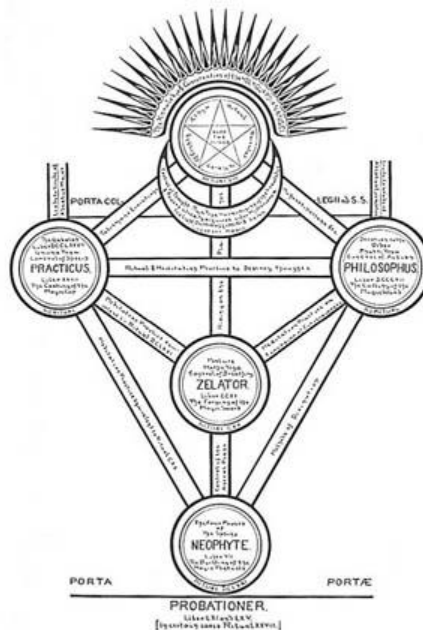




The Initiatory Structure of the Ἀστρον Ἀργον

Being an exposition of the Grades of the Outer College of the A.:A.:,
known as the College of the Golden Dawn and leading to
the Knowledge & Conversation of the Holy Guardian Angel

by
Apollonius
4°=7[□]
A.:A.:



INTRODUCTION

Mystery is the enemy of truth.

We place no reliance
On virgin or pigeon;
Our method is science
Our aim is religion

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

There are three schools of Magick, White, Black and Yellow, of which the A.∴A.∴ belongs to the White School.¹ There are also three philosophical ages that weave through human history; not necessarily corresponding to the three schools of Magick. These ages are the Spiritual, Material and Integral. In the Spiritual cycle, humanity adopts the idea that another more pure reality exists and that this world should be eschewed and denied. During the Material cycle, humanity adopts the idea that if it isn't perceptible by the five senses, it doesn't exist. And during an Integral cycle, the Spiritual and Material cycles are incorporated into a paradigm that transcends both of them. These cycles work on several wavelengths; the Manifestation, the Astrological Age, the Aeon, the Century and the Decade.²

This corresponds well with Crowley's comments in his *Confessions*:

To recapitulate the historical basis of *The Book of the Law*, let me say that evolution (within human memory) shows three great steps: 1. The worship of the Mother, when the universe was conceived as simple nourishment drawn directly from her; 2. The worship of the Father, when the universe was imagined as catastrophic; 3. the worship of the Child, in which we come to perceive events as a continual growth partaking in its elements of both these methods.

The White School of Magick is an integral school that transcends 'good & evil' by admitting both to exist only in relation. In contrast, the Black School adopts the Manichean model of an ultimate evil and an ultimate good at war with each other. The Yellow School seeks to deny both and all that is in this life as an illusion; existence itself being the cause of sorrow. And to this, we'll respond with a quote from *Liber AL vel Legis*:

AL:II.9 "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

The White School remains an open, vital, dynamic and evolving tradition that is organic in nature; taking in always, new Gnosis—whether from spiritual prophecy or the advances of science. Both are correlated into a tapestry of human wisdom that today is known as the system of Scientific Illuminism called Thelema. It's strength and vitality comes from the fact that it is always evolving; a living philosophical system in contrast to the frozen, canonized dogmas of other philosophical systems.

Specifically, the Astron Argon (A.∴A.∴) has seen both the Master Therion withdraw his presence and the subsequent splintering into various independent lineages. It is important to note here, the Master Therion's own thoughts on just this situation as it exists today; noting also one very important mystical

¹ Cf. [Schools of Magick](#)

² Cf. [Gnostic Cycles](#)

axiom; everything in this world is exactly as it should be. When the Master withdraws his presence it is important that another Master come along, which is the reason why a lineage is organized as it is in the Order of Thelema; the organizational oversight of the lineage. Otherwise psychopants and other shells remain to appoint themselves as caretakers of the Master's assets and his spiritual heritage. They claim authority based on their former connection to the Master and ultimately do little more than pervert the original intent of that Master.

It becomes up to each lineage to establish its own direct connection with the Secret Chiefs of Our Order. Relying on any continuous line of succession is but to weigh-down the spiritual lineages of the West with the same burden that the spiritual lineages of the East must endure. The weight of these traditions can admit no new Gnosis and fall more and more out of contact with the modern world. The religions of the West are also burdened with this in their frozen canons and now themselves, having had some time to grow into bureaucracies more than spiritualities.

The A.'.A.'. is threatened by this as well. Claims to succession and legal maneuvers have even distorted both the history of Our Order and its teachings. But to get past all the interpretations of the work of the Grades and the methods of applying the techniques of Scientific Illuminism can be effectively summarized in the Oaths of the Grades themselves.³ Crowley stands before us as a shining example of someone that effectively pursued this work and made his own contact with the Secret Chiefs. His model is one we should take up for our own lives; but not to preserve his heritage or his teachings—rather, to build up our own genius.

Love is the law, love under will.

³ [On the Nature of the Oaths](#)

THE STUDENT GRADE

Student. --- His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books.

Equinox III, No. 1 —

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favorite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavoring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A.'.A.'. will admit anyone to the Grade of Probationer who are able to make contact and formally make the request. However, immediately the test of sincerity is presented. The potential candidate for Initiation will be told to make this request, formally, in writing and given a very small window of time by which to do this. As the instruction goes: *Write on a piece of paper: "It is my will to join the A.'.A.'." Do this immediately or not at all.* It is amazing how few can really do this; showing us how many people really can't follow even the simplest of instructions. For those that can and during the interview process it is seen that they have an understanding of what they are asking, the Oath of Probationer is immediately administered.

There are from time to time, also those seeking admission into the Outer College of the A.'.A.'. who come to this having only a light familiarity with Occult concepts and little or no exoteric religious training. It is for these that the Student College is an appropriate preparatory step. The Student will commence to read expositions on the sacred books of world religions and other mystical forms of attainment and write a brief synopsis of each book read (one per month); that they might have some familiarity with the philosophical systems from which Thelema draws its claim to heirship.

Crowley writes on the Student College in [Eight Lectures on Yoga](#):

You are expected to spend three months at least on the study of some of the classics on the subject (the Student period). The chief object of this is not to instruct you, but to familiarize you with the ground work, and in particular to prevent you getting the idea that there is any right or wrong in matters of opinion. You pass an examination intended to make sure that your mind is well grounded in this matter, and you become a Probationer.

Additionally, a thorough acculturation program is added into the working field notes that these essays will become. Sacred music performances and significant works in film, painting and sculpture; as well as dance, poetry and other creative forms of expression that have in one way or another, created some link with the divine. And of even greater importance, it is further necessary that the student attempt a serious study of either a musical instrument and/or some other creative enterprise such as Painting, Drawing or Film-making; or even a pursuit of creative writing in either the fictional or poetic formats.

Attending concert performances of Classical as well as modern composers in traditional as well as avante-garde formats is also considered to be very important. Also, attending theatrical events, museum tours and dining at fine Restaurants are essential to the refinement of the aspirant. Study of a foreign language and travel to a foreign land would also be a vital part of one's tutelage as this leaves a broader impress on the mind as to the nature of language and culture. Community service (especially service to the order) would be a complement on the home front.

Camping and outdoor experiences are essential to understanding the nature of the Elementals. One should become comfortable and functional in all environments, formal and informal, ordered and chaotic, private and public. One should strive to be comfortable in the environs of all the social classes and be able to function as both a citizen in one's community and within one's household.

Finally, it can't be over-stressed that it is considerably important that the student undergo at least six months of Psychoanalysis in order to understand the subtle psychic proclivities of which the mind is disposed. It has been said that to get involved in the work of the A ॐ A ॐ, one should have one's head handed to them. And we heartily agree!

There are also a couple of introductory documents that are included with the Student Task:

One Star in sight
AA Manifesto



THE PROBATIONER GRADE

0°=0°

The Probationer is officially received by an initiate who is become his or her Neophyte. And this is all the Probationer can officially recognize; the Neophyte recognizing both the Probationer and his or her Zelator. This is set up in this manner to keep out any tendency towards 'grade happiness' that can destroy the spiritual credulity of Our Order.

During the period of Probation, the Our Order, but is 'probationing' to show his of Neophyte. The grade designation: 0°=0° equals 'No Temple' or without the Temple. and the Neophyte develops to both might come to 'speak the same language' Probationer might be more suitably



Probationer is not considered a member of or her fitness to be admitted to the Grade delineates 'Zero Degrees' or no step taken, A relationship between the Probationer instruct the Probationer, that he or she as those of Our Order and that the acculturated to Thelemic doctrine.

There is the work of the Probationer's Task Probationer when signing his or her Oath and other trials connected to aligning one's spiritual path. These may be considered of forces in one's psyche that are inimical to willing to bring about. The signing of the certain act of the Will and should be forethought. Liber 185 reads as follows:

that is immediately given to the of Probation. And there are natural ordeals karma that one might keep to an ardent design by one's angel, or the work of blind the change the Probationer is consciously Oath of Probation is a most definite and undertaken with great solemnity and

The aspirant to the A.'.A.'. shall hear the [History] Lection (*Liber LXI*) and this note of his office [*The Task of the Probationer*]; IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto...On reception, he shall receive the robe, sign the form provided and repeat the oath as appointed, and receive the First Volume of the Book.

Robe instructions are today, given to the Probationer upon signing the Oath in a document entitled: *Notes for the Probationer*; along with other instructions that also begin the dialogue process. The *First Volume of the Book* mentioned by Crowley, contained *Liber Cordis Cincti Serpente (Liber LXV)* and was given to the Probationer, who is required to study the book thoroughly and commit one chapter to memory. Today, no book is given as all major Thelemic works are available freely on the Internet. The other book in this volume was originally *Liber LXI vel Causae*, the History Lection of the A.'.A.'. But other documents are also important in addition to these introductory documents; these include:

Liber CL: *De Lege Libellum*

Postcards to Probationers

Liber II: *The Message of The Master Therion*

Practical Occultism (Helena Petrovna Blavatsky)

The Probationer, by signing the Oath has taken on a solemn responsibility "to obtain a scientific knowledge" of the inherent nature and powers contained within his or her being. This is a first step to understanding one's self on a psychic, physical and emotional level. How does our biology tie into our emotional and intellectual natures? What of the intellect? And what and how do we each *feel*? Most important, the faculty of intuition and spiritual insight, which Liber LXV addresses cogently, should be fully investigated.

Before signing the Oath of Probation, the candidate must have considered a Magickal Motto or 'mystic name' that he or she will take on during the probationary period. This is as with all spiritual initiations a fundamental demarcation that separates the 'old self' for the 'new self' that is taken on with the first step taken on one's journey with Our Order. In *Magick in Theory & Practice*, the Master Therion describes the nature of this motto: "Words should express will; hence the Mystic Name of the Probationer is the expression of his highest Will." And for certain, this is a fascinating conundrum; how can one express one's "highest Will" in a word or phrase when one does not even know what that Will is yet?

The Probationer is left unaided in the resolution of this conundrum and the motto he or she chooses is automatically accepted by the admitting Neophyte. No matter the ignorance, there is as much truth in the motto chosen, as the Aspirant will develop throughout his or her career with Our Order. The synchronicities that will play themselves out as the Aspirant develops will provide much meaning and insight in the work as it progresses forward.

