

LIBER CDXV

OPUS
LUTETIANUM

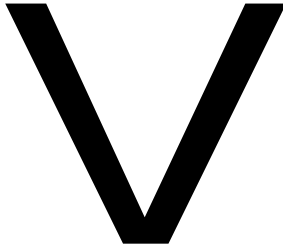
THE PARIS
WORKING

THE BOOK
OF THE
HIGH MAGICK ART

THAT WAS WORKED BY
FRATER O.S.V. 6°=58

AND
FRATER L.T. 2°=98





A . A .

Publication in Class A B

V.	Praemonstrator
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LIBER CDXV
Opus Lutetianum
Grimorium Sanctissimum
The Holy Hymns to the Great Gods of Heaven

The Paris Working

1914 E.V.

INTRODUCTION

(Adapted from Crowley's *Confessions*)

During the autumn and until the solstice I went on with my regular work as usual, but with a subconscious awareness that my future lay in other fields; something was sure to happen to change the whole current of my life. Subtly enough, this change came about by diverting me from the public action to which I had so long been bound by the sheer necessity of producing *The Equinox* on definite dates. I began to pay more attention to my own personal progress.

It must here be explained that my innate diffidence forbade me to aspire to the Grade of Magus in any full sense. Such beings appear only in every two thousand years or so. I knew too well my own limitations. It is true that I had been used as a Magus in the Cairo working; that is, I had been chosen to utter the Word of a New Aeon. But I did not regard this as being my Word. I felt myself ridiculously unworthy of the position assigned to me in *The Book of the Law* itself. When therefore I proposed to devote myself to my own initiations, I meant no more than this: that I would try to perfect myself in the understanding and powers proper to a Master of the Temple.

At the end of 1913, I found myself in Paris with a Zelator of the Order, Frater L.T. I had been working on the theory of the magical method of the O.T.O.; and we decided to test my conclusions by a series of invocations.

We began work on the first day of the year and continued without interruption for six weeks. We invoked the gods Mercury and Jupiter; and obtained many astonishing results of many kinds, ranging from spiritual illumination to physical phenomena. It is impossible to transcribe the entire record, and to give excerpts would only convey a most imperfect and misleading idea of the result. As an example of actual intellectual illumination, however, I may quote

the very impressive identification of the Christ of the gospels with Mercury. This came as a complete surprise, we having till then considered him as an entirely solar symbol connected especially with Dionysus, Mithras and Osiris.

Our occasional failures produced results as striking and instructive as our successes. For instance, having made an error in invoking Mercury, and thus having created a current of force contrary to his nature, we observed that events of a Mercurial character, no matter how normal, failed to occur. For one thing, all communications with the outer world were completely cut off for sometime. It had been arranged that I should receive a daily report from London from my secretary. None arrived for five days; and that although nothing had gone wrong in London. No explanation was ever forthcoming. This is one of the many incidents tending to similar conclusions, all explicable only on the theory that the natural energy, which is normally present and is necessary to the occurrence of certain types of event, had somehow been inhibited.

The Jupiterian phenomena were especially remarkable. We performed in all sixteen operations to invoke this force. It seemed at first as if our work actually increased the normal inertia. Jupiterian phenomena which we had every right to expect simply failed to happen. Even in the matter of banqueting, which we were supposed to do lavishly in his honour, the opposition became overwhelming. Hungry as we might be, we seemed unable to force ourselves to eat even a light meal. Quite suddenly the invisible barrier broke down and Jupiterian phenomena of the most unexpected kind simply rained on us. To mention one incident only; a Brother who had always been desperately poor suddenly came into a fortune and insisted on contributing five hundred pounds to the use of the Order.

I must mention one incident of the Paris working as being of general interest, outside technical Magick. During the operation I had a bad attack of influenza, which settled down to very severe bronchitis. I was visited one evening by an old friend of mine and her young man, who very kindly and sensibly suggested that I should find relief if I smoked a few pipes of opium.¹ They accordingly

¹ Opium, by the way, is sacred to Jupiter, and to Chesed, Mercy, as being

brought the apparatus from their apartment and we began. My bronchitis vanished; I went off to sleep; my guests retiring without waking me. In my sleep I dreamt; and when I woke the dream remained absolutely perfect in my consciousness, down to the minutest details. It was a story, a subtle exposure of English stupidity, set in a frame of the craziest and most fantastically gorgeous workmanship. Ill as I was, I jumped out of bed and wrote down the story offhand. I called it "The Strategem". No doubt it was inspired by Jupiter, for it was the first short story that I had ever written which was accepted at once. More: I was told — nothing in my life ever made me prouder — that Joseph Conrad said it was the best short story he had read in ten years.

We ourselves became identified with Jupiter, but in different aspects. Frater L.T. was for some months following the personification of generosity, through himself with the most meagre resources. All sorts of strangers planted themselves on him and he entertained them. In my own case, I became that type of Jupiter which we connect with the idea of prosperity, authority and amateness. I received numerous occult dignities; I seemed to have plenty of money without quite knowing how it happened; and I found myself exercising an almost uncanny attraction upon every woman that came into my circle of acquaintance.

To me, however, as a student of nature, the one important result of this work was the proof of the efficacy of the magical method employed. Henceforth, I made it my principal study, kept a detailed record of my researches, and began to discover the rational explanation of its operation and the conditions of success.

More important yet, in the deepest sense, was a feature of the result which I failed to observe at the time, and even for some years after. In veiled language are hints, unmistakable as soon as detected, that I was even then, by means of the working itself, being prepared for the initiation thereto. The actual ceremony (using the word in its widest and deepest sense) extended over some years and is in fact the sole key to the events of that period.

sovereign against pain, and also as enabling the soul to free itself from its gross integument and realize its majesty.

LIBER CDXV

The Paris Working

9° = 2^o A.:A.:

*The Book of the High Magick Art
that was Worked by
Frater O.S.V. 6° = 5^o and Frater L.T. 2° = 9^o
(January—February 1914 E.V.)¹*

This is the preliminary account of this Operation of Magick Art.

SOL IN LIBRA, An. IX, Fra. O.S.V. accomplished the task laid upon him by the Great White Brotherhood by issuing No. X of Vol. I of *The Equinox*. Thereby he being brought to the end of his resources, he bethought himself to pray unto the Great Gods of Heaven that they would bestow favour upon him — for, even as did Job, he cursed not God at all — that he might make a new sacrifice unto the *Magnum Opus*.

Now there appeared Fra. Lampada Tradam, having passed through the Ordeal of a Neophyte, to undertake the task of a Zelator, as by his Oath bound.

Also for months eighteen had Fra. O.S.V. been initiated by Fra. M. into the Greater Mysteries, and been by him induced into the Throne of the Order of the Temple.

Moreover, it is fitting to reconstitute this Order in its splendour, for at the entry of Sol into Aries, An X is the 600th anniversary of the Martyrdom of J.B.M. Also, a casual invocation of Pan by these Brethren had produced a great marvel.

All these things therefore tending thereto, let us take up the Work with piety and zeal, and in holy charity and great chastity of body and soul. Amen.

Written at 4:30 of the afternoon on the last day of the vulgar year 1913.

¹ This is Document C in the account of the progress of NEMO to TO ΜΕΓΑ ΘΗΠΙΟΝ.

Thus therefore to the Glory of the Ineffable One of the Dove and of the Serpent, did these two Brethren begin their Working — *First*. From 4:55 to 5:35 did I confess myself, even I, Frater O.S.V. 6° = 5° receiving the Sacrament from a certain priest A.B. and being thereby much comforted did I set myself to the painting of the prime pantacle of this book.

Therein busied, came inspiration unto me from the Most High, and this is the consideration: that though Pan be the Master of this Work, yet is the Work naught without Wisdom divine, and that Hermes is rightly the god of this particular Operation of Magick Art. Therefore, say I, let Hermes first be invoked, and that by the Rite, and by this incantation which I made with my friend the Art-Bachelor W.D.

*Jungitur en vati vates; rex inclyte ραβδον
Hermes tu venias, verba nefanda ferens.*

OPUS I *The First Working*

[Wednesday, Dec. 31, 1913 E.V.]

At 11:40 therefore did I duly open the Temple, invoking also Thoth by the Egyptian formulae. And upon the stroke of midnight did the first words and acts of the *Accendat* strike on the *akasa*. Then immediately did Mercury manifest in his first form, as it is written in “Liber Ararita” I:8:

“Thou hast appeared to me as a young boy mischievous and lovely, with thy winged globe and its serpents set upon a staff.”

Astrally the Temple was full of thousands of flashing Caducei of gold and yellow, the serpents alive, and moving, Hermes bearing them. But so young and so mischievous was he that the sacrifice was impossible. This also we learnt, that at the *Accendat* the Ceremony is to be forgotten altogether, and to be resumed with equal suddenness at the first word of the *mantra* or versicle. And the excellence of this control is the agent evoking.

Then closed the Temple at 1:40 a.m. die Joviis thinking to renew the Rite in the evening, in the hope of obtaining Hermes in his next phase.

And Blessing and Worship to the Holy One, the Lord of the Serpent and the Dove. Amen.

OPUS II

The Second Working

[Thursday, Jan. I—Friday, Jan. 2, 1914 E.V.]

