

The Bornless Ritual

Several versions and a cursory analysis

by Israel Regardie

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This magical ritual first saw the light of day and received a slight degree of public notice when Mr. Charles W. Goodwin, M.A., a member of the Cambridge Antiquarian Society, published an 1852 monograph entitled "A Fragment of a Graeco-Egyptian Ritual." It gave the Greek text with an English translation and was accompanied by a few erudite but not very literary notes. "(See Appendix One.)"

Later, toward the close of the nineteenth century, part of this same archaic ritual was reproduced in a slim volume entitled "Egyptian Magic" by E. Wallis Budge, one-time Keeper of Antiquities on the British Museum.

The only later reference to this ritual is much later and to be found as the Preliminary Invocation in a book entitled "The Goetia - the Lesser Key of King Solomon." "(Appendix Two.)". Although the Goetia was commissioned and paid for by Aleister Crowley while he was still a member of the Hermetic Order of the Golden Dawn, it had been translated from the Latin by S. L. McGregor Mathers in the opening years of the twentieth century. Mathers previously had translated and published "The Greater Key of King Solomon," a larger and better known book of talismans and incantations. Crowley's "Goetia" was published in a handsome de-luxe edition, so typical of Crowley, around the year 1903, with an introduction denouncing McGregor Mathers. The Preliminary Invocation was printed in heavy Gothic type. I doubt that it attracted much attention, save from pirate-publishers. One of them, located in Chicago, republished it several years later in a cheap American edition.

Early in the 1920's, while in Cefalu, Sicily, Aleister Crowley took his original Preliminary Invocation, and based upon some twenty years of active work, edited it, vastly expanding the text with a protracted and most illuminating commentary. "(Appendix Three.)". It appeared later in his book "Magick in Theory and Practice" (Lecram Press, Paris, 1929). {20}

The simple form of the Preliminary Invocation from "the Goetia" was also appropriated in my book "The Tree of Life" (Rider, London, 1933), recently republished by S. Weiser Inc. of New York City. Again, after my stint in the Order of the Golden Dawn, I republished it in the original edition of "The Golden Dawn" (Aries Press, Chicago, 1939). A more recent edition has been produced by Llewellyn Publications (St. Paul, 1969). This latter version "(Appendix Four)" was very similar to Crowley's version in "Magick" - minus the phallic overemphasis and the sometimes (as I once thought) ludicrous interpretation of the "barbarous names of evocation." Instead, it did include several Order invocations or prayers and other ritualistic procedures that I had learned while in the Order.

After Goodwin's publication of the crude form of this archaic ritual, it must have been quietly and secretly taken over by certain Adepts of the Golden Dawn interested in Egyptology. Several members must have been deeply involved in this subject, for a few books have been written attempting to prove that the Egyptian "Book of the Dead," so called, was not merely a collection of funerary spells, but, in effect, comprised part of an initiatory magical

ritual.

For example, there is "The Ritual of the Mystery of the Soul" by M. W. Blackden, S.R.I.A., VIIth Degree (Bernard Queriton, London, no date). We learn from the late Arthur E. Waite's biography that Blackden was not only a member of the Societas Rosicruciana in Anglia but of the Golden Dawn as well, and indeed was one of three who governed the Order after the fateful Revolt of 1900.

Then there is "The Book of the Master of the Hidden Places," by W. Marsham Adams (John Murray, London, 1895). Marsham's book contains many references to Freemasonry. It would seem that he was attempting, among other things, to relate modern Masonic teaching to an esoteric interpretation of "The Book of the Dead." In the year 1933, this book re-appeared with an introduction and edited by E. J. Langford Darstin (Search Publishing Co., London, 1933), who was also a member of the Golden Dawn, and in fact a former chief of one of the now independent factions.

These items are mentioned solely as background material to substantiate the idea that the elaboration of the Ritual under consideration by members of the Golden Dawn was more than a possibility, though admittedly there is no factual evidence pointing thereto.

In any event, in their hands the primitive ritual underwent considerable modification and literary refinement. Ultimately most traces of its crude beginnings were eliminated. I say "most," certainly not all, for this ritual is replete with innumerable so-called barbarous names of evocation whose origin is practically impossible to trace, as well as containing one particular paragraph which is repeated several times:

"Come thou forth and follow me, and make all spirits subject unto me so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God may be made obedient unto me."

This is classical magic in the most primitive sense of the word, in which the shaman or magician proposes to compel the animistic forces of nature to be subservient to his wishes.

Budge has something to say about these primitive or barbarous words. For example, in the book previously mentioned he wrote: "The last class of documents (i.e. magical papyri used by Gnostics and other sects) undoubtedly contains a very large proportion of the magical ideas, beliefs, formulae, etc. which were current in Egypt from the time of the Ptolemies to the end of the Roman period, but from about B.C. 150 to A.D. 200, the papyri exhibit traces {21} of the influence of Greek, Hebrew, and Syrian philosophers and magicians, and from a passage like the following, we may get a proof of this."

At this point, Budge quotes the Bornless Ritual at length, using of course the Goodwin version. In this passage, he goes on to write: "Osoronnophis is clearly a corruption of the old Egyptian names of the great god of the dead 'Anser Unnefer,' and Paphro seems to represent the Egyptian Per-aa (literally 'great house') or 'Pharaoh,;' with the article pa "the" prefixed. It is interesting to note that Moses is mentioned, a fact which seems to indicate Jewish influence."

Apparently the earliest English renditions of this Graeco-Egyptian ritual do not contain the long lists of barbarous names of evocation, though they are to be seen in the Greek version; Goodwin did not transliterate them. Neither did Wallis Budge give an account of them. What their origins are remain to this day altogether obscure.

What they mean is also anybody's guess. It is quite true that a few can be analyzed and found to be corruptions of divine names in the Egyptian, Greek and Hebrew tongues. For instance, "Sabao" is thought to be a corruption of the Hebrew "Tzabaoth," meaning "hosts", commonly coupled either with Elohim or

Tetragrammaton.

Abrasar is quite evidently derived from the old Gnostic deity name "Abraxas" or "Abrasax", often represented in a form which has a human body, the head of a hawk or cock, and legs terminating in serpents. There is little doubt that he was a form of the Sun-god, and that he was intended to represent some aspect of the Creator of the world. "The name was believed to possess magical powers of the highest class, and Basiloides who gave it currency in the second century, seems to have regarded it as an invincible name."

IAO was intended to represent one of the Hebrew names for Almighty God "Jah", says Wallis Budge also. Furthermore, the names "Adonai, Eloai" are derived through the Hebrew from the Bible. Some of the remaining names could be explained by Hebrew and Suriac words.

But others are not thus to be derived at all, so unrecognizable and distorted have they become. In Aleister Crowley's analysis of the barbarous names, he has followed only his own sexual inclinations, which is perhaps as it should be. The only difficulty is that some of the interpretations or analyses, while basically correct and rooted in Yetziratic tradition, sound ludicrous and echo only his own personal sexual proclivities.

In the "Interlude" of Part II of Book 4, which the editor has unfortunately omitted from the recent Sangreal edition, Crowley has indulged his Qabalistic erudition and rich sense of humor in the interpretation of some traditional nursery rhymes. The result is extraordinarily illuminating, apart from his satire and humor. It indicates simply that the more profound knowledge one brings to the task, the more intelligible becomes even rank nonsense.

It therefore seems evident that much the same is true in applying this theme to the string of names to be found as parts of the Bornless Ritual. Some of these names Crowley has quite successfully fitted into the framework of his own Thelemic philosophy and theology. Others are equally evident tortures to suit his own particular views on the relationship of sex and religion - in other words, to suit his version of a solar-phallic religion predicated on "The Book of the Law."

Yet, piling up here and there is evidence tending to validate much of what Crowley essayed years ago, to lend credibility to some of his seemingly grotesque interpretations. For many years, though I could manage to follow the Qabalistic principles involved in his arbitrary rendering of the barbarous names employed in this ritual, I constantly felt almost outraged, or put upon, as it were, when reading them. Somehow I felt they were excessive, or perhaps unnecessary. {22}

In recent years, however, much has occurred to cause me to modify the above reaction. For example, I recommend to the student with an eye for research a book entitled "The Sacred Mushroom and the Cross" by John M. Allegro. The author is a lecturer in Old Testament and inter-testamental studies at a leading English University. His previous book "The Dead Sea Scrolls" (Penguin edition, 1964) should be required reading for every student of the Mysteries. The introduction, a masterly piece of work, to the first-mentioned book, read in conjunction with Crowley's interpretations of the barbarous names, leads one immediately to the conclusion that no matter how fanciful they seem to be at first sight, there may be considerable philological and not merely symbolic justification for them. Regardless of whether Mr. Allegro's particular thesis is substantiated or not by other scholars, none-the-less his present contribution provides another linguistic key which helps turn the rusty lock to give fundamental meaning to these ancient and obscure words.

It would not be too difficult for any writer with a workable knowledge of the intricacies of Qabalistic manipulation to give value and substance of some kind to these words. "Gematria" and "Notaricon" are exquisitely sensitive tools - or bludgeons as the case may be - to convert these meaningless words into profoundly significant proofs of his understanding of Qabalistic

philosophy. Even thirty years ago, when writing "The Garden of Pomegranates," I demonstrated quite clearly and simply that these tools could be used to extract meaning from some otherwise hard nuts that other writers had barely managed to crack.

However, I do not think that this is required of the student or aspirant who would use this Ritual as an aid to acquire a higher state of consciousness. The mere fact that he is, first of all, aspiring, is enough to render these words effective. Their very unintelligibility is sufficient, given the right circumstances, to exalt consciousness beyond its ordinary limits and boundaries. They thus serve as stimulants to transcend the boundaries of our everyday prosaic awareness. They are intoxicants or psychedelic aids, as such they need to be used with enormous care - but they may be used none-the-less.

It is quite probable that Allan Bennett, whose Order sacramental name was G.H. Frater Yehi Aour ("Let there be light"), first introduced this ritual to Aleister Crowley. After the latter joined the Order in 1898, he met Allan Bennett, who was sick and poverty-stricken at the time. Crowley made the magnanimous gesture of offering Allan the use of his flat in London. The two men shared the apartment, and under these close circumstances, Allan taught Crowley the intricacies of the Qabalah and the complex principles of ritual magic.

