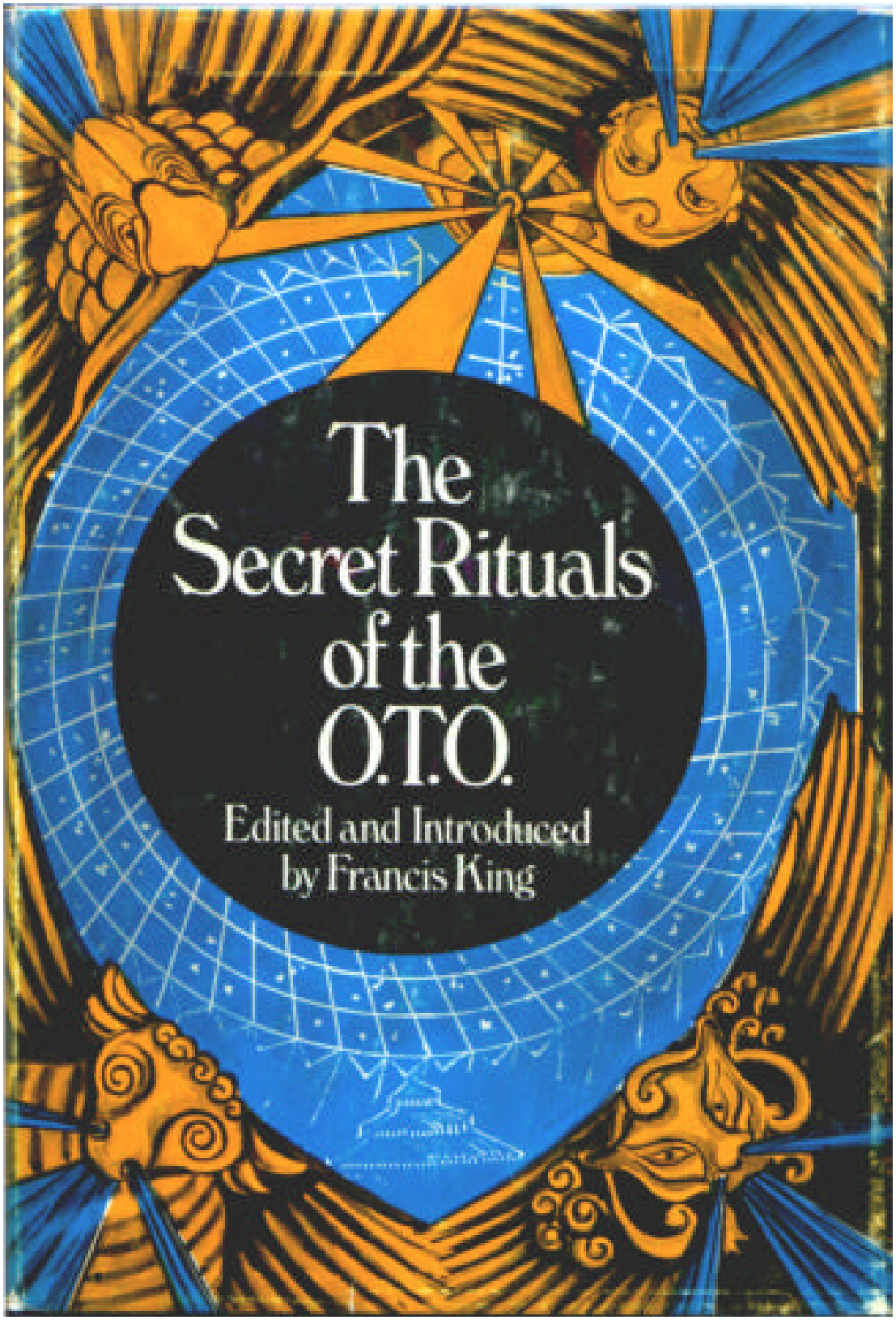
The Secret Rituals of the O.T.O.
Edited and Introduced by Francis King

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In recent years there has been a remarkable resurgence of interest in what is generally referred to as the 'Occult'. Popular Sun-sign astrology has become a subject for cocktail party chatter; the 'Underground press' displays an intensive, although often ill-informed, interest in such subjects as Glastonbury, Ley Hunting, and Flying Saucers; and books — many of them owing what little merit they possess to the skillful employment of scissors and paste — on all aspects of occultism pour from all the presses.

In the shadow of such well-publicised aspects of the Occult revival can be dimly discerned the shape of an altogether more important phenomenon — nothing less than the rebirth of Magic. Magic, that is, in the sense that it is defined by the extraordinary occultist Dion Fortune: 'The science and art of causing changes in consciousness in accordance with will.'

There is no doubt that the magical techniques, for which extraordinary efficacy is claimed, are almost exclusively derived (although sometimes indirectly) from those two extraordinary occult sodalities the Hermetic Order of the Golden Dawn and the Ordo Templi Orientis. The rites and secret instructions of the former organisation are easily available in Dr, Francis Regardie's Golden Dawn, a work which only now, thirty-five years after its first publication, is beginning to receive the appreciation it so undoubtedly deserves. Those of the latter, the Ordo Templi Orientis, have hitherto never been published, although grossly inaccurate and incomplete typescript versions of them have occasionally been sold for high prices.

Now, at last, this volume makes available to the occult student not only the symbolic-masonic riches of the initiate on rituals pf the O.T.O. but the secret magical instructions of the Order's seventh, eighth and ninth degrees, the full details of the techniques from which such occultists as Theodor Reuss and Aleister Crowley derived their mystic powers.

Here is a source book that has a place in the library of every serious student of the Occult.

THE SECRET RITUALS OF THE O.T.O.

Edited and Introduced by FRANCIS KING

SAMUEL WEISER
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PART ONE

The Birth and Development of the O.T.O.

*

CHAPTER ONE

The Manifesto of 1917

In the spring of 1917 the Russian people, worn out by almost three years of their rulers' political and military incompetence, overthrew their Czar and installed a Provisional Government. At about the same time the U.S.A. entered the war on the allied side.

Neither of these events greatly excited the inhabitants of Henri Oedenkoven's and Ida Hoffmann's eccentric vegetarian community situated at Ascona in Switzerland. They were far more interested in a bombastic encyclical just promulgated by Theodor Reuss, a temporary guest of the community.

'Let it be known', began this manifesto, 'that there exists, unknown to the great crowd, a very ancient Order of sages, whose object is the amelioration and spiritual evolution of mankind by means of conquering error and aiding men and women in their efforts of attaining the power of recognizing the truth. This Order has existed already in the most remote times and it has manifested its activity secretly and openly in the world under different names and in various forms: it has caused social and political revolutions and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny in whatever shape this appeared, whether as clerical or political or social despotism or oppression of any kind.

'To this "secret order" every wise and spiritually enlightened person belongs by right of his or her nature: because they all, even if they are personally unknown to each other, are one in their purpose and object and they all work under the guidance of the one light of truth. Into this Sacred Society no one can be admitted by another unless he has the power to enter it himself by virtue of his own interior Illumination neither can anyone after he has once entered be expelled unless he should expel himself by becoming unfaithful to his principles and forget again the truths which he has learned by his own experience.

'All this is known to every enlightened person.

'But it is known only to few that there exists also an external, visible organization of such men and women, who having themselves found the path to real self-knowledge, and who having travelled the burning sands, are willing to give to others, desirous of entering that path, the benefit of their experience, and to act as spiritual guides to those who are willing to be guided.

'While numberless societies, associations, orders, groups, etc., have been founded during the last thirty years in all parts of the civilized world, all following some line of occult study, yet there is but ONE ancient organization of genuine Mystics which shows to the seeker after truth a *Royal Road* to discover the Lost Mysteries of Antiquity and to the Unveiling of the One Hermetic Truth.

'This organization is known at the present times (*sic*) as the:

Ancient Order of Oriental Templars
Ordo Templi Orientis
Otherwise: The Hermetic Brotherhood of Light

'It is a Modern School of Magic. And, like the ancient schools of magic, it derived its knowledge from the East. This knowledge was never revealed to the profane, for it gave immense power for either good or evil to its possessors. It was recorded in symbol, parable and allegory, requiring a Key for its interpretation.

'The symbols and glyphs of Freemasonry were originally also derived from the more ancient mysteries.

'These symbols of ancient Masonry, of the Rosicrucians, the sacred art of the ancient Chemi (Egyptians), of Homer's Golden Chain, like those of modern Freemasonry, etc., are however but different aspects of the One Great Mystery. They all require a key to disclose the real underlying meaning. There exists, however, but One Right Key, and moreover this one right key must be used the Right Way.

'This key can be placed within the reach of all those who are prepared unselfishly to study and work for its possession, if they apply for membership to the Order of Oriental Templars (O.T.O.).

'The O.T.O. (Ordo Templi Orientis) is a body of Initiates in whose hands are concentrated the secret knowledge of all Oriental Orders and of all existing Masonic Degrees. Its Chiefs are Initiates of the highest rank and recognized as such by all capabel (*sic*) of such recognition in every country in the world. The Order is international, and has existing connections in every civilized country in the world. Every man or woman who becomes a member of the O.T.O. has an indefeasible right to the first three degrees of Masonry.

'The O.T.O., although an Academia Masonica, is not a Masonic Body, so far as the craft degrees are concerned in the sense in which that expression is usually understood in England, and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England. English Master Masons in good standing, by arrangement, on affiliation, are admitted at reduced charges. Members of the IX° become part-proprietors of the Estates and Goods of the Order. For further information see the publications of the O.T.O., and the synopsis of the degrees of the O.T.O.'

The manifesto goes on to outline the Constitution of the O.T.O.; the rules of membership are comparatively onerous. It is made clear, for example, that the high-flown statements in the third paragraph of the manifesto referring to the 'Sacred Society' from which it is impossible to be expelled do not apply to the O.T.O. itself. For in Article 5, Section 4 of the Constitution it is laid down that the Outer Head of the Order 'shall have the right to cancel or suspend the Charter of any subordinate organization ... and shall also have the right to suspend or dissolve the membership of any person whenever such action is, in his or her opinion, for the interest of the O.T.O.'

After a brief synopsis of the nine degrees of the O.T.O. — of which more later — Reuss's manifesto concluded with the following 'message from the Master Thirion' (*sic*) better known as Aleister Crowley.