This next invocation of Mercury was done with a new-made Image of the god in the East, a terminal Phallic figure in yellow wax, very beautiful, made that day by Fra. O.S.V. he also used these invocations “At the limits of the Night” and this “O light in light”, before the “Majesty of Godhead”.

The Temple was opened at 11:20 P.M. on the first day of the vulgar year. The Versicle began at 11:40 and ended at 11:55 circa. Immediately Fra. L.T. completely lost control; although a man of some education, degraded himself and dispersed the holy invoked Prana by defacing this volume with the meaningless scrawls opposite, declaring them to be the inspiration of Thoth which were unworthy even of his ape. In this way a great part of the virtue of the Rite was lost.

Some results were however obtained, and these were recorded in the esoteric account of this Working.

The Temple was closed at about 2 o'clock of the forenoon of Friday.

THE ESOTERIC RECORD [OPUS II]

[Thursday, Jan. I—Friday, Jan. 2.]

Q: [O.S.V.]: Are we working right?

A: [L.T.]: No.

Q: What's wrong?

A: The time, and, to a less extent, the place.

Q: What is the right time?
A: Three hours before dawn.
Q: Does this apply to Mercury alone or to all the gods?
A: To Mercury alone.
Q: Are we to invoke Mercury again?
A: Yes.
Q: Tomorrow?
A: No.
Q: When, then?
A: On the day of the full moon.
Q: What god shall we invoke tomorrow?
A: Thoth.
Q: But Thoth is Mercury.
A: You will get another aspect.
Q: Shall we not use the same Versicle?
A: It does not matter.
Q: Shall I make statues of all the gods?
A: No.
Q: Shall I make tablets of all the gods?
A: Yes.
Q: Plain tablets, with the Versicles?
A: No.
Q: What tablets?
A: Tablets with the names only.
Q: In what order shall we invoke the gods?
A: The proper order is — Venus, Mercury, Juppiter, Luna, Sol.
Q: Will he help in Geomancy?
A: Yes.¹
Q: And also in the conduct of affairs?
A: In some not in all.
Q: In business?
A: In some business.
Q: What?
A: Books, money, love.
Q: How can we invoke Mercury better?
A: Use a golden pentagram, placing the same in a prominent position; drink yellow wine and eat fish before the Ceremony. Let the clock be removed.

1 He did. P.

- Q: Can you suggest any improvements in the Ceremonies, especially that of Juppiter?
- A: Scarlet and silver should be worn, and the crown O.S.V. L.T. is to wear the scarlet robe, violets are to be strewn and trodden with bare feet.
- Q: Give a distinct proof of your presence, appreciable by the intelligence of O.S.V.
- A: LET THE WAND OR ONE BECOME NINE, THIS IS THE SIGN OF PRIAPUS, BUT AFTERWARDS NOTHING.
- O.S.V.: I understand and agree the proof.
- L.T.: Shall I let Him take full possession now?
- O.S.V.: Yes.
- L.T.: I am going ————— Yes. What do you want to know now? There are other things I can tell, or else ask me questions.
- O.S.V.: Tell.
- L.T.: You will receive good news in respect of money on the eleventh of January in the forenoon. Fra. L.T. will be concerned with it: it will be quite unexpected. Money will be given by someone to whom L.T. introduced O.S.V. A change in O.S.V.'s affairs in February.
- O.S.V.: (I am going to ask a very important question: concentrate hard.) N.C.G.M.H.D. (*This question enquires as to when the speaker shall attain the grade of Magus.*)
- L.T.: L.P. L is 50; and P. is 6.¹
- O.S.V.: 56 what?
- L.T.: I don't know ——— Wait ——— Hours? I am not quite sure, but it is connected with time.
- L.T.: The Ceremonies should be done every other night.

The Fratres then changed functions.

- O.S.V.: The god has appeared to me in his character as a messenger, but as a robust adult, rather than a slim youth. He has the winged helmet and sandals, and bears a Caduceus of gold. (*Frater L.T. confirms this description in every respect.*)
- O.S.V.: Hear the words which I bear through the ambient air. The Father of All hath girt Himself with a many-coloured robe;

1 P.S. Time from Dec. 3, 1909 to Oct. 12, 1915 is 6 years less 50 days....

the Father of All hath spilt his seed on galaxy and globe. The formation of Nebulae is like the bursting of the seed pods of flowers. (These are not his words; but it is his meaning. I can't get his words at all.) What we call light he calls wind. Our highest spiritual experiences are what he calls light. That is why one gets the phenomenon of the Opalescent Universe, so to call it, in the Sacrament of the Ninth Degree.) (It is most important ——— Never mind about that.)¹ All this is the key to the meaning of the Latin invocation in the Vision of the Universal Mercury which I have never understood.² We shall shortly be given someone who will be of great help to us in our working.³

L.T. now wished to ask questions.

L.T.: When will the reconciliation of which I am thinking take place?

O.S.V.: There is no real enmity, it is a mere tiff or misunderstanding.

L.T.: When will the pressure of which I am thinking be relieved?

O.S.V.: The answer to both these questions is Death, but I don't know in what sense.

L.T.: Will the most important prediction of December be fulfilled?

O.S.V.: Better than you think.

L.T.: When?

O.S.V.: It is imminent.

L.T.: Conventionally?

O.S.V.: Like the Sword of Damocles, it impends always, but may never fall. The answer, however, that I get, is three months.

L.T.: Satisfactory?

O.S.V.: I haven't got that ——— I want to lie here, and see Mercury. It seems that Hermes is my particular deity at present. The golden sparks of which the Universe is composed, are shot with silver lightnings. In his next aspect he should reveal to us a great deal of the inner meaning of this particular Rite.

In the beginning was the Word, the Logos, who is Mercury; and is therefore to be identified with Christ. Both are messengers; their

1 O.S.V. has now forgotten what it was.

2 Memo; obtain a copy and confirm this.

3 This occurred.

birth-mysteries are similar; the pranks of their childhood are similar. In the Vision of the Universal Mercury, Hermes is seen descending upon the sea, which refers to Mary. The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in the Vision of the Universal Mercury is Golgotha; Maria is simply Maia with the solar R in her womb. The controversy about Christ between the Synoptics and John was really a contention between the priests of Bacchus, Sol, and Osiris, also, perhaps, of Adonis and Attis, on the one hand, and those of Hermes on the other, at that period when initiates all over the world found it necessary, owing to the growth of the Roman Empire and the opening up of means of communication, to replace conflicting Polytheisms by a synthetic Faith. (This is absolutely new to me, this conception of Christ as Mercury.) Some difficulty about the ———.¹

To continue the identification, compare Christ's descent into hell with the function of Hermes as guide of the Dead. Also Hermes leading up Eurydice, and Christ raising up Jairus' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the Sun. (It may be noted here that Mercury and Venus are the planets between us and the Sun, as if the Mother and the Son were mediators between us and the Father.)

Note Christ as the Healer, and also his own expression: "The Son of Man cometh as a thief in the night."; and also this scripture: "For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of Man be."²

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican.³

Note also Mercury as the deliverer of Prometheus.

One half of the fish symbol is also common to Christ and Mercury; fish are sacred to Mercury, (owing presumably to their quality of movement and cold-bloodedness).⁴ Many of Christ's disciples were fishermen and he was always doing miracles in connection with fish.

Note also Christ as the mediator: "No man cometh unto the Father but by me", and Mercury as Chokmah "through whom alone we can

1 This sentence now quite unintelligible.

2 Matt. 24:27

3 I.e., tax-collector.

4 This I did not know before.

approach Kether."

The Caduceus contains a complete symbol of the Gnosis; the winged sun or phallus represents the joy of life on all planes from the lowest to the highest. The serpents, besides being active and passive, Horus and Osiris, and all their other well known attributions, are those qualities of Eagle and Lion respectively, of which we know but do not speak. It is the symbol which unites the Microcosm and the Macrocosm, the symbol of the Magical operation which accomplishes this. The Caduceus is life itself, and of universal application. It is the universal solvent. It is quite easy to turn quicksilver into gold on the physical plane, and this will soon be done. New life will flow through the world in consequence. The god now lays his Caduceus upon my lips for silence; bidding me only remember that on the following night he is to come in another form.

The Temple was then closed.

Note: ♀ promises to pay—have quite replaced Gold.

Written out from 12:45—2.30 P.M. 2.1.14.

OPUS III

The Third Working

[Friday, Jan. 2,—Saturday, Jan. 3.]

The Temple was opened at about midnight (the clock had been purposely removed); at 12.27 A.M. *die Saturni*, the *Quia Patris* was ended. During the Versicle Fra. O.S.V. approached the state of ecstatic possession, seeing the Triple Cross of the Grand Hierophants, and then Hermes Himself, comprehending also that the t.. t..... b.... were the twin serpents that writhe upon his wand. But, mastering the tendency, the Versicle was quietly concluded.

A great deal of information and counsel was thus obtained, the full account of which is in the esoteric record.

The Temple was closed at 2.15 A.M.

In the morning the suggestion of O.S.V. that L.T. should arise, move and appear to transcribe the record led to two fine fights, a sign of the excess of magical force developed. During the previous day the Art-Bachelor W.D. came with what may prove to be good news

of two matters, both of a Juppiterian nature. Also came a letter promising a valuable introduction.

