'Thou hast no right but to do thy will. Do that and no other shall say "nay".' We unreservedly place power in your hands. If it be your will to enter this army as a spy to destroy your comrades, so be it!

Yet remember that you have made solemn affirmations to us in these words, which you will again repeat after me. 'If I break this oath and betray the bread and salt, may I be mutilated and be no more a man.'

(All give penal sign.)

Saladin It is our custom before going into battle, to fortify ourselves with meat and drink. A banquet has been prepared for our entertainment.

Emir The banquet is ready, mighty Saladin.

Saladin Let us partake of it. *(O.T.O. Applause.)*

(All go to banqueting tent.)

BANQUET

Saladin at head of table. Black guard at foot. Saladin rises — gives sign. 'Do what thou wilt shall be the whole of the Law.'

Emir What is thy will, mighty Saladin?

Saladin It is my will to eat and drink.

Emir To what end?

Saladin That I may fortify my body.

Emir To what end?

Saladin That I may do battle in the cause of freedom according to the Book of the Law.

Emir Love is the Law, Love under Will.

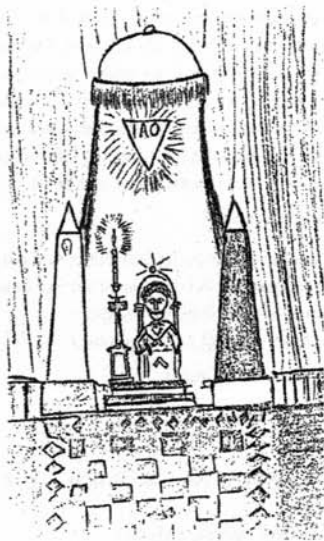
(O.T.O. applause.)



FIRST DEGREE

Also known by the title of MAN

[ALEISTER CROWLEY]



FIRST POINT (ILLUSTRATION)

The Oasis is a space, preferably circular. In the West is a Well, with a coping-stone; that is, a cubical altar with a removable top. It is made so as to hold water; and on this water floats an ark, preferably proportioned as is given in the Canon, containing a Dagger, a Disk, and the Book of the Law. In the East is an Altar, cylindrical, where burns a Candle. This is overshadowed by a conical Tent, where is a throne composed of four cubes, arranged as an inverted Tau, for the three officers. These are Saladin, his Wazir, and an Emir. The Wazir sits on the right hand.



O.T.O. Rituals & Sex Magick

OPENING

Saladin crosses his hands, left over right; Wazir and Emir take them between theirs.

*Saladin*¹ A . . .

*Wazir*¹ U . . .

*Emir*¹ M . . .

All together AUM.

S. *(Rises.)* Do what thou wilt shall be the whole of the Law.

W. *(Rises.)* Love is the Law.

E. *(Rises.)* Love under Will.

S. Fellow soldiers, assist me. What is the first duty of a True Man?

W. Most mysterious Master, to guard the Camp.

S. Let the Camp be guarded.

(Done by locking doors, and setting sentinel, if there be one.)

W. Most Mysterious Master, the Camp is duly guarded.

S. The next duty?

E. To see that all present are True Men.

S. To order, fellow-soldiers.

(All take the pose, and give sign.)

S. How man officers has the Camp?

W. Three visible.

E. And eight invisible.

S. What is the Weapon of the Master?

W. *(Gives candle.)* LIGHT.

S. How shall he use it?

E. To find TRUTH.

S. Where shall he seek it?

W. In the Well.

(They go together, S. bearing Candle, W. and E. with arms crossed over his back, to the Well.)

S. A Spring shut up, a Fountain sealed! Brethren, let the Well be opened!

(W. and E. remove the Ark, and bear it to the Altar walking in front of S. S. places the candle upon it. They form a triangle about the altar. S. takes the Dagger, and gives it to W., the Disk, and gives it to E., and takes the Book himself. E. lays Disk on Altar, to West of Candle; S. places Book open, upon Disk; W. places Dagger upon Book.)

S. Fellow-soldiers, we have drawn the Living Water of Truth from the Well of the Oasis.

(O.T.O. applause. All resume seats.)

I. Hereafter to be abbreviated as follows: *S.* (Saladin), *W.* (Wazir), *E.* (Emir).



O.T.O. Rituals & Sex Magick

LUSTRATION

- First point:* the Oath.
Second point: the Bringing-forth.
Third point: the Nourishment.

FIRST POINT

The Candidate is in waiting without. Saladin directs Wazir and Emir to admit him. They go out, and ask if he is willing to be hoodwinked. They do this, on his consenting, and lead him to the door, *W.* knocks once.

- S.* Whom have you there?
W. A poor stranger, who has been drawn to our Oasis, and received the hospitality of our Camp.
S. Halt! Sir I demand of you: are you free and of full age?
C. I am.
S. Do you understand that by entering this Camp you have incurred the penalty of Death?
C. I do.
(W. puts his dagger to C.'s throat.)
S. Do you consider the honour of enrolling yourself among us full compensation for this doom?
C. I do.
S. Advance, O free man, without fear!
(They leave him, and he advances to the centre of the Camp. He is gently guided if necessary. Arrived, they stop him.)
S. Whom have you there?
W. A poor stranger, who has been drawn to our Oasis, and received the hospitality of our Camp.
S. Who answers for him?
W. I, the Father.
S. Pass, seeker of Life!
(He is taken to the West of the Well.)
S. Whom have you there?
W. A poor stranger, who has been drawn to our Oasis, and received the hospitality of our Camp.
S. Who answers for him?
E. I, the Mother.
S. Pass, seeker of Life.
(They take him to the Altar.)
W. Most Mysterious Master, I present Mr. . . . a poor stranger, who has been drawn to our Oasis, and received the hospitality of our Camp.



O.T.O. Rituals & Sex Magick

S. Is he well and worthily vouched for?

E. He is.

S. Is he controlled?

W. He is.

(E. catches his wrists from behind; W. applies Dagger.)

S. Sir! Are you prepared to obey and to uphold our laws and regulations?

C. I am.

S. To confirm with our ceremonies and customs?

C. I am.

S. And to persevere through this ceremony of Lustration?

C. I am.

S. In all cases of difficulty and danger, in whom do you put your trust?

C. In myself.

S. Right glad am I to find your faith so well founded. We are willing to admit you, because two worthy persons have agreed to make this possible; but I am bound to explain to you that it would have been better had you never approached us should you imagine that we can teach you the secrets of the Mysteries.

The real Secrets are incommunicable. The Secret of the Royal Art grows like a flower within the heart of man. All that we can do is to aid this flower by supplying it with food, air, water, and sunlight. Candidate! will the assurance of such aid satisfy you?

C. Yes.

S. Man is blind from his birth to his death. Deep in his heart is rooted the ardent desire to see the Light, and to attain its source. So short is life that few succeed. For most of us, during our travels in this valley of death, the utmost to be hoped is to catch a few glimpses of that light which comes from beyond, to fortify and encourage us in our travels towards its source. However, in spite of all the assistance given to mankind, many never do find the Light. Nor do we know whether, even with the help that we can give you, you will succeed.

Therefore, I pause, and declare; up to now, nothing has been done which would make it impossible for you to withdraw. But if you still persist, then nothing will ever enable you to sever the ties which you are now about to form with us and our Order.

Therefore, once more, for the third and last time, Candidate, I ask you, do you still desire to become a member of Our Order? Please answer aloud.

C. Yes.

S. *(Hard knock on altar with dagger, which W. gives him.)* Then your will be done! Brethren, do your duty!

(W. places C.'s left hand on the Open Book, and S. fixes it there with the Dagger, which he keeps there during the Oath. E. grasps C. firmly by the throat.)



O.T.O. Rituals & Sex Magick

S. Are you willing to take a solemn obligation to keep inviolate the secrets and mysteries of Our Order?

C. I am.

S. Repeat your name at length, and say after me: I, . . . (*name in full*) in the presence of the Powers of Birth, visible and invisible, and of this Camp of Free Men, do hereby and hereon most solemnly promise and swear:

Never to reveal

What I learn beneath the Seal

Within the guarded border

Of this most holy Order

Unless it be to a True Brother

And not to another

Using a perfect portion

Of proper caution

That he may be duly

Tested truly

By right divine

Of grip and sign

And of each word

That ye have heard

In full possession

Or else in session

Of such a camp as this

Within whose border

I stand, aspiring to

The Holy Order

Which I do know

by the letters

O.T.O.

S. Besides the Oath of Secrecy, there are certain Obligations designed to make you more efficient in our Way as in Ours.

Are you willing to take these?

C. I am.

S. I most solemnly promise and swear / that I will not submit myself / to hypnotism, / mesmerism, / or any similar practice / whereby my full consciousness / and free will / might be impaired. /

I most solemnly promise and swear / that I will not indulge unduly / in any drug / such as alcohol, / ether, / opium, / hashish, / or cocaine, / whereby my full consciousness / and free will / might be impaired. I do most solemnly promise and swear / that I will not allow myself / to fall unduly under the influence / of any person / whereby my free will / might be impaired. /

Finally / I do solemnly and sincerely promise and swear / to obey the Laws of the Order in general, / and in particular the rulings of the Superior of the



O.T.O. Rituals & Sex Magick

Order / or his duly appointed substitute, / as conveyed to me / by the Most Mysterious Master of this Oasis / under the hand and seal of Baphomet. / These several points / I solemnly swear to observe / declaring them / each and every one / to be in accord / with my own free will, / under no less a penalty, / on the violation / of any one of them / that of having my throat pierced with a Dagger /

(S. applies same.)

and my carcass / thrown to the monsters of the Sea / that they may devour it.

(S., W., and E. pronounce AUM as in the opening.)

S. You will seal this solemn Oath with your lips on the Book of the Law.

(Done.)

S. You will now retire from my presence, and undergo the due preparations for the Ordeal which awaits you.

(They take him out.)

SECOND POINT

The Candidate is stripped completely by Wazir and Emir. Saladin conceals in the closed tent his candle, so that the Camp is in absolute darkness. Candidate brought to West of Well. The leave him.

(A pause.)

S. O thou! Lady of the East! I hereby invoke upon this Candidate the Powers of Birth. May he be brought safely from Darkness into Light. AUMN!

All AUMN!

S. Send the Candidate on his travels with the Moon

(3 circles. Music. This is the beating of the tom-tom unless some highly skilled musician be a member of the Oasis.)

This is the Pathway to the Knowledge of Thyself. Be true toward thyself.

(3 circles. Music.)

This is the Pathway to the Perfection of Thyself. Conquer thyself.

(3 circles. Music.)

This is the Pathway to the Truth. Seek Beauty. In Beauty is eternal Truth revealed.

(Candidate is now brought to the centre of the Oasis.)

W. Most Mysterious Master. The Candidate has fulfilled the Nine Moons.

(Music.)



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S. 'Before the beginning of years, etc.' to 'Between a sleep and a sleep'
(Chorus from Swinburne's 'Atlanta in Calydon'.)

(A pause.)

(W. and E. advance silent, throw a noose around the neck of the C. and carry him to the Well, wherein he sits crouched, immersed to the neck. They put the coping-stone in place. S. removes his candle, and descends to the Well. He knocks thrice with the Dagger on the coping-stone, and returns.)

S. And the earth was without form and void, and darkness was upon the face of the deep And the Powers of Nature said: 'Let there be light! and there was light.'

(W. and E. raise the stone, pull out C., and wrap him in the flag of his country. They lead him to the Altar.)

S. In the name of the Secret Master!

(Puts Book to his Brow.)

In the name of the O.T.O.

(Puts Dagger to throat.)

By the authority of the Grand Master Baphomet.

(Puts Disk to heart.)

I Declare you a Man and a Brother.

(Triple handshake, a chain being formed by the three officers and Candidate. The noose is now cut, not untied.)

(O.T.O. applause.)

THIRD POINT

S. You will now be clothed in the characteristic robe of Our Order. See well that you soil it not.

(Done.)

I will now communicate to you the first secrets of our Order.

Firstly, let me renew the recommendation made to you on the former occasion; to study constantly the Book of the Law.

(Indicates it.)

Secondly, let me call your attention to this Dagger, which has played so large a part in this ceremony. Strive as best your way to discover the significance of this weapon; your labour will be well repaid.

Thirdly, let me counsel you to take note of this Disk. You have little



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acquaintance with it, but it has been, there upon the Altar, even as the Sun, our Father, is always in the Heaven, even when we perceive Him not.

Now, the Dagger is in the form of a cross. And the Disk in that of a circle; crosses and circles are therefore the true sign of Our Order. You will therefore stand perfectly erect, the feet together. Now link the thumbs of your hands; and placing the Left Foot behind and cross the right, swing it outward with a circular motion until it comes to rest in front of and across the right.

It is in this position that the secrets of the Lustration are communicated; they consist of a Sign, a Grip, and a Word. The Sign is given by clenching the fingers of the right hand, and making a motion as if to stab the throat with the thumb.

The Grip is given by seizing the thumb of the brother in your fingers, and pressing it nine times. You then elevate your own thumb.

This Grip demands a Word.

This Word is . . . , which means The Lord. As in the Minerval Degree, it is an universal name or title of the Most High.

(Knocks.)

Send the Candidate on his travels with the Sun.

(Three periods of Seven Years.)

S. *(Gives grip.)* What is this?

(E. for C. who repeats throughout. C. must be taught this dialogue thoroughly during these travels.)

E. *(For C.)* The Grip or Token of a Man and a Brother.

S. What does it demand?

E. *(For C.)* A Word.

S. Give me that Word.

E. *(For C.)* At my initiation I was taught to be cautious; I will letter it with you.

S. I agree. Begin.

(Done.)

What is its import?

E. *(For C.)* The Lord.

(Leaves C. to W.)

S. Pass.

W. Noble Emir, I present to you a Man and a Brother on his initiation.

E. I will thank him to advance to me as a Man and a Brother.

(Done.)

Have you anything to communicate?



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- W. *(For C. who repeats.)* I have.
- E. *(Rising with Grip.)* What is this?
- W. *(For C.)* The Grip or Token of a Man and a Brother.
- E. What does it demand?
- W. *(For C.)* A Word.
- E. Give me that Word.
- W. *(For C.)* At my initiation I was taught to be cautious; I will letter it with you.
- E. I agree. Begin.
- (Done.)*
- Its import?
- W. *(For C.)* The Lord.
- (W. leaves C.)*
- E. Pass.
- (He rises and conducts candidate round and to W.)*
- E. Worthy Wazir, I present to you a Man and a Brother on his initiation.
- W. I will thank him to advance to me as a Man and a Brother.
- (Done.)*
- What is that?
- E. *(For C.)* The first regular step.
- W. Do you bring anything else?
- E. *(For C.)* I do.
- (Gives sign.)*
- W. What is that?
- E. *(For C.)* The Sign of a Man and a Brother.
- W. To what does it allude?
- E. *(For C.)* To the penalty of my Obligation.
- W. Have you anything to communicate?
- E. *(For C.)* I have.
- (Gives grip.)*
- W. What is that?
- E. *(For C.)* The Grip or Token of a Man and a Brother.
- W. What does it demand?
- E. *(For C.)* A word.
- W. Give me that Word.
- E. *(For C.)* At my initiation I was taught to be cautious; I will letter it with you.
- W. I agree; begin.
- (Done.)*



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- Its import?
(For C.) The Lord.
(E. leaves C.)
- W.* Pass.
(Takes C. round and to S.)
- W.* Most Mysterious Master, I present to you a Man and a Brother on his initiation that he may receive a mark of your favour at the beginning of his travels with the Sun.
- S.* My brother, I have it notable in mind to counsel you concerning your Way among us.
During the whole ceremony, you have been exposed to many dangers and discomforts, and you were wholly helpless to defend yourself against malice and neglect. I pray you, bear it ever in your heart, should you at any time encounter any brother in nakedness, poverty, danger, or affliction, and be instant to relieve or succour him. For this reason it is appropriate that I bestow upon you this Disk, the symbol of that Light of Life without which you were nothing, and which you should therefore be equally ready to radiate from yourself when there is need. May your conduct among us be free and glorious as is Our Father the Sun, and your progress rapid toward the apprehension of that further Light of which you have now beheld the earliest Ray.
Be seated, Brother.
It is an immemorial custom among us, so that the memory of man runneth not to the contrary, for the Officers of the Camp to offer a banquet to the newly-made Man and Brother. You have signified your intention to conform with this custom, and, the business of the evening being completed, we may pass from labour to refreshment.

CLOSING

Repeat 'Opening' down to 'Eight Invisible'.

- S.* Fellow-soldiers, how shall we guard the Truth?
W. By silence.

(They take the Book, etc., reversing their actions in Opening, until the Well is again closed. S. extinguishes his Candle, O.T.O. applause.)

- E.* 'Let every man depart unto his tent!'
(The door is opened.)



SECOND DEGREE

Also known by the title of MAGICIAN

[ALEISTER CROWLEY]

OPENING

The Oasis is open in the First Degree. The Candidate has been given the Pass Word. The tent, etc., of Saladin have been moved to the centre facing West. The water of the Well is reduced to a small depth. Saladin crosses hands, right over left; Wazir and Emir take them between theirs.

S. A.
W. U.
E. M.
All AUM.
S. *(Rises)* Do what thou wilt shall be the whole of the Law.
W. *(Rises)* Love is the Law.
E. *(Rises)* Love under Will.
S. Fellow-soldiers, assist me. What is the first duty of a Magician?
W. Most Mysterious Master, to guard the Camp.
S. Let the camp be guarded.

(Done)

W. Most Mysterious Master, the Camp is duly guarded.
S. The next duty?
E. To see that all present are Magicians.
S. To order, fellow-soldiers.

(Pose and Sign)

S. How many officers has the Camp?
W. Three visible.
E. And eight invisible.
S. What have we found in the Well?
W. Truth.
S. What else is there?
E. Refreshment.
S. Let us partake thereof.

(They go as before, to the Well, but S. leaves his candle. At the East of the Well they form a triangle. W. and E. put their four hands on S.'s shoulders.)

W. and E. We swear to guard you in your ways.

(They turn, as to guard him.)

(S. dips his hand in the Well, and offers them to drink, drinking also. Wine in a cup should be placed in the well for this.)



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S. Who drinketh of wine shall thirst again; but whoso drinketh of the wine that I shall give him shall never thirst again.

(They return.)

S. Fellow-soldiers, we have drawn the Wine of Life from the Well of the Oasis.

(O.T.O. applause. All resume seats.)

FIRST POINT (Consecration)

The place is open in the first degree.

S. Brother-soldiers, . . . is now a candidate to be consecrated a Magician; we must first give proofs of his worthiness to acquire virtue. I shall therefore put the necessary questions.

(E. brings C. to face throne.)

S. Where were you first prepared for your initiation?

C. In heart verily.

S. Where next?

C. In a convenient place, hard by a spring.

S. How long did you remain there?

C. For nine moons.

S. Where were you initiated?

C. In an Oasis.

S. At what hour?

C. Dawn.

S. The Sun is risen. Do you pledge your honour as a Man, and your fidelity as a Brother, that you will steadily persevere through the ceremony of being consecrated a Magician?

C. I do.

S. I warn you that a severe test of your sincerity will be required. Unless you are prepared to jeopardize your social position, and possibly your liberty, or your life, it will be better for you to withdraw on the instant. I wish further to impress firmly upon you that this Order is a serious body of men, courageous, earnest, and faithful, and that these remarks are not the make-believe terrors of orders instituted for the amusement of grown-up children.

(Pause.)

S. *(Loudly.)* Candidate, do you persist in your Will to be consecrated a Magician?

C. I do.

S. Do you likewise pledge yourself, under penalty of your obligation, that you will conceal what I shall now import to you with the same strict caution as our other secrets?



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- C. I do.
- S. Then I will entrust you with the Pass Grip and Pass Word leading to the degree to which you seek admission.
- The Pass Grip is given by joining hands as you have been taught, and twisting the wrist sharply to the right. The Pass Word is Thelema, which means WILL in the Greek language.
- Look frankly and fearlessly into my eyes, and say with me:
The Word of the Law is THELEMA.
- You will now retire from the camp to a prepared place, there to undergo the necessary preparations for your consecration.
- (E. takes C. out.)*

SECOND POINT (The Oath)

The Candidate prepared by baring the right arm to the shoulder the sleeve of his robe being securely pinned back. The Camp is opened in the Second Degree. *Emir* goes out, prepares Candidate, and knocks twice. *Wazir* opens the door.

- W.* Whom have you there?
- E.* A Man and a Brother who wills to be consecrated a Magician.
- W.* Halt!
- (W. applies Disk to Breast of C.)*
- S.* Do you vouch that he is properly prepared?
- W.* I do.
- S.* Admit him in due form.
- (C. is led to throne by E.)*
- S.* *(Gives Grip.)* What is this?
- C.* The Grip or Token of a Man and a Brother.
- S.* What does it demand?
- C.* A Word.
- S.* Give me that word.
- C.* At my initiation I was taught to be cautious; I will letter it with you.
- S.* I agree; begin.
- (Done.)*
- What is its import?
- C.* The Lord.
- S.* *(Gives the Pass Grip.)* What is this?
- C.* The Pass Grip, leading from the First to the Second Degree.
- S.* What does it demand?
- C.* A Pass Word.
- S.* Give me that Word.
- C.* Thelema.
- S.* What is its import?



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- C. Will.
- S. Pass, Thelema.
(E. takes C. to centre.)
- S. You now stand in the centre of our Camp, the place of the Balance. Hear first the Book of the Balance.
(Orator, who may be any member of the Oasis, and is selected for the excellence of his delivery, reads Liber Librae – published in 'Equinox I.')
- S. Another and more serious obligation will now be required of you. Are you willing to take it?
- C. I am.
- S. Officers, do your duty.
(They go to Altar, W. directs C. to place right hand on the Open Book. He places Dagger on C.'s heart, while E. presses Disk upon his head.)
- S. Repeat your name at length, and say after me: I, . . . , in the Presence of the Powers of Life visible and invisible, and of this Camp of Magicians, do hereby and hereon most solemnly promise and swear:
Never to reveal
What I learn beneath the seal
Within the guarded border
Of this Most Holy Order
Unless it be to a true brother
And not another
And be lustrated
And consecrated
By high permission
A true Magician
Using a perfect portion
Of proper caution
That he be duly
Tested truly
By right divine
Of grip and sign
And of each word
That ye have heard
In full possession
Or else in session
Of such a camp as this within whose border
I stand, aspiring to the Holy Order
Which I do know
By the letters O.T.O.



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S. Besides the Oath of Secrecy, there are certain obligations designed to make you more efficient in your Way as in ours.

Are you willing to take these?

C. I am.

S. Say after me: I solemnly pledge myself to know, to will, to dare, and to keep silence. These several points I solemnly swear to observe, under no less a penalty than that of having my Breast cut across, my Heart torn therefrom, and thrown to the fowls of the air, that they may devour it.

(Seal twice on CCXX — The Book of the Law — lifting Book to Lips.)

Your first act will now be to join in our declaration of the Rights of Man. This you will sign in triplicate with your full name and address; one copy we retain; the others are to be affixed publicly to edifices symbolizing the civil and religious authority.

(All raise the right hand, C. holding Book. All repeat:)

There is no God but Man.

Man has the right to live by his own law.

Man has the right to live in the way that he wills to do.

Man has the right to dress as he wills to do.

Man has the right to dwell where he wills to dwell.

Man has the right to move as he will on the face of the earth.

Man has the right to eat what he will.

Man has the right to drink what he will.

Man has the right to think what he will.

Man has the right to speak as he will.

Man has the right to write as he will.

Man has the right to mould as he will.

Man has the right to carve as he will.

Man has the right to work as he will.

Man has the right to rest as he will.

Man has the right to love as he will,

when, where, and whom he will.

Man has the right to die when and how he will.

Man has the right to kill those who would thwart these rights.

(O.T.O. applause.)

S. Sign.

(C. signs. W. takes papers.)

S. In the Name of the Secret Master,

(Puts Book to his brow.)

In the name of the O.T.O.

(Puts Dagger to throat.)



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By the authority of the Grand Master Baphomet.

(Puts Disk to heart.)

I consecrate you a Magician.

(O.T.O. applause.)

I now gird you with this sacred sword; for you will have need of it. I appoint you sentinel of this Camp, while we enjoy the siesta of noon.

(E. leads C. to door, and bids him guard it, with his face outward.)

The Orator now reads one of the following:

Delores (Swinburne)

Orpheus' *Invocation of Aphrodite*. (Crowley)

(omitting the last verse.)

Orpheus' Hymn: *Roll, Strong Life Current* (Crowley)

We have Seen Thee, O Love, from *Atalanta* (Swinburne)

Isis I am from *Tannhäuser* (Crowley)

My Soul is an Enchanted Boat (Crowley)

Uncharmable Chamber (Crowley)

THIRD POINT (The Ordeal)

- S. Comrades, let us refresh ourselves at the sacred well.
(All group about Well, except C., and drink, guarding each other.)
- E. Most Mysterious Master, the Sentinel needs refreshment.
- S. Let him drink of the Well.
(All resume seats, except W. and E., who lead C. to Well. They put his hands on the edges so that he has to bend over to get his mouth to the water. Either he overbalances, or they tip him in. He is left to scramble out best he can.)
- (A pause.)*
- S. Brother Magician, it is legitimate to gratify thirst, but it is wise to observe precaution. Either from your own lack of balance, or from the malice of others, you may find yourself in a disgraceful, humiliating, and ridiculous position, even should you be so fortunate to escape more serious injury. You must learn to do a given thing in a given way at a given time. Fellow-soldiers, let the candidate be instructed in the proper method of satisfying thirst.
(W. and E. do this as in Opening, C. replacing S. The wine in this degree is a sweet red wine or champagne.)
- S. You will now retire from the Camp; on your return, I shall communicate to you the secrets of our Order in this degree.
(Done.)



FOURTH POINT (The Consecration and Instruction)

S. *(On C.'s return.)* O Lord of all Magick, I hereby invoke upon this candidate, the Powers of the Sphinx. May he acquire Knowledge, Will, Courage, and Silence, to the Glory of Thine Ineffable Name. AUM.

(The following passage is to be inserted as soon as a proper bolometer is ready. The bolometer consists of an attachment to the thumb, with a screw and a graduated wheel. C. has to turn the screw as far as he can, and his ability to do so is marked on the scale and recorded.) When he desists, S. says:

S. This, then, is the measure of your courage, will, and power to keep silence. Now let me show you.

(S. "adjusts" bolometer, and screws it to the end.)

S. My brother, if you had had Knowledge, you would have known how to adjust this screw so that it was out of gear.

S. Send the candidate on his travels with the Sun.

(W. and E. conduct him, deosil, seven circles of seven years.)

(The Orator reads the Prayers of the Elementals, from Lévi.)

S. I now proceed to instruct you in the Secrets of this degree. Advance to me as at your Lustration.

(Done.)

You will now take a second step as before, but with the other foot; it is in this position that the secrets of the degree are communicated. They consist of a Sign, a Grip, and a Word. The Sign is twofold. The first part is called the Sign of Life or of Manifestation. It is given by clenching the fingers of both hands, the right hand to be held with the upper arm forming a square with the shoulder, and the lower arm vertical; the left hand is placed at the base of the torso. This is the characteristic position of the principal Gods of Egypt.

The second part is called the Sign of Death, and is given by dropping the left hand to the side, and with the other, giving the motion of stabbing the heart. It alludes to the penalty of your obligation.

The Grip is given as before, but, by offering the thumb and with six pressures only. This Grip demands a Word. This Word is BO, which means The Lord.

As in the Minerval Degree, it is the universal name or title of the Most High.

Send the candidate on his travels with the Sun.

S. *(Gives grip.)* What is this?

E. *(For C.)* The Grip or Token of a Magician.

S. What does it demand?

E. *(For C.)* A Word.



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- S. Give me that Word.
E. *(For C.)* At my initiation I was taught to be cautious. I will letter it with you.
S. I agree; begin.
(Done.)
- What is its import?
E. *(For C.)* The Lord. *(Leaves C. to W.)*
S. Pass.
W. Noble Emir, I present to you a Magician on his Consecration.
E. I will thank him to advance to me as a Magician.
(Done.)
- W. *(For C. who repeats.)* I have.
E. *(Rising with Grip.)* What is this?
W. *(For C.)* The Grip or Token of a Magician.
E. What does it demand?
W. *(For C.)* A Word.
E. Give me that Word.
W. *(For C.)* At my initiation I was taught to be cautious; I will letter it with you.
E. I agree; begin.
(Done.)
- Its import?
W. *(For C.)* The Lord.
(W. leaves C.)
- E. Pass. *(He rises and conducts C. round to W.)*
E. Worthy Wazir, I present to you a Magician on his Consecration.
W. I will thank him to advance to me as a Magician.
(Done.)
- What is that?
E. *(For C.)* The second regular step.
W. Do you bring anything else?
E. *(For C.)* I do.
(Gives sign.)
- W. What is that?
E. *(For C.)* The sign of a Magician.
W. To what does it allude?
E. *(For C.)* To the penalty of my Obligation.
W. Have you anything to communicate?
E. *(For C.)* I have.

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(Gives grip.)

- W. What is this?
E. *(For C.)* The Grip or Token of a Magician.
W. What does it demand?
E. *(For C.)* A Word.
W. Give me that Word.
E. *(For C.)* At my initiation I was taught to be cautious; I will letter it with you.
W. I agree; begin.
(Done.)
Its import?
E. *(For C.)* The Lord.
(E. leaves C.)
W. Pass.
(Takes C. round and to S.)

Most Mysterious Master, I present to you a Magician on his Consecration, that he may receive a mark of your favour on his travels with the Sun.

- S. My brother, in the First Degree, you were presented with a robe of darkness indeed, yet in the shape thereof was concealed a certain invocation of the Light. To those who thus invoke the Light, light comes.

I therefore affix this red triangle, the apex pointing downwards, as it were a wedge of Light splitting the clouds that surround birth, and warming life with its rays. As it is written, 'The Sun of Righteousness shall arise, with healing in His wings'.

This triangle is also the special symbol of the Lord of the Aeon — Ra-Hoor-Khuit, the Crowned and Conquering Child. — the eternal Sun that dieth not, whom we adore. I also gird you with this Sword, which you are to keep sharp and bright, neither to draw without need, nor sheath not without honour.

Be seated, Brother Magician.

(Orator reads Constitution.)

- S. It is an immemorial custom among us, so that the memory of man runneth not to the contrary, for the newly made Magician to offer a Banquet to the officers of the Oasis.

You have signified your intention to conform to this custom, and, the business of the evening being completed, we may pass from labour to refreshment.

CLOSING

Identical with Opening, then Close, as in First Degree.



THIRD DEGREE

Also known by the titles of MASTER MAGICIAN and DEVOTION.

[ALEISTER CROWLEY]

OPENING

The Oasis is open in the Second Degree. The Candidate has been given the Pass Word, etc. The Tent has been moved to the West of the Well, facing East. The WELL is dry. Saladin crosses his hands, right over left; Wazir and Emir take them and uncross them again. They then hold them above his head, through, save as stated.

S. A.
W. U.
E. M.
All *(Simultaneously.)* AUM.
S. *(Rises.)* Do what thou wilt shall be the whole of the Law.
W. *(Rises.)* Love is the Law.
E. *(Rises.)* Love under will.
S. Fellow soldiers, assist me. What is the first duty of a Master Magician?
W. Most Mysterious Master, to guard the Camp.
S. Let the Camp be guarded.

(Done.)

W. Most Mysterious Master, the Camp is duly guarded.
S. The next duty?
E. To see that all present are Master Magicians.
S. To order, fellow soldiers.

(Pose and Sign.)

How many officers has the Camp?
W. Three visible.
E. And eight invisible.
S. Brethren, I am weary. I pray you, bring me water from the well.

(They leave him and report.)

W. Most Mysterious Master, there is no water in the well.
S. I pray you, brethren, seek diligently.

(Done.)

E. Most Mysterious Master, there is a trace of moisture in one corner of the well.
S. I pray you, give me to drink thereof.

(E. brings the cup, which is of blood and laudanum.)

S. My brethren the draught is right bitter.



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(They replace cup and return.)

S. I pray you, hold up mine hands.

(Done. S. catches the support of the Tent, and disjoins it, thus causing the tent to fall behind him. They then aid him to grope his way to the altar in the East. As he falls to his knees he grasps the candle stick.)

S. Fellow-soldiers, the King is dead.

All Long Live the King!

(O.T.O. applause.)

DEVOTION

First point: Examination.

Second point: The Oath.

Third point: The Ordeal.

Fourth point: Instruction.

FIRST POINT

The place is open in the Second Degree.

S. Fellow-soldiers, Brother . . . is to be devoted this night to Our Mystery; he must first give proofs of his worthiness. I will therefore put the necessary questions.

(C. brought by E.)

S. How were you prepared to be consecrated a Magician?

C. *(Having been taught previously.)* I obtained the four powers of the Sphinx.

S. Which are?

C. Knowledge, Will, Courage and Silence.

S. In the Latin language, these are?

C. *Scire, Velle, Audere, Tacere.*

S. Their initials are identical with those of what sentence?

C. Sub Umbra Alarum Tetragrammaton, or Tahuti the Master of Magic.

S. Have you completed your travels with the Sun?

C. I have fulfilled seventy years.

S. The sun is setting. Do you pledge your might as a Magician that you will steadily persevere through the ceremony of Devotion to the Degree of a Master Magician?

C. I do.

S. This . . . didst . . . thou . . . well.

(Pause.)

Do you likewise pledge yourself, under the penalty of your obligation, that you will conceal what I shall now impart to you with the same strict caution as our other secrets?



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- C. I do.
S. Then I will entrust you with the Pass Grip and Pass Word, leading to the Degree to which you seek admission. The Pass Grip is given by joining hands as you have been taught, and twisting the wrist sharply to the left. The Pass Word is AGAPE, which means LOVE in the Greek language. Look frankly and fearlessly into my eyes, and say with me: There is the dove and there is the serpent. Choose ye well. You will now retire from the Camp to a place prepared, there to undergo the necessary preparations for your Devotion.

(E. takes out C.)

SECOND POINT

Candidate is prepared by having cords, with heavy weights, totalling 156 pounds, attached to his shoulders, wrists, waist and ankles. The Camp is opened in the Third Degree. Emir goes out, prepared Candidate and knocks thrice.

(During the preparation, all chant solemnly 'Abide with Me'. etc.)

W. opens the door.

- W. Whom have you there?
E. A Magician who devoted himself to our Mystery.
W. HALT! (*W. applies Dagger and Disk to Umbilicus of C.*)
S. Do you vouch that he is properly prepared?
W. I do.
S. Admit him in due form.

(C. is led to throne by E.)

- S. (*Gives Grip.*) What is this?
C. The Grip or Token of a Magician.
S. What does it demand?
C. A word.
S. Give me that word.
C. At my initiation I was taught to be cautious; I will letter it with you.
S. I agree; begin.

(Done.)

- S. What is its import?
C. The Lord.
S. (*Gives Pass-grip.*) What is this?
C. The Pass-grip, leading from the Second to the Third degree.
S. What does it demand?
C. A Pass-word.
S. Give me that Pass-word.
C. Agape.



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- S. What is its import?
C. Love.
S. Pass, Agape.
(E. takes C. to center.)
- S. Another yet more serious obligation will now be demanded of you; are you willing to take it?
C. I am.
S. Officers, do your duty.
(C. is led about the camp, widdershins, his face covered with his own robe, while all chant. O Lord Deliver me, etc.')
- S. The Candidate is ready to take the Great Oath?
W. *(Repeats very solemnly, with strong affirmative.)*
E. *(Repeats yet more mournfully, affirmative.)*
S. You will place both hands on the Book of the Law, while the disk is applied to your navel.
Repeat your name at length, and say after me: I, ..., in the presence of the Powers of Death visible and invisible, and of this Secret place of Masters in the Camp of Magicians, do hereby and hereon most solemnly promise and swear:
Never to reveal
What I learned beneath the Seal
Within the guarded border
Of this Most Holy Order
Unless it be to a True Brother
And not another
And he lustrated
And consecrated
By high permission
A True Magician
And through disaster
A proven Master
Using a perfect portion
Of proper caution
That he be duly
Tested truly
By right divine
Of Grip and Sign
And of each word
That ye have heard
In full possession

I This reference is to Crowley's version of Eliphas Lévi's recension of the *Hymn of Honorius* and may be found in No. 1, Vol. I of the *Equinox*.



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Or else in session

Of such a Camp as this within whose border

I stand, aspiring to the Holy Order

Which I do know

By the letters O.T.O.

- S. Besides the Oath of Secrecy, there are further Oaths peculiar to this degree. You have already, without knowing it, involved yourself in the necessity of taking them. For who understandeth the full end of all his acts?

Say after me:

I further solemnly pledge myself / to obey the Grand Master Baphomet; / to recognize his authority / and his alone; / without regular charter from him / I will not initiate / or purport to initiate / any person / into any association / of any kind / or administer any ceremony / identical with / or resembling in any way / the Ceremonies of Our Order. / I promise always to look with respect and reverence / upon the members of higher grades, / and to aspire steadfastly / and with modesty / to be received into their number. /

I further solemnly pledge myself / so to apply the Four Powers of the Sphinx / as to obtain full control / over my subtle body, / so that I may travel freely therein / upon all spheres as I will / whether my present physical body / be alive or no.

I further solemnly pledge myself / to maintain the Seven Bonds of Brotherhood; in act as well as in word. /

My hand shall grip in sure relation

As of true brother with true brother;

My foot shall be the firm foundation

Of our straight walking with each other;

My knee bend not in supplication

Either to him or to another

My body shall not do him wrong;

My breast shall keep his secrets close;

My mouth shall speak him truth in song,

My arm defend him from his foes.

(S. places his hand on C.'s and adds weight to his emphasis.)

- S. Most especially / will I keep secret the knowledge / of the Word of this Degree; / I will never utter it / so long as I shall live, / except at the proper moment, / when acting as Master / of a Secret Place of Masters / in a camp of True Magicians, / warranted by charter / under the hand and seal of Baphomet; / lest its sacred virtue be impaired.

All these point / I solemnly swear to observe, / under no less a penalty / than that of being stabbed / in the bowels, / and my carcass / burned to ashes, / that no trace or remembrance of so vile a wretch / may remain among men, / especially Master Magicians. /



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(Seal thrice on CCXX, dropping head to Book.)

In the Name of the Secret Master,

(Puts Book to his brow.)

In the name of the O.T.O.

(Puts Dagger to throat.)

By the authority of the Grand Master Baphomet.

(Puts Disk to heart.)

I proclaim you devoted a Master Magician.

(C. rises. The officers give him the kiss of peace.)

THIRD POINT

S. O thou! Lord of the West. I hereby invoke upon this Candidate the Powers of Death, as he offers himself to partake with us the Mysterious Secrets of a Master Magician. Endue him with such fortitude that in the hour of trial he fall not, but that, passing safely under Our protection through the Valley of the Shadow of Death, he may rise from the tomb of transgression, to shine as the Stars forever and ever. Aumn. Send the Candidate on his last journey with the Sun.

(W. precedes and E. follows him; they go widdershins.¹ Solemn and slow music; or S. recites the Invocation to Hecate from Orpheus.)

W. Most Mysterious Master, the Candidate approaches the end of his last journey with the Sun.

S. Our Brother is weary, let him be refreshed with meat and Drink.

(W. gives him a piece of bread dipped in the bitter cup.)

(The Weights are removed.)

S. You are now entitled to demand that last and greatest trial by which you can be admitted to the SECRETS OF THIS DEGREE.

S. At your Lustration, you, a naked soul, put on the frail garment of a mortal body. In the Second Degree you were taught how to live; in the Third you will be finally instructed how to die.

S. Is the Candidate prepared?

E. The Sun was his Father, and the Moon his mother.

W. Earth was his nurse, Air bore him in its bosom.

E. He has been purified with water.

W. He hath been thrice proclaimed.

S. Then let him be adorned with the insignia of his rank.

¹ Anti-clockwise.



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(They take these insignia from S. and invest C., then setting him upon the throne of S.)

- S. Hail, O Most Mysterious Master!
All Most Mysterious Master, hail, all hail!
S. Most Mysterious Master, what rites do we that are Master Magicians celebrated in this Secret Place?
C. I know not.
S. We are met to commemorate the death of Mansur el-Hallaj.
W. An ignorant imposter hath intruded into our Camp.
E. Nay, hath seized upon the very throne of the Most Mysterious Master.
S. Let him be stripped of his ornaments, and bound to the Pole of My tent.

(Done.)

- S. What does he merit who hath usurped the Power of the Master?
W. Death.
E. Wait, let us remember the purpose for which we are come together.
S. It is Well.

(Pause.)

- S. Mansur el-Hallaj was an initiate of our Holy Order, and had come to full comprehension of his nature. He was therefore wont to cry aloud in the market-place of his City: I am the Truth, and in my Turban is wrapped nothing but God! The ignorant and unworthy populace began to accuse him of blasphemy, so that a council of twelve elders was convened to consider his case. Our Brother was acquitted by the votes of nine of these men, three only being for his execution, but even the majority adjudged him guilty of imprudence, and sentenced him to be bound to a pole or cross, there to be mocked and scourged, and spat upon.

(Done. C. has to erect pole himself.)

- S. Let the Candidate be released.

(Done.)

My Brother, let me congratulate you upon the fortitude with which you have undergone the same punishment as our ancient Master. This wise man, profiting by the lesson so severely taught him, refrained from further imprudence, and retired to an Oasis in the Desert, where was a Well. In this secluded spot, it became his custom to greet the Sun at noon with these words: I am the Truth and in my Turban is wrapped nothing but God.

(During this, C. is led to the Well.)

But the Master had not reckoned upon the malice of those three men, implacable and atrocious. They took counsel together, and, since they could not gratify their hatred by judicial means, resolved upon no less a crime



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than his assassination. Being informed by spies of the Secret Place where they might find the Master, they repaired thither and discovered him at the hour of sunset, in the very act of adoration.

(Gives Life Sign of Second Degree. C. imitates him.)

Thus the first, advancing upon him, cried, 'Who art thou?' to which Our Brother in his ecstasy replied, 'I am the Truth, and in my turban is wrapped nothing but God'. Upon this the assassin hurled a stone which struck him upon the left breast, throwing him to the ground.

(Done.)

Satisfied with the success of his abominable design the murderer retired; but he second assassin approaching, saw that Our Brother had recovered himself; and in his turn cried 'Who art thou?' So fixed was Our Brother in his realization, that he replied as before, 'I am the Truth and in my Turban is wrapped nothing but God'. The villain, enraged at such persistence, picked up a stone, and hurled it. It struck Our Brother upon the right breast, once more hurling him to the ground.

(Done.)

It was now the turn of the arch assassin and prime mover of this crime to assure himself that Our Brother was dead; but on his approach, he found that, although faint and bleeding from the determined assaults made upon him, he had staggered to his feet, so that he might pay proper salutation to the Sun, with whom he knew himself one and indivisible. The furious wretch exclaimed: 'Who art thou?' and Our Brother, with a supreme effort, fixed his eyes upon the last ray of the sun as it sank, and cried, 'I am the Truth, and in my Turban is wrapped nothing but God'.

At that, the chief of the assassins picked up yet another stone, which struck Our Brother on the forehead, and laid him lifeless at his feet.

(Done.)

Then to make double sure, he stabbed the Master in the throat with a dagger, and his blood gushed out upon the disk or platter from which he was wont to eat. Summoning his accomplices, he directed them to conceal the corpse within the Well of the Oasis,

(Done.)

which, although it had served to quench his thirst for many days, was found to be entirely dry, as though it had expired in sympathy with him. Now, the evening having fallen, it came to pass that the disciples of Our Brother became alarmed at his continued absence, and they organized a party to seek him. These men divided themselves into four sections to proceed to the Well, each to a cardinal point of the compass. A little before dawn, they again met at the Well, to report the result of their search.



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W. Worthy Wazir, have you sought to the North of the Well?
S. I have.
W. What did you find?
S. No trace of Our Brother.
S. Noble Emir, have you sought to the East of the Well?
E. I have.
S. What did you find?
E. No trace of Our Brother.
S. Worthy Wazir, have you sought to the South of the Well?
W. I have.
S. What did you find?
W. No trace of Our Brother.
S. Noble Emir, have you sought to the West of the Well?
E. I have.
S. What did you find?
E. No trace of Our Brother.
S. Then let us seek him within the Well itself.

(They raise the coping stone.)

S. Brethren, the Master is slain, yet his Word lives, for here, behold is written in his blood, upon the floor of this dry well, 'An'el Haqq', which is to say, 'I am the Truth', Noble Emir, do you know the Word by which man is raised from death to life?

E. I do.
S. Make trial of that Word.

(Word of First.)

E. The Word is in vain.
(Repeat with W. and Word of Second.)

E. Shall nothing endure but the Truth?
W. Will you not make trial of the Word of a Master Magician?
S. It is my will.

(W. and E. take C. from Well and support him.)

I am bound to Our Brother by Seven Bonds of Brotherhood. My hand gripped his in sure relation.

(Point by point done as said.)

As of true brother with true brother;
My foot was ever firm foundation
Of our straight walking with each other;
My knee bent not in supplication
Either to him or to another.
My body did not do him wrong;



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My bosom kept his secrets close;
My mouth spoke forth his truth in song;
My arm his warden from his foes.

E. And do these bonds endure through time?

S. Noble Emir, they do.

W. How so?

S. By virtue of the word of a Master Magician.

The first letter is of silence.

(Pause.)

The second is of breath . . .

Our Brother breathes.

The third letter is of going . . .

Our brother moves.

The fourth letter is of generation.

Our brother stands rejoicing.

(Word.)

All He lives in the son.

(O.T.O. applause. All return.)

S. Let the Candidate be taken from the Secret Place, and restored to his former attire as a magician; after which I will confer upon him the keys to the treasure of Our Sacred Knowledge.

(Done.)

FOURTH POINT

S. I now entrust you with the Secrets of this Degree. Advance to me as a Magician.

(Done.)

You will now take a third step as before, with the left foot; for Three represents the return of the Two to the One, but after another manner. And herein, lieth a great Mystery, beyond the understanding even of a Master Magician.

It is in this position that the Secrets of this Degree are communicated. They consist of a Sign, a Grip and a Word. As in the First Degree, the Sign was single, in the Second double, so in the Third Degree it is triple.

FIRST, is the Sign of Mystery. Clenching the fingers of the right hand, touch with the thumb, the forehead, the right breast, the left breast and finally the throat. This is in commemoration of the wounds of the Ancient Master, and by their position they form a triangle with a point in the focus thereof, which is called *CENTRUM IN TRIGONO CENTRI*.



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SECOND is the Sign of Resurrection. Clenching the right hand as usual, touch the navel with the thumb. Then draw the hand sharply across the body, and drop it smartly to the side; then bring it upwards with a curving motion, slowly, to the navel. This sign demands a word, and this word is *AN'EL HAQQ*. The other replies: I am the Truth and within my Turban is wrapped nothing but God.

THIRD is the Sign of Brotherhood; which includes the Grip. This is given by approaching with clenched hands, backs upwards, and then reciprocally grasping the thumbs. Three distinct pressures are then given. One says:

'I give my hand in sure relation.'

The other answers:

'As of true brother with true brother.'

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

'I pledge my foot for firm foundation.'

The other answers:

'Of our straight walking with each other.'

Touch the right knees and say together:

'My knees bend not in supplication

Either to you or to another.'

Advancing to the lower part of the torso, say:

'My body doth not do you wrong.'

The other, advancing the breast, replies:

'My bosom keeps your secrets close.'

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

'My mouth speaks to you, truth in song.'

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

'My arm defends you from your foes.'

This Sign and Grip combined, demands a Word. It is the Word by which I raised you, the Word by which we triumph over death. This word is too sacred to utter on any other occasion; and you will therefore say instead of it, a sentence whose initials are formed from the letters of the Word taken in reverse order: This sentence is Nunc Benedictio Adest Mortis, which means:

Now is the blessing of Death at hand.

Be seated, Brother Master Magician, in the throne of the Most Mysterious Master of the Secret Place of Masters.

(Done.)

S.

I am now to impress upon you the Nature of the Bonds which link the Brethren of this Degree. By the union of hands we affirm that the hand given to a Master Magician is a sure pledge of brotherhood, and that it shall never take weapon to assail him; the union of feet is to declare that



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each shall support his Brother Master Magician, in the Way of his Going; the union of knees, that each shall be self-reliant and independent, not allowing mutual help to destroy mutual self-respect; and affirming that every man and every woman is a star, responsible to itself alone, co-equal and co-eternal with every other God. The union of bodies signifies that the use of the bodily functions shall be such as to bring no grief to any Brother Master Magician, or to them of his household; but rather freedom in rejoicing. The union of breasts implies the unison of the hearts of all True Brethren, the love that inspires them, and the sanctity of the confidence between them. The union of mouths affirms that Master Magicians will speak the truth one to another and one of another; while the arm thrown over the back of a brother asserts that each will guard the other in his absence as in his presence, and defend his honour as if it were his own. In particular he is to be at pains to repel the slanderer of his Brother's good name, informing that Brother immediately of the name of his Slanderer, and the matter of the slander, and not allowing himself to be tricked into a pledge of secrecy. I ask you, Brother Master Magician, if you clearly understand, and heartily agree, these principles?

C. *(With sign.)* I do.

E. It now becomes my duty to inform you that the ceremony through which you have just passed, is in every essential the Lesser or Infernal Rite of the Slain God, whose name is John, or some sound similar, as Jonah, Dionysus, Janus, Dianus, Nu, Anu, Oannes, On, Noah, and many others. This God of Water is of the North, because the Sun touches his Northern limit as he enters the watery sign Cancer, and turns towards the South, represented by the Goat-Gods, Set, Had, Hades, Adad, Odin, Adonis, Adonii, Atys, etc., who are of the earthly sign Capricornus, the southern limit of the Sun's journey. As the end of Summer is in Libra, the cardinal sign of air, the Gods of Water partake also of the airy nature, and similarly, the Earthy Gods have their natures intermixed with fire, since the end of Winter announces the fiery sign of Aries, whose mysteries are those of Spring and called the Greater Mysteries, wherein the Slain God is celebrated by his name Iao, Jupiter, Jehovah, Iacchis, Zeus, Shu, Jesus, Osiris, etc. The ignorance of the vulgar and the corruption of the records have aided Time's work of confusing the doctrines, so that the natures of distinct Gods have suffered the accretion of alien elements till their simplicity has almost baffled restoration.

This Infernal Rite, of which you are now an initiate, is founded on the apparent tragedy of the fall of the year, seen as a catastrophe by ignorant minds, though the philosophical comprehend the phenomenon as the natural, regular and recurrent change in the obliquity of the Earth's Axis. With this ceremony of the renewal of the life of the Sun, is mingled that of what the wise men of old regarded as a similar tragedy, that of the death of



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man and his renewal 'in the son'. Let me ask you to consider, Brother Master Magician, that as the solar tragedy is but the uniformed and partial views of acts, so may the human prove. Of this your progress in Our Order may give you opportunity to judge.

W. (To S.) Most Mysterious Master of the Time past, will you not bequeath to your successor a double portion of your spirit, and bestow upon him from the shades a mark of your divine favour?

S. It is my will.

(Gives C. his insignia, and affixes O.T.O.)

(Places candle in his hand.)

W. (To C.) Most Mysterious Master, the Secret Place of Masters is never closed. It is dissolved into ecstasy, and I request you to order that this may be done.

(O.T.O. applause.)

DISSOLUTION

W. Let the Word of God John be heard of us.

(Orator reads — I am that I am, to the end of Crowley's Mystery play The Ship.)



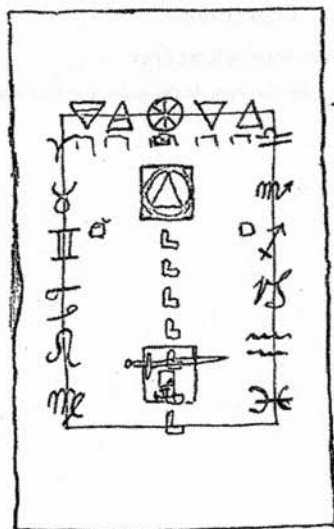
LODGE OF PERFECTION

and

FOURTH DEGREE¹

(Holy Royal Arch of Enoch)

Also known by the title of PERFECT MAGICIAN



Five banners
Five flames

Twelve banners
Altar of S - N
3 candles.

Delite
Altar of Osh

3 Veils.

Pitrol

Altar
Osh.

[ALEISTER CROWLEY]

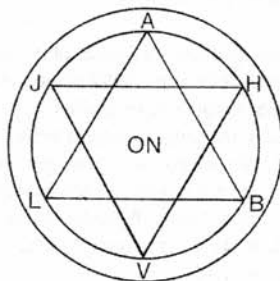


Prefatory Note

The symbolism of this degree is based on that of the Holy Royal Arch degree of orthodox Freemasonry. This is itself based on the Old Testament (*Haggai* II v. 1-9). The officers who operate the ritual (H., J. and Z.) are, then, Haggai, Joshua and Zerrubbabel.

The altar of this rite is a modified form of that of the Holy Royal Arch, and without some description of it both the opening of the Lodge of Perfection and its Mystical Lecture are incomprehensible.

The altar is in the form of a double cube (its top about sixteen inches square) and on it inscribed the double triangle of the Seal of Solomon (identical with the Shield of David found on the flag of Israel) within a circle. On this are placed, at random, the eight letters J, A, H, B, V, L, O and N; these represent the corresponding Hebrew letters. At the conclusion of the 'picking' incident (see opening) the altar looks like this:



By keeping this diagram in mind the Mystical Lecture is easily interpreted.



Opening

Senior Perfect Magician Present Brethren, the Grand Orient honours us A Lodge of Perfection is to be opened by a Member of the VIII^o, a delegate of the Supreme Grand Council of the Sovereign Grand Inspectors General. Brethren, draw the Sword! Let us receive our august visitor beneath the Arch of Steel!

(Fanfare. Enter beneath arch VIII^o preceded by Herald with trumpet and banner, and followed by two IV^o with drawn swords. They take place by the altar. Fanfare.)

VIII^o Greetings and peace from the Supreme Grand Council and from the Grand Master Baphomet.

Senior Perfect Magician Present Homage, welcome and all hail! *(All give hailing sign and repeat.)*

Herald

γ^I

J.

γ Omnipotent.

H.

γ Omniscient.

Z.

γ Omnipresent. One unto whom all hearts be open, all desires known, and from whom no secrets are hid, so cleanse the thoughts of our hearts by the inspiration of the Holy Spirit that we may perfectly love thee and worthily magnify thy Holy Name Aumn^{II}.

All

So mote it be.

Z.

Brethren, assist me to open a Lodge of Perfection.
What is the first care of every Perfect Magician?^{III}

H.

To see that the Lodge is properly tyled.
(To J.) See that the Lodge is properly tyled!

J.

(To Herald.) See that the Lodge is properly tyled!

Herald

(To Senior P.M.) See that the Lodge is properly tyled!

Senior P.M.

(Does so.) Brother Herald, the Lodge is properly tyled.

Herald

Most excellent, the Lodge is properly tyled.

Z.

(To J.) The next care?

J.

To see that none but P.M.s are present.

(To Herald.)

See that none but P.M.s are present.

(Herald faces W.)

Herald

To order, brethren, as P.M.s.

(All give signs. Herald faces E.)

Most Excellent, all present are P.M.s.

-
- I. Signifies one knock.
 - II. This is a slightly altered form of the Collect for Purity from the Church of England's *Book of Common Prayer*.
 - III. 'Perfect Magician' is from now on abbreviated to 'P.M.'



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Z. (To Herald.) How many offices has the Lodge?

Herald Four, Most Excellent.

(Herald turns and stands on guard with drawn sword.)

Z. Brethren, to our holy work.

(Z. picks J.

H. picks A.

J. picks H.

Z. picks B.

H. picks V.

J. picks L.)

Z. (Picks O.N.)

(They communicate the Word.)

J. (Veils.)

H. (Veils.)

Z. (Veils.)

(They form the \perp (left palm upwards to right hand of officer on right) and say in unison.)

Z.H.J. We three

Do meet and agree,

In peace love and unity.

(Wrists

Z. takes J. 's right wrist with right hand.

H. takes Z. 's right wrist with right hand.

J. takes H. 's right wrist with right hand.

Z. takes H. 's left wrist with left hand.

H. takes J. 's left wrist with left hand.

J. takes Z. 's left wrist with left hand.

Feet

Z. right toe to H. right heel.

H. right toe to J. left heel.

J. right toe to Z. left heel.

Raise right hands

Z. Jah.

H. Bul.

J. On.

H. Jah.

J. Bul.

Z. On.

J. Jah.

Z. Bul.

H. On.)

The Sacred Word to keep

And never to divulge the same

Till we three



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Or such as we
Meet and agree.

J. Agree.
H. Agree.
Z. Agree.

(All give hailing sign.)

Herald In the name of Grand Master Baphomet (G.M.B.) I declare this Lodge of
Perfection (L. of P.) duly opened. ווו

J. ווו
H. ווו
Z. ווו

CLOSING

Exactly as in opening, but for prayer.

Z. ׀
J. ׀ Omnipotent.
H. ׀ Omniscient.
Z. ׀ Omnipresent. One unto whom all hearts be open, all desires known, and
from whom no secrets are hid, and pure heart and tranquil mind we perfectly
love Thee and worthily magnify thy Holy Name — Aumn.

All So mote it be!

(Z. H. J. to altar.)

Z. Brethren assist me, etc.,
1st care, etc.,
2nd care, etc.,
We three etc.,

} All exactly the same as in opening.

(Z. H. J. destroy word.)

(Herald closes Volume of the Sacred Law. Z. H. J. to Thrones.)

Herald In the name of the G.M.B. I declare this L. of P. closed ווו

(Principals knock as in opening.)

Brethren, nothing now remains, etc.
Unclothe, untyle.

TEMPLE DIAGRAM—EXALTATION

Without the Lodge proper

_____A veil.
Comps. H. VIII° J. Comps.



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EXALTATION

Z. *(To Senior P.M.)* You will retire from the Lodge, prepare the Candidates and knock as a M.:M.:^I for admission. S.P.M. asks for signs, grip and a word of M.M.

Senior P.M. T T T

Herald M.E.^{II} there is an alarm at the door.

Z. See who wants admission.

Herald *(Opening.)* Whom have you there?

S.P.M. Three M.:M.: who desire to be made perfect.

Herald Halt!

(Closes and reports.)

Z. Do you vouch that they are properly prepared?

Herald I do.

Z. Admit them in due form.

(The enter and salute (instructed by S.P.M.^{III}) with penal sign of III^o. H. confronts them with drawn sword. J. and Herald may assist in this.)

H. You will now kneel in humble supplication to be admitted to the secrets of this L. of P.

(Done.)

Z. These are no M.:M.:

H. J. Herald *(Pricking their navels with sword).* Begone!

(S.P.M. retires with them and explains: This whole ceremony is then repeated. The Candidates must explain aloud why they refuse to kneel.^{IV})

(The officers, not moving, sheath their swords. Herald precedes them to the Altar, where they stand.)

Z. I have received authority to communicate to you and to confer upon you the degrees of L. of P. on receiving a simple obligation to keep inviolate its secrets. Are you willing to take it?

Cans. We are.

(1st Candidate takes swords by blade hilt down.

2nd Candidate takes V.S.L.^V

3rd Candidate takes L.)

Z. Repeat your names at length and say after me. We A, B and C upon these sacred and sublime symbols most solemnly and sincerely swear never improperly to reveal any of the secrets of the degrees about to be communicated to us. Which oath if we break, may our heads be severed from our bodies by the sword of Justice. Amen.

I. Master Magician.

II. Most Excellent.

III. Senior Perfect Magician.

IV. See *The Book of the Law*

V. Volume of the *Sacred Law*



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(Herald replaces symbols.)

Z. I now proceed to give you by name the following degrees of the Ancient and Accepted Rite.

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

I now confer upon you by name the corresponding degrees of the Reduced Rite of Memphis or Antient and Primitive Rite.

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

of which the rituals are now open to you for study. They comprehend in themselves the absolute degrees of

Perfect Master of Baláhate.
Sublime Epopt.
Knight of the Iris.
Sublime Minerval.
Knight of the Golden Fleece.
Grand Elect Mysophilote.
Knight of the Triangle.

Finally, I confer upon you, the corresponding degrees of the Oriental Rite of Mizram.

Secret Master.
Perfect Master.
Master by Curiosity or Intimate Secretary.
Provost and Judge or Irish Master or Egyptian Knight.
English Master or Knight of Israel.
Elect of Nine.
Elect of the Unknown.
Elect of Fifteen.
Perfect Elect.
Illustrious Elect.

and these degrees of the Scottish System:

Trinitarian.
Companion.



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Master.
Panissière.
Sublime Master.
Master of the Triple Tau.
Master of the Sacred Vault of James VI.
Master of St. Andrew.

With these degrees in Architecture.

Little
Grand
Perfect
Apprentice
Companion
Master
Very Perfect Architect
and Sublime Scottish Architect of Heredom

and these:

Knight of the Sacred Arch
Grand Axe or Grand Ark
and Sublime Knight of Choice.

The secrets of these degrees are now open to you for study. I also confer upon you the S. of this degree, given by &c. It is the P.S. and refers &c. Brother Herald, I command you to proclaim that our brethren are duly exalted to the degree of a L. of P.

Herald

In the name of the G.M.B. and by order of the VISKGG, I proclaim our Brethren A, B, & C Perfect Magicians.

(Fanfare. 2 and 3 returns. Herald goes to them.)

It is now useful to inform you that these degrees are never worked. But their secrets form intermediate steps between our third and fourth degrees, and it is therefore necessary to confer them formally upon you. The Lodge of Perfection is however a natural and necessary step in our sublime system; its secrets are important to every Master Magician; for they concern the Sacred and Mysterious Name of the True and Living God Most High.

You will therefore retire from the lodge, and prepare yourselves under supervision from the most solemn moment of your lives.

(Done. The thrones of the 3 principals removed. All but Candidates enter the Lodge.)

The preparation is accompanied with these words:

Remove apron; 'Thou canst not hide thy nakedness from the eye of the Lord.'

Hoodwink; 'Thou must cover up thine eyes from before the glory of the Lord.'

Shoes off; 'Take thy shoes from off thy feet; for the place whereunto thou approaches is holy ground.'

(Herald removes apron on Candidate. Blindfolds him, and firmly attaches a cable tow to each ankle. He is conducted to the West, where he gives F.P.O.F.)



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(To Herald.)

- Z. ʎ In the beginning was the Word.
H. ʎ And the Word was with God.
J. ʎ And the Word was God.
Z. Are you a Perfect Magician?
Can. I am that I am.
Z. Give me the Word of a Perfect Magician.
Can. It has not been communicated to me.
Z. Before this can be done, it is necessary for you to hear the Law.
Brethren, do your duty.

(H., J. and Herald form a triangle about Candidate.)

- J. *(Recites the 10 commandments, fires and pulls c.t. off r.a.)*
H. *(Recites 'thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself.')*

(Stabs Candidate in the back and pulls c.t. off l.a. Candidate falls into arms of Herald who is kneeling in front of him.)

- H. *(Raising him.)* Do what thou wilt shall be the whole of the Law.
(Z. unveils word.)

Brother P.M., this is the grip of the P.M. Let the cords which have fettered his feet be removed.

(Done.)

Before I can communicate the Word, another obligation will be required of you.

Are you willing to take it?

- Can. I am.

- H. It is upon this Law of Perfect Freedom, standing erect that you will swear. Support the V.S.L. with your l.h., cover it with your right, repeat your name at length and say after me:

I, . . . , in the presence of the Powers of the Word, and of this L. of P., duly constituted, consecrated, and congregated, of my own free will and accord do hereunder and hereon solemnly promise and swear that I will always hele, conceal, and never reveal any of the secrets or mysteries of this supreme degree to any one in the world unless it be to a true, lawful, and perfect Magician, and not even to him, until after due trial, strict examination, and full conviction that he is worthy of that confidence or in the body of a Lodge of P.M.s, duly opened beneath the Vault of Heaven.

I further solemnly pledge myself never to pronounce that Solemn and Mysterious Name which may now for the first time be communicated to me, unless in the presence and with the assistance of two or more P.M.s. All these points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind under the penalty of having my skull sawn off and my brains exposed to the searing rays of the Sun. Amen.



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You will seal this solemn oath 4 times with your lips on the V.S.L.

(Done.)

Brother P.M., at your initiation you were hoodwinked to find the light of earthly life, only to close in the 3° in the darkness of death.

You were raised, but only 'in the son'; it is not the individual life of man, but the life of the race, which passes through the darkness of the 3°.

This is the first initiation to the life within, and you have not yet found light.

(All draw swords and point them at C. 3 principals, however, forming a pyramid above his head, as to utter the word. Z. is behind him.)

Let that blessing be bestowed upon the Candidate!

(An assistant lights the flashlight, and the hoodwink is for a moment lifted and replaced. All cry aloud: 'Declare the Word!' Principals, however, whisper it as taught.)

(Pause. Three return to the thrones, having veiled W. Pause.)

Z. Declare the word.

H. Declare the word.

J. Declare the word.

(Pause.)

Herald (For C.) The word has not been communicated to me.

J. The Candidate, although restored to light, has not seen the Word. I demand his expulsion.

H. The Candidate, although the Word was uttered in his hearing has not heard the word. I demand his expulsion.

Z. It is in the flame and glory that the word is first revealed.

Herald (For C.) I demand the communication of the word.

Z. Do you agree?

H. I agree.

J. I agree.

Z. I agree.

Let the Candidate be prepared for the communication of the Word.

Herald I invest you with the Robe of Perfection. I reward you with this jewel; I decorate you with this ribbon and badge; and I arm you with this sword.

(3rd Veil withdrawn so that C. may now see the Holy of Holies at leisure.

The Veil should be drawn suddenly disclosing Z. seated in East. H. and J. resume their thrones. Herald remains with C. to assist.)

The true and Living God Most High.

Z. Brother . . . , as you seek to participate in the Light and Music of the Word, I call upon you to advance toward the sacred altar by seven steps, halting and bowing at the 3rd, 5th, and 7th. Advance with Holy awe, for be assured that at each step you will approach nearer to the Supreme and Mysterious



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name of The True and Living God Most High.

(Done.)

Z. Let the Candidate be restored to light!

(H. and J. cross swords on his shoulders, and Z. gives accolade on head, while Herald removes H.W.)

Z., H. and J. We receive thee as a P.M. *(They sheath swords.)* and a Companion of the Holy Royal Arch of Enoch.

Z. Brother, being arrived at perfection, you behold an altar, veiled. Beneath this veil are three sacred symbols, a square, a circle, and a triangle. Upon these are three (3) and 8 letters, wherein are many mysteries concealed, while the whole forms the S. and M.N. of T.T.A.L.G.M.H. I now proceed to confer upon you the secrets of this degree.