'For our great comfort it is written in the Book of the Law:

Love is the Law, Love under Will

> 'This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this love is as it were a by-product of that Will; it does not contradict or supersede that Will: and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. Love is easily counterfeited. Lo, while in the Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! "As brothers fight ye!" All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, ecstatic, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelima (*sic*).
>
> 'It is the apotheosis of Freedom; but it is also the strictest possible bond. It is that harmony of Legis Jugum and Libertas Evangelii **(1)** which we once saw upon the little table above the Pastos of Our Father Christian Rosencreutz.'

It must be frankly recognized that almost the whole of this manifesto was intended to deceive. The majority of its readers would have assumed for example, that the mysterious 'Master Thirion' was either some discarnate entity, similar to those who supposedly manifested themselves to MacGregor Mathers and other members of the Hermetic Order of the Golden Dawn, or a Himalayan superman, like Madame Blavatsky's Mahatmas.**(2)** Again, the statement that the O.T.O. 'in no way conflicts with or infringes the just privileges of the United Grand Lodge of England'**(3)** displayed on Reuss's part either what Lenin, in another connection, called 'a naivete which in a child would be touching, but is repugnant in a person of mature years', or a capacity to tell a good, strong lie. For the O.T.O. not only had, as we shall see, connections with spurious and clandestine masonic groups but functioned as a recruiting office for one of these — for in the 'Classification of Members by Degrees' appended to Reuss's document it is

clearly stated that 'candidates are made Freemasons by the Directing Members (Fratres Superiores) of the O.T.O.'.

Nevertheless Reuss's 1917 manifesto is not without interest — even importance — for, while there is no need to follow Reuss in believing that the O.T.O. was the 'ONE ancient organization of genuine Mystics', there is no doubt that it has been one of the two most influential occult fraternities of the last century(4) with some of its members playing important parts in the activities that have led to the current occult revival.

PART ONE

The Birth and Development of the O.T.O.

*

CHAPTER TWO

Occult Templarism

In spite of its importance as a mystical fraternity the origins of the O.T.O. have remained somewhat obscure. It is true that some occultists have supplied a pedigree of sorts, but without giving any evidence for their genealogical conclusions. Thus in his stimulating book *The Magical Revival* (Muller, 1972) Mr. Kenneth Grant has told us that 'The true Occult Order ... numbered among its openly unavowed (*sic*) representatives such authorities as Sir Edward Bulwer-Lytton ... Fred Hockley, Kenneth Mackenzie ... and others. Bulwer-Lytton links up historically with the continental Adepts Eliphas Lévi, Gerard Encausse (Papus), Rudolph Steiner and Franz Hartmann ... These collateral continental elements constituted what was once known as the Hermetic Brotherhood of the Light.'

Mr. Grant's last sentence is of particular significance, for it must be remembered that Reuss's 1917 manifesto gave the O.T.O. the alternative title of Hermetic Brotherhood of Light.

Such statements as that of Mr. Grant are, of course interesting but they do seem to be inherently improbable — it is most unlikely, for example, that either Bulwer-Lytton or Eliphas Lévi were either advocates or practitioners of the type of magic particularly associated with the O.T.O. — and the historian of occultism is regretfully forced to look upon them as being unsubstantiated.

The real origins of the O.T.O. seem to lie in eighteenth- and nineteenth-century Occult Templarism.

Until towards the middle of the eighteenth century few people seem to have displayed any great interest in the original Order of the Temple, the Knights Templar, suppressed in 1314 on the grounds that its members were heretical, blasphemous and sodomitical. With the rise of continental and Anglo-Saxon freemasonry, however, the building activities of the Templars began to attract attention. Perhaps, thought some masons, the fact that the symbolism of the Craft degrees of masonry was concerned with both the building of a *Temple* and the murder of its architect, Hiram, suggested the existence of a connection between the Knights Templar and freemasonry? Perhaps the masonic fraternity did not, as was assumed by most of its members, go back to the time of King Solomon but was simply an underground continuation of the Order of the Temple? Perhaps the murdered Hiram was really Jacques de Molay, the martyred Grand Master of the Templars? The idea of an historical connection between masonry

and the Crusading Orders received the enthusiastic support of the Chevalier Ramsay, a Jacobite exile — he was the private tutor of the Young Pretender, Bonnie Prince Charlie — who was also an active freemason. Ramsay said:

'At the time of the Crusades in Palestine many princes, lords, and citizens associated themselves, and vowed to restore the Temple of the Christians in the Holy Land, and to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognize themselves amongst the heathens and Saracens. These signs and words were only communicated to those who promised solemnly, and sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called,**(5)** but a respectable bond to unite Christians of all nationalities into one confraternity. Some time afterwards our Order formed an intimate union with the Knights of St. John of Jerusalem. From that time our Lodges took the name of Lodges of St. John.'**(6)** These and similar speculations inspired the manufacture of several spurious 'Templar' masonic side-degrees. The first of these was very probably the still surviving Royal Order of Scotland, organized into two degrees, that of the Royal Order of H.R.M. (Heredom) and that of the Knights of the R.S.Y.C.S. (Rosy Cross). According to the legend of this Order its origins lay in the arrival of Pierre d'Aumont and seven other Templars, refugees from persecution, in the island of Mull, situated off the coast of Scotland. The supposed incident was described, from a hostile point of view, by a member of a rival 'Templar' Order:

'After the death of Jacques de Molay, some Scottish Templars having become apostates at the instigation of Robert Bruce ranged themselves under the banner of a new Order instituted by this prince and in which the receptions were based on those of the Order of the Temple. It is there that we must seek the origin of Scottish Masonry and even that of the other masonic rites. The Scottish Templars were excommunicated in 1324 by Larmenius, who declared them to be *Temple desertores* and with the Knights of St. John of Jerusalem, *Dominiorum Militae spoliatores*, placed for ever outside the pale of the Temple ... A similar anathema has since been launched by several Grand Masters against Templars who were rebellious to legitimate authority. From the schism that was introduced into Scotland a number of sects took birth.**(7)**

The legend of Pierre d'Aumont was accepted as historical truth by many continental masonic groups, among them the French *Chapter of Clermont*, and it was from the ranks of the last mentioned organization that at some time between 1751 and 1754 Baron von Hund (1722-76) recruited the first members of the *Stricte Observance*, a quasi-Templar masonic Order which claimed to possess secret Templar documents dating back to the fourteenth century and to work under the direction of mysterious Unknown Superiors, individuals 'irresponsible themselves but claiming absolute jurisdiction and obedience without question'.

In his *History of the Prussian Monarchy* Mirabeau has described the first appearance of the agents of these Unknown Superiors:

'In about 1756 there appeared, as if they had sprung out of the earth, men sent, so they said, by Unknown Superiors and armed with powers to reform the Order and re-establish it in its ancient purity. One of these missionaries, named Johnson, came to Weimar and Jena, where he established himself. He was received in the best way in the world by the brothers who were lured by the hope of great secrets, of important discoveries which were never made known to them.'

It must be added that Johnson, who claimed that he was English and that his Unknown Superiors dwelt at Aberdeen in Scotland, was, in the words of a masonic historian, 'an unmitigated vagabond ... of almost repulsive demeanour and of no education but gifted with boundless impudence and low cunning'. No one, of course, ever encountered Johnson's supposed chiefs, and it can reasonably be assumed that they never existed. Equally imaginary were Johnson's supposed name and nationality; in reality he appears to have been a German Jew named either Leucht or Becker.

Johnson's pretensions were eventually exposed; he was arrested, imprisoned in the castle of Wartburg and there, shortly afterwards, he died. The Stricte Observance, however, survived and flourished. Its influence and reputation grew and it extended itself into almost every European country. In course of time however, schisms — the bane of all secret societies —arose, the Order went into decline and ultimately flickered out.

In spite of its brief life the Stricte Observance was of importance for three reasons:

(1) It left a permanent mark on the masonic rituals of Scandinavia.

(2) Its Unknown Superiors were the forerunners of Madame Blavatsky's *Mahatmas*, the *Third Order* of MacGregor Mathers of the Golden Dawn, and the Secret Chiefs of Aleister Crowley.

(3) There seems to have been a substantial amount of cultural cross-fertilization between the Stricte Observance and the Order of Elect Cohens (*Elus Coens*, i.e. Chosen Priests), the first masonic association to be deeply involved in the practice of ceremonial magic.

The Elect Cohens were founded by Martines de Pasqually, a somewhat mysterious figure who may have been Portuguese by nationality. It has been suggested that de Pasqually was of Jewish origin, but there is no hard evidence of this and it is clear that, nominally at least, he was a Catholic, for there is a surviving record of his son's baptism. Nevertheless, he had undoubtedly been deeply influenced by a somewhat debased variety of Jewish mysticism, for he was a devotee of the degenerate

version of qabalistic magic presented in such works as the *Key of Solomon* and the *Sepher Ratziel*.

The Order of Elect Cohens was founded at Bordeaux in 1760 — six years earlier de Pasqually had unsuccessfully attempted to found an organization called the Scottish Judges which may well have been a first attempt to establish a magical/masonic link-up — and quickly acquired a surprisingly large number of initiates. The membership (confined to those who had already taken the three degrees of ordinary craft masonry) was divided into the grades of Apprentice Priest, Fellow Priest, Master Priest, Grand Architect and Grand Elect of Zerubbabel, the last mentioned degree sometimes being known as Knight of the East. Beyond these lay other, secret, degrees culminating in a Rose-Croix degree concerned exclusively with ceremonial magic and bearing little resemblance to the Rose-Croix grade that is now the 18° of the orthodox Ancient and Accepted Rite of Freemasonry.

Owing to the researches of Rene le Forestier**(8)** we know a great deal about the nature of the ritual magic practised by de Pasqually and his disciples. The most important ceremonies took place during the first quarter of the moon and were accompanied by the use of an incense compounded of storax, olibanum, saffron, poppy seeds, agaric spores, cinnamon, nutmeg and mastic; at least two, and probably more, of these substances are possessed of hallucinogenic properties, so it is not surprising that the Elect Cohens seem to found their magic effective!

The Invocation of good spirits and the exorcism of devils was an important aspect of the work of de Pasqually. Here is an extract from a magical exorcism, part of a ceremony called *The Work of the Equinox*: 'I conjure you Satan, Beelzebub, Baran, Leviathan, and all of you formidable beings, beings of iniquity, confusion and abomination, hearken and tremble at my voice and commandment; all of you great and powerful demons of the four universal regions and all of you demoniacal legions, subtle spirits of confusion, horror and persecution, here my voice and tremble when it sounds amongst you and during your cursed operations; I command you by the one who has pronounced eternal death on all of you!'