THE ESOTERIC RECORD [OPUS III]

Die Saturni. 12:58 A.M.

Hermes as Force.

L.T. He is essentially phallic, but he has a book in his hand, the book II which has 106 pp. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the Eve of Shiva, and the book pertains to the grade of 7degree = 4square. The sub-title of the book is BIA, which is said to mean 'force'.

Every drop of semen which Hermes sheds is a world. The technical term for this semen is KPATOΣ. Those worlds are held in chains, but invisibly. People upon the worlds are like maggots upon an apple—all forms of life bred by the worlds are in the nature of parasites. Pure worlds are flaming globes, each a conscious being. Number of worlds ejected, 7,482,135 = ♀.

The name of this Phallus is Thoth, Hermes or Ma. Ma is the god who seduced the Phallus away from the *yonī*; hence the physical Universe. All worlds are excreta; they represent wasted semen. Therefore all is blasphemy. This explains why man made god in his own image.

The feminine side of Ma is Pan, which explains why Pan is a devil. The only way to be really born is by annihilation—to be born into Chaos, where Pan is the Saviour.

I may say no more because the process is secret.

With regard to Genesis; when Adam died, Heva became masculine, in order to escape the temptations of the serpent; but she failed. Her failure cut the serpent in two; hence the Caduceus: because if there were only one serpent, Hermes could not be the messenger of the gods. It is the quality of this serpent business that gives Him power to travel. This again is blasphemy; but lawful, because the law of the Jews is founded upon it.

It is the fixed Mercury, of which the physical form of the god is made. This fixed Mercury is the result of the mind.

Semen itself is Mercury, the river of life flowing throughout the generations. That is fluid Mercury. What is (from the point of view of life) waste, is knowledge. Hence the opposition between knowledge and life. One is homo- and the other hetero-sexuality. Those are reconciled in Mercury, who is wisdom.

I am making a silent prayer to the god, and thanksgiving. You can get magic force from either women or men; but to use the former is more dangerous to the career of the magician, and there is the danger of impregnation, which, however, can be guarded against in the obvious way.

In order to get this god more perfectly, a cock should be slain in his honour, and the blood drunk, as a sacrament. The throat of the cock should be cut over the great image that is upon the altar; the image should be placed in a vessel so as to catch the blood.

He should be invoked on 8 consecutive nights, beginning with Wednesday. He says we should feed in greater abundance: he will protect us. There is a gate to knock down between us and mastery of the Universe; and Frater L.T. has a fault, which is introspection. The point is that he is a man of thought, rather than of action. O.S.V. has also faults; his chief fault is contradiction. Whenever he gets into a state of hopelessness he may renew his strength by this Rite; and this will be good for always.¹

The nature of this god is to go blindly ahead. The semen that he sheds is Kether, and not his own. He is only responsible for ejecting it, and he cares nothing what may come to it. He despises intensely all these correspondences, identifications, and the like. He despises intelligence; for he is the supreme wisdom; so fully in accord with destiny, that interpretation is beneath him. If we need pure magical force, he is to be invoked. He says that tomorrow night we are to ask questions by Geomancy, without doing any rite. We are to invoke Juppiter on Monday. Had it not been that we first invoked him, we could not invoke Juppiter successfully. We shall probably have to invoke Juppiter for 4 nights running, reaching a climax on Thursday. We shall get not so much information as aid from Juppiter. It is very important to have Banquets.

L.T.: Will he help to this end?

1 P.S. It is remarkable that this actually occurred in May 1915 and July 1916 E.V. O.S.V. Had forgotten the divine injunction. But the sudden change from "dryness" to "herbidity" was extremely well marked. O.M.

O.S.V.: He doesn't know and doesn't care. He says "Don't be such an ass as to think how you are going to do a thing: just do it". The man in the parable who counted the cost had the slave-spirit. He also says that in the rites of Luna and Venus, O.S.V. should have a woman; in that of Luna a menstruating woman. He refuses to tell me when I am to have this woman; He says it is a question of common sense. He says do it; don't ask me about it.

I am now lost in contemplation of him, in his great aspect of vehicle of the energy of the highest. He is that which fertilizes the luminiferous ether, the strain in it that produces what is called matter.

He is the creative energy of the artist, in particular, and one should invoke him unless one wants the drawing-room songs of Apollo.

I see it all now; the virile force of Mars is far beneath him. All of the other gods are merely aspects of Juppiter formulated by Hermes. He is the first of the Aeons. He wants us not to invoke the other forms of Mercury. He says that we have more knowledge than we know what to do with. Julius Caesar did not know the Qabalah, but he did better than the pair of you in the matter of husbands and wives. He, moreover, subdued Gaul and Germany, and would not have been killed if he had not gone to a talking shop.

I am praying Him to fill us with magick force for this invocation of Juppiter.

He says it depends principally upon the banquets. This is the great preparation to make. And he says "What fools to bother about the room, you don't think I am in the room, do you?" He wants us to overcome shame generally, and says "There is no shame about me, is there?"

He suggests an obvious method which I blush to repeat.¹

The sense of humour of this god is very strong. He is not sentimental about his principal function; he regards the Universe as an excellent practical joke; yet he recognizes that Juppiter is serious, and the universe is serious, although he laughs at them for being serious. His sole business is to transmit the force from Juppiter, and he is concerned with nothing else. The message is life, but in Juppiter the life is latent; he says that we can do everything if we will only act as he does.

1 An holy act before the world. (This was done, at the house of the Lay-Sister J[ane] C[heron]. The Art-Bachelor W[alter] D[uranty] was the victim.)

He again exhibits his contempt for the art of conversation, by making a suggestion, with which, owing to the lateness of the hour, we comply only in symbolic form.

2:15 A.M.

OPUS IV

The Fourth Working

[Monday, Jan. 5—Tuesday, Jan. 6.]

It now appears to O.S.V. that the suggestion made by Hermes of a further sacrifice was meant to be obeyed. The attempt to replace the real thing by its symbol led to (a) O.S.V. having a bad cold which confined him to his bed (b) the continued ill-temper of L.T. (c) the breaking up of the rendezvous proposed in the letter (d) the complete cessation of good news.

However, this afternoon *die Lunæ* did the Frater L.T. sacrifice to the glory of Hermes: and may He restore us to favour and help in the Work of Juppiter. Whom therefore let us invoke by the secret Rite and this holy Versicle:

*Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis hominum rex atque deorum
Juppiter omnipotens, aurea dona tuis.¹*

9:00

This then was done duly, though with maimed Rites, owing to O.S.V.'s malady. Yet did he take the function of priest. The Brethren remained conversing from 10 P.M. (when the Temple was closed) until about 1 A.M. *die Martiis* when L.T. beholding Juppiter saw this verse: "*Via est hodie. Nomina sanctissimorum in felicitate habent viam. Deus dedit signum in via.*"

1 See "Hymns to the Great Gods" for this.

OPUS V

The Fifth Working

[Tuesday, Jan. 6.]

The Temple was opened at about 9.30, the rite performed ut ordinatur, and the closing accomplished by 10.30. *Deus adest. Fatur: "Sparge verba; opus fiat. Hodie est verbum in nomine Dei: cras est opus." Et postea "O beati qui haec verba noscunt! Ergo sum Deus hodie; aurea dona cras vobis feram." "Accipe Dei verba, atque vobis bene erit. Benignus sum in hominum mundo semper." Deinde: "Phallum ejaculatum tibi feram in nomine patri(s)." (Verbum Tibi refert ad fratrem O.S.V., ditto patri. In nomine.)'*

OPUS VI

The Sixth Working

[Wednesday, Jan. 7.]

The Temple opened about 9, the Rite performed orally by O.S.V. and the closing accomplished at 9.45. O.S.V. thinks that L.T. has failed in due banqueting.

OPUS VII

The Seventh Working

[Thursday, Jan. 8—Friday, Jan. 9.]

Hitherto, so far as we are aware, nothing great of the result of the operation of Juppiter is obtained. Yet to-night I feel more confidence than usual: I am in a highly nervous or electric state. My cold was better, and I went for a fairly long walk and dined out. Am tired, excited, feverish: I think a slight relapse. Juppiter bring's all to a good end.

1 P.S. This promise was very amply fulfilled.

The Temple opened about 10:00; the Rite being done ut ordinatur we behold a universe of the most brilliant purple with golden stars, and Juppiter seated on his throne surrounded by the 4 Beasts upon thick clouds borne upon a phalanx of eagles.

In the Book did we find “LXV” V:9 or 10—the passage 8—13. Subsequently there appeared a great Peacock, meaning (according to Fra. L.T.) change–Journeys–Motion–Excitement–Improvement—? Some word unknown. (להיכם עפי ול) The Peacock is now crowned, and regards himself in a mirror. This word is summarized in “Breaking,” i.e., of all old conditions.¹ Fra. L.T. connects this with the word of Equinox of Libra, An. IX. The Temple was closed about 11:20.

Received several visitors; the Art-Bachelor W.D., the fair Damozel J.C. and the good knight my brother-in-arms Sir Lionel. Sculptured a sacred Phallus till nigh 2.