Crowley writes on the Probationer in his *Confessions*:

When a man (or woman) ceremonially affirms his connection with the A.'.A.'. he acquires the full powers of the whole Order. He is enabled from that moment to do his true will to the utmost without interference. He enters a sphere in which every disturbance is directly and instantly compensated. He reaps the reward of every action on the spot. This is because he has entered what I may call a fluid world, where every stress is adjusted automatically and at once...

The penalties of wrong-doing are applied not by the deliberate act of the Chiefs of the Order; they occur in the natural course of events. I should not even care to say that these events were arranged by the Secret Chiefs.

...Every one who signs the oath of a Probationer is stirring up a hornets' nest.

A man has only to affirm his conscious aspiration; and the enemy is upon him.

It seems hardly possible that anyone can ever pass through that terrible year of probation - and yet the aspirant is not bound to anything difficult; it almost seems as if he were not bound to anything at all - and yet experience teaches us that the effect is like plucking a man from his fireside into mid-Atlantic in a gale. The truth is, it may be that the very simplicity of the task makes it difficult.

The Probationer must cling to his aspiration - affirm it again and again in desperation.

He has, perhaps, almost lost sight of it; it has become meaningless to him; he repeats it mechanically as he is tossed from wave to wave.

But if he can stick to it he will come through.

And, once he is through, things will again assume their proper aspect; he will see that mere illusion were the things that seemed so real, and he will be fortified against the new trials that await him.

But unfortunate indeed is he who cannot thus endure. It is useless for him to say, "I don't like the Atlantic; I will go back to the fireside."

Once take one step on the path, and there is no return...The statement that the Probationer can resign when he chooses is in truth only for those who have taken the oath but superficially.

The admitting Neophyte supervises the Probationer's work and begins the oral dialogue that guides the Probationer on the journey. But the work itself, its direction and areas of concentration are left to the Probationer alone to work out for him or herself. To that end, Probationer's are instructed not to share or discuss their work with other Probationer's, whom they shouldn't formally recognize as members of Our Order to begin with. In this way, they can develop the capacity to find their own direction on the spiritual journey before them.

There is no proscribed penalty for what is basically an act of hierarchical indiscipline in failing to conform to the rules of Our Order as administered by the admitting Neophyte. Though the spiritual bond has been corrupted and is seriously weakened that the karmic link with Our Order is impoverished. This will play at in a loss of capacities for the Probationer and advancement will become difficult; if at all. In Volume I of the Equinox, we read:

The Chancellor of the A'.A.'. views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.

The only proscribed penalty of any sort had been one connected to a promising Probationer who has suddenly fallen away from his or her work. *Ritual XXVIII: The Ceremony of the Seven Holy Kings* was put to the Probationer in order to reintroduce his or her inspiration that the Probationer may continue with the work. But this ritual has been compromised and its significance is more historical today. But the Probationer is expected to work hard. Crowley writes in Volume I of the Equinox:

But let no one imagine that those in authority will urge probationers to work hard. Those who are incapable of hard work may indeed be pushed along, but the moment that the pressure is removed they will fall back, and it is not the purpose of the A'.A.'. to do anything else than to make its students independent and free. Full instruction has been placed within the reach of everybody; let them see to it that they make full use of that instruction.

Each Aspirant comes to the work with a different background, skill set and preferences and will find one's initial steps in Magick and Mysticism according to his or her own unique characteristics. The Probationer Grade offers the opportunity to explore all the different spiritual avenues that the practice affords; letting the Aspirant develop his or her own working routine. Should the Probationer begin to work outside the experience of the admitting Neophyte or even pose questions outside the Neophyte's experience, there is a line up that can be referred to, as the Neophyte is under the charge of his or her Zelator, who is under the charge of his or her Practicus, et al. To that end, it is the Order of Thelema that administrates the lineage; the three Grades of this Order having karmic and administrative responsibilities.

The work of spiritual attainment is arduous and all Probationers come with a certain vanity that generally leads them to believe they are much stronger than they actually are. The Neophyte will often bring up issues as revealed through the Probationer's ordeals that the Probationer will find uncomfortable. The knee-jerk reaction to this discomfort is perhaps one of the main reasons most Probationer's fail their Grade. Crowley writes in his Confessions, on how the Probationer is handled:

In the A'.A.'. the superior is, so to speak, the sparring partner of the pupil. His function is to discover the prejudices, fears and other manifestations of tendency which limit the pupil, by observing the instinctive reactions which may follow any order. The pupil discovers his own weaknesses, which he then proceeds to destroy by analyzing them, somewhat as Freud has recently suggested...as well as to master them by habitually ignoring their inhibition. If the superior is anything of a psychologist, he should be able to teach the average weakling fairly perfect self-control in three months at the outside.

What the Neophyte learns about his or her Probationer and what the Neophyte proscribes in order to assist the Probationer can be taken as foul medicine as it is often the *shadow* that is held up to the Probationer. It is in this darkness that the vampire takes form and maintains its hold on the Aspirant. No further step on the journey can really be undertaken until the Aspirant has in some way, at least began to confront this enemy that can never really be defeated.

Also there are the Ordeals of the Grade, Crowley writes on these in Volume I of the Equinox: "Probationers are reminded that the object of Probations and Ordeals is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit." The Ordeals may also come about because of certain blind forces connected to the psyche that are disturbed by the new

efforts of the Aspirant. The natural antipathy between the forces of dynamic growth and change and the forces of entropy can find the Aspirant at great odds with the world around him or her. Crowley writes in Liber Aleph:

De Sirenis

Concerning the Love of women, o my Son, it is written in "The Book of the Law" that all is Freedom, if it be done unto our Lady Nuit. Yet also there is this Consideration that for every Parsifal there is a Kundry. Thou mayest eat a thousand Fruits of the Garden; but there is one Tree whose name for thee is Poison. In every great Initiation is an Ordeal, wherein appeareth a Siren or Vampire appointed to destroy the Candidate. I have myself witnessed the Blasting of not less than ten of my own Flowers, that I tended when I was Nemo, and that although I saw the Cankerworm, and knew it, and gave urgent Warning. How then consider deeply in thyself if I were rightly governed in this Action, according to the Tao. For we that are Magicians work without Fear or Haste, being omnipotent in Eternity, and each Star must go his Way; and who am I that should save this People? "Wilt thou smite me as thou smotest the Egyptian yesterday?" Yes, although mine were the Might to save these Ten, I reached not forth mine Arm against Iniquity, I spake and I was silent; and that which was appointed came to pass. As it is written, the Pregnant Goddess hath let down Her Burden upon the Earth.

The vampire appears in "every great Initiation." This is that someone who would undo what you are trying to 'become.' It matters not the gender of the lover or even that the 'lover' is a mate or a more platonically related 'trusted advisor' who's opinion has a persuasive affect upon the Aspirant. It can especially appear as some sort of enemy who could distract the Aspirant from the work; taking up 'real estate' in his or her mind.

Finally, as Crowley writes in his Confessions, "I believed then, and believe now, that the probationer of A.'.A.'. is nearly always offered the opportunity to betray the Order..." A certain trust has been placed in the hands of the new Aspirant to bring dignity to Our Order and to hold the confidentiality of the lineage, as well as to follow the rules and keep up with the traditions. In addition, the Probationer is expected to keep due reverence for his superior and to act at all times with Magickal Integrity.

The Probationer's Task

The Magick Diary:

Keeping the Magick Diary is the most important task of every Grade and especially the Probationer Grade; where the practice may represent the first time the Probationer has ever done anything of the sort. But it is also the proof of the work, the scientific record and in praxis, the Obeah & the Wanga. Crowley writes in *Magick in Theory & Practice*:

He may select any practices that he prefers, but in any case must keep an exact record, so that he may discover the relation of cause and effect in his working, and so that the A.'.A.'. may judge of his progress and direct his further studies.

Without proper diaries, the Aspirant has no claim to his or her Grade; no matter the Oath signed. The Magick Diary is the proof of the work and the work of Our Order is about the Great Work; not the collection of Grades (or Grade Happiness).

Magick & Mysticism

The system of the A.'.A.'. includes both Magick, supported by the practices of Yoga, and Mysticism (cf. [The Dangers of Mysticism Commented](#)). Study of the Holy Books of Thelema, the Holy Qabalah and the Holy Tarot provide a comprehensive foundation in mystical attainment. Magick and Yoga are practiced with the two essential books of the AṣṬAṣṬ program; and of our method, Scientific Illuminism: *Liber O vel Manus et Sagittae* (The Book of the Hand & the Arrow) and *Liber E vel Exercitorum* (The Book of Exercises). Though mastery of the practices in these books is expected to be demonstrated in later Grades, an introduction to this work is essential for the Probationer. In Volume I of the Equinox, Crowley writes:

I am authorized to say that no one will be admitted as a Neophyte unless his year's work (as a Probationer) gives evidence of considerable attainment in the fundamental practices, Asana, Pranayama, assumption of God-forms, vibration of divine names, rituals of banishing and invoking, and the practices set out in sections 5 and 6 of Liber O. Although he is not examined in any of these, the elementary experience is necessary in order that he may intelligently assist those who will be under him.

Liber Resh & The Star Ruby:

Towards the successful development of the ability to aid in the assumption of godforms, *Liber Resh vel Helios* and the memorization of the chapter correlating with one's Ascendant sign from *Treasure House of Images* is assigned to the Probationer. Additionally, he or she will receive instructions on the Star Ruby (banishing ritual) and its attendant visualization of the four *Guardians* (as a preparation for the visualizations in Liber Samekh as taught in the Practicus and Philosophus Grades).

The Star Ruby is the first of a series of temple rites the Probationer will practice in his or her career with Our Order. It is the appropriate banishing rite for anyone invested in the Thelemic paradigm, which means the *Lesser Banishing Ritual of the Pentagram* found in Liber O is no longer appropriate as it is invested in a Judeo-Christian paradigm of which the Thelemic Mage has moved beyond. Per Liber AL vel Legis:

AL:II.5 "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

The Crest of the A.∴A.∴



The Probationer is also given a very specific visualization of the crest of Our Order.

The Overseer being the Eye of Horus radiating Twelve rays,

And the Twelve Rays are one.

Maat—Adjustment (Goddess of Dance and of Karma)

The secret Horned Beast holdeth the Green Shield whereon is Our Father Sol and above this is the Rose and the Cross. (Therein is a Secret which we say not.)

The Thelemic Tetragrammaton

The Thelemic Tetragrammaton is also introduced. As we state in [Words of Power](#):

The first key revelation of the Gnosis in Crowley's O.T.O. is described as the Four Powers of the Sphinx, which is also a part of the Neophyte Grade of the A.∴A.∴. These are given in the Third Degree Initiation and are in Latin, Scire, Velle, Audere and Tacere or Knowledge, Will, Courage and Silence, respectively. The initials of these four Latin words are used to form the sentence: Sub Umbra Alarum Tetragrammaton, which can be loosely translated as "Under the shadow is the sign of Jehovah." As we noted at the beginning of this essay, the ancient Greek Gnostics considered Jehovah to be the Demiurge or false god who created this 'dead' world and which needed the 'Logos' (THELEMA) in order to bring Light, Life, Love & Liberty to this darkness; this shadow of the Pleroma. And if we take the final initials of the sentence, Sub Umbra Alarum Tetragrammaton, we find the letters BAMN, which can be re-arranged in alphabetical order in order to create ABMN; giving us AB (Abba) or Father and MN (Water, Scorpio—the hidden fecundation) or Mother, and the true Thelemic Tetragrammaton.