From this moment forward, the Bornless Ritual became Crowley's personal ritual. It now becomes wholly impossible to discuss the Ritual itself without bringing Crowley into consideration. As previously remarked, he had first published it in "The Goetia." This was one of his early gestures of defiance of McGregor Mathers and the Golden Dawn, which was then in a state of collapse following the Revolt of 1900. Years later, after his own spiritual attainment, Crowley edited it, critically but sympathetically, expanding it into a considerable document entitled "Liber Samekh."

As an aside, and to demonstrate the associative processes involved in Crowley's thinking, it should be noted that the Hebrew letter Samekh is attributed to that Path on the Tree of Life linking "Yesod" to "Tiphareth." One of its several other attributions is Sagittarius, the Path of the Arrow, representing aspiration to the higher. Thus the Ritual has become identified {23} with the means of aspiring towards and attaining the Knowledge and Conversation of the Holy Guardian Angel.

At this juncture a number of definitions are in order so that what follows may be clarified.

The phrase "The Holy Guardian Angel" is extrapolated from "the Sacred Magic of Abramelin the Mage," another text which was translated from the French by McGregor Mathers. The author of this book is supposed to have been one Abraham who acknowledged the receipt of the magical system described in the book from an Egyptian named Abramelin. There is doubtless mythology involved here. Regardless of its origin, its date and its authorship, this work was found to be of value to some of the adepts of the Golden Dawn and many other students, as already indicated. The author makes no impossible demands such as are found in the fraudulent grimoires concerning the blood of bats caught at midnight, or the fourth feather from the left wing of a completely black cock, or the stuffed eye of a virgin basilisk, and so on.

Though perhaps some of the requirements are difficult to follow, there is always an excellent reason for their statement. They are not intended to be subtle tests of the skill of the operator. Certain preliminary prescriptions and injunctions need to be observed. But, these really amount to little more than common sense counsel, to observe decency in the performance of so august an operation.

For example, one should possess a house where proper precautions against disturbance and interference can be taken. This having been arraigned, there

remains little else to do but aspire, with increasing concentration and ardor for six months towards the Knowledge and Conversation of the Holy Guardian Angel.

This latter phrase, which was wholeheartedly adopted by Aleister Crowley, was synonymous with the Golden Dawn reference to the higher Genius and the Theosophical term "The Higher Self." There is a reference in "Equinox" I, page 159, written by Crowley, which is worth quoting in this connection:

"Lytton calls him Adonai In 'Zanoni,' and I often use this name in the note-books."

"Abramelin Calls him Holy Guardian Angel. I accept this:

1. Because Abramelin's system is so simple and effective.
2. Because since "all" theories of the universe are absurd, it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man ..."

"The Golden Dawn calls him the Genius. Gnostics say the Logos. Egyptians say Asar Un-Nefer ..."

"We also get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer; for this vision - it is all one same phenomenon, variously coloured by our varying Ruachs - is, I believe, the first and last of all spiritual experience..."

In a Golden Dawn manuscript entitled "The Microcosm" the Holy Guardian Angel or the Genius is lengthily but adequately defined in Qabalistic terms as follows:

"This spiritual consciousness ("Daath") is the focus of the action of "Neschamah." The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is "Chiah;" and these combined form the Chariot of that Higher Will which is in "Kether." Also it is the peculiar faculty of "Neschamah" to aspire unto that which is beyond. The higher will manifests itself through "Yechidah" ... The Shining Flame of the Divine Fire, the "Kether" of the Body, as the Real Self of the Incarnation ... This "Yechidah" is the only part of the man which can truly say "EHEIEH," I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man ... Behind "Yechidah" are Angelic and Archangelic Forces of which {24} "Yechidah" is the manifestor. It is therefore the lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine."

The Ritual opens up with an invocation: "Thee I invoke the Bornless One." One of magic's most harsh and virulent critics once attempted to ridicule all modern interpretations of this subject, after referring to Goodwin's original text, by stating that the phrase used was really to be translated as "The Headless One." {ILLUSTRATION IN TEXT: This is a petroglyph showing a human male figure with a strange structure in place of a head. Caption: "An African version of the Headless God." - Ed. note, I derived this from an illustration in Natural History to counterpoint Francis' text. The figure probably represents a marine deity, possibly an humanized sting-ray.}

Actually this is not as laughable as some critics would have us believe. In many primitive languages, the word "head" is often used as an equivalent of the "beginning" - e.g. the Hebrew "Rosh ha-Shanah" literally means "the head of the year." This term is idiomatic for the beginning of the year, or New Year - . So "the Headless One" or the "Beginningless One" is of course the eternal One - the Bornless One. It rather reminds me of a few lines from Sir Edwin Arnold's "Song Celestial":

Never the spirit was born,
The spirit shall cease to be never.
Never was time it was not,

End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit for ever,
Death hath not touched it at all,
Death though the house of it seems.

While on this topic of the Abramelin method and the term the Holy Guardian Angel, I should mention that throughout the years many students have reported to me some of their efforts and experiences in this direction. Almost without exception, all have failed, their sincerity notwithstanding. They retired from the world for six months, following either the literal dictates of the book, or else Crowley's recommendation for the use of the Bornless Ritual:

"Let the Adept perform this ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons. Afterwards, midnight, making up his course, for four moons four times every day. Then let the eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep."

Most failed, despite effort and devotion. Some few then turned their backs on the whole subject, and spewed their frustration and futility on all who came within their sphere. A few others, on the basis of this failure, began to ask "why".

There is no easy answer to this question. So many factors require consideration. Yet, when all is said and done, there is one requirement which only a handful of people seem to perceive. That is, the need for a preliminary period of inner discipline of one kind or another. It is this arduous training which then comes to the aid of the aspirant during the six months term of his retirement, making possible or feasible the ultimate attainment.

Discipline as a rule is not welcome among occult students, which was why Crowley insisted so emphatically upon its necessity, and why he tended {25} to be rude and contemptuous when students sought the highest goals without proper preparation. It seems to me, then, that when aspirants attempt to perform the Abramelin operation in the six months or eleven month period recommended, and fail to observe any preparatory mental or magical discipline, their aspiration needs to be held suspect. I rather fancy many of them are neurotic escapists who cannot tolerate themselves or their emotional difficulties. They hope and fantasy that the Abramelin operation will "cure" them of their inner problems, which will thus not have to be faced.

Escape is no part of the Great Work - failure can only ensue. Discipline and training, the traditional requirements in magic as well as elsewhere, are the only factors that can ensure success. There is no other way.

It seems to me therefore that the regimen needs to be rationally modified in terms of the capacity and ability of each student. Instead of trying to rush results, he would do better to devote himself steadfastly to the discipline, working assiduously at his appointed tasks, using the ritual once daily, or more often as he has the skill and time to perform, without imposing on himself a time limit. In this way, he could work quietly but steadily over a long period of time, perhaps for several years, until the illumination dawns upon him when he is ready, in God's own good time.

Crowley's version of this ritual - and presumably the Golden Dawn attitude, as expressed in its own Ritual for the invocation of the Higher Self - demands but a single celebrant. This is the student or aspirant who for months at a time, or better still throughout his whole lifetime, aspires towards the Holy Guardian Angel to become its vehicle and agent. There is another version, derivative from a former student of Crowley's; but I doubt one that met with the approval of Crowley. It employs the component parts of the ritual, even as Crowley had split it up, but delivers each component part into the hands of

a different celebrant. In this way it becomes transformed into a group ritual, a dramatic ritual in which a group of aspirants participate. Each contributes his own energy, his own emotions and feelings, and his own aspiration to the ceremony - in his own way. Just as in group therapy, the emotional response of any one participant may affect or precipitate a similar emotional crisis in another fellow-member, so in the multiple-celebrant-ritual - any one aspirant's attainment may spread, contagion-like, to the others, like a spark setting fire to adjacent dry kindle, to create a conflagration.

It can, unfortunately, get very close to hysteria - as in the products of a revival meeting under a tent - but at the same time it is quite possible, all other things being equal, that in a group which has been specially selected as having been prepared both by life and training, the fire of enlightenment could readily be communicated from one to another in the group working.

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The original contents of this ritual, while obscure historically, are patently coarse, crude, rudimentary and elemental, and very distant from the modern spiritual interpretation that many of us have become used to. It represents an excellent example of what Jung called "enantiodromia," a conversion from one point of view to its direct opposite.

The original simple intention of this ritual was exorcism, to cast out a demon from a possessed person. In the words of Goodwin's original: "Hear me and drive away this spirit. I call thee the terrible and invisible god residing in the empty wind ... thou headless one, deliver such an one from the spirit that possesses him ..." {26}

The modern intent of this ritual as developed within the Order of the Golden Dawn and eventually by Aleister Crowley, is quite remarkably the exact opposite. The purpose of the ritual, as we have already seen, is so to open the mind of the aspirant by continuous and concentrated application, that he becomes conscious of - or, if you like, possessed by - another spirit, the Holy Guardian Angel. This we have already defined, but it is a far cry from the intent of the original ritual as translated by Goodwin over a century ago.

After having been appropriated by Allan Bennett and others, the ritual was intended to be operated in a Golden Dawn Temple set up for the Neophyte Grade. In a document labelled Z-I which analyzed in fine detail every ritual gesture and every Temple movement of both officer and candidate, the Temple itself is described as a microcosm of the macrocosm, patterned on the Tree of Life which is the basis for all Qabalistic thinking and working:

"Of the Temple in reference to the Sephiroth." The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in "Malkuth" in Assiah. That is, as Y and H answer unto the Sephiroth "Chokmah" and "Binah" on the Tree (and unto "Abba" and "Aimah," through whose knowledge alone that of "Kether" may be obtained), even so, the sacred rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self."

{ILLUSTRATION IN TEXT: This is a temple diagram, No. 3 from the Equinox publication of "Temple of Solomon the King": "Arrangement of the Temple in the 0 Degree=0 Square Ritual". Caption here is simply: "From the Equinox."}

In other words - to cut through the technicality of these Qabalistic cliches - the East of the Temple is so arranged as to point directly toward the supernal Sephiroth. The Far East, is as it were, the direction of "Kether," the Crown, the highest Sephirah on the Tree. As such it also

represents the Lower Genius which is the Throne or vehicle of the Higher Genius of the more subtle Qabalistic worlds.