4:15 A.M. die Venerii

A wonderful and repeated dream. I wake up, at last able to get down the truth I have long seen. Ælfrida Tillyard the beloved disciple and one “Clairbelle” (Lady Walkoskie) figure in it. “Mental images leave no trace when destroyed”. Conservation of matter and energy are not paralleled by thought. (I had kept on reducing symbols to the *linga* and the *yoni* and thence destroying them, much to the expressed wonder and alarm of Æ.T.) Of course the *linga* and *yoni* are only convenient standards of reduction: the point is that illusions destroyed leave no trace or effect, but merely vanish. As this process becomes general in one's life, it really diminishes one's universe. The bourgeois is subconsciously aware that this must result, and is therefore right in his own way in refusing to destroy even one illusion, and in persecuting those who shatter them. Also there is only one right path; to either side leads not merely off, but to the abyss. I remember in my dream mimicking the bourgeois a-tiptoe marking time, trembling and blind. This idea was also presented in many other ways, intensely vivid, which now I forget. Moreover as I wake myself thoroughly by writing this note, the lens of my intellectual comprehension of the great truth seems to dim, and I find

1 This was seven months only before the outbreak of war.

myself fearing in the morning I should find the words obscure. “The destruction of mental images is the only possible real annihilation” is my dream-idea. “(Destroyed) mental images leave no trace” is close to, if not quite, the wording. My contrast with matter and energy (set forth above) was a waking rational comment. I remember catching up an old felt hat, and explaining to Æ.T., Saraswati the beloved disciple, that it was only to be destroyed by first perceiving it as a disguise for the *yonī*— I think the dream ran thus. But much I fail to recapture. Let me sleep again, and may the Holy One give again (if it be His will) to his beloved in sleep!

9:30

The post has brought 3 things of the nature of Juppiter: a letter from my lawyers, a pot of opium, and a love-poem of a religious type (*Chicago May*). Some readers may boggle at the attribution, but they are dull.

OPUS VIII *The Eighth Working*

[Sunday, Jan. 11—Monday, Jan.12.]

Sunday Jan. 11 I saw a most remarkable fulfilment of the prophecy of Hermes. Also 2 other excellent matters have come to fruition. Further, one of the Brethren of O.S.V. and L.T. has inherited money, which is a great indirect benefit to that cause we have at heart. We then invoked Hermes, and obtained a good result.

THE ESOTERIC RECORD [Opus VIII]

12.15 A.M. Die Lunae.

The God Hermes having been invoked O.S.V. beheld him, in his character of the messenger, young, bearing the Caduceus. He stands upon the Altar of the East, poised upon his right toe. He is made of fixed light, the colour thereof being pale gold.

Lampada Tradam lifted up his voice and said' “What saith He?”

O.S.V.: I am the messenger of the gods, and I send you wreaths.

Famed among men shall become this thy scripture.

L.T.: Will it be successful in its object?

O.S.V.: Yea: verily and amen.

The whole method is right, but we shall improve in details.

L.T.'s mental attitude should be more poetic.

The Mass of the Phoenix on Tuesday depends entirely on the feeling of mental superiority thus induced.

L.T.: Is there any message for O.S.V. of a personal character?

O.S.V.: He will have news, perhaps even tomorrow morning; rather startling in character; to be included under the general heading of *good*.

L.T.: Will L.T. get news?

O.S.V.: News is coming to him.

L.T.: Good news?

O.S.V.: Soft news; like the body of a dove. From England.

L.T.: Are the gods pleased with the Ceremonies?

O.S.V.: Yea; they rejoice exceedingly. This Rite is to be the mainstay of the *work*. Anything can be obtained by this method. Suitable persons will present themselves for initiation into it. Women are not to be admitted, except in those rites where feminine gods are invoked. They must not be admitted to the invocations of male gods.

L.T.: What is the immediate task?

O.S.V.: The four-fold invocation of Juppiter should have been performed four times; this week, however, it has been interfered with by "The Mass of the Phoenix". You will therefore employ it in experiments, invoking Priapus, Bacchus, Mars, unless you find suitable women. You must be very careful with Mars, if you invoke Him. If it is still necessary to invoke Juppiter, begin on Monday, four times a week, for four weeks. But why should it be necessary? Abramelin squares may be used as Versicles. This was the use of the child in the Abramelin operation.¹ Respectability is the greatest of all blinds. The general key in reading ancient documents of a magical nature, is to suspect the worst. O.S.V. seems to get his fame alright, and this will leave him very

1 I.e., *quasi instrumentum gaudii*.

peaceful.

Any amount of news coming for both of us; but O.S.V. has more than L.T. The news is like parcels of dove's wings, of a delicate purple grey or black goose quill; there is also news from the West of England; from Glasgow, or its neighbourhood; and from America.

L.T.: Are any officers wanted?

O.S.V.: No. No one is to be initiated until after the public orgie.



I am now seeing the purple and grey background as if the force were developing. Around those clouds flash forth violet rays in the indigo. In the centre of all is the golden Mercury. Now He comes forward, kissing me on the mouth, laying his Caduceus on my Phallus. And he lifted up his voice, saying: "Unto all kingdoms shall thou utter the word". Now He puts his tongue into my mouth. It is not like the tongue of a man, but of a serpent or an ant-eater. He runs it all over my brain, making the skull luminous, transparent, phosphorescent. Moreover He spake winged words:

"I will give thee the wisdom the serpent, but thou must cleanse thy brain. Purge thyself in the sun. It is the love of others that will purify thee most. This needest thou: the devotion absolute of men four, and women four. And all these four men will be deformed, and these four women will come from the four quarters of the earth—the four continents whose names begin with A."¹

I see the most wonderful range of mountains with orange clouds of sunrise flaming upon them. Yet the crest of the mountain curls over as it rolls onward, like the crest of a wave. With one foot on this crest stands Mercury again, around him soft flames of orange, and green, and purple. And these words spake he from golden mouth:

"Thou art mine. Thou comest always unto me. Always in every grade am I thy guide; and even at this hour do I burn up thy dust. Moreover, thou shalt behold a certain earnest of thy work, and that

1	Windram.	Infantile palsy.	Australia.	L[eila] W[addell].
	Neuburg.	Spinal curvature.	Asia.	? Ratan Devi
	Cowie.	Deaf and dumb.	Africa.	? Rose [Crowley]
	Kennedy?	Foot deformity.	America.	? J[ean] F[oster] or Virakam [Mary Desti]

right early.”

This Mercury is poised upon a winged wheel that uttereth lightnings. He droppeth ostrich plumes for rank, and twists of flax to signify that the fate of certain men will be in my hands.

I now see a purple planet in space, radiating light from a luminous ring, and also from its poles.

With regard to Reincarnation, the heliocentric theory is right. As we conquer the conditions of a planet, we incarnate on the next planet inward until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure fire. It is most important to develop the fluid body, to pack away all your powers in it. He insists on the importance of a pure body, instancing Frater T' $\alpha\gamma\alpha\theta$ as an example of a failure to do this.

I now see the eight-fold star of Mercury suddenly blazing out, it is composed of four *fleurs-de-lys* with rays like antlers, bulrushes in shape between them. The central core has the cypher of the Grand Master, but not the one you know. Upon the cross are the Dove, the Hawk, the Serpent, and the Lion. Also one other symbol, yet more secret.

Now I behold fiery swords of light. All this is upon a cosmic scale. All the distances are astronomical. When I say "Sword" I have a definite consciousness of a weapon many millions of miles in length. The field of my vision is as much enlarged as if I had been practicing "Batrachophrenobookosmomachia" for ten years.

Now follow numerous questions of O.S.V. to L.T.; indicated only by initials. The same question was asked repeatedly in different forms, but always answered in the same sense until the last question.

[L.T.]: I have never seen such a lot of beautiful skylscapes. There are pink clouds like flights of birds, actually in flight, now they are like flying serpents, their colours are mingled with purple and green. Anhalonium visions must be very similar to this.

It is all over now.

He didn't go on, because he had come to tell us things, for a particular purpose.

The Temple was then closed; Fra. Lampada Tradam was then clairvoyant, as he thinks, or obsessed, as O.S.V. thinks, and makes the following statement, which O.S.V. considers demonic, on the grounds that many of the statements are contrary to public morality.

L.T. begins by saying that this Rite is a huge force that we unloose. By the time that we have 20 people working at it, it will become very dangerous. International complications are to be feared. This was the original form of worship. It is important not to initiate any persons under the age of 30, unless for some special reason. The obvious dangers of the Rite appall L.T. He says that those who adopt this Rite will either succeed completely or fail utterly. There is no middle path for it is impossible to escape the ring of divine *karma* created.

In any series of Rites the roles of the celebrants should not be interchangeable. O.S.V. is to be priest only in invocations of feminine gods. The occult reason for this is that only the black gods are hermaphrodite. (!) The exception to this rule is in cases of divine possession.

The supreme Rite would be to bring about a climax in the death of the victim. By this Rite one would attain the summit of Magical Art. Even better would be to slay a girl, preferably a willing victim. After violating her, she should be cut into 9 pieces. These should *not* be eaten, but divided as follows:—head, arms, legs, and quadrisectioned trunk. The names of the gods appropriate are to be written on the skin, the arms are then to be flayed, and burnt in honour of Pan or Vesta, the legs (treated in the same manner) should be offered to Priapus, Hermes, or Juno. The right shoulder is sacred to Jupiter, the left buttock to Venus. The head should not be flayed, but burnt simply, and that in honour either of Juno or Minerva.