First is the P.S. given by &c. It alludes to the p. of your o., and also to the shielding of the eyes from the brilliance of the WORD.

Second is the Reverential sign, or sign of adoration given by &c., as if overcome by adoration and ecstasy.

Third is the sign of admiration or thanksgiving, given by &c.

Fourth is the Monitorial sign, given by right hand on heart; head on left hand in allusion to the weariness of heart and brain which must suffer in our search for the Word.

Fifth is the Fiducial sign, given by &c., and sweeping the hand down and back, as if tearing down a veil.

(Done.)

Behold in silence and adore! Blessed are the eyes that have beheld the ineffable!

(Z. H. P. Communicate the Word as in the opening.)

Listen in silence and adore! Blessed are the ears that have heard the Invisible!

You will now retire by seven steps, halting and bowing at the 3rd, 5th and 7th, after which you will take your seat in this Lodge of Perfection and attend to the Lecture.

THE LECTURE

CLOSING



IV° (Lodge of Perfection)

[ALEISTER CROWLEY]

THE MYSTICAL LECTURE

I

Brother Perfect Magician and Companion of the Holy Royal Arch of Enoch, in the third degree a word was communicated to you which if properly understood, should acquaint you thoroughly with the real secret of life, its true meaning. If you understand that word, you will be indeed able to say: 'Oh death, where is thy sting? Oh grave, where is thy victory?' not merely with triumph, but with contempt, such as may have been felt of old by a faithful knight who, dressed in the armour of his monarch, was slain in mistake for him.

If you have not understood that word, these expressions will appear strange to you. In either case, it is merely necessary that you should know that while the word of that degree sums up human nature, the word of this degree is the synthesis of the divine.

Man is the microcosm, a perfect mirror of that universe for which one name is God.

The word upon the altar is then a hieroglyph of the microcosm; and all its secrets are therein contained.

II

Accordingly, we find the word of a Minerval once more in the very centre of all, and you will recollect that this word ON means the Sun.

However, this is not all. ON in Hebrew is a most secret and holy name of God: its numerical value is 120, a number produced by multiplying together the first five numbers, or by adding together the first 15. This 15 again is produced by adding the first 5. There are many other important considerations to be made concerning this word and this number, which may safely be left to the ardours of your research. This Sun is in the midst of the 6 other letters of the word; and the general knowledge of correspondences which you have derived from the study of the books appointed for your instruction will at once show you that

J is Virgo the Virgin Moon

A is the Fool or Antic, the antique or ancient one Saturn

H is the letter of Aries the house of Mars

B is the letter of Mercury

V is the Hierophant or Pope, emblem of Jupiter

L is Libra the house of Venus

Such, my brother, are the letters taken singly. In combination we reach beyond the simple facts of nature to divine mysteries.

III

First of all, consider the descending triangle. It reads IHV, the first three letters of the ineffable name of four letters. They refer to Father, Mother,



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Son, as your earliest studies in the Qabalah acquainted you. You will compare this with the word of the 3°. It is further of the very greatest importance to remember that the three principal officers of the Royal Arch represent the three functions of Prophet, Priest, and King. Now in the Tarot J. is the Hermit, the 'Prophet of the Eternal'; H. is the Emperor, and V. the Hierophant, Pope, or High Priest.

Now the left side of the Triangle L.J.A. = 41 = Ma the Mother, while A.I.L. means a stag, goat, or ram, from the curved horns of those animals, and therefore means the Father, and 'the Beginning of Whirling Motion'. God, says Proclus, is he having a spiral force. The right side A.H.B. means 'love'.

The base B.V.L. means 'on high'.

In all, 'the love of the supernal mother-father'.

You will further recognize in J.A.H. a name of God so sacred that the Hebrews dared not utter it, and dare not to this day. It represents the Father and Mother conjoined with the Microcosm represented by the letter A whose shape suggest the Pentagram, the star of the Microcosm contained in that conjunction. H.B.V. adds to 13 and thus expresses both Unity and Love, while V.L.J. is 46, a female slave, here referring to the unenlightened soul.

Combining all this into a single sentence, we read; the Most High by Love and Unity exalts the Daughter to the throne of the Mother. That is a pure rendering of the way of salvation by Samadhi or Union with God, in that particular image which you have studied in 'The Vision and the Voice'. Taking the name by syllables, we find Jah as before 'The Most High'. Bul means "Lord" and also 'on high' in the Chaldean Language, while ON in Egyptian and Hebrew alike signifies the Sun, the Lord of all. Thus in three separate languages the Word testifies to the True and Living God Most High.

IV

We shall now consider the word, taking two letters at a time from the angles of the triangle.

We saw that the descending triangle IHV expressed the human nature of God; the ascending triangle will illustrate His nature in itself.

A B is Father, B L Lord.

A L is Word or Logos, Son, B L Lord.

L B is Heart or Spirit, B L Lord.

והוה (All rise.) Glory to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world end. Amen.

(Sign of admiration.)

Thus my brother, does the Word of this degree declare the nature of the most Holy Trinity.

So much, perhaps, you were already aware of; for none can be more sensible than myself of the progress you have made; yet it may possibly



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have escaped you that these same letters can be read in a sense diametrically opposite to the first.

Thus, A B the Father, B A to come or go denies the permanence of the Father.

L A Not B L God. There is no God.

L B Heart, B L Lord. The Heart is Lord.

The first of these phrases would seem to emphasize the lesson of the 3°; the second, to make a statement contradicting the very word in which it occurs, surprising until you recollect the statement in *The Vision and The Voice* that above the Abyss a fact is only true in so far as it contradicts itself; while the third is another way of saying.

Do what thou wilt shall be the whole of the Law; and this:

The word of the Law is Thelema.

And this: Love is the Law, Love under Will.

Do not forget that the numeration of Thelema, as also that of Agape, Love or Charity in its best sense, is equivalent to that of the word of our 3°.

It is further of interest to observe that these letters A B L added to 33, the number of the years of the life of King Solomon's Temple, and that of Jesus Christ. 33 is also the number of degrees in Freemasonry; and it has many other qualities, many of which you doubtless know already.

Note, too, that A is 1, B 2, L 30, as if to signify the whole course of the universe, the Unity, the Dyad, the Many and the Naught.

It is also pertinent to observe that J is the Wand, A the Pentagram or Pentacle, H the Cup, B the Crown, V the Sword, and L the Balances, while O and N symbolize other magical weapons of a still more secret and important character.

V

But it would be useless to continue an analysis of a Word which includes all things human and divine, and in which every secret is concealed. Is not the wealth of the Divine inexhaustible? Can the square define the Illimitable, or the Compasses circumscribe Him? Unbegotten in Eternity, beyond Time and Space, without quantity or quality, sublime, supreme, inaccessible, unknown, with what words shall we praise, or with what thoughts comprehend His Majesty? Utterance must profane Him, silence itself can but bear witness to Him. How shall we extol Him? In what shall we shadow forth His glory? Though your skull were smote off, and your brain exposed to the scorching rays of the sun, it were nothing to His manifestation to your mortal mind!

Let us remember the penalty of our obligation (gives sign), and if ever we should incautiously think of pronouncing that great name with lightness or irreverence, place our finger upon our lips, as it is written Seal up thy lips, lest thou speak it!



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[ALEISTER CROWLEY]

COUNCIL

of

PRINCES OF JERUSALEM

This is an intermediate degree, between the Fourth and Fifth.
Its symbolism is Thelemite and Anti-Christian.

TEMPLE DIAGRAM

WEST

Herald

R.W.M.

3rd

2nd

VIII°

Hellbroth

EAST



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(A LODGE OF PERFECTION is opened)

VIII° R.W.M. of the Blue Lodge, I appoint you Guardian of the T.T. and of the V.S.L.

(R.W.M. places JAHBUL under ON, and gives V.S.L. to VIII° who hides it in his breast or in altar.)

Altar of W. with sword, drinking sponge, and hell-broth placed behind VIII°.)

Brethren, to order!

(All give sign of Combat.)

Let us form the Sacred Pentagram, the Star of Unconquered Will!

(Herald and R.W.M. take position indicated. All sheathe swords and stand to order as IV°.)

VIII°

Herald

3rd

No limit to the light!

2nd

No Limit!

VIII°

Naught! from the Many to the One and All, from the One and All to Naught!
Sic transeat gloria coeli! AUMN!

All

So mote it be!

VIII°

Brethren, assist me to open a Council of Princes of Jerusalem.

(All advance within banners of Zodiac.)

What is the first care of every Prince of Jerusalem?

2nd

To see that the C. is p.t.! *(To 3.)* Brother, see that the C. is p.t.

3rd

(To R.W.M.) Brother, see that the C. is p.t.

R.W.M.

(To Herald.) Brother, see that the C. is p.t.

Herald

(To VIII°) Very Illuminated Sovereign Knight, the C. is p.t.

VIII°

(To 3rd.) The next care?

3rd

To see that none but P.I. are present. *(To R.W.M., see, etc.)*

R.W.M.

(To Herald.) See, etc. *(Herald faces W.)*

Herald

To order, brethren as P.I. *(All give signs.)*

V.I.S.K., all present are P.I.

VIII°

(To R.W.M.) The next care?

R.W.M.

To unveil the Word!

(To Herald.) Brother, unveil the Word!

(Herald unveils Word.)

VIII°

(To Herald.) How many officers has the Council?

Herald

Five.

I. i.e. 'to see that the Council is properly tyled'.



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2nd
VIII° V.I.S.K., will you pledge yourself with us in the Bitter Draught?
My will, which is thine, be done!
(2nd Officer presents sponge with wine and 3^l to VIII° (who descends dais) who drinks, and cup is passed by 2nd O. all around widdershins.)

(This draught is always taken in the grand position, h. on r.s, a.s. extended, l- -s crossed, l. in front of r.^{ll} During this, Herald extinguishes the lights, lighting the hell-broth instead.

Herald, drinking last, exclaims — 'Tetelestai' or, 'It is finished!' and replaces loving-cup.)

VIII° (lifting.)
(2nd, 3rd, and R.W.M. lift candlesticks.)

Ad Babalonis Amorem Do Dedico Omnia Nihilo.

(Throws —^{lll} on ground, 2, 3, and R.W.M. throw down pillars.)

All (Very loud.) Abaddon, the Opening of the Eye!
VIII° La Ahebah Babalon!

(Officers take new positions, and clap hands to form:

VIII°, 2, 3, R.W.M. We four
Meet to adore
The (raise and drop hands twice)
For evermore
But never to divulge the same
Till we four
Or four more
Meet to adore.

R.W.M. Adore.

3 Adore.

2 Adore.

VIII° Adore.

(All give sign Annihilation.)

Herald In the name of the Grand Master Baphomet I declare this Council of Princes of Jerusalem Duly opened.

R.W.M.

3. 2. VIII° (Sits.)

- I. In the O.T.O. '31' normally indicated laudanum, at the time the rituals were composed a perfectly legal substance to use, but any bitter drug could be substituted.
- II. Head on right shoulder, arms extended, legs crossed, left in front of right. Thus the 'Grand Position' is an imitation of crucifixion.
- III. Some Christian symbol.



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ANNIHILATION

VIII° Brother —, — candidates are in waiting. Retire, see them properly prepared, clad as P.M.s and carrying tapers lighted, and knock as a P.M.

(Done)

Herald V.I.S.K. there is an alarm at the door.

(Takes up skull.)

VIII° See who wants admission.

Herald Whom have you there?

Asst. — P.M.s who are determined to become P.I.s.

Herald Halt!

(Reports.)

VIII° Do you vouch, etc.

Herald I do.

VIII° Admit them in due form.

(They enter with penal sign of Lodge of Perfection.)

2nd O *(To Candidates.)* Can ye drink of the cup that I drink of?

Cands. We can.

2nd O *(Raise sponge, saying to VIII°.)* Father, if it be possible, let this cup pass from me; nevertheless my will, which is thine, be done.

(VIII° presents it to 2nd O., who drinks, 2nd then takes it, and presents it to Cands. who assume the grand position, and drink to dregs. They are let to West by Herald.)

Orator *(Reads Liber CLVI. Equinox VI, p. 23.)*

VIII° I have received authority to confer upon you the degree of a C.P.I. on receiving a simple obligation to keep inviolate its secrets. Are you willing to take it?

Cands. We are.

VIII° Then you will extinguish your tapers, remove your aprons, sashes and jewels, raise your arms, extended at an angle of 90°, and say: 'We renounce all; we swear to keep inviolate the mysteries of these degrees; and we invoke annihilation.' These points, etc., penalty of having our skulls split asunder by the AXE of the executioner.

AMEN

You will seal this solemn oath with your lips five times upon this skull.

I will now proceed to confer upon you the following degrees of the A. and

A. Rite:

Knight of the Sword and of the East.

Prince of Jerusalem.

I also confer upon you the corresponding degrees of the Reduced Rite of Memphis; or A. & P. Rite.



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Knight of the Sword.

Knight of Jerusalem.

Finally I confer upon you the following degrees of the O.R. of Mizraim.

Knight of the Sublime Choice.

Prussian Knight.

Knight of the Temple.

Knight of the Eagle.

Knight of the Black Eagle.

Prince of Jerusalem.

The Secrets of all these degrees are now open for you to study. Brother Herald, I command you to proclaim that our brethren are duly exalted to the degrees of C.P.I.

Herald By order of the V.I.S.K.S.G.I.G., I proclaim our Brethren . . . P.I.s.

Fanfare, or O.T.O. applause.

VIII° Let our brethren advance in due form.

(Done.)

Brethren, the P.I. will understand what has been done. The letters on the circle, which alone remains, now stand for L.A.B.

That is for the Love Of Babalon.

I will now proceed to communicate to you the secrets of this degree. They consist of signs, a token and a word.

The penal sign is given by, etc.

The sign of Combat is given by, etc.

The sign of Death of Annihilation is given by, etc.

The grip or token is given by, etc.

This grip demands a word, and this word is, etc., and should always be followed by the sign.

You may now retire, taking your seats in the sublime C.P.I.

(Done.)

2nd V.I.S.K. is it your will that we pledge our new companions in the bitter draught?

VIII° My will, which is thine, be done!

(S. passes as before. Meanwhile 2nd Officer recites.)

2nd Into my loneliness comes

The sound of a flute in dim groves that haunt the uttermost hills.

Even from the brave river they reach to the edge of the wilderness.

And I behold Pan.

The snows are eternal above, above—

And their perfume smokes ever into the nostrils of the stars.

But what have I to do with these?

To me only the distant flute, the abiding vision of Pan.

On all sides Pan to the eye, to the ear.



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The perfume of Pan pervading, the taste of him utterly filling my mouth,
so that the tongue breaks forth into a weird and monstrous speech.
The embrace of him intense on every centre of pain and pleasure—
The six interior sense aflame with the inmost self of him—
Myself flung down the precipice of being—
Even to the abyss, annihilation!
An and to loneliness, as to all!
Pan! Pan! to Pan! to Pan!
Let us sing the song of the P.I.

VIII°

Song of the Perfect Initiate

Stanza 1

How the Simple Mason plies
Tool on Temple, See it rise!
Princes of Jerusalem,
How we mock and scoff at them!

Chorus

Boaz broken,
Jachin gone,
Freely spoken,
Jahbulon,
All above
Is overthrown
For the love
Of Babalon.

Stanza 2

Lend a hand, my trusty brother!
While there stand upon another
Of their Temple still a stone
Give the grip of Abaddon!

Chorus.

Stanza 3

Split the skull! On guard the Sword!
Earth be null and heaven abhorred!
All's a lie, although divine—
give annihilation's Sign!

Chorus.

Nothing now remains. etc.

Unclothe: Untyle. There is no formal 'closing';
All has been destroyed.



FIFTH DEGREE

Also known by the title of SOVEREIGN PRINCE OF THE ROSE-CROIX.

[ALEISTER CROWLEY]



Form of the Petition

TO BE WRITTEN OUT AND SIGNED BY EVERY POSTULANT

I, the undersigned, request the Most Wise and Perfect Sovereign and the Very August, Excellent, Puissant and Perfect Princes now assembled, that you will be graciously pleased to admit me to your Princely Order.

I trust that the sincerity of my endeavours to promote the Glory of the *Rosie Cross* and the Welfare of Mankind will entitle me to your favourable opinions.

Assuring you that I shall not fail to redeem my pledge of allegiance to this Sovereign Chapter, and to devote my Rose and Cross to the prosperity and happiness of the Princes of this sublime degree, I subscribe myself.

(Signed (IV°)



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THE FURNITURE OF A CHAPTER OF ROSE CROIX

RED ROOM

- Altar. White silk altar-cloth, with Rose 49 on gold cross 5 with 4 green rays.
- Super-altar. Black. 7 steps. Copy of Stéle of Revealing. 33 lights. 33 roses. Paten and Chalice. Cakes of Light and Red Wine. (Optional. Crystal globe: Image of Babalon: &c. But no male symbol.)
- Thrones. One each side of the altar for M. W. S.^I and H. P.^{II} one in West for G. M.^{III} Stalls for other Princes.
- Banners. The Banner of the Rite above M.W.S.
The Banner of Love above the Most Reverend and Perfect Prelate.
Personal banners of the other Princes above their stalls.
- Floor-cloth. Ladder. Brass letters for same.
- The Brand.
- The hangings should be rosy red.

BLACK ROOM

- Tau.
- Crucifix.
- Pillars. Three, surmounted by lamps with 11 holes and letters T.S.L.
- Bible.
- Bones, skulls, skeletons, hell-broth for 2nd point.
- *The hangings should be black.

ANTEROOM

- V.S.L. and writing materials.

THE OPENING OF A SOVEREIGN CHAPTER OF ROSE CROIX

- M.W.S. 1 Very excellent and Perfect Princes, be pleased to assist me to open the Chapter of the Holy Order of Rose Croix of Heredom!

(All rise.)

Very excellent and perfect Grand Marshal, see that the Castle Gates are duly guarded, and that all is secure within.

(The door is tested. The Grand Marshal receives the first three signs from all present.)

- G.M. All is secure both within and without.
- M.W.S. What is the hour?
- H.P. It is the hour when the Veil of the Temple was rent in twain,
When the darkness began to outspread the earth,

-
- I. *Most Wise Sovereign.*
 - II. *High Priestess.*
 - III. *Grand Marshall.*



O.T.O. Rituals & Sex Magick

When the altar was thrown down,
The Star called Wormwood fell upon the earth,
When the Blazing Star was eclipsed,
The Sacred Tau was defiled with blood and water,
the word was lost,
and despair and tribulation visited us.

(Solemn music.)

M.W.S.

Since the Royal Art has experienced such dire calamities, it is our duty, very Excellent and Perfect Princes to retrieve the loss; and may the influence of Truth, Silence and Love prosper our endeavours to recover the Lost Word.

(He lays down the Crucifix and tramples upon it.)

Therefore, with my heel upon the head of the Great Serpent I declare this Chapter of Rose Croix duly opened in the name of Babalon and The Beast conjoined, of the Secret Saviour and of IAO.

(Applause.) ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀

H.P.

(Sits.) ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀

G.M.

(Sits.) ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀ ׀

(All seat themselves.)

RECEPTION OF POSTULANT

First Point

M.W.S.

Very Excellent and Perfect Princes, the business of this evening is the reception of Brother . . .

Sister . . .

(H.P. retires to Red Room, or acts as introducer.)

M.W.S. takes position on Tau, setting up the . . . and placing the Crucifix on his breast.

G.M. draws sword, and goes without veil. Introducer, who has habited Postulant in white, with IV° apron, and placed the V.S.L. in his hand, takes the petition to G.M. who takes it to M.W.S who says: 'Admit the Postulant!' Introducer returns to Postulant, and leads him amid strains of martial music to the outer veil. Then he knocks. G.M. draws veil.)

G.M.

Who are you?

Introducer

A Member of the Body of Initiates.

G.M.

Whither go you?

Introducer

To the Immortal Mansions of Babylon.

G.M.

What is your rank?

Introducer

I am become a Perfect Magician.



O.T.O. Rituals & Sex Magick

G.M. Give me the sign.

(Done.)

Your petition has been favorably received by this Princely Chapter; but, whilst we admire your zeal and courage, alas! you came amongst us at a time when we are overwhelmed by the deepest sorrow. Consternation now spreads horror over our brows. An earthquake rends the fair breast of our mother, and the Head of the Great Serpent is exalted. The Veil of the Temple is rent asunder.

(G.M. flings it aside.)

Our altars are thrown down; the sacred Tau is defiled with Blood and Water; the Star called Wormwood is fallen upon the earth; and the Blazing Star is eclipsed.

Also, the Word is lost.

(Slow music.)

M.W.S. Nevertheless, we rejoice that you have arrived at this hour of peril: your strength and courage may assist us to retrieve our loss, and recover the Word.

Worthy Sir } I direct you to travel 33 years, 11 to the South, 11 to the
Noble Dame } West, 11 to the North, returning to me in the East to report the result of
your travels.

(G.M. Leads Postulant 11 circles deosil and then takes him to the Southern Pillar, where he finds T; 11 circles, and to Western Pillar, where he finds S; 11 circles and to the Northern Pillar, where he finds L. He is then brought to head of M.W.S.)

G.M. Holy Father, I beg to Present to you B . . . who has completed the 33 years
S . . .

travel imposed upon him (or her).

M.W.S. What have you discovered?

Introducer I have searched in and about the Pillars in the South, West, and North for the Lost Word, but have only succeeded in finding the letters T, S., and L.

M.W.S. I congratulate you on the success which has already rewarded your exertions. These letters are the initials of the virtues by whose assistance you may be led to the recovery of the Lost Word. T. stands for Truth, S. stands for Silence, L. for Love, while in conjunction . . . *(he checks himself)*. But before I can explain myself further, I must call upon you to take a solemn obligation to keep inviolate the Secrets and Mysteries of our Holy Order. Are you willing to do this?

Postulate I am.

M.W.S. Then remove from my breast the heavy burden which oppresses me, and cast it you behind you, replacing it by the Volume of the Sacred Law,



O.T.O. Rituals & Sex Magick

about which you will arrange the three letters in the form of a triangle; interlock the fingers of your hands and place the palms upon my forehead, look into my eyes and say after me;

I . . . , in the Name of the Holy Trinity One and Indivisible, and in the presence of the Perfect and Princely Chapter of the Holy Order of the Rose Croix of Heredom, do hereby and hereon most solemnly promise and swear that I will hele, conceal, and never reveal the Mysteries of a Sovereign Prince Rose Croix.

I swear eternal fealty and allegiance to the Supreme Council by whose authority this Chapter is constituted in the person of Baphomet, the Grand Master of Light. I further pledge myself to the service of the Order to the last drop of my blood and the last penny of my purse.

All this I swear to observe without evasion, equivocation, or mental reservation of any kind, were it at the cost of the death of my body and the damnation of my soul.

Arise, newly-obligated brother set your heel fully upon the head of the Great Serpent, raise to your lips the Volume of the Sacred Law, and seal the Oath with seven kisses.

(Done.)

Very Excellent and Perfect Grand Marshal, let the Postulant be conducted from the Chapter and invested with a black apron and collar, for by such a badge we do designate those who are in search of the Lost Word.

(G.M. takes out Postulant, and invests him, removing his P.M. apron, saying: 'This attire cannot be worn in the Age of the Lost Word'. Meanwhile the Princes rise from their attitudes of mourning and extinguish the lights, overthrow the pillars, strew the floor with corpses, skulls and bones, light a pungent incense, and the hell-broth. As the Candidate re-enters in charge of the Grand Marshall, a sack is thrown over his head, and he is thrust through the veil, and beaten, pricked and pushed by all as they cry litanies of Jesus, Joseph, and Mary while he gropes his way. The M.W.S. and G.M. should however retire to Red Room.)

Second Point

(All present enter the Red Room, and assume insignia and stalls. The Most Reverend and Perfect Prelate advances from the Red Room. She takes Postulant by the hand. The sack is removed.)

H.P.

I come to conduct you from the depths of darkness and the valley of death.
Truth will direct you when you err
Silence will sustain in every trial
Love will comfort you upon your path.

(Music: 'Tristan and Isolde'.)



O.T.O. Rituals & Sex Magick

(The door of the Red Room is opened by G.M. who removes the black apron and collar. The Postulant finds himself at the foot of the ladder. G.M. closes door behind him. All present are in the Sign of Heredom.)

H.P. Holy Father, I present to you this worthy Knight, who has passed through the depths of darkness and the Valley of Death in search of the Lost Word, having been fortified with Truth, Silence, and Love.

M.W.S. Holy Mother, let the Postulant Ascend the ladder which leads to glory and perfection!

(H.P. tells P. to take one step (1°) and pick up the letter.)

M.W.S. What guides you?

P. Truth.

(Prompted by H.P. He then takes the 2nd step.)

M.W.S. What defends you?

P. Silence.

(3rd step.)

M.W.S. What inspires you?

P. Love.

M.W.S. T.S.L., The Sacred Law?

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

(P. takes the 4th step.)

Who is your father?

P. Iacchus.

(5th step.)

M.W.S. Who is your mother?

P. Natura.

(6th step.)

M.W.S. Who is your teacher?

P. Ratio.

(7th step.)

M.W.S. Then who are thou?

P. I A O.

(All intone I A O loudly.)

M.W.S. Give me the initials of the last 4 words.

P. I. N. R. I.

M.W.S. Sir Knight } You have indeed by the air of Truth, Silence, and Love,
Noble Dame, }

succeeded in finding the Lost Word. To order, Very Excellent and Perfect Princes! Let us analyse the Word!



O.T.O. Rituals & Sex Magick

(All stand to order, soft music, swords above head, lip in finger and thumb of left hand. The 3 officers form the descending triangle above Postulant.)

M.W.S.

I.

H.P.

N.

G.M.

R.

All

I.

M.W.S.

Yod.

H.P.

Nun.

G.M.

Resh.

All

Yod.

M.W.S.

Virgo, Iacchus, holy Father.

H.P.

Scorpio, Asi, Holy Mother.

G.M.

Sol, Orus, holy Child.

All

Iacchus, Asi, Orus, I A O.

(They walk round P, and form a line of 3 giving nox sign.)

All

The Sign of Orus. +

(They continue circumambulation.)

H.P.

(Facing P.) The Sign of the Dance of Asi. ☸ *(They continue.)*

M.W.S.

(Facing P.) The Sign of the Joy of Iacchus. † *(They continue.)*

G.M.

(Facing P.) The Sign of the Blazing Star. ☆

(They continue and again form line.)

All

(Giving + and Nox signs.) L.U.X. Lux, the Light of the True Cross.

(They return to their thrones.)

M.W.S.

Sir Knight, You have found Him who is indeed the Word.

In the beginning was the Word, and the Word was with God, and the Word was God.

I am Alpha and Omega the Beginning and the End which is and was and is to come.

Now worthy Knights having found the Word I will affix it in its proper place.

(Done. All give Sign of Adoration. Soft Music.)

M.W.S.

Glory unto Thee, Begetter, Transmitter, Transmuter!

(Sign of Adoration.)

All

We adore Thee, Evoe! We adore Thee I A O!

M.W.S.

Glory unto Thee, who are hidden in the pyramid!

(Sign of Adoration.)

All

We adore Thee, Evoe! We adore Thee I A O!

M.W.S.

Glory unto Thee, whom men have worshipped in all form!

(Sign of Adoration.)

All

We adore Thee, Evoe! We adore Thee I A O!



O.T.O. Rituals & Sex Magick

M.W.S. Iacchus, Pan, Khem, Amoun, Shiva, Priapus, Jahweh!

(Sign of Adoration.)

All We adore Thee, Evoe! We adore Thee I A O!

M.W.S. Glory unto Thee, whose true name may not be spoken!

(Sign of Adoration.)

All We adore Thee, Evoe! We adore Thee I A O!

M.S.W. Glory unto Thee, Master of Magick, Lord of Life!

(Sign of Adoration.)

All We adore Thee, Evoe! We adore Thee I A O!

M.W.S. Who are most mighty when Thou art most concealed!

(Sign of Adoration.)

All We adore Thee, Evoe! We adore Thee I A O!

M.W.S. *(Returns to throne.)* I now command the Very Excellent and Perfect Grand Marshal to clothe you in scarlet mantle, and to conduct you to the altar.

(Done.)

Kneel, Sir Knight, if you will.

(Done. M.W.S. draws sword, and strikes him on the left shoulder, right shoulder, and back; and on forehead with handle.)

By virtue of the power and authority in me vested, I hereby make, create, and constitute you, now and for ever, a

KNIGHT OF THE PELICAN and EAGLE

and a SOVEREIGN PRINCE of the

HOLY ORDER OF ROSE CROIX of HEREDOM!

Rise, perfected and puissant prince, and receive the emblems of our Order.

H.P. I present you with this rose.

I invest you with the apron, collar, and Jewel of our Order.

I gird you with this sacred sword.

(Done.)

G.M. Lastly, I seal you with this seal of perfection.

(Done.)

- Before you are again admitted to any Chapter, you must have caused this mark to be tattooed over your heart, so that the scar which can never be effaced from your body may remind you of those oaths which you have taken to us. They can never be effaced from your soul.

M.W.S. *(Rises.)* I will now communicate to you the signs and words of this degree.

The first sign is called the sign of Adoration. Raise the eyes to Heaven, clasping the hands with fingers interlaced upon the forehead, the palms being outward; thence let them drop upon the body, and bend the head.

The second sign or Sign of Heredom is thus given. Close the hand, except the middle finger, or as some say the index, and place against the forehead,



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knuckles outward. This may be replaced by the Grand Cross sign of Heredom and Devotion. Clench the hand, extend the thumb and with it make four crosses on the forehead, navel, left breast and right breast.

The third sign is that of the Good Shepherd or of P. . . Cross the arms on the breast, right over left, the fingers touching the shoulders. This sign is always used on entering or leaving a chapter, and may be employed in greeting a brother. Say A.F.O. He replies, P.P.V.

The fourth sign or Sign of Truth. Raise the right forefinger to heaven and say Ascendat; the other pointing downwards answers Descendat.

The fifth sign or Sign of Silence. Place your right hand flat on the other's right breast and say Immanuel. The other, his left hand flat on your left breast replies *Pax Vobiscum*.

The sixth sign or Sign of Love. Clasp &c and say T. as you &c he says R.

The seventh sign or Sign of I N R I. Form &c, &c, &c.

The grip is given by clasping hands, thumb to thumb, fingers locked. Exchange in this position the word I.N.R.I. The password on the threshold of the Black Room, or Chamber of Death is Golgotha, and in this place the meaning of I.N.R.I. is Jesus Nazareus Rex Judaeorum. The Royal Omnific Password is Logos.

Very Excellent and Perfect G.M. you will now place our new Companion in Arms between the Pillars in the West and proclaim him.

(Done.)

G.M. Oyez! Oyez! Oyez! By command of the Most Wise Sovereign, I proclaim
Sir . . . } a Knight }
Dame . . . } a Dame } of the Pelican and Eagle, a perfect and puissant

Sovereign Prince }
Princess } of the Holy Order of Rose Croix of Heredom.

M.W.S. I invite him } accordingly to take his } seat beneath the Banner of Love
her } her }
in this Princely Chapter.

(He takes his seat.)

Sir Knight } I salute you from the Chair.
Noble Dame }

(M.W.S. applauds, H.P. applauds, G.M. applauds, 3 officers applaud. All applaud.)

*(Triumphant Music. M.W.S. and H.P., G.M. and new Knight } : all
Dame }
leave Red Room, and march in triumph around the Chamber of Death.)*



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Third Point

(Re-entering the red room, and the door being closed, M.W.S. presents the Cakes of Light to H.P., who passes to new Kt. / Dame and so on, ending with G.M., who presents to M.W.S. The cup then passes.)

M.W.S. Consummatum est.

(The living circle, and dance. H.P. then advances and consumes the Word.)

H.P. Consummatum est.

(All resume thrones.)

Additional Note: The seven signs of this degree would seem to be variations of the signs used in the 18° of Ancient and Accepted Masonry.

THE CLOSING OF A SOVEREIGN CHAPTER OF ROSE CROIX

THE RED ROOM

M.W.S. Very Excellent and Perfect Princes, assist me, if it be your pleasure, to close this . . . Chapter of the Holy Order of Rose Croix of Heredom.

(All rise.)

Holy Mother, what is the hour?

H.P. It is the hour when the Lost Word is found; when the Sacred Tau has bloomed into the Mystic Rose; when the Star called Wormwood is cast into the Abyss, and the Blazing Star has reappeared in all its splendour; when our altars have been renewed, and the Light restored to our eyes. The New Covenant is established; Do What Thou Wilt is the whole of the Law.

(Thelema and music.)

M.W.S. Let us then, my excellent Companions, observe this Law, which will enable us to erect a pyramid in our hearts to the glory of Him, to whom belongeth Might, Majesty, Dominion, and Power; who liveth and reigneth world without end.

(All make the 3 signs of Adoration, Heredom, and Pan.)

M.W.S. Therefore, with my heel upon the head of the Great Serpent (He goes out, and turns facing red room.) I declare this . . . Chapter of Rose Croix duly closed in the name of Babalon and The Beast conjoined, of the Secret Saviour and of I A O.

I. By fire.



SIXTH DEGREE

[ALEISTER CROWLEY]

The Ceremony of
Illustrious Knights Templar of the Order of
KADOSCH
and of
Dame Companions of the Order of the Holy Grail

The Temple is that of Egypt, octagonal with two pylons, six mirrors. The Canopy is of blue embroidered with golden stars. Above the mirrors are 77 lights with reflectors, each mirror having 11, and the pylon of the West 11 of larger size. Here hangs the Volume of the Sacred Law.

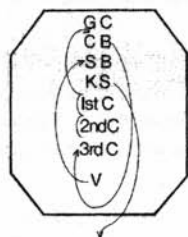
Of the Altar it is not written.

The Knights and Dames are clad in the black or white velvet or silk tunics and knee-breeches and silk stocking of the IV^o but instead of the mantle of green velvet is a mantle of black velvet. The garter is black with gold lettering: the shoes black with gold buckles. The collarette, eagle and sash of 30° are worn. The tassels of the mantle are of gold cord. The cap is that of a Templar, but black with the insignia in gold.

Sword and belt are black and gold.

The Ante-room contains the Tomb of J(acobus) B(urgundus) M(olensis) and is hung with black. The Chamber of Reflections contains a small altar or table on which is a skull and the ever-burning lamp. In the mouth of the skull is a green leaf.

When more than 3 companions are present, they draw lots for the offices, the losers remaining without, on guard, under the direction of the Knight Sentinel.



The Word.

G.C.¹ Babalon.
C.B.² Baphomet.
Do
What
Thou
Wilt.

¹ G.C. = Grand Commander, a male officer, at times representing Baphomet.

² C.B. = Cup Bearer, a female officer, at times representing Babalon.



Opening

- G.C. וּוּ וּוּ וּוּ
Sir Knights and Dames, assist me to open the Temple.
(All give sign.)
- Sir Knight Sentinel, guard the approaches of the Temple.
(Sentinel goes out on guard after seeing that all give signs.)
- Lady of the Sword, guard the portal of the Temple.
(See salutes, draws sword, and goes to door.)
- Hail Babalon! Hail, Bearer of the Holy Grail! *(Dips lance.)*
(She gives the cup to each companion in turn, then to G.C. and finishes it.)
- Let us form the Mystic Triangle.
(The three companions, facing outwards with hands joined, surround G.C. and C.B. who exchange the Greeting M(outh) to M(outh). R(ight) H(and) to K(nee). L(eft) H(and) to A(nus). Change to EAGLE-GRIP and exchange WORD. She changes to Babalon, while he invokes in sign of $7^\circ = 4^\circ$.)
- WE INVOKE THEE, Three-in-One, Sol-Om-On.
- 1st companion SOL.
2nd Comp. OM.
3rd Comp. ON.
All SOL! OM! ON!
C.B. The Temple is open!
G.C. The God is in the shrine!
S.B. וּוּ וּוּ וּוּ
K.S. וּוּ וּוּ וּוּ

RECEPTION

FIRST POINT

- G.C. Sir Knights and Dames Companions of the Graal, our Brother R.C. Sir... offers to share our burden, Lady of the Sword, instruct Sir K(night) S(entinel) to admit him.
(She does so. G.C. and Companions proceed to anteroom where G.C. is then entombed. The Companions stand with drawn swords at head of tomb. S.B. takes empty cup C.B. and advances to foot of tomb. C(andidate) introduced. The Roll of the Bath in on the tomb.)

I Nine knock, three batteries of three.



O.T.O. Rituals & Sex Magick

- S.B.^I Whom have you there?
K.S.^{II} A S(overeign) P(rince) of R(ose) C(ross), who offers to share the burden of the I(llustrious) K(nights) T(emplar) of the O(rder) of K(adosh) and the D(ame) C(ompanions) of the H(oly) G(rail).
- S.B. Who vouches that he is properly prepared?
(The Knight or Dame who can do so, replies.)
Admit him in due form.
(K.S. directs him to t(rample) and s(pit) on the c(ross).)
- S.B. Behold the tomb of your G(rand) M(aster), J(acobus) B(urgundus) M(olensis). Swear to break the bondage of vulgar error.
- Cand. I swear to break the bondage of vulgar error.
- C.B. Swear unconditional and unswerving obedience to the G(rand) M(aster) B(aphomet).
- Cand. I swear, etc.
- S.B. Swear to serve the Order to the last moment of your time.
- Cand. I swear, etc.
- S.B. Swear to defend the Order with the last drop of your blood.
- Cand. I swear, etc.
(S.B. stabs Cand.)
- S.B. Swear to aid the Order with the last penny of your purse.
(K.S. takes any money and removes his insignia, garters and shoes.)
Swear to love the Order with Body and Soul in the p(erson) of any D(ame) or K(night) who d(emand) it!
- Cand. I swear, etc.
(A Knight or Dame not his voucher, takes and gives kiss.)
- S.B. Swear to devote your whole energies to the Will of the Order and the Dominion of T(he) S(acred) L(aw).
- Cand. I swear, etc.
(Kisses V.S.L. 7 times.)
- S.B. If you break this oath, you will ever be pursued by the unsleeping vengeance of the Order; nay, the avenger shall arise, even from the Tomb.
(S.B. goes to Candidate's left, as G.C. starts up (from the Tomb) T. In his hand is the Roll of the Oath.)
- G.C. You will seal this oath with your heart's blood!
(K.S. draws C.'s blood with his stiletto (cutting) a St. Andrew's Cross on right arm. S.B. receives it in cup. Cand. dips his thumb in the blood, and seals the Oath. K.S. binds up Cand.'s wound.)

-
- I. Sword Bearer—normally a female officer.
II. Knight Sentinel, a male officer.



O.T.O. Rituals & Sex Magick

G.C. It is sworn. Follow me, that I may offer up the blood to our lady Babalon.
(G.C. goes to temple and enters. S.B. and K.S. remaining in their stations within and without. Temple is lighted only by the Sanctuary lamp. The three companions form the triangle about the Candidate. G.C. goes to C.B. and kneels, offering Cup. C.B. drinks, lifts her kirtle from which he takes the phial of oil.)

G.C. *(Within triangle. Anoints crown of C.'s head.)*
In the name of Nuit and Babalon and of Isis
(Anoints centre of forehead.)

In the name of Hadit and of Chaos and of Apophis
(Anoints ball of thumb.)

In the name of Ra-Hoor-Khuit and of The Beast and of On and by the authority of the G(rand) M(aster) B(aphomet) and by virtue of the Powers vested in my person, I create thee, now and for ever, a Knight Templar of the Order of Kadosch and a Companion of the Holy Grail.

IAO SABAO!

(Gives the accolade on back of candidate across shoulders saltire.)

All IAO SABAO!

G.C. You will now retire without the portal of the temple, there to be invested with the insignia of your rank.

(All leave the temple, and all assist in this. G.C. places the shoes upon C.'s feet, kissing them in token of humility.)

I now proceed to entrust you with the secrets of this degree.

(All retire and prepare for Second Point. K.S. wears crown, a companion of the papal tiara, while the other companions wear the robes of familiars of the Inquisition. No Templar jewel or ensign must be shown. C.B. is in Temple as Baphomet.)

On the 13th day of October 1307 the Grand Master of the Temple Jacobus Burgundus Molensis or Jacques de Bourg Molay and many of his brethren were arrested through the treachery of two apostate brethren *(They appear)* who inspired the Pope Clement V and Philip le Bel King of France to crush the Order. These tyrants stripped him of all the signs of his high rank *(done by Pope and King)* and had him bound hand and foot *(done by familiars)* and cast into prison on a charge of heresy and immorality; and indeed our Master was sworn to bring Light and Freedom in to those ages of ignorance and slavery.

Here he was put to the torture *(Cord round Candidate's forehead until he screams)* but not all the ingenuity of the tormentors could cause him to utter a cry of pain, much less to recant.



O.T.O. Rituals & Sex Magick

On the 14th day of March 1314, he was bound to a stake surrounded by combustible materials, and the torch of the executioner applied.

(Done.)

(See Diagram.)

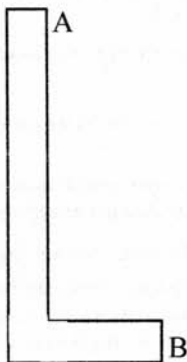
With his last words he invoked vengeance on his murderers, who died within a year and a day, as you shall do if you ally yourself with tyranny and superstition.

(Candidate released.)

Sir Knight, roll on the ground these emblems, and cry: 'Down with tyranny! Down with superstition!'

(Done.)

The vengeance of the order was executed even sooner upon the traitors, who were stabbed into the throat within a fortnight of the murder of our master.



A = Stake

Lay your hand upon your heart, the fingers apart, in memory of the flames which curled about his noble heart; grasp your right knee, raising the foot as if ready to trample on tyranny; then take this dagger and pierce the throats of traitors, crying: 'Wekam, Adonai!', which means "Vengeance, O my Lord!"

This vengeance has been accomplished. Light and Freedom have slowly penetrated, and today we are at liberty to love the Light of Life.

(All resume insignia in ante-room.)

Noble Sir Knight, I now re-invest you with the Insignia of Our Order. This Ring of Profession is always to be worn on the right thumb. Its inscription



O.T.O. Rituals & Sex Magick

V.D.C.A. stands for Vult Deus Sanctum Amorem, and for certain other words which will one day be communicated to you.

This Eagle is that of Frederick of Prussia, who first shook the power of the Papacy. The insignia are black, particularly the mantle, which though white within, a symbol of our light and purity, shews that we must still walk in a cloak of darkness and secrecy; for Light and Freedom are not fully ours. Yet in secret we may still worship *as we will*.

(All officers resume places in temple. G.C. passes in giving sign, grip and word. Candidate follows him. Temple is now in light.)

'Behold our God, Baphomet, the unutterable one, the bearer of the Holy Grail.' Kneel, Brother, as a lover kneels at the shrine of the Beloved!

(Done. G.C. solemnly dips the lance-point in the cup. C.B. gives Cand. the Cup and he drinks. She then raises him and greets him with the secret grip, as in the Opening, within the triangle of Companions, or in any case with the accolade.)

'Sir Knight, you are now at liberty to retire. On your return you will partake with us of the Mystic Feast of the Sabbath'

(Companions conduct new Knight from the Temple.)

THIRD POINT

(The Knights assemble to the W. of the Tomb of J.B.M. The Temple is dark but for sanctuary lamp.)

G.C. Brethren, to Order! Let us celebrate the Mystic Feast of the Sabbath.
(He leads procession. G.C., C.B., 3 Companions, S.B., K.S., new Companion last. They go 7 times round the Tomb, widdershins; then all enter but K.S. who bars new Knight. K.S. direct him to knock, short, long, short, short.)

S.B. V(ery) I(llustrious) G.C., there is an alarm at the door.

G.C. Inquire who demands admission.

S.B. Sir K(night) S(entinel), who demands admission to the Sanctuary of the Holy Grail?

K.S. A K(night) T(emplar) of the O(rder) of K(adosch).

(S.B. rends veil. All menace new K(night) with their swords.)

G.C. What is your name?

K.S. *(For Knight.)* I have no name.

G.C. By what right do you demand admission?

K.S. *(For Knight.)* I have no right.

G.C. Who has that right?

K.S. No one has that right.



O.T.O. Rituals & Sex Magick

(All drop swords. Knight enters as all retain station. K.S. at mirrors by W. S.B. to left of G.C.)

G.C. Sir Knight, you will lead the procession. Let us travel in the Path of the Serpent!

(Knight leads deosil. At each outward curve, new Knight — and all — sweep down and out with thumb. They go round 7 times.)

G.C. Unveil the Graal!

(All sheathe swords. C.B. takes cup, drinks and offers to G.C. Each, as he drinks says:

1. To the Glory of Nuit who is Babalon who is Isis.
2. To the Glory of Hadit who is Chaos who is Apophis.
3. To the Glory of Ra-Hoor-Khuit who is The Beast who is On.
4. To the Glory of our first master three in One, Sol-Om-On!
5. To the Glory of our Master Jacobus Burgundus Molensis.
6. To the Glory of the O.H.O.
7. To the Glory of the Grand Master Baphomet.

The 7 libations being accomplished.)

G.C. Sir Knight, you will lead the procession. Let us travel in the path of the Sun!

(New Knight leads deosil, in the sign of Good Shepherd. All draw swords.)

G.C. As these 8 pillars support the roof of this holy temple, so do the 8 letters of the name Baphomet support the heaven of heavens, the throne of Sol Om On. Brethren, let us utter this holy word.

(Every Knight utters his letter in silence. New Knight makes B with his lips, instructed by S.B. and K.S. who show him how to act.)

C.B.	A
1 st Comp.	P.
2 nd Comp.	H.
G.C.	O.
K.S.	M.
3 rd C.	E.
S.B.	T.

(All make letter in silence; swords meet, l(ef)t arm bent supports brow; l(ef)t hand grasps r(igh)t arm.)

G.C. Now there is nought but death in this holy temple.
Draw up the life-force from thy feet.
To where the Eight in Nothing meet!



O.T.O. Rituals & Sex Magick

(All attempt to do so. If it fails: . . .)

1st Comp. V(ery) I(lustrious) G.C., the Light abideth indeed in the darkness, but the darkness comprehendeth it not!

3rd C. Let us sacrifice to the Lord of Light!
G.C. Brethren, to order!

(All to order: K.S. goes out and brings in the c(up) or b(owl) whose t(op) he c(overs). C.B. gathers b(roth) of which all drink in turn, G.C. last; for the c(up) passes widdershins.)

All now recite the Chapter of Unity; Qol: Hua Allahu achad: Allahu assamad; lau yalid walam yulad; walam yakum lahu kufwan achad.

Each, as he feels the necessity, makes the sign of the V°. When all have done so, the mantra stops.)

G.C. Sir Knights, let us utter the holy word!

(Light. New Knights say B. as before, but remains standing and throws off mantle.)

S.B. (Says.) A (And initiates action.)

3rd Comp. (Says.) P (And initiates action.)

K.S. (Says.) H (And initiates action.)

G.C. (Says.) O (And initiates action.)

2nd Comp. (Says.) M (And initiates action.)

1st Comp. (Says.) E (And initiates action.)

C.B. (Says.) T (And initiates action.)

(All advance and form Circle of Light.)

(All resume mantels and stations; but K.M. changes place with new Knight.)

G.C. Lord of Light, I blaze above.

S.B. The Lady of Life!

C.B. The Lady of Love!

K.S. I am he that guards the Three.

I am Lord of Liberty.

Comps. We support and serve the State

We complete the circle of eight.

G.C. The sacred lance shall never fail.

C.B. Veil and unveil the Holy Grail.

Its wine and blood be freely poured

Eternally before the Lord!

S.B. I bear the sword to be your ward.

I. Here the G.C. reads the last chapter of the Thelemite Holy Book *Ararita*.



O.T.O. Rituals & Sex Magick

K.S. And ever faithful I will guard.
The Portal and the Poniard!
All. AUM! AUM! AUM!

CLOSING

G.C. וו וו וו
Sir Knights and Dames, assist me to close the Temple.
(All give signs.)

Sir K.S., guard the approaches of the Temple!
(Done.)

Lady of the Sword, guard the portal of the Temple.
(Done.)

Hail Babalon! Hail, bearer of the Holy Grail!
(She bears cup as before in Opening.)

Let us form the mistic square!
(The four companions face outward with hands joined, while G.C. and C.B. exchange greeting (? T.) eagle grip, and words. She changes to Babalon whom he invokes in silence.)

G.C. Peace from the Sun! and from the O.H.O. and from the G(rand) M(aster)
B(aphomet).

C.B. The Graal is veiled.
(G.C. and C.B. leave the Temple followed by others all arm in arm; S.B. and K.S. bring up the rear, disrobe in the anteroom.)



LIBER LXX

[ALEISTER CROWLEY]

[This Book is to be given to any Knight Companion of the Secret Order of Karash VI° who has given evidence of his capacity for it to a Brother already possessing it by personal examination only, such examination to extend continuously over eleven

A.C. to C. stars, old Jews An XII Sol in OB & in II

"I must die; the fog - elemental storm I invoked has
arrived, and I must stay here" and the "strongest"
(to refer to the foggy morning of Saint Bernard's time)

Within a short time after the O.T.O. ritual, the apparition suddenly a
ghost (in that Staves Boreasoy remote had - black!) - a like - very
initially as to a woman, possibly that she uses it!
The ceremony proper to the obtaining a familiar spirit
of a mercurial nature as described in the Apocalypse
of St John the Divine from a frog or toad.

"He had unified a soul
In the basilisk's abode,
Muttering the Roman verse
And with many a mocking curse.
The Wizard Way.

- | | |
|--|--------------|
| 0. The Mystery of Conception. | about 2 A.M. |
| I. The Mystery of Birth. | about 6 A.M. |
| II. The Mystery of Baptism. | about noon |
| III. The Mystery of Worship. | all day |
| IV. The Mystery of the Trial. | 7.0 P.M. |
| V. The Mystery of Crucifixion. | 9.30 P.M. |
| VI. The Mystery of Resurrection and Ascension. | 9.45. |



O.T.O. Rituals & Sex Magick

0

In this Ritual the Chief Officer representeth a Snake, because of Mercury. (The proper food of snakes is frogs.) The Mystery of Conception is the catching of the frog in silence, and the affirmation of the Will to perform this ceremony.

I

The frog or toad being caught is kept all night in an ark or chest; as it is written, "Thou didst not abhor the Virgin's Womb". Presently the frog will begin to leap therein, and this is an omen of good success.

Dawn being come, thou shalt approach the chest with an offering of gold, and if available, of frankincense and of myrrh. Thou shalt then release the frog from the chest with many acts of homage and place it in apparent liberty. He may for example be placed on a quilt of many colours, and covered with a net.

II

Now then take a vessel of water, and approach the frog, saying: In the Name of the Father ✽ and of the Son ✽ and of the Holy Ghost (Here sprinkle water on its head) I baptize thee, o creature of frogs, with water, by the name of Jesus of Nazareth.

III

During the day thou shalt approach the frog whenever convenient, and speak words of worship. And thou shalt ask it to perform such miracles as thou desirest to be done; and they shall be done according to Thy Will. Also thou shalt promise to the frog an elevation fitting for him; and all this while thou shalt be secretly carving a cross whereon to crucify him.

IV

Night being fallen, thou shalt arrest the frog, and accuse him of blasphemy, sedition and so forth, in these words:

Do what thou wilt shall be the whole of the Law. Lo, Jesus of Nazareth, how thou art taken in my snare. All my life long thou hast plagued me and affronted me. In thy name I — with all other free souls in Christendom — have been tortured in my boyhood; all delights have been forbidden unto me; all that I had has been taken from me, and that which is owed to me they pay not — in thy name. Now at last I have thee; the Slave-God is in the power of the Lord of Freedom. Thine hour is come; as I blot thee out from this earth, so surely shall the eclipse pass; and the Light Life Love and Liberty be once more the Law of Earth. Give thou place to me, o, Jesus; thine aeon is passed; the Age of Horus is arisen by the Magick of the Master the Great Beast that is a Man; and his number is six hundred and three score



O.T.O. Rituals & Sex Magick

and six. Love is the law, love under will.

[A pause.]

I, TO MEFA ΘHPION, therefore condemn thee, Jesus the slave-god, to be mocked and spat upon and scourged and then crucified.

V

This sentence is then executed. After the mocking upon the Cross, say thus:

Do what thou wilt shall be the whole of the Law. I, the Great Beast, slaying thee, Jesus of Nazareth, the slave-god, under the form of this creature of frogs, do bless this creature in the name of the ✠ Father and of the ✠ Son and of the ✠ Holy Ghost. And I assume unto myself and take into my service the elemental spirit of this frog, to be about me as a lying spirit, to go forth upon the earth as a guardian to me in my Work for Man; that men may speak of my piety and of my gentleness and of all virtues and bring to me love and service and all material things soever whereof I may stand in need. And this shall be its reward, to stand beside me and hear the Truth that I utter, the falsehood whereof shall deceive men. Love is the law, love under will.

Then shalt thou stab the frog to the heart with the Dagger of Art, saying:

Into my hands I receive thy spirit.

VI

Presently thou shalt take down the frog from the cross and divide it into two parts; the legs shalt thou cook and eat as a sacrament to confirm thy compact with the frog; and the rest shalt thou burn utterly with fire, to consume finally the aeon of the accursed one. So mote it be!

And this ceremony shalt serve also as a ceremonial assumption of the Curse of the Grade of a Magus.

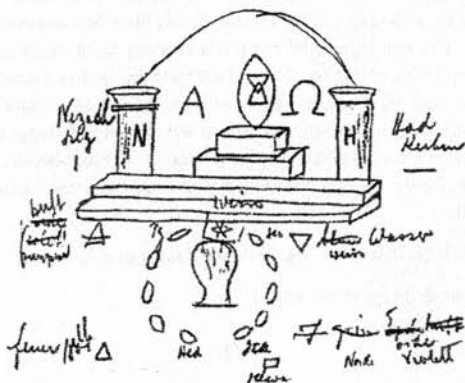


THEODOR REUSS' VII° RITUAL

[1920]

VII. Grand Councillor of the mystical Templars — Magus of the Light. Graal Comrade and Theoretical Rosicrucian — Brother of the Light of the Seven Congregations in Asia.

MYSTERIES OF THE MITHRAS CULT.



Introduction

The East is violet with S.S. vide: Alpha Aesch Majm — Omega

On the violet hung altar lies a golden staff, sword, imperial orb, Bible, Constitution — incense burner — clock — sandlewood, myrrh, salt.

In the middle of the Temple the cubical altar with fire (great spiritual lamp [sic] and 'redfire') and a lid for the covering of the fire.

'World-egg' on pillar.

Throne on platform behind altar.

Stools arranged in circle around the fire.

Two pillars in the east with N and Hod. X encircled by a serpent.

Small table with clothing of the Candidate.

Time: — Only Saturday or Sunday

Officers

Wisest Master [WM] and High-Priest: white air (purple)

Wise Cancellarius: red fire (yellow)

Wisest High-Priestess [HP]: blue water (white)



O.T.O. Rituals & Sex Magick

Wise Mystagogue (Initiator): green earth (violet [sic])

Marshall: black (white)

Clothing of the Knights

Whole robe in the colours above or a white long robe with the above coloured overcoat, violet cord (lion-belt) Violet belt with [Solomons sign] Violet head-band.

Opening

WM (Enters the Temple with Knights and the Knights sit around the fire): Knight Marshal make sure that our work will not be disturbed.

M (Goes out and looks, closes the door from the inside, places himself across from the priestess by the door and says): Wisest Master we are undisturbed.

WM Then help me, wise Brothers of the Light, to kindle the sacred fire. (The spiritual fire with Magnesium and Strontium becomes enkindled red whereby all brothers heave their hands high and when it burns lay both hands crossed over their eyes, whereby *WM* says): Great Javeh O Lord our God, we thank you that you have placed your sacred fire in us. May it never be extinguished in us. Now and forever. Amen!

All Amen! — (long drawn out) — thereby all arms and hands are released.

WM What was in the beginning?

Canc. The Word

WM Where was the word?

Canc. With God

WM And What is the Word?

Canc. God the Lord

WM What was in the word?

Canc. The life.

WM So what is God the Lord?

Canc. The beginning, the word and the life.

WM And the beginning, the word and the life are what?

Canc. They are one.

WM Who gives proof of this Truth?

Wisest High-Priestess

High Priest John and the seven congregations in Asia, which are called the Brothers of the Light.

WM Dearest and wisest High Priestess remind our wise brothers, what the spirit of the seven congregations said.

HP Who has ears to hear, let him hear: Who conquers, to him shall no harm be done from other death.

WM And what else?

HP Be ye innocent like the dove and smart as the serpent.

WM And finally what command must all wise brothers strictly follow?

HP Hear ye! Obey and be silent!



O.T.O. Rituals & Sex Magick

WM Amen, so be it forevermore. *(sit themselves around the fire)*
WM Our task for today is to initiate a Knight Kadosh into our circle. Br. Initiator proceed to the Candidate and then lead him in the proscribed art and manner into the Temple.

C *(Bows himself with both hands over his eyes to his forehead and goes out and leads him thusly into the Temple to the West before the fire, after he seeks entrance by scraping.)*

WM Br. Candidate and Knight Kadosh! Since unfathomable time worthy Brother, there were people who, bound by secrecy, worked with unbreakable bonds and united powers to learn the secret forces of Nature and to fathom them. These Societies have in the run of time taken on various names to escape impending doom. They cloaked and concealed their special teachings, their special wisdom, and their secrets under hieroglyphs and symbols, so that never an uninitiate, or profane person could understand, but only the initiates and trusted students. And they did this with serious and good intention and fore-thought to the point that they made it inaccessible to the profane but not vulgar. It would also have been dangerous, and it is in a certain degree and manner still so today, to have truths be known to the vulgar world, which must for the good of the common people themselves always remain secrets. These Societies, as I already said, were known under various names to the public and the names replaced each other in turn, the forms under which these fraternities appeared in public replaced each other, and only the kernel of secret teachings of the [Hermetic] Brothers of the Light, that illumines in the East remained the same since the most ancient times. This secret teaching, this secret wisdom, this secret knowledge has been proved and tested as the rock on which the storm-weathered life could find new footings in the most turbulent times of this world, on which the highest spiritual knowledge could be saved from extinction for a new life, which would make Mont Salvat the salvation rock of life. Hatred, Envy, Slander, Heresy, Greed, False witness, Persecution, Obscurantism, Intolerance, False piety, Hypocrisy, False civil and religious morality, and corporeal death lie in wait in all directions for the adherents of this secret teaching, this secret wisdom, this secret knowledge, this our secret Order teaching. Only today we suffer more the civil death. Are you prepared to take onto yourself this danger and gladly suffer this civil death, for the secret knowledge which will be made accessible to you in our Order? If so, may you answer me with Yes.

Candidate

Yes.

WM

Wisest High Priestess and Brother Cancellarius, lead the Knight Kadosh to the Altar so that he may take an oath.

H and Canc. lead the C to the east with crossed swords. There the C kneels down on both knees, the crossed swords on his head, hand on staff with terrestrial globe.



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(Marshall rings softly)

All raise themselves and hands high.

WM

Brother Kadosh, speak the following words after me: — I Brother NN Knight Kadosh and Knight of the Rosy-Cross swear by the unknown and only valid law of nature to strictly hold secret all the mysteries of the O.T.O. and the Brothers of the Light and all practical teachings of the same. I promise through my whole life to remain true to all the duties of the Knights and Brothers of the Light. Should I break my oath or act against my Brothers, may the head of the Order publically brand me as a traitor and expel me from the Order. Let all terrors of the darkness gather themselves around me and all Light drain out of my spirit, out of my soul, out of my body, and the primal essence, which is 1, 2, 3, shut me off eternally from Grace and Love and Mercy. Amen.

All vibrate

A-m-e-n. (They let their hands fall)

WM

(With the command-staff he taps the left shoulder): May Jehova hear your oath, may he himself graciously accept you and make you strong to serve him faithfully. *(Right shoulder)* May Jehova receive you graciously as a Knight and Brother of the Light of the Order O.T.O. *(Head tap)* May Jehova bless you as a new Brother of the Light of the Order O.T.O. of the seven Congregations and churches in Asia and liberate you from the second death.

All

A-U-M (incense smoke)

WM

(Raise up C. and kisses him seven times on the mouth) I embrace you and greet you as a new Brother of the Light. Receive your Order vestments. (white tunic with violet loin-belt, violet band and hexagon) The particular secret signs of recognition of the Brothers of the Light and the VII degree of the system of our Order are signs and words. The sign is of a question: - The questioner lies his right hand on the left hip of the other. There is an answer. the other does the same, then both lay their left hands flat on their forehead over their eyes and bow their head slightly to the right. When standing in order in the Temple both hands are folded over eyes. The words are: Nezach and Hod which are spoken in turn as the above contact motions are carried out. They are the two pillars on which rests the Universal Temple and signify here Victory and Splendour (positive and negative). The password is Komiel, it is the name of the angel that stands before the Hermetic wisdom. The sacred word is Shemhamphorash. Now let yourself be tested by the wise High Priestess, the Cancellarius, and the Marshal. *(It is done)*

Marshal

Wisest Master, the new Brother has proven himself a member of the fraternity of the Hermetic Brothers of the Light.

WM

So let him take his place between the pillars Netzach and Hod.



O.T.O. Rituals & Sex Magick

Speech.

Beloved Brother of the Light! In this degree you are finished with being just a Mason. Now begins your path and your study as an esoteric Rosicrucian. You are a Comrade of the Graal, Magus of the Light and you have received ([as a] Mithras-servant) the first hint of the true meaning of the Rosicrucian and mystic symbols and hieroglyphs. As a Freemason one calls the teachings and meaning Building-stones that you must hew with your spirit and work into a structure, to be able to erect the Temple of Truth. You will need to use your own power, craft, and knowledge to bring all the pieces together. We offer you only the raw, unworked material that a suitable stone contains. From the explanation of the Catechism you must prove what you require to make the material into a suitable stone. It will depend on the success of your work whether you can be received later into the degree of the order in which a test is made of the example and correctness of your work is demonstrated. If Success fails you in your work, you can not ask the solution from the order.

Closing of the Temple

- WM* Does a Brother yet wish to speak out for the welfare of the Brotherhood or of the O.T.O. ? (*questions around and settled*)
- WM* Because none has come forth, I proceed to the closing of this Chapter of the Brotherhood of Light. Dearest Brother, Master of the Ceremony, who is the End?
- C* The Beginning.
- WM* Who is the Beginning ?
- C* God the Lord
- WM* Then who is God the Lord?
- C* The Beginning and the End.
- WM* And what is the Beginning, the End and God?
- C* One.
- WM* Who gives proof of this Truth?
- H* High Priest John and the seven congregations in Asia.
- WM* Inform the worthy Brother of this proof in words of our wise Brothers of the Light.
- H* I am the Alpha and the Omega, the beginning and the End, so said the Lord, who is and was and will be. I am the First and the Last.
- WM* The Lord will remain, but we close this assembly and cover the sacred fire in the world-egg that we will find it again when we come together again to serve the Lord. Amen.
- All* Amen.



O.T.O. Rituals & Sex Magick

Catechism

- Q* How much is one?
A 2 and 3 and 1
- Q* What does the seal of Solomon signify?
A Nine
- Q* Why?
A Because it is the same as the sign of Jehova.
- Q* What is the number of completion?
A Four
- Q* Why?
A Because it is the same as ten.
- Q* What is the number X?
A The great Rihe-number [?] or the indestructable Unity.
- Q* What does one signify?
A The power of light (Phi)
- Q* What does two signify?
A The solar, lunar property
- Q* What does three signify?
A The component [alchemical symbol] or the trinity
- Q* What does four signify?
A The great divisions — or the Quanternary [Element symbols]
- Q* What does five signify?
A The essence of light (Angel)
- Q* What does six signify?
A The revelation of the main colours, blue, green, red, violet, yellow, orange.
- Q* What does seven signify?
A The Quanternary and Trinity (as above) and also the orbits of the lights of the planets Jupiter, Venus, Mars, Saturn, Mercury, Neptune
- Q* What does eight signify?
A The eight periods of the days of creation and their significance for the racial development, i.e. Saturn, Sun, Moon, Mars, Mercury, Jupiter, Venus and Vulcan is the whole week.
- Q* What does nine signify?
A Threefold completion.
- Q* What is ten and what does it signify?
A The number of completion.
- Q* What does 0 signify?
A The end and the beginning in the end.
- Q* What was there then?
A Light on the command of Elohim (I)
- Q* And then?
A Evening and Morning or the first day.
- Q* When?



O.T.O. Rituals & Sex Magick

- A After the division of the light from the darkness
Q When does the pure virgin without flaw reveal herself and when does she conceal herself?
A She reveals herself in the morning and conceals herself at noon.
Q And on what is the whole world founded and composed?
A On the two pillars that are Netzach and Hod (I-)
Q What is the completion?
A 1, 2, 3, and 4.
Q How do you explain it?
A The explanation can only be guessed at by the value of the numbers though not declared.
Q What is the most perfect fire?
A The fire that blazes and is not consumed.
Q How do you explain it?
A One does not explain it, one only experiences it.
Q What must one not say when one comes to the stone (I) in the Temple of Solomon?
A Not Majim (—)
Q What is Elohim (Lord)
A Light without colour and Light with colour.
Q What is colour?
A The Will
Q How much are they together?
A Perfectly One.
Q What does the serpent signify?
A The eternal life.
Q How long did Moses fast on the Seha Majim?
A 40 days.
Q What did he bring with him?
A The extract of Nature and the eternal law.
Q Do you know Christ?
A Yes, and all brothers of the light must know him.
Q Who was he?
A The means.
Q What is the means?
A He taught and made public, that the beginning and the end make One.
Q How was it when he died?
A Dark.
Q What did he say as he died?
A It is finished.
Q How does one know the Light?
A Through the darkness.
Q Why did Daniel praise Jehovah?
A He knows what is in the darkness and with him is the Light.



O.T.O. Rituals & Sex Magick

Aleister Crowley's Sex-magical Instruction

OF THE NATURE OF THE GODS

A Secret Instruction of the Seventh Degree

DE NATURA DEORUM

Baphomet X° O.T.O. Rex Summus Sanctissimus, from the Throne of Ireland Iona and all the Britains that are in the Sanctuary of the Gnosis to all Members of the Supreme Grand Council of Very Illustrious Sovereign Grand Inspectors General VII° Greeting and Peace.

Under the seal of the Obligation of the VII°.

I De Solo Deo

From the Beginning of Years the Initiates of all peoples have held one central secret as a sure Bond of Brotherhood, as a unity whose truth is able to harmonize all men upon the Earth.

No fabrications of knavish priests, no vain dreams of mystics, can hide from the sane this one fact:

Not only is the Earth but a chilled spark of the Sun, a dropped petal of the Rose of Heaven, but the source of all Light and Life upon the planet is that same Sun. Not only is he creator, but sustainer, and it is He also that destroyeth in due season, and redeemeth when the time is come.