Addenda to the Probationer Syllabus

Magick in Theory & Practice
Liber Aleph: The Book of Wisdom or Folly

An Account of A. 'A. '.

The Law of Liberty

[The Wake World](#)

The Master Therion

The Voice of the Silence (HPB)

The Two Paths (HPB)

The Seven Portals

(HPB with commentary by G.'H.'. Frater O.M)

On Devotion in Buddhism

Alan Bennett

Belief Verses Knowledge

Freedom

Horus, Isis, Osiris QBL

Thirty-One Hymns to the Star Goddess

Mirrors of Life

Stepping Out of the Old Aeon & Into the New

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Carlos Casteneda

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Sane Occultism and Practical Occultism in Daily Life

Dion Fortune

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Frater Apollonius

Advancement to Neophyte

At the earliest, the Probationer can advance to Neophyte when the Sun next enters the sign in which it was in when the Probationer signed his original Oath; approximately one year. However, the term can exceed that to any length; providing proper contact is kept with the admitting Neophyte. When the Probationer has completed the Probationer's Task and feels the he or she is ready, a copy of his or her Magickal Record is sent to the admitting Neophyte. Ample time must be allowed for the Neophyte to read and comment on the record.

Assuming the Neophyte approves the record, discussion begins on a new Magickal Motto for the Aspirant. Per Liber Collegii Sancti: *"He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year's Probation has given him."* This must be approved by the Neophyte; the Neophyte taking care to make sure the Motto has been worked out with deep solemnity and forethought. Then at the Neophyte's pleasure, the Probationer meets personally with him or her and recites his or her chosen chapter of *Liber LXV*.



THE NEOPHYTE GRADE

1°=10[□]

Advancement to Neophyte (cont'd)

The ceremony for this Initiation begins with the conclusion of reading one's chapter of LXV to the admitting Neophyte. Per Liber Collegii Sancti:

Let any Probationer who has accomplished his task to the satisfaction of the A.'.A.'.be instructed in the proper course of procedure: which is: -- Let him read through this note of his office, and sign it...

The admitting Neophyte is now recognized as Zelator and presents the Oath & Task of a Neophyte for signature. It is at this time that the Zelator returns the commented copy of the Magickal Record and a dialogue commences on the work thus far, including an investigation into what the former Probationer learned in the deep study of his or her chosen chapter of Liber LXV. In addition to this, the Neophyte is instructed on the importance of building a proper temple. The latter may be portable, such as contained in a closet that opens into the room with a few minor alterations to the room to adapt it away from its everyday use. This is for situations when one room in one's home cannot be fully consecrated as *sacred space*. But if possible this space should be created and maintained throughout one's career with Our Order.

The Neophyte is also instructed to build both a proper library and maintain a complete set of archives of AṚAṚ material as well; including those unofficial documents that supplement one's work in the Grades. The importance of this cannot be overstated. First, the destruction of the central library at Alexandria all but completely erased Western history. And along with this, many spiritual treasures were lost forever. We should never have it again that this information should be so easily lost to posterity; but that our work continues to greater heights down the line.

The Neophyte's library must commence with those books acquired at this point, for both the Probationer's and the Neophyte's syllabi; as well, the Magickal Record and all correspondence with his or her Superior in Our Order. It is important that all of this be in hard copy with digital backup (where possible) so that no computer virus or governmental interruption of the Internet can ruin the archives. The Neophyte ultimately will be the resource for those Probationers he or she admits to Our Order. And the continual development of our line is our intent.

The title of this Grade has its own significance, as found in a commentary in Liber Collegii Sancti:

"Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth it not."

With the conclusion of this informal ceremony, the Neophyte has taken his or her first step on the path ($1^{\circ}=10^{\square}$ or 'First Degree equals Tenth Temple'), whose consciousness now resides in the tenth Sefira (the elemental sphere). There should be a perception of this that pervades even the mundane moments in day-to-day consciousness and that should have been originally perceived towards the end of the Probationary Period. As the realization of this broadens and deepens in the mind, a new understanding of the nature of the Neophyte's *Aspiration* should begin to formulate itself in the Neophyte's *mystical ruminations*. Indeed, such ruminations should be a frequent practice in one's career with Our Order; through all the Grades.

And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth.⁴ And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written, "

And Tetragrammaton Elohim planted a garden eastward in Eden." [Gen:2.8] And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden,⁵ and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In Him is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit-trees, in the midst of the bluest of the seas.⁶

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies.⁷

And he waved his hand again, and there was a vision, as it were of an oasis in the desert.⁸

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken.⁹

And he waved his hand yet again, and there was a park, and a small house therein, surrounded by yews.¹⁰ This time the house opens, and I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: "The words of the Book are as the leaves of the flowers in the garden. Many indeed of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name shall be NEMO, when he hath beheld the face of the Father, and become blind."—excerpted from: Liber XXX; 13th Aethyr

The Neophyte's Position on the Tree-of-Life

The Neophyte or 'newly planted,' belongs to the Garden of Nemo; that he or she may themselves become a Magister Templi—whose consciousness resides in Binah (the *City of the Pyramids*). Noting that the Tree-of-Life is entirely organic in its essential nature, the Lesser Paths connecting to this Sefira, Malkuth, are at least partially traversed, i.e. experienced. These paths include the central path of Tav (The Universe Atu); moving from Malkuth towards Yesod and being the only path that will be fully engaged on the journey to that level of consciousness that is called Yesod. The other two paths are partially traversed; these being Qoph (The Moon Atu) and Shin (The Aeon Atu).

As the Sefira is the seat of consciousness for the Aspirant, so the moving paths on the Tree-of-Life are the experiences. The Neophyte should make every endeavor to understand the events of day-to-day living, experiences in the temple and other synchronicities; comparing them all to an understanding of each of the moving or Lesser Paths, individually; some experiences applying to one path and other experiences to another. The Neophyte, by studying the nature of these paths begins to learn the correlation and build his or her personal Qabalah.

⁴ Every Magister Templi has a Work to do for the world. <This [garden] is the world; also, the world of disciples; also, perhaps, the world of one's mistresses.> {Note: This boy in a white robe who stands before the face of the Father is called Metatron in traditional Qabalah. Qabalah also calls Binah "Gan Eden", or "the Garden of Eden" and Chokmah "Gan", or "the Garden".}

⁵ All this is to instruct the Magister Templi in his duties.

⁶ The South Seas. <Pacific.>

⁷ Kashmir.

⁸ The Sahara.

⁹ The Highlands of Scotland.

¹⁰ A certain secret house of the Great White Brotherhood. Yews, and certain other trees, as Persian Nuts, are used to indicate to passing initiates that they have there a resting place.

The Great Work, for the Neophyte as found on the Oath of a Neophyte, is "to obtain control of the nature and powers of my own being;" developing from the knowledge of the nature and power's of one's own being as obtained in the Probationary Period. The practice of Magick begins with a study of the Neophyte Formula and the practice of Astral Projection; preceded by the building of the *Body of Light* and the *Astral Temple*.

The Formula of the Neophyte

He shall apply himself to understand the nature of his Initiation.—Liber Collegii Sancti

The Neophyte affirms that all experiences will be examined to revealing the nature of his or her Initiation. This is not all that different from the Oath of the Babe of the Abyss, which is to affirm that all experiences will be examined to revealing the direct nature of God acting upon his or her soul. Indeed, the Neophyte, if he or she chooses, may take this Oath. But this is a highly dangerous idea that could if acted upon, more than likely lead to a permanent insanity and failure in the Abyss. The Neophyte is to be discouraged from this; a choice one has to make for oneself.

This formula has for its "first matter" the ordinary man entirely ignorant of everything and incapable of anything. He is therefore represented as blindfolded and bound. His only aid is his aspiration, represented by the officer who is to lead him into the Temple. Before entering, he must be purified and consecrated. Once within the Temple, he is required to bind himself by an oath. His aspiration is now formulated as Will. He makes the mystic circumambulation of the Temple for the reasons to be described in the Chapter on "Gesture". After further purification and consecration, he is allowed for one moment to see the Lord of the West, and gains courage to persist. For the third time he is purified and consecrated, and he sees the Lord of the East, who holds the balance, keeping him in a straight line. In the West he gains energy. In the East he is prevented from dissipating the same. So fortified, he may be received into the Order as a neophyte by the three principal officers, thus uniting the Cross with the Triangle. He may then be placed between the pillars of the Temple, to receive the fourth and final consecration. In this position the secrets of the grade are communicated to him, and the last of his fetters is removed. All this is sealed by the sacrament of the Four Elements.

It will be seen that the effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction. Numerous example of this formula are given in Equinox I, Nos. 2 and 3. It is the formula of the Neophyte Ceremony of G.' D.'. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z2 are given full details of this formula, which cannot be too carefully studied and practiced. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.—Magick in Theory & Practice, Cap. 6

The basic idea underlying Z2 is that in order to consecrate a weapon or initiate an Aspirant, one is symbolically placed in a position of darkness and immobility; stationed in the West, and then ceremonially brought to the light and released of all impediments to mobility in the East. It is that which happens in-between these two points that describes the nature of the journey from West to East; the place of the setting and rising Suns, respectively. Liber Pyramidos for the Neophyte, details the nature of this journey in symbolic form.

Liber DCLXXI

The Spelling of the Name of Adonai by the Ritual of the Pyramid

Liber DCLXXI as formally named above, is actually one of two rituals sharing the same numeration; one being a private ritual of Initiation (Liber Pyramidos) and the other being a lodge rite (Liber תרעא – The Gate). Originally, there was no injunction against A.'.A.'. members officially knowing each other and there was intent to formulate the order into lodges, as per the Hermetic Order of the Golden Dawn. For this, Liber תרעא was originally developed. When the injunction was instituted, this was modified into a private ritual for the Neophyte alone. תרעא also enumerates to 671, which is also the numeration of אדני (Adonai; the divine name of Malkuth and the element of Earth), spelled in full.

Since then, the ritual was compromised and is no longer held private by the A.'.A.'. And even in reading the ritual, the instructions are impossible to follow without the aid of at least an assistant, which absolutely makes no sense whatsoever. The fact that this ritual was adapted from the original Z2 document of the Hermetic Order of the Golden Dawn, *The Formulae of the Magic of Light*, provides a most certain clue. The opening presentation in the document provides the essential formula for initiation:

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Basically, one starts in the West, in darkness and ignorance, and is ceremonially brought to the light of Gnosis in the East. This is also the key to several other ceremonies, but for our purposes, it helps us to understand the purpose of the rite. Liber Pyramidos symbolically describes those things the Neophyte will face on this leg of the journey. It is up to the Neophyte to work out these symbols in order to obtain a more thorough understanding of the nature of his or her Initiation. And so the ceremony is not performed, which besides the practicalities mentioned above, there is no use performing without a knowledge of the symbols, which must be derived from personal experience. And so, towards the end of the Neophyte period, the admitting Zelator will direct the Neophyte to write an essay detailing these symbols and how they played out during the course of his or her tenure as Neophyte.