The Temple, thus arranged, is formally opened as in the Neophyte Ceremony (see Vol. II, "Golden Dawn," page 12). That is to say, it is consecrated with fire and water after a preliminary ceremonial banishing, so as to maintain a clear and pure area where the aspirant will not be disturbed or contaminated by alien intrusion.

Then follows the Adoration, which is a remnant of an old Gnostic prayer. This has the effect of placing the aspirant under divine guidance, and while so guided he declares in a well-defined statement what the intention of the ceremony is. This does not appear in full clarity in Liber Samekh itself. However, insofar as the latter has been adapted from fundamental Golden Dawn procedures, as proven by intrinsic evidence, it must logically follow since this was certainly one of its most important precepts. Any ceremonial must declare, after the adoration and circumambulation, the purpose and intent of the ritual to follow, as though thereby the intent is sanctified and clarified.

The invocation itself follows. Its opening stanza enumerates the characteristics or qualities of this eternal Spirit, the Holy Guardian Angel. It is as though by enumerating these, the aspirant may ultimately become conscious of what actually he is. It implies that by the reiteration of "tat tvam asi" - with prolonged meditation upon its meaning of "that thou art" - the realization may dawn within the conscious ego of the indwelling or overshadowing Self. Repetition and suggestion, plus the exaltation of consciousness that accompany the use of ceremonial ritual, may indeed eventuate in a true mystical or psychedelic experience or expansion of {27} consciousness to include the awareness of the fact that one is and always has been the Bornless Spirit.

A further word is required here relative to the Holy Guardian Angel. It is true that earlier I have related this to the higher and divine Genius of the Golden Dawn and to the Higher Self of the Theosophists. I do not wish to labor the reality of the mystical or transcendental experience. This has already been established elsewhere and by other people. For the Jungians, it is an established fact pertinent to their own system. Also, there is a new school of psychologists in process of development. They regard the mystical experience as a healthy development in the onward growth of the psyche. They do not consider this phenomenon outside of their psychological field, as did some 19th century scientists. Since it is a naturalistic piece of human behavior, it is regarded as well within their scientific purview, rather than as belonging to the field of religion. Instead of the familiar phrase "the religious" or "mystical" experience, they have coined a new phrase, "the peak" experience, to refer to the same inner phenomenon. They are inclined to view its occurrence as a good deal more common than was previously supposed, and that there is a spontaneity in its frequency. (See "Roll away the Stone," Israel Regardie, Llewellyn, St. Paul, 1968).

It needs to be mentioned here that as a result of intense concentration or prayer or invocation "the conditions of thought, time and space are abolished." It is impossible to explain what this really means; only experience can furnish you with apprehension.

"A further development is the appearance of the Form which has been universally described as human; although the persons describing it proceed to add a great number of details which are not human at all. This particular appearance is usually assumed to be 'God.'"

"Whatever it may be, the result on the mind is tremendous; all his thoughts are pushed to their greatest development. He sincerely believes that they have the divine sanction; perhaps he even supposes that they emanate from this 'God'. He goes back into the world armed with this intense conviction

and authority. He proclaims his ideas without the restraint which is imposed upon most persons by doubt, modesty and diffidence; while further there is, one may suppose, a real clarification." (Part I, "Book 4," Aleister Crowley, Sangreal Foundation, Dallas, 1969.)

In other words, whatever the contents of the Unconscious psyche may be, they thus become inflamed and activated. For the Christian, this "form" will therefore appear to be Jesus of Nazareth or Mary, or anybody else in the Christian pantheon. For the Mohammedan, he will be the Prophet or the Angel Gabriel who brought the message to Mohammed. The Buddhist devotee likewise will see Sakya Muni, and so forth.

However, as far as I am aware, it is only the Buddhist canon which provides adequate warnings against taking these visions at their face value. Its basic theme is that the forgotten or repressed residues of the mind become activated by intense concentration or emotional fervor, so that when illumination does occur, these residues take on practically substantial form.

In "The Tibetan Book of the Dead," where the officiating lama is described as directing the attention of the newly-deceased through the Bardo or Underworld, the lama continually affirms the fact that both the Beneficent and Wrathful Deities are, in effect, only thought-forms which must be perceived as such. If not, the deceased person loses the immediate opportunity to experience the Clear Light and thus to achieve liberation.

Since this is rooted in the Mahayana metaphysics, it is also to be presumed that the lama-guru impresses upon the novitiate that the apparently divine "Form" which appears during meditation or the tantric rites is not only symbolic of the all-transcendent Bodhi but that it includes and {28} is also contaminated, as it were, by the repressed infantile images based on early sectarian religious training, dormant in the psyche throughout the life-time.

{ILLUSTRATION IN TEXT: This is a Tibetan Tanka of a demon-like male being and a smaller, embracing female, both indigo in color. The posture is one of standing sexual embrace, like that of similar Tankas of Hevajra and Nairatma or of Samvara and Vajravara. ... courtesy of Sr. Patricia.}

Thus, to return to our Bornless Ritual, the form which the Holy Guardian Angel assumes must differ for each aspirant who proceeds with this particular discipline. No two students will experience identically the mystical event, nor will they perceive the same Form - though each will know that this form is his Holy Guardian Angel, which has already been defined as the mediator or the link between the aspirant and the Unknown Glory beyond.

Two things beyond all others are demanded of the aspirant in holy discipline. First, that he examine scrupulously, with the aid of his superior if he have one, the contents of his transcendental experience - after the ecstasy and emotional storm have subsided. Without in any way denying the validity of the enlightenment itself, he must thoroughly analyze both its form and content. In this manner, the unconscious residuals or archetypes may be perceived for what they are and so separated from the essential illumination itself.

The other alternative - and this need not be opposed to the previous recommendation - is to embark upon a course of psychotherapy in the years prior to embarking upon so crucial an experiment as the Holy Guardian operation. It is like pouring a fine wine into an unwashed bottle if one "works for enlightenment" without clarifying the psychic vehicle through which that enlightenment can occur. The mind must be prepared thoroughly for the most devastating and the most rewarding experience of the life-time. As such, the most minute, painstaking and thoroughgoing preparation needs to be taken. No half-measures will suffice - or else one winds up as a complete fanatic or a mere "nut", depending on what lies fallow within the psyche.

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The Preliminary Invocation as published in "the Goetia" in 1903 set the ground for the later more complex elaborations developed by Crowley in Cefalu. The ritual is split up into several component parts, headed by Hebrew letters. These would be most meaningful to the Golden Dawn initiate or any student of the Qabalah, as representing simple attributions from the "Sepher Yetzirah," one of the most archaic of the Qabalistic texts. Thus Aleph (HB:A), the first subdivision, would represent the element Air. Shin (HB:Sh), the second, would represent the element Fire. (Sometimes Shin is called upon for double service, since it may also represent Spirit.) Mem (HB:M), the third of the so-called "three Mother letters" would represent Water. While Tau (HB:Th), basically representing Saturn in the Path system of the Tree, has to do double duty in being attributed to the element earth.

There is a further subdivision headed by the word "Amen" (HB:AMN), which in this context is made to represent the fifth element Spirit. Since in the Golden Dawn concepts, spirit has both a positive and a negative phase, this section of the ritual has two parts.

Actually it has three, as will be perceived by referring to Appendix Three. Crowley wriggles off the dilemma neatly by attributing two sections to one pole, and a single section to the other. It is arbitrary of course, but permissible. {29}

In the original, the finale of the Ritual commencing "I am He, the Bornless Spirit" is not attributed to anything, but in "Liber Samekh," Crowley entitles it correctly the Attainment, without giving it a symbol. By intent and implication, it presents the picture of the aspirant, no longer invoking the Bornless Spirit, but now affirming his identity with it. He has attained.

The opening of the ritual reiterates that the play of the opposites - night and day, the earth and the heavens, light and darkness, male and the female, the seed and the fruit, the moist and the dry, etc. - are the work of the Angel. It is only through these polarities that He is able to operate in his task of obtaining experience of any and every kind through his vehicle. But, it is essential to note the repeated affirmation that these opposites are created by the Self, which is divinity.

In this connection, it is worth remembering that tremendously significant sentence in Sir Edwin Arnold's version of the "Bhagavad Gita:" "I who am all, made it all, and abide its separate Lord." It is the last clause which the Ritual emphasizes - the Angel is wholly apart from his own creation. He is immanent as well as transcendent.

Man may construct a dream in the night, feel that the dream indeed is himself, in action expresses himself and his deepest needs and wishes, yet as the maker of the dream, he is altogether apart from it. He is the dreamer.

This is the intrinsic message of the proem, or Oath as Crowley chooses to call it. It says he is Asar Un-Nefer - Man made Perfect. Another part of the Golden Dawn material asserts of Osiris: "This is my body which I destroy in order that it may be renewed." The corollary also is that this is my body which I renew in order that it may be destroyed. The magical ritual makes no attempt to evade issues by stating half-way measures. It gives the Truth.

It even has the Angel stating "I am He, the Truth!"

It is up to the aspirant to grasp this truth through exaltation and the expansion of consciousness. Only in this way can the opposites be transcended, united, and in fact utilized. The Eastern notion of "nirdvandva," of detachment is hardly applicable to the Western man deeply involved in all the everyday problems that develop during the process of extracting the uttermost from his present incarnation. But, once he has

grasped the idea that the opposites are in effect his own creation - the dynamic play of the forces of which he is composed - then he can proceed with the involvement and do that which he knows needs to be done. All the time, he will know full well that this is the particular game he is playing and, so of course, is detached. It is as though, while playing chess, one is bound by the quite arbitrary rules governing the movement of the pieces on the board. Yet one can either enjoy the game, being bound by the rules, or at a moment's notice sweep all the pieces off the board, and walk away knowing that none of this has anything to do with what one essentially is.

The appreciation of these fundamental facts or concepts explodes the idiotic fantasy that a quick run-through of the Ritual will yield illumination, from which the above realization will emerge with clarity and vigor. It is the daily use of the Ritual over months and years, with prolonged meditation on its meaning which expands with every investigation of the inner world, culminating in the emergence of Life, Light, Love and liberty. The whole self needs to be transformed by consecrated and dedicated work, devotion to the ideal - and time and effort are merely two of the factors required to achieve these ends. The student who believes he can run away from his life-obligations to a country-house and play at magic by reciting this ritual once or twice per day, is sorely deceiving himself and suffers from severe delusions. {30}

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Only the peroration of the Bornles Ritual need concern us so far as any protracted analysis is concerned. Enough has been said relative to the elemental divisions of the ritual into so many arbitrary segments, and its history has been, if not adequately, then sufficiently dealt with.