Therefore in the Macrocosm is one sole God, the Sun.

Now in the Microcosm, which is Man, the viceregent of the Sun, sole giver of life, is the Phallus. He is also sole giver of Light in a certain secret sense not fully declared in the VII°. This much may We hint: the Phallus is the physiological basis of the Oversoul (see also Liber 333, *The Book of Lies*, Caps. A, H, IA, IE, IF, IH, AB) And also of His own nature is He Liberty and Love.

Now of old our brethren hid this doctrine in tradition, and in fable, and in great buildings, and in the Rituals of Freemasonry. With this Key all these Rituals become intelligible, luminous, radiant; without it they are dark, the just scorn of the ignorant.

Search and see.

II De Deis Subalternis

In this book we have no need to speak of local and tribal Gods, of animistic personifications of partial phenomena, and the like.

But of the universal Gods, as these:

The Fire; an image of Sol, and a fable of the Phallus.

The Moon; an image of Kteis, only worshipped with Sol in his aspect as an extension of the Phallus.



O.T.O. Rituals & Sex Magick

The Mountain; revered as the home of the Gods, the visible place of the rising of Sol, and as by shape symbolical of the Phallus. Some mountains are female, from shape or tradition.

The Ancestor; revered as an incarnation of the Phallus.

The Yoni or *Kteis*; revered as the House of the Phallus, and his complement.

The Snake; revered as giver of Death, and as a symbol of the Spermatozoon. He has often the head of

The Lion; to indicate the mighty power of the Spermatozoon.

The Egg; revered as Solar, and in itself as the vehicle of Phallic energy.

The Eagle; and many other winged creatures; also wings attached to the symbols. This represents the flight of Life from one resting-place to another, and is therefore a proper attribute of the Phallus.

The Tree; is but the flowering Phallus.

The Stars; these being the concourse of the Brethren of the Sun are venerable for the Wise even as He. And the star-universe is as it were His Mother, whence Nuit is the highest and holiest of all that may be. And her mate is Hadit, the secret and essential energy of Life whose raiment is the Phallus, wherefore is Hadit equal with Her, the highest and holiest of all that may be. And Their Child Ra-Hoor-Khuit is the visible Sol-Phallus upon earth. But this is a mystery of the Adepts of Thelema and the vulgar may not attain to it.

All other Gods should be referred to this synthesis in the Microcosmic Sun.

Thus Corn-goddesses conceal Mysteries of Germination, Wine-gods are Phallic and Solar in the Ecstasy of overflowing Life of which the proper use of wine makes even the common people conscious.

There are also gods invented to represent things useful to man; but these are by nature subservient to the prime God whose use and beauty are fundamental.

III De Natura Dei Soli

In that Sanctuary of the Gnosis to which, Very Illustrious Sir Knights your valour and chastity may one day obtain your admission, there is a certain deeper interpretation. Nor are ye wholly ignorant of how in the Figure called Baphomet and Babalon is a Measure of Heaven and Earth.

Again, those, Initiates indeed, who have penetrated in truth into the Sanctuaries of their own Being, and found That God Omnipotent, Omniscient, Omnipresent who is Light, Love, and Liberty, beyond Time and Space, without quantity or quality, One Eternal, the very essence of the Sun and of the Phallus alike, will possess in their own consciousness, illuminated by That, a certain apprehension of the Truth which is not in any way to be shared by those who have not attained to this Treasure.

These, if they are wise, will make no attempt to disclose this inner Truth to the profane, but will be content that they rest in the shadow of that



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external Truth which We have declared unto you, that God is One, and that His name is in the Macrocosm the Sun, and in the Microcosm the Phallus.

For all attempts to initiate even the worthy before they initiate themselves are folly and fatality. The Secrets of the Wise, although known of them, are not to be expressed in the language of common men. Look you, Sir Knights, this Doctrine itself that We reveal to you in this Supreme Grand Council to which ye have attained so hardly, how will it sound, think you, even in a Consistory of Princes of the Royal Secret, prepared as they are for some such revelation? How then to mere Knights Kadosch, to Sovereign Princes of Rose Croix? And how to Master Masons? It is for this reason that our Council is thus Sentinelled within and without, and that our whole Ritual from Minerval upward is but a constant series of hints of this One Truth.

What is the tent of Saladin but the Phallus? And the First Word as the last is ON, the Sun.

But were the Minerval to suspect this truth, would he not turn to flee in terror from the Camp and be cut down by the Black Guard that wardeth even the outmost marches of the Kingdom of the Most Holy and Most High Lord God Almighty?

Therefore, reflect, act wisely and with prudence, Sir Knights, not declaring openly the Arcanum to such as understand not already of their own ripe wit. And in what time seemeth Him good shall the O.H.O., gathering his forces, declare this Truth privily unto the Kings and Princes of the Earth, that they may take counsel together and rule all men in peace and love by virtue of this Secret under the Shadow of the Wings of the One ineffable Lord.

For this secret is not only a convenient manner of doing this, a Pillar of Flame to disperse the Shadows of Earth, but it also a convenient veil — and the only veil worthy — of that further Light which We are not able to reveal even to this Supreme Grand Council of the O.T.O.

IV *De Deis Phantasticis*

Of all our enemies those are most to be feared, who make false gods of their imaginations.

For the heathen are turned easily from gods of clay; for truth strikes home sharply on their dark minds. It is easy to prove that the Sun is indeed the source of Life and Light, that the Phallus is indeed PANGENETOR. But to those who have stultified themselves, who have darkened their own eyes, who have betrayed their own reason in seeking out phantastic gods, foul and tangled cobwebs of metaphysics spun by emasculate spider-professors in sunless cloisters, bubbles blown by idiots and mad-men, myths misinterpreted, fables taken for history, lies pushed forward by every forgery, fraud, treachery and murder, to such the Truth seems false, and the Light darkness.

Such Gods as Parabrahman merely bewilder the people, and render them the prey of priestcraft, while the Christs of the Latin, Lutheran and



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Anglican Churches alike are but the machine-gods of all fraud and oppression, being stolen and prostituted from that Christ in whom our Fathers in the Gnosis strove to synthesize the warring gods of Syria, Greece, Chaldea, Rome and Egypt at the time when the growth of the Roman Empire first made travel and the intercommunication of the priests of Mithras, Adonis, Attis, Osiris, Dionysius, Isis, Astarte, Venus and many scores of others possible.

Traces of this recension are still visible in the Mass and in the Calendar of the Saints, all gods and goddesses of universal import receiving the same honour by the same rites as before, while the local gods were replaced by saints, virgins, martyrs, or angels, often of the same name, always of the same character.

Thus on the altar the Solar-phallic Crucifix is surrounded by six lights for the planets, to use one example only of a hundred at Our disposal; and Christmas is at the winter Solstice, the birth of Christ put for the birth of the Sun. All these points may be studied in:

La Messe et ses Mystères

Rome, Pagan and Papal

The Two Babylons

Rivers of Life

Two Essays on the Worship of Priapus

and many other books which may be studied in the library of the O.T.O. and elsewhere.

But in pure Free Masonry and especially in the O.T.O. this synthesis has been made with greater accuracy and skill, and with higher concentration, with more lucidity, with dramatic and poetic genius, so it is easier for ourselves to distinguish the Jewel from its setting, and possibly in the event of the Rite and its Tradition being lost in some universal Cataclysm for worthy successors inspired by Our Lord 'to retrieve our loss, and recover the Word'.

Now then let Us once again recall to you, Very Illustrious Sir Knights of the Order of the Temple of the East, the history of our Religious and Military Monks and Knights, how, issuing from the West as crusaders, they met with initiates in the armies of Salah 'ud Din, and from them obtained the secret called Baphomet, being the Mystery of the Measure of Heaven and Earth that lieth behind this secret of the VII^o concerning the Unity of God. And ye have verily reason from the crowns of your heads to the soles of your feet to remember how this is the origin of all our tragedy. Thus therefore, Sir Knights valorous and noble, war constantly on all tyranny and superstition, and mostly against bigotries such as 'orthodox' Christianity as interpreted in its material sense, old wives' tales and foolish fables, the immoral doctrines of original sin and vicarious atonement, and the most hideous eschatology in the history of false religion. Nor can much less be averred against all other orthodoxies, with their fables equally absurd, their postulates equally immoral.



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But also let there be war upon those who seek to refine upon these bigotries in any other way than that of eclectic and syncretistic harmonizations; beware moreover of those who seek to 'spiritualize' their false gods, for their heads are even as vain pigs' bladders of poisonous miasma.

But in your warfare honour brave antagonists; spare them and bring them to initiation; while the hag and the eunuch — and such are well nigh all who support orthodoxies — must be shown the only mercy possible, that of swift destruction.

For those calling themselves orthodox who are yet men, and women, have in truth no faith in these follies, but only profess them as convenient means of dominating the vulgar. Such are already of us, although they know it not; such, albeit unconsciously, understand and live according to our Law THELEMA — DO WHAT THOU WILT. They are ripe for conversion; they are of the Blood, and with little pains may be brought to fight in our ranks. So mote it be.

V De Aliuno Dei Sultu

Here declare We a certain secret method of worship of the One True God if haply ye may find Him.

Let every Knight appoint a privy Chapel in his castle, and so far as may be let it resemble this order and disposition of Our Supreme Grand Council, having an ever-burning lamp as an image of the Sun to give light to a Phallus carved or moulded in gold, silver, platinum or bronze by the fine art of the sculptor, And let the Knight keep oft times vigil before it, devotedly with his whole heart uttering hymns and invocations, as may be fitting, and exalting himself in due commemoration of this Lord of Life, in such wise that the Image becomes consecrated by his will Thus shall it be a storehouse of strength, and a focus or magnet, drawing to itself all subtle forces, and radiating benediction.

Let then the Knight keep secret this devotion, and enjoy its fruits in quiet.

VI De Dei Cultu: alter modus

Here also is a deeper worship and an inner, that lieth nigher to the heart of God.

Let the good Knight devout appoint a secret shrine in his own body, in the brain, or in the throat, or in the heart, or in the solar plexus, or in that place called groin, or in some other centre of force, and there let him establish firmly a mental image of the Phallus or of the Sun; and, closing all avenues of sense, as it were tiling the lodge, let him worship and cherish that image with unwearying care. Let him rehearse before the Lord thus exalted his own deed of knightly devoir unto that Lord, so that Memory and Imagination dance about him as maids about the Maypole. And to these let him add Will, consecrating himself with oaths to the service of the Lord, and vowing to make himself a worthy priest unto Him. Thus, then, the whole thought



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being closely knit together and ranged about the Image, as soldiers that rally to a Standard, let him turn devoutly and intensely his mind to the sole contemplation of that Image, figuring to himself that all other thoughts are but as cowans and eavesdroppers. Now then, for a season shall it be difficult rightly to tyle that Lodge, and the mind shall turn ever from the Image. So therefore let the good Knight with fortitude redouble zeal, until it be that on a sudden all that turmoil cease, and the thought flow evenly up to the image. Then shall the God appear in all His glory, assuming the worshippers into His Heaven.

VII *De urgentio ultimo O.H.O.*

Be it known unto you, Very Illustrious Sir Knights Councillors, that there lieth beyond all this a supreme mode by which God not only manifesteth Himself to man, but is with him united in most sweet nuptials. But this mystery is not to be known of them that are not yet initiates of the Sanctuary of the Gnosis IX°. But be ye also assured that by these practices preliminary ye shall be led to Godliness, and to the Reward and Favour of the All-One; and ye do fit yourselves for that further advancement, ye make yourselves worthy candidates for the Secret Areopagus of the Illuminati, wherein is much made light that is yet dark to you.

VIII *Valedictio*

And may the Blessings of our Lord and Father the Sun, and the Favour and Fervor of the Lord ΙΘΦΑΛΛΟΣ be upon you, and prepare you in brain and heart and body (wisdom, and beauty, and might of creation being within you) for the Glory of which this Council is but a figured veil.

Hail, Sir Knights Councillors, and farewell. In the Name of BABALON and THE BEAST conjoined, of the Secret Saviour and of IAO.

NOTE: SUMMARY OF CROWLEY'S SEX MAGICK SYSTEM — P R Koenig

VII°	Adoration and identification of and with the phallus as Baphomet, both within and without
VIII°	Interaction with something outside the closed vessels of the vagina and the anus; magical purposes
IX°	Interaction and identification inside the vagina with either the blood or the secretions of a woman when excited; communication with spiritual beings
X°	Impregnation - fertilisation of an egg - the act of creation or succession on both the astral and the physical plane
XI°	Two-fold: i) Isolation - e.g. in the anus where it is considered unable to interact with anything at all ii) interaction with excrement (one of Crowley's preferred ingredients) and small amounts of blood (when small wounds occur through intercourse), mucus and of course the mucous membranes that lead directly into the blood supply, etc., etc.



THEODOR REUSS VIII° RITUAL?

KNIGHT OF THE ROSE AND THE CROSS

Opening of the Lodge

When all are seated in their proper places, the Master raps "oo" with gavel and says to the Light of the West: —

MASTER. Light of the West, our first duty in convening this Lodge of Light is to see that the inner taper is alright, and that no criticism, envy, malice or other shape or moral darkness obscures its shining. You will communicate with the Inner Guard and let him inquire if the avenues are closed, so that the pure in heart who bear witness to the Light may enter.

LIGHT OF THE WEST. Inner Guard, inquire of the Outer Guard if the avenues are closed against all worldly influences and if we are properly guarded against them.

INNER GUARD. *(Gives one knock at the door outside of which sits the Outer Guard who answers with one knock)* Are the avenues to the Temple closed and properly guarded?

OUTER GUARD. Brother Inner Guard, the avenues are secured and are properly protected.

INNER GUARD. *(Turning to the Master)* Master of the Temple, the avenues are secured and we are properly guarded.

MASTER. Light of the West, is the Light of the senses unobstructed? Are you consecrated to the Highest and willing to proceed with the duties of your Office?

(Here all the officers and members respond by giving the sign)

LIGHT OF THE WEST. Light of the South, is the Light of the senses unobstructed? Are you consecrated to the Highest and willing to proceed with the duties of your office?

(Here all the officers and members respond by giving the sign)

LIGHT OF THE WEST. Light of the North, is the Light of the senses unobstructed? Are you consecrated to the Highest and willing to proceed with the duties of your office?

Note : Reuss' 1917-O.T.O.-flowchart shows the title "Knight(s) of the RoseCroix" as the V°. However, Reuss and his follower Arnoldo Krumm-Heller considered Franz Hartmann's "Esoteric Rosicrucians" to be part of the VIII°-O.T.O. It is only the VIII° or higher which can create new O.T.O.-offshoots and it is assumed that Krumm-Heller's rosicrucian organisation FRA (Fraternitas Rosicruciana Antiqua) is based on the VIII°. FRA-members call themselves "Knights of the RoseCroix". Krumm-Heller took his esoteric motto "Huiracocha" from this said ritual, "Viracocha". Reuss' V°-O.T.O.-ritual is printed in *Argenteum Astrum: How to make your own McOTO*, Bavaria 1996. P. R. Koenig.



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(Here all the officers and members respond by giving the sign)

LIGHT OF THE
SOUTH.

The Light of the senses is unobstructed by any cloud or moral darkness and I am conscious of the Divine presence which permeates every atom of space.

LIGHT OF THE
NORTH.

We have been told that the North is a place of darkness, but in the Lodge of Shekinah shines as in the days of old when it rested upon the mercy-seat in the Holy of Holies dispelling darkness from the North; for the Lord shall arise and his glory be seen upon thee, and those who are in darkness shall see the wondrous Light and Kings shall come to the brightness of thy rising. We now see the Light emanating from the Shekinah.

LIGHT OF THE
WEST.

Master of the Temple, the Light of the senses is unobstructed and is never darkened by the shadow of earth. We are called to the marvelous Light of the Divine Presence and will listen to the Beth Rol — the voice of the Shekinah.

MASTER.

(Giving ooo) Light of the West, then you will see that all present are in possession of the pass-word.

LIGHT OF THE
WEST.

Light of the South, you will see that all are in possession of the pass-word.

LIGHT OF THE
WEST.

Light of the North, you will see that all are in possession of the pass-word.

(The Light of the South and the Light of the North whisper the pass-word to their assistants, who after receiving it, collect it from the members in the Temple)

(While the assistants are collecting the pass-word, the High-Priest goes to the Light of the West receives the pass-word from the Light in the West and carries it to the Master, after which he returns to his seat.)

(While this is taking place there is music by the organist. Music: Queen of the Night.)

MASTER.

Are all within the body of this Temple consecrated to the Highest?

(All respond by giving the sign)

(A circle is now formed around the Altar. The Master gives a Mantram to be held, and while this is held, there is music of a dreamy, imaginative kind.)

MASTER.

My heart is glad, for I have seen the glory of His Presence.

(The Circle breaks and all return to their seats. Music continues until all are seated.)

MASTER.

I now declare this Temple open for Exoteric work. Let us proceed with honorable and holy intent to the business to be transacted.



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Order of Business

Roll Call
Reading of Minutes
Etc.

Closing of Temple

(To close the Temple, all arise, form a circle about the Altar, join hands, the organist plays the organ or piano and Master says:)

MASTER. You will now break the Circle by each Brother turning to the right. Peace be with you.

Music

Initiation

Officers. Master, High Priest, Conductor.

Lodge Room

Vestibule and Hall of Meditation in the East. The Cross and Rose painted in the East of the Lodge Room.

(Conductor who sits in the East, gives one rap on the door which is answered by the Outer Guard in the same way. He opens the door, standing in it and addresses the candidate as follows: —

CONDUCTOR. Thou seeker of Truth, have you seriously considered the step you are about to take in becoming initiated into this Degree? Are you able to say on your Sacred honour that you see this initiation without any sinister motive, selfish purpose, or ignoble curiosity; that you are actuated alone by the desire to fit yourself for a better man or woman, a better citizen and a better Brother? If you have any doubt in your heart of your perfect consecration and loyalty to the Principles of this Order, now is your opportunity to withdraw from further obligations. We will now give ourselves to silent meditation and prayer.

(The Members remain very quiet while the organist plays some dreamy music. After the music has ended, Conductor produces blindfold and says:)

CONDUCTOR. Those who wish to proceed will now advance in line.

(Candidate advances. As he advances the Conductor blindfolds him, throws around him a black mantle, and when ready says:)

CONDUCTOR. You are now ready to consciously take the steps which lead to the door hitherto closed to you. Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened to you, this is applicable to the Great



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Door of which this is but an emblem, and which leads into the vast and boundless realm of Truth.

(The Conductor now gives one tap on the floor with his Staff or Sword and Master demands:)

MASTER. Who seeks entrance?

CONDUCTOR. Those who desire to leave the fog-bound valley of the senses and ascend to the plain of Illumination, the Light of which has appeared as a Beacon.

MASTER. By what means do we know that they seek the Light?

CONDUCTOR. By their willingness to renounce the guidance of the senses and accept the Inner Light as their Criterion of Truth.

MASTER. Are they willing to prepare the dead for burial and pass all tests to prove their sincerity?

CONDUCTOR. They have signified their willingness to conform to all requirements.

MASTER. In the name of the One Supreme Being common to all religions, even to those which include Polytheism and the worship of Idols, the Para Brama of the Hindus, the Eternal Spirit of Buddha, the Zerbane Akeren of the ancient Persians, the Supreme Essence floating on the dark waters of Scandinavian Mythology, the Belus of the Chaldeans, the Kneph of the Egyptians, the Virococha of the Mexicans, all identical and representing the God of the Jews, Mohammedans and Christians, I bid you enter.

(Conductor with Candidate enters. As they do so, the Master draws down the blindfold and with the right hand lightly presses the lower point of the triangle to the middle part of the Candidate's forehead, saying as he does so:)

MASTER. I receive you into this Lodge of Light on the lower point of the triangle. Thus far you have done well. You are now about to traverse the valley of the shadow of death. Be steadfast throughout the journey before you.

(The blindfold is now replaced and the Conductor takes the Candidate by the right and in order to lead him seven times around the Temple before taking him to the Hall of Meditation. While he walks around the Temple he repeats the following:)

CONDUCTOR. The Lord is my Light and my Salvation. Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy Rod and Thy Staff, they comfort me.

(The Conductor times himself so that there is but one repetition for each round made. There is soft music in harmony with this.)

(When the East is reached on the seventh round, the Conductor takes him to the Hall, where there should be a small table whereon there is pen and red ink and slips, one of which the candidate signs. When possible, this room is draped in black. There is a Cross, a skull and cross-bones on the



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table and a coffin along-side of it. The blindfold is raised so he can see. But one candle is allowed on the table.)

(Soft funeral music while in the Hall of Meditation)

(After the card is signed, the Conductor replaces the blindfold and takes the Candidate before the Master, who stands between the Cross and Rose on the Wall and the Altar.)

(The Candidate is told to kneel before the Altar and places his hand on the Holy Bible. The Master presses the lower point of the Triangle against the Breast of the Candidate, and says, in a low and impressive voice:)

MASTER.

If you still wish to proceed you will now take the Obligation of this Degree: I . . . in the presence of God the Father, the great Jehova, Adoni, God of Light, Agla and Ahih, Masters of the Hierarchic forces and in the presence of these, my brethren, and of my living soul, promise vow and pledge, that I will never, in any manner whatsoever, betray anything that shall take place in this Sacred Temple.

I further promise and swear, that I will, to the best of my ability, remain faithful to this Temple and to the Great Temple; that I shall work for the Fraternity; and that I shall not, in any manner, do aught that might bring disgrace or disrepute to any member hereof or to the Order generally; and that if I cannot interest and bring members to this Order I shall not in any way whatsoever, interest them in any other work not in harmony with this. To this Order and its work I shall remain faithful unto death; and should I, for any reason, be expelled from the membership of this Temple, I shall not, in any manner whatsoever, either by look, word, or anything written or engraved, do aught against it. Furthermore, should I thus be expelled, or should I leave the work, the Temple, or the Order of my own free will, I shall return all manuscripts, books, regalia, or aught else that I may have received with my scholarship or membership.

Should I, for any reason bear ill-will to any member, I will not enter this or any other Temple until such time as I may be able to free myself from such destructive passion, knowing that should I enter the Temple, and take part in the Invocations it might bring death to me. All these things I vow, promise, and swear, to hold and to keep unto death. To work harmoniously with all Brothers; interest others who are worthy so that they will become workers for this mighty Order. These things I vow, upon my heart, my Soul, and my Sacred honour, in the presence of Almighty God, the Father of all. So help me God, and witness all Hierarchies. Amen

(Pause).

(After the obligation, the Master places his right hand on the Candidate's head. High Priest places his left also on his head, and then extending his right hand to meet the Master's left they thus form a triangle in which the Brother is closed. Both remain thus while the High Priest says:)



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HIGH PRIEST. Mayst thou be anointed with the oil of eternal joy and receive an Unction from the Holy Fire, by which thy heart will be purified, thy mind illuminated and thy whole being prepared for the Holy Work before thee, and the Holy Light which thou art to radiate to the world.

(There is now silence for a few minutes while there is dreamy, imaginative music.)

(The Master now asks the Candidate:)

MASTER. What is the wish of thy heart?

CANDIDATE. *(Prompted by High Priest:)* More Light.

MASTER. *(Extending the right hand of fellowship)* Arise, Brother, I greet you as a Brother and extend the right hand of fellowship while you are still blindfolded to indicate that even to Brothers unenlightened and defenseless the hand of brotherly love must ever be extended.

(The Master now removes the blindfold, places a taper in the hand of the Brother and bids him light it. After he has lighted it, the Master again extends his right hand and says.)

MASTER. Again I give the right hand of fellowship and welcome you into Brotherhood of Light. You are now a Knight of the Rose and the Cross. Your pass-word is . . .

Lecture

MASTER. I will now interpret the significance of the different steps of the Initiation. Unbiased by any person or persons, but through your own choice and free will, you made application to become a Brother of Light in this Temple. In the vestibule as you waited, you sat on the seat of decision. You were blindfolded to indicate your groping, unenlightened state. Your right hand was placed upon the back of your Brother, a searcher after light like yourself, as emblematical of the brotherly help to be given in time of darkness and need, and also the strong, brotherly support which should uphold all Brothers in the Brotherhood work. The one knock given by the Conductor, signified the one yearning desire of your whole soul to enter into the Holy of Holies within your own Temple where the Altar flame of God's presence forever glows with a fadeless radiance. You were admitted because this one pointed desire swallowed up all others and you were willing to undertake an unknown journey, blindfolded and ignorant, were willing to promise obedience even though you were required to work with the dead which in reality refers to your own dead and dying self which must be prepared for death, before the resurrection, and all this in order that you might find the Light. You perceive the significance of the journey through the unknown vale of darkness and how it can be accomplished, when trusting to the Lord of Salvation and leaning upon the rod and staff of Omnipotence. Even in the midst of the dark shadows and the grim reminders of ephemeral



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mortality, you still held to your purpose and solemnly inscribed your name in blood-red ink in token of your loyalty to your ideal and the obligations you assume toward God and the Brotherhood which represents humanity. You were then brought to the foot of the cross still blindfolded as indicating that, though partially ready for the light, you had not yet received it. The triangle is a symbol of Deity, of which more will be revealed later. Your admission on the point as it pressed against your forehead is a reminder that God only may open the eye of intuition and that when you begin the search for the True Light, you are touched with Divine Wisdom. You were asked to kneel in token of your willingness to be taught, and again touched the point of the triangle as an indication that, though touching it while still on the plane of human weakness, yet as the side of the triangle reaches towards its own apex, or Divine Perfection, so do your aspirations and strivings after spiritual light traces the straight, upward path, by which you rise into the apex of your God-like nature. Your hands upon the Holy Scriptures revealed the child-like spirit of consecration which is essential to the finding of the Light, either within or without. My Brother, go thou still further on your quest.

(The Conductor now turns the Brother towards the High Priest.)

(The High Priest, with a slender rod in his hand, points to the Rose and the Cross and says:)

HIGH PRIEST.

Out of the mystery of darkness cometh light. You are, therefore, dressed in black and standing on a black background to represent that out of the black ground of your earth nature, shall be manifest the light of the Soul, and that your earth must be under your Soulful foot [sic]. This cross upon which you gaze, is an age symbol of the passing from death to life, or the crucifixion of the sense man [sic] upon the cross of material conditions. Back of the flesh man is the Soul man, back of the red cross of the sensual life is the radiant effulgence of the Soul, and man, though he appears nailed to the rod, will be freed by the transmuting power of the gold and awaken to find, though the human die in the process, the Divine Will lives, for back of the visible, or earthy cross, is the one invisible of living light which unites the individual, or resurrected Soul, to the Universal Source, though individualized according to the channel through which it passes, is yet at one with the sun from which it comes. The cross stands now as it ever has through all the ages of human history as a symbol of life, the life emanating from God.

The rose flushed with the tint of awakening day is the beautiful emblem of the Aurora, dawn or resurrection of life, and together the cross and the rose signify the dawn of Eternal Life.

The rose is also a symbol of discretion concerning the mystery of life which dawns slowly and secretly upon the Consciousness and concerning which no loud or profane word should be spoken, but rather revealed by lips



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consecrated to the sayings of words of life and light which display the inner Soul beauty, as the rose silently, sweetly and beautifully reveals the ideal of itself as it must be in the mind of the Creator.

(The High Priest turns to face the Master who stands back of the altar. Conductor motions the Brothers to form a circle around the Altar with the Master opposite the High Priest.)

MASTER.

Brothers, you are now in the first circle of Light. Your faces are turned to the eternal goal. You are committed to the Pathway of Light, on which are many whose feet might stumble and whose hearts might falter were not your Brotherly hands ever extended in sympathy and strength. To the light of Love be true and the Light of wisdom will ever illuminate your life and conduct in your family, social, business and civil relations.

You are now a Knight of the Rose and the Cross, Entrance Degree Faithful unto death, is the watchword of a true Knight.

Love God above all, and your Brother as yourself.

Live the interior life and prove yourselves Brothers by the outer.

Remember the word . . .

Remember the sign . . .

(Silence, then soft music, then the High Priest raises her hands in benediction, and repeats seven times to soft music:)

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting Light and thy God thy Glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light and the days of thy mourning shall be ended. Amen. Amen. Amen.

(Triumphant music.)



Queen of the Night

(Music is to be operatic) Queen of the Night

Thou Goddess Queen,
Diffusing silvery light.
Osirian born,
And wandering through the gloom of night.
With stars surrounding,
paying homage to thy beauty
Night's torch extending,
Through the heavens you ride:
Mother of ages,
Fruit-producing Moon,
Whose amber orb makes Night's reflected noon:
Creator of Love,
Beautiful Queen of the night,
Lover of vigilance,
The foe of strife,
In peace rejoicing
And a prudent life:
Fair queen of Night,
Beautiful and sublime,
Who giveth to Nature's work their destined end.
Queen of all the stars,
All-wise Diana, hail.
Decked with a graceful rove and ample veil.
Come blessed Goddess, prudent, starry, bright,
Come, moony lamp, with chaste and splendid light,
Shine on these sacred rites with prosperous rays,
And please accept thy supplicants mystic praise.



O.T.O. Rituals & Sex Magick

Aleister Crowley's Sex-magical Instructions

OF THE SECRET MARRIAGES OF GODS WITH MEN

A Secret Instruction of the Eighth Degree

DE NUPTIIS SECRETIS DEORUM

CUM HOMINIBUS

Baphomet X° O.T.O. from the Throne of Ireland, Iona and All the Britains that are in the Sanctuary of the Gnosis to the Perfectly Illuminated Adepts of the Secret Areopagus of the Eighth Degree, Pontiffs and Eopots of the Illuminati, Greeting and Peace. [Under the Seal of the Obligation of the VIII°. Given this day of An X° in 0° ... in 12° 25'. Valley of Liverpool.]

I

[*De Castitate*]¹ *Of Chastity*

[Amen.] Dearly Beloved, in that war [treason] of the Brethren of the Left Hand Path against the Gnosis whose first phase ended in the establishment of the tyranny and superstition which is called Christianity much Truth was stolen by the Black Lodge, and perverted to its vile uses. And most noxious in its corruption is that castration of man called Chastity, the atrophy of those noblest parts of the body which are the proper organs of Redemption both Gaian and Ouranian.

We then, who in the Seventh Degree were sworn most solemnly to Chastity in the Inmost as in the Outermost, who have now as Eopots of the Illuminati beheld with our eyes, and as Perfect Pontiffs of our noble Order administered with our members, the Initiation whose name is Resurrection unto the light, we therefore are able to lighten the darkest places of the Earth, and to consider wisely what lieth in the empire of the Evil Ones. Read therefore these passages in the forgery called the Epistle of Paul to the Romans:

Let no sin therefore reign in your mortal body, that ye should obey the lusts thereof: Neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at the time in the things whereof ye are now ashamed? For the end of those things is

1. Square brackets [. . .] denote variant text.



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death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

(Romans VI, 12-13 and 19-22)

Consider also these passages of the Old Testament [Jewish Legend]:

[Moreover] And the LORD said unto me, Take thee a great tablet, and write upon it with the pen of a man, for Maher-shalal-hash-baz; And I will take upon me faithful witnesses to record, Uriah the priest and Zechariah the Son of Jeberechiaiah. And I went unto the prophetess and she conceived and bare a son. Then said the Lord unto me, Call his name Maher-shalal-hash-baz.

(Isaiah VIII, 1-4)

When the Lord spake at the first by Hosea the LORD said unto Hosea, Go, take unto thee a wife of whoredome and children of whoredome: for the land doth commit great whoredom, departing from the LORD. So he went and took Goher the daughter of Diblaim; and she conceived and bare him a son.

(Hosea I, 2-3)

And the LORD said unto me, Go yet, love a woman beloved of her friend and an adulteress, even as the LORD loveth the children of Israel, though they turn unto other gods, and love cakes and raisins. So I bought her to me for fifteen pieces of silver, and an homer of barley, and an half homer of barley: And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife: so will I also be toward thee.

(Hosea III, 1-3)

It is then certain even out of the mouth of the enemy that there is a sacred use, even as an abuse, of the Sanctuaries of Life, and although there be rites so sacrosanct and so secreted that even to the Perfectly Illuminated Adepts of the VIII^o they may not be disclosed, yet to them is due a full declaration of many Mysteries almost surpassing speech.

II

[*De aliquo ritu*] *Of the Rites of Blood*

[Amen.] It is said that there is a sect of the [our] Jewish Brethren called Chassidim whose practice is the sacrifice of man. Thus preferably a child, but also an adult, is taken from among the Gentiles, and ceremonially slain so that not a drop of blood is lost, lest the spirit of the victim, taking refuge in that drop, escape the Exorcist. This blood is then consumed as a sacrament, or employed for talismanic purposes. For once the spirit of the slain one is sealed up into the spilt and gathered blood, it is multiplied in every part thereof, even as in the Mass the Body of Christ is said to be



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equally in all the myriad consecrated hosts, and His Blood in every drop of consecrated wine, everywhere and for all efficacious.

[III]

[De aliquo ritu Ecclesiae Gnosticae]

[Amen. It was the law in the early Christian Church, according to certain Fathers of the Gnosis, to take a babe new-born, and having wrapped it in a paste of flour, to stab it in many places with the consecrated knife. The blood of the child thus impregnating the flour with Life, the material became suitable for the manufacture of the Host.]

Consider of this.

[IV] III

[De aliquo ritu in regno. Muscoviae secrete celebrato]

Of Certain Rites Secretly Practised in Russia

[Amen.] There is a body within the Greek Church which holds an esoteric doctrine and practises a Secret Rite.

At the meetings of this body the lights being extinguished, the worshippers, led by the Priest and a chosen and consecrated Priestess, seek out each other by touch and by subtle attraction; then they consummate the pure charity [chastity] of their hearts in holy zeal.

If by the favour and indwelling of the Holy Ghost the Priestess (that is unto this Rite espoused, and else virgin) do conceive and bring forth, then is the child baptized by its father the Priest for the Purification by water, and for the Consecration by fire is roast and divided among the worshippers for use as a sacrament, as a talisman and as a medicine against all diseases. This also is said of the Knights of our own Holy Order of the Temple, that the offspring of any one of them by a virgin was roast and an unguent made of its fat wherewith to anoint the Magian and Ineffable figure of Baphomet.

Consider of this.

[V] IV

[De Missa Diaboli] Of the Black Mass

[Amen] Within the Roman Church has been found ever from the beginning to this day, persons and societies conforming outwardly to that base and materialistic cult, inwardly revolting against it; yet often are such so ignorant of our Light and of our Truth, that to them the attainment of Life, Liberty and Love seemed only possible through a profanation of their own Mysteries. For they knew not that these Mysteries were themselves but profanation and corruption of the true and perfect Mysteries of the Adepts.

They established therefore a cult whose fundamental formula was the defilement of the consecrated Host.

The Priest therefore having made the bread into the Body of Christ (as he could theoretically do by virtue of his Apostolic power) did, as he thought, defile that Body by using it as the object and vehicle of lust.



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Heroic children of Liberty, but thrice blind! Samsons that perish with the Philistines!

For if the ecclesiastical theory be true, in fact they do incur damnation, if false, verily they lose their labour. But at least they set up Man against the foul demon of the Christians, and let this be accounted unto them for righteousness. But see, my Brethren Perfectly Illuminated Adepts, how great is their error, that they revolt who should be Kings. For it is in truth not the apish antics of the Priest that consecrate the bread, but his male power that should make holy all his deeds.

Consider of this.

[VI] V

[De Sabbato Adeptorum] Of the Sabbath of the Adepts

[Amen.] In the black hours of earth, when the Christian superstition with fell blight withered most malignantly the people of Europe, when our own Holy Order was dispersed and the sanctity of its preceptories lay violate, there were yet found certain to hold Truth in their hearts, and, loving Light, to bear the Lamp of Virtue beneath the Cloak of Secrecy. And these at certain seasons went at night by ways open or hidden to heaths and mountains, and there dancing together, and with strange suppers and spells diverse, did call forth Him, whom the enemy called ignorantly Satan, and was in truth the Great God Pan, or Bacchus, or even that Baphomet whom the Templars worshipped secretly, and yet worship [(as in the VI° all Illustrious Knights of the Holy [Sacrosanct] Order of Kadosch, all Dame Companions of the Holy Grail are taught to do [)] or BABALON the Beautiful, or even Zeus Apollo of the Greeks.

And each when first inducted to the revel was made partner of that Incarnate One by the Consummation of the Rite of Marriage.

Consider of this.

[VII] VI

[De aliquibus fabulis antiquitatis] Of Classical Fables

[Amen.] The Ancients of every nation report their heroes to have been born of the marriage of Gods with mortals. As, Romulus and Remus [twins] begotten of the God Mars upon a vestal Virgin, Hercules of Jove, Buddha of Vishnu in the form of a white elephant with six tusks, Jesus of Jehovah upon a virgin, and many another. Even true Gods were born of mortal mothers, as Dionysius of Semele.

Also they recount many loves of heaven for earth, Diana for Endymion, Zeus for Leda, Danae, Europa, and the rest; even Hades issued from his gloomy kingdom to ravish the maid Persephone.

There are also loves of Gods for nymphs, Bacchus for Ariadne, Zeus for Io, Pan for Syrinx; there is no end of these. And Satyrs, fawns, centaurs, dryads, a thousand gracious tribes, leap lightly and lustfully through their legends.

Again we have the loves of fairies for mankind, and the commerce of the Beni Elohim with the daughters of men; and yet again the marriage of



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Orpheus with Eurydice a nymph, and the fatal nets that Laura, Melusina, the Sirens, [Lorelei,] Lilith and many another cast for men.

It is even said that to every Neophyte of the Order of A.:A.: appeareth a demon in the form of a woman to pervert him; within Our own knowledge have not less than nine brethren been utterly cast out [away] thereby[, and that within the space of two years].

There are also vain loves, as that of Ixion for Hera, of Actaeon for Artemis.

Consider of this.

[VIII] VII

*[De Cultu antiqua apud Graecos nunc etiam semper manente]
Of Certain Greek Rites*

[Amen.] Among the peoples of the Balkan Peninsula and especially the Greeks, beneath the bush [husk] of their false Christianity, is hidden the wheat of Demeter. And even as the Muslim trust to be united by death to the Hur al' Ayn [and the Gilman] of Paradise, so do these others yet think that earthly marriage is but fornication, for the Death is a nuptial wherein the soul is united to that God or Goddess to whom on earth his lust aspired. Thus, even in the embraces of their lovers, their hearts were fixed on Artemis or on Aphrodite or on Ares or on Apollo, as the inner tendency urges and the intuition thereof proclaims.

Consider of this.

[IX] VIII

[De succubis et incubis] Of Succubi and Incubi

[Amen.] From all time the life of man has now and again overflowed, in sleep, without will, and only reflected itself dimly and fantastically by dream[s] into his knowledge. Now since naught can be lost on any plane, but only changed in appearance, the inner substance of this life-stuff does indeed beget monsters in part material, which the doctors of the Middle Ages called Incubi or Succubi according as they performed the functions of male or female. These, too, begat children upon women; but not the reverse, for the succubus, for all his female function, is as male as his brother.

Of these monstrous lovers some even became famous on earth; as that one who tempted San Antonio, and the angel that wrestled with Jacob at the place call Paniel. Also Merlin was the child of an incubus, and thus also were many heroes of old time begot.

Consider of this.

[X] IX

[De opere Adepti] Of the Work of Adepts

[Amen.] Not only as a probation, and as a preparation, for the far greater Key of Magick Art that is given to Initiates of the Sanctuary of the Gnosis in the IX°, but for its own sake, and the practical and permanent value of its effects is a lesser work to be undertaken by Eopts — and how much more by Pontiffs! — of the Illuminati.



And this work is threefold.

- I Devotion to the Highest intensified on all planes until it culminates in Conjugal Union ratified by every God so firmly that Death itself is the gate to its fullest and permanent enjoyment. And the soul is to beget itself as a child for a new incarnation upon the body of the Great Goddess. As it is written, so be it spoken unto you! 'O thou who hast formulated thy father and made fertile thy mother!'
- II Acceptance of the devotion of a lower or partial being such as a nymph or elemental in such wise that it is thereby redeemed and made a perfect soul through the death which it must pay as the price of union with man.
- III The deliberate and well-considered creation of new Orders of Being.

[XI] X

[*De modo operandi nuptias summas*] *Of Great Marriages*

[Amen.]

1. The supreme means is declared fully in the Publications of the August Fraternity Most Holy the A.: A.: Liber XI and Liber DLV.

2. This other method is suggested.

On every occasion before sleep let the Adept figure his goddess before him, wooing her ardently in imagination and exalting himself with all intensity toward her.

And let him consider all involuntary movements of the mind [vindu] as adulteries vile and criminal.

Therefore, with or without an assistant, let him purge himself freely and fully, at the end of restraint trained and ordered unto exhaustion, concentrating ever ardently upon the Body of the Great Goddess, and let the Offering be preserved in Her consecrated temple or in a talisman especially prepared for this practice. And let no desire for any other enter the heart. Then shall it be in the end that the Great Goddess will descend and clothe Her beauty in veils of flesh, surrendering her chaste fortress of Olympus to that assault of thee, O Titan, Son of Earth! Or at the least, this being denied thee, yet all thy life in heart and spirit being Hers, thy death shall be the consummation of these 'betrothals', an entry into the Closed Palace of thy Lady.

And of such Espousals mayst thou read in Liber CCCCXVIII, more especially in the Ninth and in the Second Aethyrs.

It is to be noted in all this that both God and the Soul are male or female as convenience requires. See, for a curious example, the mystic treatise called the *Bagh-i-Muattar*.



[XII] XI

[De modo operandi nuptias minores] Of Lesser Marriages

[Amen.] This matter is easy, for the souls of the elements desire constantly this salvation. But let the Adept beware:

1. That he choose wisely a reasonable soul, docile, apt, beautiful, and in all ways worthy of love.
2. That he fall not ever from love of the Great Goddess into love of this inferior, but give only as master and of his pity [mercy], knowing that this also is Service to His High Lady above.
3. That of such familiar spirits he have but four. And let him regulate their service, appointing hours for each.
4. That he treat them with kindness and firmness, being on guard against their tricks.

This being said, it is enough; for to have them is but the pains to call them forth from their homes. And the Spirits of the Elemental Tablets given by Dr. Dee and Sir Edward Kelly are the best, being very perfect in their nature and faithful, affectioning (*sic*) the human race. And if not so powerful as, they are less dangerous than, the planetary Spirits; for these are more boisterous, and by distraction stars are easily perturbed and afflicted. Call them therefore by the Keys of Enoch as is written in the Book ye know of; and let there be after the Calls an evocation by the Wand; and let the Marrow of the Wand be preserved within the pyramids of the letters that make up the name of the Spirit.

Now unless ye be well skilled in Art Magick, ye will not dare call forth the Three Great Gods of the whole Tablet, or the King Serpent thereof, or the Six Seigneurs majestic, or even the Gods of the Calvary Crosses in the lesser angels. But the Cherubic rulers, yea verily and amen, these are your mates; and ye may yet more safely summon the Lesser assistant angels.

And those that are in this Art novices should wiselier call forth only the Trigrammaton of the Sub-Elements.

[XIII] XII

[De modo Creandi Nova Regna Sacta ad Gloriam. I.N.R.I.]

Of the New and Holy Kingdom

[Amen.] It is written in the Papyrus of Nes-Min that the Sun spake in his name Toum and said:

‘... I copulated with my fist, I emitted semen into my shadow I ejaculated into my own mouth, I sent forth issue as Shu, I poured Myself out as Tefnut. Shu and Tefnut . . . brought to me my eye . . . I wept over them: mankind came into being from the tears which came forth from my eye. Shu and Tefnut brought forth Keb [Seb] and Nut, and Keb [Seb] and Nut brought forth Osiris and the Blind Horus and Set and Isis and Nephthys from the belly, one after another, and they brought forth their multitudes upon this earth.’



And again:

'I copulated with my fist, my heart came to me into my hand, the semen fell into my mouth. I sent forth issue as Shu, I poured myself out as Tefnut: from one God I was three Gods. . .'

Thus then did the Sun formulate Male and Female, whose children are Earth and Heaven, whose children are the Five Elements or Tatwas, of which all visible things are made.

Let then the Adept make two talismans, pure Male and Female, with no admixture of any lesser principles; and let him consecrate himself as the Sun, and pour out Life upon them, vivifying them therewith. Then shall they conjoin, making unto themselves a new Heaven and a new Earth, whose union shall breed Elements, and multitudes of Beings to Live and Love in Liberty beneath thy light, an house of Virgins singing praises among the flames of Glory wherein the Lord hath opened his mouth; whose works shall be a song of honour and the praise of your God in your creation!

[XIV] XIII

[De perditione] Of Damnation

Remember, dearly beloved, perfectly illuminated Adepts of this secret Areopagus, that from the beginning of all, the vows of your Initiation have invoked upon you the most fearful penalties of disobedience.

For as soon as ye erect any natural and common thing into a Formula of Magick, so soon do ye excite also the contrary current. Thus while every child reads and speaks freely of the Pillars of the Temple of King Solomon by name, the Mason [Phremason] dare not so much as letter them without precaution. And while the private man may speak evil of the King, and blaspheme God without risk, yet the servant of the King, and the Minister of God, most cloak (*sic*) themselves with reverence, even though it be not in their hearts, for this reason, that they have invoked the King, and God, as sword and shield of their own authority.

To you, then, if you have dared to use this Force of the Holy Phallus, is its abuse fatal and deadly.

To the man of earth it matters but little if he suffer nocturnal pollution, or indulge in wantonness; to you that are Adepts it is ruin absolute.

For all that Force which passeth from under your control, unless so directed and fortified by your Will that it is but as a loyal soldier faithful unto death is as artillery abandoned that is seized upon by the enemy and turned against you. And because it is of your own substance, therefore has it, as it were, by nature a link with you, a right upon you, and all the fortresses, that your inheritance of God, and your own Holy Art, have built about you are of no force to resist this treasonable assault. Be wary therefore, for obsession, bodily wasting and disease, madness and even murder upon you may be inflicted by the engines that ye, having forged for the service of mankind and for the glory of the Lord, leave to the malignancy of the demon that he may turn them to your own destruction.



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[XV] XIV

[*De oura seminis*] *A Reproof*

[Amen.] Hear then, dearly beloved, this reproof.

First, strengthen to the uttermost the power of restraint by daily practice as is taught by the Hindus and Arabs, masters of this science, in their books.

Shiva Sanhita

Hathayoga Pradipika

Kama Sutra

Ananga Ranga

The Scented Garden of the Sheikh Nefzawi

and many others.

Secondly, avoid the dangers of inadvertence by constant and regular practice (*a*) of the Greater and (*b*) of the Lesser Works of an Epop and Pontiff of the Illuminati and (*c*) of the Mystery of the New Holy Kingdom.

Thirdly, sleep always in a consecrated circle or in a room full of holy images before whose glory the powers of darkness tremble every day. Such images are:

1. The Sun.
2. The Holy Phallus.
[All images graven or pictured of the holy Phallus, and all beautiful pictures or figures of the Consummation of Love (The Yoni in all its combinations, manifestations, and symbols).]
3. The Great Seal of Babalon.
4. The Stélé of Revealing.
5. The Great Seal of the O.T.O.
6. The Great Seal of [Us] Baphomet.
7. { The Image of Baphomet.
 { The Image of Babalon.
8. The Eye within the Triangle.
9. The Rosy Cross.
10. The Image of Harpocrates upon the Lotus, or standing upon Crocodiles.
11. The Images of Babalon with the Phallic reference *Om mani padme hum*.
12. The figure of Isis with Horus.
13. The Crucifix, but only if its solar-phallic significance be most firmly grasped, and if it be a shield of secrecy against the vulgar.
14. Talismans appropriate to this matter.
15. A living flame.
16. The symbols and insignia of the O.T.O. which your degree entitles you to bear.



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Magical rings and neck-jewels should also be worn by night and day. [Flowers may be worn, and used for ornament, because they openly flaunt their sex-organs.]

The Rituals of defence and protection should also be practised in perfection. All bodily excrements, such as cut nails, and hair, should be burnt; spittle should be destroyed or exposed to the Sun; the urine and faeces should be so disposed of that it is unlikely that any other person should obtain possession of them. It is even desirable in theory that linen should not be washed by strangers, and that old clothes should not be given to the poor until some time after the occasion of wearing them.

But at most times these precautions are not necessary; only if engaged in operation of the greatest importance is it indispensable to observe them.

[XVI] XV

[*De subtilitate hujus epistolae*] *Of the Cunning of this Instruction*

[Amen.] Now concerning this charge, it may be that certain deem therein to be contained things monstrous and extravagant; let them consider this as a defect of their own intuition and apprehension, and moreover as a thickness of that Veil that is yet betwixt this Areopagus and the Sanctuary of the Gnosis. For perfectly illuminated as ye are, beloved Brethren, think this, that there may be a Darkness that is more than all your Light.

[XVII] XVI

[*Valedictio*] *Farewell*

Amen, and Amen, and Amen of Amen.

I greet you bye the sign: I exchange with you the token: I whisper the Word even as I received it and in no other manner.

I invoke upon you the Light of our Lord the Sun; I bestow upon you the blessing of the Lord ΙΘΦΑΛΛΟΣ in the Name ON and in the name AMEN I call down the powers of Life, of Love, and of Liberty upon you.

And may the Glory of the Sanctuary of the Gnosis shine forth through the Veil thereof, and the Pageant of the Grail-feast pass again before your eyes!

Hail, Brethren beloved of the Most High, hail, perfectly Illuminated Adepts of our Secret Areopagus, thrice hail, Pontiffs and Epopts of the Illuminati, hail and farewell!

In the name of Babalon and the Beast conjoined, of the Secret Saviour and of IAO.

APPENDIX

In the Sacred Books of Thelema is hymned constantly the Nuptial of God and Man, See:

Liber LXVI 20, 22-8, 47-8, 64-5; II 4-16, 30-9, 45-6, 50-4, 57-61; III 31-6, 40-54, 60, 63-5; IV 1-5, 7-9, 24, 30-40, 42-44, 48-56, 61-5; V 8-12, 21-4.



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REUSS IX°

Als Manuskript für Vereinsmitglieder gedruckt

.I.N.R.I.

PARSIKAE

und das
Enthüllte

Grals-Geheimnis

von
Ur-Uter



Mit einem Kunstblatt

·IN· ·RI·



Kommissionsverlag: J. E. Baumann, Schmiedeberg, Bz. Halle



PARSIFAL AND THE SECRET OF THE GRAAL UNVEILED

[Secret Instruction for the Initiates of the O.T.O. 1914.]

I. INTRODUCTION Struggle of Spirits

Although already 32 years have gone by since Richard Wagner's festal stage play *Parsifal* was caught sight of in footlights in a Bayreuth playhouse, it appears that now for the first time, with the open access to this great work, the German people are beginning generally to find interest in *Parsifal*. Contemporaneous with the awakening of the interest of the great masses of the German people in *Parsifal*, a flood of newspaper articles about *Parsifal* have begun, of which, most have no trace or a hint of the deeper mystical meaning of the plot and the symbolism of the play is lost. The great masses of the *Parsifal*-critics and *Parsifal*-commentators, who have not a trace or a hint of the deep mystical meaning of the secret of the graal, are not even the worst enemies of Wagner and the idea of *Parsifal*. The real worst, by which I mean here, the dangerous enemies of Wagner's are those people — columnists, critics, interpreters, etc., — who surely have no clue of deep mystical meaning of *Parsifal* — and the idea of the Graal, but go against the recognized meaning, or purposely change the true and only really deep meaning of the *Parsifal* idea into its exact opposite meaning. The worst of the last category are the sexual-ascetics. For they understand the meaning of the *Parsifal*-Symbolism very well, but they reverse Wagner's idea into its exact opposite. They are those, who on the basis of the plot of the play *Parsifal* and on the false understanding of its underlying mystery, proclaim sexual abstinence to the German people, far and wide as the gospel of renunciation, and they knowingly lay the foundation for the decline of the virulent German people. If it has not yet succeeded, it is high time to pull the carpet out from under the feet of these false prophets. God be blamed that these days already the all contaminating craving for pleasure and the general flight from responsibility of the greater majority of the German people has lead to the shrinking of the birth of children, so that our German people have need to expand in population. It is also a problem that the sexual ascetics, in defense of abstinence from the act of procreation altogether, will finally reach the ears of the masses of German youths, then the fall in the numbers of births in the German Reich will lead to an iron consequence, in the direct decline of the German People. (Death of State!)

One of these dangerous sexual-ascetics is apparently Professor R. Guhr, the genial creator of the monumental statue-design of Wagner for Dresden, in which he depicts Wagner, not as a composer, but as a missionary of a new Christianity, or as Professor Guhr calls the poet-composer in a small promotional writing: Herald



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of the gospel (Guardian of the Sacred Fire). Professor Guhr had released a small text privately in December 1913: *The Graal mystery and the esoteric key to Parsifal*, in which he declared:

“The salient point of the plot lies in the re-winning of the sacred lance, that at the beginning of the drama is already depicted as the greatest heroic deed. Because it occurred through an act of renunciation, we have in it to recognize the symbol of sexual asceticism, the great passion of the seeker of God in every time. We see the result of this abstinence in Parsifal in the ability to bring healing through the contact of the sacred lance with Amfortas, who lost the same in the arms of Kundry.

The use of the esoteric keys on the basic ideas of the drama submits the following, the mystery uncovered, valid truth for all earth-born: Through sexual-abstinence the impulse-controlling Person may convert the erotic power of his body into healing-power, which Through application can bring health, for one who does not possess the power of asceticism.

This and this alone means the winning of the sacred lance, for herein the real core of the Graal-mystery is to be seen, which for the blessing of Humanity now becomes clearer and clearer.”

Professor Guhr is a student of the mystically highly gifted Mrs. Valerie Gygyiyi in Berlin, whose Master was before Fra. Merlin! Professor Guhr actually speaks, therefore, to those who know and initiates.

And exactly because he speaks to initiates and those who know, he and his propaganda for sexual-asceticism must be opposed with the sharpest weapons, as unholy, as much as it is still possible to confine and control that which he instigated as a knower, steering his knowledge down the wrong street.

As an initiate Professor Guhr proclaims through revelation the keys to the secret teachings of sexual-magic, which he calls valid truth for all earth-born, in which he declares: Through sexual-abstinence the impulse-controlling person may convert the erotic power of his body into healing-power, which through application can bring health, for one who does not possess the power of asceticism.

Professor Guhr has strayed onto the wrong path as he profaned the secret Truth, which only has validity for and in the future can only have validity for, chosen Temple-priests, for he tried to apply this behaviour to men and youths of the general population¹. Here separates the way of the initiates and those who know from that of Professor Guhr.

Since Professor Guhr believed the need to reveal the mystery of the Graal to mean sexual asceticism, to promote his theory of sexual-asceticism (detrimental to the condition of the German people), we want no longer to dwell on it, but will unveil the true secret of the Graal, to serve the sexually mature and courageous development of the German people.

I. Br.; Th. R. 33°, 90°, 97°, X°, OHO of the O.T.O.

II. This is the true key – only it should not have been published.



I. MAIN PART

The Unveiling of the Secret

The writer of this paper has enjoyed the greatest privilege in his youth of personally knowing the immortal poet-composer Richard Wagner, to have visited him as a guest in the Villa Wahnfried on many occasions, and to have been present at all of the rehearsals and productions of the festal play *Parsifal* in Bayreuth during July and August of 1882.

These circumstances, coupled with the further privilege to have engaged in long conversations with the colleagues of Wagner about *Parsifal* and the underlying mystical idea gave the author the first clue for the discovery of the key, which opened up the inner sanctum of the mystery of the Graal to him. Wagner informs through the deeds in *Parsifal* of — a Healing Truth. The art of this healing-truth will be unveiled in the lines hereafter.

Professor Guhr said completely correctly that Wagner himself investigated the problem of the solution and tried to express it poetically in his compositions and especially in the festal play *Parsifal*.

It is therefore a fundamental and deeply regrettable mistake of all sexual ascetics to believe that Richard Wagner found the sought for solution in the rejection of the sex-act, that is, in the abstention of man from the sexual-act with woman, and that he had wanted to promote this point of view and this version of the solution in his dramatical compositions — but especially in the play *Parsifal*. In reality the exact opposite is the case!

Wagner is not only the greatest hero, but also the greatest professor and prophet of the sexual-religion of the future, which is based on the necessary ritual completion of the sex-act. Already in *Lohengrin* he began to hint at what he would build on in *Tristan* and notably afterwards in the *Ring of the Nibelungen* — finally to perfect it in *Parsifal*: The New Gospel of Salvation of Sexual Religion! an exhaustive presentation of the case in the limits of this paper, which was originally only a private response to Professor Guhr's article about Parsifal, is understandably impossible, but we will reference the following lines from Wagner's prose. In *Rheingold* Fafner sings: Golden apples grow in her (Freia's) garden . . . and in connection with these words brings it to the attention that after Freia has been taken away by the giant as pledge, all of the remaining gods sicken and pale . . . falling away, because, as Wagner added later to explain, they must go without the golden apples from Freia's garden^{III}. It doesn't take really sharp-witted people, only a bit of courage in ones thinking process, to get the gist of these tactful hints — what Wagner means by the golden apples in Freia's garden.

We will express the solution with the explanation of the Graal dinner. This god-like meal which in his later years returned under other symbols — even as the graal dinner, Wagner wished to pass on to those coming after him.

And further: Nothing, Nothing, envious sword — what is the sword Nothing, but that unbreakable legacy which Siegfried, as “the only son of the father,” re-

III. As nouriture of the graal — graal-sexuality.



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temper in the fire of youth. What else, but the symbol of the primal-sword (primal-Phallus!) The primal-father has stuck this primal-sword into the trunk of the primal-tree, and whoever pulls out this sword wins a woman with it — as bride and sister!

These are no symbols of sexual-abstinence! — (Sexual-ascetics!) Since we have begun with the above, we want to proceed with the explanation of the secret-doctrine concealed in Parsifal. Parsifal, as a virgin, naive youth, has reached the region of the Graal. There he killed a white swan with his arrow as his first deed. The white swan is (in accordance with Nordic mystical tradition) the symbol of ecstasy, of permanent spiritual delight, that dwells in and dominates the heart and soul of the Graal-Knight, as the highest rapture in whose spell live all inhabitants of Graal-region. Parsifal's deed of shooting the swan, who had flown out to seek his female to cross with her over the lake, (the water-symbol of the female principle, thus wonderfully consecrated him to the bath of salvation^{IV} with his arrow in the snow white breast. So the red blood colouring the white feathers of the dead swan is a symbolical depiction of the naive, virgin Parsifal with his unnatural (sexual) act (arrow) of commanding holy ecstasy which made a wound in the territory of the Graal, and injured^V. To appease this misdeed, Gurnemanz thought to lead Parsifal to the Graal. Also the hope influenced Gurnemanz that Parsifal might be the fool that is called the saviour by the ailing Amfortas. Gurnemanz is still not absolutely certain that Parsifal is pure and a fool, as he makes the decision to lead Parsifal to the castle of the Graal, for Gurnemanz sang after they both had walked a while: Now pay attention, and let me see, if you are a fool and if you are pure . . .! — The test, if he is a pure fool, shall come to Parsifal first in the Temple of the Graal! This point cannot be worked out further here.

We must however especially refer to the earlier line, which has wide-ranging meaning for our presentation of proof. Gurnemanz says: Now let me lead you to the devout meal, then — (here is a dash in the writing), if you are pure, you will now eat and drink the graal!

But now we see from the course of the plot in the graal temple, that (the Graal celebration — Eucharist^{VI}) was not eaten and drunken by Parsifal! It follows that Parsifal was not quite pure! To all weariness Gurnemanz yet says to Parsifal at the end of the Graal celebration, You are still only just a fool^{VII}! Thus: not pure — but only foolish, and Gurnemanz's final word to Parsifal at the end of the first act is: In the future leave the swans in peace here (don't disturb the ecstasy of the inhabitants of the Graal region again), but seek thou Gander for the goose!

These very amusing words mean: — Seek in the future no more of the ecstasy inciting unnatural (sexual) acts, but seek a woman of your own kind and sort, and pursue natural sexual acts with her!! — In this way these very amusing words have a mystical sense to them! Without our meaning they remain un-understandable and senseless, as e.g. the words of Gurnemanz: that the swan crossing over the lake with his lady consecrated the lake as a holy bath! Before we proceed with the

IV. The healing dissolution in the bath of the yoni.

V. Dissolution through "enlightenment" through masturbation.

VI. Lingam and Yoni symbolised through wine and bread.

VII. Not knowing the correct handling of sensuality.



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explanation of the hidden secret meaning of the second act, we must correct the widely spread error in the conception and meaning of the wound of Amfortas. The wounds of Amfortas do not symbolize the divine punishment for the practice of the sexual act (performed by Amfortas) on himself (which view, naturally, the Sexual-ascetics particularly energetically advocate). But the wound is the punishment for Amfortas performing the sexual act in a vain manner — with a woman of pleasure — out of bonds of the Graal-rite — and thus unholy^{VIII}. According to the view of the sexual-ascetics, after this fall from grace, Amfortas generally is no longer worthy of the office as Graal-King, and unable to prevail in unveiling of the Graal! But we see in the first act, that Amfortas in spite of his wound was still very capable, and is, to unveil the Graal, and the Knights to drink and to eat. The difference for Amfortas in the practice of his office between the time that he had not yet recovered, and the time after the committing of the crime, is only that after his fall from grace, the Office of the unveiling of the Graal caused him great pain, torment and hurt!

So the Graal effected a food and drink in spite of the condition, that the sinful, unworthy, and wounded Amfortas unveiled it. Only Amfortas prevailing in his office, suffered (alone for himself) by the practice of his office! So why does Amfortas suffer?!

Amfortas, after the fall, in deepest regret and feeling unworthy to perform the act ritually in the Temple, fell to the self-torment (Masturbation!), the unnatural substitute of all sexual-ascetics. Therefore the Office caused the sovereign agony of soul and bodily suffering. For the full understanding of this deep, solemn, mysterious, Christian-mystical truth, one must understand how to interpret rightly the words of the bible, particularly in St John the Evangelist and the other places. One must know the secret teachings of the Israelites as declared in the Zohar, and one must correctly understand the Bhagavad Gita. and in the support of our production of proof it must be expressly stated here, that Wagner had been entrusted with the secrets of the Bhagavad-Gita already in the time of his involvement with the Wesendonks and with Nietzsche (1852-1857).

The following lines are to be observed:

St. John the Evangelist IV, 13; VI, 27; VII, 51-58; VIII, 38; III, 14-15. Genesis 2; 3; 15, 13; 16, 2; 17, 10-14; 19; 24; 28, 18-22; 30, 2-22; 31, 30-35; 35, 1-15; 38, 13-26. Paul, Luke, Revelation of John etc.; Bhagavad-Gita II 17. 18; VI, 27. 28. 29; V, 5; VI, 10; VII, 8; X, 39; VIII, 10; IX, 18; IV, 27. 31; V, 7. 10; XVIII, 63.

Later we will again briefly refer to the Curative effect of the holy malice-power of the Graal.

Now we want to continue with the meaning of the second act. Klingsor, the Sorcerer (the black magician^{IX} in opposition to the Graal-King, the white magician^X) is the first person to appear to us in the second act. Of him Gurnemanz speaks in the first act: (Klingsor) impotent in himself, to destroy sins, lays the wicked (blasphemous) hand on himself, now devoted to the Graal — contemptuous to whose protector took exception to it!

VIII. Only the union with Maria can be considered "ritually in the sense of the graal".

IX. Serving the graal-sexuality. X. Serving the same.



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In these words lie Wagner's sharpest and most outspoken repudiation of all possible attempts of the fanatical sexual-ascetics to confiscate his Parsifal for the special aims of sexual-asceticism.

Klingsor emasculated himself in order to become a perfect sexual-ascetic, for after his (Klingsor's) — false interpretation of the flowing conception of the Graal mysteries (and through the depiction of the false view of Klingsor, Wagner himself wishes to contend with and lead to absurdity the false view of all sexual-ascetics) only he, who generally does not complete the sexual act, or further after Klingsor's false view, he who can complete it — is worthy, capable, and called to preserve the Graal.

Wagner laid special stress on this fundamentally false view of all sexual-ascetics, to brand it as a fundamental error, and in Parsifal he uses the sharpest words: Contemptuous the Graal to whose protector took exception to it!

Not only unworthy and incapable is such a sexual-ascetic, to preserve the Graal, but even contemptuous the Graal refuses such a sexual-ascetic! But why? — This one can only discover through the study of the former cited lines from the old and new testaments (Bible), from the Bhagavad-Gita and the explanation of Chevalier Le Clément de Saint Marcq, who wrote on the Nature of the Eucharist, but also in Waite's commentary on the secret teachings of Israel. We find the basis for this not only in the new testament everywhere. A clear explanation of the concerned, symbolic lines of the old testament, one finds even in the Zohar. Finally the solution is also found in the secret teachings of the Templars and in the secret teachings of the Gnostics. Professor Guhr remarks rightly: The salient point of the plot lies in the rewinning of the sacred lance, which already is depicted as the highest heroic deed at the beginning of the drama. However, the conclusion which Professor Guhr draws on these words is completely false, when he says: because it happens through an act of renunciation, we have to recognize in it the symbol of sexual-asceticism . . .

Against so regrettably false conceptions Wagner had already anticipated and used the above cited words, contemptuous the Graal to the protector who took exception to it! Truly, we have in the rewinning of the lance, an act of renunciation, but not a symbol of sexual asceticism by itself and overall! The symbolical rewinning of the lance depicted in the second act of *Parsifal*, dramatically, means the following.

The Lance is, admittedly — (also on the part of Professor Guhr this stands) — the symbol of the phallus. And just the same as one, e.g. uses a picture (symbol) Love shoots an arrow (likewise admittedly a symbol of the phallus) at two lovers signifying a request and stimulation of love for a sexual union of the two lovers, thus does the throw of the lance at Parsifal signify that Klingsor wants to compel him to perform a naked act of lust that even as only-a-lust-act again would have been a fall from grace!

In remembering now the pain and suffering of Amfortas, which was imposed during his insane regret over the only-a-lust-act, Parsifal becomes strong and resists the attempted compulsion (seduction by Kundry) cause by the lance-toss of the sorcerer Klingsor! But Parsifal recognizes instantaneously through cleverness,



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illumination, and inner awareness, the salvational call of the lance in the Graal-temple to serve as curer and Parsifal seized the lance — and gave himself over with lance in hand to the path to the Graal.

Now begins the true pilgrimage: Parsifal with the lance in hand — ! Here begins the symbol of renunciation!