This Rite should not be employed on ordinary occasions, but rarely, and then for great purposes; it should not be disclosed to any man.

In the opinion of O.S.V. and L.T. these instructions partake of the character of black, or at least grey, magic. The reader is requested to note that the Temple had been formally closed before they were obtained.

The following questions were then asked by O.S.V. and answered by L.T.

- Q: What will be the result of Yardley's mission?
 A: Successful on the whole, but not entirely.
 Q: Shall I know soon?
 A: Within 14 days; say 10 or 11.

Hermes returns; and kisses L.T. on lips, navel and Phallus.

- Q: Will L. get K's dances on?
 A: Yes.
 Q: Big success?
 A: Yes.
 Q: How soon?
 A: Within three months.

L.T. will be released within two months from everything: he will get into a new stratum of Karma. He is going away eastwards. In June he marries; but returns to the Great Work in September.¹

Its conditions are quite altered. L.T. having acquired a great fortune.

O.S.V. goes away on a long journey to the East, leaving L.T. in charge X. This results in serious trouble with regards to Krishnamurti.

Let O.S.V. not allow 493 to enter into Scorpio.

O.S.V.: What is 493?

L.T.: Connected with water and with Cremers. It is she that stirs up strife.

O.S.V.: What is 493?

A: It is connected with O.S.V.'s dealings with Cremers. O.S.V. has told her too much.

Q: What is 493?

A: A book, of a Mercurial nature, stolen by Cremers. Don't let that get into Scorpio.²

The questioner in a fit of despair abandons the unequal contest.

Cremers will either write to L.T. or communicate indirectly with him.³

Hermes now gives a gold ring to L.T. for O.S.V. The bezel of this

1 P.S. All quite wrong without a single exception.

2 ? "Energized Enthusiasm" which got into [...]

3 P.S. All this is entirely wrong.

ring is a ruby, with a white fleur-de-lys on each side of it. The ring is gold.

Opposite the ruby are the initials S.T.R. This ring is the crown of the Phallus, the Yoni of Thoth, the collar of the Ape of Thoth.

Concerning the Rites, O.S.V. is always to be first to scry. L.T. is to write down in the scrying. L.T. is always to be the priest. These Rites are never to be done for more than six successive nights,¹ and four is a better number. The Rites should never begin earlier than nine o'clock at night, and should never last longer than three hours and a half.

These are the colours of certain gods:

Priapus—Yellow and purple.

Iacchus—Scarlet and green.

Venus—Blue, white and gold.

Minerva—White and silver with a little dark blue.

Pan—Crimson.

The Floor should be white, but, on festivals and special occasions, black and white, or red and white squares.

Further instructions will be given from time to time.

Music may be employed in the Rite, but in a subordinate manner. It should be soft and stringed.

Celebrants of the Rite should not be bare-headed, but should wear head-dresses of white, or such other colour as may be indicated.

After five weeks other directions will be given. Until then work as aforesaid.

I now see the figure drawn hereunder.² It is familiar to O.S.V. as the sign of a certain grade, and the name of it is S.T.R.

Hermes now touches L.T.'s lips with his Caduceus, and gives this last message to O.S.V. "Beyond nothing is Everything." He then kisses L.T., and departs.

On Monday Fra. L.T. was indisposed.

On Tuesday the Brethren performed "The Mass of the Phoenix" in the house of a friend, P.D.F. An instruction was moreover given to the Fra. O.S.V., to which he will duly pay heed.

On Wednesday, Fra. L.T. being again indisposed, O.S.V. decided to go on Thursday to the forest with him to seek health. This they

1 *Note.* Evidently the Rite of Mercury is exceptional; for it asks eight nights, Wednesday to Wednesday. See above. O.M.

2 In original only.

did, and by the favour of the gods obtained it. Now therefore on Monday, January 19, according to the counsel and reproof of Hermes did they again address themselves to the invocation of Juppiter; and this is

OPUS IX *The Ninth Working*

[Monday, Jan. 19—Tuesday, Jan. 20.]

Die Lunæ 11:45 p.m.—12:30 a.m. Die Martis.

A most admirable working, the best we have done for Juppiter. During O.S.V.'s invocation of Amoun, his vibration of the Name Divine was echoed in second by a voice audible to the ear. Now then fair omens dexter prosper ye the work. During the Quia Patris Fra. L.T. at the Altar of the East being genuflected, beheld the colossal form of Juppiter our Father, manubis plenis. Yea, with gold were his hands full; praise unto our Father and our god! In the morning Fra. O.S.V. awoke early, having (as hath only occurred to him once before) dreamed a story which he remembered. He therefore spent the day from 8 a.m. to 3 p.m. in writing down this story which he called 'The Stratagem'. May it bring fame and fortune.

THE ESOTERIC RECORD [OPUS IX]

Die Lunæ. Jan. 19. 11:45

The Rites of Juppiter were duly performed on this and the next two days.

OPUS X *The Tenth Working*

[Tuesday, Jan. 20—Wednesday, Jan. 21.]

Die Martiis 11.30 P.M.—die Mercurii 12.15 A.M.

The Ceremony as usual. Fra. O.S.V. saw Juppiter in his form as Ammon-Ra, plumed and Phallic, standing in the East, during the verbal invocation of Amoun; this became much intensified during the Versicle. He lost all sense of the physical, and was only recalled to it by its climax. Subsequently he heard (and so did Fra. L.T.) clear and distinct “astral” bells.

OPUS XI



The Eleventh Working

[Wednesday, Jan. 21—Thursday, Jan. 22.]

During the day the Brethren were out of harmony, but conquered the feeling of animosity by Will. A full Banquet as ordained being consumed, the Brethren repaired to the Temple; Fra. O.S.V. opened the same at 11 P.M. *die Mercurii*. To the sight of O.S.V. (during the Versicle) Ammon-Ra appeared in the East, Juppiter Himself filling the Temple. This also appeared as a cone of white light whirling about the Image of the All-One that is upon the Altar of the Elements. After the Versicle Fra. L.T. obtained a message in Angelic to the effect that the gods wish to regain Their dominion upon earth, these Initiated Brethren being as Fiery Arrows shot by Them in Their war against the slave-gods. A Four-fold sacrifice was demanded; and that a sacrifice of cruelty. Therefore did .. .i. ... and ultimately **הפ—פה**. The Temple was closed 1:45 A.M. *die Jovis*, Fra. L.T. Still (1:55) lying entranced. The God is now effective. And with a single sacrifice on his Night (early, to close before midnight) will that equilibration of the 4 and the 7 be accomplished.

Die Jovis 2 A.M.

Frater L.T. says “*Tetelestai*.”¹ During this Working Fra. L.T. again heard the astral bells.

1 N.B. This is the formula of $7^{\circ}=4^{\circ}$.  thus making 4 either way, yet 7 in all. And on this third night  forming the Sacred Tau.

Also concerning the sacrifices it was revealed in the night, during the sleep of exhaustion, to Fra. O.S.V. that the essence of the Operation is the freeing of the elemental spirit of an animal soul. This may be done by *death* or by *complete exhaustion* either through pleasure or through pain. In this death-like trance the spirit becomes free to wander, and is united to the invoked God. In the case of death this is permanent, and goes to increase the body of the God on the planet. We should, therefore, when we can, obtain a closed and inviolable precinct, and slay therein victims daily. In the meantime, let one of the Brethren at least be reduced always to exhaustion by wine, and by the infliction of wounds, and by the ceremony itself. And if he utter oracles, let them be not consciously given. And if the true God be duly invoked, they will be divine. And this is the oracle which Juppiter gave unto Fra. O.S.V. in the night, or early morning of His day 4.

During all this day Fra. L.T. is overshadowed by Juppiter. The world about him appears *a vision of the future*. His eyes are dilated; he cannot read; his manner is as one stupefied or entranced.

THE ESOTERIC RECORD [OPUS XI]

With regard to the ceremony of Wednesday, I have to add to the esoteric record that Fra. O.S.V. was at one time a consecrated prostitute in the Temple of the sun at Agrigentum. This Temple had a “long square” (2 x 1) outer court. In the upper square was a square Temple — with facade and pillars. O.S.V., whose name was at that time Asteris (or something similar), used to sit on the steps and receive sacrifices. I think the name was Astarte, but am afraid of having been rational.¹

The great sacrifice of Spring was to cut open a bull, and lay a virgin in the hot carcass, there to be violated by the High Priest. She was finally choked in the bull's blood (*in orgasmo*). Within the Temple was a circular domed shrine about 40 feet across.² The priestesses used to carry their offerings to the altar of Incense in the

1 Asteria is the exact name of the Great Mother Goddess in Tyre. I did not know this. I regard this as a strong proof of the accuracy of the vision. O.M.

2 In the centre was a light movable couch rather like one seen in the pictures at Naples. It was used in the midnight ceremony to obtain oracles.