The division of the entire ritual into component parts representing the five magical elements would suggest to the initiate of the Golden Dawn, or some such similar organization, that the Ritual is an abbreviation of the whole process of initiation. In the Golden Dawn system, for example, the first encounter with ritual magic is in the Neophyte Grade. Here the student is first introduced to the concept that he has been wandering in the darkness of ignorance and now is searching for the Light, for illumination so-called. This corresponds to the opening stanza of the Bornless Ritual called the Oath.

After this, the student is inducted through several elemental initiations. During these, the elemental beings of Earth, Air, Water, Fire and Ether (or Spirit) are invoked by the Hierophant so that their counterparts may be awakened within the aspirant. The several other sections of the Bornless Ritual correspond to these five elemental divisions, which should certainly be reviewed. Finally, should the student be persevering and devoted to the work, he is initiated into the Adeptus Minor Ritual, in which all the previous details are coordinated and integrated, and brought to completion and fulfillment in the attainment of illumination. "Before I was blind, but now I see." The final section of the Bornless Ritual, in effect, corresponds to this particular phase of the work.

Therefore, it seems to me, this Bornless Ritual represents a beautiful synthesis of the entire ritualistic process of initiation of "being brought to the Light." In this instance, however, the aspirant to the Great Work recapitulates and operates the ritual for himself, without leaning for support on his superiors. It becomes a compendium of the process of initiation, of attainment, fulfilling the great promise of the initiation rituals which have merely laid the groundwork necessary for that fulfillment.

I have declined to analyze the long list of "barbarous words of evocation which have a power ineffable in the sacred rites", primarily because apart

from the few words which have become jumbled and degenerated and traceable to Hebrew and Graeco-Egyptian roots, meaning is not altogether necessary to their successful use in ritual. They are psychedelic or mnemonic devices to mobilize energy and affect, which are then directed by the internal structure of the ritual toward the goal itself.

This discussion of the macabre, barbarous magical words often reminds me of Glossolalia, for in practice one may occasionally derive as much pleasure from vibrating and using these barbarous names as do apparently those in revival meetings who every so often speak in tongues. Glossolalia may, and often does, degenerate into mere gibberish, but there are some occasions when it may serve as a stepping-stone to God.

The barbarous names may be included within the same category. They have no essential meaning. They are basically psychedelic agents, poetic artifices that sweep the listener along on a swift-moving sea of insensate sound to propel him in the direction indicated by the other mystical content of the ritual itself. A great deal of Swinburne's poetry is of the same class - and of course so is Crowley's. Some modern verse and much modern music, so-called, accomplishes similar ends.

This much may be said with some certainty, however. Once the Goals set by the Ritual have been attained, and some degree of illumination, no matter how slight, has been vouchsafed the aspirant, then the most prosaic events of life as well as the most hitherto meaningless of sounds or cacophonous {31} music take on another dimension altogether.

On a far lower level, this has already been adequately demonstrated to the modern generation in their usage of the psychedelic drugs. With marijuana, for example, the appreciation of time is stretched and sound becomes opened so that musical compositions, which previously could be taken or left, become fraught with hidden implications, open books of revelation. One of the most frequent experiments in research programs using lysergic acid has been to permit the researcher to play a Wagner Overture, for example, or a popular Beatles melody to the "high" student who suddenly becomes filled with wonder, delight and even exaltation at what seemed so utterly prosaic and sterile only an hour before.

I feel this to be also true of the barbarous names under consideration. Once the transcendental goal has been perceived and experienced, no matter how partially or in what fragmented way, a new life and light is perceived that never was there before. Moreover, they develop into "prompts" or conditioned stimuli which now have the potentiality of producing the same "high" result when used again under the appropriate conditions. They take on a new vitality and a new ecstasy which the "uninitiated" cannot perceive. Just as life appears differently after the first experience of cosmic consciousness, so does the nonsense of these words. They can never again fade away into mere gibberish, into inconsequential sounds that someone has shoved chaotically into the core of an archaic ritual. Nor do they demand intellectual reduction or translation into their ancient Hebrew, Syriac, Greek or Egyptian roots that have long since lost any semblance of rationality.

The peroration of the Ritual can now be taken line by line so that order and meaning can be perceived as intrinsic parts of the whole.

1. "A am He! the Bornless Spirit! having sight in the feet, strong and the immortal fire!"

"Sight in the Feet" is all too often a stumbling block to the student who hears this phrase without having used the ritual as a means of exalting consciousness. Only a little intellectual familiarity with the Qabalah - apart from experience - serves to open up some of these dark passages.

The feet are attributed to the tenth Sephirah on the Tree of Life, "Malkuth," the holy Kingdom. It is not only the last of the ten Sephiroth,

it serves as the lowest of the magical centers on the so-called Middle Pillar. When utilizing that meditative practice called the Middle Pillar technique, the light streams down from above, from "Kether" to "Malkuth." If practiced sufficiently often and with enough intensity, sooner or later the Light activates the vital centers on the Middle Pillar so that they are perceived and experienced as centers of different types or levels of consciousness.

It has often been said that on other levels of consciousness one can see without eyes and travel without feet or wings. In much the same way, vision and some higher types of awareness may be brought through the length of the Middle Pillar so that it does indeed become like the Hierophant's wand, the creative length and depth of vision, insight and power.

"Strong" of course needs little comment. As the aspirant becomes aware of the coursing of light-energy through his psychic-spiritual system, and realizes his identity with the universal life, he knows his own divine strength. Only recently, a patient stated, at the close of a dynamic session, while experiencing a state of "quiet" almost mystical in nature, "I feel strong." {32}

"The immortal Fire" again should prove not-too mysterious. Kundalini, the so-called spinal Spirit-fire, the Spoirema of J. B. Pryse's "Apocalypse Unveiled" (which is worth consulting in this connection, if the author's moralizing can be negated), is sooner or later set into motion, if not by profound meditation, then by the Middle Pillar techniques, by the fervor of the aspirant's orisons, or practices analogous thereto. It becomes awakened indirectly, rather than directly as recommended in some Oriental approaches. The indirect approach appears to be less dangerous or hazardous, occurring in a more natural way as a corollary of good working. But it is a truism in Western occultism that this dynamic, fiery energy arises not merely from the sacral plexus at the base of the spine to the head centers, but moves from the feet up and down. In this connection, a reading of Crowley's "Liber HHH" is highly recommended, especially the third section entitled "SSS".

2. "I am He! the Truth!" There are no absolutes. There is no one Truth.

There are simply truths about this, that, and the other matter. When illumination occurs, there is the revelation of a Truth which is absolute for the aspirant, though it may not be for anyone else. It provides for him the answer as to who he is, why he is what he is, where he came from, and whither he is going. It is his own private Truth, of value and consequence to no one else, but immutable and absolute for him, and once obtained alters the entire course of the current life-time.

3. "I am He who hate that evil should be wrought in the world."

The metaphysical enigma of hate and evil is not dodged by the unknown author of this ritual. The problem of the realization of life being of the nature of anxiety or sorrow is resolved by the simile of life to a game of chess. There, a loss of a piece or a checkmate is irritating or anxiety-producing, but is recognized as being an intrinsic part of the game deliberately embarked upon. The Angel is the author of the existential game, together with the sorrows and anxieties accompanying it.

Crowley's interpretation is not dissimilar, though more technically put: "The Angel, as the adept knows him, is a being in Tiphareth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphareth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment."

4. "I am He, that lighteneth an thundereth!"

This is intelligible "only" on the basis of the mystical experience itself which so often is accompanied by supersensory phenomena of light and sound. Read the "Book of Revelation" for similar descriptions.

5. "I am He, from whom is the Shower of the Life of Earth."

The Earth is "Malkuth," body of the aspirant; but the life of Malkuth depends upon the higher areas of the Tree of Life. Even the Ego of the aspirant is entirely dependent upon the Holy Guardian Angel, though the ego may not realize it at any one particular moment. Furthermore, the really important issue is this, that following attainment of any kind, there dawns the realization that whatever one's needs basically are or may be, the Angel will always meet them. Not perhaps in the way one expects or wishes, but fulfills them nonetheless. The last chapter of my little book "Twelve Steps to Spiritual Enlightenment" is particularly appropriate in this connection. {33}

6. "I am He whose mouth ever flameth!"

The Goodwin translation gives "whose mouth ever burneth." This is another tiny evidence of the vast amount of literary editing and improvement that has been done; there are many such evidences of this splendid improvement of style and meaning.

Perhaps the best elucidation of this sentence is to be found in another old Egyptian text which also was edited by the Golden Dawn adepts to find its way into Crowley's writing as "Liber Israfel," the invocation of the god Thoth:

"The God who commands is in my mouth. The God of wisdom is in my heart. My tongue is the sanctuary of Truth; and a God sitteth upon my lips. My word is accomplished every day, and the desire of my heart realizes itself like that of Ptah when he createth his works. Since I am eternal everything acts according to my designs, and everything obeys my words."

7. "I am He, the Begetter and Manifester into the Light!"

This affirmation by the Angel-aspirant indicates the function of the Angel. He is the Light-bearer. He brings the Light of self-knowledge, self-realization, self-awareness to the aspirant. In the Neophyte ritual, it is the Hierophant who, leaving the dais, approaches the candidate with:

"I come in the power of the Light.

I come in the Light of Wisdom.

I come in the Mercy of the Light.

The Light hath healing in its Wings."

There, the Hierophant was a symbol for the Holy Guardian Angel. At this stage of attainment, the symbol is no longer required. The aspirant does his own work.

The Angel manifests this Light because his essential nature is Light, and because, being of the nature of Godhead which is that which is beyond Light - being "Ain," No-thing - He is also that No-thing from which Light, Life, Love and Liberty are evolved, or begotten. The Angel is all this - and more.

8. "I am He, the Grace of the Worlds!"

The word "grace" has many meanings, the most literal being "pleasantness;"; but it also means "favor or its manifestation (not only on the part of a superior), or goodwill as distinct from right or obligation, as the ground of concession."