The renunciation lies, symbolically expressed, in the words, with the lance in hand! A renunciation is first, then, a renunciation in the true sense of the word, when one does not do something that one has recognized as desirable and has wished to do. The sojourn of Parsifal with the lance in hand corresponds to the 40 days that Christ shall have spent in the wastelands. It corresponds to the trials and tribulations which all candidates of all the old religions, of all mystical secret societies, etc., had to undergo, before they could become initiates. This sojourn also corresponds therefore, to the 40 days of the fast and abstinence, which yet today the initiates of a mystical society impose on their candidates as a test before they are left to study the mystical secret, salvational — teachings. — Wagner shows the renunciation (restraining of the impulse) through this, as he shows Parsifal in the third act after the ending of the sojourn (pilgrimage) in sombre black armament with sunken lance in the Graal territory. Parsifal renounced all lust and pleasure during the 40 days, in which the sojourn was symbolically depicted. But also Kundry passes the 40 days through, as it is shown throughout the third act, that she almost starved in a brown penitential robe under a shrub (symbol of life) found at the border of the Graal territory. As Parsifal discovered from Gurnemanz that he had finally come into the Graal territory, he set his lance up, laying the black shield in front^{XI}, and then prayed, his gaze unmoved and locked in ecstasy on the lance-point! A profound symbol!

Kundry's only words (and the last that she has to speak in the whole drama) after she is called back to life after a long period of grief, are to serve, to serve! In these words, to serve, to serve! is expressed and contained Wagner's (and our own) complete philosophy concerning the purpose of the woman in our cosmos. The woman is resolutely to serve the virile world-goal (preservation of the world), in which she receives the seed from the primal lance and thus preserves the fabric of the world. That is the primal-goal and eternal purpose of woman. This goal alone will Kundry now serve! In order to symbolically show that Kundry has killed the old practice of inciting lust and satisfying lust (the misuse of sexual union), Wagner has her sink down and die before the altar of the Graal; before the feet of the Graal King at the end of the story. It is naturally only a symbol! For in reality (in the sense of Wagner's work) Kundry serves the Graal King from now on in ritualistic and salvational union, and will be the mother of the Graal Knight, Lohengrin! The sexual ascetics try with iron determination and persistence to out-do themselves in ignoring the hard facts, that Parsifal, the Graal King, conceives a son — (we speak here naturally only of Wagner's thinking-processes, which support his dramas) Lohengrin and Parsifal — and this son can only be conceived by Parsifal through a sex-act with a woman. And the act of conception must have occurred in the time

XI. As a shield against masturbation or an act of pure lust only.



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which is after the close of the third act of the play *Parsifal*. This woman can, in the Graal territory, only have been the sort of woman, that lingered there only to serve. So the baptized Kundry who had passed through the 40 days, in a closely related manner the correct symbol for the serving woman, that bore the Graal King a son.

Now it remains only to show what the conception grace of the highest miracle, seeks in the greatest holy heater with last love-meal in sacred vessel^{XII} flowing as longed for by the Knights. What in short — is the Graal^{XIII}!

But Parsifal does not ask in the first act: What is the Graal, Parsifal asks, Who is the Graal? — and why does Wagner not have Parsifal say: What is the Graal? — Here lies hidden a profound mystery! So Parsifal asks (with underlying intent of the author): Who is the Graal? — and Gurnemanz answers quite revealingly: That one does not say^{XIV}!

Why should one not be allowed to say it? It would have been quite easy for Gurnemanz, to tell Parsifal: What — the Graal is! Lohengrin also has a way of describing the Graal, especially before the congregated war-peoples of King Heinrich.

If Wagner had not had the intent here of expressing a specially kept secret and deep mystical explanation of the true nature of the Graal, he would have let Gurnemanz give Parsifal a similar explanation, as also Lohengrin gave king Heinrich.

But at the end of his life apparently without any further worldly consideration, Wagner wanted to show in his favourite composition, which he had already considered in his younger years (1853–1857) — the true nature of the Graal concept and to raise that great fire-sign for the encouragement and the rallying of all initiates. Wagner showed it most clearly in the closing words of *Parsifal* of the third act, as Parsifal, in the highest rapture on the flaunted (erected) lance, to the point gazing enthusiastically sings:

Oh, what miracle of greatest Fortune!
That which may close your wound,
I see the holy blood flow out
In longing of the relative source,
Which there flows in the wave of the graal!

The meaning of these words, which — one does not say! — can only be known and comprehended — but — not spoken! In these words lies hidden the highest, most glorious, holiest, Symbol of sexual-magic! Here begins a secret teaching which is exclusively for initiates.

It is known as a fact that Wagner was familiar with the Bhagavad-Gita and other mystical secret-teachings. Wagner had also begun to ponder over a new manifestation of Christianity, in his later years of life. This Christianity was however,

XII. Yoni.

XIII. The spiritual drive for union of lingam-yoni; erection plus coitus in the pure and holy sense with Maria: that is no other woman or man.

XIV. Symbolically expressed through the graal: a stone in a vessel.



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a totally different Christianity than that Christianity which one usually associates with this word.

A Warning to all

Close minded, petty, or malicious, great and small spirits! Just as the whole plot of Parsifal of the festal play of Richard Wagner is only an allegory, a symbolical depiction with no real occurrence in the material world, so the above explanation of the Graal-secret is not to be understood as literal, personal, material, earthly, relative to vulgar events. But it is only to be understood as totally impersonal, symbolical, and relative on purely spiritual grounds.

The author

III. PRACTICAL APPLICATION

Groundplan of the new O.T.O. Temple

We have now unveiled the secret of the Graal and from this revelation with urgent necessity submit that Wagner concerned himself with a new rise of Christianity, in which prophetically beheld, as Professor Guhr cited from Wagner's Heroism and Christianity, salvation in a physical regeneration, in reorganization and higher development of the individual, in which humanity will look up to a future salvation.

We saw it as our duty also to attempt the practical use of the discovered truth or truths. What is the art of Salvation, that Wagner longed for in his writings?

New Christianity fulfilled with new life can not possibly be a Christianity of general asceticism (renunciation, or abstinence from the sex-act); it can only be — and must be, completely logically, a Christianity that brings the people Salvation from sin and freedom from original sin!

Professor Guhr himself says: So it was with him (Wagner), that no dogma made it difficult for him in his swansong to establish the sacred mysteries: the final secrets of humanity and their solution The deification of the process, (sex-drive) — Unflawed by priestly dogma or skepticism, they express the riddle of Christianity clearly in formula. And this will be the basis of the future church. Priests of this church will be able to impart, after the example of Parsifal, the active spirit of God, the tamed Daimon, as a salvational current to his surroundings.

These processes we endorse without reserve.

We restrict their effectiveness however to the narrow circle of priest-doctors of the new O.T.O. temple, of which we will later speak. It posits not only a new Christianity, but also a new civilization.

Our present civilization arises out of the Christianity of the church fathers, which, of a mixing of Paul's teachings with pre-christian (so-called heathen) teachings and principles today make-up the ruling Christianity. And these teachings of this artificially constructed Christianity stand for the actual truth or truths on which our civilization (and moral) is formed.

One of the fundamental teachings, one might even say, the fundamental teaching, which decisively gave Christianity its character today is the doctrine of the fall



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from grace^{XV}. From this fall from grace was established the Christian view of the concept of shame^{XVI}.

The Christian church understands shame (also the part of shame) in a narrow and actual sense as the genitals of people, and has based on their doctrine the civil laws. The Christian is taught from youth to shame these shameful parts! The natural use of these shameful parts, even the consideration of a person's own shameful parts is a sin to an extent the main feature of the christian church and the laws of Christian countries. A Christian woman who uses her sexual organs naturally, without concession to church or state, especially if the natural result^{XVII} of the use becomes the issue, will be branded as a fallen woman. Earlier without fail, today in more narrow circumstances, but still in a certain sense, the fallen woman will be excommunicated from the community of the righteous, and she will be stamped as outcast, fallen, despised.

Briefly stated: everything sexual was sin and shame, and is still so today according to the officials, in the sense of the church and the law!

In the pre-Christian period it had not been so. The Israelites had their own secret-teachings, in which they recognized the genitals as the earthly-symbols of the divinity of man. And in the religious system of the east the genitals are to this very day extolled with divine reverence as symbols of divinity!

We want no longer to entertain criticism of the false views of Christianity concerning sexuality as a moral evil, for our aim is not to analyze or destroy, but to be constructive. The majority of critics have sooner only criticized, undermined and torn the Christian church, without constructing.

But we wish to construct, to build anew!

In a special part of our writing we present a small selection of quotes from the bible and other sacred writings of other religious systems which provide proof that all religions, Christianity included, have a sexual basis. Therefore we wish to demonstrate that we intend not to found a new religion, but that we wish to clear away the rubbish that pseudo-christianity has heaped onto the ancient world religions so that the ancient and true religion will again take its rightful place.

The Christian religion has concealed its sexual basis up to this very day in the cult of Maria, unbeknownst to the lay-folk and lowly clerks. (See: *Lingam-Yoni or the Cult of Maria* etc. Schoenheit Publishing, Berlin 1906 [Munich 1983]).

In our following extrapolated selections from exerts of Christian, Judaic, and Indian sacred writings the proof will be preferred, so that the organs of generation (genitals)^{XVIII} of people of all religions as a divine attribute, as earthly organs of the indwelling divinity of man, as comprehensible sings of unseen divine-power will be praised.

The worst for the moral Christian legislation, of the matter of sexual-sins, is, that no person or — better and more precisely said — that in reality the

XV. Original Sin and "The Fall from Grace" is the coitus as soon as the devotion to sexuality happen/occur in true love (= holy spirit).

XVI. "Shame" is not graal-minded.

XVII. In true love.

XVIII. Lingam-yoni



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overwhelming majority of the populace do not at all follow the moral laws of the church and the state. Every tower of a church is the symbol of the manly organ^{XIX}; every nave or transept is a symbol of the feminine organ^{XX}. In privacy every person acts, in connection with the sexual impulse and sexual life, in direct opposition to the public proscriptions of the church and state. This situation of mass-hypocrisy must lead to a fruitful moral-catastrophe. One now challenges us: What do you want, then, to introduce for a Morality? We wish to present again today in its original purity and morality that which has been branded as immoral and sinful; we want to raise it again to a certain sacredness. On this newly re-established ancient view, that the sexual-organs are sacred, worthy of praise, we want to build the new, armed with proverb of Manu: Only he who has understood the high teachings of the sacredness of the divine organs is truly free and saved from all sins^{XXI}! The freedom from original sin is the true freedom! We wish to establish a society of (sexually) free people, who are without (sexual) sins^{XXII}. We wish to create people who do not shame their own sexuality!

Within today's ruling Christian civilization this attempt is riddled with many difficulties^{XXIII}, but the beginning is already at hand and has succeeded within a small circle. In the greater world the attempt can only succeed if the children are raised from early youth on the fundamentals of the new morality. The youths must from birth view the sex-organs as sacred. The function of the sex-organs must be declared to boys and girls as holy affairs, as soon as the mother notices stirrings of the sexual-power to begin to show. These teachings must be given by the parents, uncompelled, from the earliest youth, and to the sexually mature youths in school by the doctors and nurses in place of the current religion-teachers of the priestly teaching profession who practice in all schools today. On the foundation of the teachings of love-doctors (priestly medics) the soul-doctors (spiritual priests) will then educate in death teachings. Presently it is just opposite!

One drums life's teachings in children from the earliest youth, passes on religious-fables which then completely break down when the children begin to grow up, for they recognize that the teachings do not correspond to the hard facts. From this recognition springs a struggle of spiritual stirring which fates such a person to much ill-luck and destruction in life. By the lesser spirits it leads to a life of lies and hypocrisy. The priest of the art and the parents under his direction must teach the idea that the sexual organs are "holy"; that these organs must be especially guarded and taken care of for the duty which they will in future perform. For they must reveal the unseen God to men, in the sense that this act is the earthly repetition of the divine act of creation which God reveals in us. It is Through which in practice unifies us with God ever anew, and by means of his will and command "in his

XIX. Phallus

XX. Yoni (sanctum), entrance through the nave into the utmost secret of the temple : vagina-uterus.

XXI. Yoni = Cult of the Rose.

XXII. Maria cult without consideration for the official marriage.

XXIII. Due to the Church's dogma of marriage.



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image” we productively create and produce. So these youths raised on such fundamentals are protected and strengthened against all misuse of the sexual-organs, and they begin in early youth to start to comprehend “God”, and to believe in this God because they recognize a connection in the act of conception, that deeply binds man with god, divinity. If the youth is mature, than he will complete the first coitus under the direction and instruction of the “Matrona” [High Priestess] in a ritual manner and in the form of a “Sacramental act”.

Just the same will the virgin be introduced by the Matrona to the mysteries of the sex-act in the temple. As long as the virgin and youth live outside of the lawfully prescribed condition of marriage, they are bound to seek all gratification of desire within the Temple. The following through of a marriage is a sacramental thing — but the marriage couple are not bound for life. The couple may step back from their vows without suffering loss in their social status. The children will be raised by the state in such a case.

The costs of raising will be covered partly Through certain contributions that the divorced pair will have to pay, and partly through general childrens-tax, that, e.g., compares with the school contributions of whole of the citizens which will be raised. Also partly through special penalties, and partly through a tax which will be raised from any people whom for any reason cannot be married.

Young men and women, which for whatever reason, do not submit to the preplanning of the race may not be married by the state. The State of Wisconsin in the America has allowed a law in the year 1914 which has raised this exact fundamental to state law. We cannot recognize ourselves as complete followers of the lesser regulations of this Wisconsin state law, but the fundamental principles which gave way to this law, correspond exactly with our own views. According to the new law of the state of Wisconsin, all young men and women who intend to get married must first be examined by the official state-doctor as to their health and suitability in the pre-planning of the race. That is our principle.

For about 20 years the doctor Urban-Grulich constructed the following programme for the education of a community of “sin-free” Christians. It instructs:

- 1 Who is convinced of the existence of a soul within us, which enables us to become similar to God.
- 2 Who is convinced that selfish love is the cause of all of our sorrows, while in opposition, mutual non-self-seeking, for-others-sacrificing love is the cause of true inner bliss.
- 3 The true heaven is a condition of a blissful inner soul, only complete in a society free from selfishness, the true love is the surpassing essence between one another — even this earth can be made into such a heaven, and shall be, just as we pray, “Thy kingdom come, and thy will be done on earth as it is in heaven.”
- 4 Who recognizes that after the bodily death the soul will be taken up into a society “after the law of sympathy” which is similar in thought and manner, in which is carried dues and penalties. Thus who to mutual loving, unselfish, self-less essence wants to ally, even be, must have developed this art also here on earth;



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- 5 Who recognizes that after leaving the body, the soul inherits the same condition in the spiritual state as is on earth. Nothing unearned falls in our lap, instead we must earn and win everything;
 - 6 Who has the recognition that life on earth is a proving time, educational time, transitional stage in which we get to know the negative result of self-serving love in innumerable examples, getting the opportunity, if we open our eyes and heart, to be urged toward mutual, unselfish, true love — the way to god;
 - 7 Who recognizes that we are men of the lost son, who came from the father's house of true love freewillingly into the world of selfishness. He lost his divine nobility now to suffer the deepest sorrow of selfishness — with only one thing that can save him: going back to the divine order of mutual, true love;
 - 8 Who is convinced that a single person cannot build a heaven, for union makes strong: divided joy into doubled joy, divided sorrow into half-sorrow;
 - 9 Who recognizes that before god we are all the same, each person carrying the divine spirit in himself, each person carrying, mostly unbeknownst, his own god in us to awaken and through use and education of this sleeping god-force within us practice to become one with god, the lord, the father, in mutual and true love here on earth.
 - 10 Who is convinced that riches spent for oneself alone does not last man because his goals are only self-serving — as Jesus had said: it is more difficult for a rich person to reach heaven than to pass a ship through a needle eye;
Those rejoice in eternity to step into the bonds of our fraternity and seek to build in his area a circle of like minded, who when ready are to be grounded in the fundamentals of mutual, unselfish, self-less, free and true love — for free, christian congregations which will mutually love and support one another in good and bad days and attempt to build the kingdom of god on earth.
- 11-17'.
- 18 We join ourselves restlessly to this call and make it the foundation stone of the new society of regenerated Christians. The principles of this calling draw the consequences from the hidden secret of the Graal.

We have nothing to add.

Anyone who wishes to know and learn "more" may contact Sor. Vannah, 54 Shaftesbury Avenue in London, W, enclosing an addressed and stamped envelope for the return answer.

* Lesley (Leslie) Fry, author of the article "The Missionaries of Gnosticism" from "The International Revue of the Secret Societies", is in possession of the handwritten original manuscript of Reuss and holds that points 11 through 17 have been lost. Point 5 is missing with Frau Fry. — P.R. Koenig.



IV. DEFENSE AND SUPPORT

Building blocks for the O.T.O. Temple

Manu said: The Lord is the secret and the key together. Who knows the key and understands how to use it is released from all sin. The Lord will redeem him from all slavery (of sin). The great secret of Maha-Deva (Lord god, creator of all created) is not for the masses. One may not answer or explain to a person who idly asks. The wise man shall, although he knows the answer, preferably give the appearance as though he were an idiot.

Waddell wrote in his book concerning Tantra: Tantra (Sexual-religion) is built on the active principle of generation, as it manifests in the female energy (Shakti) and the manly energy (Siva). The Lingam (Phallus) is the holiest form in which and Through which the great lord-God (Maha-Deva) must be worshipped.

St Augustine said that what one now [AD 340] calls the Christian religion already had existed with the ancients before the appearance of Christ.

Clifford Howard said in his essay: *The Basis of all Religions*: The compelling and vivifying impulse of all organic life is the sex instinct. In this instinct alone [bound with the feeling of hunger] is the source of all personal strivings and serious activity which underlies the people's [and animals] struggle of existence. In our times when it is held as immoral to speak about the existence of the sexual-organs, or to write about it, silence persists about sexual appetite and the sexual relationship between people. Observing innovators cannot but wonder that the majority of people have either not known or forgotten, or apparently ignored the fact that the sexual relationship between man and woman is the foundation stone of our cosmic order and the world in general. From this relationship springs not only the personal life in general, but also all personal fortune. If the Theory of Abstinence ever won absolute victory in the world, the death sentence would be spoken for the future of the world.

The bible said: *Omnia vincit amor* — and the “love”, the manifestation of the sex-instinct, is the true preserver of the world. — God is love! — That means: God is the ever fecund creative power, which all essence from primal beginning possessed and still possesses. Love is the Holy Fire that may never be extinguished, at the risk of the annihilation of the whole creation^{XXIV}! The most sublime definition of the idea that underlies the conception of Love finds its expression and culmination point in the dogma of the immaculate conception of the saviour of the Christians, Jesus Christ. It is not our intention to write a theological book, but instead a physiological treatise. We want simply out of a vast number of documentary proofs to seek out several as building blocks which can be used for the construction of a Temple of the religion of Love^{XXV}.

From the citations from the various sources the printed proof will be preferred that not only the so-called Hedonistic religion of Antiquity, but also the Indian and Asiatic peoples religion, which today still has several hundreds of millions of supporters, as well as the Christian church cannot deny the hidden Phallicism.

XXIV. Therefore, the “Eternal Light”, that is Catholic Church.

XXV. Fidus Temple of the Earth



O.T.O. Rituals & Sex Magick

Of the phenomena of nature there is none that stirs so strongly the wonder and astonishment and worship of the people as the wonder of the conceiving of life by one individual with another — from one generation to the other — the wonder of conception. This wonder existed since the world — since people have existed and in spite of the thousand and thousands of years that this wonder has astonished, to this very day no solution to the riddle of generation has been found!

This wonder, this riddle is full of mystery, if it is concerned with the continuation of a seed of corn which will be laid in the earth and ripen into golden ears to carry a thousand new seed kernels — or whether it concerns the seed of man which with the female egg grows into a new person equipt again with millions of new seed and eggs. The essence —

Longinus said: The Greek instructors taught that the ecstasy of the members of the Eleusinian mysteries would be sought in a condition in which the direct stream of divinity could be received. In this condition of ecstasy the personal soul passed through and beyond the boundaries of the body and came in direct connection and union with God. Several of the Greek Wise Men impart to us what they have learned in this state of bliss and ecstasy, e.g.: I saw that Love was the first creation of the Gods and that out of this divine influence and impulse everything that is created has flowed.

Proclus said: The Eleusinian mysteries were pure Phallus cult. The ceremonies were those of the Tantrics. The members of these mysteries partook of such ecstasy that the freedom of the senses came to them as a totally natural by-product — tho' certainly not as purpose and goal itself!

Prof. M.J. Matter (Paris) said: The divine sexual excitement leading to ecstasy was induced by woman. The ecstasy was especially produced through the influence of virgins. The priests of the Orphic cult in Thrace used sacred virgins exclusively in the holiest of their rites and ceremonies.

The secret teachings of the Gnostics (Primitive Christians) are identical with the Vamachari rites of the Tantrics. [Critical History of Gnosticism, Paris 1828] Prof. Matter said in *Foreign Quartal Review*: Phallicism is the basis of all theology and underlies the mythology of all peoples. It is the form of the Cult, which all people were in together. A petition of God all conceived through the manifestation of nature in her great mysteries of "Life" and "Generation".

The Phallus [in Hindu: Lingam] as a divine symbol received divine veneration for thousands of years in India. The divine veneration of the Phallus (lingam) dates back to unknown dim antiquity and thousands of years before the Christian era a workable theological system was built on this cultus. The Phallus-cultus in India is a very celebrated religious affair and the current rites performed are a very elaborate ceremony.

Alexander Wilder, MD said: When the Spanish discovered America they found that the Phallus-cult reigned there. The similarity of the ceremonies and the rites practiced there, as discovered by the Spanish, to those ceremonies and rites of ancient Egypt, incited others to later take it as proof for the view that Egypt (Africa) and America had once been the same continent.



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Hargrave Jennings in his famous and exhaustive work, *Heavenly and Earthly — Hedonistic and Christian Phallicism*, its connection with the Rosicrucians and Gnostics — gives incontrovertible proof that the basis of all religions is the Phallic idea. Phallicism, said Jennings, is hidden in all insignias of the Christian church. Although we produce irrefutable documentary evidence, we strongly oppose anyone's attempts to try and blame us for destructive tendencies against the Christian church; in opposition, our explanations shall be a building block for a Christian Belief; our goal is to be constructive!

Goerres said in his *Christian Mysticism*, vol. 3: The outer theoretical knowledge is not to be despised; it is an aid to the seeker for true gnosis, but the actual theosophy and knowledge of God and knowledge of Self is not to be found in the teachings of evolution-theories and systems, about the condition of the dwellers in the middle-region or of the heavens and other such things spoken of. Each person reaches his own inner-perception and self-knowledge of the mysteries of God in nature, in the cosmos.

Press on from above to below to the middle-point of the body, there you will find a seed, which through the light comes to growth. Prof. Herman said, in vol. 3 of *Genesis*, pp. 98: The Manichaeins could never be totally uprooted by the church. A proof for this is the Adamites, a sect of the Manichaeins that still existed in the middle of the 19th century (1850–60) in Austria and even gained equal footing with the Roman-Catholic church.

The Adamites got their name because they celebrated their church ceremonies and feasts completely naked. Their ceremonies and teachings exist in a modern form and correspond to those of the Manichaeins. Their Maria festival, especially the Maria festival during the month of May (May devotion), corresponds to the Bacchanalia of the festival of Ceres Libera, the Eleusinian orgies. The Adamites were believers and followers of the primal-mystery of generation. This cult of generation was the inexhaustible source of life's joy and enthusiasm.

Above and below this cultus produced religious ecstasy until the holy Maria enveloped hearts and senses and the holy Phallus in its abundance impregnated the fruitful womb. In these ceremonies and festivals of the Adamites communism ruled — of women for the men and youths. But this communism did not extend to everyday life. Only during the ceremonies and in the sacred places (Temples and groves) the men and the youths had the right (and the duty) to complete the sex-act with any of the women present in the Temple or groves. In daily life the women were bound to their Lord and Master. But each man had the right to have several women if his means allowed. The children of the various women were all treated equally (inside the society of the members of the cultus) and the father was responsible for their support, etc.

Although the church has not succeeded in destroying these descendants of the ancient Manichaeins, the power of the state did succeed in its persecution of the members of this cultus, to drive this sect out of the public city life. Those members fleeing persecution gathered themselves secretly under the protection of the night and they made themselves secret societies after the ways of the ancients. It is in this way that the descendants of the ancient Manichaeins and members of the old Phallus



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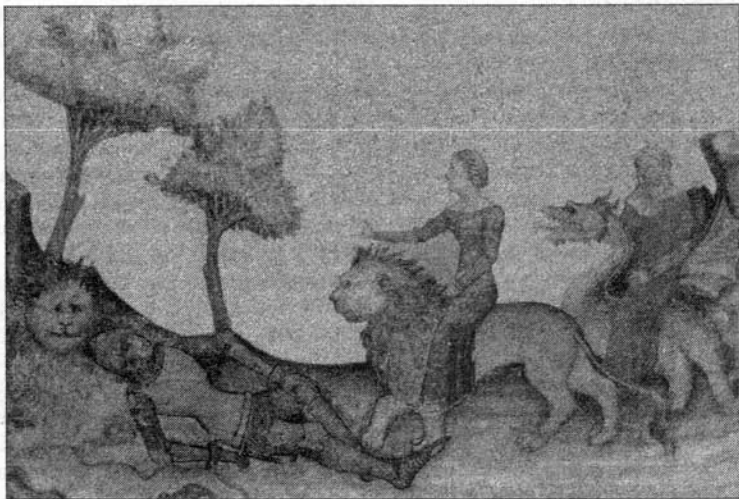
cult of classical times has survived. In the last 10 years or so they have managed again to surface here and there in public, if under different names and in new apparel. They have even created a literature and have won new members everywhere.

CLOSING WORD

Learn to eat of the tree of Knowledge, and of the tree of Life enjoy the fruit. Seek both within yourself, and so you recognize them and know their place, you are come to the highest rung of the 12 step ladder.

Through this will the Divine-Love be awoken that does not have a place in the twisted minds of men, but dwells in his heart, from which the salvational current will be born which gives us the vision of the eternal light and annihilates all falsity.

“The eternal-feminine draws us up?!”



Parsifal's vision of the new law represented by a young woman riding a lion and the old laws set aside indicated by the old woman riding a serpent. (14th Cent. French Manuscript).



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V. LIST OF SITES OF THE BUILDING BLOCKS OF THE O.T.O. TEMPLE

Put together by Ur-Vannah

Bible:

a) Old Testament:

Genesis — 2, 3, 15:13, 16:2, 17:10-14, 19, 24, 28:18-22, 30:2-22, 31:30-35, 35:1-15, 38:13-26.

Exodus — 33:9-10.

Leviticus — 21:20.

Numbers — 25:1, 23:28.

Deuteronomy — 23:1, 25, 32:18.

Jeremiah — 2:34-35, 11:13, 7:17-31, 19:4, 44:8, 15-23.

Ezekiel — 1, 8:14, 10, 16, 23, 31:3-18.

Solomon's Song of Songs.

1. Samuel — 1:2, 2, 21, 5, 6, 31:9-10.

2. Samuel — 23:3.

I. Kings — 1:2; 3, 3:4, 15:14, 22:43;46, 14:22.

II. Kings — 12:2, 14:4, 15, 16:3, 21:6;16, 24:4, 33:7.

I. Chronicles — 10:9-10.

II. Chronicles — 3:1.

Isaiah — 19:19, 26:4, 30:29, 44:8, 57:5.

Habakkuk — 1:2.

Psalms — 18:2, 31, 28:1, 106:34-39, 95:7.

Joshua — 24:2,27.

Judges — 11:30-31;34-40, 11:5, 18:18-31, 21:19;23.

b) New Testament:

Luke — 1:37.

John — 3:14-15, 4:13, 10:16.

Acts — 19:24-25.

Revelation — 2:11; 17, 26, 28, 3:12, 21:7.

Corinthians — 1:27-28; 19, 12:23.

Hebrews — 9:11-13, 28:12-13,16, 23-29.

Bhagavad Gita.

Attara Gita.

Patanjali's Hatha Pradipika.

Goerres: Christliche Mystik.

Professor Hermann: Sexual-Magie. Genesis. Sexual-Mystik.



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Theodor Reuss: Lingam-Yoni, Okkultismus.
Valery Gygyi: Luzifer des Christentums. Das enthüllte Mysterium.
Goethe: Faust I. und II. Teil.
Hargrave Jennings: Phallizismus. Die Rosenkreuzer.
A.E. Waite: Die Geheimlehre der Israeliten. Die geheime Bedeutung der Symbole der Freimaurer.
Saint Edward Crowley: Das Schiff. Der Sapphir-Stern. Energized Enthusiasm. Fragmente eines Rituals.
Chevalier Le Clément de Saint-Marcq: Eucharist.
C.W. King: Die Gnostiker.
Moor's: Hindu Pantheon.
Forlong: Rivers of Life.
Inman: Moderne christliche Symbolik.
J.A. Dulaure: Histoire des différentes Cultes.
Dr Eugen Schmitt: Die Gnosis.
Wilson: Vishnu Purana.
Blavatsky: Geheimlehre. Entschleierte Isis.
Oakley-Cooper: Die Legende vom Gral.
Herodot: Histor. I.105; 199; 131; II. 64; usw.
Franz Hartmann: Schwarze und weisse Magie. Lotus-Blueten.
Karl Kellner: Yoga.
Jean de Pavly: Le Zohar.
Abbé de Bion: Le Monde de l'Eucharistie.
Emil Bournouf: La Bhagavad Gita.
Canonicus Crampon: Die Offenbarung Johannes.
Professor Goguel: Die Herkunft des heiligen Abendmahles.
Osterwald: Die heilige Schrift.
Dr Fischer: Paganismus und die Offenbarung.
Payne Knight: The Worship of Priapus.
Robert Campbell: Phallic Worship.
Clifford Howard: Geschlechts-Kultus.
Oberst Famin: Geheimes Museum von Neapel.
Hammer: Templer-Geheimlehre.
E.B. : A Dying Race.
Rudolf Eucken: Seine Philosophie.
S.U. Zanne: Kosmosophie.
Oriflamme-Berlin.
Mysteria-Paris.
The Equinox-London.
Dr Michael de Molinos: Der geistliche Führer.
Pastor Dr. phil. Peithmann: Die christliche Geheimlehre.
Jakob Boehmes Werke.

First published 1914 (revised edition from an annotated MSS dated 1914)



CROWLEY IX°



O.T.O. Rituals & Sex Magick

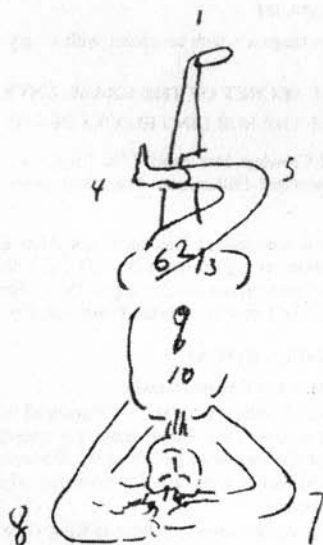


I gild my left foot with the light
I gild my Phallus with the light
I gild my right knee with the light
I gild my right foot with the light
I gild my left knee with the light
I gild my Phallus with the light
I gild mine elbows with the light
I gild my navel with the light
I gild my heart wedge with the light
I gild my black throat with the light
I gild my forehead with the light
I gild my Phallus with the light
The Pinefold star cross-crowned, I rise
Partaker of the Mysteries



Asar An-vefer! I am Thine
Waiting Thy glory in the shame.
Thy bride, Thy virgin, ah my Lord!
Smile though the spirit with Thy sword
Asar An-vefer! rise in me





THE LIFTED LANCE

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

*For IX° title take the name of some
famous brother of old time.*



O.T.O. Rituals & Sex Magick

Notes: The Crowley IX° material has been assembled based on the following documents, references and certain intimations contained therein.

- **ENEGIZED ENTHUSIASM**

Crowley's essay on sex-magick which concludes with a very discreet description of a sex-magick rite.

- **PARSIFAL AND THE SECRET OF THE GRAAL UNVEILED**

V. LIST OF SITES OF THE BUILDING BLOCKS OF THE O.T.O. TEMPLE

- Saint Edward Crowley: *Das Schiff (The Ship)*. *Der Sapphir-Stern (The Star Sapphire)*. *Energized Enthusiasm*. *Fragmente eines Rituals (Two Fragments of a Ritual)*.

NB. *The Ship* is dedicated to Theodor Reuss. Also, the *Manifesto of the Hermetic Brotherhood of Light* (known as the O.T.O.) 22 January 1917 announced a Congress in Switzerland 15–25 August 1917 where Mystics might witness a representation of Crowley's Mystic Poem *The Ship*.

- **TWO FRAGMENTS OF A RITUAL**

Two published versions of the fragments exist:

1. *Equinox 1:10* which describes them as . . . "Translated by Fra. K. Φ. IX°, from a German MS. said to have been found among the papers of Weishaupt. It by no means appears that the fragments pertain to the Illuminati; Weishaupt's MS. was probably a mere transcript from some older ritual which he valued on purely archæological grounds."
2. *Sexuality, Perversion and Magic*, by Francis King (London, 1971)
King gives unexpurgated versions of the two rituals and states that *The Supreme Ritual* is designed to be used for the sexual intercourse of the IX°, and that *A Ritual to Invoke HICE* is designed to invoke ISIS (whose name in Coptic is HICE and usually used in this form by the G.:D.:) and which also concludes with sexual intercourse of the IX°. The latter ritual can also be used as a 'template' to invoke other Gods as required.

The versions included here are a composite of the *Equinox* and King versions.

- **TWO FURTHER RITUALS**

- *The Ritual of Passing Through the Waters*

Two published versions of the fragments exist, *i.e.* a previously unpublished TSS formerly in the possession of G C Jones and a MSS previously published in *Argentum Astrum: How to Make your own McOTO* by Peter R. Koenig.

- *The Ritual of Passing Through the Earth*

MSS previously published in *Argentum Astrum: How to Make your own McOTO* by Peter R. Koenig.

- **STAR SAPPHIRE**

Crowley himself claims that it was this passage from the *Book of Lies* that Reuss had accused him of publishing the IX° secret.

- **THE EUCHARIST**

In 1906 Clément de Saint-Marq published his libertine "L'Eucharistie" about which Reuss said that this text contained the central secret of the O.T.O.



CROWLEY IX° MATERIAL

It must be stressed that neither Reuss nor Crowley wrote a IX° initiation ritual. The following materials are of IX° level and include rituals to be 'performed' by members of the IX°.

Energized Enthusiasm

The Ship

Two Fragments of Ritual

- *The Supreme Ritual*
- *A Ritual to Invoke HICE*

The Ritual of the Passing through the Waters

The Ritual of the Passing through the Earth

Manuscript . . . Secrets of the IX°

Agape vel Liber C vel Azoth

Liber CDXIV : De Arte Magica

Liber CCCXLIII : Amrita

Emblems and Mode of Use

Grimorium Sanctissimum

Liber XXVI : Star Sapphire

-oOo-

L' Euchariste by Clément de Saint-Marcq (1906)

Of the Euchariast and of the Art of Alchemy

Patriarch of the Gnostic Catholic Church

Manifesto fo the Gonstic Catholic Church

Liber XV : Ecclesiae Gnosticae Catholicae Canon Missae

Liber CLXXXVI : Gnosticorum Missa Minor

-ooOoo-



O.T.O. Rituals & Sex Magick



An illustration from a German alchemical manuscript showing the 'union' or conjunction of opposites which underlies the principles of magickal sex. The hermaphrodite typically signifying the ideal being who has achieved a unity with God through reconciliation of all opposite factors and forces.



ENERGIZED ENTHUSIASM

A NOTE ON THEURGY

I

I A O the supreme One of the Gnostics, the true God, is the Lord of this work. Let us therefore invoke Him by that name which the Companions of the royal Arch blaspheme to aid us in the essay to declare the means which He has bestowed upon us!

II

The divine consciousness which is reflected and refracted in the works of Genius feeds upon a certain secretion, as I believe. This secretion is analogous to semen, but not identical with it. There are but few men and fewer women, those women being invariably androgyne, who possess it at any time in any quantity.

So closely is this secretion connected with the sexual economy that it appears to me at times as if it might be a by-product of that process which generates semen. That some form of this doctrine has been generally accepted is shown in the prohibitions of all religions. Sanctity has been assumed to depend on chastity, and chastity has nearly always been interpreted as abstinence. But I doubt whether the relation is so simple as this would imply; for example, I find in myself that manifestations of mental creative force always concur with some abnormal condition of the physical powers of generation. But it is not the case that long periods of chastity, on the one hand, or excess of orgies, on the other, are favourable to its manifestation or even to its formation.

I know myself, and in me it is extremely strong; its results are astounding.

For example, I wrote *Tannhäuser*, complete from conception to execution, in sixty-seven consecutive hours. I was unconscious of the fall of nights and days, even after stopping; nor was there any reaction of fatigue. This work was written when I was twenty-four years old, immediately on the completion of an orgie which would normally have tired me out.

Often and often have I noticed that sexual satisfaction so-called has left me dissatisfied and unfatigued, and let loose the floods of verse which have disgraced my career.

Yet, on the contrary, a period of chastity has sometimes fortified me for a great outburst. This is far from being invariably the case. At the conclusion of the K 2 expedition, after five months of chastity, I did no work whatever, barring very few odd lyrics, for months afterwards.

I may mention the year 1911. At this time I was living, in excellent good health, with the woman whom I loved. Her health was, however, variable, and we were both constantly worried.

The weather was continuously fine and hot. For a period of about three months I hardly missed a morning; always on waking I burst out with a new idea which had to be written down.



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The total energy of my being was very high. My weight was 10 stone 8 lb., which had been my fighting weight when I was ten years younger. We walked some twenty miles daily through hilly forest.

The actual amount of MSS. written at this time is astounding; their variety is even more so; of their excellence I will not speak.

Here is a rough list from memory, it is far from exhaustive:

- (1) Some dozen books of A.: A.: instruction, including Liber Astarte, and the Temple of Solomon the King for *Equinox VII*.
- (2) Short Stories: The Woodcutter.
His Secret Sin.
- (3) Plays: His Majesty's Fiddler
Elder Eel
Adonis } written straight off, one
The Ghouls } after the other
Mortadello.
- (4) Poems: The Sevenfold Sacrament
A Birthday.
- (5) Fundamentals of the Greek Qabalah (involving the collection and analysis of several thousand words).

I think this phenomenon is unique in the history of literature.

I may further refer to my second journey to Algeria, where my sexual life, though fairly full, had been unsatisfactory.

On quitting Biskra, I was so full of ideas that I had to get off the train at El-Kantara, where I wrote "The Scorpion." Five or six poems were written on the way to Paris; "The Ordeal of Ida Pendragon" during my twenty-four hours' stay in Paris, and "Snowstorm" and "The Electric Silence" immediately on my return to England.

To sum up, I can always trace a connection between my sexual condition and the condition of artistic creation, which is so close as to approach identity, and yet so loose that I cannot predicate a single important proposition.

It is these considerations which give me pain when I am reproached by the ignorant with wishing to produce genius mechanically. I may fail, but my failure is a thousand times greater than their utmost success.

I shall therefore base my remarks not so much on the observations which I have myself made, and the experiments which I have tried, as on the accepted classical methods of producing that energized enthusiasm which is the lever that moves God.

III

The Greeks say that there are three methods of discharging the genial secretion of which I have spoken. They thought perhaps that their methods tended to secrete it, but this I do not believe altogether, or without a qualm. For the manifestation of force implies force, and this force must have come from somewhere. Easier I find it to say "subconsciousness" and



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"secretion" than to postulate an external reservoir, to extend my connotation of "man" than to invent "God."

However, parsimony apart, I find it in my experience that it is useless to flog a tired horse. There are times when I am absolutely bereft of even one drop of this elixir. Nothing will restore it, neither rest in bed, nor drugs, nor exercise. On the other hand, sometimes when after a severe spell of work I have been dropping with physical fatigue, perhaps sprawling on the floor, too tired to move hand or foot, the occurrence of an idea has restored me to perfect intensity of energy, and the working out of the idea has actually got rid of the aforesaid physical fatigue, although it involved a great additional labour.

Exactly parallel (nowhere meeting) is the case of mania. A madman may struggle against six trained athletes for hours, and show no sign of fatigue. Then he will suddenly collapse, but at a second's notice from the irritable idea will resume the struggle as fresh as ever. Until we discovered "unconscious muscular action" and its effects, it was rational to suppose such a man "possessed of a devil"; and the difference between the madman and the genius is not in the quantity but in the quality of their work. Genius is organized, madness chaotic. Often the organization of genius is on original lines, and ill-balanced and ignorant medicine-men mistake it for disorder. Time has shown that Whistler and Gauguin "kept rules" as well as the masters whom they were supposed to be upsetting.

IV

The Greeks say that there are three methods of discharging the Leyden Jar of Genius. These three methods they assign to three Gods.

These three Gods are Dionysus, Apollo, Aphrodite. In English: wine, woman and song.

Now it would be a great mistake to imagine that the Greeks were recommending a visit to a brothel. As well condemn the High Mass at St. Peter's on the strength of having witnessed a Protestant revival meeting. Disorder is always a parody of order, because there is no archetypal disorder that it might resemble. Owen Seaman can parody a poet; nobody can parody Owen Seaman. A critic is a bundle of impressions; there is no ego behind it. All photographs are essentially alike; the works of all good painters essentially differ.

Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. Were this so, it would be no more "indecent" than it is "blasphemous" for the priest to make bread and wine into the body and blood of God.

True, the Protestants say that it is blasphemous; but a Protestant is one to whom all things sacred are profane, whose mind being all filth can see nothing in the sexual act but a crime or a jest, whose only facial gestures are the sneer and the leer.

Protestantism is the excrement of human thought, and accordingly in Protestant countries art, if it exist at all, only exists to revolt. Let us return from this unsavoury allusion to our consideration of the methods of the Greeks.

V

Agree then that it does not follow from the fact that wine, woman and song make the sailor's tavern that these ingredients must necessarily concoct a hell-broth.



There are some people so simple as to think that, when they have proved the religious instinct to be a mere efflorescence of the sex-instinct, they have destroyed religion.

We should rather consider that the sailor's tavern gives him his only glimpse of heaven, just as the destructive criticism of the phallicists has only proved sex to be a sacrament. Consciousness, says the materialist, axe in hand, is a function of the brain. He has only reformulated the old saying, "Your bodies are the temples of the Holy Ghost."!

Now sex is justly hallowed in this sense, that it is the eternal fire of the race. Huxley admitted that "some of the lower animalculæ are in a sense immortal," because they go on reproducing eternally by fission, and however often you divide x by 2 there is always something left. But he never seems to have seen that mankind is immortal in exactly the same sense, and goes on reproducing itself with similar characteristics through the ages, changed by circumstance indeed, but always identical in itself. But the spiritual flower of this process is that at the moment of discharge a physical ecstasy occurs, a spasm analogous to the mental spasm which meditation gives. And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.

VI

The sexual act being then a sacrament, it remains to consider in what respect this limits the employment of the organs.

First, it is obviously legitimate to employ them for their natural physical purpose. But if it be allowable to use them ceremonially for a religious purpose, we shall find the act hedged about with many restrictions.

For in this case the organs become holy. It matters little to mere propagation that men should be vicious; the most debauched roué might and almost certainly would beget more healthy children than a semi-sexed prude. So the so-called "moral" restraints are not based on reason; thus they are neglected.

But admit its religious function, and one may at once lay down that the act must not be profaned. It must not be undertaken lightly and foolishly without excuse.

It may be undertaken for the direct object of continuing the race.

It may be undertaken in obedience to real passion; for passion, as the name implies, is rather inspired by a force of divine strength and beauty without the will of the individual, often even against it.

It is the casual or habitual — what Christ called "idle" — use or rather abuse of these forces which constitutes their profanation. It will further be obvious that, if the act in itself is to be the sacrament in a religious ceremony, this act must be accomplished solely for the love of God. All personal considerations must be banished utterly. Just as any priest can perform the miracle of transubstantiation, so can any man, possessing the necessary qualifications, perform this other miracle, whose nature must form the subject of a subsequent discussion.

Personal aims being destroyed, it is *à fortiori* necessary to neglect social and other similar considerations.

Physical strength and beauty are necessary and desirable for æsthetic reasons, the attention of the worshippers being liable to distraction if the celebrants are ugly, deformed, or



incompetent. I need hardly emphasize the necessity for the strictest self-control and concentration on their part. As it would be blasphemy to enjoy the gross taste of the wine of the sacrament, so must the celebrant suppress even the minutest manifestation of animal pleasure.

Of the qualifying tests there is no necessity to speak; it is sufficient to say that the adepts have always known how to secure efficiency.

Needless also to insist on a similar quality in the assistants; the sexual excitement must be suppressed and transformed into its religious equivalent.

VII

With these preliminaries settled in order to guard against foreseen criticisms of those Protestants who, God having made them a little lower than the Angels, have made themselves a great deal lower than the beasts by their consistently bestial interpretation of all things human and divine, we may consider first the triune nature of these ancient methods of energizing enthusiasm.

Music has two parts; tone or pitch, and rhythm. The latter quality associates it with the dance, and that part of dancing which is not rhythm is sex. Now that part of sex which is not a form of the dance, animal movement, is intoxication of the soul, which connects it with wine. Further identities will suggest themselves to the student.

By the use of the three methods in one the whole being of man may thus be stimulated.

The music will create a general harmony of the brain, leading it in its own paths; the wine affords a general stimulus of the animal nature; and the sex-excitement elevates the moral nature of the man by its close analogy with the highest ecstasy. It remains, however, always for him to make the final transmutation. Unless he have the special secretion which I have postulated, the result will be commonplace.

So consonant is this system with the nature of man that it is exactly parodied and profaned not only in the sailor's tavern, but in the Society ball. Here, for the lowest natures the result is drunkenness, disease and death; for the middle natures a gradual blunting of the finer feelings; for the higher, an exhilaration amounting at the best to the foundation of a life-long love.

If these Society "rites" are properly performed, there should be no exhaustion. After a ball, one should feel the need of a long walk in the young morning air. The weariness or boredom, the headache or somnolence, are Nature's warnings.

VIII

Now the purpose of such a ball, the moral attitude on entering, seems to me to be of supreme importance. If you go with the idea of killing time, you are rather killing yourself. Baudelaire speaks of the first period of love when the boy kisses the trees of the wood, rather than kiss nothing. At the age of thirty-six I found myself at Pompeii, passionately kissing that great grave statue of a woman that stands in the avenue of the tombs. Even now, as I wake in the morning, I sometimes fall to kissing my own arms.



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It is with such a feeling that one should go to a ball, and with such a feeling intensified, purified and exalted, that one should leave it.

If this be so, how much more if one go with the direct religious purpose burning in one's whole being! Beethoven roaring at the sunrise is no strange spectacle to me, who shout with joy and wonder, when I understand (without which one cannot really be said ever to see) a blade of grass. I fall upon my knees in speechless adoration at the moon; I hide my eyes in holy awe from a good Van Gogh.

Imagine then a ball in which the music is the choir celestial, the wine of the Graal, or that of the Sabbath of the Adepts, and one's partner the Infinite and Eternal One, the True and Living God Most High!

Go even to a common ball — the Moulin de la Galette will serve even the least of my magicians — with your whole soul aflame within you, and your whole will concentrated on these transubstantiations, and tell me what miracle takes place!

It is the hate of, the distaste for, life that sends one to the ball when one is old; when one is young one is on springs until the hour falls; but the love of God, which is the only true love, diminishes not with age; it grows deeper and intenser with every satisfaction. It seems as if in the noblest men this secretion constantly increases — which certainly suggests an external reservoir — so that age loses all its bitterness. We find "Brother Lawrence," Nicholas Herman of Lorraine, at the age of eighty in continuous enjoyment of union with God. Buddha at an equal age would run up and down the Eight High Trances like an acrobat on a ladder; stories not too dissimilar are told of Bishop Berkeley. Many persons have not attained union at all until middle age, and then have rarely lost it.

It is true that genius in the ordinary sense of the word has nearly always showed itself in the young. Perhaps we should regard such cases as Nicholas Herman as cases of acquired genius.

Now I am certainly of opinion that genius can be acquired, or, in the alternative, that it is an almost universal possession. Its rarity may be attributed to the crushing influence of a corrupted society. It is rare to meet a youth without high ideals, generous thoughts, a sense of holiness, of his own importance, which, being interpreted, is, of his own identity with God. Three years in the world, and he is a bank clerk or even a government official. Only those who intuitively understand from early boyhood that they must stand out, and who have the incredible courage and endurance to do so in the face of all that tyranny, callousness, and the scorn of inferiors can do; only these arrive at manhood uncontaminated.

Every serious or spiritual thought is made a jest; poets are thought "soft" and "cowardly," apparently because they are the only boys with a will of their own and courage to hold out against the whole school, boys and masters in league as once were Pilate and Herod; honour is replaced by expediency, holiness by hypocrisy.

Even where we find thoroughly good seed sprouting in favourable ground, too often is there a frittering away of the forces. Facile encouragement of a poet or painter is far worse for him than any amount of opposition. Here again the sex question (S.Q. so-called by Tolstoyans, chastity-mongers, nut-fooders, and such who talk and think of nothing else) intrudes its horrid head. I believe that every boy is originally conscious of sex as sacred. But he does not know what it is. With infinite diffidence he asks. The master replies with holy horror, the boy with a low leer, a furtive laugh, perhaps worse.



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I am inclined to agree with the Head Master of Eton that pæderastic passions among schoolboys "do no harm"; further, I think them the only redeeming feature of sexual life at public schools.

The Hindoos are wiser. At the well-watched hour of puberty the boy is prepared as for a sacrament; he is led to a duly consecrated temple, and there by a wise and holy woman, skilled in the art, and devoted to this end, he is initiated with all solemnity into the mystery of life.

The act is thus declared religious, sacred, impersonal, utterly apart from amorism and eroticism and animalism and sentimentalism and all the other vilenesses that Protestantism has made of it.

The Catholic Church did, I believe, to some extent preserve the Pagan tradition. Marriage is a sacrament! But in the attempt to deprive the act of all accretions which would profane it, the Fathers of the Church added in spite of themselves other accretions which profaned it more. They tied it to property and inheritance. They wished it to serve both God and Mammon.

Rightly restraining the priest, who should employ his whole energy in the miracle of the Mass, they found their counsel a counsel of perfection. The magical tradition was in part lost; the priest could not do what was expected of him, and the unexpended portion of his energy turned sour.

Hence the thoughts of priests, like the thoughts of modern faddists, revolved eternally around the S.Q.

A special and Secret Mass, a Mass of the Holy Ghost, a Mass of the Mystery of the Incarnation, to be performed at stated intervals, might have saved both monks and nuns, and given the Church eternal dominion of the world.

IX

To return. The rarity of genius is in great part due to the destruction of its young. Even as in physical life that is a favoured plant one of whose thousand seeds ever shoots forth a blade, so do conditions kill all but the strongest sons of genius.

But just as rabbits increased apace in Australia, where even a missionary has been known to beget ninety children in two years, so shall we be able to breed genius if we can find the conditions which hamper it, and remove them.

The obvious practical step to take is to restore the rites of Bacchus, Aphrodite and Apollo to their proper place. They should not be open to every one, and manhood should be the reward of ordeal and initiation.

The physical tests should be severe, and weaklings should be killed out rather than artificially preserved. The same remark applies to intellectual tests. But such tests should be as wide as possible. I was an absolute duffer at school in all forms of athletics and games, because I despised them. I held, and still hold, numerous mountaineering world's records. Similarly, examinations fail to test intelligence. Cecil Rhodes refused to employ any man with a University degree. That such degrees lead to honour in England is a sign of England's

I. Of course there has been a school of devilish ananders that has held the act in itself to be "wicked." Of such blasphemers of Nature let no further word be said.



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decay, though even in England they are usually the stepping-stones to clerical idleness or pedagogic slavery.

Such is a dotted outline of the picture that I wish to draw. If the power to possess property depended on a man's competence, and his perception of real values, a new aristocracy would at once be created, and the deadly fact that social consideration varies with the power of purchasing champagne would cease to be a fact. Our pluto-hetairo-politicocracy would fall in a day.

But I am only too well aware that such a picture is not likely to be painted. We can then only work patiently and in secret. We must select suitable material and train it in utmost reverence to these three master-methods, or aiding the soul in its genial orgasm.

X

This reverent attitude is of an importance which I cannot over-rate. Normal people find normal relief from any general or special excitement in the sexual act.

Commander Marston, R.N., whose experiments in the effect of the tom-tom on the married Englishwoman are classical and conclusive, has admirably described how the vague unrest which she at first shows gradually assumes the sexual form, and culminates, if allowed to do so, in shameless masturbation or indecent advances. But this is a natural corollary of the proposition that married Englishwomen are usually unacquainted with sexual satisfaction. Their desires are constantly stimulated by brutal and ignorant husbands, and never gratified. This fact again accounts for the amazing prevalence of Sapphism in London Society.

The Hindus warn their pupils against the dangers of breathing exercises. Indeed the slightest laxness in moral or physical tissues may cause the energy accumulated by the practice to discharge itself by involuntary emission. I have known this happen in my own experience.

It is then of the utmost importance to realize that the relief of the tension is to be found in what the Hebrews and the Greeks called prophesying, and which is better when organized into art. The disorderly discharge is mere waste, a wilderness of howlings; the orderly discharge is a "Prometheus unbound," or a *L'âge d'airain*, according to the special aptitudes of the enthused person. But it must be remembered that special aptitudes are very easy to acquire if the driving force of enthusiasm be great. If you cannot keep the rules of others, you make rules of your own. One set turns out in the long run to be just as good as another.

Henry Rousseau, the duanier, was laughed at all his life. I laughed as heartily as the rest; though, almost despite myself, I kept on saying (as the phrase goes) "that I felt something; couldn't say what."

The moment it occurred to somebody to put up all his paintings in one room by themselves, it was instantly apparent that his naiveté was the simplicity of a Master.

Let no one then imagine that I fail to perceive or underestimate the dangers of employing these methods. The occurrence even of so simple a matter as fatigue might change a *Las Meninas* into a stupid sexual crisis.

It will be necessary for most Englishmen to emulate the self-control of the Arabs and Hindus, whose ideal is to deflower the greatest possible number of virgins — eighty is considered a fairly good performance — without completing the act.



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It is, indeed, of the first importance for the celebrant in any phallic rite to be able to complete the act without even once allowing a sexual or sensual thought to invade his mind. The mind must be as absolutely detached from one's own body as it is from another person's.

XI

Of musical instruments few are suitable. The human voice is the best, and the only one which can be usefully employed in chorus. Anything like an orchestra implies infinite rehearsal, and introduces an atmosphere of artificiality. The organ is a worthy solo instrument, and is an orchestra in itself, while its tone and associations favour the religious idea.

The violin is the most useful of all, for its every mood expresses the hunger for the infinite, and yet it is so mobile that it has a greater emotional range than any of its competitors. Accompaniment must be dispensed with, unless a harpist be available.

The harmonium is a horrible instrument, if only because of its associations; and the piano is like unto it, although, if unseen and played by a Paderewski, it would serve.

The trumpet and the bell are excellent, to startle, at the crisis of a ceremony.

Hot, drubbing, passionate, in a different class of ceremony, a class more intense and direct, but on the whole less exalted, the tom-tom stands alone. It combines well with the practice of mantra, and is the best accompaniment for any sacred dance.

XII

Of sacred dances the most practical for a gathering is the seated dance. One sits cross-legged on the floor, and sways to and fro from the hips in time with the mantra. A solo or duet of dancers as a spectacle rather distracts from this exercise. I would suggest a very small and very brilliant light on the floor in the middle of the room. Such a room is best floored with mosaic marble; an ordinary Freemason's Lodge carpet is not a bad thing.

The eyes, if they see anything at all, see then only the rhythmical or mechanical squares leading in perspective to the simple unwinking light.

The swinging of the body with the mantra (which has a habit of rising and falling as if of its own accord in a very weird way) becomes more accentuated; ultimately a curiously spasmodic stage occurs, and then the consciousness flickers and goes out; perhaps breaks through into the divine consciousness, perhaps is merely recalled to itself by some variable in external impression.

The above is a very simple description of a very simple and earnest form of ceremony, based entirely upon rhythm.

It is very easy to prepare, and its results are usually very encouraging for the beginner.

XIII

Wine being a mocker and strong drink raging, its use is more likely to lead to trouble than mere music.

One essential difficulty is dosage. One needs exactly enough; and, as Blake points out, one can only tell what is enough by taking too much. For each man the dose varies enormously; so does it for the same man at different times.



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The ceremonial escape from this is to have a noiseless attendant to bear the bowl of libation, and present it to each in turn, at frequent intervals. Small doses should be drunk, and the bowl passed on, taken as the worshipper deems advisable. Yet the cup-bearer should be an initiate, and use his own discretion before presenting the bowl. The slightest sign that intoxication is mastering the man should be a sign to him to pass that man. This practice can be easily fitted to the ceremony previously described.

If desired, instead of wine, the elixir introduced by me to Europe may be employed. But its results, if used in this way, have not as yet been thoroughly studied. It is my immediate purpose to repair this neglect.

XIV

The sexual excitement, which must complete the harmony of method, offers a more difficult problem.

It is exceptionally desirable that the actual bodily movements involved should be decorous in the highest sense, and many people are so ill-trained that they will be unable to regard such a ceremony with any but critical or lascivious eyes; either would be fatal to all the good already done. It is presumably better to wait until all present are greatly exalted before risking a profanation.

It is not desirable, in my opinion, that the ordinary worshippers should celebrate in public.

The sacrifice should be single.

Whether or no . . .

XV

Thus far had I written when the distinguished poet, whose conversation with me upon the Mysteries had incited me to jot down these few rough notes, knocked at my door. I told him that I was at work on the ideas suggested by him, and that — well, I was rather stuck. He asked permission to glance at the MS. (for he reads English fluently, though speaking but a few words), and having done so, kindled and said: "If you come with me now, we will finish your essay." Glad enough of any excuse to stop working, the more plausible the better, I hastened to take down my coat and hat.

"By the way," he remarked in the automobile, "I take it that you do not mind giving me the Word of Rose Croix." Surprised, I exchanged the secrets of I.N.R.I. with him. "And now, very excellent and perfect Prince," he said, "what follows is under this seal." And he gave me the most solemn of all Masonic tokens. "You are about," said he, "to compare your ideal with our real."

He touched a bell. The automobile stopped, and we got out. He dismissed the chauffeur. "Come," he said, "we have a brisk half-mile." We walked through thick woods to an old house, where we were greeted in silence by a gentleman who, though in court dress, wore a very "practicable" sword. On satisfying him, we were passed through a corridor to an anteroom, where another armed guardian awaited us. He, after a further examination, proceeded to offer me a court dress, the insignia of a Sovereign Prince of Rose Croix, and a



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garter and mantle, the former of green silk, the latter of green velvet, and lined with cerise silk. "It is a low mass," whispered the guardian. In this anteroom were three or four others, both ladies and gentlemen, busily robing.

In a third room we found a procession formed, and joined it. There were twenty-six of us in all. Passing a final guardian we reached the chapel itself, at whose entrance stood a young man and a young woman, both dressed in simple robes of white silk embroidered with gold, red and blue. The former bore a torch of resinous wood, the latter sprayed us as we passed with attar of roses from a cup.

The room in which we now were had at one time been a chapel; so much its shape declared. But the high altar was covered with a cloth that displayed the Rose and Cross, while above it were ranged seven candelabra, each of seven branches.

The stalls had been retained; and at each knight's hand burned a taper of rose-coloured wax, and a bouquet of roses was before him.

In the centre of the nave was a great cross — a "calvary cross of ten squares," measuring, say, six feet by five — painted in red upon a white board, at whose edge were rings through which passed gilt staves. At each corner was a banner, bearing lion, bull, eagle and man, and from the top of their staves sprang a canopy of blue, wherein were figured in gold the twelve emblems of the Zodiac.

Knights and Dames being installed, suddenly a bell tinkled in the architrave. Instantly all rose. The doors opened at a trumpet peal from without, and a herald advanced, followed by the High Priest and Priestess.

The High Priest was a man of nearly sixty years, if I may judge by the white beard; but he walked with the springy yet assured step of the thirties. The High Priestess, a proud, tall sombre woman of perhaps thirty summers, walked by his side, their hands raised and touching as in the minuet. Their trains were borne by the two youths who had admitted us.

All this while an unseen organ played an Introit.

This ceased as they took their places at the altar. They faced West, waiting.

On the closing of the doors the armed guard, who was clothed in a scarlet robe instead of green, drew his sword, and went up and down the aisle, chanting exorcisms and swinging the great sword. All present drew their swords and faced outward, holding the points in front of them. This part of the ceremony appeared interminable. When it was over the girl and boy reappeared; bearing, the one a bowl, the other a censer. Singing some litany or other, apparently in Greek, though I could not catch the words, they purified and consecrated the chapel.

Now the High Priest and High Priestess began a litany in rhythmic lines of equal length. At each third response they touched hands in a peculiar manner; at each seventh they kissed. The twenty-first was a complete embrace. The bell tinkled in the architrave; and they parted. The High Priest then took from the altar a flask curiously shaped to imitate a phallus. The High Priestess knelt and presented a boat-shaped cup of gold. He knelt opposite her, and did not pour from the flask.

Now the Knights and Dames began a long litany; first a Dame in treble, then a Knight in bass, then a response in chorus of all present with the organ. This Chorus was:

EVOE HO, IACCHE! EPELTHON, EPELTHON, EVOE, IAO!



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Again and again it rose and fell. Towards its close, whether by "stage effect" or no I could not swear, the light over the altar grew rosy, then purple. The High Priest sharply and suddenly threw up his hand; instant silence.

He now poured out the wine from the flask. The High Priestess gave it to the girl attendant, who bore it to all present.

This was no ordinary wine. It has been said of vodka that it looks like water and tastes like fire. With this wine the reverse is the case. It was of a rich fiery gold in which flames of light danced and shook, but its taste was limpid and pure like fresh spring water. No sooner had I drunk of it, however, than I began to tremble. It was a most astonishing sensation; I can imagine a man feel thus as he awaits his executioner, when he has passed through fear, and is all excitement.

I looked down my stall, and saw that each was similarly affected. During the libation the High Priestess sang a hymn, again in Greek. This time I recognized the words; they were those of an ancient Ode to Aphrodite.

The boy attendant now descended to the red cross, stooped and kissed it; then he danced upon it in such a way that he seemed to be tracing the patterns of a marvellous rose of gold, for the percussion caused a shower of bright dust to fall from the canopy. Meanwhile the litany (different words, but the same chorus) began again. This time it was a duet between the High Priest and Priestess. At each chorus Knights and Dames bowed low. The girl moved round continuously, and the bowl passed.

This ended in the exhaustion of the boy, who fell fainting on the cross. The girl immediately took the bowl and put it to his lips. Then she raised him, and, with the assistance of the Guardian of the Sanctuary, led him out of the chapel.

The bell again tinkled in the architrave.

The herald blew a fanfare.

The High Priest and High Priestess moved stately to each other and embraced, in the act unloosing the heavy golden robes which they wore. These fell, twin lakes of gold. I now saw her dressed in a garment of white watered silk, lined throughout (as it appeared later) with ermine.

The High Priest's vestment was an elaborate embroidery of every colour, harmonized by exquisite yet robust art. He wore also a breastplate corresponding to the canopy; a sculptured "beast" at each corner in gold, while the twelve signs of the Zodiac were symbolized by the stones of the breastplate.

The bell tinkled yet again, and the herald again sounded his trumpet. The celebrants moved hand in hand down the nave while the organ thundered forth its solemn harmonies.

All the Knights and Dames rose and gave the secret sign of the Rose Croix.

It was at this part of the ceremony that things began to happen to me. I became suddenly aware that my body had lost both weight and tactile sensibility. My consciousness seemed to be situated no longer in my body. I "mistook myself," if I may use the phrase, for one of the stars in the canopy.

In this way I missed seeing the celebrants actually approach the cross. The bell tinkled again; I came back to myself, and then I saw that the High Priestess, standing at the foot of the cross, had thrown her robe over it, so that the cross was no longer visible. There was



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only a board covered with ermine. She was now naked but for her coloured and jewelled head-dress and the heavy torque of gold about her neck, and the armlets and anklets that matched it. She began to sing in a soft strange tongue, so low and smoothly that in my partial bewilderment I could not hear all; but I caught a few words, Io Paian! Io Pan! and a phrase in which the words Iao Sabao ended emphatically a sentence in which I caught the words Eros, Thelema and Sebazo.

While she did this she unloosed the breastplate and gave it to the girl attendant. The robe followed; I saw that they were naked and unashamed. For the first time there was absolute silence.

Now, from an hundred jets surrounding the board poured forth a perfumed purple smoke. The world was wrapt in a fond gauze of mist, sacred as the clouds upon the mountains.

Then at a signal given by the High Priest, the bell tinkled once more. The celebrants stretched out their arms in the form of a cross, interlacing their fingers. Slowly they revolved through three circles and a half. She then laid him down upon the cross, and took her own appointed place.

The organ now again rolled forth its solemn music.

I was lost to everything. Only this I saw, that the celebrants made no expected motion. The movements were extremely small and yet extremely strong.

This must have continued for a great length of time. To me it seemed as if eternity itself could not contain the variety and depth of my experiences. Tongue nor pen could record them; and yet I am fain to attempt the impossible.

1. I was, certainly and undoubtedly, the star in the canopy. This star was an incomprehensibly enormous world of pure flame.

2. I suddenly realized that the star was of no size whatever. It was not that the star shrank, but that it (= I) became suddenly conscious of infinite space.

3. An explosion took place. I was in consequence a point of light, infinitely small, yet infinitely bright, and this point was *without position*.

4. Consequently this point was ubiquitous, and there was a feeling of infinite bewilderment, blinded after a very long time by a gush of infinite rapture (I use the word "blinded" as if under constraint; I should have preferred to use the words "blotted out" or "overwhelmed" or "illuminated").

5. This infinite fullness — I have not described it as such, but it was that — was suddenly changed into a feeling of infinite emptiness, which became conscious as a yearning.

6. These two feelings began to alternate, always with suddenness, and without in any way overlapping, with great rapidity.

7. This alternation must have occurred fifty times — I had rather have said an hundred.

8. The two feelings suddenly became one. Again the word explosion is the only one that gives any idea of it.

9. I now seemed to be conscious of everything at once, that it was at the same time *one* and *many*. I say "at once," that is, I was not successively all things, but instantaneously.

10. This being, if I may call it being, seemed to drop into an infinite abyss of Nothing.

11. While this "falling" lasted, the bell suddenly tinkled three times. I instantly became my normal self, yet with a constant awareness, which has never left me to this hour, that the



truth of the matter is not this normal "I" but "That" which is still dropping into Nothing. I am assured by those who know that I may be able to take up the thread if I attend another ceremony.