Martines de Pasqually died in 1774, but he continued to teach the secrets of magic to a few trusted pupils — or so one must suppose if one chooses to accept the extraordinary story told by the Abbe Fournier in his book *What We Have Been, What We Are, And What We Might Become*:

> '... towards ten o'clock in the evening, I being prostrated in my chamber, calling on God to assist me, suddenly heard the voice of Mr. de Pasqually, my director, who had died in the body more than two years previously. I heard him speaking distinctly outside my chamber, the door being closed, and the windows shut in like manner, the shutters also being secured. I turned in the direction of the voice, being that of the long garden belonging to the house, and thereupon I beheld M Pasqually with my eyes, who began speaking, and with him were my

father and mother, both also dead in the body. God knows the terrible night which I passed!'

The teachings of de Pasqually seem to have had some influence upon another Templar group, the Order of the Temple, which probably originated in the eighteenth century although its existence was not revealed until the publication of the *Manuel des Chevaliers du Temple* (1811) by Fabre Palaprat, who claimed to be Grand Master of the Order.

The Order of the Temple saw itself as the true Church of Christ, preserving through the centuries a true 'Egyptian Gnostic Christian' tradition. It claimed that 'The Son of God ... was brought up in the schools of Alexandria ... he was able to reach all the degrees of Egyptian initiation ... Jesus conferred evangelical initiation on his apostles and disciples ...' How this mystic Christianity had supposedly passed on to the Templars was recounted in the Order's legend:

> 'Up to the year 1118 the mysteries and the hierarchic Order of the initiation of Egypt, transmitted to the Jews by Moses, then to the Christians by Jesus Christ, were preserved by the successors of St. John. These mysteries and initiations ... were a sacred trust ... preserved from all adulteration ... These Gnostic Christians, appreciating the courage and piety of the Templar Knights ... held it their duty to trust to hands so pure the knowledge acquired over so many centuries. ... Hugues de Payens (the Templar Grand Master) was invested with the Apostolic Patriarchal Power and placed in the legitimate order of the successors of St. John ...
>
> 'Such is the origin of the foundation of the Order of the Temple and of the fusion in this Order of the different kinds of initiation ... designated under the title of Primitive Christians or Johannites.'

The Order of the Temple relied for its authority on the so-called Charter of Larmenius, an eighteenth-century forgery, which purported to show that Jacques de Molay**(9)** had been secretly succeeded by a certain Larmenius. From him had come a line of Grand Masters under whom the Templars had survived into the nineteenth century.

This preposterous nonsense was taken seriously by several nineteenth-century occultists and Eliphas Lévi asserted that Theoclet — the Gnostic pontiff who had supposedly passed on the apostolic succession to the Templars — had initiated Hugues de Payens 'into the mysteries and hopes of his pretended Church, he lured him by the ideas of sacerdotal sovereignty and supreme royalty, he indicated him finally as his successor; so the Order of the Knights Templar was stained from its origin with schism and conspiracy against Kings!'**(10)**

By the last decade of the nineteenth century certain German occultists, most of them high-grade freemasons, had been stimulated by their study of Lévi's writings on magic to take an interest in Templarism. These men were to be the founders of the O.T.O.

PART ONE

The Birth and Development of the O.T.O.

*

CHAPTER THREE

The Early Years of the O.T.O.

Somewhere about the year 1896 Karl Kellner, a wealthy German iron-master who had journeyed through India and the Middle East in search of occult wisdom, decided to found yet another Templar group, its purpose to revive the sexual magic which Kellner believed had been the real secret of the original Order of the Temple.

Kellner claimed to have rediscovered this secret doctrine by means of a thorough study of the sexo-yogic teachings he had orally received from three oriental adepts, two Arab and one Hindu. He therefore decided, reasonably enough, to call his fraternity *Ordo Templi Orientis* — the Order of Oriental Templars — thus properly acknowledging his intellectual debts to his teachers.

Whether these teachers ever actually existed, or if they did, whether they taught Kellner the things that he claimed that they taught him, is of no great importance. The fact remains that from somewhere or other this German occultist obtained the knowledge of a remarkable magical system bearing some resemblance to both Bengali Tantrism and certain highly unorthodox forms of Sufism.**(11)**

It is probable that for many years the O.T.O. existed only in its founder's imagination, for nothing seems to have been heard of it between 1895, the date of its supposed establishment, and 1904, when it began to be mentioned by name in a periodical called the *Oriflamme*.

The *Oriflamme* was a supposedly masonic production, the official organ of the magnificently entitled 'Berlin Grand Lodge of the United Grand Council of Rites of the *Ancient and Accepted Scottish Rite* of 33 degrees, of the *Ancient Primitive Rite of Memphis* of 95 degrees and the *Egyptian Rite of Misraim* of 90 degrees'.

To understand the real nature of the Berlin Grand Lodge of *Memphis and Misraim* — for such is the conventional (and merciful) abbreviation of the organization's title — it is necessary to make a brief excursion into nineteenth-century masonic history.

Both the *Rite of Memphis* and the *Rite of Misraim*, originally quite separate organizations, had come into existence at some time between 1830 and 1840.**(12)** Neither enjoyed any great success and both eventually fell into the hands of John Yarker, an English masonic enthusiast who, after unifying them, publicized them through a periodical called *The Kneph*.

There is no doubt that Yarker was a dedicated, even an obsessive, freemason. There is equally no doubt that his masonic activities led him to neglect his private affairs, to fall into poverty**(13)** and, eventually, to be prepared to confer masonic charters on any individual, or group of individuals, who were prepared to pay a sufficiently large fee.

In 1902 Yarker was approached by three German occultists, named Klein, Hartmann and Reuss, and on September 24 of that year he sold them a charter conferring upon them the right to establish a Berlin Grand Lodge of *Memphis and Misraim*. Exactly what were the motives that induced these three Germans to make their purchase is uncertain; probably it was at least partly in order to establish a profitable business in conferring masonic initiations in return for substantial sums of money — for at least two of the three, Hartmann and Reuss, seem to have been in perpetual financial difficulties.

In many ways Hartmann — nicknamed 'dirty Franz' on account of his greasy appearance — was the most interesting of the three. Born in 1838, he had studied medicine at Munich, but in 1865, without having qualified, he had sailed to the U.S.A. as a ship's doctor. He obtained some sort of medical qualification at St. Louis, probably at the city's Eclectic Medical College, notorious for its low standards, and practised medicine in several different states. Apart from his frequent moves, possibly symptomatic of financial difficulties, his life seems to have been uneventful enough until his conversion to Madam Blavatsky's Theosophy (*c*. 1878) and his admission to membership of the society that she had founded.

Hartmann spent the years 1883-85 at the Theosophical headquarters situated at Adyar, Madras, playing a major part in the internal conflicts that almost destroyed the Society and conducting a spirited, but hopeless, defence of Madam Blavatsky against the accusations of fraud made by Madame Coulomb and her husband. Surprisingly enough, these latter efforts do not seem to have endeared the Russian seeress to her defender, for in a letter to A. P. Sinnett she wrote:

'Poor Hartmann. He *is* a bad lot, but would give his life to the Masters and Occultism ... but I cannot trust him.'**(14)**

After his return from India in 1885 Hartmann made his living as a successful writer and lecturer on occultism and allied subjects. Nevertheless, he seems to have been regarded with great suspicion by many German Theosophists and it is significant that when the German Theosophical Society split away from the parent body in 1912 an overwhelming majority of its members followed Rudolf Steiner and not Vollrath, Hartmann's friend and disciple.

At some time before 1904 Hartmann and his associates**(15)** must have met Kellner and become converts to his Templar magical system, for in that year the *Oriflamme* began to make flattering references to both the *Ordo Templi Orientis* and to Kellner

himself. These references were frequently accompanied by mysterious hints regarding a great secret allegedly in the possession of the O.T.O.

In 1912, seven years after Kellner's death and the succession of Reuss to the chieftainship of the O.T.O. the 'Jubilee' edition of the *Oriflamme* gave some indication of the nature of this secret:

'Our Order possesses the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of sexual magic, and this teaching explains, without exception, all the secrets of Freemasonry and all systems of religion.'

PART ONE

The Birth and Development of the O.T.O.

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CHAPTER FOUR

Reuss, Steiner and Aleister Crowley

Under the leadership of Reuss the O.T.O. enjoyed a steady, although not spectacular, expansion. Charters were granted to various occultists outside Germany and independent national Orders, derivative of the O.T.O., were established; in France, for example Dr. Encausse, better known under his occult pseudonym of 'Papus', was appointed chief of both the O.T.O. and the French Rite of Memphis and Misraim.**(16)** This close association of the O.T.O. with Memphis and Misraim seems to have been usually the case up to 1914; it is interesting to note that as late as 1927 the Danish section of the O.T.O., the Danish Rite of Memphis and Misraim, and the Danish section of AMORC (originally chartered by Reuss), all operated from the same address.

One of the most interesting recruits to Memphis and Misraim was Rudolf Steiner, to whom Reuss granted a charter in 1906. The *Oriflamme* reported this event in the following words:

'Brother Rudolf Steiner, 33°, 95°, of Berlin, and the Brothers and Sisters associated with him have been granted permission to form a Chapter and Grand Council under the title (*Mysteria*) *Mystica Aeterna* in Berlin. Dr. Steiner has been appointed Deputy Grand Master, with jurisdiction over members already received or to be received by him ...'

Mr. Ellic Howe has written**(17)** that 'in the absence of documentary evidence it would be unwise to try to link Steiner with Reuss's *Ordo Templi Orientis*'; nevertheless, I remain confident that such a link almost certainly existed. It must be considered that:

(*a*) *Mysteria Maxima* normally formed a part of the names of O.T.O. national sections — the Swiss section, for example, was *Mysteria Mystica Veritas*, the British section, led by Aleister Crowley, was *Mysteria Mystica Maxima*.

(*b*) Women were admitted into the group led by Steiner; this would be normal in the O.T.O. but not in Memphis and Misraim.

(*c*) By the time he came to write his autobiography Steiner was clearly ashamed of his former ritualistic activities and devoted three pages to an attempt to explain them away. It is difficult to understand why he should have done this if he had been no more than an unorthodox freemason.