"Grace" also has the significance of "thanksgiving". Since "worlds" must be interpreted in this instance in a wholly subjective or psychological sense - the worlds being within the being of the aspirant or adept - the Angel is indeed the gracing element within him, granting favor and goodwill as an

intrinsic element of His own nature. It again implies that once the Aspirant has made contact with the Angel, a new element or dispensation enters into his life and he becomes the recipient of the Grace or Goodwill or Favor of God, as it were. Once more, the final chapter of "The Twelve Steps" is meaningful in this particular area.

{ILLUSTRATION IN TEXT: This is the Egyptian hieroglyphic "RA", a circle with dot in center and a hooded snake draped over the circle in the plane of the page}

9. "'The Heart Girt with a Serpent' is my name!"

For some reason, this phrase has proven a stumbling block to some readers, perhaps because of the poetic language employed or because it is pure symbolism. The Angel is stating in effect that his name or his symbol is that of a heart surrounded by or enclosed within a coiled Serpent. We have two symbols - the Heart and the Serpent - that requires some elucidation. Crowley's "Liber LXV" or "Liber Cordi Cincte Serpente," is a long, beautiful prose poem elucidating this one {34} affirmation. It begins.

"I am the Heart, and the Snake is entwined
About the invisible core of the mind."

Qabalistically, the heart is "Tiphereth," the central solar sphere on the Tree of Life, around which are clustered the several Sephiroth which comprise "Ruach," the mind. In other words, we could use Mahayana language appropriately enough by stating that the Angel is "the essence of mind which is intrinsically pure." In a devotional sense, the heart is a symbol of "bhakta," the love felt and turned in a divine direction. Nor should we forget the Christian expression "the Sacred Heart."

The Serpent has almost infinite meaning. For our purpose here it represents Kundalini, the coiled serpent of power residing at the base of the spine, thus serving as a symbol of libido. We can interpret this word not merely in the Freudian sense of sexual energy - though there is nothing at all wrong with this interpretation, since by that phrase we are merely stating that the Serpent is the symbol of creativity, ecstasy, and thus of illumination. In a broader sense, we could use the word libido to cover all the psychic energy bound up within and utilized by the organism as a whole. It represents the Will, which in point of fact is merely a term representing the power of the spirit in action - that is the Angel in its active form.

It is also a symbol of eternity and infinity.

There has been so much balderdash written and spoken about this topic of Kundalini that one hesitates to add more than may be necessary. However, only recently a book has been written which is so significant, having been based entirely on personal experience of a most unfortunate kind, that I unequivocally recommend it as a companion to this essay. It is entitled Kundalini by Gopi Krishna (Watkins & Stuart, London, 1970). The author, who describes his experiences at great and detailed length, had been meditating for seventeen long years without much result. This alone is worthy of note, to be seriously considered by so many of our present day students who want results overnight. Suddenly one day, after he had been meditating on a lotus above the head, the Kundalini power at the base of the spine became disturbed and rushed to his head. After the first ecstatic moments had worn off, and he became acclimated more or less to the fact that a devastating experience had occurred to him, he found his life a miserable burden for many years. Gradually, as he learned to handle, not the energy, but the format of his everyday mundane existence, the misery gradually diminished with the development of a species of cosmic consciousness. That too was a process extending over a period of many long, and painful years.

I recommend this book in this connection mostly as a means of pushing aside much of the rigmarole that has accumulated around this topic. Secondly, to indicate that the technical devices for its arousal are not to be trifled with by the dabbler or dilettante. And thirdly, to hope that the westerner interested in such practices and such phenomena will make a serious comparison between what happened to the redoubtable Gopi Krishna using Eastern techniques - about which he testified that very few in India knew much about them from the practical point of view, when he needed help - and the Western technique adapted from the Golden Dawn which we have called the Middle Pillar technique. This latter incorporates all that is best in the Eastern system, so adapted to the man of the West as hardly to be dangerous in any form, stressing as it does from beginning to end the fundamental notion of the circulation of the Light. This circulation is prominently described and frequently referred to. It appears as if the lack of this information was in part, at least, responsible for the misfortunes which overtook Gopi Krishna. One has to have enormous respect for him; his perseverance and his devotion continued regardless of how, like Job of Old, he was bludgeoned and abused by fate {35} and life.

The circulation of the Light, and the method of awakening the centres has been adequately described in "Twelve Steps to Spiritual Enlightenment" should serve to provide background experience in practical occultism and meditation prior to working with the ritual methods outlined herein.

In a simple word or two, then, the phrase "the heart girt with a serpent" is simply stating the basic qualities of the Angel - love and power. These are the characteristics which, from that moment forward, characterize the illumined man.

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 : APPENDIX :
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APPENDIX ONE: Goodwin's translation and text. From A FRAGMENT OF A GRAECO - EGYPTIAN WORK UPON MAGIC ... by Charles Wycliffe Goodwin, Cambridge: Deighton; Macmillan and Co., 1852.

<<WEH NOTE: NOT proof read!>>

Sigma-tau-eta-lambda-eta tau-omicron-upsilon Theta-epsilon-omicron-
 -upsilon tau-omicron-upsilon zeta-omega-gamma-rho. epsilon-iota-sigma-tau-
 eta-nu epsilon-pi-iota-sigma-tau-omicron-lambda-eta-nu.

Sigma-epsilon kappa-alpha-lambda-omega, tau-omicron-nu alpha-kappa-epsilon-
 phi-alpha-lambda-omicron-nu, tau-omicron-nu kappa-tau-iota-sigma-alpha-nu-tau-
 alpha gamma-eta-nu kappa-alpha-iota omicron-upsilon-rho-alpha-nu-omicron-nu,
 tau-omicron-nu kappa-tau-iota-sigma-alpha-nu-tau-alpha nu-epsilon-kappa-tau-
 alpha kappa-alpha-iota eta-mu-epsilon-rho-alpha-nu, sigma-epsilon tau-omicron-
 nu kappa-tau-iota-sigma-alpha-nu-tau-alpha phi-omega-sigma kappa-alpha-iota
 sigma-kappa-omicron-tau-omicron-sigma. Sigma-epsilon epsilon-iota Omicron-
 sigma-omicron-rho omicron-nu-nu-omega-phi-rho-iota-sigma, omicron-nu omicron-

upsilon-delta-epsilon-iota-sigma epsilon-iota-delta-epsilon pi-omega-pi-
omicron-tau-epsilon, omicron-epsilon epsilon-iota Iota-alpha-beta-alpha-sigma,
omicron-epsilon epsilon-iota Iota-alpha-pi-omega-sigma, sigma-epsilon-delta-
iota-epsilon-kappa-rho-epsilon-iota-nu-alpha-sigma tau-omicron delta-iota-
kappa-alpha-iota-omicron-nu kappa-alpha-iota tau-omicron alpha-delta-iota-
kappa-omicron-nu, omicron-epsilon epsilon-pi-omicron-iota-eta-sigma-alpha-
sigma Theta-eta-lambda-epsilon kappa-alpha-iota alpha-rho-rho-epsilon-nu,
omicron-epsilon epsilon-delta-epsilon-iota-xi-alpha-sigma sigma-pi-omicron-
rho-alpha-nu kappa-alpha-iota kappa-alpha-rho-pi-omicron-epsilon-sigma, sigma-
epsilon epsilon-pi-omicron-iota-eta-sigma-alpha-sigma tau-omicron-epsilon-
sigma alpha-nu-theta-rho-omega-pi-omicron-epsilon-sigma alpha-lambda-lambda-
eta-lambda-omicron-phi-iota-lambda-epsilon-iota-nu kappa-alpha-iota alpha-
lambda-lambda-eta-lambda-omicron-mu-iota-sigma-epsilon-iota-nu. Epsilon-gamma
-omega epsilon-iota-mu-iota Mu-omicron-epsilon-sigma-eta-sigma omicron pi-rho-
omicron-phi-eta-tau-eta-sigma sigma-omicron-epsilon, omega pi-alpha-rho-
epsilon-omicron-omega-kappa-alpha-sigma tau-alpha mu-epsilon-sigma-tau-eta-
rho-iota-alpha sigma-omicron-epsilon tau-alpha sigma-epsilon-nu-tau-epsilon-
lambda-omicron-epsilon-mu-epsilon-nu-alpha Iota-sigma-tau-rho-alpha-eta-
lambda, sigma-epsilon epsilon-delta-epsilon-iota-xi-alpha-sigma-epsilon-gamma
-rho-omicron-nu kappa-alpha-iota xi-eta-rho-omicron-nu kappa-alpha-iota pi-
alpha-epsilon-alpha-nu tau-rho-omicron-phi-eta-nu. Epsilon-pi-alpha-kappa-
omicron-epsilon-sigma-omicron-nu mu-omicron-epsilon epsilon-gamma-omega
epsilon-iota-mu-iota alpha-gamma-gamma-epsilon-lambda-omicron-sigma tau-
omicron-nu Phi-alpha-pi-rho-omega Omicron-sigma-omicron-rho-omicron-nu-nu-
omega-phi-rho-iota-sigma, tau-omicron-epsilon-tau-omicron epsilon-sigma-tau-
iota-nu sigma-omicron-epsilon tau-omicron omicron-nu-omicron-mu-alpha tau-
omicron alpha-lambda-eta-theta-iota-nu-omicron-nu, tau-omicron pi-alpha-rho-
alpha-delta-iota-delta-omicron-mu-epsilon-nu-omicron-nu-tau-omicron-iota-
sigma pi-rho-omicron-phi-eta-tau-alpha-iota-sigma Iota-sigma-tau-rho-alpha-
eta-lambda. Epsilon-pi-alpha-kappa-omicron-epsilon-sigma-omicron-nu mu-
omicron-epsilon, alpha-rho ... theta-iota-alpha-omega, rho-epsilon-iota-beta-
-epsilon-tau, alpha-theta-epsilon-lambda-epsilon-beta-epsilon-rho-sigma-eta-
theta, alpha .. beta-lambda-alpha-theta-alpha, alpha-beta-epsilon-epsilon,
epsilon-beta-epsilon-nu, phi-iota, chi-iota-tau-alpha-sigma-omicron-eta,
iota-beta .. theta-iota-alpha-omega, epsilon-iota-sigma-alpha-kappa-omicron-
epsilon-sigma-omicron-nu mu-omicron-epsilon kappa-alpha-iota alpha-pi-omicron-
sigma-tau-rho-epsilon-psi-omicron-nu tau-omicron delta-alpha-iota-mu-omicron-
nu-iota-omicron-nu tau-omicron-epsilon-tau-omicron. Epsilon-pi-iota-kappa-
alpha-lambda-omicron-epsilon-mu-alpha-iota sigma-epsilon-tau-omicron-nu
epsilon-nu tau-omega kappa-epsilon-nu-omega pi-nu-epsilon-nu-mu-alpha-tau-iota-
-delta-epsilon-iota-nu-omicron-nu kappa-alpha-iota alpha-omicron-rho-alpha-
tau-omicron-nu theta-epsilon-omicron-nu, alpha-rho-omicron-gamma-omicron-gamma-
-omicron-rho-omicron-beta-rho-alpha-omega, sigma-omicron-chi-omicron-epsilon,
mu-omicron-delta-omicron-rho-iota-omega, phi-alpha-lambda-alpha-rho-chi-alpha-
omega, omicron-omicron-omicron, alpha-pi-epsilon, alpha-kappa-epsilon-phi-
alpha-lambda-epsilon, alpha-pi-alpha-lambda-lambda-alpha-xi-omicron-nu tau-
omicron-nu delta-epsilon-iota-nu-alpha alpha-pi-omicron tau-omicron-epsilon
sigma-epsilon-nu-epsilon-chi-omicron-nu-tau-omicron-sigma alpha-epsilon-tau-
omicron-nu delta-alpha-iota-mu-omicron-nu-omicron-sigma. Rho-omicron-epsilon-
beta-rho-iota-alpha-omega, mu-alpha-rho-iota-omega-delta-alpha-mu, beta-alpha-
lambda-beta-nu-alpha-beta-alpha-omega-theta, alpha-sigma-sigma-alpha-lambda-
omega-nu-alpha-iota, alpha-phi-nu-iota-alpha-omega, iota, theta-omega-lambda-
eta-theta, alpha-beta-rho-alpha-sigma-alpha-xi, alpha-eta-omicron-omega-nu,
iota-sigma-chi-epsilon-rho-epsilon, alpha-kappa-epsilon-phi-alpha-lambda-
epsilon, epsilon-pi-alpha-lambda-lambda-alpha-xi-omicron-nu -tau-omicron-nu
delta-epsilon-iota-nu-alpha epsilon-pi-omicron tau-omicron-nu sigma-epsilon-
nu-epsilon-chi-omicron-nu-tau-omicron-sigma alpha-epsilon-tau-epsilon-nu