East, while the blood of the victims went to a big font in the West.¹

The secret of the Temple was the *midnight Sun*. Globes of fire used to gather on the font, and from the other altar, and begin to revolve in the shrine.

They would coalesce and then become one, which stood single and unmoving all night, only fading with dawn. Astarte surprised the secret, and penetrated into the shrine at the midnight sacrifice and adoration of this globe. She was slain instantly by the priests, who passed their swords again and again through her body. This death was extreme pleasure. The body was thrown out upon the court at the foot of the Temple steps, and made tabu, so that it might be “devoured by the Sun”.

She had incurred this incarnation as the result of various misdemeanors in Greece about an hundred years before. Her incarnations had always been at short intervals. It appears that in the beginning most people cannot bear frequent incarnations, and need long restorative periods of rest and peace. But superior spirits take a great oath, and get on faster. They suffer more in proportion. You can recognize them by sensitiveness, which is sometimes in the painful or morbid degree. This is the case when the Great Work has been forgotten for an incarnation, or a part of it; the idea is to impress the fact of the oath upon the sufferer.

Astarte in her Grecian avatar had been a rather worldly priest. Her childhood was one of great misery. She had been taken by pirates and ill-treated—she came from Leghorn or its neighbourhood. A ship-wreck left her on the coast of Sicily. People found her, and finding her an excellent prostitute (she was now 14), put her in a brothel. She hated the life. At a spring festival she was lucky enough to attract a young priest who took her, put her through a year's purification, and added her to the Temple staff. But she only saw a dull routine, though applying herself to advancement in her profession by the skill of her embraces. However, by the age of 20 or thereabouts she “got religion”, and began to act *con amore*. From this time she was rather the terror of the Temple. She used to do strange things, excesses, record-breaking acts, and so on. In fact she was a little mad; had a *touch of the Sun*, as it were. However, she got the name of being inspired now and then, and was used in some of

1 The door of this shrine was in the North; in the South was a statue of a Sun-God of a Syrian type—rather more like Bacchus than Apollo.

the public ceremonies. She made a young priest fall madly in love with her on one such occasion, and they violated their vows by carnal copulation of an irreligious character. In this way she made him tell her the secret of the Temple; she then killed him the same night, so that he should never betray the fact that he had betrayed the Mysteries.

She was a slim, lean, nervous girl with a long face, a Roman nose, rather full lips, very strong from constant exercise, a habit of wriggling as if consumed by an inward itch, abundant and very wiry black hair which she sometimes dyed, very strong and very sharp and white regular teeth, deep violet eyes, very wide apart, and set obliquely like Chinese eyes. Her cheek-bones were high, and her expressions fierce.

Her breasts were quite undeveloped, and her body like a man's, or rather, like a boy's. Her vulva was lean and muscular, the nymphæ hardly developed at all.¹

Astarte was her Temple name; her own was Felicia. Her parents were peasants, vine-dressers, in winter woodcutters.

OPUS XII

The Twelfth Working

[Thursday, Jan. 22—Friday, Jan. 23.]

The Banquet restored Fra. L.T. to a comparatively normal condition. At 9.55 p.m. *die Jovis* the Temple was opened as usual. The sacrifice was offered, Fra. O.S.V. *perinde ac cadaver*, and the Temple closed at 11 p.m. Fra. O.S.V. was completely exhausted. Thus endeth the First Series of the complete Working of Jupiter.

Friday A.M.

There is certainly *some* result of these invocations; for matters move strangely. Five people who arranged to come to see me in Paris all failed; and both business letters (urgent) and private letters remain unanswered. I assume that this is the 'fallow' period which follows the sowing of the seed. But Hermes produced instantly a direct result.

1 This description is most strangely like Alostrael.

I take it that Juppiter being a slow and steady God moves not so easily but with far more power. P.M. I mentioned this matter to Fra. L.T. as regards letters, his experience is precisely similar to my own.

OPUS XIII

The Thirteenth Working

[Monday, Jan. 26—Tuesday, Jan. 27.]

On Saturday the drought of result broke up suddenly; both letters and visitors appeared. All things that have occurred have been of the nature of Juppiter, but so far there has been no plentiful harvest, naught as it were but green shoots peeping through the earth.

The Temple opened at about 11:30 *Quia Patris* 12:30, closing 2 A.M. *die Martis*. Fra. O.S.V. became inspired in a Terpsichorean manner after the *Accendat* and *Tu qui es*. Much good force was obtained, and two Jataka stories. During the day Fra. L.T. obtained a small Juppiterian result, Fra. O.S.V. kept an appointment which may conceivably lead to vast Juppiterian results.

THE ESOTERIC RECORD [OPUS XIII]

January 26, 1914.

Began about 11.30, ended about 12.30. After the *Accendat*, O.S.V. did an inspired dance of the seductive-fugitive order.

After the *Haud Secus* the Brethren revelled in the Juppiterian atmosphere, and then in talking about this—O.S.V. remembered he had been a priestess in what he thought was Greece of an orientalised type. L.T. recognized this as Crete. O.S.V. agreed.

L.T. saw a green figure constantly dancing around the altar.

The ceremony was of initiation; this dance was the temptation. Neophytes were accepted if laughingly indifferent, or if, on the other hand, they refused to be played with, and violated the woman no matter how she struggled. Half measures were punished by having their testicles removed by a special instrument on the principle of a candle-snuffer, but with a regular cup instead of a guard. After the

operation the instrument was thrust upon the brazier, and the man was thrust into the earthquake fissure, where he perished miserably.

When all the flesh was gone, and the bones had dropped to the bottom, the next initiation could take place.

This Temple had pillars, a black floor shining like glass, mirrors to render the chase difficult. There were three priests, the lion-mask, the bull-mask, and the eagle-mask.

The initiate himself was the Fourth Kerub. These mysteries are the same—or very nearly the same—as the Samothracian mysteries.

O.S.V. had 28 handmaidens. She was dressed in silver tissues, representing the way in which the moon slips away from the sun, and then falls back into his embraces: that is the idea of the dance.

O.S.V.'s name was Aia, which is really Gaia.

Twelve virgins were sacrificed annually, one a month.

Released on menstruation, because they became impure, and so could not live in the Temple.

This is the great idea of magicians in all time:—

To obtain a Messiah by some adaptation of the sexual process.

In Assyria they tried incest; also in Egypt; the Egyptians tried brothers and sisters, the Assyrians mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods.¹ The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi by making chemical experiments with semen.

But the root idea is that any form of procreation other than the normal is likely to produce results of a magical character.

Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.

SPRING CEREMONIES IN CRETE

There was a labyrinth there; they had the worship of Apis from Egypt.²

There was a sacred bull in this labyrinth, quite white. At the spring festival they sacrificed twelve virgins to him.

*Et crudelis amor tauri, et suppositaque furto,
Pasiphae*—————

1 Also by *pædicato feminarum*.

2 See Frazer and others on bull-worship, Siva, etc.

They wanted to get a Minotaur, an incarnation of the sun, a Messiah. They said they had one, but they hadn't.

L.T. was named Mardocles. Fair, very handsome, squarish golden beard. A very noble edition of Rudolph Cyriax. Hair curled in Assyrian manner, wore Chiton.

O.S.V. killed him by dancing badly.

L.T. being initiated, O.S.V. and hand-maidens came out and danced. O.S.V. fell in love and spoiled her dancing.

L.T. knew what to do and couldn't remain indifferent, but couldn't be brutal. And so at the last moment L.T. spared O.S.V. and was thrust out of the Temple; but neither killed nor castrated. She was also expelled.

L.T. and O.S.V. went penniless and sad into a town.

O.S.V. did up L.T.'s sandals which had come undone.

L.T. despised O.S.V. for ruining his career; he had been a merchant, a very wealthy corn-merchant (with a very rich father), and he had given up everything for initiation. L.T. was a special favourite of the high priest, the high priest being a friend of his father.

L.T. was about 24 or 25, but much older than his years.

L.T. hated O.S.V. but was too chivalrous to leave her.

L.T. only cared for O.S.V. while she danced: he felt he had ruined O.S.V.'s career as well as his own.

We sat down, two doors away from the cobbler's on a stone.

O.S.V. did up L.T.'s sandal strap. The cobbler offered to do it free; L.T. was so handsome. We were asked to the evening meal.

The cobbler had an ugly scolding wife looking like "Billiken" or the Duchess in *Alice*.

A tiny little back room with children, including a boy of twelve or so.

The cobbler wanted us to go on the staff. This was perhaps in Ephesus; a sea-side place, anyhow.

His proposal was the only hope to avoid being sold for slaves by the magistrates.

But we were too proud, and said we would be sold for slaves, and we were.

A man with a country house and a beautiful wife bought us.

his name like Demetrius, more like Demephorus.¹

We were employed about the house.

It was part of the ordinary duty of a servant to amuse the family, by various copulations. Only beautiful slaves were chosen for this purpose.

O.S.V. died of pneumonia some few months after.

Mistress a really classic type. Syro-Phoenician beauty. Grecian nose; coal-black curls, beautiful anklets; bracelets etc. Swathed in purple nearly always. Thin mouth; smile like Gioconda, but with corners turned down. The man was a fool; easy going; rather like Bourcier.

All this was long before the Trojan war.