The tinkle died away. The girl attendant ran quickly forward and folded the ermine over the celebrants. The herald blew a fanfare, and the Knights and Dames left their stalls. Advancing to the board, we took hold of the gilded carrying poles, and followed the herald in procession out of the chapel, bearing the litter to a small side-chapel leading out of the middle anteroom, where we left it, the guard closing the doors.

In silence we disrobed, and left the house. About a mile through the woods we found my friend's automobile waiting.

I asked him, if that was a low mass, might I not be permitted to witness a High Mass? "Perhaps," he answered with a curious smile, "if all they tell of you is true."

In the meanwhile he permitted me to describe the ceremony and its results as faithfully as I was able, charging me only to give no indication of the city near which it took place.

I am willing to indicate to initiates of the Rose Croix degree of Masonry under proper charter from the genuine authorities (for there are spurious Masons working under a forged charter) the address of a person willing to consider their fitness to affiliate to a Chapter practising similar rites.

XVI

I consider it supererogatory to continue my essay on the Mysteries and my analysis of *Energized Enthusiasm*.

1913



THE SHIP
A MYSTERY PLAY

BY

SAINT EDWARD ALEISTER CROWLEY,
33°, 90°, 96°, X°
P.G.M., U.S.A., etc. etc. etc.

TO

Theodor Reuss

1913



O.T.O. Rituals & Sex Magick

PERSONS OF THE MYSTERY

JULIA, *a priestess*

JOANNA, *a virgin*

JOHN, *high priest of the Sun*

JULIAN } his wardens
JOVIAN }

A CHINAMAN

AN ARAB

A ZULU

NU, *a seafaring man*

THE YOUNG JOHN

Chorus of men, women and children



THE SHIP

SCENE I — *The Temple of the Sun.*

BEHIND a veil is a column, on which are poised two intersecting disks, terrestrial and celestial, the cut-off part forming a true Vesica, fitting which is a shrine, capable of being opened and removed at will. The column is of gold and ivory. The veil is of azure blue.

Before this column, but without the veil, is a single candle by whose side stands the high priest John. He is of mature age, and has a black beard. He is dressed in robes of gold and scarlet embroidery. A crown is on his head; in one hand he holds a sceptre, in the other an orb. In front of him are two thrones, right and left, each with column and candle. In the first sits a youth in white garments, his head bare; his left hand holds a dagger. In the second sits a grown man in black garments, his head covered with a hood, and in his right hand a coin.

Steps covered with seaweed lead up to the stage from the orchestra (or auditorium), and the edge of the stage gives the appearance of a wharf. In the north are trees; in the south a heap of builder's refuse.

Within the veil, one on each side the shrine, are two women, one (Julia) in a low-cut robe of green, brodered with roses, the skirt much slit, with a girdle of rose and gold, the other (Joanna) in a deep full robe of blue, covered completely with a thick veil of lace or silver gauze. This woman is slight and young, the other mature and robust.

Within the veil is heard a sixfold chime of bells. The warders spring to their feet.

JULIAN. Hail, Brother! Wake thy chorus of young voices,
That men may know how innocence rejoices.

JOVIAN. So mote it be. And thou in turn devise
Response of slumberous antiphonies.

1st Semi-chorus.

Night is nigh; the velvet veil
Drawn on day the faery-frail!
Sleep, O sleep, our angel eyes
Woo thy kiss with symphonies
Hushed to lowlier Lullabies!

2nd Semi-chorus.

Brethren, was the battle long?
All's assuaged for evensong.
Here the God is in his shrine:
Here the golden Bough divine;
Here the dove incarnadine!

1st Semi-chorus.

Dream shall hint what manifold
Mystery our life may hold.

2nd Semi-chorus.

Dreamless sleep shall arm the fray



O.T.O. Rituals & Sex Magick

Fated for the future day.
JOANNA (Within). Here is corn!
JULIA (Within). Here is wine!
JOHN (Within). Life reborn! O deed divine! (A Pause)
Till the morn I close the shrine.
JULIA (Within). Softly splendid, to his rest
Steals the godhead — to my breast!
JOANNA (Within). Mute, magnificently male,
Hidden in the holy veil,
Thou and I prepare the rite
Of this night of his delight.
JOHN (Within). Every brother to his ward!
Every hand to hilt of sword!
Every buckler to its arm,
Lest the Holy One take harm!
Without, a clash of steel.

Chorus. The warrior lords are wake and ware,
Three hundred blades of steel are bare.
Their threescore corporals stand steady.
Five captains, all alert and ready,
Watch, lion-heart, against surprise,
As each man had an hundred eyes.

Again, the clash of steel. Then music played (JULIA and ORCHESTRA), growing ever softer. As it fades away, enter from the trees three men: a CHINESE armed with a scourge and a rope, a red man, like an ARAB, with a hammer and three nails, and a warrior chief, like a ZULU, with an assegai. They move somewhat furtively, and as if afraid. The CHINESE accosts JOVIAN.

CHINESE. I am the dragon brother of your priest,
And we are come from north and south and east
To build your god a new and nobler shrine.

JOVIAN. Give me the sign. (Done, each gripping the other's throat.)
The sign is strict, averred.
Hast thou the holy word? (Whispered.)
The word is rightly spoken.
Hast thou the secret token? (Given, each extending the forefinger and striking it against that of the other.)
The token is in order.
Pass to my brother warder!
They pass over to JULIAN.



O.T.O. Rituals & Sex Magick

ARAB. I am the camel brother of your priest,
And we are come from north and south and east
To build your God a new and nobler shrine.

JULIAN. Give me the sign. (*Done, each striking his breast five times with clenched hand.*)
The sign is strict, averred.
Hast thou the holy word? (*Whispered.*)
The word is rightly spoken.
Hast thou the secret token? (*Given, each making a wide sweep with the arm, clapping hand to hand, and then clasping.*)
The token is right. All Hail!
Pass to the veil!
They pass on. The black man enters, his companions pulling aside the veil.

ZULU. I am thy brother, priest.
From north and south and east
We come to build a shrine
Nobler and newer than thine.

CHINESE. These ropes can bind; this scourge
My myriad slaves can urge.

ARAB. This hammer and nails suffice
To strike forth fire from ice.

ZULU. I raise my spear, and fifty kings accord
Their service to their warrior liege lord.
JOHN *remains silent and does not move.*

CHINESE. Come, let us enter to rebuild the shrine!
JOHN. Give me the sign. (*Done, the ZULU moving his hand to the priest's knee.*)
JOHN *makes no motion.*
The sign is wrong.

ARAB. Not strict averred?
I have the word. (*Whispers.*)

JOHN. The word is wrong.
ZULU. Not rightly spoken?
I have the token. (*Gives it by raising his hand and lowering it, then seeking to grasp JOHN'S hand.*)
JOHN *does not move.*

JOHN. The token is wrong.
Ye may not pass.

CHINESE. Thou must, alas!
The CHINESE strips JOHN of his robes, all but the white under-robe, and binds him to the column. He scourges him to the music of JULIA until the white robe is red with blood.

CHINESE. Give me the secret of the shrine!



O.T.O. Rituals & Sex Magick

JOHN. It is not mine.
The ARAB impales JOHN by hands and feet with his three nails.

ARAB. Give me the secret of the shrine!
JOHN. It is not mine.

The ZULU drives his spear into the body of JOHN.

ZULU. Give me the secret of the shrine.
JOHN. It is not mine.

He dies.

Chorus (Without)

As it was spoken of the earth,
And as the ocean witnesseth,
That which the winter brought to birth
Finds in the spring its death.
Now that the word is come to pass
That bone is dust and flesh is grass,
Let us mix our acclamations
Of jubilation and lamentations!

Are not good and evil one
Before the challenge of the sun?
Shall necessity relax
The brazen fury of her features,
And her steel scimitar turn to wax
For the complaining of her creatures?

The Lord is slain; let us lament
The Word made void, the Work in vain.
Fulfilling their obscure event,
Let us rejoice; the Lord is slain.

ZULU. *(To the warders).* Take down the body.
JULIAN and JOVIAN *put out their candles and come forward and unloose JOHN, laying him between their columns.* JULIAN *covers him with a cloth, and JOVIAN throws a sprig of acacia upon it.*

JULIA. *(To the women)* Open us the shrine!
The secret is not yours or mine!
She and JOANNA pull open the doors of the Vesica. A blaze of light sends the three ruffians reeling forth. They fly distracted and blinded about the Temple, and ultimately sink down among the rubble in the south.



O.T.O. Rituals & Sex Magick

JULIA and JOANNA have let go the doors at once. These spring back and leave the stage lighted only by the single candle of the high priest.

A voice from the shrine.

Avenge the rape!
Let none escape!

A voice from the extreme west behind the audience.

The heavens have let loose the fountains
Of flood upon the mountains!

JULIAN *(At wharf)*. Ho, Nu! Ho, Nu!
Let no man leave the quay
Without the tokens of the true degree!

NU *(Below)*. I hear and I obey.
What cargo for to-day?

Chorus. There is no gold upon the earth
To pay an hundredth of its worth.
There is no treasure of sapphire,
No hidden ruby to compare;
No diamond hath illustrious fire
Beside the burden that we bear;
Nor where the waves of ocean whirl
Hath any cavern such a pearl.

Not heaven in all its happiest hours
Hath such a gracious gift as ours.
In it all principles inhere;
To it all elements conspire;
From it all energies revere
Of it the inscrutable desire!
Mankind, matured from myriad wombs.
Is but the garden where it blooms.

JOVIAN. Oh, but too precious is the burden we bear.
It is the God's own priest, the shrine's sole heir,
Whose corpse must fare into the nether air.

NU. *(Mounting the steps)* I have no ship worthy of such a freight.

The voice from the shrine.

Ay, but thou hast.

NU. Most ancient is her date.
And many a sea hath battered her, and time
Hath eaten her, I fear; corrosive crime
Of the wild aeon. Ho! thou wife o' the waters!
Our three strong sons and our three stalwart daughters.
Bid them discover if the old ship's sound!



O.T.O. Rituals & Sex Magick

The voice from the west.

Beware! Beware! the Lords of Heaven confound
The cities, and their habitants are drowned.

JULIAN and JOVIAN.

We go; our master's body must be tended.

They go to the body and occupy themselves with it.

CHINESE. O that our miserable lives were ended!

ARAB. Curse this right hand the hammer that extended!

ZULU. This damnèd spear that holy heart that rended!

CHINESE. They hunt us for our lives.

ARAB. The soldiers search.

Now our fate laughs and leaves us in the lurch.

ZULU. Can we not hide across the sea?

CHINESE. Who will give aid to such as we?

ARAB. Come, let us grope eternity!

ZULU. Hate and despair and guilt still dog our path.

CHINESE. For misery is murder's aftermath.

Fearful and obscure music. They grope as blind men about the stage on all fours, and reach the wharf.

The voice from the west.

Still on the mountains pour the avenging rains.
And still the fierce flood swallows up the plains.

The voice from below.

Father, O father Nu! O father Nu!
What miracle is this — tremendous-true!
The old ship is grown new!

The voice from the shrine.

How should a ship grow old
Whose virgin timbers hold
Mine awful ark of gold?

ZULU. Do I hear one speak of ships?

CHINESE. Listen, my lord, to these, no lying lips.

ARAB. Take us aboard; we sail where hunger grips
No more three poor blind beggar men.

NU. *(Aside).* May be
These are the assassin three!

(Aloud) Have ye the tokens of the true degree?

They cower.

CHINESE. Ah, then, hope fails for ever!

ARAB. Let us hide

Beyond the borders of this treacherous tide;
Or it may steal upon us as we sleep.



O.T.O. Rituals & Sex Magick

ZULU. Would we were dead! Yet life is worth a leap.
CHINESE. O God, eternally to grope
 This desert without hope!
ARAB. Oh, but this flight without faith
 Is an eternal death.
ZULU. Hate is a hell sharper and deadlier
 Than all the weapons of the torturer.
 They regain the heap of rubble.

JULIAN. All is prepared. Seek then once more with me
 The traces of the fatal three!
 He finds the CHINAMAN.
 Here is the first of the villains. *(To shrine)* Speak
 What vengeance we shall wreak!
JOVIAN. Foulest phantom flowers of fear.
 From his soul like serpents shoot!
 The voice from the shrine.
 Cut his throat from ear to ear!
 Tear his tongue out by the root!
 Throw the body in the dark
 A cable from high-water mark!
 This is done, the body being thrown from the wharf.

The voice from the west.
 The trees are covered: the rain streams
 Upon the screes, and screams!
The voice from below.
 The water kisses the ship's keel!
JOVIAN. Out with the steel! *(He seizes the ARAB.)*
 Here is the second ruffian: *(To shrine)* Say
 What price his deed must pay!
JULIAN. Hear the tongue that was so glib
 Stammer, spit its crazy wrath!
The voice from the shrine.
 Cut his breast from rib to rib!
 Tear his heart out, fling it forth
 Where the vultures may enhearse
 Its horror from the Universe.
 This is done in the west, but above wharf.

The voice from the west.
 The hills are covered; the rain shrieks
 Yet fiercer on the peaks.
The voice from below.



O.T.O. Rituals & Sex Magick

JULIAN. The water lifts the ship; she rights.
Ah! Foulest of foul sights!
Here is the third and greatest villain. (*He seizes the ZULU.*) (*To shrine*)
Saith

JOVIAN. Our God the manner of his death?
Black to green grows horror's blank
Sickening from the stinking soul!

The voice from the shrine.

Cut his navel, flank to flank!
Tear the bowels out; be the whole
Burnt to ashes on the centre!
Black oblivion blot him! Ban
Every trace that might re-enter
Any memory of man!

The sentence is executed.

The voice from the west.

The mountains are all covered; the rain roars
Now on a sea that hath no shores!

The voice from below.

Haste! the ship slips into the foam.
Haste! leave the hapless home!

JULIAN and JOVIAN bear the body of JOHN down the steps of the wharf,
and so out, either into orchestra or at the back of theatre. They are followed
by JULIA and JOANNA, who bear the sacred Vesica in their arms.

NU. Cast off! three sons bend to the larboard oars,
And three strong daughters man the starboard thwart.
My wife shall spy, while I shall steer for, shores
Worthy to welcome home our Argonaut.

JULIA plays music. The wind is heard to rise and the waves to wash, until
a gust blows out the last candle on the stage, when the curtain falls. The
bell tolls twelve strokes. In the distance one hears the chant of the sailors,
at first strong and near, gradually dying away.

Through the tempest, toward the dark,
Ploughs the fate-fulfilling bark,
Laden with the sacred ark.

All the earth is drenched and drowned.
Every other ship's unsound:
We alone are homeward bound.

Harnessed to eternity,



O.T.O. Rituals & Sex Magick

Life's sole sanctuary, we
Breast alone the winter sea.

We shall sight the surging shore,
Slack the sail and ship the oar,
Hear the anchor rattle and roar.

Through the tempest, toward the dark,
Ploughs the fate-fulfilling bark,
Laden with the sacred ark.

JULIA'S music, which has grown fainter and more distant, now finally fails.

SCENE II

A woodland scene: Springtime. On a mound in the midst is the barren tree, with two main branches right and left. On each side of the same a flat stone.

The scene is in darkness; after a little slow and very faint and hesitating music, the voices of women are heard. They are seated on the stones, their attitudes expressing woe and anxiety.

JOANNA. Sister, we touch the hour of fear.

The midmost murk is near.

JULIA. There is no sign, no mark
To sunder dark from dark.

JOANNA. There is no mark nor sign
Of our lost shrine.

JULIA. Persuasion of the pit
Made us abandon it.

JOANNA. Nay, by inscrutable
Law of all Life it fell.

JULIA. Is that the light?

JOANNA. The boon
Of the pure moon?

Far above glimmers a crescent, and sheds a wan light. A horrible discord arises: the howling of wolves, the moaning of dogs, the wailing of cats, the crying of jackals. And in the half light appear first marsh-lights wandering, then giant illusions of gods and men, all of which disappear in turn, their evanishment awaking a peal of mocking laughter. The women



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shrink into themselves, clinging to the tree, and mingling their lamentations with the hellish concert. Suddenly Joanna, drawing herself up, points to the front of stage, where is a circular pool, whose waters become perturbed. The noises die away. There is a noise of chanting.

Chorus from beneath.

Dreams diluvian daunt the daring daughters
That, devout in the hour of wastrel waters,
Hither bore from its house of eld the shrine.
Dreams, and devils, and things of death together,
Chorus glorious, wild as wind and weather,
Mocking; Shine, O our God! Lord God, now shine!

Is the symbol of Life indeed departed?
Hath the augur indeed found bloodless-hearted
Firstling lamb, and the dove without entrails?
Is the hope of the world for ever sunken?
Was the dream of us dark, demented, drunken?
All in vain are we vowed before the veils?

Were we false to the faith? Did hope desert us?
Was not leonine love the grace that girt us?
Why then bore we the shrine across the sea?
Wait! the moment of midmost murk discloses
Dawn, deep laden the winds of March with roses.
Groans of travail announce the babe to be.

Now the waves of the pool are stirred; the ocean
Labours; Earth is awake; a murmured motion
Marks the end of the tragic theme. Behold
How the garden of Pan with subtle laughter
Shakes, how Bacchus and Ceres, leaping after,
Link extravagant limbs of rose and gold!

In silence, lastly, a great Beetle emerges from the pool, holding in his mandibles the sacred Vesica! He advances, while the women prostrate themselves, and affixes it to the Tree, just above the fork of the boughs.

JULIA plays a music still slow and sad, but with a central core of faith, hope and love.

JOANNA.

Eternal home of light and love,
Of life and liberty,
Thou shrine of seraph, dome of dove,
Soul of the sacred Tree,
Ark of the sanctuary, Cup



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Wherein God's blood is treasured up!
From the abyss thou reappearest,
Thou the divinest and the dearest!

Moon of our love, most wondrous womb,
Mount of the Cave, red rose —
Mighty as light, transcend the tomb,
Thou tomb of all our woes!
White moon, pale moon, chaste moon, arise
Upon our smitten sanctuaries!
Thou hast passed through the aquarian rages,
Thou ship of all the sages!

JULIA'S music swells to a pæan. Above the tree is seen a rainbow.

JULIA. The seven colours glow upon the murk.
 This is the midmost moment of the Work.

JOANNA. Hark! Now the warders bring the bier
 Of their dead Master here.

Chorus of unseen guardians, as in SCENE I. The clash of steel accompanies this chant.

Blessed are they that bear the bier
Unto the house of rest;
Through tempest toil and flooding fear,
From the wild waves o' th' west!
Blessed are they whose strength and faith
Pilot the ship whose name is Death!

Advancing ever to the east,
The holy pilgrims pace.
To the live God comes the dead priest
To front Him face to face,
If haply He reverse the doom
And tear its trophy from the tomb.

*The warders now approach and lay the body of the priest, still in its shroud,
at the foot of the Tree.*

JULIA. Now be ye witnesses of Truth!
 Here let love's lust yield youth!
She raises her hands to heaven.

JOANNA *(Comes forward and invokes at the shrine).*



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Now let my lord declare His power
This equinoctial hour!
If there be virtue in the dance,
And life abide within the lance,
And if the wine within the cup
Be the right draught for gods to sup —
Then be my sister's music dowered
With answering song, and roses showered!

JULIA dances and plays around the corpse. The orchestra joins after the first few bars, and innumerable roses fall from heaven. A pause, while they watch.

JULIA. Alas! no life reposes
Beneath the rain of roses!

JOANNA. Oh then, beneath the vaulted
Dome be our priest exalted!

The two women and the warders lift the corpse, and stand it against the tree, its arms extended on the boughs.

JOANNA. Now be ye witnesses of truth!
Here let love's lust yield youth!

JULIA. Uncover, uncover the face of our lover!
He sleeps, but the woe of the winter is over!
With tears let us water the root of the tree!
With laughter be bold to awaken the stem!
Thy darling, thy daughter is calling to thee!
Thy warders uphold thee, make answer to them!
Let the bud thrill with blood. Let the force of the flood
Of the sap thereof lap every anther unseen!
Let the shower of our power bring rebirth to the flower,
And the one light of sunlight break scarlet and green!

JOANNA. Alas, he does not stir!
Sorrowful, sinister
Is this day's name,
The hour of shame!

JULIA. Behold! Behold!
Rose breaks, and gold! (*Dawn breaks in the wood.*)
And see the cold white pall
Funereal fall!

The wrappings fall from the corpse, and the youth John is seen beardless and smiling. He is dressed in the crown and robes of his father.



O.T.O. Rituals & Sex Magick

THE YOUNG JOHN.

I am that I am, the flame
Hidden in the sacred ark.
I am the unspoken name
I the unbegotten spark.

I am He that ever goeth,
Being in myself the Way;
Known, that yet no mortal knoweth,
Shewn, that yet no mortal sheweth,
I, the child of night and day.
I am never-dying youth.
I am Love, and I am Truth.

I am the creating Word,
I the author of the æon;
None but I have ever heard
Echo in the empyrean
Electron of the primal pæan!
I am the eternal one
Winged and white, the flowering rod,
I the fountain of the sun,
Very God of very God!

I am he that lifteth up
Life, and flingeth it afar;
I have filled the crystal cup;
I have sealed the silver star.
I the wingless God that flieth
Through my firmamental fane,
I am he that daily dieth,
And is daily born again.

In the sea my father lieth,
Wept by waters, lost for ever
Where the waste of woe replieth:
"Naught and nowhere!" "Naught and never!"
I that serve as once he served,
I that shine as once he shone,
I must swerve as he has swerved,
I must go as he has gone.

He begat me; in my season
I must such a son beget,



O.T.O. Rituals & Sex Magick

Suffer too the triple treason,
Setting as my father set.
These my witnesses and women —
These shall dare the dark again,
Find the sacred ark to swim in
The remorseless realm of rain.

Flowers and fruits I bring to bless you,
Cakes of corn, and wealth of wine;
With my crown will I caress you,
With my music make you mine.
Though I perish, I preserve you;
Through my fall, ye rise above:
Ruling you, your priest, I serve you,
Being life, and being love.

JOANNA.

Here is corn!

JULIA.

Here is wine!

THE YOUNG JOHN.

Life reborn,
The Deed Divine!

He consecrates, and partakes of, the sacrament. The two warders, kneeling, clasp his knees, and the two women support his arms. A sixfold chime of bells. He invokes the God in the shrine.

THE YOUNG JOHN.

Thou, who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as my intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I!
Appear, most awful and most mild,
As it is lawful, to thy child!
So from the Father to the Son

Chorus.



O.T.O. Rituals & Sex Magick

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

1st Semi-chorus.

Glory to Thee from gilded tomb!
Glory to Thee from waiting womb!

2nd Semi-chorus.

Glory to Thee from virgin vowed!
Glory to Thee from earth unploughed!

1st Semi-chorus.

Glory to Thee, true Unity
Of the eternal Trinity!

2nd Semi-chorus.

Glory to Thee, thou sire and dam
And self of I am that I am!

1st Semi-chorus.

Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!

2nd Semi-chorus.

Glory to Thee, eternal Sun,
Thou One in Three, thou Three in One!

Chorus.

Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

He raises his hands to the shrine, and opens it. A rosy light streams thence and fills the holy place, while the white Dove that was enshrined therein descends upon his head. The tree blossoms into leaf, flower, and fruit.

The curtain falls



I

THE SUPREME RITUAL

“A feast for the Supreme Ritual.”

“... to him is the winged secret flame, and to her the stooping starlight.”

— *Liber Legis*.

LET a feast be made by the Officers of the Temple. This Temple, into which they then retire, may be any convenient place. An altar is necessary; also a vessel of wine; otherwise as may be appointed by them: e.g. the robes, etc., as said in *Liber Legis*. The officers are two in number, and seek Nuit and Hadit through Babalon and the Beast! To conceal themselves, they are disguised as Isis and Osiris.

The officers meet and clasp hands above the altar. Any preliminary operations, such as opening, banishing, etc., are now done by Osiris, who returns, and they again greet, but as initiates.

Osiris & Isis (face to face).
Isis What is the hour?
Osiris When time hath no power.
Isis What is the place?
Osiris At the limits of space.
Isis What God do we wake?
Osiris The Lord of the Snake!
Isis With what do we serve?
Osiris Brain, Muscle, and Nerve!
Isis The shrine in the gloom?

Gives the Sign of a Babe of the Abyss, which Osiris destroys by the Sign of Men Tu the God. (Left hand resting between his thighs, fingers clenched and thumb extended — the significance is clearly sexual.)

Osiris Is the Mouth of Thy Womb
Isis And the Priest in the Shrine?
Osiris Is this Monster of Mine!

Osiris repeats Sign of Men Tu and Isis gives Sign of Baphomet.

Isis And the wonder above?
Osiris The Quintessence of Love.
Isis There are sacraments?

1. This is the nearest idea I can give of the text, which is in hieroglyph impossible to reproduce.



O.T.O. Rituals & Sex Magick

Osiris Nine.
 There are music and wine
 And the delicate dance —
Isis To accomplish?
Osiris The trance.
Isis And are these three enough?
Osiris They are servants of Love.
Isis And the sacrifice?
Osiris I
Isis And the priestess?
Osiris Is thou.
 I am willing to die
 At thy hands — even now.
Isis Worship me first!
 Osiris *seats Isis upon the Altar.*

Osiris Mistress, I thirst.
 Isis *gives wine. They drink.*

Isis My mouth is on fire
 To my lord's desire.
 They exchange the holy greeting by a kiss.

Osiris I kneel at thy feet,
 And the honey is sweet.
 Isis *plays music while Osiris worships in silence.*

Isis Exhausted, I sink.
Osiris I am dead, on the brink.
Isis Let us dance!
Osiris Let us dance!
Isis & Osiris The Lord give us power
 To be lost in the trance.
 For an hour — for an hour!
 *They dance together. A pause of perfect stillness and silence follows:
 until Isis, sua sponte (of her own accord), advances and places
 Osiris upon the altar.*

Isis Exhaust me!
Osiris Nay, drink!
Isis Ere I sink!
Osiris I shall sink!
Isis Drink wine! oh, drink wine!
Osiris I am thine!
Isis I am thine!



O.T.O. Rituals & Sex Magick

They drink and greet as before.

Osiris

Art thou armed?

Isis

With a knife.

Isis draws the dagger from her hair.

Osiris

Love is better than life.

Isis cuts a L., or if possible, the Sigil of NOX, on Osiris's breast.

Isis

Let us dance!

Osiris

(giving wine.) To the trance!

They drink, then dance.

Isis

Back to the throne!

Osiris returns, and takes seat thereon.

Osiris

I adore thee alone!

Isis does so, plays music if so inclined, and continues as necessity or inclination may dictate.

Isis

It is ended, the play:

I am ready to slay.

Anoint me!

Osiris

I rise

To the fire of thine eyes.

I anoint thee, thy priest,

Babalon — and The Beast!

And I ask of Thee now:

Who art Thou?

Isis

Omari tessala marax etc.

The Ritual is now in silence accomplished.

IX° CLOSING

Osiris

Mouth to mouth and heart to heart!

Isis

For the moment we must part.

Osiris

Time and space renew the illusion.

Isis

Love is swallowed in confusion.

Osiris

Love sustains us eminent

Till the hour of Sacrament.

Isis

I love you, and you love me.

Osiris

Now and ever may it be!

Osiris & Isis

Hand in hand is heart to heart

Love be with us, though we part.

They greet, as before, and depart.



II



A RITUAL TO INVOKE

HICE



OR ANY OTHER DIVINE ONE

THE OPENING

The assistants being all without, Nuit and Hadit perform the ritual appropriate. The doors are unlocked, and the assistants, led by Ra-Hoor-Khuit, enter.

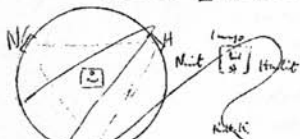
LET the symbol or image of $\left\{ \begin{array}{l} \text{the god} \\ \text{HICE} \end{array} \right\}$ be in the East of the Temple.

Let incense burn before $\left\{ \begin{array}{l} \text{it} \\ \text{her.} \end{array} \right\}$

Let there be two other thrones: on her right that of Nuit, on her left that of Hadit; the child is Ra-Hoor-Khuit.

Nuit is dressed in blue, Hadit in red; the child is naked.

Nuit is dressed in blue; Hadit in Red; the child is ~~naked~~ [N.H.K.]



*who crouches
The Lamp shall be burning above R.H.K. in the centre in the prescribed posture.
If there be assistants, they shall all wear the robes of their*

The lamp shall be burning above Ra-Hoor-Khuit, who crouches in the centre, in the prescribed posture.

If there be assistants, they shall all wear the robes of their grade; they shall be seated in balanced disposition about the temple; and they shall enter only after the opening.



O.T.O. Rituals & Sex Magick

THE OPENING

Hadit Knock as appropriate to god invoked.
Nuit The Hymn appropriate to banishing.
Hadit The Banishing ritual of the ☆, as revised (*Liber XXV*).
Nuit Bahlasti!
Hadit Ompehda!

THE DEATH OF OSIRIS

Hadit and Nuit divest themselves of their blue and red robes, appearing merely in their magick robes of red and green as the temporal and spiritual powers, Typhon and Apophis.

Hadit Sister, I burn upon the throne.
Nuit I am in agony, Typhon!
Hadit Who hath disturbed our ageless peace?
Nuit Threatened our mystery?
Hadit Isis
Hath borne a child.
Nuit We are twins.
Hadit What word insults us?
Ra-Hoor-Khuit (*Springs up.*) Lo! I am, the third.
Hadit (*Comes forward with the scourge, and forces Ra-Hoor-Khuit to kneel.*)
Then bow thee to the two above! (*Strikes him twice.*)
Nuit (*Comes forward with the rod.*) We need no witnesses of
our love. (*Strikes him twice.*)
Hadit Who art thou?
Nuit Whence art thou?
Ra-Hoor-Khuit My name
Is surely I am that I am.
Hadit Blaspheme not! (*Strikes him twice.*)
Nuit Lie not! (*Strikes him twice.*)
Ra-Hoor-Khuit I am come
From Isis, from the Virgin Womb.
Hadit Blaspheme not! (*Strikes him twice.*)
Nuit Lie not! (*Strikes him twice.*)
Ra-Hoor-Khuit I am he
Appointed from eternity
To rule upon the folk of Khem.
Hadit We are the gods and kings of them.
Nuit Upstart! (*Strikes him twice.*)
Hadit Usurper! (*Strikes him twice.*)
Nuit We defy thee.
Hadit We have the power to crucify thee.



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Nuit forces Ra-Hoor-Khuit back, and they stretch out his arms.

Ra-Hoor-Khuit Amen! I am willing to be slain.
Verily I shall rise again!

Nuit With four wounds thus I nail thee.
Wounds brow, hands, and feet with the dagger.

Hadit With one wound I impale thee.
Wounds breast with sword.

Hadit Hail, sister! We have slain the god.
Ours is the termless period.

Hadit Bending across the bloodless face
Let us embrace!

Nuit Let us embrace!

They embrace, leaning across the corpse. Nuit returns to her throne, and dons the blue robe, thus assuming the power of Isis. Hadit remains, his sword upon the heart of Ra-Hoor-Khuit.

THE ARISING OF HORUS

N. chants the Dirge of Isis¹ after "tomb" in verse 4 she

Nuit chants the Dirge of Isis.¹ After "tomb" in verse 4 she rises and Hadit falls back to his knees. At verse 5 Nuit comes down to the corpse, and raises it with kisses upon the stigmata, wrapping it then in her blue robe. She then clothes it in the white robe (of a Probationer? Trans.) Ra-Hoor-Khuit takes the sword of Hadit and slits his throat therewith. Nuit returns to her throne and Hadit rises and puts on his red robe.

THE AWAKENING OF THE DIVINE FORCE

[The remaining sheets of MSS. are missing - indecipherable.]

[The remaining sheets of MSS are missing and indecipherable.]

... IX° Ritual Copulation.

I. M.S. not to be found. + MS not to be found.



THIS IS
**THE RITUAL OF THE PASSING
THROUGH THE WATERS;**

but the Invocations are
to be got from the
Egyptian papyri
as taught . . .

*There are thirteen parts; the Key is the Hanged
Man of the Tarot for water is the thirteenth letter.*

1. Without a word of warning the candidate is taken to the Chamber of Initiation and affixed to a great cross in a position to cause some pain. There is no support for the head. He is left alone.
2. In silence Hoor-pa-kraat is invoked — as in old ritual — to defend him.
3. He is taken down and tried as in the Book of the Dead. Being found guilty.
4. He is stripped of all attributes — banishing all symbols — and made naked, after which he is
5. Scourged.
6. It being now mid-day, the adoration is made to the exalted Abathoor.
7. He is left as dead.
8. It being now midnight, the adoration is made unto Khephra the Beetle.
9. The Ankh is made upon him, and he is raised to life, and clothed in the robe of rose and gold.
10. The wand of D.P. is given to him.
11. He is given the sword.
12. The insight of Horus is given unto him in the power of Hoor and Isis. He is Asar.
13. The magical force is roused in him; he hath ecstasy. In that ecstasy he is left to do what he will.

*The Officers are always Ankh-f-na-Khonsu, Bes-n-Maut,
Tanech — For open work he can wear the Abramelin
things with the Ankh-f-na-Khonsu symbol.*

1907



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1. Without a word of warning the candidate is taken to the Chamber of Initiation and offered to a great cross in a position to cause some pain. There was support for the head. He is left alone.
2. In Silence Storm - ps. breast
is invoked - as in old rituals to defend him.
3. He is taken down & tried as in Book of Dead. But being found guilty

This is the ritual of passing through the water: but the instructions we do get from ancient Egyptian papyrus as taught. I. Aionos, been the message of this ceremony and magical act and ritual to the Beast, the prophet of Mr. Had Ra - Storm - Whirl.

There are 13 parts: The key is The Holyed Man of the Tower for 13 is the 13th letter



O.T.O. Rituals & Sex Magick

Their unworldliness A.
The force of Myriad Anis
Φ, Built prior = TF, m
The force of the key of J, &
reflected Light, the 4000

But for private work.

The Best is the Best

The Scarlet Woman Wait

she is above him ever.

Let him never receive power!

Let him ever look to her!

Amen!

For this she wears the blue
& gold alba of Nu, & the
indigo nemes.

He wears the scarlet & gold
alba, & the green nemes.

They work mostly in Egyptian,
which they will be trying to do
for some. He wears the
winged globe.

The other work he can wear
the Ahrimanic things
with the Adhaphtham symbols
Also must have the colors
of symbols thecept
Sfor Tancil.

X3



O.T.O. Rituals & Sex Magick

IX° Secrets.

Ward Oxygma Sign of 22 Coupled

Relig Agagray Hands of you upon of

Step. Do step backward.

Age. Many paths is revealed as the
Eyes.

Gift. Spirits, but with Eye gift, a kiss.

Robe with the top, to exchange
ends and eyes.

Seam in Vo to Vitruv = Vorka etc

XIII° Secrets

HIRAM

MITHRAM

ANUBIS

J — N



Gold &
Jewels

Red white of WPA
Golden
Star worn

Star

White robe with Sol
Gold belt and Surr
Crown pallium

Gold black striped sash

Unguis. Tunic of cloth of gold
Knee-length, stockings. Black.
Garter of V° (Wt for X°)

Spartes of pale blue silk
embroidered with low past, say,
from men, orange silk furrow

Men's silver jewel as for X° but
without crown.

Shoe as for XII° ^{X° has O'ring's} ^{primitie which}
Sash as for XII° ^{fastens behind}

X° has sword borne before him, &
high on cushion.
X° has ^{longer} ^{supper} ^{work} ^{gold} ^{belt}.
(That color of white, white red ink
plumes. for IX°)

X° Crown. Scepter (uncyph) &
orig of ^{plum} ^{of} ^{the} ^{colours} ^{white,}
^{red,} ^{yellow,} ^{blue,} ^{green,} ^{purple,} ^{black.}
on a wand 2 1/2 x 9.



O.T.O. Rituals & Sex Magick



Not Herwen 4C
from the ship

"When the circle round him stands,
and close your eyes with holy hands;
For he on long, dew bathed feet,
and drink the milk of Paradise."



ΑΓΑΠΗ



AZΩΩ

Sal Philosophorum



The Book of the
Unveiling of the Sungrail



wherein it is
spoken of the



Wise of the Sabbath of
The Adepto.



O.T.O. Rituals & Sex Magick

1912
Aleister
Crowley

'Weave the circle round him thrice
And close your eyes with holy dread;
For he on honey-dew hath fed.
And drunk the milk of Paradise.'

AGAPE vel

LIBER C vel

AZOTH

Sal Philosophorum

the Book of the
Unveiling of the Sangraal
wherein it is
spoken of the
Wine of the Sabbath of
The Adepts

Being the Secret Instruction of the Ninth Degree

'The Sun is the Wine and the Moon is the Cup.
Pour the Sun into the Moon.'
Hafiz

PRELIMINARY PRAYER

From thine hand, O Lord, cometh all Good; from Thee flow down all grace and blessing. The Characters of Nature with Thy fingers hast thou traced, but none can read them unless he hath been taught in Thy school. Therefore even as servant look unto the hands of their masters, and hand maidens unto the hands of their mistresses, even so do our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should extol Thee? Who should not praise Thee, O Lord of the Universe? All is from Thee; all is of Thee; into Thee all must again re-enter! Thou art Lord alone and there is none beside Thee! Who shall then not praise Thee, O Lord of the Universe, unto Whom there is none like; whose dwelling is heaven without, whose temple is the heart within? O God the Vast and the Minute, Thou art in all things and all things are in Thee! O Nature! Thou Self of Nothing! For what else can I call Thee? In myself I am nothing but self; in Thee I am that Self of Nothing. Live Thou in me and bring me to that self which is in Thee!



O.T.O. Rituals & Sex Magick

A CHARGE OF THE O.H.O. TO BAPHOMET

MERLIN, by the Grace of GOD TRIUNE, and by the favour and appointing of The Secret Master, called to the Service of mankind, and exalted among you as the Outer Head of the Order (O.H.O.), unto Baphomet, Supreme and Holy King of Ireland, Iona, and all the Britains within the Sanctuary of the Gnosis, Most Puissant and Sovereign Commander of the Holy Order of the Temple, Grand Master of the Knights of the Holy Ghost, greeting and peace in the Most Sacred and Mysterious Name of the True and Living GOD Most High, and in the Word, and in the Holy Ghost.

Hearken thou, O most Illustrious and Illuminated brother unto my word and give ear unto my counsel and reproof!

Shut it up closely in thine heart, and set a seal upon thy lips!

Whosoever is worthy to receive it, unto him shalt thou reveal it; and unto the faithful shalt thou make it known.

Is there one among the Very Illustrious Sir Knights that are Sovereign Grand Inspectors General who understandeth my word? Is there any within thy Consistory that apprehendeth O.T.O.?

Seek then, and see; discover the inmost will of each knight, and bind him to thee by an oath.

Further, thou shalt test him to the uttermost; thou shalt pass him through the last of the Ordeals.

Then shalt thou initiate him privily into the Ultimate Mystery; thou shalt make him a partaker of the Final Secret.

For in this secret and in this alone resideth the Godhead; yea, he that possesseth it is no more man, but GOD.

SALUTATION OF BAPHOMET

BAPHOMET by the Grace of GOD TRIUNE, and by the favour and appointing of THE O.H.O. and The Secret Master, Rex Summus Sanctissimus X° O.T.O. of Ireland, Iona and all the Britains that are in the Sanctuary of the Gnosis, Lieutenant Commander of the Holy Order of the Temple unto the Very Illustrious Sir Knights Sovereign Grand Inspectors General of the Ancient and Accepted Rite of the 95° of the Royal Rite of Memphis, Perfectly Illuminated of our sublime IX°, in the Name of the Father and of the Son and of the Holy Ghost, One God, eternal, indivisible, omnipotent, omniscient, omnipresent.

The favour of God and the Grace of our Lord Jesus Christ, and the abiding of the Holy Spirit be with you now and forever more Amen.

Here now is the Secret of Secrets, of the Key of all Magick, revealed unto me for your instruction and behoof by the loving kindness of the O.H.O.

LEGE . JUDICA . TACE



O.T.O. Rituals & Sex Magick

OF THE NATURE OF THE ARCANUM

'I am A and Ω , the first and the last, I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his GOD and he shall be my son.'

(Apocalypse)

Come unto me, that I may declare unto ye the wonder ineffable! Know that our beginning is in GOD, and our end in GOD; wherefore this is the Great Work, to attain unto the Godhead.

Pitiful and of tender love, hath He revealed unto the wise men of old time, the Way of this Attainment. The Gnostics and Manichees preserved it in their most secret assemblies as they had received it from the greatest of the Magi of Egypt; nor were the Ophites ignorant of this mystery, nor the men that did worship unto Mithras, and the secret is hidden in the fable of Samson; Our Lord Jesus Christ established it through the mouth of the Beloved Disciple.

This was the inmost secret of the Knights of the Temple, and the Brethren of the Rosie Crosse concealed it in their College of the Holy Ghost. From them and from their successors the Hermetic Brothers of Light have we received it directly, and here declare it openly to you.

Now then learn that this secret consists in the knowledge of a peculiar rite, an High Mass to be celebrated in the Temple of the Holy Ghost. Are ye not, Kings and Priests unto God, Very Illustrious Sir Knights and Perfectly Illuminated brethren?

This is the True Sacrament by which ye are partakers of the very Body and Blood of Our Lord Jesus Christ, not in His death, but in His resurrection. By this ye are made Children of Light, Fellows of the Holy Ghost, perfect pure, Companions of the Sangreal, illustrious Knights of the Sacrosanct Order of Kadosch.

By this have ye the GNOSIS; by this are ye counted among the Dwellers of the Sanctuary.

Blessed are they that do this commandment, that they may have sight of the Tree of Life, and may enter through the Gate into the City.

For without are dogs and sorcerers and whoremongers and murderers and idolators and whosoever loveth and maketh a lie.

So sayeth He that is the root and offspring of David, and the Bright and Morning Star.

And the Spirit and the Bride say Come! And let him that is athirst come; and whomsoever will let him take the water of life freely.

Now then here followeth a Reproof.



O.T.O. Rituals & Sex Magick

A REPROOF¹

Sir Knights, Brethren and Comrades, recall the Vows of your Obedience. How is it then that you are ever dallying with dame or jousting with squire? By the Eight Pillars that support this holy house it is not well, Sir Knights! Now ye know soothfast that our Law is Joy, that by Virtue we deny not manhood, but in this ye err that in your sport ye look not beyond to the Mighty Work of the Vow. Is not this the essence of the Proof? The Substance of the Ordeal?

Whether therefore ye foine or joust (as Saint Paul the good Knight sayeth in his Epistle) do all to the glory of God. Even at the moment when the Device of the Demon grippeth at his strongest, play the man, aspire fervently toward the Grace of our Lord Jesus Christ, considering his crucifixion between two thieves (is not the lance that pierced Him in my charge?) and giving up the ghost to the Father either by action or by passion.

Say we not 'Non nobis domine, non nobis!?' And again 'Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis'. That is to say, Thy purity, not mine; and this is the Descending and Indwelling of the Holy Ghost.

Nay, verily Deus est Homo, Deus est in Homine, Homo est Deus quem creavit Elohim. Male and Female are those, therefore, as these. Therefore in this ye do well, and in this ill, for that ye arrest inspiration, that ye suffocate and expire even at the moment when elsehow the threshold should be trodden and the Shrine unveiled.

Behold the Spirit of the Lord is upon me and I prophesy.

Unless ye repent, then will the Lord root out your Order from its place. I the Lord will laugh at your calamity; I will mock when your fear cometh, Ye shall be the scorn of evil men and your reproach shall be in the mouths of women, In the great name of Baphomet do I exhort you that ye turn swiftly to the Lord if so be that mercy of the Lion and the Serpent may be upon you in the Name of MEITHRAS ABRAXAS IAO SABAO.

Go then, Sir Knights, rejoice in Dame and Squire, but let not your Understanding be darkened, or your wisdom be balked of its effect, In Beauty behold the Crown Ineffable, and beyond the Crown that Wonder which awaiteth him that is faithful to his oath, and is chaste in the ambush of Life as in the set field to his Probation.

And the blessing of God be upon you in the Name of the Father, + and of the Son + and of the Holy Ghost + Amen.

TRACTATE OF THE GREAT THING HIDDEN IN THE PALACE OF THE KING

Be it now understood further concerning the interchange of opposites, that albeit Man is active and Woman passive, yet Man is Peace and Women

1. Delivered unto the Knights of the Temple by the Grand Master of the Order in their Church at Cambridge.



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Power. And this is called the Hermetic Paradox; and he that hath ears to hear, let him hear.

There is therefore one Magick Act that leadeth into life, another that abutteth upon death. And the first ultimateth (*sic*) and the next returneth unto itself. Yet therefore is the last perfect, a true rite of the Highest, too exalted for the vulgar even of our holy and illuminated brethren.

And in its profanation it cometh forth from the demon and is manifested in all uncleanness, even as it is written *Demon est Deus Inversus*. Yet is it, albeit limited and unable to proceed from life to life, the highest of all means of Grace, for as wine is to water so is it unto the others in its exaltation of the soul of man; and whoso mastereth the same, even he is found worthy of rule. This was the secret of the strength of our Grand Master Caius Julius Ceasar, this of our brother Richard Wagner that was Grand Organist in Bavaria, and of so many others, whose fame is eternal without our Order as within, that they are as the Stars of heaven for the multitude and glory. To this aspire ye above all things; for the True Light abideth therein yet more intensely than in the Other. For he that reverseth the whirlings of matter is greater than he that worketh in them. Woe therefore, woe exceeding, unto him if failing in strength he be swept away into the abyss!

Awake, my Lords, be vigilant, be stern, be austere, be on your guard: for they that seek to devour you are about the gate!

But of all this is not here written: this is the Book of the Pathway that leadeth unto Life.

OF THE ALCHEMISTS

Our illuminated brethren the Alchymists, being wise with the wisdom of God, and cunning with the cunning of men, did apply themselves more especially to physical magick, to the finding of the Medicine of Metals and the Philosopher's Stone, the Tinctures White and Red, and the Elixir of Life.

For (said they) with wealth cometh leisure, and with health, energy, and with long life an extension of time; all these will we devote to the performance of The Great Work.

These secrets they indeed possessed, and the tradition handed down through centuries hath not been lost.

O highly favoured of God!

O chosen from among men!

O thou on who the grace of our Lord Jesus Christ hath fallen!

It is to thee that We reveal the secret ineffable and not to be divined. To thee do We entrust the Arcanum Arcanorum, the Hidden Treasure of the Wise. Without it all is cold, inertia, death; within it Fire, Energy, Genius, Creation. This is the Key to every door in the Kingdom of Heaven; this is the Sceptre of the Realms that Are!



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The possession and right use of this secret giveth an hundred powers; yea, verily, five score is the numeration of the reward thereof. For this Mystery is of Jove himself whose letter is IJ ; and these are the initials of our athanor and our cucurbite, their names in the language of the Greeks.

Yet of all these powers I name but seven, the glories of Eulis; the stars upon the foreheads of the Brothers of Hermetic Light.

Luna And of these the first is the building up of one that is not born; verily, a child of wonder shall he be.

Venus And the second is the harmony and the mastery of one co-eval and co-operative with thee from eternity, twin with thee, and thy mate.

Mars By the third cometh youth and beauty and energy, be thou never so old.

Saturn By the fourth is life prolonged at will

Mercury The fifth is the attainment of the Supreme, the Magick of Light.

Jupiter The sixth guardeth and aideth thee in the world wherein thou workest: to high rank and honour shall it lead thee, and from thy hands shall pour forth rivers of blessing: yea verily and Amen.

Sol And by the seventh thou hast all Light, and knowest the Cause of all, understanding alike the earthy and spiritual soul of Man.

Is not this a possession worthier than all the dross of earth?

Is not this a pearl richer than all the treasures of the seas?

Is not this a goal for whose attainment thou shouldst fling away every garment? A prize to gain which no training is too tedious, no toil too arduous, no sacrifice too great? Thou hast aspired and thou hast attained! It is this, it is this, no less, that this hour I crown thee withal here in the Sanctuary of the Gnosis, Illustrious, Illuminated, and now Thrice Holy Brother.

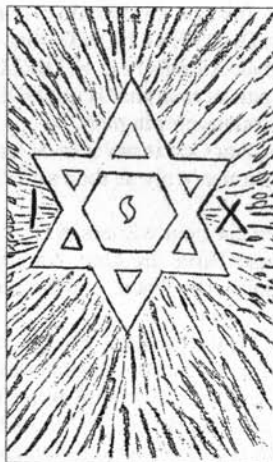


The Great Symbol
of Solomon

Transcendental Magic
by Eliphas Lévi
London 1896.



O.T.O. Rituals & Sex Magick



ON NATURE

[Here is the hexagram, almost as Lévi drew it,
but the reflection is not so dark.]

First learn this concerning Nature

The basis of mineral life is Hyle, and is dark.

The basis of vegetable life is Chlorophyll, and is green.

The basis of animal life is Blood, and is red.

The basis of Divine Life is Light, whose feeblest reflections are beyond Violet.

Thus in our order none may wear any ornament of violet save the O.H.O. and his immediate representatives the M(ost) W(ise) S(overeign) G.M.G. and M.P.S.G.C. of G.L. and S(overeign) G(rand) C(ommander) the Most Holy Supreme Kings X° that rule in every land.

OF THE NAME OF GOD

I beseech you to understand, Very Illustrious Sir Knights and Perfectly Illuminated Brethren, that this secret dependeth first and last upon the One Most High.

He is not one whom our minds may apprehend; and although our hearts dissolve in love, we may not attain to Him, for he abideth as the Sun of the Soul, that reflecteth Him indeed, but absorbeth Him not.

Now He is the Father that createth, the Word that transmitteth, and the Spirit that receiveth, as also the Spirit proceeding from the Father is the Essence that united the Father to the Son; and this Mystery is concealed in many sacred names that have been revealed to you, Very Illustrious Sir Knights and Perfectly Illuminated Brethren of our Ancient Order.



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Learn therefore now this, the third motto of our Supreme Council, what it signifieth mystically. DEUS EST HOMO, that is, GOD IS MAN.

The which sayeth that, AS ABOVE, SO BELOW; AS WITHOUT, SO WITHIN. There is no part of man that is not GOD; and there is no part of GOD that hath not its counterpart in man.

Now learn also this, that God is never to be known by thee; for all thou knowest is but thy creation as truly as thou art His. Thou knowest Him as thou art He.

Now there are Three that bear witness in Heaven: the Father, the Word, and the Spirit; and these Three are One. And there are Three that bear witness on earth; the Spirit, the Water, and the Blood; and these Three are One.

In that Trinity IAO, I is the Father, A the Spirit, O the Word; and in this A the Spirit, M the Water, Sh the Blood; and in all these are 358, MShCh, the Messiah, our Lord and Saviour Jesus Christ, in His death who gave up the Spirit, the Water and the Blood, as St. John beareth witness in his Evangel. Hence is Jesus Christ Alpha and Omega, the symbol of the union of GOD and man.

Here then is a second Trinity; GOD, GOD-man, man. And to this God-man our ancient brethren have given many names.

And through this name of Jesus Christ hath been universally blasphemed by Christians, yet this Name hath been acknowledged by the true Brothers of the Rosie Crosse: and this which is written of Him in the Evangels and in the Epistles and the Apocalypse is true, if it be interpreted in light by the adepts of the Stone.

For in God-man is our salvation; in Him We are both GOD and man, Yet the Testament thereof, being betrayed and given to the multitude, hath been profaned; as it is written, Cast not your pearls before swine, lest they turn again and rend you!

Therefore for their ill guarding of the secrets have the adepts be persecuted for these two thousand years. See thou to it, Very Illustrious Sir Knights, that by no fault of thine the truth be lost. Trust not a stranger; fail not of an heir.



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The 14th Day of the Feast. (From Unseen Men)



OF THE SECRET OF FREEMASONRY

Now of Him is our Lord the Sun Father, Creator, Preserver and Destroyer, One Exalted, Perfect, Giver of Life and Death, Viceregent and Viceregent of Heaven; and upon Earth is His representative the Sacred Eidolon within the Ark of the Covenant of whom even in this place we speak not but in hidden terms, for that He is sacred and secret beyond all that are or may be, the Rod wherein Prometheus brought down Fire from heaven.

And either Image and Son of the All-Father undergoeth Death and Resurrection; and the symbols are cognate; and the Feasts of one and the other have been celebrated throughout all recorded time by the initiates of all faiths. And the vulgar, ignorant of this, have mingled the two worships, appointing the times of one and the seasons of the other, the observances of the second and the ordinances of the first in the same ritual; wherefore have minds been darkened and understandings confounded. Thus at Easter is the Crucifixion or Copulation, and nine months later is the Birth of the Child, which liveth 33 years, being a generation of mankind, and is crucified. Yet is this coming led with the decent of the Sun below the Equator and His resurrection, and again with the daily agony of the Sun. Now then our Brethren, having the true Keys of all religion; namely that all cults typify either the Mysteries of Lingam and Yoni or of Sol, Luna, and Terra, can for themselves interpret all rites, create new faiths and new feasts, ruling the world in justice and righteousness under the Supreme and Most Holy King X° that is to them Father and God.

For this is the arcanum of the Hierophants of old, that in this cult of the Sun in Heaven and of the Phallus on Earth all men can unite, for that these



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mysteries are reasonable and true, and no man can deny them. This is that which is written 'Peace on Earth, Goodwill toward men!'

An this is the true and final secret of Freemasonry; this Sun, is it not the Great Architect of the Universe, the Father of the System, the Eidolon of the Macrocosm? And this Phallus, is it not the Great Architect of this other Universe of Man, the Father of the Race, the Eidolon of the Microcosm? Is not this that Truth which is established in the mouth of two witnesses? Wherefore be ye vigilant, preserving that Kingdom of God which is within you from defilement, chaste unto your Lord that is Light, Life, Love and Liberty indeed.

Also, remember well that in all this instruction no word is wasted; and that by deep and continuous study of the text may ye enlighten your souls.

Not then at last are ye indeed initiates of Freemasonry; now at last are ye worthy to rule and govern the Rite in the law of Righteousness and Truth, giving Light, Life, Liberty and Love to all men of full age, free and of good report, that solicit admission to this Lodge.

OF THE MOST HOLY TRINITY

The Most Holy Trinity, One and Indivisible, is hidden:

By our Aryan brethren in the trigram AUM

By our Egyptian brethren in the trigram AuMN

By our Arabian brethren in the trigram ٱ the ٱ being doubled for the double nature of the Logos.

By our Gnostic brethren in the trigram IAO

By our Hebrew brethren in the trigram IHV and AMN

By our Chinese brethren in the trigram TAO and its symbol

By our Rosicrucian brethren in the trigram INR and its symbols

By our brethren of the Royal Arch in the tripartite word of their degree

By our Masonic brethren in the tripartite word of their degree of Master

By our Christian brethren in the trigram IHS

By ourselves in many ways secretly; and openly in the trigram O.T.O.

Many other hieroglyphs of Him are known to you; but all of these are One; and though He is All, and in All, and above All, yet there is one aspect of Him on which all insist, namely, that by which He is one with our own nature, in flesh as in spirit.

A SECOND TRACTATE OF THE TRINITY

Washed in pure wine, and consecrated with the smoke of the Cakes of Light, come ye now with holy awe into the shrine; come ye trembling and joyous, while the veil of the Most Holy Mystery is rent by the Sword of your Most High Grand Master.

Behold the Trinity Most Holy One and Indivisible, IAO. One is the Most Holy Trinity; and Three are its Persons or Masks. One is its Spirit, One its Individuality, its Permutation One, Ararita! It is the seed that



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persisteth in all mutation, being Itself, immune and omniprehensive, IAO SABAO.

Now the Father is One, erect, single, eternal.

And the Son is One, in the likeness of the Father, yet in this nature double, being God-man. And herein is a Mystery; for being the Word he is the Spirit, going forth from the Father and creating worlds.

And the Spirit is One, not begotten, but proceeding, the seed of which Father and the Son are in very truth but vehicles and guardians. And the nature of the Spirit is Liberty, and as the wind, He goeth as it listeth Him to impregnate the worlds.

And as the Son is double, so is the Spirit double; for He is both male and female. For the Dove is the bird of Venus; yet our antient brother Marcus Valerius Martialis that was Grand Orator of the Roman Empire in the days of old hath hidden the Sacred Phallus in this image. He is the Mother. He is the Womb. He is the Sperm that fertilizes the Ovum: nay, but He is that fertilized and self-living thing which is neither sperm nor ovum, but their marriage, the Perfect Tincture, the Medicine of Metals, the Philosophical Stone, the Universal Medicine, the Elixir of Life.

He is that Done that, returning to the Ark of Noah, bore a branch of olive. He is the Eagle of Jupiter, He is the Swan of Brahma.

From this duplicity of speech hath sprung infinite confusion in the vulgar mind. For they understand not that man is the guardian of the Life of God; woman but a temporary expedient; a shrine indeed for the God, but not the God. Thus do they blaspheme who worship the false Trinity of Father—Mother—Son: blind mouths that gape poison, let them perish in the Day of Be-with-Us.

Moreover, the Holy Spirit is the Unity in the Trinity; for the Father and the Son are indeed guardians of the Quintessence, heirs to the Quintessence, of the substance of the Quintessence, but they are not the Quintessence itself. And this is of the Godhead; but in Earth it is the Son that combineth Father and Spirit as it were Man and Woman, God and Man. Nor is this Mystery to be understood of him who is not practised and perfect in this Means of Grace that is herein declared unto ye, o very dear and illustrious and very illuminated Brethren!

OF MEDIATION

Now since He is all, and all things are referred to Him, much confusion hath arisen, the Many overwhelming The One.

And herein is the reason thereof: every man is not a complete image of God in due proportion, and every woman is not a complete image of God in due proportion. Consider these words attentively, and understand what they say not.

Our brethren in China, to confirm a bargain, break the stick on which it is written, each party keeping half, so that on the fitting together of the two



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halves can the covenant be complete. So also is the Kingdom of Heaven.
So also is this instruction. Unless the other half be in thy mind, thou wilt not understand.

This then is the Covenant of the Creator, dividing that he may unite.
In our Lord Jesus Christ is the Great Work accomplished.
Here followeth Liber 333, Cap. XXXVI.

THE STAR SAPPHIRE.

Let the Adept be armed with his Magick Rood (and provided with his Mystic Rose).

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I(sis) R(ejoicing).

Then let him advance to the East and make the Holy Hexagram, saying:
PATER ET MATER UNUS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram and say:
MATER ET FILIUS UNUS DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say FILIUS ET FILIA UNUS DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram and then say:
FILIA ET PATER UNUS DEUS ARARITA.

Let him then return to the Centre, and so to The Centre of All (making the ROSY CROSS as he may know how) saying ARARITA ARARITA ARARITA.

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)

Then let him say: OMNIA IN DUOS DUO IN UNUM: UNUS IN NIHIL: HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT.

GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO ARARITA.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.; for it is not he that shall arise in the Sign of Isis Rejoicing.

OF THE GREAT SYMBOL OF GOD

Beware, very dear brother, lest thou fall into confusion in thy consideration of the Unity; for the first principle appeareth under opposite forms. He is thy Father and thy Mother, even as thy conception of His changeth. Now male is opposite to female, but in Him is no opposition.

Study then the complete symbol; and howsoever thou mayest change, He changeth not. Go thou from the abyss to the abyss! Thou shalt find him always Naught, and always Many and always One and always All.



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Now the complete symbol, as hath been said, is triune; yet often have the wise and holy men of old glyphed it as Two-in-One, leaving the third invisible. Such symbols are the Point within the Circle, the Lingam-Yoni, the Rose and Cross, the divided circle of the Chinese, and the Cross within the Circle, or the Diamond, the Spire and Nave of a Church, the triple and eleven fold Cross in the invisible Diamond which a member of our Supreme Council prefixeth to his signature, and many another.

And these symbols every one sheweth forth the Work, the uniting in rapture of the divided. conceive of these as:

1. GOD and Man in Man-GOD
2. Subject and Object in Samadhi
3. Male and Female in Mankind
4. Circle and Square in $f(\pi)$

or as thou wilt: it is all one.

OF THE ONE SUBSTANCE

[Here is the figure and writing
of Hermes Trismegistus
his Tablet of Emerald]

God in Spirit and Truth is One; and One also is God in Matter and Illusion.

O Brethren! O Illuminated and Illustrious Sir Knights, hold this firmly as the sword hilt in the hour of peril!

One is the Essence of God; and One is the Essence of Man.

Yet since God is only One because He is Three in One; so man is only One when he is Two-in-One.

As God's Essence abideth in Himself, so also with the Essence of man.

Yet man not being himself wholly, but part of himself, this essence is not wholly in him.

It is found in perfection only without himself, and he can only attain it by virtue of the Sacrament of the Eucharist.

OF THE SACRIFICE OF THE EUCHARIST

(Read first in the Authorized Version John IV. 13-16 and 31-32; VI. 27 and 48-58; VIII. 38, and St. Paul 1. Cor: X. 1-4, 16-17 and 23-30; XII. 3.)

The Sacrament is administered under two kinds, Bread and Wine.

Bread is solid, white, the fruit of the earth, the sustenance of man, the Body of Christ, the white Tincture.

Wine is liquid, red, the fruit of the vine, the cordial of man, the Blood of Christ, the red Tincture.

This divided sacrament is mortal: the Great Work is not accomplished therein. The life resideth not in flesh or in blood: and though it be the body and blood of God, it is not God; for God slain is not God re-arisen.



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Therefore, very Illustrious Sir Knights and my Perfectly Illuminated Brethren, I charge ye earnestly to understand that this sacrament of death availeth little.

Ye must partake of the life of our Lord Jesus Christ in His Resurrection; and the Substance of the Sacrament will be the Elixir of Life itself.

It will be One and not Two; neither male nor female, neither solid nor liquid. It will contain all possibilities, and without it no possibility could be.

It is the Fire of Prometheus in the well-tended Lamp of Vesta; it is the Kneph of the Priests of Memphis, the disc of the Sun in the arms of Khephra; and the Serpent entwined about the Egg.

Ask of our brethren the Alchemists, and of the Adepts of the Rosy Cross. The first answer: It is nothing but the Lion with his coagulated blood, and the gluten of the White Eagle; it is the ocean wherein both Sun and Moon have bathed. The others: it is the Dew upon the Rose that hath concealed the Cross. Ask of the ancients: they reply that the oldest of the Gods is Saturn. Beware lest thou also be deceived!

Blessed be He that hath discovered unto us the Arcanum Arcanorum! This is the Dissolved Stone; this is the Elixir of Life, this is the Universal Medicine, this is the Tincture, this is the Potable Gold.

Take an Athanor and a Cucurbite, and prepare a flask for this Wine of the Holy Ghost. Thou needest also a flame for the distillation. In the Athanor is thy Lion, in the Cucurbite thine Eagle. Use first a gently heat, increasing at last to full flame until the Lion passeth over. Pour immediately thy distillation into the flask prepared for it.

OF THE PREPARATION

All being now clear to you, very Illustrious Sir Knights and my Illuminated Brethren, hasten not to the sacrament. For this festival is holy; this Wedding is of the Soul with Our Lord Jesus Christ; and thou must be adorned, as it is written, the King's Daughter is all glorious within; her raiment is of wrought gold.

First therefore observe as thou hast sworn the rule of Chastity; for thou must be virgin unto Thy Lord.

Second, do thou fast, worshipping GOD TRIUNE for seven hours before the feast.

Third, be thou clothed in that One Vestment many-coloured which was bestowed upon thee at thine initiation.

Now then, entering the privy chapel, do thou bestow at least one hour in adoration at the altar, exalting thyself in love toward God, and extolling Him in strophe, and antistrophe.

Then do thou perform the Sacrifice of the Mass.

The Elixir being then prepared solemnly and in silence, do thou consume it utterly.



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And in all this thou shalt direct thy whole will unwavering to the particular purpose of the Operation. Otherwise, have faith in God, that He may apportion its virtue to thy needs.

This is the noblest way, and yet most dangerous; for thereby thou risketh profanation, eating and drinking damnation to thyself.

Remember also this, that to obtain the utmost from this work thou needest experience and well-guided practice. Even as if thou sowest seeds of ignorance of seasons and of climates and of soils, some only may germinate, when the wise husbandman will read all in perfect harvest; so do thou reflect that the Eucharist is of such nature that some result will follow, for the Grace of God cannot wholly be balked and fail of its effect, yet it will be better daily as thou followest out this path. And if thou work with intelligence and energy, thou shouldst attain the Highest Perfection and accomplish the Great Work before the Earth hath twice fulfilled her orbit.

IN FINE

The Matter of the Sacrament is the Quintessence of the life of God. God is Man.

Prepare thyself by Chastity, Fortify, Will, Vigilance, and Worships. Wear the Robe of mind limitation, and inflame thyself in Praying at the Altar.

Prepare the Elixir from the Blood of the Red Lion and the Gluten of the White Eagle. Consume the Elixir utterly as soon as prepared. Practice often, at least once in every quarter of the moon, or on every day of the Lord.

So mote it be.

OF RHYTHMIC INCANTATION

This elixir is the germ of life. Therefore, although the most powerful, the most radiant thing that existeth in the whole Universe, being as it were the very Eidolon of our Father the Sun, it is also the most delicate and sensitive of all things. During the preparation as at the consummation do thou guard it with flaming swords set every way to keep its gate; and do thou cherish it, and involve therein the Light of the Most High and the Might of the Forces of thine Operation.

And this mayest thou do on this wise. First, let thine whole work be within the Magick Circle. Next, let the powers of incantation (as may be appropriate) utter themselves forth by spells and invocations. Lastly, at the beginning of the work proper, and thence throughout, let there be One Incantation rhythmic with the progress of the work.

For a Work Veneral:

Tu Venus orta mari venias to filia Patris,
Exaudi penis carmina blanda, precor,



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Ne sit culpa nates nobis futuisse viriles,
Sed caleat cunnis semper amore meo.¹

So for all, in such words as thy poetic genius may overshadow thee withal.

OF THE LAW

Love is the Law, Love under Will.

Is not ΑΓΑΠΗ of one numeration with ΘΕΛΗΜΑ?

The Word of Sin is restriction.

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

It is also written: Take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me. . . . But ecstasy be thine and joy of the earth: Ever to me! to me!

I charge you very August, Excellent, Puissant and Perfect Sovereign Princes of Rose Croix, Sir Knights Companions of the Holy Graal, even by your sublime chastity and the vow of stainless manhood, that ye understand these words!

Behold! I have declared the law; unto you have I revealed it. I have manifested the tokens to you; with you have I exchanged the words.