delta-alpha-iota-mu-omicron-nu-omicron-sigma. Mu-alpha, beta-alpha-rho-rho-alpha-iota-omega, iota-omega-eta-lambda, kappa-omicron-theta-alpha, alpha-theta-omicron-rho-eta-beta-alpha-lambda-omega, alpha-beta-rho-alpha-omega-theta, alpha-pi-alpha-lambda-lambda-alpha-xi-omicron-nu tau-omicron-nu delta-epsilon-iota-nu-alpha. Alpha-omega-theta, alpha-beta-alpha-omega-theta, beta-alpha-sigma-epsilon-mu, iota-sigma-alpha-kappa, sigma-alpha-beta-alpha-omega-theta, iota-alpha-omega, omicron-epsilon-tau-omicron-sigma epsilon-sigma-tau-iota-nu omicron kappa-epsilon-rho-iota-omicron-sigma tau-omega-nu theta-epsilon-omega-nu, {36} omicron-epsilon-tau-omicron-sigma epsilon-sigma-tau-iota-nu omicron kappa-epsilon-rho-iota-omicron-sigma tau-eta-sigma omicron-iota-kappa-omicron-epsilon-mu-epsilon-nu-eta-sigma, omicron-epsilon-tau-omicron-sigma epsilon-sigma-tau-iota-nu omicron-nu omicron-iota alpha-nu-epsilon-mu-omicron-iota phi-omicron-beta-omicron-epsilon-nu-tau-alpha-iota, omicron-epsilon-tau-omicron-sigma epsilon-sigma-tau-iota-nu-omicron pi-omicron-iota-eta-sigma-alpha-sigma phi-omega-nu-eta-nu pi-rho-omicron-sigma-tau-alpha-gamma-mu-alpha-tau-iota epsilon-alpha-epsilon-tau-omicron-epsilon, pi-alpha-nu-tau-omega-nu kappa-epsilon-rho-iota-epsilon, beta-alpha-sigma-iota-lambda-epsilon-epsilon, delta-epsilon-nu-alpha-sigma-tau-alpha, beta-sigma-eta-theta-epsilon, sigma-omega-sigma-omicron-nu psi-epsilon-chi-eta-nu, iota-epsilon-omicron-epsilon, pi-epsilon-rho, iota-omicron-epsilon, pi-epsilon-rho, iota-alpha-omega-tau, iota-alpha-eta-omega, iota-omicron-omicron-epsilon, alpha-beta-rho-alpha-sigma-alpha-xi, sigma-alpha-beta-rho-iota-alpha-mu, omicron-omicron, epsilon-epsilon, epsilon-epsilon, omicron-omicron, epsilon-epsilon, alpha-delta-omega-nu-alpha-iota-epsilon, eta-delta-epsilon, epsilon-delta-epsilon, alpha-gamma-gamma-epsilon-lambda-omicron-sigma tau-omicron-epsilon theta-epsilon-omicron-epsilon, alpha-nu lambda-alpha-lambda-alpha, lambda-alpha-iota, gamma-alpha-iota-alpha, alpha-pi-alpha, delta-iota-alpha-chi-alpha-nu-nu-alpha, chi-omicron-rho-epsilon-nu, epsilon-gamma-omega epsilon-iota-mu-iota omicron alpha-kappa-epsilon-phi-alpha-lambda-omicron-sigma delta-alpha-iota-mu-omega-nu epsilon-nu tau-omicron-iota-sigma pi-omicron-sigma-iota-nu epsilon-chi-omega-nu tau-eta-nu omicron-rho-alpha-sigma-iota-nu, iota-sigma-chi-epsilon-rho-omicron-sigma, -tau-omicron pi-epsilon-rho tau-omicron alpha-theta-alpha-nu-alpha-tau-omicron-nu, epsilon-gamma-omega epsilon-iota-mu-iota eta--alpha-lambda-eta-theta-epsilon-iota-alpha, omicron mu-epsilon-iota-sigma-omega-nu alpha-delta-iota-kappa-eta-mu-alpha-tau-alpha gamma-epsilon-iota-nu-epsilon-sigma-theta-alpha-iota epsilon-nu tau-omega kappa-omicron-sigma-mu-omega, epsilon-gamma-omega epsilon-iota-mu-iota omicron alpha-sigma-tau-rho-alpha-pi-tau-omega-nu kappa-alpha-iota beta-rho-omicron-nu-tau-omega-nu, epsilon-gamma-omega epsilon-iota-mu-iota omicron-epsilon epsilon-omicron-tau-iota-nu omicron iota-delta-rho-omega-sigma omicron-mu-beta-rho-omicron-sigma epsilon-pi-iota-pi-epsilon-iota-pi-tau-omega-nu epsilon-pi-iota tau-eta-nu gamma-eta-nu iota-nu-alpha omicron-chi-epsilon-epsilon-nu, epsilon-gamma-omega epsilon-iota-mu-iota omicron-epsilon tau-omicron sigma-tau-omicron-mu-alpha kappa-alpha-iota-epsilon-tau-alpha-iota delta-iota omicron-lambda-omicron-epsilon, epsilon-gamma-omega epsilon-iota-mu-iota omicron gamma-epsilon-nu-nu-omega-nu kappa-alpha-iota alpha-pi-omicron-gamma-epsilon-nu-nu-omega-nu, epsilon-gamma-omega epsilon-iota-mu-iota omicron gamma-epsilon-nu-nu-omega-nu kappa-alpha-iota alpha-pi-omicron-gamma-epsilon-nu-nu-omega-nu, epsilon-gamma-omega epsilon-iota-mu-iota eta-chi-alpha-rho-iota-sigma tau-omicron-epsilon alpha-iota-omega-nu-omicron-sigma, omicron-nu-omicron-mu-alpha mu-omicron-iota kappa-alpha-rho-delta-iota-alpha pi-epsilon-rho-iota-zeta-omega-sigma-mu-epsilon-nu-eta omicron-phi-iota-epsilon. Epsilon-xi-epsilon-lambda-theta-epsilon kappa-alpha-iota alpha-kappa-omicron-lambda-omicron-epsilon-theta-eta-sigma-omicron-nu. Tau-epsilon-lambda-epsilon-tau-eta tau-eta-sigma pi-rho-omicron-kappa-epsilon-iota-mu-epsilon-nu-eta-sigma pi-omicron-iota-eta-sigma-epsilon-omega-sigma. Gamma-rho-alpha-psi-alpha-sigma tau-alpha omicron-nu-omicron-mu-alpha-tau-alpha

epsilon-iota-sigma kappa-alpha-iota-nu-omicron-nu chi-alpha-rho-tau-alpha-rho-
iota-omicron-nu kappa-alpha-iota delta-iota-alpha-tau-epsilon-iota-nu-alpha-
sigma alpha-pi-omicron kappa-rho-omicron-tau-alpha-phi-omicron-upsilon
epsilon-iota-sigma kappa-rho-omicron-tau-alpha-phi-omicron-nu sigma-epsilon-
alpha-upsilon-tau-omicron-upsilon, epsilon-nu-tau-epsilon-gamma-chi-alpha-nu-
epsilon pi-rho-omicron-sigma beta-omicron-rho-epsilon-alpha-nu-tau-omicron-
iota-sigma iota omicron-nu-omicron-mu-alpha-sigma-iota, lambda-epsilon-gamma-
omega-nu Upsilon-pi-omicron-tau-alpha-xi-omicron-nu mu-omicron-iota pi-alpha-
nu-tau-alpha tau-alpha delta-alpha-iota-mu-omicron-nu-iota-alpha, iota-nu-
alpha mu-omicron-iota eta upsilon-pi-eta-kappa-omicron-omicron-sigma. pi-
alpha-sigma delta-alpha-iota-mu-omega-nu omicron-epsilon-rho-alpha-nu-iota-
omicron-sigma kappa-alpha-iota alpha-iota-theta-iota-rho-iota-omicron-sigma
kappa-alpha-iota epsilon-pi-iota-gamma-epsilon-iota-omicron-sigma kappa-alpha-
iota upsilon-pi-omicron-gamma-epsilon-iota-omicron-sigma kappa-alpha-iota chi-
epsilon-rho-sigma-alpha-iota-omicron-sigma kappa-alpha-iota epsilon-nu-epsilon-
-delta-rho-omicron-sigma kappa-alpha-iota GR:pi-alpha-sigma-alpha epsilon-pi-
iota-pi-omicron-mu-pi-eta kappa-alpha-iota mu-alpha-sigma-tau-iota-xi theta-
epsilon-omicron-epsilon. Kappa-alpha-iota epsilon-sigma-tau-alpha-iota sigma-
omicron-iota tau-alpha delta-alpha-iota-mu-omicron-nu-iota-alpha pi-alpha-nu-
tau-alpha epsilon-pi-eta-kappa-omicron-alpha. psilon-sigma-tau-iota-nu delta-
epsilon tau-omicron alpha-gamma-alpha-beta-omicron-nu zeta-omega-delta-iota-
omicron-nu.