Very civilized; before the Greek civilization we know of. Or perhaps more Assyrian or Phoenician.

Asia-minor the scene of this.

They used oared galleys.

"I shall never forget the look you gave me in the slave market."
(O.S.V.)

"I am always unlucky for you, you know; you always have to sacrifice everything for my love. You don't want to in the least; that is because we both have hold of the wrong end of the stick. If only I could leave you, and you could love me. It would be lucky." But that has apparently never happened. Mutual indifference and mutual passion, and so on.



We played instruments in Corinth as girls.

? had white skin. L.T. Chryssipe had yellow hair. O.S.V.

We made popular Lesbian songs all day —

We went on for years, and years, and years. We were sixty, and terribly famous ... Like Zena and Phyllis Dare. This devotion of ours became proverbial in Corinth; we had to keep it up, exactly like a vicar and his wife in public.

After forty-three and a half years it got awful: then we retired to our country estates; but we had the habit over there. We turned into old maids. We had really loved with the most intense and true passion for a year or so; and then kept it up for profit.

1 ? Demephorus.

But we were not cynical about it; we really fancied ourselves as the ideal lovers of Corinth.



Incarnation about wolves forgotten. Diana of Ephesus. We went on a mission, a business mission, of a Temple nature. *Not* L.T. (thank God.) There were wolves, a plague of them.

OPUS XIV

The Fourteenth Working

[Tuesday, Jan. 27—Wednesday, Jan. 28.]

The Temple was opened on the stroke of midnight, and closed at 1:07 A.M. *die Mercurii*, Fra. O.S.V. being completely exhausted. The Jovian phenomena continue with steadiness, but not with such force as to enable to say that the success of the operation is assured. During the afternoon we went to the house of a lay sister, and invoked the Lord Juppiter by incense of his sacred herb. This rested us mentally and physically, but caused some illness of a slight and temporary order.

OPUS XV

The Fifteenth Working

[Wednesday, Jan. 28—Thursday, Jan. 29.]

The Temple opened at 11.15 P.M. and closed at 12:10. But the versicle was prolonged and very quiet, probably owing to the experience of the afternoon. Hence the force was coherent, crescent in a flat curve, but very strong in its culmination. The atmosphere of the Temple is now extremely good, not only in the ceremonies, when it is mellow, rich, velvety, luminous (purple, gold, green are the chief colours) strong without violence, calm, opulent, etc, etc, but throughout the day. We are excluding loose women and the like.

The principal physical things are a green chameleon-like dancer named Ahanael (762) and the usual elementals darting about. Ahannael is under Bethor.

OPUS XVI

The Sixteenth Working

[Thursday, Jan. 29—Friday, Jan. 30.]

The Temple opened at about 10:20. After the *Haud secus*—again of the soft steady watery type—the god demanded blood. O.S.V. cut a 4 on L.T's breast and offered thereof, L.T. then did a wonderful dance, O.S.V. in *savasana*, O.S.V. became inspired. The planetary spirits by the way are now plain to see, next week the God demands that the image shall be placed in a vesica, and a sparrow (or if not a pigeon) shall be slain therein before the Accendat, with these words: “*Nunc flavi Jovi spumantem sanguine sævo passerem*”—or such other words as may be suggested by the Art-Batchelor W. D., who has been sent by Juppiter from London on this account. The blood only of a sparrow is to remain in the vesica, and to be connected (after the Versicle) with the *magi* by the Sigil 4 on L.T's heart, right breast, left breast and navel on the four nights. The body is to be burnt for the last 4 nights both flesh and blood are to be sacrificed. The Temple closed at midnight to Thursday midnight no other blood is to be taken but the banquets, not drink save only pure water.

It is to be noted that since the beginning of this Operation the Bank Rate has fallen to 3 per cent and Consols improved from 71½ to 76¼, a gain of over 1400 to O.S.V.

On Saturday O.S.V. received a letter which should bring Pounds 500 within the next two months.

I should mention that the possession of O.S.V. on Thursday night was the most complete and material possession and has occurred to him most rarely.

The directions were obtained with difficulty, and his whole consciousness was wrapped up in the god, the only expression being these words: “*Sanguis et Semen.*”

OPUS XVII

The Seventeenth Working

[Monday, Feb. 2—Tuesday, Feb. 3.]

The Temple was opened about 10:30 and closed at 12:50 A.M. 3.2.14 E.V. O.S.V. dedicated the bird to Juppiter and set it free. During the Versicle O.S.V. lost consciousness. After the *Quia Patris* L.T., the 4 cut on his right breast, was to have acted as *virgo*. A marvellous matter followed, but no further rite was accomplished. At 1 A.M. Fra. L.T. was still too exhausted to speak. O.S.V. doubts if he did well to avoid the apparent and obvious meaning of the instruction vouchsafed last Thursday night. This should be decided by the events of Tuesday—Thursday. If unsatisfactory, the birds let loose 2 on Tuesday, on Wednesday, should all 4 be slain on the last night of this series.

OPUS XVIII

The Eighteenth Working

[Tuesday, Feb. 3—Wednesday, Feb. 4.]

The Banquet of Juppiter began at lunch. Then we bade Bro. Sir B. C. Hammond the Good Knight God-Speed. At the conclusion of the banquet the spirit of Mars waxed strong, and O.S.V. tare L.T. with bitter words, to which Fra. L.T., like a good brother as he is, replied with modesty, humility, courtesy, forbearance and brotherly love. (The averse Mercury also seized upon Fra. O.S.V. during the writing of this last sentence!) However the Bretheren embraced in the name of Juppiter, and opened the Temple at 10.30. A lengthy ceremony followed, the usual rite being followed by ... *vatem* ... *virgo* ... orally. The image of the Most High was thus richly adorned with due ornament. The Temple closed at 1.5 A.M. *die Mercurii*, the forces being completely absorbed.

OPUS XIX

The Nineteenth Working

[Wednesday, Feb. 4—Thursday, Feb. 5.]

Fra. O.S.V. during the day had a feverish attack of something resembling influenza; but receiving the remedy of Juppiter from the hands of the Lay-Sister Jane Cheron, was miraculously made whole, though the aftermath still slightly inconveniences him, he having taken the Remedy in excess.

The Temple opened at 11:28 closed at 12:50 A.M. *die Jovis*, the ceremony being most magnificent.¹ During the Versicle O.S.V. saw the Sarcophagus of Ankh-f-n-khonsu, a misty dawn of gold at the East of the Altar, erect. The ceremony raised Fra. O.S.V. from discomfort, sleepiness, and fever to the top of his form.

L.T. gets a white elephant with the word *LEX labor est* + (the Phallus in its sense of the completed Work.) Also Baphomet spelt **בפמט** 1082.² The atmosphere is marvellous calm and sweet, soft as the kisses of Zephyros—a perfect peace and joy.

During the day, by the way, Fra. O.S.V. got the idea that Fra. L.T. would make a perfect low comedian, and thus gain much gold.

OPUS XX

The Twentieth Working

[Thursday, Feb. 5.]

The Temple opened at 10.0 closed at 11 p.m. *dei Jovis*.

On Friday Fra. O.S.V. got a letter making a most valuable introduction; also full confirmation of the other matter. Praise Him!

Fra. O.S.V.'s malady now reasserted itself, however, with great force. He has much fever and bronchitis, and is obliged to take to his

1 *Query:* This represents the West Wind at last night the East, and the first night of this series the North?

2 *Note.* 1081 = Tiphareth, add 1 for the [...] therein. No! O.M.

bed. To-day, of the Moon, he is still very ill, but yet determined to continue the Operation as well as he may, though with maimed rites.

THE ESOTERIC RECORD

O.S.V. ? 3-5 A.M. Feb. 8.

Inspection of *cakras*.

Muladhara. Blood-red, velvety, deep-bell shape. Around it the *kundalini* coiled, but in constant spiral motion. Luminous triangle—mirror-like—opens at base (very small.) I looked down through infinite stages of these triangles, at the bottom glitters a pearl-like (but self-luminous and most intense) phallus. Presently this goes, and up the tunnel march millions of men of every race, creed, caste and colour—not a single woman.

Svadisthana. Very large flattish white lotus, greenish tips to edges, very pale and fair; It floats in pale blue.

Manipura. A chysanthemum of rainbow petals, active-like folding and refolding, comprehending alternatively microcosm and the macrocosm.

Anahata. Mostly gold and pearls with rubies and sapphires, I think, but this fades in memory.

Visuddhi. Myriad radiating knives of pure golden light; in all directions.

OPUS XXI

The Twenty-First Working

[Monday, Feb. 9.]

The Temple was opened mentally by O.S.V. at about 9.10, and closed at 9:25. In spite of all the handicap, the ceremony went exceedingly well. An excellent atmosphere was obtained, and O.S.V.'s temperature went down .4°C!!!!

OPUS XXII

The Twenty-Second Working

[Tuesday, Feb. 10.]

Fra. O.S.V. is now recovered, and is ungrateful enough to the doctor—an excellent and clever practitioner—to give yet greater thanks to Juppiter. His temperature went down .3 C during the actual ceremony, which opened at 9.30 and closed at 10.15.