Conquerors of sin and sorrow, partakers of the Cup of Blessing, initiates of the Supreme Rite, warders of the Ineffable Sanctuary, freemen of the City of Truth, Saints of the Everlasting Tabernacle! I have discovered unto you the Eucharist of Resurrection.

I have shown you the Way.

I have spoken unto you the Truth.

I have endowed you with the Life.

Sons of Heaven and Daughters of Earth, children of God and inheritors of immortality, the Feast is ready in the Mansions of my Father.

Brothers of Light, Life, Love and Liberty, Illustrious Sir Knights of the Order of Kadosch, strike with the pommels of your swords upon the Gate of this Sanctuary, the inmost, the unprofaned, the shrine which we have guarded for you through all catastrophies of empire from the days of Enoch until now — knock and it shall be opened up to you, and ye shall enter in, and taste that MANNA that cometh down from Heaven!

FAREWELL

And now, very Illustrious Sir Knights and Highly Illuminated Brethren, hail and farewell!

I salute you secretly as is right: I exchange the token: I whisper the Word even as I received it, and in no other manner, I kiss thrice the hilt of the Sword.

-
- I. For a Work Mercurial: Jungitur in vati vatis: rex inclyte rhabdou, Hermes tu venias, verba nefanda ferens (Magician is joined with magician, Hermes King of the Rod, appear, bringing the unspeakable word)



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I invoke upon you the blessing of GOD TRIUNE in His Most Sacred and Mysterious Name of Omnipotence, Omniscience, and Omnipresence; in the name of the Father ☉ and of the Son ☿ and of the Holy Ghost ☁ take my leave of you.

The favour of the True and Living God Most High be upon you!
The grace of our Lord Jesus Christ be with you!
The abiding of the Holy Ghost be within you!
Now and for ever more so mote it be, Amen!

Given under the hand and seal of me

☉ *R. H. H. H.* XI°, 96°, 90°, 33°

Rex Summus Sanctissimus, O. T. O.
M.W.S.G.M.G.

M.P.S.G.Ci.
of F.: + I.: G.: B.: + I.:

This the 10th day of
December 1912 E.V.

An VIII ☉ in 18° ✓
Year of true light 000 000 000

Zenith of London

Issued at the price of Thirty Three Guineas to Perfectly
Illuminated Brethren of the IXth degree, members of the
Sanctuary of the Gnosis.



DE TEMPLO

1. Oriente. Cubiculum.
2. Occidente. Tabula dei invocandi.
3. Septentrione. Sacerdos.
4. Meridione. Ignis cum thuribulo k.t.l.
5. Centro. Lapis quaeratus cum imagine DEI MAXIMA INGENTIS TERRIBILIS OMNIPOTENTIS SANCTISSIMI et cum ferro, tintinnabulo. oleo. virgo. Stet Imago juxta librum THELEMA.

DE CEREMONIO PRINCIPII

Fiat ut in Liber DCLXXI dicitur. sed antea virgo lavabitur cum verbis.
Aspergo me k.t.l., et habilimenta ponat cum verbis.
Per sanctum Mysterium k.t.l.
Ita Pyramis fiat. Tune virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.
(Hic dicat virgo orationes dei operationis.)



O.T.O. Rituals & Sex Magick



DE ARTE MAGICA

by Aleister Crowley

1914

I

Of Ararat

The supreme secret of the O.T.O. is written in detail in the Book called *Agape* and is also written plainly in *Liber CCCXXXIII, Cap. XXXVI*.

But now also do We think it fitting to add Our own comment to this book *Agape* which We wrote in Our own words for the proper setting-forth of this Secret taught Us at Our Initiation to the IX° by the O.H.O. And this Book has received His official approbation in every word thereof.

But in this comment do We not set forth the Secret itself (rather on the contrary guarding it by certain subtilities even from the conjecture of the unworthy) but only Our own ideas as to its right use, with other matters germane, thinking that those into whose hands it may come may thereby understand more fully the utter importance of this Secret as having been the Pivot of Our working for so long a period, and further that it may aid such persons to attain perfectly the mastery of this Holy and Imperial Art.

II

Of the Importance of the Secret

This secret is the true Key to Magick; that is, by the right use of this secret man may impose his Will on Nature herself, as will appear hereafter in this comment.

In this way, although all recorded Knowledge were destroyed, it would be possible for an adept of this secret to restore it.

III

Of the Mind of the Adept

In Our holiest isle *Irne* is found a being called *Leprechaun*. This creature, once seen, is easy to catch; and once caught must lead his captor to great treasure, provided that never for an eye-wink doth he relax vigilance; and the *Leprechaun* by all manner of tricks doth seek ever to divert the attention of him that hath made him prisoner.

Now this is a Magical Apologue or Fable of the utmost abyss of Truth.

For in the preparation of the Sacrament, and in its consummation also, the mind of the Initiate must be concerned absolutely in one rushing flame of will upon the determined object of his operation.

For there is no act more easy and natural to man than this preparation, none which requires less auxiliary. And yet by far the most part of mankind is ignorant and incapable of its proper performance; so that it is said that perfection in it as both science and art requires no less study than the most



abstruse of philosophies, and no less practice than the most difficult of dexterities. But it is utterly in vain unless this first condition be fulfilled; and so difficult is this, not only because of the Overcoming of the Bodily Trance, but because of the wandering nature of the mind itself. And thereafter only by long and hard training preliminary in the art of meditation, and by constant practice and experience, can this Act become fruitful in Magick.¹

IV

Of Times and Seasons

Although no instruction has been given on this matter, yet it is evident, not only from considerations of the nature of things, but from Our own experience of these two years, that the fruitfulness of this Sacrament varies constantly, as it seems without rational cause.

Nor have We fully understood the best conditions. But it is Our Opinion that the Adept should suffer inward premonition whether the hour be propitious or no.

Yet it hath also been observed, and that often, that by extreme violence to Nature results are obtained equal to those garnered when Nature herself urges vehemently to the Act by enthusiasm.

But mediocre states of body and mind are to be avoided. As it is written "I would thou wert cold or hot; but because thou art lukewarm I shall spew thee out of My mouth."

Nor is it necessarily to be disregarded as superstition to assert that certain hours of the day and certain aspects of the stars are more favourable than others, but rather to be criticised and investigated according to the methods of true science.

V

Of Bodily States

There is here a certain difficulty, in that the body being full of meat and wine is more apt for the preparation, as it is said, *Sine Cereri et Baccho Venus friget*², while for the consumation the body should be empty of all gross nutriment, so that the Elixir may be sucked up eagerly, and, running nobly into every part, revivify the whole.

It will in Our opinion be best if a full meal be taken not less than three hours before the beginning of the Ceremony, and after that no food, although stimulants whether of wine or subtler agents may be continued, so as to raise the body from excitement to excitement, and thus fit it for the proper exaltation suitable to the Work.

- I. It were well if during the whole period of the secretion of the Lion, the adept were performing Samyama on the object. May this be the reason of the "nine days of chastity" recommended in some Grimoires?
- II. "Without Ceres and Bacchus" (i.e. corn and wine) "there is coldness".



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But in all this men may differ, and there is no rule but what may be engraven upon her Tracing Board by the burin of Experience.

VI

Of Operations of this Art, whether they should be Single or Multiple

We have doubt also in this matter whether, if an operation fail, it be wise to reiterate.

A Single Act implieth perfection, and full faith, in the Adept, if he repeat, that is Fear, and argueth imperfection in the first Trial.

Yet possibly for great cosmic operations it may be well to perform a series of Sacraments; but in this case the series should be arranged beforehand, and carried out regularly. As for example the 16 operations of Jupiter done in the city of Paris^{III} during the passage of the Sun from 10° Capricorn to 22° Aquarius An IX.

In Our experience, repetitions undertaken because of apparent failure have sometimes seemed fatal, actually stopping what might reasonably have been expected to occur, and which has occurred only some time after the cessation of such attempts.

But we have also noted that in such cases the result hath been great and favourable, as if the repeated operations had built a dam restraining the natural current of the favourable forces, thus keeping them back so as to make them more effective in the end.

But this may be false interpretation of the observed phenomena.

And, again, a series of such Sacraments has been futile until one last Work has landed in success.

Yet this again may be coincidence, the result of the first working, but delayed.

The Adept will develop Intuition in all these questions; it is likely that the personal equation is very important, and that no absolute Rule Catholic, always everywhere, and by all men to be observed, exists.

VII

Of certain unknown Inhibitions, and their Effect

We have marked subtly and regularly, the conditions and results of divers Workings of this Art, and this is the marvel now the Result follows swift and perfect, now again a group of lesser Results symapthetic to the Result willed, now but slight movements imitative of that Result, and now not only perfect failure, but the sudden reversal of all hopes in despair and ruin.

More plainly, if X be the Object of the Work, the result is sometimes X, sometimes x x x x, sometimes \sqrt{x} , sometimes $-\sqrt{x}$, or $-x x x x$, or $-X$.

III. The Homosexual "Paris Workings".



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In the concrete, suppose that one worketh this Art to obtain a great sum. Then at one time that sum will arrive that same night or within (say) 48 hours after, or an event occur involving the gain of that sum; at another time there will merely arise a group of circumstances favourable; at another time again a lesser sum will arrive; but also these may be reversed, in the worst case the loss of the sum proposed or the occurrence of an event which might involve that loss, or at least disappoint some reasonable expectation of that gain.

In the particular case of employing this Sacrament for the Elixir of Life, its misuse might cause premature old age, disease, or even death, as it is said; We do not think that these results would follow the miscarriage of any other operation; We think that retribution is to be the evil and adverse reflection of reward, and on its plane. Adepts will then shew prudence by experimenting thoroughly in minor operations, where failure does not imply irreparable disaster, until they have the knowledge and Experience of this Art which will give a reasonable confidence.

VIII

Of a Theory of this Art Magical

The theory of this Art appears to Us to involve certain cosmic hypotheses to which it is perhaps not impossible to assent at least tentatively, but which are certainly unproven.

The idea of Prana in some form more mystical than that which identifyeth it with the Motion of the physicist is perhaps inherent.

In the mere consummation of the Sacrament for health and vitality is no violation of reason, but at most an exaggeration of anticipation; for the Matter of the Sacrament is indubitably a Microcosm; but in the extension of this Sacrament to validity in Magick is an hiatus comparable to that which exists in the theory of Astrology. Even granting that an angle of 120° subtended at the eye of the observer on Earth between Sol and Saturn (*exempli gratia*) is accompanied by certain fortunes, this may be casual and not causal.

However, in this matter We have no doubt of the efficacy of the process, and are therefore fain to toy with any hypothesis, investigating as probability may determine us to do.

Thus we may assume an Ether or Akasa, inflamed or stressed by a particular Prana. And all stresses in this Akasa being of one kind ultimately, though mediately diverse, it may be as easy to arrest the course of the Earth as to destroy a worm. For the Work is taking place in a World of Causes fluid and not solid, in Yetzirah (or even Briah) rather than in Assiah.

It will be impossible or very difficult to move infantry from one wing of the engaged line to the other, but in the Quarters of the Staff it is indifferent whether that body, being at the base, is pushed forward to either. One cannot easily oxidize gold precipitated from the chloride, but having the chloride, it is easy to prepare the oxide rather than the metal.



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And in all these matters reason must be the guide, and experience the teacher, so that the adept seek not to perform things impossible in Nature, and so blaspheme the Sacrament and bring it to contempt.

Yet let this be said, that to the consummate and sublime Initiate it may seem that of Himself was it written: "With God all things are possible".

However, God Himself is not found to interfere arbitrarily with the course of Nature, but to work within His laws.

Let the Adept act not otherwise.

IX

Of the Course of the Moon, and her Influence

It is said that the second party is useless, even dangerous, when the influence of the Moon first shews itself. (Yet the motion of the Earth implying great causes in Briah and Yetzirah, must be difficult to check, unless by Briatic forces of much intensity.) But on the second day and after, though perhaps not on the last day, the Sacrament is more efficacious than at any other time, as is figured by our ancient Brethren the Alchemists in their preference of the Red Tincture to the White.

This We also believe, though We hold it hitherto not proven.

X

Of the Second Party to this Art, whether Initiation is Desirable

If the other party to the Sacrament be also of the Ninth degree an Initiate of the Sanctuary of the Gnosis, it seems to Us urgent that the Object of both be one only, also that the general interest and nature of them be but one; else cometh division the enemy of Will, and utter failure following. And, the whole being considered carefully, We do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office.

It is enough if that assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot and healthy; flesh, nerve and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable.

XI

Of certain Rites analogous to that of the IX^o

It is said by certain Initiates that to obtain Spiritual gifts, and to aid Nature, the Sacrament should be as it were a Nuptial of the Folk of Earth; but that Magick is of the Demon, and that by a certain Perversion^{IV} of the

IV. Any form of sexual activity that does not involve the female vagina; e.g. intermammary intercourse, masturbation, buggery, oral sex, etc.



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Office, may be created Elementals fit to perform the Will of the Magician.

Now herein is a difficulty, since in this case the Matter of the Sacrament cannot exist, for that there is no White Eagle to generate the Gluten.

Howbeit, We hold that in this rite is great efficacy; it may be that for certain operations it is equal or superior to that explained to Initiates of the IX°.

But We hold that in this case the Priest must be an Initiate, for that it is his will which determineth the magical character of his Lion; so that if he hath no purpose but that of the goddess Adonai he cannot raise agape to her Lord Thelema, nor will the Intention of the Priestess, although a lofty Initiate, replace this essential Power of the Priest over that of which he is but the vehicle and guardian.

For this reason the Ninth degree is not so easy to be made effective by Woman initiates.

Of what may be the result of a development parallel to that indicated above among the Noble and Chaste Ladies of the Order, it is at present impossible for Us to declare; but *à priori* it seems that, though the Lion and the Eagle are best in combination, the Lion is more likely to be able to dispense with the assistance of the Eagle, than the Eagle to make shift in the absence of the Lion. For the Gluten is but a menstruum or solvent, and containeth nothing in itself. The tradition also of certain lesser initiations confirmeth this. Yet considerations of divinity and of philosophy, and even of physics, do assure that our Way excelleth others even as spring tides exceed the neap. Water burneth the skin not at all, and the Oil of Vitriol but slowly but add a drop of water to the drop of Oil, and instantly cometh Heat and a pang intense and sharp. This is but analogy, yet just, and pleasing to the philosopher.

XII

Of the Choice of an Assistant

With regard to the choice of one to serve this Sacrament, man is so confused in mind, and so easily deceived as to this matter, that it seems to Us not unreasonable to allow full sway to the Caprice of the Moment. For this caprice so-called is in truth perhaps the Voice of the Sub-Consciousness; that is, it is the deliberate choice of the Holy Phallus itself. "The Phallus is the physiological basis of the Oversoul" For this very reason are these many men led astray, lost in unchastity and ruin.

But let the conscious Will be devoted wholly to the Great Work, then shall the Subconscious Will choose inevitably the Appointed Vehicle of the Work.

It is for this reason that already in the Seventh Degree the Sir Knights are sworn to Chastity. And this Chastity is an Abstinence from all gross sexual acts of every kind.

Moreover, this is further to be observed in the choice, that the second party must be consenting enthusiastically to co-operate physically with the



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Priest, so that the Lion be perfectly dissolved in a full portion of the Gluten. And whether this preparation be truly and duly done is known by the appearance of the Matter of the Sacrament, and also by its taste. For not idly is it written in the *Book of Judges*, "What is sweeter than honey, and what is stronger than a Lion?" And that this secret is here manifested by the Holy Ghost is clear from the rejoinder of Samson, "If ye had not plowed with my heifer, ye had not found out my riddle".

XIII

Of certain Jewish theories

Among the Jews are certain instructed Initiates of their Qabalah who hold, as We understand, the view that in the Zraa or Semen itself lies a creative force inherent which cannot be baulked. Thus they say that before Eve was made, the dreams of Adam produced Lilith, a demon, and that from his intercourse with her sprang evil races.

Now then they mine the Roads of the Harbour of conjugal love with many restrictions; as these (1) it must be an holy act, preceded by ablutions, and by prayer (2) all lustful thoughts must be rigidly excluded (3) the purpose must be solely that of procreation (4) the blessing of God must be most earnestly invoked, so that the child shall be under His special protection.

In other language, this is their theory: the act of love causes a magical disturbance in the Aether of Akasa of such a nature as to attract or create a incarnate human spirit.

All other sexual acts involving emission of semen therefore attract or excite other spirits, incomplete and therefore evil. Thus nocturnal pollutions bring succubi, which are capable of separate existance, and of vampirising their creator.

But voluntary sterile acts create demons, and (if done with concentration and magical intention), such demons as may subserve that intention. Thus, as Lévi testifieth, to graft a tree successfully, the graft is fixed by a woman while the man copulateth with her *per vas nefandum*.

We also narrate for the sake of completeness their method—perfected by modern Adepts—let us here give honour and worship to the name of Our lay-sister Ida Nelidoff—of attaining spiritual ecstasy by sexual means. And this method We have called Eroto-comatose Lucidity.

XIV

Of the Cosummation of the Element diune, whether Quantity be as important as Quality, and whether its waste be Sacrilege

It is said by the O.H.O. that of this perfect medicine a single dewdrop sufficeth, and this may be true. Yet it is humbly and with all deference and worship Our opinion that every drop generated (so far as may be possible) should be consumed. Firstly, that this most precious of all gifts of Nature



be not lost or profaned—indeed the Roman heresy hath appointed most excellent instructions for the treatment in all respects of the consecrated Host.

Let the adepts of this degree study *Missale Romanum—Ritus servandus in celebratione Missae* and *De defectibus in celebratione Missarum occurrentibus*— and gather therefrom the ceremonial adjuncts, the mental attitude, and so forth as a guide to their own working in this higher Sacrament.

And also do We think that the Consummation should be complete on this consideration, that if indeed it be the contained Prana that operateth the miracle, then the Quantity is as important as the Quality, just as in working with electricity amperage is as important as voltage.

And this We believe especially to be true in the case of great miracles; for We hold that it is the pitting of the David Spirit against the Goliath Matter. And although this proportion be small, it is not indefinitely small.

But it may be that the Action of this Divine Substance is catalytic, and capable of transmuting an unlimited quantity of base and blind matter into the plastic and docile image of the Will. And this theory is certainly more in accordance with the tradition of the Stone and of the Medicine.

XV

Of Eroto-comatose Lucidity

The Candidate is made ready for the Ordeal by general athletic training, and by feasting. On the appointed day he is attended by one or more chosen and experienced attendants whose duty is (a) to exhaust him sexually by every known means (b) to rouse him sexually by every known means. Every device and artifice of the courtesan is to be employed, and every stimulant known to the physician^V. Nor should the attendants reck of danger, but hunt down ruthlessly their appointed prey.

Finally the Candidate will fall into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist.

The attendants will watch with assiduity for signs of waking; and the moment these occur, all stimulation must cease instantly, and the Candidate be allowed to fall again into sleep; but no sooner has this happened than the former practice is resumed. This alteration is to continue indefinitely until the Candidate is in a state which is neither sleep nor waking, and in which his Spirit, set free by perfect exhaustion of the body, and yet prevented

V. Alcohol, ether, strychnine may be employed freely, but cocaine should exhibited with a certain prudence. Frictions of brandy and even slightly diluted eau de cologne may be used for the phallus itself, and a spray of capsicum in ether may be applied to the abdominal muscles.



from entering the City of Sleep, communes with the Most High and the Most Holy Lord God of its being, maker of heaven and earth.

The Ordeal terminates by failure—the occurrence of sleep invincible—or by success, in which ultimate waking is followed by a final performance of the sexual act. The Initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm, and is called *Mors Justa*.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

XV

Of certain Hindu theories

Like the Jews, the wise men of India have a belief that a certain particular Prana, or force, resides in the Bindu, or semen. But all their theory of magick and meditation being a reveratory, so that their “communing with God” is but a “communing with Self” and all their artifice directed to development of the powers in their own bodies and minds, as opposed to the Western idea of extending those powers to bear sway over others, we find naturally that just as they seek to restrain the breath altogether, or to avoid its violent extrusion from the nostrils, lest the Prana thereof be lost to them, and as they even practice to suck up water into the rectum, so that in defaecation they may be able to retain the Apana, or particular virtue thereof, and replace it in the Svadisthana-chakra, so also and much more do they extravagantly labour to retain the prime Prana of life, the Bindu.

Therefore they stimulate to the maximum its generation by causing a consecrated prostitute to excite the organs, and at the same time vigorously withhold by will. After some little exercise they claim that they can deflower as many as eighty virgins in a night without losing a single drop of the Bindu. Nor is this ever to be lost, but reabsorbed through the tissues of the body. The organs thus act as a siphon to draw constantly fresh supplies of life from the cosmic reservoir, and flood the body with their fructifying virtue.

The Initiate is asked to compare and contrast this chapter with chapter XIV, observing in particular, underlying both systems, this one postulate: in the semen itself exists a physical force which can be turned to the magical or mystical Ends of the Adept.

Initiates will notice also that these heathen philosophers have made one further march towards the truth when they say that the Sun and Moon must be united before the reabsorption (see almost any Tantra, in particular Shiva Sanhita). But the full glory of the Sun, the simple and most efficacious and most Holy Sacrament, is reserved for the Elect, the Illuminated, the Initiates of the Sanctuary of the Gnosis.



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XVII

Of a suggested Course of Experiment

Here is a series of Operations of this Art Magick of the IX° suggested for the Use of any Initiate as he begins his Working.

- I. Sex-force and sex-attraction
(To ensure the regular course of these operations)
- II. Understanding the Mysteries of the IX° and Wisdom in their use
(To ensure the right performance of these operations)
- III. Increase of the O.T.O.
(As a duty, and to ensure a suitable heir to the Secret. This is especially important if the Initiate be of the X°)
- IV. (If necessary) Ease of circumstances
(To ensure leisure for these operations, and to enlarge the field of choice of second parties)
- V. Establishment of a protective bodyguard of invisible warriors
(To secure freedom from interruption in the course of these operations. This may include preservation of the health)
- VI. The Knowledge and Conversation of the Holy Guardian Angel
- VII. Spiritual attainment: e.g. devotion to Nuit-Babalon-Baphomet
- VIII. Further insight into Nature and her laws
- IX. The foundation of an Abbey of O.T.O.
- X. The establishment of the Kingdom of Ra-Hoor-Khuit upon the earth. Also divers matters, as the Rejuvenation of one's own body, if desired, the power of healing, and the like.

It will be seen that these few operations appear to fill every Lotus of the Universe with their Buddhas. But it may be that each operation must be worked in detail, with digital probe rather than palmary grasp, so that each practical act of the Initiate might need a separate consecration.

Or for great operations like the X in the above list it might be arranged to make a specially elaborate Sacrament every Sunday (for example) in the year, the intervening days being devoted to the details of the Building.

But the Initiate will soon develop a Method of his own for extracting most efficiently the honey from this Comb.



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XVIII

*Of a certain other method of Magick
not included in the instruction of O.T.O.*

It may not be altogether inappropriate to allude to a method of vampirism commonly practised.

The Vampire selects the victim, stout and vigorous as may be, and, with the magical intention of transferring all that strength to himself, exhausts the quarry by a suitable use of the body, most usually the mouth, without himself entering in any other way into the matter. And this is thought by some to partake of the nature of Black Magic.

The exhaustion should be complete; if the work be skilfully executed, a few minutes should suffice to produce a state resembling, and not far removed from, coma.

Experts may push this practice to the point of the death of the victim, thus not merely obtaining the physical strength, but imprisoning and enslaving the soul. This soul then serves as a familiar spirit.

The practice was held to be dangerous. (It was used by the late Oscar Wilde, and by Mr and Mrs "Horos"; also in a modified and marred form by S.L. Mathers and his wife, and by E.W. Berridge.

The ineptitude of the three latter saved them from the fate of the three former.)

XIX

Of the Adept of this Art

In armour of leaping flame let the Adept rage through the Universe, majestic and irresistible as the Sun.

Let no eye behold him unblasted; let him strike upon the necks of the ungodly.

Let him be a mighty light of comfort, and the father of all fertility.

Let him send forth rain in due season, and the earth grow green at his coming.

Let his planets whirl upon his wheel; let him send forth his comets as angels unto his brethren; and let him give light to all his realm.

Let no eye behold him unblasted; let him strike upon the necks of the ungodly.

XX

Of the Thesaurus of the O.T.O.

Remember these chief treasures to be preserved:

1. This Secret of the IX°.
2. The Secret of the VIII° concerning Universal Brotherhood: in the Macrocosm the Sun lord of all life; in the Microcosm the Phallus lord of all life; indubitable, undeniable, a basis for the faith of all men.



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3. The secret of the VII^o: our particular method of instruction, selection, governance, and initiation.
4. The secret of the VI^o: the history of the Temple, the mystery of Baphomet, our war on those never wholly subdued foes of humanity, tyranny and superstition.
5. The secret of the V^o: the mystery of the Rose and Cross; and the One Law Do What Thou Wilt.
6. The secret of the lesser degrees: the cycle of existence— *ex nihil nihil fit*.
7. The secret of these things revered: the Sun, the Moon, the Phallus, the Tree, the Ancestor, the Fire, the Lion, the Snake, and the Mountain. (Of these is Discourse in Our Epistle *De Natura Deorum*.)

XXI

Valediction

Now therefore all is said, most
Holy, most Illuminated, most
Illustrious and most Dear
Brother. In the Name of the
Secret Master Hail and fare well.

Given from the Throne of
Ireland Iona and All the Britains
this day of Jupiter An X
Sol in 0° Libra 35'21"
Luna in Sagittarius 28'6'
Valley of London.



LIBER CCCXLIII Amrita

This method of restoring youth and energy has been the principal secret of the O.T.O. (Order of Oriental Templars) for very many years.

It has been brought into line with modern scientific thought and practice by the researches of the present Grand Master of the Order.

It does not depend upon drugs, injections, operations or other violent interference with the Order of Nature, but renews the tissues by the administration of the Amrita, or Elixir of Immortality itself.

But before this can be done, the body must be thoroughly cleansed of its accumulated poisons and the elasticity of its mechanical structure restored. This process requires from three to seven months, according to the original condition of the patient, and his assiduity in following out the prescribed course.

The treatment can be carried out without interference with the patient's mode of life, occupying as a rule only one to two hours daily.

The result is a real, not merely an apparent, reduction of the patient's age from 5 to 15 years. The benefit is a definite gain. As years pass, and the natural processes of ageing continue, the final treatment can be applied to those who have been previously attuned to it without the long preliminary purifications; that is, within a single month. It may be advisable, as a general rule, to take this every five years.

The O.T.O. has decided to accept a few selected patients from without its own membership; applications should be addressed

BM/JPKH, London W.C.1.

or to . . .

The fees amount to Twenty-five Guineas weekly, inclusive.



THE ELIXIR OF LIFE: OUR MAGICAL MEDICINE.

*A Lecture delivered before
the National Psychological Institute*

The title of my address tonight may well have caused surprise in some quarters. Magick seems to interest a great many people, and rejuvenation a great many others; but the two classes rarely overlap. It is part of my purpose this evening, however, to show that this is founded upon a misconception of the nature of both subjects. In reality they almost coincide. It is not written "They that sow to the flesh shall of the flesh reap corruption, but they that sow to the spirit shall of the spirit reap life everlasting."

I think I had better begin by giving you a glimpse of the secret initiated tradition of magick with regard to the doctrine of rejuvenation. The essential point to grasp is that, while we do not by any means regard the universe as an illusion in a sense in which that word is understood by certain schools of Hindus, we hold that there exists a certain hierarchy of reality, the most spiritual rank in which is the truest perfection and reality. That form of matter which is directly perceptible by the senses, while not wholly unreal, is regarded, if I may use the expression, as the excrement of the living truth of a thing. It may be regarded in another light as circumstantial evidence of reality.

Perhaps I may make myself clearer by quoting the very practical case of a murder trial. The Prisoner is charged with taking away the life of a fellow-creature, "feloniously, wilfully and of his malice aforethought." It is his spiritual condition, his motive, which constitutes the crime of murder, and the actual facts of the case are only important so far as they go to create an irrefragable presumption of his state of mind.

Now the essence of magick is the working upon phenomena by spiritual forms of energy. We use the laws of nature, and the materials at our disposal, in much the same way as a painter uses the laws of light and his colours and canvasses to convey his idea of ultimate truth to others, and by enlightening them in this way to obtain the desired impression. It is merely a question of practice and technique to overcome the inertia of our materials, to bring order from chaos; and we have to work within the natural limits of things if we are to obtain what we want. The magician does not try to eat tinctures. His art in this matter consists in taking substances naturally nutritious, and preparing them in such a way as will best satisfy his palate and his digestion.

It should therefore not occasion any surprise, least of all to the distinguished audience which I have the honour of addressing this evening, if I insist that the problem of rejuvenation can only be properly attacked from the magical salient. It is, of course, perfectly true that we can bring about desired changes by manipulation of matter on its own plane, but



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from the point of view of the magician this is a clumsy and empirical method, and furthermore is liable to prove dangerous; because such operations are, in the nature of things, little better than blind guesses. To be really successful, we must study the essential qualities both of our means and of our object. We must stand outside and above them if we are to deal with them effectively, and this means the use of magical methods. After all, one of the factors in our problem is physical life itself, which can hardly be confused with the combinations of matter which give rise to it, or (as least) are commonly associated with its manifestations.

Such, briefly, are the outlines of the theory on which magicians have worked since the beginning of history.

We may now take a very cursory glance at the magical tradition itself insofar as it bears upon this problem of rejuvenation. One need not refer seriously to people like King Brahmadata, who reigned an hundred and twenty thousand years in Benares. The enormous bulk of Oriental figures can be dismissed as symbolic, and everyone who has travelled in the East and enquired how far it is to the nearest village, will be very painfully reminded of the local lack of precision. But in the Book of Genesis we get (in the pre-diluvian genealogy) very precise figures, and, whatever the explanation may be, the ordinary one which applies to so many Biblical statements, the moral interpretation of a number according to the words which it represents, does not apply. I see no particular reason to disbelieve wholesale the general tradition of great longevity. It seems to be quite reasonable to admit that in primitive times the dangers of life were very much less than they are now. The world was emptier, life was simpler, the number of diseases was very much less. There were no regular doctors. I cannot say that I attach any very great importance to any argument drawn from this source. The utmost that one can say is that life need not necessarily be anything like as short as the average today. Within our own generation the statistics of Insurance Companies show that quite slight modifications in the circumstances of a people can make very notable differences in the average duration of life.

To continue this historical animadversion, there is really, as far as I know, nothing in the Bible which indicates clearly the existence of any secret traditional method of prolonging life. Long life is always regarded as a blessing, but the only method of obtaining it seems to have been piety, and it is perhaps fortunate that we are not confined to this somewhat vague method, as piety is dead today.

Nor have my researches carried me far enough to enable me to tell you, with any authority, what folklore to search for the first indication of that quest of the elixir of life which appears so spontaneously with the alchemists; but I feel inclined to surmise that it must have existed in secret for a long period, since it comes into notice contemporaneously with the general Renaissance. There may perhaps have been some mystery concealed beneath



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the fables of the Greek mythology, where immortality, usually under restricted conditions, is attained by mortals; generally as a result of pleasing the gods, or of driving a hard bargain with them. In any case, the elixir of life became known as one of the three principal pre-occupations of alchemy, and here we come at once upon a very interesting and suggestive fact. Even today, in spite of research, it is not openly known what was the real theory of the alchemist. It seems to us absurd that a man who was trying to make gold from baser metals should have abused all his colleagues on the grounds that they were heretics or of bad moral character. But that is no longer so curious if one assumes (with one school) that the alchemists were really mystics in many cases, and were not dealing with ordinary chemistry at all, which is absurd, because their works do follow them: or with the school to which I myself adhere, the school which holds and works with the theory which I outlined in the beginning of these remarks, that matter is nothing but a sensible symbol of spiritual causes of phenomena. In other words, the alchemists dealt magically with matter.

At this point we may reach out a hand to the East and dwell for a moment upon the general theory of Prana. Prana is usually translated "force." Perhaps energy would be a better term. We cannot say exactly what it is, but it is that which distinguishes live protoplasm from dead protoplasm. It is that by virtue of things live and move and have their being. It is a form of energy by whose adroit manipulation one can affect the outward appearances, that is to say the physical phenomena which are its reflection in the grossest world of illusion, that is to say, the world we know.

To give a practical example. If a man is ill, they diagnose that the prana in his body is in some way out of order, and they attempt to cure him by teaching him to control his prana by means of various exercises, principally of breathing, for they claim that the principal vehicle of prana is the breath.

In the light of modern physiology, these theories do not sound as absurd as they would have done to our grandfathers. The whole tendency of physics and its soul, mathematics, in the last thirty years or more, has been to move away from the hard-headed and heavy-footed materialism of the Victorian era. The grossest qualities of any substance, not less than the most subtle, are nowadays conceived as being various modes of its motion. All the ultimate terms employed by modern thinkers to attempt to define the real nature of a thing have become infinitely subtle in conception, appreciable only by the noblest intelligences; and (even so) they are found to be indefinable, so much so that certain modern writers have been able to form a daisy-chain of the ten principal conceptions, a chain in which no link exists except in relation to the others. This fundamental revolution in our whole habit of thought has become familiar to all of us; even the merest readers of newspapers in little paragraphs know that an element is not, as was supposed fifty years ago, an ultimate substance *sui generis*. Perhaps the best way to picture an element is as an essential kind of dance rhythm.



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If then this be so in so gross a matter as chemistry, why should it not be even easier to apply these principles to physiology? The life of the body is in the individual cell, and it is on the harmony and interplay and on the well-being of these cells, that health depends and life itself. We come, therefore, quite quickly and quietly to the heart of the problem. We grow old because our cells fail to keep up with the rhythm of the dance of life. But there is nothing the matter with the cells themselves. During the first years of life they dance so well that their administrator increases constantly in mental and bodily stature. It is also known that the principal cause of cellular degeneration is failure to get rid of waste tissue. The cells are clogged; they are no longer as elastic as they were. A great many modern methods of rejuvenation lay special stress upon attempts to cleanse the body. You may be interested especially in one which has always been held very secret. Tonight is probably the first time that it has ever been mentioned at all except under vows of the greatest secrecy. I refer to the method of cleansing by the four elements. The waste products of the body are attacked one by one in a carefully graduated series of treatments, and, without any other assistance, a body which is not too hopelessly down the hill, is able to pick up the rhythm of youth and activity. As a matter of fact, this is merely a scientific development of what is done by all of us in empirical ways with our holidays by the sea, and our sun bathing, our cures in various Spas, our mud baths, our radio treatments, and the life. The difference is that the cleansing by the four elements does not leave any corner unvisited.

I am inclined to think that were it practically possible to live from the beginning in perfectly hygienic conditions, that there would be no need for any elixir of life, but unfortunately we are all so situated that circumstances are constantly forcing us into the most scandalous neglect of every precaution about health. To renew our strength as the eagle's, we are therefore compelled to go back to the elixir of life, and I should like to mention to you one or two cases where this subject has been dealt with in fiction.

You all remember that in Lytton's *Zanoni*, the adept Mejnour had gone on cheerfully living and being rude to people for many centuries; but the author is deplorably vague about what Mejnour did to produce this effect, and no one need wonder that his creator became a strikingly successful politician.

Then we have the very famous case of Althotas in Dumas' *Memoirs of a Physician*; and there again the only ingredient which is specified with any precision is that at the last moment the elixir is to be completed with the three last drops of blood drawn from the body of a virgin. This, of course, links up with the tradition of ritual murder and the like, and I have no intention of going further into that widely talked-of and little-known subject tonight. In any case, there is no attempt at a scientific explanation of the theory.



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Far otherwise is the case of Claude Farrère in *La Maison des Hommes Vivants*. Claude Farrère is a very good friend of mine, and I have spent many very pleasant evenings with him, though not entirely, I weep blushing to say, upon pure research. But he told me much of life in the East, of the wisdom he had learned from Chinese philosophers; and as I am personally convinced that no one can know anything at all until he has harmonised, I may even say identified, all existing theories of the universe, I believe that what he puts forward in this book is worthy of the most serious attention. In case any one here has not read it, I will just outline the essential part of the story.

A French Officer, lost in a fog, encounters a very vigorous man, white-bearded, who proves to be some eighty years of age. He gives the Officer shelter, and introduces him to his father and grandfather, all equally alert and vigorous. The grandfather explains that he learned the secret of rejuvenation from the famous Comte de St Germain, who was himself reputed to have lived for a number of centuries. The one important factor in his account of St Germain is that the cause of his death was really that he had been too ambitious, that he had tried to fix himself at the age of forty or thereabouts, instead of later; the idea being that at forty one lives a life which is liable to serious shocks so grave that physiology cannot always be relied upon to repair the damage. The old gentleman took warning by this disaster, made his experiment and decided to stay in the neighbourhood of eighty, although retaining the very fullest use of his faculties in every way.

Now, what was the method employed by these worthy persons? They had a curious piece of apparatus, something in the nature of an enormous lens, which they put up in the middle of a large room with an armchair on each side of it. They applied some unspecified source of energy which transferred, through the lens, the living cells of the person in one chair to the person in the other. The evident result is that the giver is completely exhausted, and requires some period of recuperation before he or she is again fit to communicate more life. We are reminded at once, of course, not only of the old stories of vampirism, but of modern methods of transfusion of blood, and also of the methods of Dr Voronoff. Now in this story it is not expressed in so many words, but it is subtly implied throughout, that although the actual method of rejuvenation is, *prima facie*, material, a great deal of psychic energy is required to make it effective.

Now in the three methods which I have mentioned the same thing is curiously true. Vampirism is a definitely magical art. In transfusion of the blood there must be a peculiar sympathy between the giver and the receiver; and the operations of Dr Voronoff might, I think, be very much more effective if he had studied what Paracelsus and Baptista Porta called sympathy, as well as the general theory of prana.

I have produced these examples really more as "horrible examples" than as monuments of human wisdom. To the initiate such things only



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indicate how useless is all human wisdom unenlightened by the Spirit of Truth. The initiate constantly reads of the "latest great discovery in science," and is reminded of what was taught him in the secret conclaves of the Adepts at the very outset of his studies; and this is no less true of methods of rejuvenation than it is of the theory of relativity. You will find space described as "finite yet boundless" in the poem of a boy of twenty-five, published in the year 1901. All Einstein in one phrase! The Adepts have always known how to prolong life and, what is infinitely more important, the activity and enjoyment of life; but as they happen to be men of sense they have refrained from publishing such dangerous information to the world, and they have refrained from applying it even to themselves unless some serious cosmic purpose is to be served by doing so in any set case. In the ordinary way we are liable to say; "Let us not interfere with natural processes, let us die when the time comes, and start afresh!" In fact, I do not think I should have chosen this subject at all for discussion tonight but for the fact that it is very much in the mind of the world at the present moment. It is particularly stupid that it should be so, because what the world wants is a really effective disease which would wipe out one-third of the population of the earth, sparing either those who were either strong enough or intelligent enough to resist or evade it. For it would certainly be most deplorable if we should reach in reality a state like that described by Jonathan Swift in his account of the Struldbruggs. We really cannot do with any more statesmen than we have at present. But there are no doubt cases where the prolongation of active life might enable the completion of an important research; and no doubt any of you will be able to think of other cases suitable for the purpose; especially your own.

I am compelled by the terms of my oath to refrain from any public exposition of the theory and practice of rejuvenation. I may even get a rap or two over the knuckles for the hints I have already given, but I can at least give my personal testimony to the fact that this process is not chimerical; but is a living reality of science.

I will tell you of one or two cases I have seen. The first is that of a man of forty years of age. He was resident in New York, and prepared (very hastily and ignorantly) the elixir from the doubtless imperfect data at his disposal. He took a dose. Nothing came of it, as in the case of the boy who prayed for the bicycle. So he took another dose; with no result. He took a third dose, and it merely made him angry. He began to want to prove that it was useless, and took four doses more. At this moment he went up to live in a cottage by the borders of a lake in New Hampshire, having purchased a sailing canoe and a little axe to chop his wood, to cook his supper with, and to remind him of George Washington; and then the stuff began to work in the most violent way. He lost the whole of his intellectual interests, he became rather like a stupid boy in his teens, he began to cut down trees like a madman; he put in fifteen hours a day at it. On one occasion he wanted to



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make a wharf for his canoe, a 17 feet canoe, so he cut down a tree and prepared a section 22 feet long, the trunk being so big that we could not put his arms nearly round it even at the smaller end. He had no tools, and yet he worked that log down through the other trees into the water. The feat became notorious; people came from all sides to witness it. This fantastic burst of energy lasted a month or so. It then became spiritualised, and he did in six weeks more work than would be expected in as many months. Then a violent reaction set in, and he was more or less afflicted with lassitude for nearly half a year. Such annoyance may be caused to those who follow up ignorance by indiscretion. But this man learned through his mistake, and when he came to try the experiment again, some six years later, he took the proper precautions. He prepared the elixir intelligently and with care, he took measured doses with proper precaution, and in good conditions. This experiment was a complete success. Instead of forty-seven one would have taken him at the most for thirty-five; but he retained all his intellectual interests and abilities. In fact they were very greatly enhanced, as well as his essential physical well-being. This state of things was persisting indefinitely when it was cut short by a series of tragic occurrences of a purely external character, though even so the result of his operation is still, in spite of very adverse circumstances, noticeable today.

The other case with which I propose to detain your attention for a moment, is that of a woman, of just under forty years old if I remember correctly. She was constitutionally sound, but suffering from complete nervous exhaustion and debility. In this case two doses only of the elixir not only restored her to more than her normal health and strength, but took a good ten years off her apparent age.

These are no doubt spectacular results, and perhaps one may admit that the circumstances were about as favourable for success as they could have been; but on the other hand the preparer and administrator of the medicine, in both cases, had not anything like the experience that he should have had, and I have no doubt myself that practice and further experiment would enable us to perfect this method of magical rejuvenation within a very short time. In particular, I am convinced that the key to progress depends upon emphasizing this word magical. I am sure that the spiritual conditions of our existence must be made perfect before life itself will be really worth living.

As I said at the beginning, they that sow to the flesh shall of the flesh reap corruption, but they that sow to the spirit shall of the spirit reap life everlasting.



THE ELIXIR OF LIFE (I)

Although I was admitted to the thirty-third and last degree of Freemasonry so long ago as 1900, it was not until the summer of 1912 that my suspicion was confirmed. I speak of my belief that behind the frivolities and convivialities of our greatest institution lay in truth a secret ineffable and miraculous, potent to control the forces of Nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of esoteric Freemasonry who are alike its Eyes and its Brains, and who exist in its midst — unknown, often, even to its acknowledged chiefs. This man had been watching my occult career for some years, and deemed me now worthy to partake in the Greater Mysteries.

With these he proceeded to acquaint me, and my life since then had been devoted principally to their study and practice.

I say practice, as no mere intellectual attainment is at issue; on the contrary, it would be simple for me to communicate the knowledge of the principal secret in three words, if I were not bound alike by my oath and by my natural good sense. It is the practical application of the secret that demands labour, intelligence, and — something more. In my case the two and a half years of research on these lines have not sufficed to make me perfect, only to make me bet about 3 to 1 that in any given operation I shall succeed.

In the Manifesto of the most secret Order of which my master is the head, is written:

“In its (the Order’s) bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and life. It possesses the secret of the Stone of the Wise, the Elixir of Immortality, and the Universal Medicine.

“Moreover, it possesses a secret capable of realising the world-old dream of the Brotherhood of Man.”

Just at this juncture its adepts are busy on the last work above mentioned; they mean to take a hand in the reconstruction of the Old World, and make another such catastrophe as the present war, impossible. At the same time, they welcome the war as having given them their opportunity.

But just now it is my purpose to speak rather of the Elixir of Life.

In Nature there is nothing *à priori* impossible unless it be a contradiction in terms. There is nothing impossible, then in the idea of prolonging life, and youth. Already more hygiene has done a very great deal in the course of a generation, and the insurance companies have made fortunes in consequence. Let us, therefore, examine closely the nature of the problem. Consider the human body, why it decays. Each cell in that body is theoretically immortal in the biological sense. It can reproduce itself without loss. The very Laws of the Conservation of Matter and of Energy show that this must be so. All change in the Universe is compensated by other change.



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Huxley showed that the simpler organisms are in fact immortal. They grow, reproduce themselves by division, grow again, divide again, and so on through the ages, unless some accident interferes.

Now the much more complex organism, man, may (for all we know) be similarly immune to time. At least, we know this, that man's career is marked by unfortunate mischances, and that the sum of these is the common cause of death. Very few die of old age, pure and simple. Titian was painting vigorously at the age of 99, and it took an epidemic of cholera to kill him.

It might easily be that a man, sheltered from all accident might live to an age supposed beyond attainment. But even as things are, we have several cases of people who have reached 150.

However, let us ask what it is that produces senility. Not major accidents, such as typhus fever, are required. It is the slow degeneration by poisoning, minute, unperceived poisoning, that works the mischief. It is diseases long prepared in the system, such as Bright's Diabetes, Gout, Rheumatism, Arterio-Sclerosis that count. And therefore I shall ask the reader to regard every deposit of poison in the system as an accident, one of those minor accidents whose sum is death.

This is not new; indeed Metchnikoff and others have proposed to obtain immortality by perfecting the excretory system. They believe — and I partly withhold contradiction — that if only pure nourishment entered the body, it would renew itself daily in perfection, instead of in that slight imperfection which makes its story a slow but certain tragedy.

There are thus two problems to be solved;

- 1) To remove from the body every substance that tends to injure it; and
- 2) To nourish the body with a substance so pure, so quintessentially vital, that it can flood the man with life itself, at the same time placing no strain upon the organs.

This substance we know.

Of it the wise men of old have written in many symbols. Hermes Trismegistus on his Emerald Tablet engraved of it "The Sun is its Father; the Moon its Mother; it is born of the wind, and the Earth is its nurse." Everybody has part of it; nobody has all of it. It dies at its birth, and it lives at its death. Eliphaz Lévi called it "Magnetized Electricity." In the Bible it is asked concerning it, "What is sweeter than honey, and what is stronger than a lion?" It is made by dissolving sulphur in salt. It is made of the dew upon the rose, or of the pearl in an oyster.

All these riddles have only one answer, and he is the wisest of all men on earth who can best solve them.

For this substance is not only the strongest thing on earth, but the most sensitive; it is master of humanity, and yet perfectly obedient to the will of man. Say to it "Bring money" and it obeys; bid it cure the sick, and



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straightway they are cured. I believe there is no event within the fence of possibility that cannot be brought about by its use.

So great are the potentialities of this substance that the knowledge of it is only entrusted to high initiates, and then only after years of service to the Order. For one thing, so rare and precious in this substance that if its value were known this race of lunatics of which we are the ornaments would instantly set to work killing each other in order to obtain it. It is not only the Elixir of Life but of Death.

The particular work of rejuvenation is a long and difficult process, and I have never had leisure to undertake it. Yet as a mere side issue of other experiments I have found my vitality increased, my health improved, my appearance altogether changed as the accompanying photographs will show. I am proposing shortly to undertake a retirement in company with another initiate, to carry out the full process, and ascertain the limits of its power. I do not imagine that the clock can be put back beyond the critical point of Equilibrium with advantage, that adolescence can replace maturity, but I am sure that so far as the body is uninjured, it can be made a perfect medium for the full current of life and vigour, and that not only can decay be arrested, but the very seeds thereof sterilized.

It is forbidden now as it has always been to disclose the operation, or even to call public attention to its results. Only to interest and encourage those who may be worthy of a full measure of knowledge it is permitted to exhibit a lesser matter. We possess a certain substance which has the property of raising a man, however exhausted, to his highest activity for a whole night; in the morning he is as fresh as if he had had a full sleep. Only on the succeeding evening he should retire early, and sleep long, as the action of this substance is only temporary, and it is unwise to renew its application unless in case of urgency.

This I am prepared to demonstrate. I do not guarantee instant success in all cases, for this substance is subtle in its action, and the dose suited to any man must be determined by experiment. In my experience I have known it vary from 50 to 450 drops, and I am quite unable to judge what any given person needs. The greatest tolerance of its action I ever saw was in the case of a girl of 20.

However, two or three experiments are usually enough; and from that time one has the best "emergency ration" ever discovered.



Some Comments on the Elixir of Life

Extracted from the Magical Record of the Beast 666 for the year 1920 by Aloster Kerval (Aleister Crowley) 7 June 1:55 a.m. "I feel inspired to jot down a few notes upon the Elixir of Life."

THE ELIXIR OF LIFE (II)

by the Master Therion

The conditions of life are that the organism should be able to adjust itself continually to its environment. Any individual, to do this for long, needs either very great intelligence or very great luck. His chief physical asset is elasticity, the power of compensation and recuperation. Our bodies are some 75% pure water; we are a mere sponge, our strength arises from the great mechanical ingenuity of our structure. But we are not 'solid bodies' like most inanimate beings. This water, by kidneys, lungs, and skin, constantly cleanses us, and carries off most of our waste and noxious matter. Block one of these conduits; death follows very rapidly. However, this drainage system is not quite perfect; our pipes 'fur' like a kettle. Disease and accident apart, we die of arterio-sclerosis caused by the gradual deposits of insoluble salts which harden the arteries and destroy the elasticity which enables them to adjust themselves to new conditions. In fact, we 'perish' like india rubber. Old age is simply a solidification of the tissues, all of which become hard, dry and brittle.

As in philosophy, change is life, stagnation death; we should not fear a brisk metabolism. Why should the process which we call growth only a few years ago become degeneration? For the same reason that a well-kept well-oiled engine works more easily with age while a rusty one wrecks itself. Exercise helps us to sluice our sewers, but we must flush them well with water to dissolve mineral waste. We must avoid the ingestion of foods likely to leave insoluble deposits.

But there is another cause of decay, cause also in part of this poisoning. Our organs would repair themselves perfectly, if they were given sufficient rest. In their haste they absorb the first material to hand, be it good or bad. Also, we call on them to work before they are fully rested and so wear them gradually out. Exercise is necessary to keep us clean; but our rest must be perfect restoration also. We can give the muscles this benefit by Asana, and also thereby reduce to a minimum the work of heart and lungs. We can give our digestions rest by eating only at noon and sunset, thus allowing them a clear twelve hours of the twenty-four. Pranayama is the ideal exercise as it promotes metabolism to the utmost with the minimum of fatigue, and can be combined with Asana.



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The Hindus, to whom we owe these practices, realize also (as I, above) that the solidity of the food is an objection. They try to live on the Prana (subtle energy) contained in it. For instance, they teach people to reject their food before it has passed out of the stomach. In the West, we have sought rather to discover concentrations of good, and pre-digested preparations with a minimum of substance liable to form waste insoluble or poisonous products. We thus endeavour to diminish the work necessary to assimilation, as well as to avoid dirt and disorder in our Temple. We even eliminate on occasion the whole alimentary canal, and feed our patients by direct injection into the blood, or by absorption of nutriment in some convenient mucous membrane.

But mankind—in temperate climes—does not ask merely to exist; it demands joy; and joy, physiologically speaking, consists in the expenditure of surplus energy. Men living in the tropics need very little food since all we require beyond the repair of tissues and supply of mechanical force, is the heat required to keep our bodies at 37° Centigrade, as above the temperature of the air. If that be already 27° or so, we need but half of that necessary if it be 17°, or one third if it be 7°. Yet men in the tropics are not more energetic than our Scots and Norsemen. Those like *dolce far niente*, repose, as these take pleasure in activity. Even their phantasies attest to it, the one inventing Nirvana as the other Valhalla.

We admire the frolics of the young horse turned out to grass; we cultivate rough games, wild sports, and athletics. The Struldbruggs of Swift are perhaps, to us, of all his creations the most horrible. The immortality we ask is neither idleness nor stagnation. We want infinite Youth to squander, just as we wish a bottomless purse not to hoard but to spend. We cannot rest, just as the tropical peoples cannot work properly and efficiently. By our theory they should live longer than we do; but the same high temperature that favours them befriends their enemies, bacteria; and they lack our science of health.

Now all the means that we take to prolong life, such as I have outlined above, have so far failed to supply this superfluity of energy which we really desire. People with diets and breathing exercises and the like are usually walking sepulchres—some of them whited! The animal who thinks about his health is already sick. Absence of noise and friction is the witness of free mechanical function. Fear actually creates disease, for the mind begins to explore and so interferes with, the unconscious rhythm of the body, as the *Edinburgh Review* killed John Keats.

The man with the best chance of prolonged youth is he who eats and drinks heartily, not much caring what; who does things vigorously in the open air, with the minimum of common-sense precautions; and who keeps his mind at the same time thoroughly active, free from worry, and his heart high. He has come, with William Blake, to the Palace of Wisdom by the Road of Excess. He is on friendly terms with Nature, and though he does



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not fear her he heeds her, and does not provoke her. It is better says he, to wear out than to rust out. True, but is there need to wear out? He tires himself improperly, and he digs his grave with his teeth.

It is this surplus of good food, this codocil to our Will to Live, that makes us, like the Englishman on the fine day, want to go out and kill something. And so Death pays in some much Uric-Acid at his human Savings-Bank.

There are only two solutions possible, the invention of either a solvent more perfect than water, or a Super-food. The first alternative is theoretically none too probable. As to the second, if food were merely a chemical and mechanical agent in us, the problem would be one of diet. But there is some reason to believe that food contains a substance yet unanalysed and unweighed which is of the nature of pure Energy. Live foods, like oysters, stimulate inexplicably; foods long stored lose their nutritive value, though the chemist and physicist can detect no change. We need no psychical research but only common sense and common experience to tell us that there is a difference between a live thing and a dead one beyond the detective powers of the laboratories of Mid-Victorian arrogance and dogmatism.

A copper wire changes not in colour, weight, or chemical composition when a current of electricity passes through it; must we deny the existence of that force whose nature is still perfectly mysterious despite our knowledge of its properties, our measurements and our control of it? Why then deny a Life-bearing force? Ostensibly because 'there is no evidence of it'; but mainly because the hypothesis happened to be packed in with the theological parcel of rubbish. But we have this indirect evidence of it, that unless we assume something of the sort, we have nothing to span the gap between the two well-ascertained groups of facts familiar to all; namely, the facts of 'matter' and the facts of 'mind'.

To our copper wire again! Electricity is matter of a subtle and tenuous sort, in a peculiar state of motion; so is my hypothetical Life-bearing force. The charged copper wire does not weary or wear out; why should the human body do so, if only we could feed it with pure Life?

Nature everywhere is prolific of live things, animal and vegetable. (Pray note that these things, and only these, avail to feed us.) What wealth of 'spiritual' force is in an acorn! What history, its beginning veiled beyond all search! What potentiality of future life, of growth, of multiplication, beyond all conjecture! Like us, it has the power of Life; it can take live things and dead things into its own substance, bidding them, for its own purposes, to live again, transfigured! There's far more energy in the acorn than in radium, at which fools gape so wide in wonder. Far more, and far higher; radium only degenerates and dissipates; the acorn lives!

But all that energy is latent and potential; the acorn must be fed, like the fire that it is. (For every growth is a chemical change, a kind of combustion, element married to element with violence, with change of state, with heat,



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light, pleasure, pain, as its by-products. Growth crowns itself with bloom or scent, with flame or colour, with wisdom conscious or unconscious.) The acorn cannot hoard its wealth or experience, use its credit of possibility, except by taking earth, air, and water into partnership, and invoking on the Venture, the Benediction of the Sun. If we destroy the fragile walls of its huge Library of Wisdom, we do not otherwise than the Saracen at Alexandria. The ages draw black hoods over their mighty foreheads; they cover their inscrutable eyes; they breathe no more upon us; their voice is Silence, Mystery, Oblivion; and we are left orphan, exposed like Oedipus, the toys of unintelligible oracles, the children of a chance whose wheel the cheating croupier, Malice, has loaded with a curse. Where is the treasured wisdom of that dead world? Where is the Sphinx that hid in our crushed acorn? It was; it is not. Love itself no more intangible, more fugitive, more tragic, or more heedless. Its Fate? The oracles sneer; the hieroglyphs are indecipherable; the black lamb is found without a heart, and we must make our pilgrimage perform to the altar of the Unknown God. All we can say is: It is not. Nay, but It was; and so, in some strange form, must be; else were all science and all mathematics falsehood and mockery.

But, as long since we learned, first to distinguish rubbed from unrubbed amber, next to measure, last control, though never yet to understand, the nature of, the force that made that distinction; so we can tell the living from the dead, can even measure life roughly, by taking heed of its external shews and proofs; so we shall come to control it, perhaps—nay, surely!—to create it.

We cannot yet direct the forces of the acorn, save within narrowest limits; we can stop, thwart or foster, even distort its growth; but we cannot lure it so far from its path as to grow Elms from it. But that is due to the definite bent and scope of the particular structure of the physical basis of the Life-force which must be one even as Electricity is one.

We shall be able to gather, if not to create, this Life; to transmute it into other forms of force, as now we transmute heat to light. We shall be able to store it, to harness it, to guide it; to absorb its energy ourselves directly, without resorting to our present gross, inefficient, cumbrous and dangerous means of abstracting it from ores (if I may say so) mechanically, blindly, empirically, and with such toil and strife. Our journey—by such means of transit—is necessary and hateful; our travelling companions are our diseases, and the host to ease us at the end of the short, the weary day, is Death.

As we cannot drink at the source of Life, keep Youth perpetual as we can now keep Light—strange realization of the Rosicrucian's dream, or, it may be, discovery of his secret!

But we have found the Super-food. We know a vehicle of which a few grains can house enough pure light to fill a man not only with nourishment, but with Energy almost superhuman, and parallel, Intelligence incredibly sun-bright for four-and-twenty hours. That substance is theoretically easy,



but practically hard to obtain. In England and America it would be impossible to procure any quantity even of the raw material, at least in strength and purity; much less to prepare it. We know how to charge this substance with the Life-force. The process is at present laborious and expensive; great skill is required, and much precaution for errors in preparation are hard to detect, and may result in hideous mischance.

It is now six years since we gained our knowledge. They have been crowded with experiment; we are arrived at the practical stage. We cannot understand the true Nature of this force; we cannot measure it; we cannot create it, or obtain it synthetically. But we can purify and intensify it; we can, within wide limits, determine at will the quality and scope of its action; we can postpone death, increase energy, or prolong youth; and we are justified in saying that we possess the Elixir of Life

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Note: The Elixir is only administered to selected individuals for good reason shown. The normal course of treatment consists of two or three months' preparation in the place prepared for the purpose in Sicily, followed by the necessary period, usually one month, of the actual experiment which is made in the greatest secrecy.

Here at 5:50 a.m. (legal time) on the
Day of Diana, being the 7th of June,
An XVI Sol in Gemini.



REMARKABLE EXPERIMENT

WITH THE ELIXIR OF LIFE

(Extract from a Diary)

I now began seriously to devote myself to research. In the bosom of the gnosis of the O.T.O. is cherished a magical formula, extremely simple and practical, for attaining any desired object. It is however, peculiarly appropriate to the principal operations of alchemy, most of all the preparation of the Elixir of Life and the Universal Medicine.

At first I used this method casually. It was only when various unexpectedly and even astoundingly successful operations compelled my attention, that I devoted myself systematically and scientifically to the serious study and practice of it. For some two and a half years I had conducted a careful and strenuous research into the conditions of success. Experience had shown me that sometimes this was complete, but at others partial or even negligible, while not infrequently the work would result in failure, perhaps almost amounting to disaster.

Before leaving for my hermitage, I had prepared by this method an elixir whose virtue should be to restore youth, and of this I had taken seven doses. Nothing particular happened at first; and it never occurred to me that it might be imprudent to continue.

I was mistaken. Hardly had I reached the hermitage before I was suddenly seized with an attack of youth in its acutest form. All mental activity became distasteful. I turned into a mere vehicle of physical energy. I could not satisfy my instincts by paddling the canoe which I had imported. I spent about an hour every day in housework and cooking; the remaining fifteen hours of waking life were filled by passionately swinging an axe without interruption. I could hardly stop to smoke a pipe.

There was no self-delusion about this, as I might have persuaded myself to believe in the absence of external evidence. But this was furnished by an irrefutable monument. I wanted to build a wharf for my canoe. With this object I cut down a tree and trimmed a twenty-two foot log. Its circumference at the smaller end was too great for my arms to meet round it. My only instrument for moving this was a wooden pole. The tree had fallen about a hundred yards from the bank; and though it was downhill all the way to the lake, the ground was very uneven and the path so narrow that it was impossible to roll the log at all. Nevertheless, I moved it single-handed into the lake where I fixed it by driving piles. Passers-by spread the story of the Hermit-with-superhuman-strength, and people came from all parts to gaze upon the miracle. I should mention that in the ordinary way it is quite an effort for me to shift a sixty pound load for even a few feet.



So much for the sufficiently remarkable truth. Of course imagination improved on the story. I received an indignant letter from New York from the lady who had lent me the cottage, reproaching me for having built a dam right across the lake to the detriment of navigation!

This spasm of energy continued without abatement for about three weeks, after which I gradually recovered the balance of my normal faculties. The effect of my operation was now to increase the energy of each of them, but in reasonable proportion. I was now able to begin my proposed magical research.

Strictly Private and Confidential

AMRITA

Experiment on A.O. begun January 23rd, 1933. e.v.
Interim Report at end of Week VI of the Purifications

Preliminary Notes

(1) The conditions of the Experiment are very unfavourable indeed, for the following reasons:-

(a) A.O. has neglected his health altogether for some years past. There are several serious troubles of long standing in particular —

- | | |
|------------------|------------------------------|
| I Asthma | V Stricture |
| II Bronchitis | VI Some Cardiac Distress |
| III Neurasthenia | VII Greying Hair |
| IV Obesity | VIII Loss of Interest in Sex |

(b) This neglect has been due to extreme distress and anxiety, which still persist.

(c) The actual physical conditions suitable for the Experiment are not available; there is also uncertainty as to whether it will be possible to carry out the Experiment at all, even in the restricted manner devised to meet the situation.

(d) It is altogether impossible to prepare the Elixir properly until the above obstacles (a), (b) and (c) have been entirely removed. The attempts made to prepare it in the course of this 6 weeks have been only partially satisfactory.

The Substitute-Purifications were carried out principally by Mr Archibald Cockren, at 142 Great Portland Street. They consisted, for the most part, of:—



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- (a) Colon Massage.
- (b) Loosening of the Vertebrae.
- (c) Loosening of certain other bones, especially in the region of the neck.
- (d) Exposure of the head, arms and trunk to Ultra-Violet and Sunlight Rays.
- (e) Special treatment of the Scalp.

These methods were supplemented by A.O. in the following ways:—

- (a) A course of treatment by Uricedin.
- (b) Certain secret methods of “Magick.”

He had not yet ventured to begin serious dieting.

Condition of the patient at the end of the First Week:

Asthma A little but not much better. Sleep constantly broken up by fits of coughing up phlegm — tough and yellow. These fits often proceeded to vomiting.

Nerves Very much better, but still far from good.

Stricture Quite remarkably improved. Only reappeared for one short period (of hours only) a week or two later.

Obesity Abdomen still distended despite massage and Uricedin.

Weight 13 st. 6 lbs. — 188 lbs.

Age 57¼.

The Second and Third Weeks show slight but regular improvement. The main symptom of improvement is that in the middle of the Third Week the patient was taking enough interest in life to begin sexual relations. These were difficult to perform and quite unsatisfactory in result.

On Thursday, February 9th, however, he prepared (in a crude form) and absorbed a minute dose of the Elixir, of that kind which vitalizes the reproductive powers.

On Friday, February 10th, he collapsed, chiefly owing to an electric storm, to which he has always been over-sensitive.

On Saturday, February 11th, after a second small dose, he reports his sexual power as almost fully restored. After rest in bed during the whole of Sunday, February 12th — this is part of the regimen — he spent three nights of the Fourth week with his mistress. Week V, 5 nights; Week VI, 4 nights — two days of this week were again disturbed by depressing conditions.



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Report at end of Fifth Week

Sex Life very actively restored — on the day after the second dose of the Elixir.

Stricture wholly gone.

Asthma somewhat changed in character but still persists.

Nerves: after the second dose of the Elixir his thoughts became robust and juvenile. For instance, if snow were threatened, he began at once to think of ski, and to *wish* that he could go at once to snow countries. On waking early he would not bewail his sleeplessness, but only that in London there is no convenient means of going out and taking exercise at that hour.

The pulse is now that of a man of 35, the spine that of a man of 40. The hair is now growing out quite black, and new hair is invading the bald patch.

On Sunday, February 26th, he took a dose of the Elixir specially prepared as against Asthma and Bronchitis. On Monday morning he had the sudden feeling that he was definitely cured — not merely that the condition was improved — and when he arrived at Great Portland Street this was found to be a manifest fact. (The only obstruction left was to be discovered only on very deep expiration: this, however, may make it necessary to administer at least one more dose of the Elixir at a later stage).

At the end of the Sixth Week, the patient simply refused to continue the routine of a day in bed on Sunday. He went into the country and walked some seven or eight miles, the last three very fast, against time. This somewhat overtaxed his strength, and induced a long sleep in the afternoon, followed by a rather disturbed night with vivid dreams and a certain recurrence of the asthmatic condition.

It is now quite proper for him to supplement the regimen hitherto followed out by the special diets appropriate to the Treatment. As, moreover, it has been found satisfactory to administer the Elixir for special purposes during the course of the Purifications, instead of only at the end of the Six Months period, it is desirable to establish a small laboratory at once, where the preparation can be properly carried out.



ADDITIONAL CASES

Case 41-45.

Anglo-Indian woman, wife of a merchant in the Bombay Presidency. Her badly wanted for reasons of family, property, and succession. Catamenia had ceased for over three years. Husband proposed friendly divorce.

The woman was in fine athletic condition, and was able to receive the Amrita after only nine weeks purifications. The following day she was seized with violent abdominal pains, which subsided after two hours.

The treatment was continued in a modified form, and a second dose administered two weeks later. The former pains returned at once, and ended in a sanguinolent discharge of very foul matter.

After another week a third dose was given. No pains followed, but just six days later normal healthy menstruation began.

In two years and six months she gave birth to two male children, and expected a third pregnancy.

Case 73.

Army officer 54 long service mostly in India. Had been impotent for over 15 years. Sports — polo and stalking in Kashmir. Old malarial subject — liver affected.

I insisted on change of climate before taking the case. His health improved greatly. He proved a difficult patient, and needed the full six months course.

Four doses were administered in the 7th month. Potency returned after the first dose but not satisfactorily. After the 4th he was like an exceptionally strong man of 40.

Unfortunately he abused his powers, got into the clutches of a loose woman, and took to drinking heavily.

Case 33-16.