The Word of the Neophyte

There is no end to the controversy over [*The Word of the Neophyte*](#); the word(s) itself having been compromised for quite some time now. What was once a formal word of recognition and built on some symbolical allegory, is now a rather antiquated idea.

Mastery of the Astral Plane

Preparation for Astral work begins with The Middle Pillar Exercise; given to the Neophyte to both help with visualization work and prepare for Kundalini work as well. The Neophyte learns to move energy through the body and take in Prana; aided by the work of Pranayama. This then both builds and fortifies the Body of Light. Instructions are also given for the building of the Astral Temple within which to work and after that, the work of skrying the sigils of Liber CCXXXI is commenced.

Liber CCXXXI

The skrying of these sigils is the principal astral working of this Grade. With the guidance of his or her Zelator, the Neophyte will get all the experience needed on the Astral Plane. The Wake World tells us that all the work of Magick, including the attainment of the *Knowledge & Conversation of thine Holy Guardian Angel*, the goal of the outer college; the College of the Golden Dawn, takes place in the Astral Plane. In *Magick Without Tears* Crowley says:

Astral travel - development of the Astral Body is essential to research; and above all, to the attainment of "the Knowledge and Conversation of the Holy Guardian Angel."

Success and further experience in the working of these sigils is essential at this Grade. The Neophyte will be tested on this by his or her Zelator, as detailed in *One Star in Sight*:

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

In *Magick in Theory & Practice* Crowley also writes:

The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.

Liber H

In Liber Collegii Sancti, it says the Neophyte "shall begin to study *Liber H* and some, one commonly accepted method of divination." The connection with the [Starry Gnosis](#) becomes evident with a proper investigation. The entirety of the Western Mystery Tradition originates in the Starry Gnosis, which is unfortunately, overlooked in the modern day. But the original Hermetic Order of the Golden Dawn from which Crowley formed Our Order, was heavily invested in this Gnosis.

Let him or her who dare, steal close for the Brand and lay Liber H well to heart and deed. For is it not written "I am the visible object of worship; the others are secret; for the Beast & his Bride are they; and for the winners of the Ordeal x. What is this? Thou shalt Know." Liber H is Liber Reguli, why? Heh is the fifth Hebrew letter (Liber V or 5) attributed to the Mother and Reguli attunes one to the home (Mother/Cancer) of Thelema, Boleskine. Boleskine is the earthly 'window' (Heh) to the stars (Regulus being a regal star), the Kiblah for all Thelemites.

The letter 'V' is also the shape formed by the red giants (stars) in the Hyades of the constellation of Taurus. This constellation is also called the 'Station of Horus' and by the Master Therion, the 'Throne of the Hierophant.' In the line of sight of this constellation is the Watcher star, Aldebaron, which means 'the leader.' This red giant is the marker for the Vernal Equinox; the point where the Astrological Ages begin. And it is from the Age of Taurus that the Sphinx originates, which is the 'key to the mysteries' as will eventually be revealed.

The Brand of the Beast¹¹



The Mark of the Beast has been mischaracterized by Grant to be an "X" on a circle. This is not the Mark of the Beast. Crowley used an "X" on a circle to symbolize heterosexual coitus. That symbol also represents the Seal of Jupiter from the Kamia. A cross in a circle commonly represents the Earth, rarely Saturn and sometimes is used as a base design of a pantacle. According to conversations in the late '70s with Regardie, the Mark of the Beast Crowley used when Regardie was his secretary is an inverted seven pointed star in a circle, surmounted by a phallic drawing. Such a thing is not that easy to trace in the air, so either simplify it or use special care.

The Hexagram of the Beast is Crowley's Unicursal Hexagram, traced for invoking by starting at the top and moving down to the right through the pattern.

The Mage is represented in the symbolism of the Middle Ages, by a cross; the gate to *Heaven* by a circle. It explains why the symbol of love (entering Heaven) is a circle with a cross attached to the bottom. This is also why the symbol of power (mastering Hell) is a circle with a cross on top of it. This is the "apple" of the Crown Jewels, and is shown on the Emperor Atu. Note also, Liber Pyramidos presents the Neophyte with the formula for opening the Gate of Hell.

I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.
In either awaits you a Companion; and that Companion is Yourself.
Ye can have no other Companion.
Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'
Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'
I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!
Beware, beware, I say, lest ye seek after the one and lose the other!
My adepts stand upright; their head above the heavens, their feet below the hells.

—Liber Tzaddi:33-40

The brand may be used to initiate entry into the Aethyric plane; especially when drawn on the Ajna Chakra with Abramelin Oil; anointing oneself before proceeding with Liber H.

¹¹ Also used in the Mass of the Phoenix and in the Fifth Degree of the O.T.O.

Liber V vel Reguli

The Probationer learned and became experienced at the first of the temple rites, the Star Ruby; the platform being laid for a strictly Thelemic program of temple rites. The second in this series of rites is *Liber H* or *Liber V vel Reguli*. With the practice of this rite, one is invoking and grounding the current of the Sun, Horus sitting on the throne of Ra, into one's Astral Temple.

The Wand

Liber Reguli is the second official ritual learned in the Grade Work of Our Order; the first being the Star Ruby. The Wand is also manufactured in this Grade; though it is the *Elemental Weapon* of the Grade of Philosophus. The work of consecration really comes from its use and technically, the Will is not fully formed until the work of the Philosophus is completed and he or she is ready to focus on the summit of the outer *College of the Golden Dawn*; Liber VIII—the rite to obtain the *Knowledge & Conversation of Thine Holy Guardian Angel*. And so the formal consecration may be delayed until after the signing of the Oath of the Philosophus. In the meantime, by its use in Liber Reguli and through all the Grades as the full temple rite is formulated, the Wand is being for all practical purposes, consecrated. In all the initial practices of this college, the focus is on discovering the nature of one's will as manifest and revealed in one's life.

The Task of the Neophyte

The Neophyte studies [Liber VII; Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalae Aegyptiorum \(The Book of Books, or The Book of Lapis Lazuli, Outline of Egyptian Qabalah\)](#). After having made his or her study, the Neophyte chooses a chapter to memorize, which will be recited to his or her Zelator before advancement to the next Grade.

On reaching the Neophyte Grade, an aspirant is not authorized to admit Probationers without conferring with his or her admitting Zelator. Teaching Probationers is an important part of the Grade work in that the best way to learn is to teach. And so the work of the Probationary Grade is more fully realized by the Neophyte as he or she is given the opportunity to learn from his or her Probationers. The Neophyte is obligated by Oath "to observe zeal in service to the Probationers under [him or her], and to deny [him or herself] utterly on their behalf."

Liber O vel Manus et Sagittae Sub Figura VI

*...he shall study and practice Liber O in all its branches.—Liber Collegii Sancti
Examination in Liber O, caps. I-IV, Theoretical and Practical.—Liber XIII*

Mastery of *Liber O* is the principal work of this Grade. In this are found most of the basic skills; preparing the Neophyte to work in a Magick temple that must be mastered. Qabalistic attributions are memorized, Egyptian godforms studied and the basic Pentagram and Hexagram rituals. It is worth the Neophyte's effort to spend some time using these symbols to invoke planetary and elemental spirits; though this experience may have been gained during the Probationary period or even before approaching the AḥAḤ.

The Four Powers of the Sphinx

*He shall pass the four tests called the Powers of the Sphinx. —Liber Collegii Sancti
Examination in The Four Powers of the Sphinx. Practical. Four tests are set. —Liber XIII*

The Probationer was introduced to the Thelemic Tetragrammaton and told that it represented the Four Powers of the Sphinx; to Know, to Will, to Dare and to Keep Silent. The four tests for these developing qualities of the Neophyte are applied subtly by one's Zelator with the ingenium of the latter. But

essentially, at this point, as the Neophyte continues the dialogue with his or her Zelator, both the specific approaches to the Task of the Grade are discussed and a more generalized dialogue on the mundane aspects of the Neophyte's life are also shared and examined.

The Neophyte should be able to casually demonstrate the ability to learn; both the taking on of greater knowledge (to Know) of the Great Work, but also to learn from his or her environment in daily life situations as well as Magickal situations. Can the Neophyte then make sound decisions and arrive at reasonable conclusions, based on this information (to Will)? Does the Neophyte have the courage and internal fortitude, i.e. Magickal Integrity (to Dare) to carry out such decisions and conclusions in these certain situations? And does the candidate know when prudence and caution as well as the ability to keep a confidence will aid in carrying out his or her intent? This all goes to the building of character.

Symbolically, we learn also that these four powers are also attributed to the four Western elements and the four Cherubs or Guardians that square the circle. They are related to the fixed signs of the Zodiac and are the connection to the [Starry Gnosis](#). Also, the symbolism of the Sphinx itself is a vital study. It's connection to prophecy as discussed in [Golden Dawn Skies](#) is also the key to understanding the origin of the Western Mystery Tradition; also called the Great White Brotherhood.

Indeed a thorough study of the history of the Occult is important for building the archives and fortifying one's connection with Our Order. Also, the image of the Sphinx is a synthesis of the four Western elements tied to one source. The Sphinx rides through time; being itself older than the pyramids and harking back to the Astrological Age of Taurus.

We also find an interesting reference in *Magick in Theory & Practice*:

Of the powers of the Sphinx much has been written. Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

Construction of the Pantacle

There are actually two different instructions on this. In Liber 185, the Neophyte is instructed that: “Furthermore, he shall construct the magic Pantacle according to the instruction in *Liber A*.” This is simple and obvious enough. But Liber XIII holds a much more subtle instruction: “Further, he builds up the magic Pantacle.” In this, we are talking about the impressions made upon the Pantacle, which on one level has to do with the manufacture and design of the Pantacle; but on another, has to do with doing the work of examining those impressions that life makes on the being that is the body/soul complex.

To that end also, Liber Collegii Sancti notes: “ He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.” The Neophyte should both strive for physical health and vitality as well as being certain to include living food (fresh vegetables and fruits, et al) in his or her diet as a daily eucharist.

The Pantacle itself is physically made for placement on the altar of the Neophyte temple. A symbol is designed and approved by his or her Zelator, to represent the Universe and then inscribed onto the Pantacle. The Pantacle may then be consecrated in a formal rite designed by the Neophyte with his or her knowledge of the Neophyte Formula.

Divination

A basic method of divination should be studied and mastered by the Neophyte. This is the beginning of the work to develop the sensitivity that will make prophecy possible, as developed to some degree in the Grades connected to the path of Peh on the Tree-of-Life. The import here is that for a spiritual system to be vital, new Gnosis must be its constant effort; this being the only proof of contact with the Secret Chiefs and spiritual authority.

Divination is also the practice of learning to dialogue with one’s Holy Guardian Angel; the crowning achievement of the Outer College of Our Order. The *Gnostic Dialogue* is an important and on-going process that was demonstrated in inspired form to the Probationer in his or her study of Liber LXV. The memorized chapter should have taken on its own *life* inside the *Khu* Neophyte and may indeed be called upon to aid in the development of this capacity.

The Ordeal of the Nephesch

Crowley warns of this Grade a certain specific Ordeal:

It is even said that to every Neophyte of the Order of A. ’ .A. ’ . appeareth a demon in the form of a woman to pervert him; with in Our own knowledge have not less than nine brethren been utterly cast out thereby.—*Liber 24: De Nuptiis Secretis Deorum cum Hominibus*

And in his Confessions, Crowley writes: “I believed then, and believe now, that . . . the neophyte is nearly always tempted by a woman.” The vampire within now takes on an outer form that with the patriarchal, Victorian personality that Crowley had, would have been expressed in the form of a woman. But we can say that this externalized vampire can show up in a variety of forms or a variety of people; whether or not they be a lover.