This was in some respects the best we have yet done. Fra. L.T. “Got Juppiter” in his pregnant phrase, and went on with the mechanism of the *Accendat* and the preparations for the performance of the Versicle before O.S.V. had finished his hexagram ritual (done after the verbal invocation of Amoun) but the *Haud secus* itself was brilliant and inspired, and the result overwhelming—a glow of stupendous success.

OPUS XXIII

The Twenty-Third Working

[Wednesday, Feb. 11.]

Fra O.S.V. worked very hard from 6:30 A.M. after a bad night, yet was well and strong in the ceremony which went magnificently. At the *Quia Patris* he saw his shadow plainly on the dim reddish wall in the East, although at the West there was but another such wall, and the firelight (in the North) was without effective radiance. The ceremony was more brilliant and ecstatic even than last night. Fra. L.T. is even more completely exhausted than before.

3:18 A.M.

Message for A.G. ... “Without pity, act. 'guests dally on the couches of mother of pearl in the garden.' Go to the Holy House of Hathor and offer the five jewels of the cow on her altar. Then go under the night-stars in the desert and invoke Nuit.” Result: establishment of

Nuit cult. A previous divination had given (two days before) “is not the Nile a beautiful water?” the question being should I go to Tunis for A.G.? Tunis being nearer the Pillars of Hercules and the Ocean of the West. The Juppiteran events of a minor character are now so frequent that they are too many to record without tedium. Contrary events to not occur at all.

OPUS XXIV

The Twenty-Fourth Working

[Thursday, Feb. 12.]

Fra. O.S.V. had a sleepless night and had to work all day. Yet, opening the Temple at 6:15 and closing it at 7, this great operation was brought to a successful end.

The ceremony was calm and deep, the very aroma of earth in spring. After the Work Fra. L.T. performed divination by *Thelema* and obtained this versicle: “I am Thou, and the Pillar is established in the Void.”

During the *Haud secus*, Fra. L.T. was taken by Juppiter to be his cup-bearer. Fra. O.S.V. beheld the Violet, formless and of *dhyanic* intensity.¹

1 P.S. *Result*: Fra. O.S.V. Obtained the gifts of Juppiter as he asked, and was further made like Juppiter in his aspect as Amoun. During the whole summer he had but to ask to obtain.

Fra. L.T., on the contrary, became Juppiter the bestower, and many unworthy folk became his guests.

A Brief Summary of the Paris Working

Dec. 31, 1913 E.V.		Preparations completed.
Jan. 1, 1914.	I.	Hermes as <i>child</i> , prevents Rite from completion.
Jan. 1 Jan.2	II.	Hermes as <i>Messenger</i> . Identified with Christ.
Jan. 3, 1914.	III.	Hermes as Force. He is Semen, the vehicle of the Father. He despises talk, and is all energy and action.
Jan. 5, 1914.	IV.	Hermes as [...]
Jan. 6., 1914	V.	Juppiter. Short message.
Jan. 7	VI.	Juppiter. L.T. Failed at proper method.
Jan.8 Jan.9	VII.	Juppiter. Vision phalanx of Eagles supporting Zeus and the 4 Beast. Also Peacock. Revelation of Method of Destroyin the Universe.
Jan. 11, 1914.	VIII.	Hermes. "Good result."

A week off. L.T. ill. "Mass of the Phoenix." L.T. ill. To Forest—only profane matters considered.

Jan. 19, 1914.	IX.	Juppiter, as <i>Bestower</i> with hands full of gold.
Jan. 20, 1914.	X.	Juppiter as <i>Amoun-Ra</i> , plumed and phallic. Astral bells.
Jan. 21, 1914.	XI.	Juppiter as <i>Cone of White Light</i> . Message that O.S.V. and L.T. are as arrows of fire shot against the slave-gods. The Sacrifice was fourfold. Astral bells heard again. Revelation to O.S.V. of the Method of Rite. Revelation to L.T. of present world as a <i>vision of the future</i> . His eyes are so dilated that he cannot read.
Jan. 22, 1914.	XII.	Juppiter. No remarks. But results on Material plane show.

Jan. 27, 1914.	XIII.	Juppiter. Inspiration to O.S.V. to dance. Two "Jataka stories" got.
Jan. 27, 1914.	XIV.	Juppiter. Phenomena continue.
Jan. 28, 1914.	XV.	Juppiter. Atmosphere of Temple now constantly rich, mellow, velvety, and luminous, even when closed. A green chameleon-hued dancer Ahanael and other elementals in constant attendance.
Jan. 29, 1914.	XVI.	Juppiter. Additional Rites ordained. O.S.V. Inspired; the essence of the nature of Juppiter was revealed. He obtained entire Unity with the God, mutterin constantly " <i>Sanguis et Semen.</i> "
Feb. 2, 1914 E.V.	XVII.	Juppiter, O.S.V. again in <i>samadhi</i> .
Feb. 3, 1914	XVIII.	Juppiter. Complete absorption of force.
Feb. 4, 1914	XIX.	Sarcophagus of Ank-f-n-khonsu appears.
Feb. 5, 1914	XX.	Juppiter. Material results confirmed.
Feb. 8, 1914	*	O.S.V. inspects certain <i>cakras</i> .
Feb. 9, 1914	XXI.	Juppiter.
Feb. 10, 1914	XXII.	Juppiter. "A glow of stupendous success." L.T. in his peculiar type of <i>samadhi</i> .
Feb. 11, 1914	XXIII.	Juppiter. O.S.V. sees his shadow—not a "physical" one; light thrown by the God from the Altar or <i>cubiculum</i> .
Feb. 12, 1914	XXIV.	Juppiter. "Calm and deep, the very aroma of earth in Spring." O.S.V beheld The Violet, formless, of <i>dhyanic</i> intensity.

GENERAL RESULT

O.S.V. obtained the funds required and was like unto Amoun-Ra all the summer.

L.T. Became as Juppiter the hospitable, but had unworthy guests.

An unexpected result—the Divine end of the stick—was perhaps the War in the following August. See Op. XI.

Grimorium Sanctissimum

ARCANUM ARCANORUM QUOD CONTINET
NONDUM REVELANDUM IPSIS
REGIBUS SUPREMIS O.T.O.
GRIMORIUM QUOD
BAPHOMET X° ... SUO FELICIT.

De Templo.

- | | |
|-----------------|--|
| 1. Oriente | Altare. |
| 2. Occidente | Tabula dei invocandi. |
| 3. Septentrione | Sacerdos |
| 4. Meridione | Ignis cum thuribulo, κ.τ.λ. |
| 5. Centro | Lapis quadratus cum Imagine DEI MAXIMI INGENTIS
NEFANDI INEFFABILIS SANCTISSIMI et cum ferro, tintinnabulo, oleo. Virgo. Stet
imago iuxta librum ΘΕΛΗΜΑ. |

De Ceremonio Principii.

Fiat ut in Libro DCCLXXI dicitur, sed antea virgo lavata sit cum verbis “Asperges me...” κ.τ.λ., et habilamenta ponat cum verbis “Per sanctum Mysterium...” κ.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 accendat et ignem et sacerdotem virgo, dicens:

“Accendat in nobis Dominus ignem sui amoris et flammam æternæ caritatis.”

De Ceremonio Dedicationis.

Invocet virgo Imaginem Dei M.I.N.I.S. his verbis. “Tu qui es præter omnia...” κ.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 Benedictio Benedicti.

Missa rore, dicat mulier hæc verba “Quia patris et filii s.s.” κ.τ.λ.

De Ceremonio Finis.

Fiat ut in Libro DCLXXI dicitur. AUMGN.

The Holy Hymns to the Great Gods of Heaven

*Composed in collaboration with
the Art-Bachelor Cualterius de R.,
Universitatis Cantabrigiensis,
for the use of the
Kings of the
Sacrosanct Order
of*

קדש

I. JUPPITER

Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis, hominum rex atque deorum
Juppiter omnipotens, aurea dona, tuis.

II. MERCURY

Jungitur en vati vates; rex inclyte rhabdou
Hermes tu venias, verba nefanda ferens.

III. VENUS

Tu Venus orta mari venias tu filia Patris,
Exaudi penis carmina blanda, precor.
Ne sit culpa nates nobis futuisse viriles,
Sed caleat cunnus semper amore meo.

IV. IUPPITER AMMON

Per regni sancti signum da Juppiter Ammon
Da nobis plena monera plena manu.

V. VESTA

Vesta beata adsis virgo da lampada nobis
Det semen dominus terque quaterque suo(ae).
Det demen lammam vitalem vimgue deorum,
Omnia quae redeant, Vesta beata, tibi.

VI. IACCHUS

En templo resonat nunc mystica vannus Iacchi.
Accedas adyto, Sancta Columba, tuo.
Intra dum nates agitat thrysum pueriles
Vates; omne actum est; Sancta Columba, veni.

VII. PRIAPUS

Semina nunc molli dat mentula saeva cinaedo.
Aspectu gaudens ipse Priapus adest.
Gaudens exaudi; nobis sit mentula semper
Et Rigida et roseo semen ab ore jacens.

VIII. MARS

Hoc solet ad Martem ritu coluisse ferocem
Vir purus cunni sic placet omne deo.
Hostis fac collum nostro subiisse triumpho
Numina tum Martis carmina saeva canam.