(*d*) Crowley, who as we shall see, was on friendly terms with Reuss, specifically stated that Steiner had been an O.T.O. initiate. It is worth adding that Crowley was usually accurate on matters of fact outside his own personal affairs.

(*e*) Dr. Felkin, the chief of the Stella Matutina (a magical fraternity derived from the Golden Dawn) and a disciple of Steiner was also a member of the British section of the O.T.O. This, of course, was led by Crowley — regarded by the Stella Matutina as a black magician. It is impossible to explain Felkin's membership of the O.T.O., and consequent association with Crowley, except on the assumption that either Steiner or one of his German lieutenants had suggested it to him.

(*f*) Descriptions of Steiner's rituals published in the French press before 1914 are reminiscent of the ceremonies of the O.T.O.

(*g*) There is some evidence that Steiner referred to his group as 'Esoteric Rosicrucians'; this was the name given to initiates of the eighth degree of the O.T.O.

Whatever the truth about Steiner's possible membership of the O.T.O. there is no reason of course to believe that he ever practised sexual magic; indeed, the poem dedicated to Steiner by Crowley**(18)** seems to imply that the former took the O.T.O.'s sexual magic as being no more than subtle allegory.

Crowley himself seems to have been admitted to the lower grades of the O.T.O. in 1911. At the time he regarded it as no more than a simple masonic fraternity, but, in the following year, after a visit from Reuss, who accused him of revealing the innermost secrets of the Order, he changed his mind.

Crowley responded to the accusation by pointing out that he was not in possession of these secrets and therefore hardly in a position to reveal them. Silently Reuss opened a copy of Crowley's *Book of Lies* and pointed to a passage beginning 'Let the Adept be armed with his *Magic Rood* and provided with his Mystic Rose'. In a flash Crowley understood the nature of the O.T.O. Magical system and in the conversation that followed it was agreed that he should head the British section of the O.T.O. — this, it will be remembered, was the *Mysteria Mystica Maxima*.

Subsequently Crowley visited Berlin where he received copies of the Order's instructional manuscripts and had the title of 'Supreme and Holy King of Ireland, Iona and all the Britains within the Sanctuary of the Gnosis' conferred upon him.**(19)**

While Crowley was impressed with the magical teachings he received from Reuss — he found the O.T.O.'s techniques far simpler than the long-winded ceremonial methods of the Golden Dawn — Reuss seems to have been equally impressed by Crowley and, indeed, to have been converted to 'Crowleyanity', the new religion of Thelema.

The nature of Thelemite religion and the story of how it came into existence are now too well known for it to be worth while recounting at length. Suffice to say that in 1904 Crowley received a 'direct voice' communication entitled, *The Book of the Law*, an intensely beautiful prose-poem in three short chapters purporting to give an initiated interpretation of the new Aeon of Horus, or, as it is now often called, the 'Age of Aquarius'.**(20)**

Under Crowley's influence the rituals of the O.T.O. were revised in order to conform to the *Book of the Law*; simultaneously Crowley produced the Gnostic Mass (for both the O.T.O. and Reuss's *Gnostic Catholic Church*) and, at Reuss's request, revised some of the O.T.O. instructional material pertaining to the ninth degree.**(21)**

Reuss resigned his chieftainship of the O.T.O. in 1922 — he had suffered a stroke some two years earlier — verbally nominating Crowley his successor. It was not until 1925, however, that a majority of the German O.T.O. accepted Crowley's leadership, and even then a substantial minority of its Lodges continued to reject both Crowley and the *Book of the Law*. In 1937 both groups of magicians were suppressed by the Nazis.

For the next ten years California was the main centre of O.T.O. activity and at the time of Crowley's death in 1947 there was no real organized O.T.O. activity outside the U.S.A.**(22)**

PART ONE

The Birth and Development of the O.T.O.

*

CHAPTER FIVE

The O.T.O. since Crowley's Death(23)

After Crowley's death, Karl Germer, who was born in 1885, became the *Outer Head of the Order* — that is to say, the Chief (on the plane of Earth) of the O.T.O.

Germer was devoted to both Thelema and to Crowley himself and he did everything in his power to revive the order. In these efforts he was only partially successful, for his difficult temperament upset many of those who might otherwise have become his allies. Nevertheless his good business sense not only saved the O.T.O. from a threatened extinction, but enabled him to publish some of Crowley's works (e.g. *The Book of Wisdom and Folly*) — for Germer, as Grand Treasurer of the O.T.O. had inherited the Crowley copyrights. This may surprise some people, for there is a widely held belief that these copyrights were inherited by Louis Wilkinson and John Symonds. This was not so; Louis Wilkinson and John Symonds were Crowley's literary executors, entrusted with the duty of gathering together all monies earned by Crowley's literary works, and handing them to Karl Germer. They performed these duties admirably, with no reward and little thanks, as is shown by the duplicate copies of the receipts issued by Germer.

Germer died in 1962 leaving the Crowley copyright to 'the O.T.O.'. Unfortunately he failed to say which of the many scattered groups claiming to be the O.T.O. he regarded as being genuine. There are just four of these groups whose claims to O.T.O. status are worthy of examination. They are:

(*a*) The O.T.O. in Switzerland headed by Frater Paragranus.

(*b*) The O.T.O. in California, U.S.A.

(*c*) 'Saturn Gnosis' O.T.O. in Germany, led until his death by, 'Gregor A Gregorius'.

(*d*) The O.T.O. in England led by Kenneth Grant.

Before dealing with (*a*) and (*b*) in detail I shall briefly discount the claims of (*c*) and (*d*).

'Saturn Gnosis' was founded (*c.* 1927) by 'Gregor A. Gregorius', whose real name was Eugen Grosche. Along with other German magical groups it was suppressed in 1937, but was revived in 1950 by its founder, who was also the publisher of a

periodical entitled, *Blätter fur Lebenskunst*. Grosche claimed to be a Thelemite, and frequently expressed his admiration for Crowley. His claims, however, were not taken seriously by Germer, who wrote: 'Grosche's manipulations are beginning to become more suspicious. In the June issue of his *Blätter fur Lebenskunst* he prints a childish report of Crowley — Therion, makes him even obtain an audience with the Dalai Lama and other silly things. In the July issue he discloses his game, or the game of those occult forces behind him, more openly. He talks of, "Thelemists" while, "Thelemites" should be and always has been, "Thelemiten". The foremost law of the "Thelemists" will be, "Thou shalt not kill," — cf. Liber OZ! I have no idea of the origin of the "thelemistic Revelations" from which he quotes (p. 5) the verses VI. 6, 10, 11 and 12. And then again later, III. 6, 7 and on p. 7 VI. 2, 3. It reads, to me, at least, like the style of the so-called Mahatma letters. ... Magically I see it as the deliberate attempts by the Black Lodge, or whatever lodge, to throw a stick into the wheel of our new serious beginning ... Grosche wants to make himself the spokesman for Thelema in Germany. It may be a deliberate attempt to draw the wind from our sails. It will not succeed, but shows to what current he belongs.'

This quotation makes clear that when he left the Crowley copyrights to the O.T.O. Germer did not have Grosche's movement in mind. In an action held in the German Courts some years ago Grosche failed to establish his claim to be the chief of a section of the authentic O.T.O.

Eugen Grosche was on friendly terms with Kenneth Grant whose claim to be *Outer Head of the Order* has been made on the dustjackets of Crowley's *Confessions*, the *Magical Record of the Beast 666*, and Kenneth Grant's own, *The Magical Revival*. Nevertheless Germer expelled Kenneth Grant from the O.T.O. on July 20, 1955. An account of this expulsion is given in *Rites of Modern Occult Magic* by Francis King and I can confirm that this account is correct. I have in my possession a signed copy of one of the duplicate copies of the Notice of Expulsion sent out by Germer.

It is clear then that the group led by Grant was not intended to benefit under Germer's Will either.

The claims of the Californian O.T.O. also seem doubtful. Its leader, Grady McMurtry, rests his claim upon two letters from Crowley. The first appointed him as, 'our personal representative in the United States of America ... subject to the approval ... of ... Karl Johannes Germer'. The second authorized McMurtry, '... to reform the whole organism ... subject to the approval of Frater Saturnus.'**(24)** This seems definite enough, but there is no real evidence that Germer ever gave his approval, nor, in his Will, did he mention Grady McMurtry by name.

The strongest claim seems to be that of *Mystica Maxima Veritas*, the O.T.O. in Switzerland led by Frater *Paragranus*. Germer held *Paragranus* in some regard and wrote of him: 'The man who, as far as I can see, is chosen for a great and growing job.'

Even so, the Swiss O.T.O. has also failed to sustain its claim to authentic O.T.O. status in the law courts.

My conclusion is that no group can establish any *legal* claim to be the O.T.O. Nevertheless, any group which works in the genuine spirit and can make the required contacts with the forces on higher planes that are behind the O.T.O., can regard itself as *magically speaking*, a section of the genuine O.T.O.

Today many such groups are coming into existence. The publication of the O.T.O. rituals will aid them in their tasks; for too long these rituals have circulated only in inaccurate versions amongst tiny coteries who imagine they have some right to deflect the magical current that is designed to regenerate our Planet.

PART ONE

The Birth and Development of the O.T.O.

*

CHAPTER SIX

The Structure of the O.T.O.

Under the chieftainship of Kellner the O.T.O. seems to have had no official constitution and it is impossible to know the exact details of its grade-structure. It is likely, however, that it was very similar to that outlined in the constitution promulgated from London by Reuss on January 22 'in the year of the Order 788'.**(25)**

According to this members of the O.T.O. were classified as follows:

'(*a*) Probationers (embracing Theosophists etc);

(*b*) Students or Lay Brothers (Masonic Members);

(*c*) Initiates, or O.T.O. Members proper.'

An expansion of this rather skeletonic system was given in the 'Synopsis of Degrees' attached to the manifesto of 1917**(26)** (*see table below*).

At some time subsequent to 1917 certain radical modifications were made to this system; these seem to have been made on the basis of suggestions made by Aleister Crowley. The nature of these amendments will become apparent upon examination of the rituals that form Part II of this book — it will be seen that, for example, a new, un-numbered degree (0°) has been added and that this has been given the name of Minerval, formerly the name of the second degree.