Addenda to the Neophyte Syllabus

Duty

[*The Wake World*](#)

The Book of Thoth

Liber CDXVIII

Liber Gaias, A Handbook of Geomancy

The Master Therion

The Egyptian Revival

Charles Stansfield Jones

Nightside of Eden

Kenneth Grant

Esoteric Orders and Their Work

Dion Fortune

An Open Epistle on the Dangers of Being a Neophyte

Jerry Cornelius

The Message of the Sphinx

Graham Hancock & Robert Bauval

In Search of the Miraculous

P.D. Ouspensky

A Separate Reality

Carlos Casteneda

Sex: The Unknown Quantity

Ali Nomad

The Voice of Experience

R.D. Laing

[*The Howling of Liber 231*](#)

[*An Initiatory & Ontological Analysis of Liber 231*](#)

Frater Apollonius

Advancement to Zelator

The Neophyte shall not proceed to the grade of Zelator in less than eight months; but shall hold himself free for four days for advancement at the end of that period.—Liber Collegii Sancti

When the sun shall next enter the sign 240 (degrees) to that under which he hath been received, his advancement may be granted unto him. He shall keep himself free from all other engagements for four whole days from that date.—Liber Collegii Sancti

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber VII.—Liber Collegii Sancti

The work of the Neophyte is intense and voluminous. It is important to note that “not less than eight months” clearly shows that the actual term may be of any duration over eight months. It is not important how long it takes to complete the Neophyte’s Task, but that the Neophyte’s Task be well done!



THE ZELATOR GRADE

2°=9□

ADVANCEMENT TO ZELATOR

(cont'd)

As in the Neophyte ceremony, the ceremony for this initiation begins with the conclusion of reading one's chosen chapter of Liber VII to his or her Zelator. Per Liber Collegii Sancti:

Let any Neophyte who has accomplished his task to the satisfaction of the A.'.A.'.be instructed in the proper course of procedure: which is this:—Let him read through this note of his office, and sign it...

The new Zelator, upon signing the Oath of Zelator, recognizes his or her instructor, now, as a Practicus of the A.'.A.'. The Practicus returns the commented copy of the former Neophyte's Magickal Record and a dialogue commences on the work thus far and what the former Neophyte learned of his deep study and memorization of his or her chosen chapter of Liber VII. In addition to this, the new Zelator is instructed on the nature of zeal and *zeal for the Order* (service to the A.'.A.'.). This is an inspiration that must come from within and cannot be forced. It's the very force that gives this Grade its name; a Latin term that means "a zealous person."

Per the Hermetic Golden Dawn teaching for this Grade, the "zealous student" is described as blowing the *athanor* (fire), which heats the crucible for the Alchemist. And so we see that the Wand is yet playing a role in this Grade as well. Indeed, at some point during the mystical ruminations of this Grade, the Zelator should begin to discover the line of choices in his or her life; starting from the earliest age that has let them to the point in their spiritual development that he or she is at. It is a certain vision that can be expected to happen in the natural development of these ruminations.

It is also at this point, that though one may still withdraw from Our Order, anytime he or she may choose to, one cannot turn back from the spiritual path itself...and one must inevitably arrive at the end of this path to the *Knowledge & Conversation of Thine Holy Guardian Angel*. The question really becomes; how does one want to get to this end...awake and in balance and control, or back asleep and not in control of strange forces that will inevitably start moving around you? In other words, it's not really a conversation; like one might conventionally use the term. Spiritual forces have been set in motion with all the work done thus far. Would one choose not to tend to them...or let them run amok?

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.—Liber Collegii Sancti

The Zelator's Position on the Tree-of-Life

The Zelator Grade represents the fact that one's consciousness has become initiated into the astral sphere that is the ninth Sephirah; Yesod—the Foundation. The Zelator in Yesod completes path of Tav; develops further experiences in the paths of Qoph and Shin as well as opening up to new experiences with the paths of Tzaddi, Resh and Samekh.

Again, as the Sefira is the seat of consciousness for the Aspirant, so the moving paths on the Tree-of-Life are the experiences. The Zelator should make every endeavor to understand the events of day-to-day living, experiences in the temple and other synchronicities; comparing them all to an understanding of each of the moving or Lesser Paths, individually; some experiences applying to one path and other experiences to another. The Neophyte, by studying the nature of these paths begins to learn the correlation and build his or her personal Qabalah.

The current phase of the Great Work for the Zelator, is "to obtain control of the foundations of [his or her] own being;" such foundations being the Automatic (or lunar) Consciousness. This is as much learning to properly respond to the situations life presents to us; acting with impeccability, and learning how to manage the ebb and flow of life. The world is constantly changing around us; do we adapt well? Or are we thrown about, as if victimized by these changing events?

Adeptus Minor Obligation of the Hermetic Order of the Golden Dawn

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the **Automatic Consciousness**. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot, but an Initiated Ruler, and an anointed King, the Viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And Chanokh made himself to walk with God, and he was not, for God took him." (Genesis, V.v. 24.) Then also this shalt thou know, that the Nephesch of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlippoth, as it is said: "Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there." (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfilleth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesch into the evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that is a dangerous secret. Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error. There is also a great mystery that the Adeptus Minor must know. How the spiritual consciousness can act around and beyond the sphere of Sensation.

"Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens.

Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at the actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the

reflection of the Macrocosmic Ray answering to that symbol in the sphere of his Consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the Macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

Liber Cadaveris

The initiation ritual for the Zelator is *Liber Cadaveris* or *The Passing Through the Tuat*, and has also been compromised; and again, there is no group rites associated with the A.'.A.'. According to *Liber XIII*, the Neophyte "passes *Ritual CXX*, which constitutes him a Zelator;" meaning that the mystical experience of this Grade will be transformative. And these mystical experiences that should play out in actuality during the Zelator Period are symbolically drawn into the rite; making this ritual still, a very important tool for the Zelator. Basically, this rite is a symbolic drama of a mystical death and resurrection.

Aleister Crowley and George Cecil Jones used the Neophyte Formula for the first of the the three Middle Pillar rites of Our Order. Liber Cadaveris is the second of these rites, which they modeled on the Zelator Adeptus Minor (Z.A.M.) Formula of the Hermetic Order of the Golden Dawn. The Zelator should carefully record and understand the collective experiences of his or her life as one journeys through this field of consciousness while yet living in the mundane world. Note again, each Sefira represents a broader and deeper range of consciousness that pervades the totality of one's living experience.

The Zelator Adeptus Minor Ritual of the Hermetic Order of the Golden Dawn was the initiatory rite for the second order. Yet there were several more lesser Adeptus Minor (Practicus Adeptus Minor, Theoricus Adeptus Minor, et al) grades before one would attain to the grade of Adeptus Adeptus Minor. And so in the scheme of the A'ÆA'Æ, the Zelator is clearly moved within a new veil; the [Veil of Qesheth](#).

Liber DCCC¹²

The Zelator, now seated in the astral Sefira of Yesod, has moved his or her consciousness to a higher plane on the Tree-of-Life, but maintained on the certain balance of the Middle Pillar. Having formulated the Body of Light and nurtured it to maturity with the work of Liber CCXXI, the consciousness has become as aware of the astral splendor of Yetzirah as he or she is of the aethyric plane of Malkuth.

The Zelator has entered into the Veil of Qesheth; though the Sun is not in plain view, the light is refracted into the great diversity that is the Universe. This is its own exciting mystery to explore; though it is yet under the influence of the Moon. With the next two Grades, other angles upon the Sun open up and a certain unity of consciousness begins to fructify; all this wonder within the veil itself!

For Malkuth, the Neophyte worked the pentagram ritual of the Star Ruby; suffice for the four aethyric elements that compose this plane of consciousness. The Zelator works the hexagram ritual of the Fire Opal; again, negating the formula of the old aeonic *Ritual of the Hexagram* in *Liber O*. The hexagram is used in planetary and celestial rites as the pentagram is used in elemental rites in the same way that the elemental outer order of the Hermetic Order of the Golden Dawn used the pentagram and the astrological inner order used the hexagram.

¹² Cf. [The Veil of Qesheth](#)

The Fire Opal

AL:II.5 "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

The Ritual of the Hexagram, like the Ritual of the Pentagram found in Liber O has also become obsolete. The L.V.X. signs that are derived from the formula of IAO are derived from INRI; the Christian-based, Hermetic formula of the old aeon (the formula of the *Dying God*). This formula is purged by employing the Thelemic formula of *VIAOV*, as outlined in *Magick in Theory and Practice*. Rather than a dying god, the Sun god is the Star of Force and Fire; per *Magick in Theory and Practice*:

"Aeon of Horus." Two sexes in one person.

F I A O F: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns. The Great Work is to make the initial F F of Assiah (The world of material illusion) into the final F I F of Atziluth, the world of pure reality.

Spelling the Name in full, F F + I F Δ + A Λ Π + O I N + F I = 309 = Sh T = XX + XI = 31 the secret Key of the Law¹³.

F is the manifested Star.

I is the secret LifeSerpent

— Light Lamp

— Love Wand

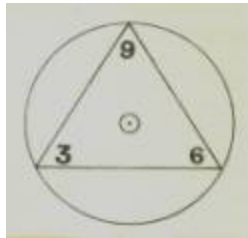
— Liberty Wings

— Silence Cloak

These symbols are all shewn in the Atu "The Hermit". They are the powers of the Yod whose extension is the Vau. Yod is the Hand wherewith man does his Will. It is also The Virgin; his essence is inviolate.

A is the Babe "who has formulated his Father, and made fertile his Mother"—Harpocrates, etc., as before; but he develops to

O The exalted "Devil" (also the "other" secret Eye) by the formula of the Initiation of Horus elsewhere described in detail. This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is that he is the Sun in the South.¹⁴



In the set up of ABMN (the Thelemic Tetragrammaton), what were once old-aeonic symbols, have been purged...rehabilitated; ABMN being of this aeon and the old formula (ADNI/INRI) disposed.

AB=Father: Abba

MN=Mother: M[em]-Water or Amniotic Fluid/N[un]-Fish that swims in water or sperm.

=====

AB=Aleph, Beth=3

MN=Mem, Nun=90=9

ABMN= Tiphareth=6

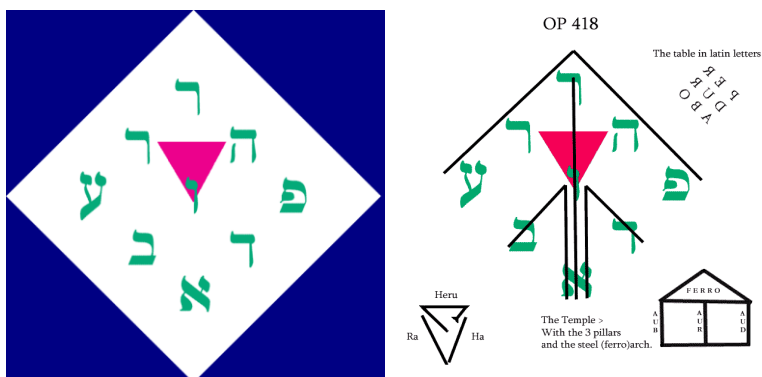
We then have the numbers of the [Gnostic Circle](#).