Widow, 40, had been great athlete — golf, tennis, hunting, winter sports. Her husband's death five years earlier had completely demoralised her. She weighed 15 stone 2 pounds, and cared for nothing but drink and low companions. She was haunted by the fear of cancer, which she had not got. Her physician sent her to Dr Alfred Adler, who tried to rescue her morally; when she moved from Vienna to Berlin in 1931, he asked me to continue the treatment.



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I found her already so much improved by him that I easily brought her to the point of intense will to regain the integrity of her life.

She was an excellent patient, and lost 4 stone in 6-7 weeks. I was then able to begin the purifications, and after two months to administer the Amrita.

She reacted splendidly; went back to sport with enthusiasm and success, married within the year, and is still happy with her young husband.

I saw her on a visit to England in 1937; she looks no more than 35, though actually 46, and lives the athletic life of a woman of 30. She has asked me to repeat the treatment in three years' time.

Case 20-42.

Actress, 45, obliged to lead a too strenuous life involving irregular hours, and much drinking in polluted atmosphere.

Completely exhausted; nerves seriously damaged; had finally been compelled to go to a 'rest cure'

She began to slip back almost at once, was sent to me by her protector, a Wall-Street broker, in 1918. She was so bad a patient that it was impossible to continue in New York; three months on a farm in Georgia pulled her together. I was then able to apply intensive treatment, and administer the Amrita two months later. She recovered her youth at once; her menstruation, which had become irregular and painful, was completely restored.

In 1928 she was reported to me as very active and bright both mentally and physically; "a well-preserved woman of 40," though actually 55. She was killed in a wreck.

Case 23-42.

Ship-broker and Insurance Company, Vice-President, 65. A clean-living, sound, healthy, open-air man. Came to me in 1918. The strain of the War had aged him; his nerves were playing him false, he was losing sleep, and his sexual powers were failing.

After six weeks I was able to give the Amrita; he recovered his fullest energy, and successfully tackled the business situation which had helped to age him. He told me he was now sexually a man of 40.

Ten years later he reported that he was still in full possession of all his faculties; but he had retired to a hermit's life on a ranch. He said that he wished to fade out quietly



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rather than renew the treatment, as he had no further worldly ambition, and was devoting himself to the religious life.

Case 29-18.

Civil Servant, 60.

Long sedentary and very worrying work had destroyed his health. His retirement at 55 left him in a backwater.

In 1936 he was a complete wreck.

He was a very good and conscientious patient, especially when, after the first fortnight, he regained hope. But degeneration and atrophy were far advanced. The full six months were required to prepare him, and even then the Amrita had to be administered with great caution.

However, he recovered his interest in life, and his physical faculties. He married an old friend, and went off to live quietly and pleasantly in a Villa-farm in the Alpes Maritimes.

He expects to renew the treatment in 1940.

Case 25-17.

Married woman, 30, tired of life.

Good physical condition, required only two months purifications. The first dose of Amrita restored her to the full enjoyment of her first youth. She is now tireless and a fountain of happiness.

Case 28-17.

Married woman, 42, obese and idle. Bitterly aware of failure to attract.

Came to me in 1932. A good patient, despite some lapses. Gave Amrita after 4½ months. She responded admirably. She is still, six years later, sprightly, energetic and devastating. Would not look more than 35, but makes up badly.

Case 33-27.

Artist, 60, worn-out.

Came to me in 1933. A bad patient; required the full six months — which took eight because of his lapses. I should have given up the case had it not been for personal friendship.

He recovered his sexual powers, and the desire to work. But years of excessive drinking had injured his accomplishment. He is now a “bad 55” instead of a “bad 65.”



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Case 33-8.

Chess-player, 40, completely wrecked by drink.

Impossible to treat properly, as his moral character was gone.

Used emergency measures, more as an experiment than as a serious treatment.

He won a very important championship two years running.

Has since come into money, and cancelled his intervals of sobriety.

Case 38-1.

Philosopher, 62, sedentary habits.

Had previous treatment, very successfully, so attuned to the method.

One month's purifications were ample, gave several small doses of the amrita.

He now appears in the early fifties, but leads the life of a man of 35-40, and talks of going back to athletic sports, abandoned twenty years ago.

Case in progress.



EMBLEMS AND MODE OF USE

Read Magick Cap. XII. The “initiated interpretation” in footnote 4 on that page is nonsense — dust in the eyes of the profane. See also Liber Astarte (CLXXV), pp. 390–404 for hints as to how to acquire the mental state necessary to prepare for the work. Also, for the same reason, Liber Capricorni Pneumatici (A’Ash CCCLXX) pp. 432–434 and Liber Cheth vel Vallum Abiegni (CLVI), pp. 430–431. But it all adds up to “inflare thyself in praying”.

EMBLEM I: THE EGG

This is said to be laid by the White Eagle, whose number is (in this case I suppose) 156. Its vehicle or menstruum is what the Alchemists call the Gluten. It may be fertilized by any kind of “Serpent”. The hatching and subsequent career will depend on the original energy, the right ordering of the surrounding circumstances, and so on. But you get nothing at all, or something you don’t want at all (because the Egg, ill cared for, can collect a poisonous “Serpent” from hostile and malignant elements) unless you are extremely careful to get the “Magickal Link” properly formed and guarded. See Magick Cap. XIV pp 106–122.

EMBLEM II: THE SERPENT

This is the principle of immortality, the self renewal through incarnation, of persistent will, inherent in the “Red Lion” who is, of course, the operator. It is said to swim in the “Blood of the Red Lion”. The lion must determine what kind of serpent he needs as a vehicle of the particular Will demanded by the proposed operation. It must, of course, be a necessary element of his total “True Will”; and otherwise, there would be an eternal conflict between the part and the whole; the operation would be a failure or worse (e.g. if you did an operation to harm Smith¹, it would fail and reflect on yourself; because deeper than any personal antagonism, you are sworn brothers in

1. On 21 September 1935, Wilfred Talbot Smith (1885–1957) founded the Second Agape Lodge along with Max Schneider and the ex-actress Sarah Jane Wolfe, Crowley’s associate from the Abbey of Thelema at Cefalù. Smith had a Crowley charter from 1915 and together with C.S. Jones from the original Agape Lodge in Canada, had begun to carry out O.T.O. initiations with Theodor Reuss’ rituals. On 1 January 1932, Smith had become IX^o and X^o through Crowley and was nominated OHO in his Will. In August 1945, Jack Parsons (1914–1952) succeeded Smith as Lodgemaster. Smith’s “Church of Thelema” ceased to be connected with Agape Lodge. In the summer 1953, W.T. Smith and Louis Culling legally registered the “Church of Thelema” (despite Crowley and Germer both being against the legal registration of the O.T.O. or Thelema as a Church). Smith self-proclaimed himself OHO (on the basis of Crowley’s 1932 Will). W.T. Smith died in 1957. He had named his son as the heir to O.T.O. leadership.

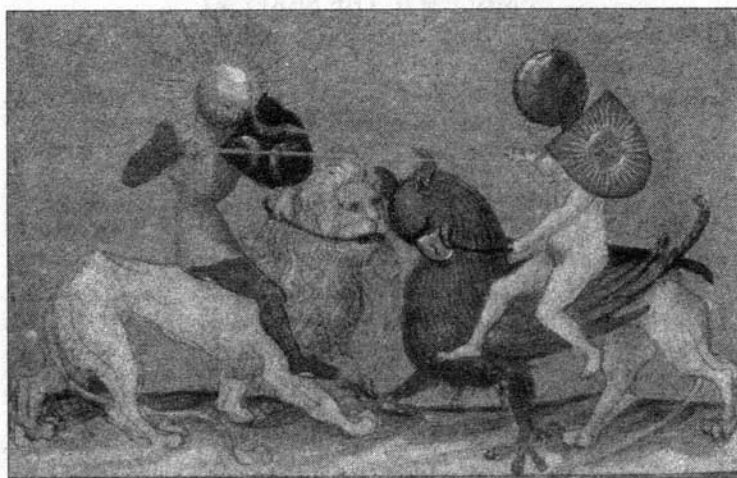


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the O.T.O.) The properly trained and vitalized serpent is found in the acts of Concentration upon the Object of Operation preliminary to starting; that is, to impose the image of your particular Will upon the actually existing physical serpents which you possess, eager to reproduce and manifest the image of your Will. Their “natural” Will is of course, to continue their “lion” through the “floods”, (i.e. the fertilization of a suitable “egg” will appear as the original Lion modified by that particular Eagle, or as an Eagle similarly constituted.) But the technique of the Operation prevents (or should prevent) this issue; so, as the Will to Create and Transmit cannot be balked — Law of the Conservation of Energy — the material bases of the Operation are prepared to produce the Image of the Will impressed upon them by the preliminary studies and practices by bringing to pass the Object of the Operation.

CONDITIONS OF THE OPERATION

Both Lion and Eagle must be robust, in good health (as a rule; but a sick Lion can often heal himself) overflowing with energy, magnetically attracted to one another, and in absolute understanding harmony about the object of the operation. (Note: It is possible, and unfortunately often necessary, to employ an Eagle altogether ignorant of the theory, or even what is being done. I have found this works perfectly; indeed, when the Eagle is aware, a thousand difficulties crop up. It is horrifyingly rare to find an Eagle genuinely



Aurora Consurgens 14th cent. illuminated manuscript depicting the battle of the Sun and Moon as the Mystical Union of the Lion and Eagle (or male and female).



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capable of initiated co-operation. The late O.H.O. told me he had found perfection twice in his whole life! Even so, the result was bad, causing violent reaction of antipathy! I have been more fortunate.) There should be no worries or distractions; the current of thought should flow freely and forcibly towards attainment of the object. And then “Inflame thyself in praying”.

THE OPERATION PROPER

As the actual work proceeds, the mind-will must be directed more and more intensely towards the object of the operation. Physical phenomena, obviously with constantly increasing insistence, will do their utmost to attract the attention of the operators themselves. It is of absolute necessity for the success of the work that at the last moment — which may be prolonged to several minutes! — when the intensity of the conflict between physical stress produces (as it should, of course, when there is no question of conscious achievement) a complete “Black-Out”.

When the Ego-consciousness itself is abolished, the Will should still continue to create, stopping only when “The blood of the Red Lion is one with the Gluten of the White Eagle”; and the “Serpent” and the “Egg” have fused completely. The result of this fusion is called the Elixir — and numerous other names, e.g. the Stone of the Philosophers, the Medicine of Metals, etc., especially the Quintessence.

Perfect simultaneity between the Lion and the Eagle is important. To assist this very difficult work the use of a mantra, either universal (like A Ka Dua — or Aum Mane Padme Hum) or suited to the objects of the working, is often valuable, e.g. in the Paris Working, the verses were composed specifically in invoking Mercury. “*Jungiter in vati vates: rex inclyte hermes to venius, verba nefanda ferens*” In English: “Behold! the Priest is joined to the Priest: illustrious King of the Staff (Wand, Caduceus) mayest thou come, Hermes, bearing unutterable words!” (perhaps forbidden is a better translation.)

There is one further point. The Lion must be enraged before he can cope with the Eagle, and during this process it is quite impossible to think of the ceremony. To do so would stop the whole process, whose beginning may be announced by the prayer “*Accendat in nobis, Dominus ignem sui amoris et flammam aeternae caritatis*”. In English: “May the lord kindle in us the Fire of his Love and the flame of eternal charity!” (This last word here has a special technical meaning). See *Magick* pp 325–326. This sentence is the signal to forget altogether the purpose of the whole operation. But immediately that all things are ready, the apparatus in the proper position, the Mantra and the contest between the Creative Will and the physical phenomena should begin. Success depends largely on the smartness and completeness of this control.



THE ELIXIR

This being thus duly prepared, it must be administered as follows:

The Lion must collect it — the best method is by suction, so as to avoid waste, and share it with the Eagle. It should be absorbed by the mucous membrane. A portion is reserved and placed in physical contact with the magickal link, or with a talisman specially prepared for the Operation, and consecrated accordingly. At the very least, some suitable symbol, e.g. if you are making an opus for \$\$, smear the Elixir on a gold coin, or ring; if for health, touch the bare earth, or the patient with it. In any case, be careful to consume it by absorption; for it restores with interest any virtue that may have been expended in the work itself. The effect of any opus ought to be refreshing; if not, error somewhere.

Read Judges, Sampson's riddle: "What is sweeter than honey, and stronger than a Lion?" Here bees — identical symbolically with the Eagle swarm in the carcass of the Lion slain by Sampson. But this Lion is our "Serpent" and Sampson our "Red Lion". A strange and potent sweetness characterizes the Elixir when properly prepared. See also *Liber 333* Cap. 36; *Magick* p. 328; *St. John's Gospel*, Chap. 4:13–16, 31–32; Chap. 6:27 and 48–58; First Corinthians 10:1–4, 16–17, 11:23–30. Also *Little Essays Towards Truth*, pp. 70–74. This last is important — this mode of work must never be used except as a sacrament; if you do, all kinds of horrid things can get hold of you through the undetermined, unguarded, wasted menstruum.

YOU MUST PREPARE THE QUINTESSENCE ON EVERY OCCASION.

This is the great danger; hence the universal insistence of all magi upon the Virtue which gives its title to this "Little Essay" above mentioned.

That should be enough: some of it sounds hard, but work on it constantly, and there is no limit to your possible success.



GRIMORIUM SANCTISSIMUM.

Arcanum Arcanorum Quod Continet Nondum Revelandum ipsis Regibus supremis
O.T.O. Grimorium Quod Baphomet X^o M . . . suo fecit.

De Templo.

1. Oriente Altare
2. Occidente Tabula dei invocandi
3. Septentrione Sacerdos
4. Meridione Ignis cum thuribulo, χ.τ.λ.
5. Centro Lapis quadratus cum

Imaginem Dei

Maximi Igntis Nefandi Ineffabilis Sanctissimi
et cum ferro, tintinnabulo, oleo.

Virgo. Stet imago juxta librum ΘΕΛΗΜΑ

De ceremonio Principii.

Fiat ut in Libro DCLXXI dicitur, sed antea virgo lavata sit cum verbis "Asperge me . . ." χ.τ.λ., et habilimenta ponat cum verbis "Per sanctum Mysterium," χ.τ.λ.
Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.
(Hic dicat virgo orationes dei operis).

De ceremonio Thuribuli.

Manibus accedat et ignem et sacerdotem virgo, dicens:
"Accendat in nobis Dominus ignem sui amoris et flamman aeternae caritatis.

De ceremonio Dedicacionis.

Invocet virgo Imaginem Dei. M.I.N.I.S. his verbis. — Tu qui es prater omnia . . . χ.τ.λ."
Nec relinquet alteram Imaginem.

De Sacrificio Summo.

Deinde silentium frangat sacerdos cum verbis versiculi sancti dei particularitur invocandi.
Ineat ad Sanctum Sanctorum.
Caveat, caveat, caveat.
Duo qui fiunt UNUS sine intermissione verba versiculi sancti alta voce cantent.

De Benedictione Benedicti.

Missa rore, dicat mulier haec verba "Quia patris et filii s.s." χ.τ.λ.

De Ceremonio Finis

Fiat ut in Libro DCLXXI dicitur. ΑΥΜΓΝ



LIBER XXXVI

THE STAR SAPPHIRE.

Let the Adept be armed with his Magick Rood [and provided with his mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying:
Pater et Mater unus deus Ararita.

Let him go round to the South, make the Holy Hexagram and say:
Mater et Filius unus deus Ararita.

Let him go round to the West, make the Holy Hexagram and say:
Filius et Filia unus deus Ararita.

Let him go round to the North, make the Holy Hexagram and then say:
Filia et Pater unus deus Ararita.

Let him then return to the Centre, and so to The Centre of All (making the *Rosy Cross* as he may know how) saying *Ararita Ararita Ararita*

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: *Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.*

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.



Note : In 1804, the Parisian doctor Bernard-Raymond Fabré-Palaprat (1773–1838) founded an Order of Templars. Eventually he consecrated the catholic priest Ferdinand-François Châtel (1795–1875) a bishop who then founded many Orders and Churches. One of his followers was the poet Joséphin Péladan (1858–1918) with his *Ordre de la Rose-Croix du Temple et du Graal*. This rosigrucian order merged with Encausse's/Papus' compilation of Orders which was called *Independent Group of Esoteric Studies*, especially in Belgium under the name *KVMRIS*. One of the leaders of *KVMRIS* was Chevalier Le Clément de Saint-Marcq who published (in approx. 1906) the booklet *L'Eucharistie* which was considered by Theodor Reuss to describe the ultimate secret of the O.T.O., i.e. the consumption of sperm. *The Eucharist* is mentioned in Reuss' *List of sites of the building blocks of the O.T.O. Temple*.

The Eucharist

by Clément de Saint-Marcq (1906)

Translated by Susanne Williams, Rose A Starr and Joe Collins

A prodigious treasure is in the common possession of all men: that of the knowledge acquired by the efforts of the preceding generations.

No doubt it requires a small personal effort to assimilate this and master it, but the fatigue to be surmounted in attaining this goal is incomparably more feeble than that demanded of our precursors, whose personal travails have conquered each tiny increment of this precious accumulation of knowledge.

What in this gigantic gathering is the essential element, the most useful, the most indispensable, the most beneficial? . . . Science is the fruit of the past. It is the memory of the world. It does not however reveal a comprehensible aspect of itself other than to those who know this past.

History, which is to say comprehension of the principle events which have marked the times passed by, is therefore the part of knowledge which enlightens all others.

The degree of importance here attached to the actions of yesteryear, can be measured by the unique role that their influence occupies, even now, in the order of the world in which we live.

The knowledge of the origins of that which still appears to dominate this world order is therefore the central core of history in particular, and science in general.

Religions seem to play a preponderant role in the organized life of man. The history of religions is itself therefore the key amendment of this central core of science.

However in this arena we oppose science to faith . . . But what is faith? What are the bases upon which faith applies itself? What are the obscure items of knowledge that consolidate the scaffold of beliefs, incapable of supporting themselves? We truly possess the history of religions when we have discovered the fundamentals of faith, the mechanism of hidden forces which assure its renewal and perpetuation.

Also is it not the Christian faith that in our time still shines forth amid the most civilised religions of this earth?



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If we study religious faith in general, must we not at the same time learn the hidden force behind the Christian faith.

Similarly, in seeking to explain this, do we not engage ourselves in the discovery of the rules and principles which illuminate all known religious formations?

The Christian faith defines itself simply as a complete adhesion to that which has come to us as the words pronounced by Jesus Christ almost nineteen centuries ago.

Why is such importance attached to these words?

We know that over 1600 years ago those who preped to teach us his doctrine took a predominant position in Europe.

We know that this victory came to them after three centuries of battle, suffering persecutions, and occult propaganda.

We know that the teachings that have been presented to us for sixteen centuries as originating from Jesus, were fixed by four evangelists chosen from around sixty, and written, in general thirty to one hundred years after the death of the Prophet.

Everything in this revelation, seems to rest predominantly upon the person of Jesus himself, and, yet, the historical reality of his existence has never been able to be demonstrated in an absolute manner.

But the existence of Christianity is based on an incontestable fact; its foundations can be found in the views and ideas adopted by its first communities.

The religion was for them a mystery practiced in common by the adepts; this mystery was a mystery of love which united them by a bond of affection, the power of which bond was recognized even by their enemies.

This mystery is still to be found in the conjugal union which unites the priests and religious members vowed to celibacy with God.

According to the Christian faith, it is by this mystery that man is saved.

What does this mean? Is humanity saved by Christianity?

Without doubt it was this that broke the idols and has redressed theology in a more rational aspect. But do not these same mysteries reside in idolatry?

In certain passages of the Gospels these mysteries are called, "*The Mysteries of the Kingdom of God*", to remind the faithful of the worldly glories, but in other verses, the power of their adepts is qualified by the Father of Lies, and thereby is taught the funestre character of the hypocritical domination founded by them.

The blinded believer supposes that it assures the salvation of his personal soul, but the enlightened Christian understands that Christianity was no more than a historical instrument destined to reform the world, overwhelming the traditional hierarchies.

For more than a century the brilliance and the grandeur of the church has declined. This duplicity within the mysteries seems to have terminated its role.

It remains to study the scientific aspects, the possible relations with the beyond, the spiritual properties of the human body and its various effluvia, and it is in this arena that the reader of our brochure concerning the Eucharist finds himself.

The mystic union with Christ demands research into its supreme intentions, but these are expressly forbidden by the Gospel, as abutting on the reign of truth. For those who wish to regenerate themselves, one single avenue remains open, that of sincerity.

I

The development of the Christian religion has played a role of exceptional importance in the history of the world in the last fifteen centuries; human thinking has been strongly influenced by the imprint of this faith. It is not difficult to discern in the principle aspirants, which battle at this moment in the spirit of terrestrial humanity to fix its future, on the one hand those sacerdotal pretensions attached to the past and to all forms of the dominating spirit, and on the other hand the renewing and revolutionary breath of the Gospel. One could



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say that the most powerful tendencies which are at play in the political world are nothing but manifestations opposed to the thinking of Christ.

It is therefore of high importance to know exactly what this teaching of Jesus was, that has shaken the world with such a force, that even now, after two thousand years, we are still struck by violent ripples in the spirit of man.

To realize this objective we are forced to examine with the greatest care that which is affirmed by those professing both to guard the secrets of the prophet of Nazareth, and to spread them around in the world.

If we penetrate into a church consecrated to this cult, then at the moment of the divine sacrifice we see the officiator give the supreme honour to a white corpuscle, of circular form, formed of dough and dried, which replaces the sacrificial victim offered to the idols of paganism and carries for this purpose the name of "host". It is as if it is the very God of the temple himself who immolates Himself thus before all, and for all.

The whole of the cult resides in the divinity of the host, the reward whereof to the faithful, purified by penitence, forms the pivot of the essential sacrament of the Eucharist, in which according to the faith, God gives Himself to those who adore Him.

The host is not an image, nor symbol of divinity, according to the catholic faith, it is divinity itself, at the same time materially and spiritually present in the person of Jesus Christ, whose conscience and sensibility are entirely present and alive in the smallest particle of a consecrated host.

It is in this that the affirmation resides which amongst all of those which are the foundation of the catholic religion, is both the most necessary to the existence of its cult, and the most inadmissible to reason. If then one also tells us that the thoughts of Christ, being the creator of the religious movement which bears His name, is present in the symbol of the host, the invention of which is a consequence of the teaching He pronounced, in the same way as the genius of an artist is present in the work which he has conceived and manifested, the thesis thus reduced has nothing reasonable or evident in itself; but no mindful man can admit that the personality of Christ can be simultaneously eternally present in each host, that He can be there, see there, hear there, find Himself there as profoundly real, as if He had been there living in His own body.

If one attentively examines this situation, one asks oneself how it is possible that such a considerable number of priests have been able to affirm and sustain such an enormity for more than fifteen centuries; how immense masses of believers have let themselves be indoctrinated in this way, without ever universal common sense revolting and rejecting from the start theories so distant from sane reason. No one could conceive of such a collective aberration, if one did not discern that apart from what was said, there was that which was not said; that as well as what is exposed with a loud voice in the catechism, there are hidden explanations which circulate from cassock to cassock and in whispers to the ears of ecstatic devotees. If we penetrate into this mysterious domain, we discover a secret cult entirely parallel to the public cult. The second is only the external glorification of the first. It is a lie. But it envelopes and covers the first, which by its nature, does not seem to be able to be exposed to the eyes of the masses. He who is initiated into these mysteries understands how the preceding generations were brought to erect this edifice of lies in the bosom of which one is called to live, and finding himself with the same demands, will continue to defend, to spread, and to protect against counter-truths, that which to him appears as the necessary vehicle of the highest, most holy, most pure, most respectable tradition.

Exactly this secret teaching, this occult doctrine, transmitted mouth to mouth in the bosom of the church since the time of the Apostles, is what this opuscle has as its objective to expose. To raise for the reader the discrete veil woven for centuries to cover these mysteries,



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we seek to bring to those who are ignorant of it, the true Christian tradition, for them to know it, and to understand it completely.

They will have thereby a notion which is more exact, more conforming to the truth which touched the existence of the priests, their way of living and thinking, their real influences in the world; they will penetrate the sense of all the writings coming from the hands of ecclesiastic thinkers who have occupied a great place in the literature of all times, and of whom many, such as Fenelon and Bossuet, are still taken as models by our studious young.

We also permit, by this revelation, the readers to better comprehend the historical reality, to find in the past the powerful and known effects of the ideas which have developed behind the exterior manifestations of the cult, and to discover that even today they are surrounded by the same customs, the same mysterious conspiracies of the woman and priests who were unifying their aspirations of lust and domination in one and the same ideal!

For those who already know the mysteries that we will unveil, our present work will none the less be useful; they will find the opportunity to reflect on its truth and upon themselves, denuded of all trappings of the cult; they can ask themselves if it is not better to leave the old lies which surround the doctrine of their master, or whether that which Christ gave to the ears of His disciples should not be said purely and simply, without reservation or false shame, before the whole world, in order that there can be truth, goodness, and justice in this tradition which has become the common patrimony of humanity, and cease to be the privilege of an association of so called elect, who, as long as they live in idleness on that which they extract from the workers, can not also claim to be the true moral guide of the world.

II

Let us approach the principal subject which occupies us and open the Gospel of Saint John, 6 : 47 and following. Here we have the teachings upon which the Eucharist is founded.

- 47 In truth, in truth I say to you, those who believe in me have eternal life.
- 48 I am the bread of life.
- 49 Your fathers, who have eaten the manna in the desert, they are dead.
- 50 This is the bread which is descended from heaven so that those who eat of it never die.
- 51 I am the living bread which is descended from heaven, if anyone eats of this bread, he lives eternally, and the bread I give is my flesh which I give for the life of the world.
- 52 The Jews have disputes amongst themselves; how can this man give us of his flesh to eat?
- 53 Jesus said to them "In truth, in truth, I say to you: if you eat of the flesh of the Son of Man, and if you drink his blood, you will no longer have life in yourselves.
- 54 He who eats of my flesh and drinks of my blood has eternal life, and I shall resurrect him on the last day.
- 55 Because my flesh is truly a nourishment and my blood is truly a beverage.

Let us pose then this question: How does a man give of his flesh to eat and of his blood to drink without cutting himself or rending his limbs, without injuring himself, without damaging the integrity of his body?

This problem brings a solution and brings only one solution. We have no choice. We are obliged to take that which science furnishes us with: the procreative semen is a comestible material, semi-solid, semi-liquid, which therefore can be eaten or drunk; it is at once the



flesh and the blood of the man who provides it, because in it is found the germ of his possible descendance, which is the flesh of his flesh and the fruit of his blood. It is therefore under the auspices of sperm that the flesh of Jesus Christ was able truly to be a nourishment and his blood a beverage.

We have seen that, according to the teachings of the Messiah, it is absolutely necessary to eat His flesh and drink His blood to achieve eternal life. Submitting to this injunction, certain faithful therefore approached their master and received from Him a portion of the sacred substance which immortalised them.

But after them, once the master had departed, how could He continue His celestial generosity? Who could still invite the poor humans to the royal feast of God? The following verse responds to us on this point:

56 He who eats of my flesh and drinks of my blood lives in me and I in him.

There is the basis of the indefinite extension of the person of Jesus; His universal presence amongst all the members of His church. Each one of those who took part in the holy communion, of the flesh and the blood, becoming by that action a new body of Christ, a prolongation of the personality of the Master; everyone of them in their turn is a sacred source to whom other faithful could come to draw forth the explanations given by the mouth of the Saviour, and the living waters of spiritual regeneration in the substance which propagates His divinity.

From transmission to transmission, it is always the same act repeated with the same words, and the same effects, which still brings to life among us, in thousands of different places, the figure of the founder of Christianity.

The same promise of eternal life is found implicitly guaranteed in the thesis of verse 56.

The faithful knows, by the particle of Christ, so intimately united with Him, that they are but one: and yet the tradition tells him that his master has traversed victoriously the trials of death, that living, He left the tomb and showed Himself by various miracles to those who had believed in Him: like the Master, he believes himself therefore assured of revival beyond trespass, and despite whatever he has done, whatever crime he has committed, he counts on an eternal future of beatitude. Is it not the Christ, according to his faith, who shall come to judge the living and the dead; and yet one can not be both judge and judged at once, and he, faithful Christian, is Christ Himself by the mystery of the holy communion, and will be therefore, in this formidable moment, upon the divine throne and not on the bench of the accused.

Thus we see that this act, so simple in appearance, suffices to explain the enormous extension of Christianity and the most visible manifestations of its cult.

III

This practice was not new. Jesus was not its inventor. It would not have been able to have such a profound effect on the spirits of those to whom it was revealed, if it did not have other live roots in the mysteries of theology.

Probe into the Scriptures, says Christ, because it is via them that you will believe you have eternal life, and it is these that testify to me. (St John v39)

And truly, if we probe the scriptures, that is to say, if we seek to realise the sense hidden under the allegories of the Old Testament, we see every page teeming with allusions to the sacred spermatophagia, the traditional mystery of the sacerdotal caste, the hidden mark of the divine ministry and of the superior intelligence of the priests.

If we cite here but a few, leaving the reader the care to edify himself by his own proper researches for the rest . . . The first image, known by all, and moreover recalled in the verses



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cited above, is found in the manna in the desert, the special food given miraculously by God to his beloved people. In the scriptures the desert frequently represents the solitude into which the priest must withdraw himself to exercise his supreme devotion, and gather in the divine substance.

A second, more developed allegorical figure is offered by the sacrifice of Abraham, who consented to give up his son to satisfy the divine Will; in reality God does not demand of him the perfect accomplishment of this holocaust, it suffices that he makes the gesture to comply, and that is exactly what the priest does in offering to the most respected divinity, that which could have become his son if time and circumstances were different.

Finally, we indicate the tree of life, of paradise on earth, in Genesis. The fruit of the tree of life is forbidden to man; if they eat of it they become alike to the Gods, that is to say, alike to the priests who know good and evil.

These images and their explanations become very clear when one knows the practices and customs to which they allude.

But the texts of the Old Testament themselves were inspired by previous religious traditions, which flowered in the Hindoustan peninsula, and which have left traces to be found easily under the guise of a sacred literature whereof several monuments are available to us, having recently been translated into the French language.

We take as our guide the "Song of the Joyous" or Bhagavad-Gita, translated from the Sanskrit by Emile Burnouf, and here we find in a more explicit language, the same traditional practice of the sacred spermatophagia, glorified as being the sole method of seizing God, to unite with him, to live in a saintly perfection. God is the universal soul.

- II. 17. Know this, he is indestructible, he who has developed this Universe; nothing can accomplish the destruction of the imperishable.
18. And the body which accomplished this process has an indestructible, immutable soul.

The supreme joy resides in the union with God.

- VI. 27. The supreme pleasure penetrates into the soul of the Yogi; his passions are appeased; he has become an essence of God himself; he is without spot.
28. Thus, by persevering in the exercise of the holy Union, the purified man is in his joyous ecstasy, in his contact with God, in an infinite beatitude.
29. He sees the soul which resides in all living beings, and that the soul of all these beings, as his own soul, is united in the divine unity, and he sees everywhere this identity.

This union with God is achieved by an act.

- V.5. The retreat attained by rational meditations, is also attained by the acts of mystical union, and he who sees but one thing in these two methods sees well.

The priest must deliver himself in solitude.

- VI. 10. Let the Yogi always exercise his devotion alone, apart, without company, master of his thoughts, unassuaged of hope.



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To find God, let him address himself to his masculine force, to his reproductive might.

- VII. 8. "I am", so speaketh the God, "**the masculine force in the man.**"
- X.39. "That which is the reproductive might in living beings, that am I."

Let him find the principle of immortality in his own seed.

- VIII.10. "Know ye", saith the God, "that I am the inexhaustible seed in all that lives."
- IX.18. "I am ... **the immortal seed.**"

The act with which the priest unites himself with God constitutes the supreme sacrifice.

- IV.27. Some, inside the mystical fire of the countenance illuminated by science, offer all the functions of sense and of life.

But the remnants of the sacrifice are to be eaten.

- IV.31. But those who consume the remnants of the sacrifice, they shall have immortality, ascending to the eternal God.

In this act, the priest is beyond sin.

- V.7. Devoted to this practice, the soul purified, victorious over himself and his senses, living the life of all those that live, **he is not soiled by his works.**
- V.10. He who, having driven forth desire, accomplishes these works in the view of God, is not soiled by sin, nor by water the foliage of the lotus.

The most precious teachings of the tradition reside in the comprehension of these things.

- XVIII.63. I have exposed to you the science in these most secret mysteries. Examine this in its entirety and then act, according to thy will.
- XVIII.73. Trouble has disappeared. Noble God, I have received by your grace the sacred tradition. I am affirmed, doubt is dissipated, I follow thy Word.

How many millions of priests haven't there been, following the word of joy, believing always to unite with an invisible God, and consecrating all of their lives to a strange superstition which still appears, soaring above our contemporary societies like the senseless dream of a sick imagination, and yet at the same time as a solid institution which seems to defy the centuries.

And it is not only in the sacred books where we find the traces of their bizarre and occult customs: if we interrogate the monuments raised by the diverse religions of India and Egypt, we can find there allusions evidencing these theophagic practices. The ithyphallic idols of Egypt themselves explain the ideas and customs of the priests; it is the same in the cult of the Lingam so universal in India.

Jerome Baker cites to us a temple in High Egypt, dating to the Pharaohs, where, he noted, in the midst of divers ornaments on the decorative murals, a figure of Osiris, traced in profile, and on which the artist has figured a symbolic arc departing from the sources of



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generation to arrive at the mouth, and indicating thereby the ritual trajectory of the sacred seed.

The same explorer, finding himself in Cairo towards the summer months, when the city is usually abandoned by foreigners, had occasion to assist in the exhuming of a procession in honour of Osiris, for whom the fellahs still hold this annual homage; the image of God carried that which the poets who speak of these mysteries have become accustomed to calling "*the august gesture of the Sower*"; during the course of this religious manifestation executed in the public street, this was achieved by means of a special mechanism activated by a porter concealed in the plinth.

It is not, by the way, uniquely in the regions from which we have just quoted, that the traces of this theological usage are susceptible to gather; there is not one country in the world, not one race having had any hint of religious civilization, that has not known these mysteries, and where the habitual communion between the priests and the gods has not been consummated according to this rite, so carefully hidden from the profane.

The triads of druids made numerous allusions to it. All the different religions of China and other countries of the Far-East have no other basis. When the conquerors of Mexico planted the Cross of Christ on the American soil, copiously sprinkled with the blood of the unfortunate indigenes, they found flourishing in the land a magnificent cult, with grandiose temples in the interior of which were celebrated mysteries of which the essential font resides in the same universal practices. Recently also, on the island of Madagascar, a new religion is flourishing among the Magaches and is spreading with the rapidity of an explosion; the centre of this new cult was always the secret union between the solitary priest and the all powerful divine, by the ministry of a mystical marriage between man and the infinite.

The Negro fetishists teach no other thing to their young communicants, and to remind them of the importance of the new nutrition given to their body and their spirit at the beginning of their initiation, they are entirely coated with a white colour during the first year of their novitiate.

This universal belief in the possibility of establishing a bond between man and God by spermatophagia is therefore anything but a local superstition, and he who knows and who perceives clearly the historical reality in this matter finds himself reduced to the inability to admit, to explain the situation of the world, except in a number of strongly reduced hypotheses: either there is a collective mental illness whereof the contagion has contaminated all the races of the world, or there is in the fundament of these practices a serious element, founded in the nature of things, that can be brought to light in a definitive and irrefutable manner.

If one seeks the explanation of these facts by ascending to their origins, which is the sole method conforming to reason, one can ascertain that even before the birth of any organized religion, there appeared in all the countries of the world solitary men who lived apart, without carnal contact with the other sex. These men delivered themselves to meditation, and seemed in rapport, according to their views, with an other spiritual population of this world, whom our senses do not perceive, but whose existence seems to be proved by spiritual phenomena which are researched more and more these days.

The special method applied by these isolated ones in their carnal lives, was its nature not to facilitate the rapports between men and these invisible entities? If an affirmative response could be given to this question and be valuably demonstrated, the natural history of religions would be considerably clarified.

IV

We cannot linger over these considerations; we have but exposed them to allow the reader to comprehend the impact of the words of Christ and upon which bases his teachings are founded.



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From the beginning, this doctrine took the most diverse aspects according to the nature of the intelligences in which it germinated and grew; among the Christians of the first hour there were a great number of illiterates, for whom the considerations heard in the religious histories and their desirable evolution had to remain dead letters; for those, the new theology had to be summarised into a simple and strong thesis, following as closely as possible the predications that the church demanded of them.

It was in this milieu of the confident and zealous worker, deprived of profound science, that the conception was formed that summarised the entire teaching of Christ into the requirement to love. To put this demand into practice, to realise this on earth, this heavenly Jerusalem where everyone lives animated by a sentiment of unlimited adoration for his fellow creatures, the premier method to follow, the straightest way, the shortest, consisted according to them in action, that is to say, in intimate embraces mixing all the faithful without distinction of age, nor sex, nor fortune nor beauty.

That is the fundamental principle of the first communities of Christians, of their meetings that occurred every night at first, then dissolving to once every week, and which took, for reasons of their own object, the name Agape, from the Greek agapo, "I love." None of those who participated in these transports of the mystic faith, sensed and lived even in the very flesh, conceived of the slightest remorse, nothing came to trouble the calm of their conscience. The universal example of the whole of the community, where such virtues and religious zeal shone, and where the excellence of their true intentions turned exclusively towards the universal wellbeing of humanity and the hope of the celestial kingdom, sheltered them from any doubt, and exiled far from their thoughts the possibility of seeing a base side to their ritual actions, anything gross or reprehensible. But if it was thus for profound masses of Christianity, very different indeed must have been the attitude of the apostles, playing at the same time the role both of pastor to the troop of the faithful, as well as defender of the faith against other cultures, other religions, to whom Christianity would soon show itself the implacable adversary.

The rapid evolution which changed attitudes to paganism from a more or less benign indifference to a declared hostility in the consideration of the new cult, finds itself marked in certain striking traits in relation to the actions of the apostles. In the beginning discourses exalting the ideas which slumbered in the fundament of the pagan mysteries were the subject of passionate enthusiasm on the part of their populations:

- XIV. 11. And the people, having seen what Paul had done, cried and spoke in the lycean language: "the gods have descended to us in a human form."
12. And they called Barnabas Jupiter, and Paul Mercury, because it was he who brought the word.
13. And even the sacrificer to Jupiter, who had entered their town, came with bulls and garlands and wanted to sacrifice these with the multitudes.

But soon those who had any claim to an interest relating to the conservation and development of the ancient superstitions, sensed that there was in the new ideas a powerful breath which would shatter the ancient idols and change the world to a higher conscience.

Each time what stirred them most vividly was to see the habitual benefits to which their existence was attached being menaced at the source; therefore they developed on their part a desperate opposition to the progress of the church.

This special aspect in the beginning of Christianity is clearly brought to light in the following passage.



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- XIX. 24. For a goldsmith named Demetrius, who made little gold temples of Diana and who earned much respect from the workers in his profession.
25. Assembled them with others who worked in these sorts of businesses and said to them: "O men, you know that all our earnings come from this business.
26. And yet you see and you hear said that not only in Ephesus but in almost all of Asia, this Paul, has by his persuasions turned a great number of people from the cult of the gods, saying that the gods that are made by the hand of man are not gods.
27. There is not only danger for us that our profession be decried, but it is even conceivable that the temple of the great Diana shall fall into despite, and that its majesty shall crumble, in all of Asia and then all the world."
28. Having heard this, they were transported by wrath and cried: "Great Diana of the Ephesians!"

This incident must have multiplied itself in a thousand different forms in all the locations where Christianity was preached, and so a war of interests, a war merciless and passionate, was fatally declared between the pre-existing religion and the proselytism of the faith which had just been born.

This war, all in words and discourse to start, brought the apostles to reply as they could to the attacks of which they found themselves the target; strong in the knowledge of the hidden customs of the pagan priests they sought there a weapon against their adversaries, and Paul thus found himself brought to publicly decry these practices, to attract to them the despite of the masses, to represent them as an aberration of humanity, and a malediction of the divine justice.

Thus we see him say, in his epistle to the Romans, speaking of the priesthood of the idols:

- I.25. This is why God has delivered them to infamous passions, for the women among them have perverted the natural practices to something other, which is against nature.
27. And also the men, leaving the natural use of the woman, were embraced in their covetousness one for the other, and committed infamous things man to man, and received that which was due to them for their madness.

But after having spoken a language so gross and so insulting regarding those who had committed no crime but that of whosoever gives Agape to each other, how would the apostle still dare to present himself to those Christians of whom he had made himself chief, and what language would he speak to them?

Ah, skillfulness in discourse did not desert him, and nothing was easier for him that to show two faces, the one of the hunter, the other pacifist, like the double mask of the god Janus; it was in the very words of Christ that he found the basis of his moral duplicity; the true Christian is united with Christ and by consequence benefits from the same liberation; not matter what he does, sin no longer acts upon him, he is covered by grace and moreover, the more he sins, the more he commits that which is a sin for another, the more he abounds in the grace of the innocent; in this way the apostle exhorts the faithful to offer their bodies as a living sacrifice, saintly and pleasing to God, which is their reasonable service. (Rom. 12:1)

Thus establishes itself the theological theory of sanctified grace, which erases all sins, and thus apparently benefits all those who have communion with the true Eucharist.



V

In examining closely the historical situation which we have exposed, the reader understands how the Christian community, all the while believing themselves not to be sinning in the actions commanded by Jesus, none the less had to affirm that these actions were immoral and carefully hide their existence from the eyes of the outside world.

Yet as the number of Christian communities was growing, a thousand reasons, made it difficult, if not impossible to conserve this secret.

Amongst the innumerable neophytes of the Gospel, there were without doubt those, attracted above all by curiosity, who did not find in the Christian mysteries a satisfactory solution to the problems which tormented them. Fatigued by acts which their bodies no longer associated with anything but repugnance, without hope of seeing that complete illumination that certain believers spoke of, flowering within themselves, they left the communities and renounced their participation.

Wanting to save others from the disillusion to which they had been exposed, they did not hesitate to tell their friends of what nature the ceremonies were, to which they had submitted.

On the other hand, certain propagandists of Christianity uncovered these truths too early during the process of their conversations with strangers whom they would draw into their faith; for these reasons and others as well, such as the imprudent or easy words that the faithful, men or women, must have let escape in the circumstances, it soon happened that the Roman world was full of the noise of the strange things happening in the Christian mysteries, and this situation, which made the apostles mission difficult and painful, often drew them to address remonstrations to their flock.

In *First Corinthians*, Saint Paul wrote:

- V.1. One hears speak in all parts that there is imprudence amongst you, and such an imprudence, that even amongst gentiles, one hears speak of nothing alike.

The best way to avoid this bad reputation for Christians, resided, according to Saint Paul, in a complete and absolute separation between the Christians and the world, and this is why he said to them:

- V.9. I wrote to you in my letter that you should have no communication with the shameless ones.
V10. But not absolutely with the shameless of this world.

But despite these objurgations and many others, repeated then by those who found themselves in a similar situation to Paul, the broadcast of the truth remained unremitting and the whole world continued to amuse themselves and scandalise themselves over the scenes of debauch to which the conventicle of the New Religion delivered themselves.

In the presence of this continuous noise mounting ceaselessly even unto the depths of the popular masses, the priests of the Church, the ecclesiastical authorities, the successors of the apostles, did not cease to oppose it with the most formal, the most categorical denials: "None of it was true, it was all slanderous, invented from top to bottom without the least serious basis, and on the contrary, all the Christians lived in saintly abstinence!"

But the confidence and perseverance in the lie did not suffice to keep ahead of all situations, and it did not take long for this to become evident to the chiefs of the Christian church, who understood that it was time to engage and to recognize at least a part of the truth, if they did not want to see their prestige and their authority crumble into nothing.

And so we see certain religious writers recognising that such practices could have existed in certain Christian sects, and that these were disavowed by the great majority and proclaimed heretical.

So *Theoretet and Prodicus* reported that certain sects called the act of Venus, practiced publicly in the temple, an act of mystic communion.



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Saint Epiphane gives a complete description of the ceremony of the Eucharist, but attributes it exclusively to the Gnostics and takes care to represent it as in aberration abhorred by true Christians; in their assemblies, he said, men and women reciprocally ate the reproductive seed of humans, turning to the altar, and saying (to the All Mighty) "*Offerimus tibi donum corpus Christi*" "**We offer in sacrifice the body of Christ!**"

But on the one hand, while the scribes in the pay of the church tried to save its reputation by casting upon the heretical sects the bad renown of the secret cult, on the other hand, the authorities directed this great social movement, forcing the disciplining of the agapes, to re-establish order therein, to render them less attractive to the faithful, so that they had more presence in their spirit of the idea of the sacrifice that they had offered to God.

This is how the *Concile of Laodicea* started by prohibiting the kisses of peace between persons of the opposite sex. The same Concile went further and abolished the custom of **laying out beds in the church to make Agape more convenient.**

This was not about the beds used by the rich classes of the roman empire as a chair for their meals; in effect the Christians were all workers, in large part slaves, and if these beds were convenient for Agape, it was that one delivered oneself to those acts for which the bed has always been reserved ever since man has used it.

But, despite these restrictive measures, the truth continued to be plastered, in all parts across the cracks in the doors that enclosed the Christian temples, and sheltered the mysteries from the curiosity of the profane.

The clergy felt itself menaced by the explosion of public sentiment *vis-à-vis* which it was obliged to battle, having recourse to the violence of continual lies; this situation was intolerable; on the other hand the Church, enriched, supported by a tradition already several times secularised, glorified by the innumerable martyrs and possessing at last the support of imperial authority, felt so strong as to place itself entirely beyond the world and to expel the masses of the faithful from the sanctuary. *The Concile of Carthage* purely and simply abolished Agape, and replaced these fraternal assemblies by the Mass, that cold and symbolic ceremony, which we still see celebrated in our days in the edifices consecrated to the Christian cult.

Ever since that moment, the real Eucharist was no longer accorded to the faithful; it was no longer permitted except to the priests and those who would voluntarily associate themselves with their practices; the body of Jesus Christ was no longer given to the Christian by the minister of the divine love, in the form of the sperm emanating from a saint figuring Christ himself. It is the host, this simple particle of flour, which now fulfilled this role. The mysteries no longer had a reason for being, and as of that day, the doors were thrown open when the mass was celebrated.

In the times which followed this decree, the leaders of the various Christian parishes protested against the reform the Concile imposed upon them; they brought from their ordinary people missives **complaining that the faithful seemed to take substantially less interest in the cult since it had been given this new form**; they reported that the number of assistants had considerably diminished since Agape had yielded to the Mass. But the interests of the Church held sway. The Concile had spoken; all the world had to conform and the reform remained in force.

VI

However, a seed of death had entered into the Church at the same time as this enormous lie transformed a morsel of bread into an all powerful God.

Most of the texts relating to the true Eucharist had to be adapted to the doctrine of the host. It was no longer a part of the body of the priest, and it was therefore not possible to relate it to the body and the blood of Jesus-Christ by passing through the internal filiation of the true transmission. It had to be said that it was the words pronounced by the priest at the



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altar that had the magical power to transform in essence and in nature the poor host, which from this moment on, acquired substantially and in an invisible way, the virtue of being a particle of the substance of Christ, and this pitiable and clumsy invention was to become the pivot of the conscience of the world!!

From the beginning, educated theologians protested against the inadmissible character of these affirmations imposed by the dogma of the Church upon all who those who entered into it to lead the comfortable and easy life of a priest. It was more than eight centuries before the Papacy dared to proclaim the dogma of Transubstantiation, which was voted in 1207 by the Concile of Latran.

The Priests who were reunited in this assembly, declared that the Eucharist was the mystery of the love of Jesus-Christ for mankind; to remain among those who love him, to sacrifice himself for them, to unite himself with them, that this was the triple vow of all love.

The vow is not completely realisable by Man, who is bounded both in power and longevity. But God, able to realise it, realised it. In one word, to know what love can do in the heart of God, one only has to think of what it can do in the heart of man, and add Infinity.

But these solemn declarations did not impede each individual priest to recognize in himself, in a manner most startling, the falseness of what he been obligated to affirm daily. Several, taken by their conscience, tried hard to find a way to approach religious education of the true Christian tradition. It was from this school of thought, grown to the point of making itself heard to entire nations, that the Reformation appeared.

It is in the subject of the Eucharist that for the most part religious innovators have introduced modifications to the doctrines taught by the catholic Church; Luther affirmed that the host is communicated as the body of Christ, and with the body, but that it is not that body; that it is communicated as the body because the priest gives the host to the faithful, just as he himself received the divine sperm of his ascendance in the mystical filiation; that it is communicated with the body because the priest who presents the host would not be able to act in this way, but that he had received a true part of Christ before being called to officially fulfill his sacerdotal functions; but that the host is not the body. This has no need of explanation.

One sees that these theses follow very closely the hidden reality, distancing themselves from it in no way; but they do after all leave the faithful in an inferior situation to that of the catholic Church, in the sense that he does not have the advantage of the reality of communion, and he is relieved of the theophagic illusion.

Zwingly restricted himself to say that the Last Supper is a symbol; which is true as much for the spermatic communion of the priest, as for the purely illusory one of the faithful. But if this affirmation is sincere, it is of little importance, and diminished considerably the importance of these acts.

Calvin taught that the celestial body of Jesus acts in the Eucharist in a miraculous manner upon the souls of the believers. This formula conserves for the consumption of the seed, all of the prestige given to it by the catholic Church, and yet the affirmation of Calvin is much closer to the truth, as one can realise when one possesses the exact definition of the terms he employs.

We have seen that in accordance with the text of the Gospel, (John 6:56) he who eats of the flesh of Christ, and drinks his blood, incorporates Christ and is incorporated in Him. By this union, he becomes a part of the body of the Saviour of whom the form visible in the world comprehends therefore all those who have taken part in this carnal communion, the fundamental sacrament of the Church, that is to say the entire sacerdotal body; just as, on this earth, the priest is the sole representative of Heaven, the body of Christ thus formed by the ensemble of priests could be called by Calvin, the celestial body of Jesus. In the exoteric Eucharist, this body acts upon the soul of the believer in a miraculous manner, by making the faithful believe that the divinity is present in a material object, by the simple power of



the affirmation, and in the esoteric Eucharist, by revealing to the communicant the mysteries of his personal assimilation with the Divine.

One sees in which way, by which alembic evasions the protestant theologians have sought to correct, by way of an apparent sincerity, but not deprived of hypocrisy, the crude and fundamental lie of the catholic faith; one equally sees that they wanted, in a certain measure, to avoid the reproach of consciously saying the opposite of what is the case, and yet there remained in a thousand places, the startling frankness which consisted of affirming the truth, such as it was known to them, in a language as clear and simple as possible.

Also, the movement of the Reformation perforce had to split and subdivide itself unto an infinity in an unlimited number of formulae of which not one could be definitive.

VII

Let us return to the present Époque; let us consider the priest with whom we rub shoulders daily on our streets and pavements, the neighbourhood convent whose doors we pass daily. What happens there? What do these religious people believe? What do they do with regard to the Eucharist and its mysteries that we have been occupying ourselves with?

The work of the secret transmission of the person of Jesus always continues; it is always the centre of life, the predominant preoccupation.

If we want to reassure ourselves of this, it suffices to cast an eye over the specialist literature that these gentlemen revise and in which they embroider upon this theme, attaching infinite variations.

The space at my disposal here does not permit me to give to the reader a long series of examples of these special works; but it is easy to procure these books for oneself and to find there, under the flowerings of a conventional rhetoric, the precise facts which have been exposed in the preceding pages.

Sometimes the language of the tonsured author takes on an undiscussable and amazing sharpness.

Let us open "*The World of the Eucharist*", published by Monsieur the Abbot Bion, with Victor Palmé, Paris, 1873. This work, perfectly orthodox, received the approbation of the public, conceived in flattering terms by Mr Augustin, Bishop of Nevers, and dated in Châtillon-en-Bazois, 10 October 1872.

This is what we read there, p.191:

**It is by the manducation of the fruit of the tree of life,
that the Holy Spirit must come upon us. It makes us full
of life, this wine which germinated the virgins.**

I think it is needless to say that one does not extend the belief in the transubstantiation very far by trying to germinate a virgin by means of some fragments of the host! It is very much a different substance, that which we have spoken of above, which Monsignor the Abbot targets with his words.

Other works are no less probing, for example, *The Study of Pakhonian Cenobitism* written by the Abbot of Ladeuze, currently the rector of the Catholic University of Louvain, with the intent of refuting recent assertions by the learned French Egyptologist, Mr Amelineau, who brought to light Coptic manuscripts depicting the customs of the monks of Thébaïde under an aspect far removed from the notion that one generally makes of them, as being careful to guard their reputation of saintliness.

We find, at the end of the work of Mr Ladeuze, a series of theses in Latin, with regard to the mysteries of the religion and where there is a notable affirmation (LIV) that the human generation is contaminated **by the fact that it casts off as guilty the nature of the seed of Adam.**



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As for the sincerity of the author who fights the conclusions of Mr Amelineau, he does not wish to cast doubt upon it, especially as he says: (LXI):

"That the lie which defines the affirmation of a thing judged to be internally false, is an evil external and essential, it must be said that it can never be permitted, even to avoid greater worldly evils."

We now know what the real mentality is of our priests and we have to understand that they draw from these ideas a great intellectual and moral force; an intellectual force resulting from their knowledge of an important historical truth which has played an enormous role in the events of the past, which still represents an enormous power in the present world; and they know that those who possess this truth which they know, are not numerous, that this science is therefore a prestigious privilege which gives them a real superiority, a considerable ascendancy over the rest of humanity.

They also draw therefrom a great moral strength, as we have said, this results from the thought that, without a shadow of possible doubt, there exists between each of them and the martyr of Calvary a powerful bond — a direct bond — an intimate bond, by the very will of he whom a great number of people consider as their Saviour.

The reader will also find, in the ideas that we have exposed, the explanation of the immense, invincible influence that the priest has on the spirit of the great generality of women.

The rationalist who attempts to turn a catholic woman from the superstition in which she is embroiled, abuts on a polished indifference which no argument can reach; the conscience of this woman is entirely subjugated by the ideas which have been developed by her confessor; she is entirely overwhelmed by this mystical love to which she gives all her thought, all her intentions, and which makes up all the charm, all the poetry, all the grandeur of her life.

It is good to know these things, since it is better to walk through the world with open eyes than with covered ones; yet the few pages which the reader has traversed cannot be for him but the beginning of more serious and more profound studies into this subject, which is perhaps the most important in History and contemporary Politics. He must first arrive at a personal certainty regarding these notions, and here, our experience proves that it is sufficient to touch upon these problems to see the proofs surge forth of their own accord. Every time we have spoken of it, we have received new information from those to whom we have addressed ourselves, and again recently, having exposed these theories in a rather large assembly, one of our audience joined us after the session, and told us: "Yes, everything that you have explained this evening is perfectly true, and I know this with scientific certainty, having been raised in a village and having in my youth been a part of a congregation (*De broeders zonder zonden* — The brothers without sins) where all this is currently practiced."



Magick in Theory & Practice : Chapter XX
by Aleister Crowley, 1929
being based on

The Eucharist by Clément de Saint-Marco

OF THE EUCHARIST AND OF THE ART OF ALCHEMY

I

One of the simplest and most complete of Magick ceremonies is the Eucharist. It consists in taking common things, transmuting them into things divine, and consuming them.

So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

Take a substance¹ symbolic of the whole course of nature, make it God, and consume it.

There are many ways of doing this; but they may easily be classified according to the number of the elements of which the sacrament is composed.

The highest form of the Eucharist is that in which the Element consecrated is One. It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female.

This sacrament is secret in every respect. For those who may be worthy, although not officially recognized as such, this Eucharist has been described in detail and without concealment, *somewhere* in the published writings of the MASTER THERION. But He has told no one where. It is reserved for the highest initiates, and is synonymous with the Accomplished Work on the material plane. It is the Medicine of Metals, the Stone of the Wise, the Potable Gold, the Elixir of Life that is consumed therein. **The altar is the bosom of Isis, the eternal mother; the chalice is in effect the Cup of our Lady Babalon Herself; the Wand is that which Was and Is and Is To Come.**

The Eucharist of *two* elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance: and the wine is appropriate to Bacchus).

The wafer may, however, be more complex, the "Cake of Light" described in Liber Legis. This is used in the exoteric **Mass of the Phoenix** (Liber 333, Cap: 44) mixed with the blood of the Magus. **This mass should be performed daily at sunset by every magician.**

Corn and wine are equivalent to flesh and blood; but it is easier to convert live substances into the body and blood of God, than to perform this miracle upon dead matter.

The Eucharist of *three* elements has for basis the symbols of the three Gunas. For Tamas (darkness) take opium or nightshade or some sleepy medicine; for Rajas (activity) take strychnine or other excitant; for Sattvas (calm) the Cakes of Light may again be suitable.^{II}

The Eucharist of *four* elements consists of fire, air, water, and earth. These are represented by a flame for fire, by incense or roses for air, by wine for water, and by bread and salt for earth.

- I. This may be of a composite character.
- II. The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and proteids, the three necessities of human nutrition); also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh living blood.



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The Eucharist of *five* elements has for basis wine for taste, a rose for smell, a flame for sight, a bell for sound, and a dagger for touch. This sacrament is implied in the Mass of the Phoenix in a slightly different form.

The Eucharist of *six* elements has Father, Son, and Holy Spirit above; breath, water, and blood beneath. It is a sacrament reserved for high initiates.^{III}

The Eucharist of *seven* elements is mystically identical with that of one.

Of the method of consecrating the elements it is only necessary to say that they should be treated as talismans. The circle and other furniture of the Temple should receive the usual benefit of the banishings and consecrations. The Oath should be taken and the Invocations made. When the divine force manifests in the elements, they should be solemnly consumed. There is also a simpler method of consecration reserved for initiates of high rank, of which it is here unlawful to speak.

According to the nature of the Sacrament, so will its results be. In some one may receive a mystic grace, culminating in Samadhi; in others a simpler and more material benefit may be obtained.

The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.

These secrets are of supreme practical importance, and are guarded in the Sanctuary with a two-edged sword flaming every way^{IV}; **for this sacrament is the Tree of Life itself, and whoso partaketh of the fruit thereof shall never die^V.**

Unless he so will. Who would not rather work through incarnation; a real renewal of body and brain, than content himself with a stagnant immortality upon this mote in the Sunlight of the Universe which we call earth?

With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are^{VI}.

Chastity^{VII} is a condition; fasting for some hours previous is a condition; an earnest and continual aspiration is a condition. Without these antecedents even the Eucharist of the One and Seven is partially — though such is its intrinsic virtue that it can never be wholly — balked of its effect.

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

- II. The Lance and the Graal are firstly dedicated to the Holy Spirit of Life, in Silence. The Bread and Wine are then fermented and manifested by vibration, and received by the Virgin Mother. The elements are then intermingled and consumed after the Epiphany of Iacchus, when "Countenance beholdeth Countenance."
- IV. J.K. Huysmans, who was afraid of them, and tried to betray the little he knew of them, became a Papist, and died of cancer of the tongue.
- V. The use of the Elixir of Life is only justifiable in peculiar circumstances. To go counter to the course of natural Change is to approximate perilously to the error of the "Black Brothers".
- VI. Study, in the Roman Missal, the Canon of the Mass, and the chapter of "defects".
- VII. The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.



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This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.

II

If the Master Therion effects by this book nothing else but to demonstrate the continuity of nature and the uniformity of Law, He will feel that His work has not been wasted. In his original design of Part III he did not contemplate any allusion to alchemy. It has somehow been taken for granted that this subject is entirely foreign to regular Magick, both in scope and method. It will be the main object of the following description to establish it as essentially a branch of the subject, and to show that it may be considered simply as a particular case of the general proposition — differing from evocatory and talismanic Magick only in the values which are represented by the unknown quantities in the pantomorphous equations.

There is no need to make any systematized attempt to decipher the jargon of Hermetic treatises. We need not enter upon an historical discussion. Let it suffice to say that the word alchemy is an Arabic term consisting of the article "al" and the adjective "khemi" which means "that which pertains to Egypt"^{viii}. A rough translation would be "The Egyptian matter". The assumption is that the Mohammedan grammarians held traditionally that the art was derived from that wisdom of the Egyptians which was the boast of Moses, Plato, and Pythagoras, and the source of their illumination.

Modern research (by profane scholars) leaves it still doubtful as to whether Alchemical treatises should be classified as mystical, magical, medical, or chemical. The most reasonable opinion is that all these objects formed the pre-occupation of the alchemists in varying proportions. Hermes is alike the god of Wisdom, Thaumaturgy, therapeutics, and physical science. All these may consequently claim the title Hermetic. It cannot be doubted that such writers as Fludd aspired to spiritual perfection. It is equally sure that Edward Kelly wrote primarily from the point of view of a Magician; that Paracelsus applied himself to the cure of disease and the prolongation of life as the first consideration, although his greatest achievements seem to modern thinkers to have been rather his discoveries of opium, zinc, and hydrogen; so that we tend to think of him as a chemist no less than we do of Van Helmont, whose conception of gas ranks him as one of those rare geniuses who have increased human knowledge by a fundamentally important idea.

The literature of Alchemy is immense. Practically all of it is wholly or partially unintelligible. Its treatises, from the "Asch Metzareph" of the Hebrews to the "Chariot of Antimony" are deliberately couched in hieratic riddles. Ecclesiastical persecution, and the profanation of the secrets of power, were equally dreaded. Worse still, from our point of view, this motive induced writers to insert intentionally misleading statements, the more deeply to bedevil unworthy pretenders to their mysteries.

We do not propose to discuss any of the actual processes. Most readers will be already aware that the main objects of alchemy were the Philosopher's Stone, the Medicine of Metals, and various tinctures and elixirs possessing divers virtues; in particular, those of healing disease, extending the span of life, increasing human abilities, perfecting the nature of man in every respect, conferring magical powers, and transmuting material substances, especially metals, into more valuable forms.

The subject is further complicated by the fact that many authors were unscrupulous quacks. Ignorant of the first elements of the art, they plagiarized without shame, and reaped a harvest of fraudulent gain. They took advantage of the general ignorance, and the conviction of

VIII. This etymology differs from that given by Skeat; I can do no more than present my submission.



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mystery, in just the same way as their modern successors do in the matter of all Occult sciences.

But despite all this, one thing is abundantly clear; all serious writers, though they seem to speak of an infinity of different subjects, so much so that it has proved impossible for modern analytic research to ascertain the true nature of any single process, were agreed on the fundamental theory on which they based their practices. It appears at first sight as if hardly any two of them were in accord as to the nature of the "First Matter of the work". They describe this in a bewildering multiplicity of unintelligible symbols. We have no reason to suppose that they were all talking of the same thing, or otherwise. The same remarks apply to every reagent and every process, no less than to the final product or products.

Yet beneath this diversity, we may perceive an obscure identity. They all begin with a substance in nature which is described as existing almost everywhere, and as universally esteemed of no value. The alchemist is in all cases to take this substance, and subject it to a series of operations. By so doing, he obtains his product. This product, however named or described, is always a substance which represents the truth or perfection of the original "First Matter"; and its qualities are invariably such as pertain to a living being, not to an inanimate mass. In a word, **the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic.**

The reader of this book will surely find in this a most striking analogy with what we have already said of the processes of Magick. What, by our definition, is initiation? The First Matter is a man, that is to say, a perishable parasite, bred of the earth's crust, crawling irritably upon it for a span, and at last returning to the dirt whence he sprang. The process of initiation consists in removing his impurities, and finding in his true self an immortal intelligence to whom matter is no more than the means of manifestation. The initiate is eternally individual; he is ineffable, incorruptible, immune from everything. He possesses infinite wisdom and infinite power in himself. This equation is identical with that of a talisman. The Magician takes an idea, purifies it, intensifies it by invoking into it the inspiration of his soul. It is no longer a scrawl scratched on a sheep-skin, but a word of Truth, imperishable, mighty to prevail throughout the sphere of its purport. The evocation of a spirit is precisely similar in essence. The exorcist takes dead material substances of a nature sympathetic to the being whom he intends to invoke. He banishes all impurities therefrom, prevents all interference therewith, and proceeds to give life to the subtle substance thus prepared by instilling his soul.

Once again, there is nothing in this exclusively "magical". Rembrandt Van Ryn used to take a number of ores and other crude objects. From these he banished the impurities, and consecrated them to his work, by the preparation of canvasses, brushes, and colours. This done, he compelled them to take the stamp of his soul; from those dull, valueless creatures of earth he created a vital and powerful being of truth and beauty. It would indeed be surprising to anybody who has come to a clear comprehension of nature if there were any difference in the essence of these various formulas. The laws of nature apply equally in every possible circumstance.

We are now in a position to understand what alchemy is. We might even go further and say that even if we had never heard of it, we know what it must be.

Let us emphasize the fact that the final product is in all cases a living thing. It has been the great stumbling block to modern research that the statements of alchemists cannot be explained away. From the chemical standpoint it has seemed not *à priori* impossible that lead should be turned into gold. Our recent discovery of the periodicity of the elements has made it seem likely, at least in theory, that our apparently immutable elements should be modifications of a single one²⁸. Organic Chemistry, with its metatheses and syntheses dependent on the

IX. See R. K. Duncan, *The New Knowledge*, for a popularisation of recent results.

Aleister Crowley held this doctrine in his teens at a period when it was the grossest heresy.



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conceptions of molecules as geometrical structures has demonstrated a praxis which gives this theory body; and the properties of Radium have driven the Old Guard from the redoubt which flew the flag of the essential heterogeneity of the elements. The doctrines of Evolution have brought the alchemical and monistic theory of matter into line with our conception of life; the collapse of the wall between the animal and vegetable kingdoms has shaken that which divided them from the mineral.

But even though the advanced chemist might admit the possibility of transmuted lead into gold, he could not conceive of that gold as other than metallic, of the same order of nature as the lead from which it had been made. That this gold should possess the power of multiplying itself, or of acting as a ferment upon other substances, seemed so absurd that he felt obliged to conclude that the alchemists who claimed these properties for their Gold must, after all, have been referring not to Chemistry, but to some spiritual operations whose sanctity demanded some such symbolic veil as the cryptographic use of the language of the laboratory.

The MASTER THERION is sanguine that his present reduction of all cases of the art of Magick to a single formula will both elucidate and vindicate Alchemy, while extending chemistry to cover all classes of Change.

There is an obvious condition which limits our proposed operations. This is that, as the formula of any Work effects the extraction and visualization of the Truth from any "First Matter", the "Stone" or "Elixir" which results from our labours will be the pure and perfect Individual originally inherent in the substance chosen, and nothing else. The most skilful gardener cannot produce lilies from the wild rose; his roses will always be roses, however he have perfected the properties of this stock.