Degree	*Masonic Equivalent (if any) and Classification*			*Course of Instruction*
1° Probationer 2° Minerval			Novices	Preliminary state of Preparation.
3° Craft of Masonry	Entered Apprentice Fellow Craft Master Mason			Full instruction in Craft Masonry, including the Catechism of the first three degrees, and an explanation of all the various masonic systems.
4° Scotch Masonry	Scotch Mason Knight of St. Andrew Royal Arch		Students or Lay Brothers	Full instruction in the Scottish degrees of Ancient and Accepted Masonry.
5° Rose-Croix	Knight of Rose-Croix Knight of Pelican Knight of East and West			Esoteric instruction and introductory remarks on the passing into Rosicrucianism and Hermetic Science.
6° Historical Templar	Knight Kadosh Grand Inspector General			A full History of the Templars and their ceremonies.
7° Mystic Templar	(Colour Violet)	Mystic Masonry	Theoreticus Magus of Light Grand Master of Light	General theoretical studies of the O.T.O. magical system.
8° Oriental Templar	(Colour White)	Esoteric Rosicrucianism Practicus Adeptus Princeps Illuminatus		Practices that taught in seventh degree. Technical perfection of practice. Achievement of Technical results. Mystical interpretation of achieved technical results.
9° Illuminatus Perfectus	(Colour Purple Red)	Illumism		The supreme degree is dedicated to practical application.

PART TWO

The Rituals Themselves

*

MINERVAL (0°)

Prefatory Note

The sign, grip, penal sign, etc., of this degree seem to vary widely amongst those occult lodges which claim an O.T.O. ancestry.**(27)** Accordingly they have not been inserted into the body of the ritual; in any case they are no more than the usual claptrap of secret societies — quite the least important parts of the ritual.

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 honourable, 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 peacable 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 the Candidate.) Noble guest, welcome to our camp! Be seated on my right hand.

(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 Scroll**(28)** (Done.) Study it well; it is the 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 ... etc. The Penal sign is given by ... etc. The grip is ... etc. 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.

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.)

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 guests, 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.

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. It fulfils 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 affirmation 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.)

PART TWO

The Rituals Themselves

*

FIRST DEGREE(29)

Prefatory Note

Once again there is a variation in the nature of the signs, grips, etc., used at the present time. Nevertheless, details survive of those used in the O.T.O. in its early years and these have therefore been included in the text of the ritual.

First Degree

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.

OPENING

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

Saladin:**(30)** A ...

Wazir:**(30)** U ...

Emir:**(30)** 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 many 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.)

LUSTRATION

First point: the Oath.

Second point: the Bringing-forth.

Third point: the Nourishment.

FIRST POINT

The Candidate is in waiting without. *S.* directs *W.* and *E.* 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, etc., as before.

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, etc., as before.

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, etc., as before.

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 conform 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.)

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

C.: I am.

S.: Repeat you 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 your 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 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 preparation for the Ordeal which awaits you.

(They take him out.)

SECOND POINT

The Candidate is stripped completely by *W.* and *E. S.* conceals in the closed tent his candle, so that the Camp is in absolute darkness. *C.* brought to W. of Well. They 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.)

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 his neck, and carry him to the Well, where 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 the Book to his Brow.)

S.: In the name of the O.T.O.

(Puts dagger to throat.)

S.: 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 to it 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 you may 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 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 ADonaI, 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 Candidate 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?

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.

S.: I agree; begin.

(Done.)

Its import?

E.: (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 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.)

PART TWO

The Rituals Themselves

*

SECOND DEGREE(31)

Prefatory Note

This is the last of the O.T.O. degrees based on the symbolism of Saladin and the Oasis. Beyond the second degree symbolism is, apart from its Thelemic elements, based on that of Freemasonry.

Second Degree

OPENING

The Oasis is open in the First Degree. The *C.* has been given the Pass Word. The tent, etc., of *S.* have been moved to the centre facing West. The water of the Well is reduced to a small depth. *S.* crosses his hands, right over left; *W.* and *E.* 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).

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?

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 *C.* is 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. *E.* goes out, prepares *C.*, and knocks twice. *W.* opens 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 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?

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.

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.)

By the authority of the Grand Master Baphomet.

(Puts Disk to heart.)

S.: 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 outwards.)

The Orator now reads one of the following:

Dolores (Swinburne)

Orpheus' *Invocation of Aphrodite*. (Crowley)

(omitting the last verse)

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

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

Isis I am from *Tannhauser* (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 as 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 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 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 boulometer is ready. The boulometer 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 boulometer, 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 Levi.)

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 ..., 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.

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.

(Gives Grip.)

W.: What is that?

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 to 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.

PART TWO

The Rituals Themselves

*

THIRD DEGREE(32)

Prefatory Note

The Word of the Third Degree is one of the most closely guarded secrets of the O.T.O. I have had what is alleged to be this Word communicated to me, but as I am uncertain of the purity of the source from which I received it I have not reproduced it.

Readers of this book who are students of qabalistic numerology will be able to reconstruct this word, however, for it has four letters and its numeration is 93, the same as that of the key Thelemite words of Thelema and Agape.

Third Degree

OPENING

The Oasis is open in the Second Degree. The *C.* has been given the Pass Word, etc. The Tent has been moved to the West of the Well, facing East. The WELL is dry. *S.* crosses his hands, right over left; *W.* and *E.* 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.

(They replace cup and return.)

S.: I pray you, hold up mine hands.

(Done. *S.* catches the support of the Tent, and disjoints 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?

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

C. 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. *E.* goes out, prepares *C.* and knocks thrice.

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

W. opens 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.

S.: What is its import?

C.: Love.

S.: Pass, Agape.

(*E.* takes *C.* to centre.)

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.)**(33)**

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

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 hands 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 points / 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. /

(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.**(34)** 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.

(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 celebrate 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 to 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 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 the 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 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 individible. 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.

Worthy Wazir, have you sought to the North 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 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;

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.

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 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 ..., 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 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 man and his renewal 'in the son'. Let me ask you to consider, Brother Master Magician, that as the solar tragedy is but the uninformed 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 the God John be heard of us.

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

PART TWO

The Rituals Themselves

*

LODGE OF PERFECTION

and

FOURTH DEGREE(35)

(Holy Royal Arch of Enoch)

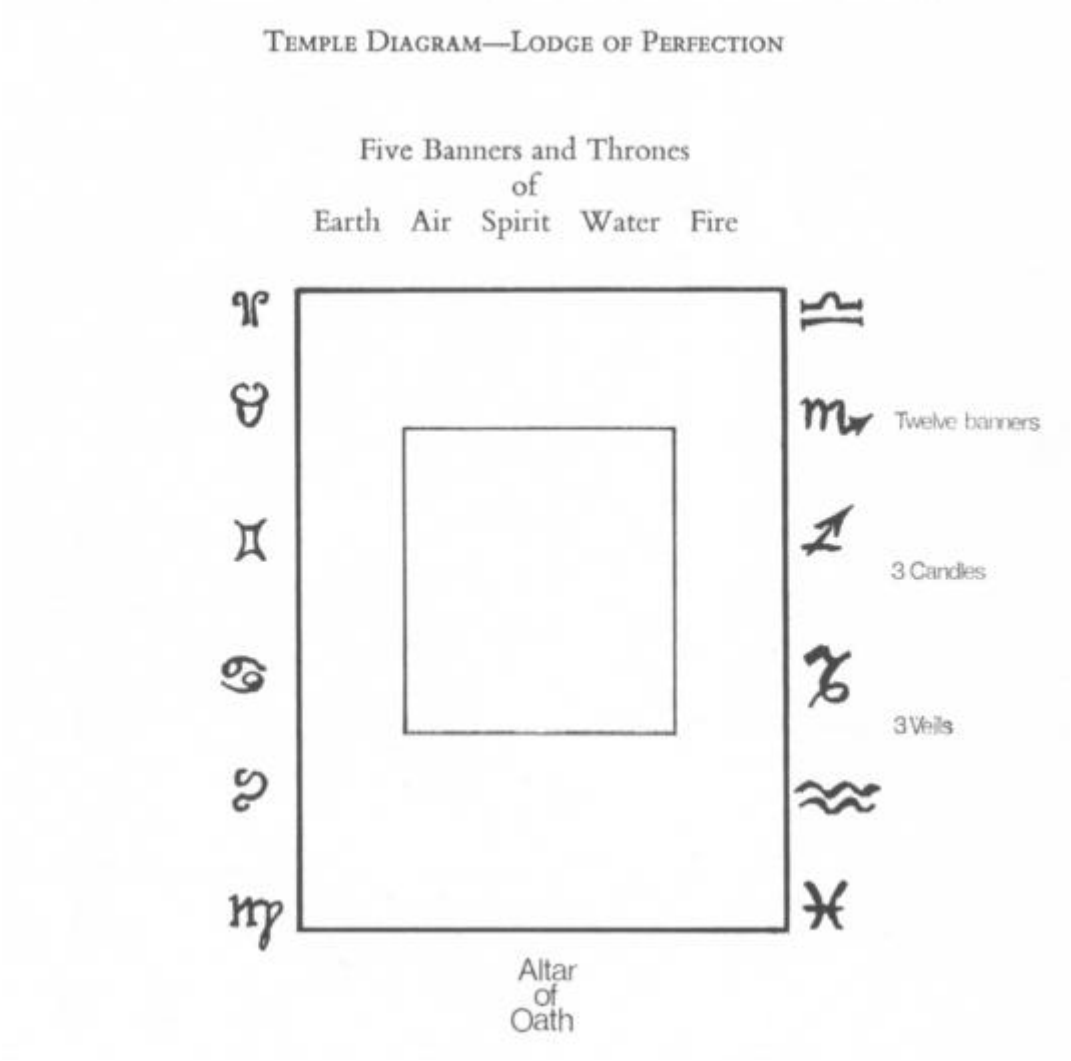
Prefatory Note

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 ... Member of the VIII°, 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° preceded by Herald with trumpet and banner, and followed by two IV° with drawn swords. They take place by the altar. Fanfare.)

VIII°: Greeting 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: ∨**(36)**

J.: ∨ Omnipotent.

H.: ∨ Omniscient.

Z.: ∨ 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.**(37)**

All: So mote it be.

Z.: Brethren, assist me to open a Lodge of Perfection.

What is the first care of every Perfect Magician?**(38)**

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.) Bro. 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.