An address to the god drawn upon the letter.

I call thee, the headless one, that didst create earth and heaven, that
didst create night and day, thee the creator of light and darkness. Thou art
Osoronnohris, whom no man hath seen at any time; thou art Iabas, thou art
Iapos, thou has distinguished the just and the unjust, thou didst make female
and male, thou didst produce seeds and fruits, thou didst make men to love
one another and to hate one another. I am Moses thy prophet, to whom thou
didst commit thy mysteries, the ceremonies of Israel; thou didst produce the
moist and the dry and all manner of food. Listen to me: I am an angel of
Phapro Osoronnohris; this is thy true name, handed down to the prophets of
Israel. Listen to me, hear me and drive away
this spirit.

I call thee the terrible and invisible god residing in the empty wind. ...
thou headless one, deliver such an one from the spirit that possesses him ...
strong one, headless one deliver such an one from the spirit that possesses
him deliver such an one This is the lord of the
gods, this is the lord of the world, this is he whom the winds fear, this is
he who made voice by his commandment, lord of all things, king, ruler, helper,
save this soul angel of God I am the
headless spirit, having sight in my feet, strong, the immortal fire; I am the
truth; I am he that hateth that ill-deeds should be done in the world; I am he
that lighteneth and thundereth; I am he whose sweat is the shower that falleth
upon the earth that it may teem; I am he whose mouth ever burneth; I am the
begetter and the bringer forth (?); I am the Grace of the World; my name is
the heart girt with a serpent. Come forth and follow. - The celebration of
the preceding ceremony. - Write the names upon a piece of new paper, and
having extended it over your forehead from one temple to the other, address
yourself turning towards the north to the six names, saying: - Make all the
spirits subject to me, so that every spirit of heaven and of the air, upon the
earth and under the earth, on dry land in in the water, and every spell and
scourge of God, may be obedient to me. - And all the spirits shall be
obedient to you {37}

APPENDIX TWO: Preliminary Invocation from "THE GOETIA," by
Aleister Crowley "et al."

Preliminary Invocation

Thee I invoke, the Bornless one.
Thee, that didst create the Earth and the Heavens:
Thee, that didst create the Night and the Day.
Thee, that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man hath seen at any time.
Thou art Iabas
Thou art Iapos:
Thou hast distinguished between the just and the Unjust.
Thou didst make the female and the Male.
Thou didst produce the Seed and the fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the
Ceremonies of Ishrael:

Thou didst produce the moist and the dry, and that which nourishith all
created Life.

Hear Thou Me, for I am the Angel of Paphero Osorronophris: this is Thy
True Name, handed down to the Prophets of Ishreal.

HB:A

Hear Me: --

Ar: Thiao: Rheibet: Atheleberseth:

A: Blatha: Abeu: Ebeu: Phi:

Thitasoe: Ib: Thiao.

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

HB:Sh

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

Arogogorobao: Sothou:

Modoria: Phalarthao: Doo: Ape, The Bornless One:

Hear Me: etc.

HB:M

Hear Me: --

Roubriao: Mariodam: Balbnabaoth: Assalonai: Aphniao: I: Thoteth: Abrasar:
Aeoou: Ischure, Mighty and Bornless One!

Hear me: etc.

HB:Th

I invoke Thee: --
Ma: Barraio: Joel: Kotha: {38}
Athorebalo: Abraoth:
Hear Me: etc.

HB:AMN

Hear me!
Aoth: Abaoth: Basum: Isak:
Sabaoth: Iao:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.

This is He, Who having made Voice by His Commandment, is Lord of All
Things; King Ruler and Helper.
Hear Me, etc.

Hear Me: --
Ieou: Pur: Iou: Pur: Iaot: Iaeo: Ioou: Abrasar: Sabriam: Doo: Uu: Adonaie:
Ede: Edu: Angelos ton Theon: Anlala Lai: Gaia: Ape: Diathanna Thorun.

I Am He! the Bornless Spirit! having sight in the feet: Strong, and the
Immortal Fire!

I Am He! the Truth!

I Am He! Who hate that evil should be wrought in the World!

I am He, that lighteneth and thundereth.

I am He, from whom is the Shower of the Life of Earth:

I am He, whose mouth ever flameth:

I am He, the Begetter and Manifester unto the Light:

I am He; the Grace of the World:

"The Heart Girt with a Serpent: is My Name!

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

Iao: Sabao:

Such are the Words!

APPENDIX THREE: LIBER SAMEKH by Aleister Crowley

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

{39}

being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE. (Prepared An XVII Sun in Virgo at the Abbey of Thelema in Cephalaeidum by the Beast 666 in service to FRATER PROGRADIOR.<<WEH NOTE: This is Frank Bennett.>>)

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

POINT

I

EVANGELII TEXTUS REDACTUS

"The Invocation."

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A. The Oath.

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

Section Aa.

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

Section B. Air.

Hear Me: --

AR "O breathing, flowing Sun!"

ThIAF[1] "O Sun IAF! O Lion-Serpent Sun, The
Beast that whirlest forth, a thunder-
bolt, begetter of Life!"

RhEIBET "Thou that flowest! Thou that goest!"

A-TheLE-BER-SET "Thou Satan-Sun Hadith that doest
without Will!"

A "Thou Air! Breath! Spirit! Thou
without bound or bond!" {40}

BELAThA "Thou Essence, Air Swift-streaming,
Elasticity!"

ABEU "Thou Wanderer, Father of All!"

EBEU "Thou Wanderer, Spirit of All!"

PhI-ThETA-SOE "Thou Shining Force of Breath! Thou
Lion-Serpent Sun! Thou Saviour,
save!"

IB "Thou Ibis, secret solitary Bird, inviolate
Wisdom, whose Word in Truth,
creating the World by its Magick!"

ThIAF "O Sun IAF! O Lion-Serpent Sun, The
Beas that whirlest forth, a thunder-
bolt, begetter of Life!"

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

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

Section C. Fire.

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

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

SOTOU "Thou, the Saviour!"

MUDORIO "Silence! Give me Thy Secret!"

PhALARThAO "Give me suck, Thou Phallus, Thou
Sun!"

OOO "Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"

AEPE "Thou self-caused, self-determined,
exalted, Most High!"

The Bornless One. (Vide supra).

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

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

Section D. Water.

Hear Me: --

RU-ABRA-IAF[2] "Thou the Wheel, thou the Womb,
that containeth the Father IAF!"

MRIODOM "Thou the Sea, the Abode!"

BABALON-BAL-BIN-ABAFT "Babalon! Thou Woman of Whoredom"
"Thou, Gate of the Great God ON!
Thou Lady of the Understanding of
the Ways!"

ASAL-ON-AI "Hail Thou, the unstirred! Hail,
sister and bride of ON, of the God
that is all and is none, by the Power
of Eleven!"

APhEN-IAF "Thou Treasure of IAO!" {41}

I "Thou Virgin twin-sexed! Thou Secret
Seed! Thou inviolate Wisdom!"

PhOTETH "Abode of the Light

ABRASAX ".....of the Father, the Sun, of
Hadith, of the spell of the Aeon
of Horus!"

AEOOU "Our Lady of the Western Gate of
Heaven!"

ISChURE "Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)
(The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.)

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

Section E. Earth.

I invoke Thee: --

MA "O Mother! O Truth!"

BARRAIO "Thou Mass!"[3]

IOEL "Hail, Thou that art!"

KOThA "Thou hollow one!"

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

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

(The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus [4] of a Venereal nature.)
Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section F. Spirit.

Hear Me:

AFT "Male-Female Spirits!"
 ABAFT "Male-Female Sires!"
 BAS-AUMGN "Ye that are Gods, going forth, uttering
 AUMGN. (The Word that goeth
 from
 (A) Free Breath.
 (U) through Willed Breath.
 (M) and stopped Breath.
 (GN) to Continuous Breath.
 thus symbolizing the whole course of
 spiritual life. A is the formless Hero;
 U is the six-fold solar sound of physical
 life, the triangle of Soul being
 entwined with that of Body; M is the
 silence of "death"; GN is the nasal
 sound of generation & knowledge.

ISAK "Identical Point!"
 SA-BA-FT "Nuith! Hadith! Ra-Hoor-Khuit!"
 "Hail, Great Wild Beast!"
 "Hail, IAO!" {42}

Section Ff.

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

Section G. Spirit.

Hear Me: --

IEOU "Indwelling Sun of Myself"
 PUR "Thou Fire! Thou Sixfold Star initiator
 compassed about with Force and Fire!"
 IOU "Indwelling Soul of Myself"
 PUR (Vide Supra)
 IAFTh "Sun-lion Serpent, hail! All Hail, thou
 Great Wild Beast, thou I A O!"
 IAEO "Breaths of my soul, breaths of mine
 Angel."
 IOOU "Lust of my soul, lust of mine Angel!"
 ABRASAX (Vide Supra).
 SABRIAM "Ho for the Sangraal! Ho for the Cup
 of Babalon! Ho for mine Angel
 pouring Himself forth within my
 Soul!"
 OO "The Eye! Satan, my Lord! The Lust
 of the goat!"
 FF "Mine Angel! Mine initiator! Thou
 one with me --- the Sixfold Star!"
 AD-ON-A-I[5] "My Lord! My secret self beyond self,
 Hadith, All Father! Hail, ON, thou

Sun, thou Life of Man, thou Fivefold
Sword of Flame! Thou Goat exalted
upon Earth in Lust, thou Snake
extended upon Earth in Life! Spirit
most holy! Seed most Wise! Innocent
Babe. Inviolable Maid! Begetter
of Being! Soul of all Souls! Word
of all Words, Come forth, most
hidden Light!"