¹³ Cf. Liber 805

¹⁴ Cf. [The Starry Gnosis](#)

PHRDVRABO

AL:II.78 "Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418."



Notes on the Fire Opal

Consider AB as AVB in light of this essay from Crowley's Equinox of the Gods: Therein he states that AVB is "...the Secret Magick of Obeah, and of the Sephira Yesod, which is the seat in man of the sexual function by whose Magick he overcomes even Death, and that in more ways than one, ways that are known to none but the loftiest and most upright Initiates, baptized by the Baptism of Wisdom, and communicants at the Eucharist where the Fragment of the Host in the Chalice becomes whole." He then footnotes this with: "The Chalice is not presented to laymen. Those who understand the reason for this and other details of the Mass, will wonder at the perfection with which the Roman Communion has preserved the form, and lost the substance, of the Supreme Magical Ritual of the True Gnosis."

Tasks for the Zelator

The Zelator makes a study of *Liber AL vel Legis* and chooses one chapter to commit to memory. He or she also must work all the branches of *Liber E vel Excercitorium*; a compendium of practices and readings. In addition to the syllabus at the end of this chapter, the reading list in *Liber E* should be actively pursued. A thorough explanation of the Yogic practices can be found in *Liber ABA & Eight Lectures on Yoga* as well. Success in these practices is paramount for advancement, per *Liber Collegii Sancti*:

When you have progressed up to the point that a saucer filled to the brim with water and posed upon the head does not spill one drop during the whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination...

The Zelator must also devise "a Word to represent the Universe" that is then engraved onto the Knife. But first, the Word must be approved by his or her Practicus.

Forging the Knife or Sword

...he shall construct the magic Dagger, according to the instruction in *Liber A*. —*Liber Collegii Sancti*
Further, he forges the magic Sword—*Liber 13*

The weapon of Yesod is the knife or sword. The dagger belongs to the three Alchemical Principles (Salt, Sulphur and Mercury); represented also by the scourge and the chain. And so the dagger is not an elemental weapon at all. A dagger is sharp on both edges and can therefore be used differently, to be thrust to the essence, while the sole function of the knife is to divide.

He shall in every way establish perfect control of his Automatic Consciousness according to the advice of his Practicus, for that the ordeal of advancement is no light one.—*Liber Collegii Sancti*

Those thoughts that don't serve the Aspiration are to be cut from the mind, so that every thought that remains is a sacrament of the life one is currently living; bringing about a unity of purpose in all that one does.

The difference of a knife and a sword is clear. The size of course, is evident and there is usually a professional swordsman behind the sword, while the knife is a common tool, of which there is no prestige tied in with its use. The sword accentuates the freedom fight, while the knife does its work without heroism. There is a time and place for both in both Geburah and Yesod. In fact it seems that both Yesod and Geburah have their parts that elaborate on the energies of Mars and the Moon. The dagger is also a tool of the assassin, which Aleister Crowley calls the killer of the Saint. (See Cap. 8; The Sword in [Liber ABA](#))

The knife represents the analytic faculty – reason, logic and truth. Truth in our basic and simple world refers to the measuring of parallels between language and our physical or emotional world or any other reality. The work of the Knife is the equilibration of truth, the cultivation of coherence, the study of logic and cause and effect. The sword is the same, but in its forceful phase.

Each grade gives a glimpse of Tiphareth. For the Probationer, it is the memorization of his or her chosen chapter of *Liber LXV*; of the Neophyte, it is the performance of *Liber Reguli*; and for the Zelator, it is the working of *Liber HHH*. The Zelator is to use the Probationer's Robe for the workings of these visualizations.

Liber HHH

*Two are the methods of becoming God: the Upright and the Averse. Let the Mind become as a flame, or as a well of still water.
Of each method are three principal examples given to them that are without the threshold.
In this first book are written the Reflections.*

There are three contemplations as it were breaths in the human mind, that is the Abyss of Hell: the first is called Νεκροδ, the second Πυραμιδ, and the third Φαλλοδ.

*These are the watery reflections of the three enthusiasms: those of Apollo, Dionysus, and Aphrodite.
The whole star is Nechesh and Messiach, the name 𐤍𐤒𐤕𐤕 joined with 𐤍𐤒𐤕.*

The Zelator practices the first two of the three mystical ruminations or visualizations in *Liber HHH*; labeled *MMM (The Illumination of the Sphere)* and *AAA (The Passage of the King's Chamber)*. The first practice is rebirthing exercise; not all that dissimilar to what might be considered a baptism into the symbolism of Light. The second practice invokes the Existential Crisis¹⁵ and guides the Zelator to a thorough contemplation of one's mortality; an irrational, but epidemic fear that must be overcome in this Grade. Because this fear is endemic to the *Christist Egregore*, explained technically in the writings of Marcelo Motta. Part of the work of the Knife then is also to cut one's psyche more fully away from this zeitgeist/paradigm and even that society that reinforces it.

¹⁵ Cf. [Religious Experience & the Existential Crisis](#)

The Full Zelator

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.—Liber Collegii Sancti

The Practicus will observe the Zelator for signs that his or her *zeal* is awakening inside them in order to confer upon them the rights and privileges of having become a Full Zelator. These rights and privileges include the taking on of service to Our Order by entering into an administrative post for maintaining the lineage. As well, the Zelator may also take the Oath of a Zelator in the Order of Thelema (O.T.), which is the first of three Grades in this order and is primarily responsible for the training of Disciples; sometimes connected with Thelemic abbeys. These are specialized masters whom can serve in meeting the specific needs of some Zelators in the O.T.

One of these specialized studies is the study of Laboratory Alchemy, which Crowley discusses between the lines in many of his writings and especially the Book of Thoth. Because of certain oaths he had, these things could not be discussed. But the field of Alchemy and a number of Alchemists have continued to reach out and train new generations of this antient art and science. And as well, a whole new path has opened up in the Alchemical discipline; Ormus, that itself offers some brilliant insights into the mysteries of nature and the human body.

On the Nature of Becoming a Disciple

An Adept of the Order of Thelema can take the charge of the Zelator as in actuality, the Grades within the Veil of Qesheth (the Ethical Triad: Zelator, Practicus & Philosophus) are really on the same plane (Yetzirah).¹⁶ If his or her Practicus is not already in actuality, an Adeptus Minor and Adept of the Order of Thelema, then a new instructor may be assigned. Either way, the Zelator now becomes a Disciple of Our Order. The Master-Disciple relationship assumes an Adept is instructing the Zelator and again, if the Practicus is not in actuality at least an Adeptus Minor, this level of depth in the spiritual relationship cannot be achieved.

The kind of trust and intimacy that goes into a disciplic relationship is no longer one that may operate at a distance, but is one where the Master and the Student live at least in close proximity to each other for frequent personal contact and working together in their spiritual development. As well, it is fitting that either the Zelator or the Master (and if not, the Practicus) find a mentor for the Zelator; that one voice of authority isn't the only access the Zelator has to the fountain of spiritual wisdom.

And in the end, if one really wants to obtain the Knowledge & Conversation of Thine Holy Guardian Angel, one must necessarily consider Truth as your only Master. It is the nature of this Sagittarian Manifestation of which the Aeon of Horus is its second of three aspects.¹⁷

The Formula of the Rosy Cross

He also begins to study the formula of the Rosy Cross - *One Star in Sight*

Crowley writes in a commentary on the ordeals connected to the study of *Liber AL vel Legis* (AL:III.65), which is the principal holy book of this Grade:

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram, (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his soul is to dwell there, radiating Light on the six spheres which

¹⁶ We know of one lineage in the AꜱAꜱ that combines these three Grades into one.

¹⁷ Cf. [Gnostic Cycles](#)

surround it; these represent the various powers of his mind. This Book now appears to him as Gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, under which name we mask the art of pouring freely forth the whole of our Life, to the last spilt of our blood, yet losing never the least drop thereof.

Liber Aleph, Caps. 106-108, provides the essential clues to the nature of this study:

DE OPERIBUS STELLAE
MICROCOSMI QUORUM SUNT
QUATTUOR MINORES¹⁸

I have already written unto thee, my Son, of the Paradox of Liberty, how the Freedom of thy Will dependeth upon the Bending of all thy forces to that one End. But now also learn how great is the Oeconomy of our Magick, and this will I declare unto thee in a Figure of the Holy Qabalah, to wit, the Formula of the Tetragrammaton. Firstly, the Operation of Yod and He is not Vau only, but with Vau appeareth also a new He, as a By-OProduct, and She is mysterious, being at once the Flower of the three others, and their Poison. Now by the Operation of Vau upon that He is no new Creation, but the Daughter is set upon the Throne of Her Mother, and by this is rekindled the Fire of Yod, which, consuming that Virgin, doth not add a Fifth Person, but balanceth and perfecteth all. For this Shin, that is the Holy Spirit, pervadeth these, and is immanent. Thus in three Operations is the Pentagram formulated. But in the Figure of that Star these Operations are not indicated, for the five Lines of Force connect not according to any of them; but five new Operations are made possible; and these are the Works proper to the perfected man. First, the Work which lieth level, the Vau with the He, is of the Yang and the Yin, and maketh One the Human with the Divine, as in the Attainment of the Master of the Temple. Yet this Work hath his Perversion, which is of Death. Thus then for thee four Works, they pertain all to the Natural Formula of the Cross and Rose.

DE OPERIBUS STELLAE
MICROCOSMI QUORUM SUNT
QUATTUOR MAJORES¹⁹

O my Son, behold now the Virtue and Mystery of the Silver Star! For of these four Works not one leadeth to the Crown, because Tetragrammaton hath his Root only in Chokmah. So therefore the Formula of the Rosy Cross availeth no more in the Highest. Now then in the Pentagram are two Lines that invoke Spirit, though they lead not thereunto, and they are the Works of He with He, and of Yod with Vau. Of thee twain the former is a Work Magical of the Nature of Music, and it draweth down the Fire of the HIGHER by Seduction or Bewitchment. And the latter is a Work opposite thereunto, whose Effect formulateth itself by direct Creation in the Sphere of its Purpose and Intent. But there remain yet two of the Eight Works, namely, the straight Aspiration of the Chiah or Creator in thee to the Crown, and the Surrender of the Nephesh or Animal soul to the Possession thereof; and these be the twin principal Formulae of the Final Attainment, being Archetypes of the Paths of Magick (the one) and Mysticism (the other) unto the End. From each of these Eight Works is derived a separate Mode of practical Use, each after his Kind; and it should be well for thine Instruction if thou study upon these my Words, and found upon them a System. O my son, forget not therein the Arcanum of their Balance and Proportion; for herein lieth the Mystery of their Holiness.