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 T (left hand 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 r.w. with r.h.**(39)**

H. takes *Z.*'s r.w. with r.h.

J. takes *H.*'s r.w. with r.h.

Z. takes *H.*'s l.w. with l.h.

H. takes *J.*'s l.w. with l.h.

J. takes *Z.*'s l.w. with l.h.

Feet: *Z.* r.t. to *H.* r.h.

H. r.t. to *J.* l.h.

J. r.t. to *Z.* l.h.

Raise r.h's: *Z.* Jah

H. Bul.

J. On.

H. Jah.

J. Bul.

Z. On.

J. Jah

Z. Bul.

H. On.)

The Secret Word to keep

And never to divulge the same

Till we three

Or such as we

Meet and agree.

J.: Agree.

H.: Agree.

Z.: Agree.

(All give hailing sign.)

Herald: In the name of G.M.B. I declare this L. of P.(40) duly opened. ∨∨∨

J.: ∨∨∨

H.: ∨∨∨

Z.: ∨∨∨

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, with 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.,**(41)**

1st care etc.,**(41)**

2nd care etc.,**(41)**

We three etc.,**(41)**

(*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 WW

(Principles 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.

EXALTATION

Z.: (To *Senior P. M.*) You will retire from the Lodge, prepare the Candidates and knock as a M.'.M.'.**(42)** for admission. S.P.M. asks for signs, grip and word of M.'.M.'.

Senior P.M.: WW

Herald: M.E.**(43)** 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.

(They enter and salute (instructed by *S.P.M.*(44)) with penal sign of III°. *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.(45))

(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.

(1. *Can.* take swords by blade hilt down.

2. *Can.* takes V.S.L.(46)

3. *Can.* takes T)

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.

(*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 Ancient 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 Balahate.

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.

Master.

Panissiere.

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.

Bro. 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. *Her.* 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 for the most solemn moment of your lives.

(Done. The thrones of the 3 principals removed. All but *Cans.* 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 approachest is holy ground.'

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

(To *Herald.*)

Z.: ∨ In the beginning was the Word.

H.: ∨ And the Word was with God.

J.: ∨ 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. Her.* form a triangle about *Can.*)

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 *Can.* in the back and pulls c.t. off l.a. *Can.* 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 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.

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 *Can.*) 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 flame and glory that the word is first revealed.

Herald: (For *Can.*) 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 *Can.* 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 *Can.* 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 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. J.: We receive thee as a P.M. (They sheath swords.) and a Comp. of the H.R.A. 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 r.h. on h.; h-d on l.h.**(47)** 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 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 L. of P. and attend to the Lecture.

THE LECTURE

CLOSING

IV°

(Lodge of Perfection)

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, 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 suggests 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.

AB is Father, BL Lord.

AL is Word or Logos, Son, BL Lord.

LB is Heart or Spirit, BL Lord.

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

Thus, AB the Father, BA to come or go denies the permanence of the Father.

LA Not BL God. There is no God.

LB Heart, BL 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 ABL 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!

The Rituals Themselves

*

COUNCIL

of

PRINCES OF JERUSALEM(48)

TEMPLE DIAGRAM — COUNCIL OF PRINCES OF JERUSALEM

WEST

Herald R.W.M.

3rd 2nd

VIII°

Hellbroth

EAST

(*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.**(49)** (To *3.*) Brother, see, etc.

3rd: (To *RWM*) Brother, see etc.

R.W.M.: (To *Herald.*) Brother, see etc.

Herald: (To *VIII°.*) V.I.S.K.**(50)** 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.

2nd: V.I.S.K., will you pledge yourself with us in the Bitter Draught?

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

(*2nd O* presents sponge with wine and 31**(51)** 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.**(52)** 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 — —**(53)** 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.)**

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 L. of P.)

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

Cands.: We can.

2nd O: (Raises 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 O* then takes it, and presents it to *Cands.* who assume the grand position, and drink to dregs. They are led 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.

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. Bro. 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

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. This 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 will now retire, taking your seats in the sublime C.P.I.

(Done.)

2nd O: 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 O* recites.)

2nd O: 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.

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 end to loneliness, as to all!

Pan! Pan! to Pan! to Pan!

VIII°: Let us sing the song of the P.I.

Song of the Perfect Initiate

Stanza 1

How the Simple Mason plies
Tool to 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.

PART TWO

The Rituals Themselves

*

FIFTH DEGREE(54)

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°)

*

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 Stele 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.**(55)** and H.P.**(56)** one in West for G.M.**(57)** 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.: ∨ 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 darkness began to outspread the earth,

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 musick.)

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 Savior 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 musick 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 Babalon.

G.M.: What is your rank?

Introducer: I am become a Perfect Magician.

G.M.: Give me the sign.

(Done.)

Your petition has been favourably 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 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 musick.)

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 (Noble Dame) I direct you to travel 33 years, 11 to the South, 11 to the West, 11 to the North, returning to me in the East to report the results 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 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... (S...) who has completed the 33 years travel imposed on 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?

Postulant: I am.

M.W.S.: Then remove from my breast the heavy burden which oppresses me, and cast it behind you, replacing it by the Volume of the Sacred Law, 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 this 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 its Most Puissant Sovereign Grand Commander Baphomet.

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.

Aumn.

Arise, newly-obligated brother, raising 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 Marshal*, 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 you in every trial

Love will comfort you upon your path.

(Musick: 'Tristan and Isolde'.)

(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.: Let the Postulant Ascend the ladder which leads to glory and perfection!

(*H.P.* tells *P.* to take one step (I°) 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.: IAO.

(All cry IAO loudly.)

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

P.: I.N.R.I.

M.W.S.: Sir Knight (Noble Dame) You have indeed by the air of Truth, Silence, and Love, succeeded in finding the Lost Word. To order, Very Excellent and Perfect Princes! Let us analyse the Word!

(All stand to order, 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, IAO.

(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 (Noble Dame) 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 Musick.)

M.W.S.: Glory unto Thee, Begetter, Transmitter, Transmuter!

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

M.W.S.: Glory unto Thee, who art hidden in the pyramid!

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

M.W.S.: Glory unto Thee, whom men have worshipped in all form!

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

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

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

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

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

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

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

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

(Sign of Adoration.)

All: We adore Thee, Evoe! We adore Thee, IAO!

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 hilt.)

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. Clasp &c raising etc. Then &c.

The second sign or Sign of Freedom. Close &c or as some say &c and place &c.

This may be replaced by the Grand Cross sign of Heredom or Devotion, Clench &c.

The third sign is that of the G.S. or of P ... Cross &c.

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 forth sign or Sign of Truth. Raise &c and say A. Point downwards and say D.

The fifth sign or Sign of Silence. Place &c and say I. The other &c P.V.

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 &c.

The Pass Word on the threshold of the Black Room, or Chamber of Death.

... and in this place the meaning &c. The Royal Omnific Password is ...

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 (Dame) ... a Knight (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 (her) accordingly to take his (her) seat beneath the Banner of Love in this Princely Chapter.

(He takes his seat.)

Sir Knight (Noble Dame) I salute you from the Chair.

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

(Triumphant Musick. *M.W.S.* and *H.P.*; *G.M.* and new Kt. (Dame); all leave Red Room, and march in triumph around the Chamber of Death.)

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.**(58)**)

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.

(... and musick.)**(59)**

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 Savior and of IAO.

PART TWO

The Rituals Themselves

*

SIXTH DEGREE

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 stockings of the IV° 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 loosers remaining without, on guard, under the direction of the Knight Sentinel.

*

The Word. G.C.**(60)** Babalon

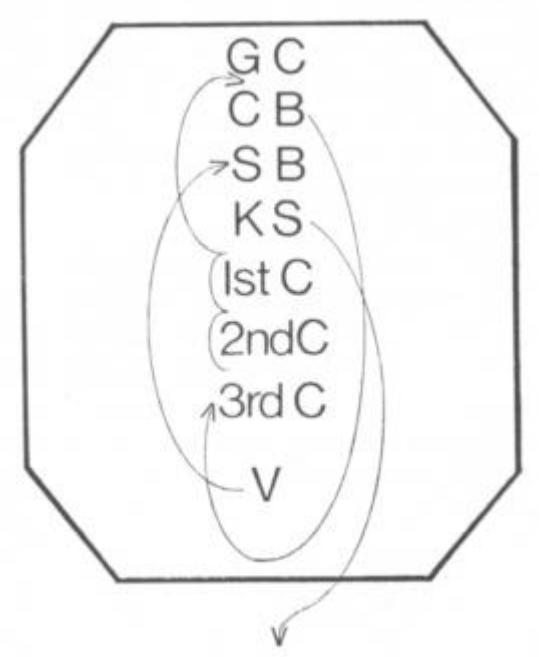
C.B.**(61)** Baphomet

Do

What

Thou

Wilt.



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Opening

G.C.: **VW VW VW(62)**

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.

(She 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°=4°.)

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.: WW WW WW

K.S.: WW WW WW

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.)

S.B.:**(63)** Whom have you there?

K.S.:**(64)** A S(acred) 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(adosch) and the D(ame) C(ompanions) of the H(oly) G(raal).

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, etc.

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(emands) it!

(*Note.* A.C. altered the original 'swear to love' to 'swear to exhibit charity to' — this later alteration being in pencil.)

Cand.: I swear, etc.

(A Kt. or Dme. 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.)

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 of 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 b- c- a-s 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

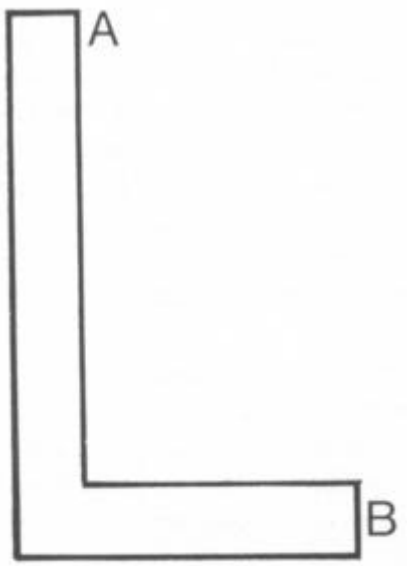
(done by familiars) and cast into prison on a charge of heresy and immorality; and indeed our Master was sworn to bring Light and Freedom in to those ages of ignorance and slavery.

Here he was put to the torture (Cord round *Can.*'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.