EDE "Devour thou me!"
EDU "Thou dost devour Me!"
ANGELOS TON THEON "Thou Angel of the Gods!"
ANLALA "Arise thou in Me, free flowing, Thou
who art Naught, who art Naught, and
utter thy Word!"
LAI "I also am Naught! I Will Thee! I
behold Thee! My nothingness!"
GAIA "Leap up, thou Earth!"
(This is also an agonising appeal to the
Earth, the Mother; for at this point
of the ceremony the Adept should be
torn from his mortal attachments, and
die to himself in the orgasm of his
operation.[6]) {43}
AEPE "Thou Exalted One! It (i.e. the spritual
'semen', the Adept's secret ideas,
drawn irresistibly from their "Hell"[7]
by the love of his Angel) leaps up; it
leaps forth! to the[8]
DIATHARNA THORON "Lo! the out-splashing of the seeds of
Immortality"

Section Gg. The Attainment.

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

Section H. The "Charge to the Spirit".

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

Section J. The Proclamation of the Beast 666.

IAF: SABAF[9]
Such are the Words!

["Editor's note: "POINT II" & "POINT III" of this LIBER are to be found in Crowley's "Magick in Theory and Practice. "These sections provide further insights into the meaning and use of the ritual."]

Collected Footnotes:

- [1] The letter F is used to represent the Hebrew Vau (HB:V) and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.
- [2] See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.
- [3] "Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)
- [4] Sacred to AHATHOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.
- [5] In Hebrew, ADNI, (HB:ADNY), 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "mine" etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed --- The Hermit of the Taro --- The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy {44} Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.
- [6] A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.
- [7] It is said among men that the word Hell deriveth from the word "helan", to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Delta sigma
- [8] But compare the use of the same word in section C.
- [9] See explanation in Point II.

APPENDIX FOUR: BORNLESS RITUAL utilizing Golden Dawn Formulae, compiled by Israel Regardie. From THE GOLDEN DAWN, Vol. III, p. 259

THE BORNLESS RITUAL FOR THE INVOCATION
OF THE HIGHER GENIUS

"Temple arranged with Banners of East and West, Four Enochian Tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the

Hierophant's Sceptre or Lotus Wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash and consecrated Rose Cross."

"Standing West of Altar, face East, and cry:"

Hekas Hekas Esti Bebeloi

"Purify the Temple with Water as in the 0 Degree= 0" Square" Grade."
"Consecrate the Temple with Fire, saying appropriate versicles." "Holding Lotus Wand by White band, circumambulate Temple three times." "Standing West of Altar, face East for Adoration:"

Holy art Thou Lord of the Universe.
Holy art Thou Whom Nature hath not formed.
Holy art Thou the Vast and Mighty One,
Lord of the Light and of the Darkness.

"Still facing East, perform the Qabalistic Cross, formulating Kether very strongly above one's head, equilibrating it in the form of a cross. Then, aspiring to the higher Genius, say:"

Thee I invoke the Bornless One.
Thee that didst create the Earth and the Heavens.
Thee that didst create the Night and the Day.
Thee that didst create the Darkness and the Light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos
Thou hast distinguished between the Just and the Unjust.
Thou didst make the female and the male.
Thou didst produce the Seed and the fruit.
Thou didst form men to love one another and to hate one another.
I am "(here insert sacramental name and Grade)" of the Order of the R.R. et A.C., thy Prophet unto whom Thou didst commit Thy Mysteries, the ceremonies of the Magic of Light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me Thou. For I am the Angel of Paphro Osorronophris. This is Thy true Name, handed down to the Prophets of the Sun.
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"Pause a while to formulate about you the Banner of the East. Then make Rose Cross over Altar, vibrating Yhshvh ("HB:YHShVH") by the Formula of the Middle Pillar."

"Still facing East, but expanding the astral form to the limit of one's power, say:"

The Voice of my Higher Self said unto me, "Let me enter the Path of Darkness, and peradventure there shall I find the Light. I am the only being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the silence of a Primal Sleep. And the Voice of Ages answered unto my Soul: "I am He who formulates in Darkness, the Light that shineth in Darkness, yet the Darkness comprehendeth it not."

"Pass by North to the East of Temple. Face quarter, and trace the Spirit Pentagram of Actives and Invoking Pentagram of Air using names as in the Supreme Ritual of Pentagram. At the same time, imagine yourself clothed with the colossal form of the God Aroueris, and that the words of the Invocation travel out infinitely to the ends of the quarter. Also imagine that the

elements evoked by the pentagrams surge through the God-form, eliminating all impurities."

Hear me: Ar; Thiao; Rheibet; Atheleberseth; A; Blatha; Ebeue; Phi; Thitasoe; Ib; Thiao. Hear me, and make all Spirits subject unto me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every Spell and Scourge of God the Vast One may be obedient unto me.

"Make one complete circumambulation deosil, to formulate the Angle of Kether in the Supernal Triangle of the Genius. Pass to the South, assume the astral God-form of Horus, and that as the invocation proceeds the Fire purges you of all blemish. Use Spirit Pentagram of Actives and Invoking Pentagram of Fire."

I invoke Thee, the Terrible and Invisible God Who dwellest in the void place of the Spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me and make all Spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

"Make one complete circumambulation to formulate the Angle of Chokmah. Pass to West, assume form of the Goddess Isis, and imagine after invocation that the element flows in waves through you. Make Passive Pentagram of Spirit and invoking Pentagram of Water."

Hear me: Roubriao. Mariodam. Balbnabaoth. Assalonai. Aphnaio. I. Thoteth. Abrasar. Aeou. Ischure, Mighty and Bornless One.

Hear Me, and make all spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

"Circumambulate again, forming the Binah angle. Pass to North, assume God-form of Nephthys, and after invocation imagine that the Earth cleanses you. Make passive Pentagram of Spirit, and Invoking Pentagram of Earth."

I invoke Thee, Ma. Barraio. Ioel. Kotha. Athorebalo. Abraoth. Hear Me, and make all spirits subject unto me, so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me. {46}

"Go direct to East without circumambulation. Perform Qabalistic Cross."

Atoh Malkuth ve Geburah, ve Gedulah, le Olahm, Amen.

"Pass to the West of Altar, and face East. Imagine yourself as clothed in the God-form of Thoth. Make the Sign of the Rending of the Veil, and use the Exhortation of the Portal:"

Ol Sonuf Vaorsagi Goho Iad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodocare Od Zodameranu. Odo Kikale Qaa. Piape Piamoel Od Vaoanu.

"Make the Invoking Pentagram of Spirit Active over the Altar, vibrating:

Exarp. Bitom, and Eheieh, and say:"

Hear me: Aoth. Abaoth. Basum. Isak. Sabaoth. Iao! This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the Winds Fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper.

Hear me, and make all spirits subject unto me, so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

"Pass to the East. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the Pillars, he is formulated as a black Egg of Akasa, and that from the dark centre of that Egg, its Tiphareth, extends upwards into the heights an astral semblance of his Wand. As each word is vibrated let this Sceptre shoot higher and higher towards the Kether of the Universe. The conception should be of the formation of an astral Middle Pillar down the centre of which the Divine White Brilliance may descend."

Hear me, Ieou. Pur. Iou. Pur. Iaeo. Ioou. Abrasar. Sabrium. Do. Uu. Adonai. Ede. Edu. Angelos Ton Theon. Anlala Lai. Gaia. Ape. Diathana Thorun.

"Above the Lotus of the Sceptre, the Z.A.M. should now see the Divine White Brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say."

He comes in the Power of the Light.
He comes in the Light of Wisdom.
He comes in the Mercy of the Light
The Light hath healing in its wings.

"Aspiring, and imagining the while that the Flower at the top of the Wand grows and opens wider that the Genius may enter, make LVX Signs in Silence, and say very slowly:"

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. I am the First and I am the Last. I am He that liveth and was dead, and behold, I am alive for evermore, and hold the Keys of Hell and of Death. For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have now finished my work. I have entered into the invisible. I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me that is not of the gods. I am the preparer of the Pathway, the Rescuer unto the Light.
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"Now let the Z.A.M. formulate the descent of the Light into the Flower. Then pause, and say this prayer:"

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be praise and glory forever, who hath permitted me, who now kneeleth humbly before Thee, to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto me, but unto

Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my Genius may stand in the presence of the Holy Ones, in that hour when the Son of man is invoked before the Lord of Spirits and his Name in the presence of the Ancient of Days.

"After this prayer, circumambulate three times, and then formulate the flashing descent of the Supernal Light down the Astral shaft into the Tiphareth centre, and that the Black Egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white."

Out of the Darkness, let that Light arise. Before I was blind, but now I see. I am the Dweller in the Invisible, the Reconciler with the Ineffable.

"Let the Z.A.M. make the L.V.X. Signs as described in the Rose Cross Ritual, so that as he makes, finally, the X Sign, he calls down the Light."

Let the White Brilliance of the Divine Spirit Descend.

"When the Z.A.M. has felt the Brilliance, and perceived the radiance of the Egg, let him withdraw the Shaft into his heart, and say:"

I am He, the Bornless Spirit, having Sight in the Feet,
Strong, and the Immortal Fire. I am He, the Truth.
I am He who Hate that Evil should be wrought in the world.
I am He that lighteneth and thundereth.
I am He, whose mouth ever flameth.
I am He, the Begetter and Manifester unto the Light.
I am He, the Grace of the World.
The Heart Girt with a Serpent is my Name.
Come thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me.
Iao. Sabao.
Such are the Words.

"After contemplating that glory for some while go to West of Altar and face East."

Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the Rosy Cross.

"Then banish by Pentagram Ritual or:"

"In the name of Yhshvh, I now set free any spirits that may have been imprisoned by this ceremony."

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HVRH	HVRAH	MALAKH	MLKH
ShMA	VShVMA	AMANHCh	MNCh
RTT TVR	RVTVR	LANANA	LA ANANA
AMSh	AMVShV	ANANAL	ANANA AL
HRA	HARVH	ChHNAMA	ChNM