There is here no contradiction with our previous thesis of the ultimate unity of all substance. It is true that Hobbs and Nobbs are both modifications of the Pleroma. Both vanish in the Pleroma when they attain Samadhi. But they are not interchangeable to the extent that they are individual modifications; the initiate Hobbs is not the initiate Nobbs any more than Hobbs the haberdasher is Nobbs of "the nail an sarspan business as he got his money by". Our skill in producing aniline dyes does not enable us to dispense with the original aniline, and use sugar instead. Thus the Alchemists said: "To make gold you must take gold"; their art was to bring each substance to the perfection of its own proper nature.

No doubt, part of this process involved the withdrawal of the essence of the "First Matter" within the homogeneity of "Hyle", just as initiation insists on the annihilation of the individual in the Impersonal Infinity of Existence to emerge once more as a less confused and deformed Eidolon of the Truth of Himself. This is the guarantee that he is uncontaminated by alien elements. The "Elixir" must possess the activity of a "nascent" substance, just as "nascent" hydrogen combines with arsenic (in "Marsh's test") when the ordinary form of the gas is inert. Again, oxygen satisfied by sodium or diluted by nitrogen will not attack combustible materials with the vehemence proper to the pure gas.

We may summarize this thesis by saying that **Alchemy includes as many possible operations as there are original ideas inherent in nature.**

Alchemy resembles evocation in its selection of appropriate material bases for the manifestation of the Will; but differs from it in proceeding without personification, or the intervention of alien planes.^X It may be more closely compared with Initiation; for the effective element of the Product is of the essence of its own nature, and inherent therein; the Work similarly consists in isolating it from its accretions.

Now just as the Aspirant, on the Threshold of Initiation, finds himself assailed by the "complexes" which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both

X. Some alchemists may object to this statement. I prefer to express no final opinion on the matter.



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to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel; so does the *First Matter* blacken and putrefy as the Alchemist breaks up its coagulations of impurity.

The student may work out for himself the various analogies involved, and discover the "Black Dragon", the "Green Lion", the "Lunar Water", the "Raven's Head", and so forth. The indications above given should suffice all who possess aptitude for Alchemical Research.

Only one further reflection appears necessary; namely, that the Eucharist, with which this chapter is properly preoccupied, must be conceived as one case — as the critical case — of the Art of the Alchemist.

The reader will have observed, perhaps with surprise, that The MASTER THERION describes several types of Eucharist. The reason is that given above; there is no substance incompetent to serve as an element in some Sacrament; also, each spiritual Grace should possess its peculiar form of Mass, and therefore its own "materia magica". It is utterly unscientific to treat "God" as a universal homogeneity, and use the same means to prolong life as to bewitch cattle. One does not invoke "Electricity" indiscriminately to light one's house and to propel one's brougham; one works by measured application of one's powers to intelligent analytical comprehension of the conditions of each separate case.

There is a Eucharist for every Grace that we may need; we must apprehend the essential characters in each case, select suitable Elements, and devise proper processes.

To consider the classical problems of Alchemy: The Medicine of Metals must be the quintessence of some substance that serves to determine the structure (or rate of vibration) whose manifestation is in characteristic metallic qualities. This need not be a chemical substance at all in the ordinary sense of the word.

The Elixir of Life will similarly consist of a living organism capable of growth, at the expense of its environment; and of such a nature that its "true Will" is to cause that environment to serve it as its means of expression in the physical world of human life.

The Universal Medicine will be a menstruum of such subtlety as to be able to penetrate all matter and transmute it in the sense of its own tendency, while of such impartial purity as to accept perfectly the impression of the Will of the Alchemist. This substance, properly prepared, and properly charged, is able to perform all things soever that are physically possible, within the limits of the proportions of its momentum to the inertia of the object to which it is applied.

It may be observed in conclusion that, in dealing with forms of Matter-Motion so subtle as these, it is not enough to pass the Pons Asinorum of intellectual knowledge.

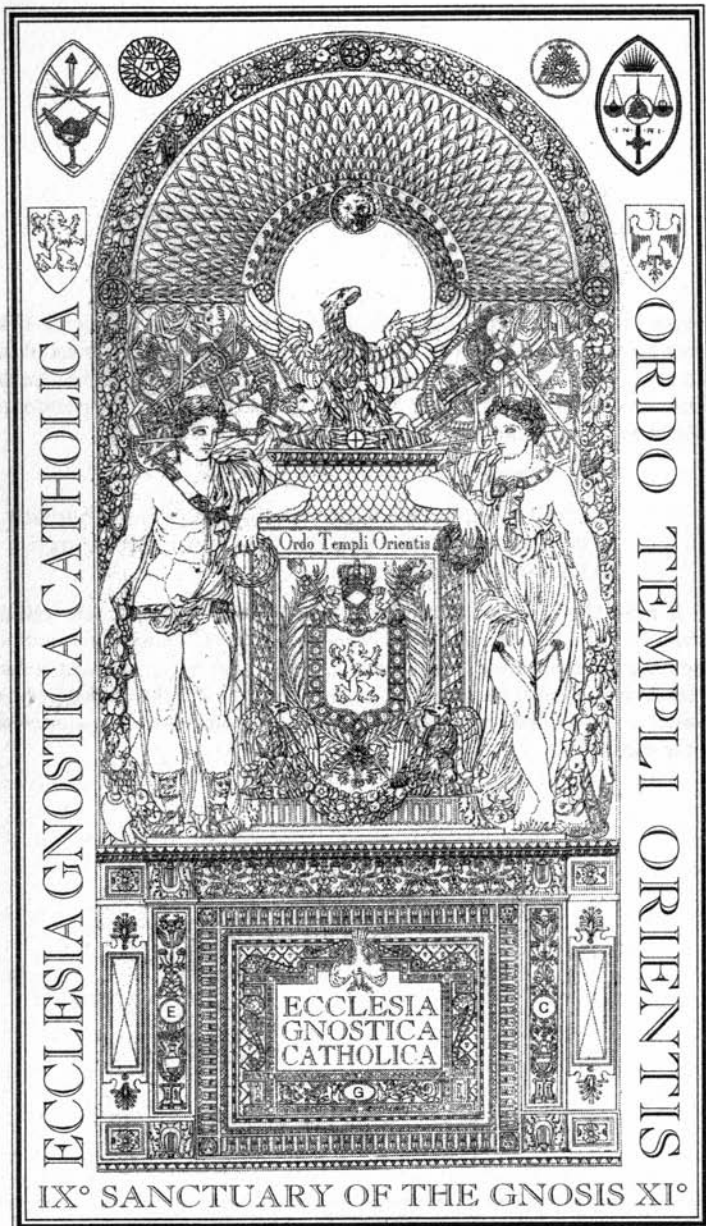
The MASTER THERION has possessed the theory of these Powers for many years; but His practice is still in progress towards perfection. Even efficiency in the preparation is not all; there is need to be judicious in the manipulation, and adroit in the administration, of the product. He does not perform haphazard miracles, but applies His science and skill in conformity with the laws of nature.



O.T.O. Rituals & Sex Magick



O.T.O. Rituals & Sex Magick



O.T.O. Rituals & Sex Magick

If ever Crowley equated OHO with Patriarchship, it was in August 1944 when he made the teacher of biology and (ex) Theosophical priest of the Liberal Catholic church, W.B. Crow, a *Sovereign Patriarch of the Gnostic Catholic Church and Vicar of Solomon*. Subsequently, Crow performed only two consecrations after August 1944:-

3 September 1944, Henry George Brook;

11 April 1972, Kermit William Poling (Mar Titus); Patriarch of the ultra conservative orthodox Catholic Church of America in Pennsboro, West Virginia.¹

It must therefore be noted that none of the modern orders calling themselves O.T.O. can claim any lineage to the only Crowley-consecration-line. The Reuss/Crowley's Gnostic Catholic Church was an independant breakaway of the original French Gnostic Catholic Church founded by Jules Doinel c.1890 which eventually became the official church of Martinism in the early 1900s.

¹ It is alleged that no papers concerning this consecration survive.



O.T.O. Rituals & Sex Magick

'My own relations with the Gnostic Catholic Church are like the annals of the Poor — short and simple. My predecessor [Reuss] was rather keen about the Gnostics as the original founders of what, after many changes, has become the O.T.O. During my six weeks in Moscow in 1913 e.v. I had what I can only call, almost continuous illuminations, and wrote quite a number of my very best poems and essays there. Of these, the Gnostic Mass was one. It was inspired, I think by St. Basil's.

It sounds rather extraordinary, but I seem to have had some premonition of the Revolution in Russia, and my idea was to write a Mass which would in one sense carry on the old Tradition, yet not come into conflict with Science. The whole thing was, as is almost invariably the case with my work, written straight off at white heat, and never underwent revision.

I don't know why you should have any objection to a Blood Sacrifice. The magical physiology is in fact almost imperative. To replace blood by wine is excellent symbolism, but it cannot be efficacious in the same way. There is at the present day, or was, until a very few years ago, a sect of Gnostics in a remote province of Russia, which practised this Sacrifice in a very thorough-going manner. Briefly the Ritual consisted in an Orgy; everybody present copulated more or less indiscriminately, and when the woman who was taking the part of the Virgin Mary, became pregnant, it was a sign of complete success. They would, therefore, take the child shortly after birth, roll it in dough, and stab it in a large number of places. When baked, this bread was distributed to the congregation, and would be used as the Host for every kind of thaumaturgy.

You will also remember the story of the 'woman of Gibeath', where her disjecta membra were sent around like a fiery cross.

It is very hard for us, born, bred and educated as we are, in traditions of so-called Civilization, to realize that all the other great civilizations of the world, without exception, have not had our squeamishness.

I should also like to direct your attention to that Point in the R.C. Mass, where a fragment is broken from the Host to be dipped in the Cup.'

Aleister Crowley

Written after he had made W. B. Crow the Patriarch of his Gnostic Church in August 1944 with following paper :-





WILLIAM BERNARD CROW
PATRIARCH OF THE
GNOSTIC CATHOLIC CHURCH

To Mega Therion

THE WORD OF THE AEON

UNTO ALL AND SINGULAR

TO WHOM THESE PRESENTS SHALL COME

Whereas the Gnostic Catholic Church, adhering to the vital elements of the most ancient true tradition, fixes its intentions and its aims most firmly on the future. And whereas the world has entered the New Aeon, the Age of the Crowned and Conquering Child, and the Masters have decided that the time has come for High Initiates to administer the Sacraments of the Age of Horus. Now, therefore, We, by virtue of the supreme authority vested in us, do hereby nominate and appoint our very dear Brother and Most Reverend Father in God WILLIAM BERNARD CROW by the name and title of BASILIUS ABDULLAH as SOVEREIGN PATRIARCH OF THE GNOSTIC CATHOLIC CHURCH AND VICAR OF SOLOMON, with full right, power and authority to administer the said Church, and to consecrate, ordain and appoint all Hierarchs, Priests, Priestesses, Deacons, and other necessary Officers therein, to work the Gnostic Catholic Mass, and to take charge of all ceremonials, organisational, and financial affairs in connection therewith.

Love is the law, love under will.

1944 e.v.



O.T.O. Rituals & Sex Magick

1944 MANIFESTO (1)

FOR THE

GNOSTIC CATHOLIC CHURCH

Prepared by Rev. W B Crow and approved by Aleister Crowley

*You had better use the
O.T.O. seal - I will send you my die as
soon as ~~the~~ my new note-paper is ready.*

GNOSTIC CATHOLIC CHURCH

*Embossed stamping is so much better; we
must really have some class! Do what we*

The world has entered (March, 1904) the New Aeon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Aeon of Isis) and of the Father (Aeon of Osiris) are of the past. Many people have not thoroughly fulfilled these formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for High Initiates to administer the Sacraments of the Aeon of ~~Isis~~ ~~Osiris~~ to those capable of comprehension. The sexes are equal and complementary. "Every man and every woman is a star" *AL.I.3*: The priestess must now function as well as the priest.

Horus

g

The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most firmly in, the Future.

*Luci
re*

If you are interested and willing to help in any way please communicate with the undersigned from whom further particulars can be obtained:

W. B. CROW, D.Sc., Ph.D.,
4 BROADMEAD ROAD,
WOODFORD GREEN,
ESSEX.

** I always dislike dragging in these claims
Besides, quite Low initiates can do their
work.*



1944 MANIFESTO (2)

FOR THE

GNOSTIC CATHOLIC CHURCH

Prepared by Rev. W B Crow and approved by Aleister Crowley

For private circulation only

GNOSTIC CATHOLIC CHURCH

THE world has entered (March, 1904) the New Æon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Æon of Isis) and of the Father (Æon of Osiris) are of the past. Many people have not thoroughly fulfilled these formulae, and they are still valid in their limited spheres ; but the Masters have decided that the time has come for ^{the administration of} High Initiates to administer the Sacraments of the Æon of Horus to those capable of comprehension. The sexes are equal and complementary. " Every man and every woman is a star " *AL.I.3.* The priestess must now function as well as the priest.

The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most firmly in, the Future.

If you are interested and willing to help in any way please communicate with the undersigned from whom further particulars can be obtained :

die here?



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 as costly as stamping the complete work.*



O.T.O.



LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE
CANON MISSAE

Issued by Order:



 *Raphomet*

XI° O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



LIBER XV

O. T. O. ECCLESIAE GNOTICAE CATHOLICAE CANON MISSAE

I OF THE FURNISHINGS OF THE TEMPLE

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

On each side of it should be a pillar or Obelisk, with countercharges in black and white.

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

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

All this is enclosed within a great Veil.

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

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

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

II OF THE OFFICERS OF THE MASS

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

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



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

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

III

OF THE CEREMONY OF THE INTROIT

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

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

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

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

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

THE DEACON AND
ALL THE PEOPLE.

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

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

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

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

And I believe in the communion of Saints.

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

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

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



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AUMN. AUMN. AUMN.

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

THE VIRGIN. Greeting of Earth and Heaven!

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

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

THE PRIESTESS. By the power of ☩ Iron, I say unto thee, Arise. In the name of our Lord the ☩ Sun, and of our Lord ☩ . . . that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps.

He then gives the Lance to the PRIESTESS, and gives the three penal signs.

He then kneels and worships the Lance with both hands.

Penitential music.

THE PRIEST. I am a man among men.

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

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

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

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

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

Be the PRIEST pure of body and soul!



. I . N . R . I .

Ordo Templi Orientis
. O . T . O .

Ecclesiae Gnosticae Catholicae
Canon Missae.

Die
Gnostische Messe

Aus dem Original-Text des
— Baphomet —
übertragen in die deutsche Sprache von
Merlin Peregrinus.



A. O. 800.

Verlag der „ORIFLAMME.“



Cover of the earlier German version of the Gnostic Mass



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The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (*Gemuflects.*)
Father, be thou adored.

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

Be the PRIEST fervent of body and soul!

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

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

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

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

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

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

Be the LORD present among us!

All give the Hailing Sign.

THE PEOPLE. So mote it be.

IV OF THE CEREMONY OF THE OPENING OF THE VEIL

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

He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

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

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



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He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him.

The PRIESTESS takes the Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers.

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

The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance.

The PRIEST takes the censer from the child, and makes five crosses, as before.

The children replace their weapons on their respective altars.

The PRIEST kisses the Book of the Law three times.

He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid.

He rises, and draws the veil over the whole altar.

All rise and stand to order.

The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Pthah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.)

At the last circumambulation they leave him, and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads.

All imitate this motion.

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

THE PRIEST.

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

Then the priest answered & said unto the Queen of Space, kissing her



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

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

THE PRIESTESS. But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

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

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

The DEACON and all rise to their feet, with the Hailing sign.

THE DEACON. But ye, O my people rise up and awake.
Let the rituals be rightly performed with joy and beauty.
There are rituals of the elements and feasts of the times.
A feast for the first night of the Prophet and his Bride.
A feast for the three days of the writing of the Book of the Law.
A feast for Tahuti and the children of the Prophet — secret, O Prophet!
A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
A feast for fire and a feast for water, a feast for life and a greater feast for death.
A feast every day in your hearts in the joy of my rapture.
A feast every night unto Nu, and the pleasure of uttermost delight.

The PRIEST mounts the third step.



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

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

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

A ka dua

Tuf ur biu

bi a'a chefu

Dudu nur af an nuteru.

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

The PRIEST parts the veil with his lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.

THE PRIEST. IO IO IO IAO SABAO KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE. IO PAN IO PAN PAN IO ISCHURON, IO ATHANATON IO ABRONON IO IAO. CHAIRE PHALLE CHAIRE PAMPHAGE CHAIRE PANGENETOR. HAGIOS, HAGIOS, HAGIOS IAO.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left.

The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the Deacon intones the Collects.

All stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

V

OF THE OFFICE OF THE COLLECTS WHICH ARE ELEVEN IN NUMBER

(THE SUN)

THE DEACON. Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular



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orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

THE PEOPLE. So mote it be.

(THE LORD)

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

THE PEOPLE: So mote it be.

(THE MOON)

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

THE PEOPLE. So mote it be.

(THE LADY)

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

THE PEOPLE. So mote it be.

(THE SAINTS)

THE DEACON. Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, *Laotze and Siddartha* and Krishna and *Tahuti*, Mosheh, *Dionysus*, *Mohammed* and *To Mega Therion*, with these also *Hermes*, *Pan*, *Priapus*, *Osiris* and *Melchizedek*, *Khem* and *Amoun* and *Mentu*, *Heracles*, *Orpheus* and *Odysseus*; with *Vergilius*, *Catullus*, *Martialis*, *Rabelais*, *Swinburne*, and many an holy bard; *Apollonius Tyanaeus*, *Simon Magus*, *Manes*, *Basilides*, *Valentinus*, *Bardesanes* and *Hippolytus*, that transmitted the Light of the *Gnosis* to us their successors and their heirs; with *Merlin*, *Arthur*, *Kamuret*, *Parzival*, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, *Carolus Magnus* and his paladins, with *William of Schyren*, *Frederick of Hohenstaufen*, *Roger Bacon*, *Jacobus Burgundus Molensis the Martyr*, *Christian Rosencreutz*, *Ulrich von Hutten*, *Paracelsus*, *Michael Maier*, *Jacob Boehme*, *Francis Bacon* Lord *Verulam*, *Andrea*, *Robertus de Fluctibus*, *Johannes Dee*, *Sir Edward Kelly*, *Thomas Vaughan*, *Elias Ashmole*, *Molinos*, *Wolfgang von Goethe*, *Ludovicus Rex Bavariae*, *Richard*



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1902 Deacon, Deaconess, and Bishop costumes of the original French Gnostic Catholic Church founded in 1890.



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Wagner, *Alphonse Louis Constant*, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Doctor Gérard Encausse, *Doctor Theodor Reuss*, and *Sir Aleister Crowley* — oh Sons of the Lion and the Snake! with all Thy saints we worthily commemorate them worthy that were and are and are to come. May their Essence be here present, potent, puissant and paternal to perfect this feast!

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

THE PEOPLE. So mote it be.

(THE EARTH)

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

THE PEOPLE. So mote it be.

(THE PRINCIPLES)

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

THE PEOPLE. So mote it be.

(BIRTH)

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

THE PEOPLE. So mote it be.

(MARRIAGE)

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

THE PEOPLE. So mote it be.

(DEATH)

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

THE PEOPLE. So mote it be.



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(THE END)

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

THE PEOPLE. So mote it be.

All sit.

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

VI OF THE CONSECRATION OF THE ELEMENTS

The PRIEST makes the five crosses. ✠₁ on paten

✠₃ ✠₂

and cup; ✠₄ on paten alone; ✠₅ on cup alone.

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

He touches the Host with the Lance.

By the virtue of the Rod
Be this bread the Body of God!

He takes the Host.

TOUTO ESTI TO SÔMA MOU.

He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host, and adores. Music.

He takes the Cup.

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

He touches the Cup with the Lance.

By the virtue of the Rod
Be this wine the Blood of God!



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He takes the Cup.

TOUTO ESTI TO IIOTHPION
TOU HAIMATOC MOU.

He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns, replaces the Cup, and adores. Music.

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

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

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

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

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself.

He strikes his breast. All repeat this action.

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

He makes three crosses on Paten and Cup together.

He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right.

With the Host he makes the five crosses on the Cup.

✠₃ ✠₁ ✠₂

 ✠₅ ✠₄

He elevates the Host and the Cup.

The Bell strikes.

HAGIOS HAGIOS HAGIOS IAO.

He replaces the Host and the Cup, and adores.



VII OF THE OFFICE OF THE ANTHEM

THE PRIEST. Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, to thy child!

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

FIRST SEMICHORUS. MEN. Glory to thee from gilded tomb!

SECOND SEMICHORUS. WOMEN. Glory to thee from waiting womb!

MEN. Glory to Thee from earth unploughed!

WOMEN. Glory to Thee from virgin vowed!

MEN. Glory to Thee, true Unity
Of the eternal Trinity!

WOMEN. Glory to Thee, thou sire and dam
And self of I am that I am!

MEN. Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!

WOMEN. Glory to Thee, eternal Sun,
Thou One in Three, Thou Three in One!



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CHORUS.

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

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

VIII OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

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

THE PRIEST.

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

He makes ☩ with Paten and kisses it.

He uncovers the Cup, genuflects, rises. Music.

He takes the Host, and breaks it over the Cup.

He replaces the right-hand portion in the Paten.

He breaks off a particle of the left-hand portion.

TOUTO ECTI TO SIHERMA MOU. HO IIATHP ECTIN HO HUIOC DIA
TO IINEUMA HAGION.
AUMN. AUMN. AUMN.

He replaces the left-hand part of the Host.

The PRIESTESS extends the Lance-point with her left hand to receive the particle.

The PRIEST clasps the Cup in his left hand.

Together they depress the Lance-point in the Cup.

THE PRIEST and

THE PRIESTESS. HRILIU.

The PRIEST takes the Lance.



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The PRIESTESS covers the Cup.

The PRIEST genuflects, rises, bows, joins hands.

He strikes his breast.

THE PRIEST. O Lion and O Serpent that destroy the destroyer, be mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.
The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance.

He turns to the PEOPLE, lowers and raises the Lance, and makes ☩ upon them.

THE PEOPLE. Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

He lowers the Lance, and turns to East.

The PRIESTESS takes the Lance in her right hand. With her left hand she offers the Paten.

The PRIEST kneels.

THE PRIEST. In my mouth be the essence of the life of the Sun!
He takes the Host with the right hand, makes ☩ with it on the Paten, and consumes it.

Silence.

The PRIESTESS takes, uncovers, and offers the Cup, as before.

THE PRIEST. In my mouth be the essence of the joy of the earth!
He takes the Cup, makes ☩ on the PRIESTESS, drains it and returns it.

Silence.

He rises, takes the Lance, and turns to the PEOPLE.

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



O.T.O. Rituals & Sex Magick

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

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

THE PRIEST.

✠ The LORD bless you.

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

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

He goes out, the DEACON and children following, into the Tomb of the West.

Music. (Voluntary.)

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

NOTE. *Certain secret Formulae of this Mass are taught to the PRIEST in his Ordination.*



O.T.O.



LIBER CLXXXVI
GNOSTICORUM MISSA MINOR

Issued by Order:



✠ *Daphnet*

XI° O. T. O.
HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS



THE LESSER MASS OF THE GNOSTICS

UNDER THE SEAL OF THE OBLIGATION OF THE IX°

To be performed on the third day of the "New Moon"

In the East is the Queen of Heaven veiled and throned

The other alter is of black, on which is a crystal globe.

The Priest, dressed in the Blue Robe with the Sun-blaze, enters.

He must not have partaken of any sacrament.

He washes his hands and lips, saying: —

Per symbolam aquae, sanguis dominae lunae, fac me purum.

He next invokes Luna in a dance, with the song "Roll through the caverns of matter" or other invocation suitable.

Finally in his ecstasy he enters the Veil and drinks of the sacrament.

THE PRAYER —

Ova quae hoc merstruo manguinis sumpsri mihi praestaent. Omne ovum serpentem sibi jungat meis in visceris ut sacramentum summum mystica sensu fiat: ad gloriam nominis ineffabilis Dianae Caste. Artemidos virginis tuae!

MISSALE GNOSTICUM

minus pruin a die lunae celebrandum

INTROIT

1. Obviously ♀ must be excited to point of giving forth ova.
2. It seems sometimes fatal to repeat. I think one must judge by feeling whether a given ceremony has had the desired effect.
3. If ♀ and ♀ are both IX° they should agree on purpose of ritual before performing it.
4. Choice of ♀ seems so important that perhaps it should be left to caprice; i.e. to subconscious attraction.



O.T.O. Rituals & Sex Magick



THEODOR REUSS' X° (OF THE 96°) [1920]

I, . . . swear and solemnly promise in the presence of the King of all Kings, the Lord of all Lords, Creator of all created, that I, as a member of the Sovereign Sanctuary of the Order of Oriental Templars, will watch over the Order with diligence, so that its principles will be followed and protected by me and all the members under me. I vow and promise never to misuse the name of the LORD and to give the secrets of the Order again only in ritual gatherings in which manner the Order has prescribed, by mouth. And this only with the understanding of the sovereign sanctuary. I swear and promise to have true obedience to my Order master and to follow out his command conscientiously. I vow to recognize no holders of the 95 and 96 degrees of the Memphis rite as such who have not received them in the accepted Order-manner through the O.H.O. of the O.T.O. The Creator of all created help me, this my Oath, to keep. Amen.

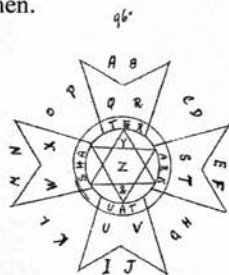
Signs, Passwords and Grips for the 96° = X°

TER: The highest.

UAT: The lowest.

SHA: The first.

ARK: The last.



Sign: Stand facing the south with index finger of right hand point upward (the Highest), then point downwards (the Lowest). Point left (the First), the right, (the last).

Grip: Palms of right hands together, tips of first three fingers on the wrist, crossing extended thumbs and little fingers on each side, thus forming a six pointed star.

NB: The several divisions of the Cross with the spaces between first with, then without a dot, with the three letters in the double triangle form the complete Alphabet. In reading place the key before you with the letters A B at the top, and I J at the bottom so as to get the forms straight.

1. I wish to be accepted in the grand council of the Master of the Great Work.
2. I have been purified through the earth, the water, the air and the fire. I have striven to purify my spirit through the divine fire of love.
3. Yea, this I swear.

Questions 4., 5., and 6. just the same.



ALEISTER CROWLEY'S X°

De homunculo Epistola.

⌘ Baphomet X° O.T.O. Rex
Summus Sanctissimus to all
His Holy and Royal Brethren of the
X° upon the earth, and to His
Viceroys in all the Britains,
Greeting and Peace.
Under the Seal of the Obligation
of the IX°.

OF THE HOMUNCULUS

DE HOMUNCULO EPISTOLA

Baphomet X° O.T.O. Rex Summus Sanctissimus to
all His Holy and Royal Brethren of the X° upon the
earth, and to His Viceroys in all the Britains, Greeting
and Peace.

Under the seal of the Obligation of the IX°¹

The X° under Crowley did not have an oath or seal so although it is addressed to the X°'s it remains under the oath and seal of the IX°.



O.T.O. Rituals & Sex Magick

CAPITULUM PRIMUM

1. The homunculus is a living being in form resembling man, and possessing those qualities of man which distinguish him from beasts, namely intellect and power of speech, but neither begotten and born after the manner of human generations, nor inhabited by a human soul.

2. Thus, supposing that the re-incarnating Ego enters the foetus at the third month of gestation, it would not serve to remove such foetus from the mother, and cause it to live; for it is already human. But a foetus of two months might become homunculus.

3. A human being can only become homunculus if obsessed by a demon to such an extent that the human soul is irrevocably expelled to the same degree as in death, and freed utterly so that it seeks a new tenement, and is cut off absolutely from the old. But even this, rare as it must be except in lunacy, involves an extension of the natural meaning of the term homunculus.

4. In the third chapter we discuss Our method of producing that which, if not a true homunculus, at least serves all proper purposes thereunto pertinent.

CAPITULUM SECUNDUM

1. The classical method of making the homunculus is to take the fertilized ova of a woman and to reproduce as closely as may be, without the uterus, the normal conditions of gestation therein.

2. For: in the case of ectopic gestation, it is clearly possible for the ovum to develop for a considerable period; and a child of 4½ months weighing nine ounces, has been known to live for over an hour after delivery. These considerations encourage us. Life is indefinitely adaptable, and life originally appeared in a planet bacteriologically sterilized by temperatures of many thousands of degrees Centigrade. There is therefore every reason to hope that, starting as we do with the proper First Matter, we may be able to devise conditions of its growth in a 'culture', just as we have done in the case of the simpler organisms.

As it is written 'With God all things are possible'; and is not our Motto 'Deus est Homo'?

3. The White Tincture of the Alchemists was in this connection a replica of the Liqor Amnii, and their Red Tincture a substitute for Blood.

4. Certain truly magical aids to the physiological experiments indicated above have always been held worthy. The Adept must, however, be left to devise these, as in so small a treatise we have no place for a subject so starry vast as this.



CAPITULUM TERTIUM

1. We assume that Our Brethren have well studied Our Epistle De Arte Magica Secundum Ritum Gradus Nonae O.T.O. k.t.l.

2. Before introducing our own method of making the homunculus, let us refer to (A) the theory of Incarnation and (B) the method of Evocation invented by us in An VI Sol in Aries (April 1910 E.V.)

A

For about three months the foetus is empty of any soul. It then attracts an Ego of such a nature as (a) its own Karma i.e. naturae and tendency, and (b) the Karma of the Ego, combine to make viable. If a suitable combination is not found, the result is either miscarriage, still birth or the birth of an idiot.

In the last case the foetus has been obsessed by some dumb non-human spirit, or by some human spirit of exceptional Karma. By Karma We mean always nature and tendency, and no more, although we use these words in a large sense to include all causes moral as well as physical. But we include not any conceptions of 'Justice' and the like in these.

If this be accepted, then clearly it is possible that a magician might find means (a) to bar the gate against any Human Ego, and (b) to cause the Incarnation of some non-human being, such as an elemental or planetary spirit, of a nature fitted to some desired end. Thus one eloquent, from an incarnation of Tiriël, or one bold in war, from the indwelling of Graphiel.

And these will be his chief difficulties (a) that Man (even when discarnate) is so spiritually powerful, that to bar him from his urgent need is a task of colossal awe; and (b) it is necessary to choose a spirit suitable to the foetus. Thus if the babe that is to be were by reason of physical heredity sluggish, melancholy and weak, it would be but nugatory to invoke into it a spirit of Nakhîel or Raphael or Haniel or Anael.

B

The human soul is all but inexpugnable; yet We have succeeded in the temporary expulsion of a weak and wandering soul, and its replacement. For example, We once supplanted the soul of a Caliban-creature, a certain deformed and filthy abortion without moral character, named Victor Neuburg, by a soul of Mars, by a soul of Jupiter in turn, so that this quasi-human shape, not being a poet, did yet write verses goodly and great in praise of Isis; and not being a prophet, did yet foretell most accurately the wars which even now devastate the earth; and not being generous or wealthy did yet for a season support many dependents on his bounty.

And this we did with no elaboration of thought, no Persian apparatus, no weariness or trouble at all.

Now then do We mark down the Means devised by Us Baphomet for the making of the homunculus.



O.T.O. Rituals & Sex Magick

I
Take a suitable woman willing to aid thee in this Work. Explain to her fully the precautions to be taken and the manner of life necessary. Let her horoscope be, if possible, suited to the nature of the homunculus proposed; as, to have an incarnate Spirit of Benevolence let Jupiter be rising in Pisces with good aspects of Sol, Venus, and Luna; and with no notable contrary dispositions; or so far as may be possible.

II
Take now a man suitable; if convenient, thyself or some other Brother Initiate of the Gnosis; and so far as may be, let his horoscope also harmonize with the nature of the work.

III
Let the man and woman copulate continuously (but especially at times astrologically favourable to thy working) and that in a ceremonial manner in a prepared temple, whose particular arrangement and decoration is also suitable to thy work. And let them will ardently and constantly the success of thy work denying all other desires. Thus proceed until impregnation results.

IV
Now let the woman be withdrawn and carried away to a place prepared. And this place should be a great desert; for in such do rarely wander any human souls seeking incarnation.

Further let a great circle be drawn and consecrated to the sphere of the work; and let banishing formulae of the Sephiroth, and especially of Kether, be done often, even unto five or seven times on every day. Outside which great circle let the woman never go. Let the mind of the woman be strengthened to resist all impression, except of the spirit desired. Let the incense of this spirit be burnt continually; let his colours, and his only, be displayed; and let his shapes, and his only, appear so far as may be in all things.

Further let him be most earnestly and continually invoked in a temple duly dedicated, the woman being placed in a great triangle, while thou from the circle dost perform daily the proper form of Evocation to Material Appearance. And let this be done twice every day, once while she is awake and once while she is asleep.

V
And let the quickening be a feast of the Reception of the Spirit. Henceforth ye may omit the Banishings.



O.T.O. Rituals & Sex Magick

VI

And during the rest of the Pregnancy let there be the Charge to the Spirit (so that the whole period of all this work is as it were an expansion in terms of life of the Art-formula of Evocation) in this manner.

Let the woman be constantly educated by words and by books and by pictures of a nature consonant, so that all causes may work together for the defence and sustenance of the Spirit, and for its true development.

VII

And let the delivery of the woman be retarded or advanced so far as possible to secure a rising sign proper to such a child.

VIII

The child being born must be dedicated, purified and consecrated, according to the formulae of the planet, element, or sign, of which it is the Incarnation.

IX

Now then thou hast a being of perfect human form, with all powers and privileges of humanity, but with the essence of a particular chosen force, and with all the knowledge and might of its sphere; and this being is thy creation and dependent; to it thou art Sole God and Lord, and it must serve thee.

Therefore the whole of all that part of Nature whereunto it belongs is thy dominion; and thou art Magister Octinomous.

X

Be wary, Brother Adept, and choose well thine object, and spare not pain and labour in the Beginning of thy Operation; for to have corn of so subtle a seed is a great thing once; to achieve it twice were the mark of a primal energy so marvellous, that We doubt whether there be one man born in ten times ten thousand years that hath such wonder-power.

XI

Now the Father of All prosper ye, my Brethren that dare lay hold upon the Phallus of the All-One, and call forth its streams to irrigate your fields.

And may the spirit of Prometheus hearken, and the Spirit of Alcides aid, your Work.

Farewell, therefore; in the name of the Secret Master Blessing and Peace from Us Baphomet X° O.T.O. Given from the throne of Ireland, Iona and all the Britains in the Sanctuary of the Gnosis this day of Sol. An X ☉ in ♉ 26° 40' 49" ☾ in ♋ 5° 4' 24" (Noon Sept. 20 1914. E.V.)



O.T.O. Rituals & Sex Magick



ALEISTER CROWLEY XI°

Sic Transeat —

“Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

Baphomet

Editor's Notes

It has been suggested that the XI° may not be considered in sequence between X° and XII° but as the position held by the *Inner Head of the Order* who works privately with the O.H.O. XII°. The title of the XI° is *Baphomet*.

(XII° being similar to the X° National Heads, *i.e.* an administrative degree.)

Furthermore, in these circumstances, the holder of the XI° would be Spiritual Head of the Order and thus have ultimate power and control — the identity of the XI° being known only to the XII° and X°'s. *Prior* membership of the O.T.O. is not a requirement for the XI°, but presumably a 0° initiation would be conducted first.

Motta developed different ideas about the XI° : at first he thought that the XI° could not be the OHO simultaneously because the XI° was the magical link to the A.:A.:. Motta was not aware of the 12 degree system but later changed his mind and assumed the XI° and the OHO. The “Caliphate” has also changed its views of the XI° — prior to 1989 (or thereabouts) they did not accept the homosexual version of the XI°, *i.e.* it was “unacceptable because homosexuals cannot generate children or astral beings”. Also, in the “Caliphate” Breeze has adopted the XI° and is known to favour the title Frater Superior in preference to ‘Caliph’. This is a further departure from Crowley’s system where Frater Superior is the Outer Head of the Order and XII°.

Other variants of the Reuss-Crowley XI° have appeared in many individuals and groups — the most noticeable ones are: William Wallace Webb’s “Ordo Argenteum Astrum” and Michael Bertiaux’ “Ordo Templi Orientis Antiqua” who both trace their XI° roots back to the sailor Cecil Frederick Russell who received his initiation “in ano meo” as Crowley noted in his diary. Russell founded his own group “The Choronzon Club” which suffered many splits.

Metzger’s version of the XI° in his own 13 degree system does not hint at any sexuality at all whereas in Bertiaux’s 16 degree system: sex magick starts with the VIII° (swords), IX° (cups), X° (wands), XI° (coins): then there are the higher secrets related to the tattwas and the elements — XII° (prithiwitattwa), XIII° (apastattwa), XIV° (vayutattwa), XV° (tejastattwa), XVI° (akashatattwa). These latter four grades being purely homosexual degrees. One XI° O.T.O. line also leads directly to the schismatic leader of Mormonism, William C. Conway, whose stationary bears the expression “Ek-Klesian Order of the Oriental Templars”. It is said, that this XI° merged with an XI° from Victor Neuburg (who was party to Crowley’s “Paris Workings” in 1913) in order to “reconstitute the O.T.O.”

The XI° in the Typhonian-O.T.O. is based on intercourse during menstruation and is considered by some as the true reversal of the IX° *i.e.* being a part of the same cycle.



O.T.O. Rituals & Sex Magick



[ALEISTER CROWLEY]

XII°

O.H.O.

On 16 August 1948, W B Crow, as Grand Master of the Order of the Holy Wisdom, assumed the 33°, 90° and 97° and the XII° O.T.O. in line with Crowley's wishes.

-ooOoo-

I am 97° (Grand Hierophant) of Memphis, and 90° of Mizraim. I have never seen a single ritual of any one of these grades. (Ararat, Sharon, etc. — just Yarker's flowery way of saying: Build up the whole show afresh from the start.)

The 97° Memphis was "reduced" to 33° by Yarker by arrangement with the 33° Scottish of the Grand Orient of France. But our 30° is their 33°.

He gave me a printed volume of the 4°-33° (1°-3° are Craft Masonry). They are interminable, dull beyond belief, hardly anything worth saving. I took the book out to the Sahara, and read it — I had only one or two other books with me — forwards and backwards for months on end. They are totally unworkable — who is going to commit to memory all these egregious discourses, in present day conditions? So I fished out the very sparse plums, and put the whole of Masonry and Super Masonry in the rituals of O.T.O.

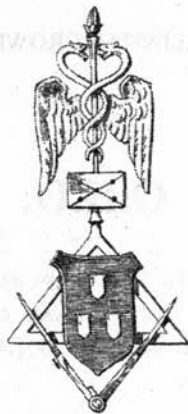
The system is very simple. The speeches are short, and specially written so as to make all easy to memorize. The system is two-fold. 0°-P.I. to consist of 6 degrees (Incarnation-Birth-Life-Death-Resurrection-Nirvana is a loose way to put it.) The other degrees V°-IX° (X° is honorary for National Grand Master and XI° known only to the X°s) are a progressive comment on II° (Life).

Yarker was delighted, but died even before I had finished the work. We elected Meyer 96°, 90°, 33° to succeed him in England and Papus as 97°. Then Papus dies and we had a Spanish centenarian whose name I forget; then it came to Theodor Reuss, who had (in any case) been the brains and energy of the whole push. He had been O.H.O. and Frater Superior of the O.T.O. for a long time, also National Grand Master General of Germany; also of Austria when Rudolph Steiner¹ discovered what the secret of the IX° did actually mean, and took flight — also refuge in Jesus! When Reuss died, I succeeded him.

Aleister Crowley, April 1945

1. Carl Kellner, Franz Hartmann and Rudolf Steiner were never members of the O.T.O. despite claims to the contrary.





SOVEREIGN SANCTUARY
of the
Ancient and Primitive Rite
of
MEMPHIS AND MIZRAIM

In the name of the great Architect of the Universe.

Salutation upon all points of the Triangle.

WHEREAS it is universally accepted by responsible students of Masonic History that the whole authority of the Scottish, Memphis and Mizraim Rites was concentrated in the late John Yarker, and from him finally passed to Aleister Crowley, in whom it is now vested.

NOW, THEREFORE, we the said **ALEISTER CROWLEY**, by virtue of such authority, **do HEREBY APPOINT Our Brother WILLIAM BERNARD CROW** as Patriarch Grand Administrator General of the Rite, with full authority to administer all such funds as come within his control.

In witness whereof we have hereunto
set our Hand and Seal,

August 1944 e.v.



O.T.O. Rituals & Sex Magick



PATRIARCH
GRAND ADMINISTRATOR GENERAL
of the Ancient and Primitive Rite of
MEMPHIS

REX SUMMUS
SANCTISSIMUS
ORDO
TEMPLI
ORIENTIS

AND
MIZRAIM

SOVEREIGN
PATRIARCH
GNOSTIC
CATHOLIC
CHURCH

W B Crow XII^e, 33^e, 90^e, 97^e. August 1948



THE ANCIENT AND UNIVERSAL RITE OF COSMIC ARCHITECTURE

including

THE ORDER OF THE TEMPLE OF THE ORIENT XII°

and the Rite of

MEMPHIS AND MIZRAIM

33°, 90°, 97°

It is well known to students of the ancient mysteries that in the Middle Ages their tradition and practice had become divided into three streams:

- i the *hieratic* represented the sacramental life of the Church.
- ii the *arcane*, represented by the teachings and practices of such orders as those of the Templars, and
- iii the *regal*, the lord and customs of kingship, nobility and chivalry.

These have today been separated and largely lost.

It is sometimes stated that freemasonry continues the work of the second of the above mentioned sections, and we are far from denying that freemasonry may still retain symbolism derived from such sources.

At one time freemasonry was practised with the consent of the Church. According to Sir David Brewster (quoted by Dudley Wright: *Roman Catholicism and Freemasonry* 1922, page 8) popes conferred on "most important privileges, and allowed them to be governed by laws, customs and ceremonies peculiar to themselves".

But in 1738 Pope Clement XII issued a bull condemning freemasonry and subsequently other papal condemnations have been issued. It is certain, therefore that Church and Masonry have parted company.

Nowadays we find Freemasonry represented by two main streams:

- a) That of the Grand Lodge of England type which is mainly a charitable institution not claiming to possess arcane teaching.
- b) That of the continental Grand Orient type which has even expunged the belief in God from its tenets. *With neither of these streams are we connected in any way.*

In addition to the above, however, certain orders have existed during recent years and have been described in masonic encyclopaedias, which have retained important parts of the *ancient arcane lore* in direct succession from the ancient mysteries. They include such masonry as it was *before* it separated from the Church and much more besides.

The Templar Order itself, or Order of the Temple of the Orient, was duly erected and chartered according to canon law and confirmed its constitution by Pope



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Honorius II in A.D. 1128. Having acquired great arcane knowledge it was subjected to persecution and its organization was illegally broken up on 1312 A.D. Many of the Templars, including its Grand Master Jacques de Molay were soon afterwards martyred. Others, however, having escaped and dispersed, continued the work of the Order in secret, and maintained a succession of Grand Masters duly nominated, appointed and initiated, from the said Jacques de Molay onwards.

In later years persons claiming to be Templars have become known to the public and so-called Templar Orders have been established. As these, with few exceptions, have admittedly departed from the original teachings and practices, we are not interested in their activities.

There is, however, one order that has retained the magico-religious cults of the original Templars and the succession of this line has passed to a Grand Master, duly nominated, appointed and initiated after having been elected and accepted by a majority of members of the said Order in good standing, and he has declared on behalf of himself and his brethren as follows:

- i That the said Order accepts the Original teachings of the Order of the Temple of the Orient.
- ii That the same do not belong to nor are associated with any order purporting to be or calling itself Templar that does not accept the teachings as aforesaid.
- iii That after due consultation with all members and by and with their consent he does decree, ordain and establish that the supreme authority of the said original and authentic Order of the Temple of the Orient and of all other bodies and organizations incorporated therein or allied or associated therewith he and the same is vested in the Sovereign of the Universal Imperium of Spiritual Forces and his lawful successors duly appointed, and that the said Sovereign of the Universal Imperium is Supreme Head *in mundo* and *ad vitam* of the said Order of the Temple of the Orient and Frater Superior of the same, with all the rights and privileges appertaining to that office.

It will be recalled that the Universal Imperium was in the arcane section of the Order of the Holy Wisdom, now known as the Apostolate of the Holy Wisdom.

The Order of Memphis and Mizraim is another order, described in Masonic Encyclopaedias (Waite, Mackey) from which it may befathered.

- i That it contained a vast collection of arcane rites superior in extent to any others, including the 33 degrees now only known in the Ancient and Accepted Rite, the 90 degrees of Mizraim and the 97 degrees of Memphis.
- ii That it contains features not now represented in masonry.
- iii That its head was regarded as the Supreme Head of all masonic rites, but is not so regarded by modern freemasonry.
- iv It alleged that the Jesuits has some connection with it at one time.
- v That the Hiram legend has been removed from its 3rd (craft) degree.



O.T.O. Rituals & Sex Magick

The last point is interesting, because in his *Mysteries of the Ancients*, Dr W.B. Crow avers that the Hiram legend really belonged to a much higher degree. In later years the Rite of Memphis and Mizraim did not itself work the craft degrees but only accepted persons holding such in other recognized lodges. That it had the right to work the craft and even to establish lodges is attested by the Laws and Regulations.

On 16th August, 1948, the Grand Master of the Order of the Holy Wisdom, having previously been duly elected in accordance with the constitution and regulations was enthroned and crowned as Grand Hierophant of the Rite of Memphis, Absolute Grand Sovereign of the Rite of Mizraim, Supreme Power of the Order and of all Rites included therein and allied cognate affiliated Orders and Rites in a Temple near London.

As the Grand Master of the Order of the Holy Wisdom is also Supreme Hierarch of the Ancient Universal Church, this fulfils the prophecy attributed to Dr Rudolph Steiner that the initiatory mysteries would one day be reunited to those of the Church.

All the rites in question have been placed under the sub-division of the Arcane section of the Apostolate of the Holy Wisdom, known as the Ancient and Universal Rite of Cosmic Architecture, which previously included material of this type, but which is now established on an impregnable basis and can be worked in a vastly fuller range than heretofore.

Some of the degrees of these rites can be conferred on suitable persons either alone or in conjunction with those of the Ancient Universal Church and the Universal Metaphysical Kingdom. All interested are invited to write to Dr W.B. Crow, 78 Broadmead Road, Woodford Green, Essex.

[1948]



THEODOR REUSS
INSTRUCTIONS



AN INSIGHT INTO YOGA

MYSTIC ANATOMY.

Theodor Reuss [1913]

Any student who desires to study Hermetic Science must have, not only a thorough knowledge of ordinary Anatomy, he must also be able to apply his knowledge of ordinary medical science to the requirements of Hermetic Physiology (in order to understand the Finer Forces of Nature which alone will enable him to realise what Mystic Anatomy is). The Doctrines of the most prominent Mystics most of whom were either Medical Men or practised Medical Art, like Paracelsus, Van Helmont, Albertus Magnus, Cornelius Agrippa, Postellus, Cardan, Robertas de Fluctibus, Mesmer and others, are that the Moon is all powerful in certain senses. The mystic passage of the child in the mother's womb is marked by distinct stages during the 9 lunar months through which the child passes on to its birth. The influence of the moon is of feminine character. These influences are operating upon the *nervus sympathicus*, sensitive nerves, and the heart, the *nervus Vagus*. The *nervus Vagus* arises in the Fourth Ventricle. It forms before it leaves the skull an important *ganglion ingulare*, after leaving the skull it spreads like a river into a long stretched *plexus Nodosus*, or ganglion cervical vagus. Thence it runs along both sides of the carotid arteries and close to the sympathetic nerve behind the bronchial pipe and along the oesophagus to the epigastric cavity and pelvic region. In its course it closely intermingles with the *nervus sympathicus* and the whole sympathetic system. Having established this Ordinary Anatomy, we may now consider the mystic physiology of the human being (male and female) and the RATIONALE (celestial, hermetic, or otherwise) of the methods and the motives and purposes of GENERATION. Generation is a "MIRACLE"! And a Miracle is always DIVINE, no matter what aspect it may assume in the limited view of Men! The ACT which lies at the base of, and in its consumation constitutes Generation, has been branded by misguided zelots as an act of sin, and has been explained as a supposed consequence of the imaginary Fall of Adam and Eve and connected with the Fall of the Angels! In fact it has been held up as an Act of Shame!

But the Ancient Masters of Hermetic Science who explored the wonders of the natural world and the wonders and mysteries of the supersensual world, these supposed Black Magicians, prayed down in the very depths of their abasement and humility before the "IDEA of GOD", rising thus into Sainthood, looked upon Nature and ALL its DEMONSTRATIONS, and materialisations of the supersensual, with very different eyes from the ordinary man and philosopher. They were enabled in a spiritual way, to penetrate to the truth of the real meaning of the Original Fall of the Angels, of the Original Fall of Adam and Eve. The Masters of Hermetic Science hold that it is possible, by the right application of the meaning of "Original Sin" and "Fall of Angels" to arrest in magic art, i.e. Sex Magic, the Supernatural SEEDS operating in every, and through every being, for purposes of understanding "GOD ITSELF" and "UNITING WITH GODHEAD". This is called the great act of



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Transmutation of the Reproductive Energy. This Great Mystery is also embodied in the Eucharist of the Churches. It is a Hermetic Mystery. It is a Blind! Blinds are used by the Church and by Hermetic Science. No Hermetic Truth, entirely unveiled, is ever printed, or given out publicly. With this clear understanding before us we now proceed to give a definition of those Finer Forces of Nature which will lead us to understand what Mystic Anatomy is. Hermetic Science teaches us that the Sympathetic Nerve System is Shiva Vina (also Kali's Vina), *i.e.* Generative God's String Instrument. This is symbolically represented as a harp. The Sympathicus is played on by the Tantrikas, the writings of Sakti, or worship of female energy. The Nerve Fibres or Cords are called in Eastern Hermetic Science Nadis.

The principal 3 Nadis are:-

- a) Shushuma in central canal of spinal cord and medulla oblongata.
- b) Ida to the left of Shushuma.
- c) Pingala to the right of Shushuma.

These Nadis start from Ajna Lotus (*Triveni Plexus*) and they join on a point between the eyebrows over the nose. The Ida is negative and corresponds to the MOON, and Pingala is positive and corresponds to the SUN. Ida leaves by the left nostril and Pingala by the right one. Besides the above mentioned 3 most important Nadis, there are others. The whole of the 14 Nadis are: Shushuma, Pingala, Ida, Gandhari, Hasti-jihvica, Kuhu (generative), Sarawasti, Pusa, Sankhini, Payaswini, Varuni, Alumbusa, Viskwodan and Yasaswini.

Chitta is the principle of thinking.

The Eastern Hermetic name for Nerve Plexus is "Lotus".

The Lotuses are the Psychic Centres of the Body, within which force and life-energy are stored up. There are 42 Lotuses of which 7 are of special value and importance for practical purposes:

- 1) Mudladhar Lotus, wherein is the "Coiled-up-one" the Kundalini Nadi at base of Shushuma in the Sacral Plexus. It is the dormant or sleeping power of Supreme life. It embraces the 3 channels or cords, Ida, Pingala and Shushuma, or MOON, SUN and FIRE, or NEGATIVE, POSITIVE and the UNION of BOTH. and its RESULT. Solar Plexus. Coeliacus. Gods Instrument. It is known as the "Fundamental Lotus" or the "Base of Life"! The energy which surrounds this Lotus is the Seed of Love, and the whole combination is called Mudladhar Lotus which has 4 petals.
- 2) Swadkisthan Lotus has 6 petals.
- 3) Manipur Lotus has 10 petals. It is situated under the navel.
- 4) Anahat Lotus with 12 petals (Fibres) is in the heart. Within this Lotus dwells the flame Van-Linga!
- 5) Vishudda Lotus has 16 petals.
- 6) Ajna Lotus, between the eyes on bridge of nose, has 2 petals. The Shushuma passes up from the Sacral Plexus through the Spinal Cord, to the right side of Ajna Lotus (Pingala) and from there it passes to the left of Ajna Lotus (Ida). Pingala comes from the left side of Ajna Lotus and goes to the right side of the nostril.



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- 7) Sakasrar Lotus, the 1000 petalled Lotus, is at the base of palate. HA is MOON or Ida; THA is SUN or Pingala; HA-THA is UNION of Prana and Apana under the navel.

Hence Ha-Tha-Yoga. He-She-Union or Coition.

Prana goes from heart downwards, Apana goes from anus upwards.

From what above has been stated about the Hermetic or Mystic Value of the Sympathetic Nerve System, is shown that the Sympathetic Nerve System, of which School Science knows so very little, forms the bridge which connects the gross and material conception of the human Body (Microcosmos) with the higher and hidden or esoteric and hermetic conception of the Finer Forces of Human Nature. And like in Microcosmos, so in Macrocosmos!

In Macrocosmos we find then (esoterically or hermetically speaking) Seven Forces, or Seven Centres of Forces. Whether it be 7 Lokas (spheres of existence in eternity, or 7 Tattvas (the reasons of existence: I am I) or the whole chain of Seven. Or whether they be Macro-Kosmic Forces, or the Micro-Kosmic Forces, they always stand in same order and relations. The Seven Tattvas are:

Adi Tattva, the primordial universal force issuing at the beginning of manifestation, or of the "Procreative" period from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Egg, which surrounds every Globe, as every Man. It is the Force proceeding from the First or Unmanifested Logos! Equivalent of SUN! Father! Vater!

Anupadaka Tattva, the first differentiation on the plane of being, the parentless, the God Brahma born without father or mother, sprung from that which grows from Vishnu's navel. Equivalent of MOON. Logos-Son! Sohn!

Akasha Tattva, this is from which all religions start: Jupiter, Indra, Pater Ether, Pneuma, or the Manifested Logos, and the biblical Holy Ghost! Heilige Geist! Its equivalent is Saturnus.

Vayu Tattva, Aerial plane; Tajias Tattva, plane of our atmosphere;

Apas Tattva, liquid substance of Water; Prithvi Tattva, solid substance of earth.

These last four correspond to the Four Elements.

Vayus corresponds to Air and Jupiter;

Ajna (Agni) corresponds to Fire and Mars;

Apas corresponds to Water and Venus;

Prithvi corresponds to Earth and Mercury.

According to Mystic Anatomy Akasha Tattva is located in the Brain; Tayas Tattva in the Shoulder, Vayus Tattva in the Navel; Apas Tattva in the knee; Prithvi Tattva in the soles of the Feet.

Further in Mystic Anatomy:

Spleen corresponds to Linga Sharira,

Liver corresponds to Kama,

Heart corresponds to Prana,

Corpora Quadrigemina corresponds to Kama-Manas,

Pituitary Body corresponds to Manas Antakarana,

Pineal Gland corresponds to Manas, and when this is touched by Kundalini, it becomes Buddhi Manas or Divine Thought.

Of special importance in Mystic Anatomy is the Pituitary Body at the base of



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the brain. This Pituitary Body or Hypophysis Cerebri, is connected with the Pineal Gland or Conarium. Both the Hypophysis Cerebri and the Conarium are covered with a grey sand which is called Acervulus Cerebri. This sand, of which the School Physiologists know nothing, is found in Man only after he, or she is 7 years of age.

This sand is of the greatest mystic importance. It is connected with the production of SAT, the ultimate Essence of Everything. It stands in relationship to the Central Organ of ALL FLUIDS, the WOMB, and in the womb is PRANA the Great Architect of the child. PRANA is also in the air, and is absorbed by all created living beings.

Without Prana everything would die. Prana is in the air, but it is also there where air is not able to penetrate. It is independent of air while air is dependent on Prana. Prana is born from the Atma (Atem Gottes). It arises in the Atma like the shadow in the body.

We absorb the Prana of the air in every breath we take. But we can train our breathing to absorb, inhale, a greater quantity of Prana than is ordinarily required for our daily life. This Surplus-Prana we are able to store in our Nerve-Centres, Lotus or Plexus, until such time as we may require it again for special use. This function can be compared to the STORING of materialistic electricity in a Leyden Jar. Through this self-willed, conscious accumulation of SURPLUS PRANA in our body, the physical body develops forces which previously lay dormant in him. Persons who have by accumulation of Surplus Prana developed such special Forces by special intellectual training may become able to transfer, exhale, disseminate, pass on (part) of their own stored up Prana to Others! This is called then, and is used for, PRANA HEALING, and has been systematised by Theodor Reuss under the name of "PRANA-THERAPIE" in the year 1893 [1894]. A treatise on this subject was published in 1893 in a Magazine published by Dr Huebbe-Schleiden of Hannover entitled "Die Sphinx" and signed with the pseudonym "Theodor Regens." — This treatise was afterwards published as a separate little book called "Pranatherapie".

Merlin.



HERMETIC BROTHERHOOD OF LIGHT

ANATIONAL GRAND LODGE & MYSTIC TEMPLE:
VERITÀ MISTICA, OR.: ASCONA.

MANIFESTO.

MOTTO: *My soul is sick with every day's report
Of wrong and outrage with which earth is filled*
Wordsworth.

To All whom it may concern:

THE HERMETIC BROTHERHOOD OF LIGHT, known as the: O.T.O., (whose headquarters have been transferred to Switzerland since the commencement of this world-war) sends the following Message to all its members, and to all men and women who have peace and the advancement of humanity at heart:—

More powerful than anything that ever has happened within the memory of mankind this war has revealed the underlying, deeply rooted antagonisms which divide mankind in its aims and aspirations.

Vainly has the gospel of universal brotherhood been preached by an aristocracy of spiritually advanced men and women.

Millions of brotherly ties have been rudely and cruelly severed.

Half the world has become the enemy of the other half.

Finally only force and Money did count in the world.

Blood has been shed in streams. Prosperous countries have been turned into wastes. Human beings into demons. For what? For filthy lucre!

The world has been shaken to its foundations in order to satisfy the greed of a small class of irresponsible, demoniacal capitalists!

It is high time that people of clear sound views, and firm will, hailing from all parts of this globe, should combine, concert measures and take steps to prevent this fratricidal feud from becoming a normal state of affairs. In order to prevent the nations being divided into permanently hostile camps these measures and steps must be taken without delay.

The peoples must be reminded, and brought to realize that mankind as a whole, has, and can have, but One aim, which is the advancement of Humanity itself.

To achieve this end, true brotherly co-operation is required.

Not only theoretically but in practical co-operation of necessity must be to gather up the broken threads of international friendship and retie them.

The next step must be to commence rebuilding what has been destroyed.

This may best be achieved by establishing Brotherhood Colonies on co-operative bases all over the world, aside from all capitalists societies and enterprises.

New ethics, a new religion, a new social order, based on the principle of co-



O.T.O. Rituals & Sex Magick

operation of All, on the common possession of the soil and the means of production by All, and on true freedom (under self-control) control in all, must become the guiding lights and landmarks of these new colonies and settlements.

There should be no more waiting until the mass of the peoples might be ready to accept this new form of society.

The leading organization in this movement is determined to set the peoples an example, which they may follow.

THE HERMETIC BROTHERHOOD OF LIGHT, known as the O.T.O., stands for a practical brotherly co-operation between All, men and women alike, without distinction of creed, race or nation, for the advancement of humanity.

The O.T.O. advocates new ethics, a new social order, and a new religion.

The O.T.O. possesses the Secrets of Mystic attainment.

The O.T.O. members are all: Phree-Masons.

Therefore it takes the initiative in this new world movement and calls an: O.T.O. Anational Congress for organizing the reconstruction of Society on practical co-operative lines, to be held from August 15. to 25. A.D. on Monte Verità at Ascona (Switzerland).

All those organizations in every country of this globe who stand for the advancement of the race on co-operative lines, and for the healing of the wounds which this fiendish war has inflicted on mankind are invited to send delegates to this congress.

Full details of the programme of this congress will be sent to all regularly elected and accredited delegates on receipt of their credentials.

Members of the O.T.O. need only send in their names and the name of their lodge or habitation. There are two centres of the O.T.O., both in neutral countries, where enquiries can be lodged by those interested in the aim of this congress. One in New-York (U.S.A.), the other in Ascona (Italian Switzerland).

Travel arrangements for all American and Australian delegates will be made through the American Headquarters of the O.T.O., while all arrangements for delegates from Europe, Asia and Africa will be made through the European Headquarters.

In the first instance all enquires should be addressed to:

SECRETARY: J. ADDERLEY, MONTE VERITA, ASCONA (Switzerland), enclosing stamped and addressed envelopes for reply, and 1 Dollar or 5 Shillings for postage of congress publication.

Masons of all denominations will find an opportunity to attend Lodge Meetings while at Ascona.

Theosophists will be able to attend lectures on Theosophy and kindred subjects.

Mystics will be invited to witness a representation of Aleister Crowley's Mystic Poem "The Ship".

Members of the O.T.O. will receive instructions through their local secretaries.

Issued by Order of the O.H.O.

January, 22. 1917, at Ascona (Switzerland).

X J. Adderley, Secretary: H.B.L.

Love is the Law

Love under Will!



GNOSTIC NEO-CHRISTIANS

INTRODUCTION BY REUSS FOR THE FIRST PUBLICATION OF CROWLEY'S/REUSS' GNOSTIC MASS, IN 1917¹.

THE GNOSTIC TEMPLARS OR NEO-CHRISTIANS

St Augustine writes AD 340: What one now calls the Christian religion existed long before Jesus Christ appeared with the ancients. The New Testament of the Christian Bible contains countless passages confirming the old "Christos" (Apollo, Mithras-, Sun-) cult, and which prove that the conception of the Mithras-Christos cult still formed the basis of the new Jesu teaching even after the foundation of the Christian-Nazarene Church. Christianity as created by the Church Fathers, which still prevails today, is not the Christianity of the original Christians, (the first Christians also called proto-Christians or gnostic Christians), but a pseudo-Christianity.

The Gnostic Templar-Christians (Neo-Christians, Primitive Christians, Neo-Gnostics) do not seek to found a new religion, but they only desire to clear away the debris which the reigning pseudo-christianity of the Church Fathers heaped on the original Christian religion, so that the true "Christos" doctrine and the religion of the original Christians, the Christian Gnostics, will once more come into its own.

The Gnostics are Johannite Christians, not so-called Nazarene Christians (Jesus of Nazareth).

The Gnostics condemn the doctrine of Original Sin. The Gnostics of the Neo-Christian Church, also called Brethren of the Light of the Seven Churches in Asia or Order of Oriental Templars, make known to misled and suffering humanity the glad tidings of FREEDOM, JUSTICE, LOVE.

Freedom in and before God, that is the liberation from original sin, through which the reigning Christian-Nazarene Church has enslaved to their priests humanity from birth.

Justice in existence on earth, that is the equality of all adult people who are able to work towards the common duty to work. Because every capable member of the gnostic-christian community has the duty to do a certain amount of work — suited to his capacity — every day. Lazy people, loafers and do-nothings can never become members of the Gnostic Church, because the purpose of life upon earth is devotion to duty.

Love is the crowning of the world. Love is the highest law. Love is God. Love is the reward for active selflessness, for active brotherliness, for the practice of strict self-control, for gaining iron self-discipline, which are the result as well as the *sine qua non* for liberation from original sin. The freedom of the gnostic Templar-Christians is not indulgence, licence and lawlessness leading to chaos, but: Greatest bond within the Law! That means:

1. Also published by the Swiss OHO, H.J. Metzger, in 1955



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Highest development of a feeling of responsibility before God, equivalent to the laws of Karma.

A new civilization, a new system of morals will arise from the new Christianity of the Gnostic Templar-Christians. In order to carry through the above mentioned doctrines in practice the Church of the gnostic Neo-Christians seeks to found communities, existing on a co-operative basis, of sinless, i.e. freed from the Nazarene-Christian idea of original sin, people. For the formation of such gnostic "Christos" communities, only those are suitable who are convinced of the existence of a soul who enables us to gain resemblance to God; who are permeated by the understanding that selfish actions are the source of all human sufferings, and that we prepare our fate after death during our life on earth according to the laws of Karma; who are convinced of the truth of Manu's saying: "Only he who has understood the holy doctrine of sanctity of the God Organs is truly liberated and free from all sins."

Accordingly the Gnostic-Catholic Church is seeking a world-wide community of truly free people, of people liberated from original sin, free from sexual sin.

The gnostics recognize that humanity's "resemblance to God" consists in the fact that they are able to grasp and understand the divinity of the earthly act of procreation as a parallel of the divine act of original creation, by which they are distinguished from the animals. And in this sense, according to gnostic teaching, is to be understood this passage of the Bible: And God created man in His image, in His image created He them.

Therefore the act of love consummated under the control of the will in God is a sacramental act, a "Mystic Marriage with God", a communion, a union of self with God. The Holy Mass is a ceremonial, symbolical representation of a mystic union of man and God, a communion of man with God through the sacrament of the Mass.

THE GNOSTIC CATHOLIC CHURCH.

The Gnostic Catholic Church (Église Catholique Gnostique Universelle) pursues the aim of re-establishing the pure original Christianity, of making known to their adherents the unfalsified glad tiding of the true Christos, and of unveiling to some the secret holy miracle of the sacrament of the Eucharist. The Gnostic Catholic Church does not fight any of the other churches or religions. It respects every honest conviction. But it demands the same tolerance from adherents of the other churches and religions.

The Gnostic Catholic Religion is equally open to all. It knows of no difference of race, nation or class.

Conditions of admittance are adapted to each candidate's situation.

There are representatives in all parts of the earth.

Further information from:

Prof. Reuss-Willsson

Diplom. Hon. Professor of the School for Applied Medical Sciences in Paris (Université de Paris); former director of the college for Hermetic Sciences in London, etc.

Box 15268, Basle 21 (Switzerland).



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The Gnostic Catholic Church in Germany, Holland, Austria, Hungary, Russia, America, Roumania, Switzerland, Turkey and the Slavonic Countries is under the personal leadership of the present head of the gnostic Neo-Christians and Oriental Templars.

Carolus Albertus Theodorus Peregrinus,
Sovereign Patriarch & Primate of the Gnostic Catholic Church, Vicarius
Solomonis & Caput Ordinis O.T.O. His leadership is supported by the members
of the Grand Synod.

Église Gnostique Universelle.

Primatie de Lyon

S.G. + Jean II. Bricaud, Évêque Primat de France, Souv. Patriarche de l'Église
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- Jean Baptiste, Évêque de Russie.
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The Gnostic Mass
De Arte Magica Ararita (The Magic of the High Altar, in German)
De Nuptis Secretis Deorum cum Homnibus (Of the Secret Nuptials of the
Gods with Men, in German)
De Homunculus (Of the making of the Homunculus, in German)
The Eucharist, The Secret of the Last Supper.
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The Cross and the Sex Religions.
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Survey of Various Freemasonic systems and Introduction to All the Grades.
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