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.

(*Can.* 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 in the throat within a fortnight of the murder of our master.

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 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. *Cand.* 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.* directs 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 the right?

K.S.: No one has the right.

(All drop swords. Kt. 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 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 Kt makes B with his lips, instructed by *S.B.* and *K.S.* who show him how to act.)

C.B.: A.

1st Comp.: P.

2nd Comp.: H.

G.C.: O.

K.S.: M.

3rd Comp.: E.

S.B.: T.

(All make letter in silence; swords meet, l(eft) arm bent supports brow; l(eft) hand grasps r(ight) 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!

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

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

3rd Comp.: Let us sacrifice to the Lord of Light!**(65)**

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 Knight says 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.

K.S.: And ever faithful I will guard.

The Portal with the Poniard!

All: AUM! AUM! AUM!

CLOSING

G.C.: VV VV VV

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 mystic 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.)

PART THREE

The Secret Instructions of the

Seventh, Eight and Ninth Degrees

*

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

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 dropt 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, LB) 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

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 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.

The Mountain; reverenced 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

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, Life, 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 external Truth which We have here 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 exprest 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 is 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

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 metaphysic spun by emasculate spider-professors in sunless cloisters, bubbles blown by idiots and madmen, 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 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 Mysteres

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° 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.

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 of 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

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

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 tyling 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 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 worshipper into His Heaven.

VII

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

And may the Blessing of our Lord and Father the Sun, and the Favour and Fervour of the Lord IQFALLOS 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.

PART THREE

The Secret Instructions of the

Seventh, Eight and Ninth Degrees(66)

*

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, Pontiffis and Epopts of the Illuminati, Greeting and Peace.

Under the Seal of the Obligation of the VIII°.

I

Of Chastity

Dearly Beloved, in that war of the Brethren of the Left Hand Path against the Gnosis whose first phase ended in the establishment of that 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 Epopts 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 not 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 to 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 that time in the things whereof ye are now ashamed? For the end of those things is 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:

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 Jeberechiah. 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 whoredom and children of whoredom: 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° they may not be disclosed, yet to them is due a full declaration of many Mysteries almost surpassing speech.

II

Of the Rites of Blood

It is said that there is a sect of the 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 equally in all the myriad consecrated hosts, and His Blood in every drop of consecrated wine, everywhere and for all efficacious.

Consider this.

III

Of Certain Rites Secretly Practised in Russia

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 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 this.

IV

Of the Black Mass

Within the Roman Church have 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.

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.

V

Of the Sabbath of the Adepts

In the black hours of earth, when the Christian superstition with fell blight withered most malignantly the peoples 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 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.

VI

Of Classical Fables

The Ancients of every nation report their heroes to have been born of the marriage of Gods with mortals. As, Romulus and Remus 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 the 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 Orpheus with Eurydice a nymph, and the fatal nets that Laura, Melusina, the Sirens, 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 thereby.

There are also vain loves, as that of Ixion for Hera, of Actaeon for Artemis.

Consider of this.

VII

Of Certain Greek Rites

Among the peoples of the Balkan Peninsula and especially the Greeks, beneath the bush 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 of Paradise, so do these others yet think that earthly marriage is but fornication, for that 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.

VIII

Of Succubi and Incubi

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 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 called Paniel. Also Merlin was the child of an incubus, and thus also were many heroes of old time begot.

Consider of this.

IX

Of the Work of Adepts

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 Epopts — 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.

X

Of Great Marriages

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 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 clother 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-Muattur*.

XI

Of Lesser Marriages

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 a master and of his pity, 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 kindliness 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 majestical, or even the Gods of the Calvary Crosses in the lesser angles. But the Cherubic rulers, yea verily and amen, these are your mates; and ye may yet more safely summon the Lesser assistant angles.

And those that are in this Art novices should wiselier call forth only the Trigrammaton of the Sub-Elements.

XII

Of the New and Holy Kingdom

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 and Nut, and Keb 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!

XIII

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 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, must cloke (*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.

XIV

A Reproof

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*) the Lesser Works of an Epopt 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.

3. The Great Seal of Babalon.

4. The Stele of Revealing.

5. The Great Seal of the O.T.O.

6. The Great Seal of 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 Image 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.

Magical rings and neck-jewels should also be worn by night and day.

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 last occasion of wearing them.

But at most times these precautions are not necessary; only if engaged in operations of the greatest importance is it indispensable to observe them.

XV

Of the Cunning of this Instruction

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.

XVI

Farewell

Amen, and Amen, and Amen of Amen.

I greet you by 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 LXV I 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.

PART THREE

The Secret Instructions of the

Seventh, Eight and Ninth Degrees(66)

*

c17'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 servants 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 not 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!

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 and 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 the Secret of Secrets, 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

OF THE NATURE OF THE ARCANUM

> 'I am Alpha and Omega, 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 Rose 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 are ye 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 it 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.

A REPROOF(67)

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 foin 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 aspiration, 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 the 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 baulked of its effect. In Beauty behold the Crown Ineffable, and beyond the Crown that Wonder which awaiteth him that is faithful of his oath, and is chaste in the ambush of Life as in the set field of 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.

TRACATE 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 Woman 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 second 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 Caesar, 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 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 it is not here written: this is the Book of the Pathway that leadeth unto Life.

OF THE ALCHYMISTS

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 whom 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!

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 PK; 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 the 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.

OF NATURE

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.W.S.G.M.G. and M.P.S.G.C. of G.L. and S.G.C. 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 writeth 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.

Learn therefore now this, the third motto of our Supreme Council, which 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, MShICh, 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 though 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 been persecuted these two thousand years. See thou to it, Very Illustrious Sir Knights, that through no fault of thine the truth be lost. Trust not a stranger; fail not of an heir.

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, Vicegerent 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 descent 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 mysteries are reasonable and true, and no man can deny them. This is that which is written ‘Peace on Earth, Goodwill toward men!’

And 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.

Now 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 the 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 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 brethren of the Royal Arch in the tripartite word of their degree

By our Rosicrucian brethren in the trigram INR and its symbols

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 TRACATE ON THE TRINITY

Washed in pure wine, and consecrated with the smoke of the Cakes of Light, come ye now with holy awe unto 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 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 the 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 ancient brother Marcus Valerius Martialis that was Grand Orator of the Roman Empire in 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 Dove 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 understanded of him who is not practised and perfect in this Means of Grace that is herein declared unto ye, o very dear and very 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 whereof: 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 only on the fitting together of the two 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.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.

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 him 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 alway Naught and alway Many and alway One and alway All.

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 Cross within the Circle, of 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 of 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

or as thou wilt: it is all one.

OF THE ONE SUBSTANCE

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 Authorised Version John IV. 13-16 and 31-32; VI. 27 and 48-58; VIII. 38, and St. Paul I. 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.

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 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 gentle heat, increasing at last to full flame until the Lion passeth over. Pour immediately thy distillation into the flask prepared for it.

OF THE ELIXIR

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.

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 in ignorance of seasons and of climates and of soils, some only may germinate, when the wise husbandman will reap 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.

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 Venereal:

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.

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 Agape of one numeration with Thelema?

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 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 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!

*

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.)

DE CEREMONIO THURIBULI

Manibus accendat et ignem et sacerdotem virgo, dicens:

Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis.

DE CEREMONIO DEDICATIONIS

Invocet virgo Imaginem DEI M.I.T.O.S. his verbis: Tu qui es praeter omnia k.t.l.

Nec relinquet alteram Imaginem.

DE SACRIFICO SUMMO

Deinde silentium frangat sacerdos cum verbis versiculi sancti dei particulariter invocandi.

Ineat 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.k.t.

DE CEREMONIO FINIS

Fiat ut in Liber DCLXXI dicitur Amen.

PART THREE

The Secret Instructions of the

Seventh, Eight and Ninth Degrees(66)

*

OF THE HOMUNCULUS

A Secret Instruction of the Ninth Degree

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DE HOMUNCULO EPISTOLA

Baphomet X° O.T.O. Rex Summus Sanctissimus to all His Holy and Royal Brethren of the X° upon earth, and to His Viceroys in all the Britains, Greeting and Peace.

Under the seal of the Obligation of the IX°

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 generation, 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 Tiriel, 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 Nakhiel 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 Isis, by a soul of Mars and 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 dependants 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.

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.

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 **6** in **^** 26° 40' 49" **9** in **&** 5° 4' 24" (Noon Sept. 20 1914 E.V.)

APPENDIX

A Note on Sources

These rituals and instructional documents have been compiled from a number of MSS and typescripts in private ownership. The ritual of the Sixth Degree is full of abbreviations and the conjectural restorations indicated by the enclosure in brackets (see pp. 158-66 {i.e. from "Reception: First Point" to the end of the 6th Degree ritual. — Ed.}) are taken from a typescript formerly in the ownership of Mr. G. H. Brooke the well-known private collector; they are not the work of Mr. Brooke himself and seem to have been derived from the work of Frater Volo Intelligere, who was at one time a disciple of Aleister Crowley, but was never a member of the O.T.O.

I am in complete agreement with these reconstructions

Footnotes

1. *Legis Jugum* — the yoke of the Law; *Libertas Evangelii* — the freedom of the Gospel.

2. Until 1929 and the publication of *Magick in Theory and Practice* it was not generally known that the 'Master Therion' and Aleister Crowley were the same person.

3. The United Grand Lodge — the governing body of English masonry —was, and is, of more than insular importance. To fall out with it would have been to conflict with the majority of masonic groups throughout the world.

4. The other was, of course, the Hermetic Order of the Golden Dawn for details of which see Regardie, *Golden Dawn* (Llewellyn, 1970), Mathers, *Astral Projection Magic and Alchemy* (Spearman, 1972), E. Howe, *Magicians of the Golden Dawn* (Routledge, 1972) and my own *Ritual Magic in England* (Spearman, 1970).

5. Clearly Ramsay was referring to the charge that the Templars took oathes involving spitting and trampling upon the Cross.

6. Ramsay's oration was intended to be delivered on March 21, 1737. It was first printed in 1741 in the *Almanach des Cocus*, a periodical described as 'obscure and obscene' by the author of a paper published in *A.Q.C.*, XXXII, Part 1.

7. See *Manuel des Chevaliers de l'Ordre du Temple*, Paris, 1825.

8. See *La Franc-macconerie occultiste au XVIII° siécle l'ordre des Elus Coens* (Paris, Dorbon, 1928) and also Auguste *Viatte's Les Sources occultes du romantisme* (Paris, Champion, 1928).