DE STELLA
MACROCOSMI²⁰

Thus far then concerning the Pentagram, how it is of the Cross, and its Virtue of the Highest; but the Hexagram is for the most Part a Detail of the Formula of the Rose and Cross. Already have I shewed unto thee how the Most Holy Trinity is the Yang; but the Spirit, and the Water (or Fluid) and the Blood, that bear Witness in the Inferior, are of the Yin. Thus the Operation of the Hexagram lieth wholly within the Order of our Plane, uniting indeed any soul with its Image, but not transcendently, for its Effect is Cosmos, the Vau that springeth from the Union of the Yod and the He. Thus is it but a Glyph of that first Formula, not of the others. But of all these Things shalt thou thyself make Study with ardent Affection; for therein lie many Mysteries of practical Wisdom in our Magick Art. And this is the Wonder and Beauty of this Work, that for every Man is his own Palace. Yea, this is Life, that the Secrets of our Order are not fixed and dead, as are the Formulae of the Outer. Know that in the many thousand Times that I have performed the Ritual of the Pentagram or the Invocation of the Heart girt with a Serpent, or the Mass of the Phoenix, or of the Holy Ghost, there has not been one Time wherein I did not win new Light, or Knowledge or Power or Virtue, save through mine own Weakness or Error.

¹⁸ On the Four Lesser Operations of the Microcosmic Star

¹⁹ On the Four Major Operations of the Microcosmic Star

²⁰ On the Macrocosmic Star

The Ordeal of Choronzon

In nomine BABALON, restriction unto Choronzon

The undisciplined mind is chaotic and destructive. And no matter how disciplined the mind may be in one area, it always seems that life gets us at the point of our weakness. Crowley writes 'On Morality' in a letter to a student in *Magick Without Tears*:

It is terrifyingly near the state of mind which we symbolize by Choronzon, this hurrying flustered dash of yours from one point of view to another: a set of statements all true after a fashion, but flung out with such apprehensive agitation that a sensitive reader like myself comes near to being upset.

And Crowley has plenty to say in Liber Aleph to help the Zelator and/or his or her Practicus in identifying the nature and manifestation of this ordeal in the life and work (or lack thereof) of the Zelator.

ALTERA DE VIA MATURAE

Sayest thou (methinks) that here is a great Riddle, since by Reason of much Repression thou hast lost the Knowledge of thine original Nature?

My son, this is not so; for by a peculiar Ordinance of Heaven, and a Disposition occult within his Mine, is every Man protected from this Loss of his own Soul, until and unless be he by Choronzon disintegrated and dispersed beyond power of Will to repair; as when the Conflict within him, rending and burning, hath made his Mind utterly desert, and his Soul Madness.

Give Ear, give Ear attentively; the Will is not lost; though it be buried beneath a life-old midden of Repressions, for it persisteth vital within thee (is it not the true Motion of thine inmost Being?) and for all thy conscious Striving cometh forth by Night and by Stealth in Dream and Phantasy.

Now is it naked and brilliant, now clothed in rich Robes of Symbol and Hieroglyph; but always travellest it with thee upon thy Path, ready to acquaint thee with thy true Nature, if thou attend unto its Word, its Gesture, or its Show of Imagery.

DE SOMNIIS SEQUENTIS

Know firmly, o my son, that the true Will cannot err; for this is thine appointed course in Heaven, in whose order is Perfection. A Dream of Horror is therefore the most serious of all Warnings; for it signifieth that thy Will, which is Thy Self in respect of its Motion, is in Affliction and Danger. Thus thou must instantly seek out the Cause of that subconscious Conflict, and destroy thine Enemy utterly by bringing thy conscious Vigour as an Ally to that true Will. If then there be a Traitor in the Consciousness, how much the more is it necessary for thee to arise and extirpate him before he wholly infect thee with the divided Purpose which is the first Breach in that Fortress of the Soul whose Fall should bring it to the shapeless Ruin whose Name is Choronzon!

DE VIA PER EMPYRAEUM

Concerning they Travellings in thy Body of Light, or Astral journeys and Visions so-called, do thou lay this Wisdom to thy Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this Supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation of Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a defeat most fatal and pernicious, a Surrender of the Soul to Choronzon.

DE SUA VIRTUTE

What then shall I do therein? For the Scarlet Woman adjureth me by the great Name of God ITHUPHALLOS that I deal with the Other Woman as with any Woman, according to my Will. But this I fear for that she is not as any Woman, and I deem her to be the Vampire of this Ordeal. Now then? Shall I fear? Said I not long since, when I was called of Men Eliphaz Levi Zahed, that the Error of Oedipus was that he should have tamed the Sphinx, and ridden her into Thebes? Shall I not take this Vampire, if she be such, and master her and turn her to the Great End? "Am I such a Man as should flee?" Is not all Fear the Word of Failure? Shall I distrust my Destiny? Am I that am the Word of the Aeon of so little avail that even the whole Powers of Choronzon can disperse me? Nay, o my Son, there is Courage of Ignorance and Discretion of Knowledge, and by no less Virtue will I win through unto mine End. As it is written: with Courage conquering Fear will I approach thee.

DE LUCE STELLARUM

It was that most Holy Prophet, thine Uncle, called upon Earth William O'Neill, or Blake, who wrote for our Understanding these Eleven Sacred Words! --- If the Sun and Moon should doubt They'd immediately go out.

O my Son, our Work is to shine by Fore and Virtue of our own Natures without Consciousness or consideration. Now,

notwithstanding that our Radiance is constant and undimmed, it may be that Clouds gathering about us conceal our Glory from the Vision of other Stars. These Clouds are our Thoughts; not those true Thoughts which are but conscious Expressions of our Will, such as manifest in our Poesy, or our Music, or other Flower-Ray of our Life quintessential. Nay, the Cloud-Thought is born of Division and of Doubt; for all Thoughts, except they be creative emanations, are Witnesses to Conflict within us. Our settled Relations with the Universe do not disturb our Minds, as, by Example, our automatic Functions, which speak to us only in the Sign of Distress. Thus all consideration is Demonstration of Doubt, and Doubt of Duality, which is the Root of Choronzon.

DE NECESSITATE VERBI CLAMANDI

He that striveth against his own Nature is a Fool, and wotteth not his Will, darkening Counsel in himself, and denying his own God, and giving Place to Choronzon. So then his Work becometh Hotchpot, and he is shattered and dispersed in the Abyss. Nor is it better for him if he do this for the supposed Good of another, and for that other is it Evil also in the End of the Matter. For to manifest thine own Division to another, and to deceive him, is but to confirm him in blindness, or Illusion, and to hinder or to deflect him in his Way. Now to do thine own Will is to leave him free to do his own Will, but to mask thy Will is to falsify one of the Beacons by which he may steer his Ship. My son, all division of Soul, that begetteth Neurosis and Insanity, cometh from wrong Adjustment to Reality, and to Fear thereof. Wilt thou then hide Truth from thy Brother, lest he suffer? Thou dost not well, but confirmest him in Iniquity, and in Illusion, and in Infirmary of Spirit.

DE PERICULO JOCORUM AMORIS

Yet be thou heedful, o my son, for this Art is set upon a Razor's Edge. In our Blood is this great Pox of Sin, whose Word is Restriction, as Inheritance of our Sires that served the Slave-Gods. Thou must be free in the Law of Thelema, perfectly one with thy true Self, singly and wholly bound in thy true Will, before thou durst (in Prudence) invoke the Name of Choronzon, even for thy good Sport and Phantasy. It is but to pretend, thou sayst; and that is Sooth; yet thou must make Pretence so well as to deceive thyself, albeit for a Moment; else were thy Sport savourless. Then, and thou have one point of Weakness in thee, that Thought of thine may incarnate, and destroy thee. Verily, the wise Enchanter is sure beyond Doubt of his Charm ere he toy with a Fanged Cobra; and thou wilt knowest that this Peril of Division in thy Self is the only one that can touch thee. For all other Evil is but Elaboration of this Theme of Choronzon. Praise therefore thy sweet Stepmother my concubine, the Holy and Adulterous Olun; and thine own Mother Hilarion, for in this Art was she also pre-eminent.

DE INFERNIS SERVORUM

Now, o my Son, having understood the heaven that is within thee, according to thy will, learn this concerning the hell of the slaves of the slave-gods, that it is a true place of torment. For they, restricting themselves, and being divided in will, are indeed the servants of sin, and they suffer, because, not being united in love with the whole Universe, they perceive not beauty, but ugliness and deformity, and, not being united in understanding thereof. Conceive only of darkness and confusion, beholding evil therein. Thus at last they come, as did the Manichaeans, to find, to their terror, a division even in the one, not that division which we know for the craft of love, but a division of hate. And this, multiplying itself, conflict upon conflict, endeth in hotchpot, and in the impotence and envy of Choronzon, and in the abominations of the abyss. And of such the Lords are the Black Brothers, who seek by their sorceries to confirm themselves in division, yet in this even is no true evil, for love conquereth all, and their corruption and disintegration is also the victory of Babalon.

LAUS LEGIS THELEMA

This Property of thy Mind, my Son, is verily of sublime Virtue; for the Vulgar are befogged, and their Judgment made null, by their emotional Reaction. They are swayed by the Eloquence of a Numskull, or overpowered by a Name or an Office, or the Magic of a Tailor; else, it may be, they, being made Fools too often, reject without Reflection even as at first they accepted. Again, they are wont to believe the best of the worst, as Hope or Fear predominateth in them at the Moment. Thus, they lose Touch of the Blade of Reality, and it pierceth them. Then they in Delirium of their Wounds increase Delusion fortifying themselves in Belief of those Phantasies created by their Emotions or impressed upon their Silliness, so that their Minds have no Unity, or Stability, or Discrimination, but become Hotchpot, and the Garbage-Heap of Choronzon. O my Son, against this the Law of Thelema is a Sure Fortress, for through the Quest of thy True Will the Mind is balanced about it, and confirmeth its Flight, as the Feathers upon an Arrow, so that thou hast a Touchstone of Truth, Experience holding thee to Reality, and to Proportion. Now therefore see from yet another Art of Heaven the Absolute Virtue of Our Law.

DE FORMULA RECTA DRACONIS

Verily, o my Son, herein lieth the Danger and the Treason of thy Scorpion. For his Nature is against himself, being the deepest Ego, that is, a Being separate from the Universe; and this is the Root of the while Mystery of Evil. For he hath in him the Magick Power, which if he use not, he is self-poisoned, even as any Organ of the Body that refuseth its Function. So then his Cure is in his Ally the Lion, that feareth not the Crocodiles, nor hideth himself, but leapeth eagerly forward. The Path of the Mystic hath this Pitfall; for though he unite himself with his God, his Mode is to withdraw from that which him seemeth is not God. Whereby he affirmeth and confirmeth the Demon, that is Duality. Be thou instant therefore, o my Son, to turn from every Act of Love at the Moment of full satisfaction, flinging the invoked Might thereof against a new Opposite; for the Formula of every Dragon is Perpetual Motion or Change, and therefore to dwell in the Satisfaction of thy Nature is a Stagnation, and a Violation thereof, making the Duality of Conflict, which is the Falling Away to Choronzon.