9. The last Templar Grand Master, burnt at the stake on charges of heresy.

10. Lévi's attitude to the Templars was a curious one; on the one hand he abused them as heretics, on the other he praised them as bearers of 'the light of the Grail'. It seems likely that he had his own peculiar interpretation of the mysterious Baphomet allegedly worshipped by the Templars, for he wrote of this deity 'that all the initiates of the occult sciences ... have adored, do adore, and always will adore what is signified by this frightful symbol ...'

11. For both a brief outline of Tantrism and some details of Kellner's possible indebtedness to the American occultist P. B. Randolph see my *Sexuality, Magic and Perversion* (London, Spearman; New Jersey, Citadel Press, 1972).

12. There is a possible link between both these Rites and the Egyptian Masonry of Cagliostro.

13. Yarker died in 1913, leaving nothing save a large collection of books and manuscripts. His aged widow lived upon a small pension from the initiates of the Theosophically inclined Rite of Co-Masonry.

14. As quoted by E. Howe is *Urania's Children* (1967). This book gives important information on the role of Hartmann in the events leading up to the German astrological revival.

15. I have been unable to obtain any reliable information about Klein's life. Some brief biographical information about Reuss, who seems to have derived at least part of his income from his activities as a police-spy, may be found in my *Sexuality, Magic and Perversion*.

16. In return Papus and/or his associates conferred the episcopate of their *Gnostic Catholic Church* upon Reuss, an event which seems to have eventually resulted in Aleister Crowley becoming a Bishop. For further details of this curious episode see the article 'Wandering Bishops' in the occult encyclopedia *Man, Myth and Magic*.

17. *The Magicians of the Golden Dawn* (Routledge, 1972), p. 266 n. 1.

18. See Crowley's *Olla*

19. A more detailed account of these events may be found in my *Sexuality, Magic and Perversion*.

20. For a more detailed study of the *Book of the Law* and the events that led up to its reception, see Crowley's own, *Confessions*.

21. At about the same time either Crowley or one of his disciples produced the two O.T.O. rituals, reproduced in my *Sexuality, Magic and Perversion* (Spearman, 1971).

22. See John Symond's, *The Great Beast* (Macdonald, 1972) and my own *Ritual Magic in England* (Spearman, 1970) for some description of the activities of these Californian magicians.

23. This chapter is contributed by Frater *Transmutemini*, an occultist working within the O.T.O. tradition.

24. Frater Saturnus was the O.T.O. name of Germer.

25. The 'year of the Order' is dated from the foundation of the original Order of the Temple in A.D. 1118. Thus the 'year of the Order 788' corresponds to 1906 of the Christian Era.

26. I give these details in a slightly abbreviated and simplified form.

27. At least one lodge — one with a fairly authentic claim to O.T.O. legitimacy — uses the sign, grip, etc., of the Fellow Craft degree of orthodox Freemasonry.

28. Liber AL, the *Book of the Law*, now available in several different editions.

29. Also known by the title of MAN.

30. Hereafter abbreviated to *S.* (Saladin), *W.* (Wazir), and *E.* (Emir).

31. Also known by the title of MAGICIAN.

32. Also known by the titles of MASTER MAGICIAN and DEVOTION.

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

34. That is to say, anti-clockwise.

35. Also known by the title of PERFECT MAGICIAN.

36. Signifies one knock.

37. This is a slightly altered form of the Collect for Purity from the Church of England's *Book of Common Prayer*.

38. 'Perfect Magician' is from now on abbreviated to 'P.M.'

39. The abbreviations following are interpreted as follows: r.w. = right wrist, r.h. = right hand, l.w. = left wrist, l.h. = left hand, r.t. = right toes, r.h. = right heel, l.t. = left toes, l.h. = left heal.

40. G.M.B. = Grand Master Baphomet; L. of P. = Lodge of Perfection.

41. All exactly as in opening.

42. *M*aster *M*agician.

43. *M*ost *E*xcellent.

44. *S*enior *P*erfect *M*agician.

45. See *The Book of the Law*.

46. *V*olume of the *S*acred *L*aw.

47. Right hand on heart, head on left hand.

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

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

50. V.I.S.K. — Very Illuminated Sovereign Knight.

51. 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.

52. Head on right shoulder, arms extended, legs crossed, left in front of right. Thus the 'Grand Position' is an imitation of crucifixion.

53. Some Christian symbol.

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

55. *M*ost *W*ise *S*overeign.

56. *H*igh *P*riestess.

57. *G*rand *M*arshal.

58. By fire.

59. The three dots before 'musick' may indicate some hallucinogenic beverage of the sort referred to in Crowley's essay *Energized Enthusiasm*.

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

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

62. Nine knocks, three batteries of three.

63. Sword Bearer — normally a female officer.

64. Knight Sentinel, a male officer.

65. Here the G.C. reads the last chapter of the Thelemite Holy Book *Ararita*.

66. There are no rituals for these grades.

67. Delivered unto the Knights of the Temple by the Grand Master of the Order in their Church at Cambridge.

DE ARTE MAGICA

Secundum ritum
Gradus Nonae O.T.O.
Epistola
anno belli universalis
(1914)
ne perdat arcanum
scripta.

*

Baphomet X° Rex Summus Sanctissimus O.T.O.

National Grand Master General ad vitam of Ireland, Iona and all the Britains, in the Name of the Secret Master, Aumn. Greeting and Peace to Our Most Holy, Most Illuminated, Most Illustrious, and Most Dear Brother, his Excellency Sir James Thomas Windram X° O.T.O., Our Viceroy in the Union of South Africa, and sendeth these for his pleasure and instruction, and for communication at utmost extremity of need to selected Initiates of the Sanctuary of the Gnosis IX° who have either (a) shewn by power their fitness for that degree, or (b) shewn by wisdom their suitability to ward the Arcanum Arcanorum. Also to certain trusty Brethren of the VIII°, VII°, and VI° chosen for this moment of peril.

For at this hour the clouds gather again upon the face of the Sun our father; all Those Who Know may perish in the world-war; even as it is written in the Ritual of the V°:

"It is the hour when the Veil of the Temple was rent in twain,
When darkness began to overspread the earth,
When the altar was thrown down,
The star called Wormwood fell upon the earth,
When the Blazing Star was eclipsed,
The Sacred Tau was defiled with blood and water,
Despair the tribulation visited us,
And the Word was lost."

Now therefore that the floods menace the Earth, and the Winter of Civilisation is upon us, it is fitting that an Ark of the Sanctuary be builded wherein the sacred Phallus may be hidden, a Field sown wherein the Germ of Life may be preserved; so that although the Tradition be destroyed in the destruction of the Brains that bear it, it shall be possible for those that may be worthy coming after us to recover the Lost Word.

*

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.**(1)**

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 subtilties 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 Ierne 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.**(2)**

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,"**(3)** while for the consummation 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.

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 during the passage of the Sun from 10° Capricorn to 22° Aquarius An IX.**(4)**

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 sympathetic 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 v(x), sometimes -v(x), or -x x x x, or -X.

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; but 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.

VII
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 identifieth 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.

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 consumate 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°

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**(5)** of the 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 a 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 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."

XII
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 balked. 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 or Akasa of such a nature as to attract or create a disincarnate 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 existence, and of vampirising their creator.

But voluntarily sterile acts create demons, and (if done with concentration and magical intention), such demons as may subserve that intention. Thus, as Levi 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 Consummation of the Element Divine, 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 dew-drop 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.**(6)** Nor should the attendants reck of danger, but hunt down ruthlessly their appointed prey.

Finally the Candidate will sink 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 alternation 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 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 Justi.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

XVI
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 reverbatory, 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 Svadistthana-cakkra, 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 into 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 also one further march toward 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.

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 of 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 the most efficiently the honey from this Comb.

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 is 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.

3. The secret of the VII°: our particular method of instruction, selection, governance, and initiation.

4. The secret of the VI°, 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°: 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 reverenced: 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.

*

Addenda

(The following occurs on a loose page in the Japanese vellum bound note book in which De Arte Magica was written.)

Man is God therefore can create Spirits by ceremonial masturbation on talismans as God first did.

To be done peri ton broton tais abrotais erotos:

"O thou who hast formulated thy father and made fertile thy mother"

1. Great Adepts Babalon -- Nuit.

2. Isis -- Venus -- Aphrodite -- Astarte.

3. Artemis -- Vesta -- Maria.

4. Nymphs.

In all cases death to be entrance into copulation, begetting yourself on them for new incarnation.

Woman adepts use corresponding male gods.

Footnotes

1. The Book of Lies.

2. 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' etc. recommended in some Grimoires?

3. "Without Ceres and Bacchus" (i.e. corn and wine) "there is coldness". {Note from F. King edition.}

4. For some details of this, the so-called "Paris Working", see the Chapter 10 of F. King's "Sexuality, Magic and Perversion." Spearman. {Note from F. King edition.} {This footnote is marked in the Level Press edition, but the text of it is omitted. The original note probably alluded to Liber CDXV vel Opus Lutetianum: The Paris Working.}

5. Homosexual; masturbation; with Female per vas nefandum; orally, etc.

6. Alcohol, ether, strychnine may be employed freely, but cocaine should be 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 capiscum in ether may be applied to the abdominal muscles.

Baphomet IX° O. T. O.: Emblems and Mode of Use

Read Magick Cap. XII. The "initiated interpretation" in footnote 4 on that page is nonsense -- dust in the eyesm 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 "inflame thyself in praying".

Emblem I: The Egg

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Emblem II: The Serpent

This is the principle of immortality, the self-renewal through incarnation, of persistant 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 Smith, it would fail and reflect on yourself; because deeper than any personal antagonism, you are sworn brothers in the O.T.O.) The properly trained and vitalized serpent is found in the acts of Concentration upon the Object of the 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 baulked -- Law of the Conservation of Energy -- the material basis 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 capable of initiated cooperation. The late O.H.O. told me he had found perfection twice in his whole life! Even so, the result was bad, causing a violent reaction of antipathy! I have been more fortunate.) There should be no worries of 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 "Accedendat in nobis, Dominus ignem sui amoris et flamman 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 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 Magical Link, or with a talisman specially prepared for the Operation, & 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 aught 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; Cap. 7:38. 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.