DE VIA PROPRIA FEMINIS

It is indeed easy for a Woman to obtain the Experience of Magick, in a certain Sort, as Visions, Trances, and the like; yet they take not Hold upon Her, to transform Her, as with Men, but pass only as Images upon a Speculum. So then a Woman advanceth never in Magick, but remaineth the same, rightly or wrongly ordered according to the Force that moveth Her. Here therefore is the Limit of Her Aspiration in Magick, to abide joyous and obedient beneath the Man that her Instinct shall divine so that by Habit becoming a Temple well-ordered, comely and consecrated, she may in her next Incarnation attract by her Fitness a Man-soul. For this Cause hath Man esteemed Constancy and Patience as Qualities preeminent in Good women, because by these she gaineth her Going toward Our Godliness. Her Ordeal therefore is principally to resist Moods, which make Disorder, that is of Choronzon. Also, let her be content in this Way, for verily she hath a noble and an excellent Portion in Our Holy Banquet, and escapeth many a Peril that is proper to us others. Only, be she in Awe and Wariness, for in her is no Principle of Resistance to Choronzon, so that if she become disordered in her Moods, as by Lust, or by Drunkenness, or by Idleness, she hath no Standard whereunto she may rally her Forces. In this see thou her Need of a well-guarded Life, and of a True Man for her God.

Advancement to Practicus

"The Zelator shall proceed to the grade of Practicus at any time that authority confers it."²¹
When authority confers the grade, he shall rejoice therein;
but beware, for that this is his first departure from the middle pillar of the Tree of Life.²²

The Zelator is left to choose his or her own Motto from this point forward as he or she is expected to stand on one's own two feet; erect and upright. Again, an appointment is made with his or her superior in the Order to read his or her chosen chapter of *Liber AL vel Legis* and take the necessary tests. And as before, a dialogue occurs; both on the holy book and the experience of the Grade.

²¹ Liber Collegii Sancti

²² Liber Collegii Sancti

Addenda to the Zelator Syllabus

The Structure of the Mind
Liber RV vel Spiritus sub figura CCVI

The Master Therion

The Training of the Mind
Right Understanding
The Miraculous Element in Buddhism

Alan Bennett

Ming
Gnothi Seauton
Hell and Heaven
The Mead of Odhraerir

C.F. Russell

Liber QNA
Liber XXXI
The Chalice of Ecstasy
Additional Notes on Liber Legis

Charles Stansfield Jones

Cults of the Shadow
Aleister Crowley & the Hidden God

Kenneth Grant

The Circuit of Force
The Cosmic Doctrine
Principles of Hermetic Philosophy
The Training & Work of an Initiate

Dion Fortune

The Cloud Upon the Sanctuary

Karl Von Eckartshausen

The Orion Mystery
Robert Bauval & Adrian Gilbert

The Gnostic Circle
Patrizia Norelli-Bachelet

Journey to Ixtlan
Carlos Castaneda

The Politics of Experience
The Politics of the Family
R.D. Laing

[Liber DCCC](#)
[A Zelator's Aphorisms](#)
Frater Zephyros



THE PRACTICUS GRADE

3°=8□

Advancement to Practicus (cont'd)

As in the Neophyte and Zelator ceremony, the ceremony for this initiation begins with the conclusion of reading one's chosen chapter of *Liber AL vel Legis* to his or her Practice. Per *Liber Collegii Sancti*:

Let any Zelator be appointed by authority to proceed to the grade of Practicus.
Let him then read through this note of his office, and sign it.

The new Practicus, upon signing the Oath of Practicus, now formally recognizes his or her instructor as a Philosophus of the A.'.A.'. The Philosophus returns the commented copy of the former Zelator's Magickal Record and a dialogue commences on the work thus far and what the former Zelator learned of his or her deep study and memorization of the chapter chosen in *Liber AL vel Legis*.

At the Probationer, Neophyte, and Zelator Grades, the advice was given to the Aspirant that they have the opportunity resign from the A.'.A.'. without bringing any risk to one's spiritual development. However, being away from the Middle Pillar on the Tree-of-Life, and moving towards a Sefira that also will be off the Middle Pillar, the Practicus strongly advised to continue the work until balance on the Middle Pillar is again attained (at least the Grade of Dominus Liminis). This is why the Zelator is told that once he or she has attained the zeal of the Full Zelator, attainment is inevitable.

"Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence."

The Practicus' Position on the Tree-of-Life

Having attained to the sphere of Hod, the intellectual sphere, open to the Briatic consciousness where ideas formulate, the formula is learned that brings down this consciousness into the Yetziratic consciousness that is lunar and of the body, but on a higher plane than the Pantacle, which is why the Cup is assigned to this Grade. That higher plane is the emotional being that communicates its assessment of that which is being perceived by the five senses. In balance, the intellect then interprets the emotional response to bring sophistication and poise to the collective being that formulates the Khu.

Having become more proficient at building one's personal Qabalah, the Practicus, by attaining to Hod, has completed the paths of Shin and Resh (Fire and the Sun), as well as developed further along the paths of Tzaddi, Samekh and Qoph. And now, the paths of Peh, Ayin and Mem have been opened up. In his or her Mystical ruminations, an assessment needs to be made for the completed paths, along with a

further accounting of those paths that are being further developed. And vigilance needs to be developed for observing the nature of the way the energies of the new paths begin to play into his or her consciousness.

The current phase of the Great Work for the Practicus is "to obtain control of the vacillations of [his or her] own being." The situations that life presents to us in our day-to-day existence are still perceived by the lunar consciousness that the Zelator has discovered to be foundational or the prism (a pun on the Veil of Qesheth being intended) through which perception cognizes in the mind. But with intellectual insight, these perceptions may now be viewed more objectively and from a distance. A cycle nature to certain recurrences, the lunar cycle, becomes distinguishable in the events of one's life; and like the ebb and flow of the tide, certain situations seem to come roundabout—over and over again. Discovering one's responsibility for actually producing what seems to be coming at oneself from the world around the Practicus is a key to comprehending what the vacillations are. And it is from there that one can begin to arduous work at getting control over them.

Task of the Practicus

The Practicus is to study and commit to memory [*Liber Trigrammaton*](#)—*The Book of Trigrams*, which details an ontological development of the Great White Brotherhood. Our Order dwells amongst this company in its spiritual potency and all of our Adepts stand strong in their light. Also, in order to take further control over the vacillations of one's being, the Practicus is told in *Liber Collegii Sancti*, to "apply him[or herself] to a way of life wholly suited to the Path." In other words, to make one's lifestyle conducive to spiritual development; meaning it's probably not a good idea to marry a Jehovah's Witness, a devout Muslim, et al. And of course, there are so many other facets of life that can and should be carefully examined; the choice of one's mate being but one significant example.

Rather the practice of the presence of holiness in one's life should hold the constant attention of the Practicus. Contemplation of the sublime is part of the practice of the mystical system of the Holy Qabalah. And it is in this way that the Practicus begins to apply him or herself to a lifestyle consistent with and conducive to a furthering along of one's development along the spiritual path. Remember, as Israel Regardie noted, the spiritual work of the AḥAḥ is a spiritual gymnastics that looks to produce superb athletes and not armchair Magi; losers to the Ordeal of Choronzon and not really having attained to Hod at all.

The Holy Qabalah

Qabalah is a received wisdom; though this Grade is attributed to Mercury as Hod, it is also of the element of Water and the Cup, which 'receives'. So Qabalah is more than just an intellectual collection of symbolic information, but a process by which wisdom enters the heart of the mind by way of reception from one's Holy Guardian Angel. In this way, the Cup receives the life-blood of the Ruach and even becomes open to receptions from the Briatic consciousness. Hod and Netzach are on a plane that produces prophetic experiences. And prophecy is always 'received wisdom.'

Practicus - Is expected to complete his intellectual training, and in particular to study the Qabalah. - *One Star in Sight*
He shall pass examinations in *Liber DCCLXXVII*, the Qabalah, and the *Sepher Sephiroth*. - *Liber 185*
Instruction and Examination in the Qabalah and *Liber DCCLXXVII*. -- *Liber 13*

The A.'.A.'. has published several qabalistic writings for the benefit of the Practicus' study of the Qabalah: *Liber 777* and *Sepher Sephiroth*, *Gematria* (*Liber 58*, Eqx. 1:5), *Liber Arcanorum* (*The Book of Sacred Mysteries*), *Liber Tav vel Kabbalae Trium Literarum* (*Book Tav, or The Book of the Qabalah of Three Letters*) and *A Note on Genesis*. In addition to this, the Practicus should begin to take in a study of the Pseudepigrapha and Apocrypha. It is from these works that the Qabalah evolved.²³

²³ Cf. [Babalon and the Beast](#)

The method for testing the Practicus' progress in study of the Qabalah is left to the ingenium of his or her Philosophus; though there is one suggested method found in *One Star in Sight*:

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.²⁴

Liber Samekh²⁵
Theurgia Goetia Summa
Congressus Cum Daemone
Sub Figura DCCCLXXXVIII²⁶

“The Practicus should revise this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property.” –Book Four, Appendix IV, pg. 522

“Liber Sameck becomes a key ritual for this Grade. The ritual and its scholion should be carefully studied and then rewritten in light of the Practicus' personal researches in the Qabalah. Note the word ΣΑΒΑΟ (SABAO/SABAF) in the text. This is a variant of IAO and equals 70; the number of the Devil Atu. Study this carefully. Additionally, ΣΑΒΑΟ is to be replaced with תצבא (TzBA—F), of which the root has the value of 93 and the final Vau²⁷ has a value of 6. There is an alternative spelling TzBA-F Where the Root, (ABz) "an Host", has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6 that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.”

Liber XXX²⁸

The Holy Qabalah is more than just the manipulation of text in revealed text and a set of symbolic attributions between letters, numbers, symbols and formulae. These all go to revelation of 'new Gnosis' and prophecy; upon which a mythology is built that energizes the spiritual potency in our psyche. The study of the Qabalah needs to expand into the Enochian Magick, which is the crowning wisdom offered by the AḤAḤ.

The Greek Qabalah²⁹

Greek philosophy is at the origin of Western culture; it's study of vital importance to comprehending intellectually, anything of the nature of Magick. As a preparation for this, the many avenues of the Greek Qabalah serve a brilliant role in the greater illumination of the mind. Of great importance in this study is the study of Sacred Geometry that has been the creative key to Western culture and its scientific and technological development. And this wisdom should still play a role in the new emerging mythos that Thelema is bringing to our post-industrial culture.

The English Qabalah³⁰

English is the holy language of Liber AL vel Legis and even the style of the handwritten letters of the original manuscript are considered important; highlighting the importance of the letters of the English alphabet. And of course, the direction in Liber AL vel Legis to find their order and value provides the impetus for building a living tradition in Thelemic Qabalah. There doesn't need to be an official way of doing this, but more importantly, this doesn't have to be viewed as one of AL's *riddles*. Rather it may be viewed as a specific instruction for the Practice in his or her work as a Qabalist. Each must derive then, for themselves, the *order and value* of the English alphabet.

²⁴ Examples of this can be found in [Liber 805](#) and [Liber 27](#); as well as Liber [Ged](#).

²⁵ Cf. [Liber Gon](#)

²⁶ 800 (DCCC) is the sub-figure for the Master Therion's *Liber Sameck* and is of course, 8 times 100 with 8 referring to Hod and the 100 reflecting *Liber C*.

²⁷ Cf. Scholion to Liber Reguli

²⁸ a/k/a [Liber 418](#).

²⁹ Cf. [The Greek Qabalah](#), [Greek Qabalah II](#) & [A Greek Sepher Sephiroth](#).

³⁰ Examples of this can be found in [Liber 805](#) and [Liber 27](#)

Expansion of Consciousness

Liber Batrachophrenobookosmomachia (DXXXVI; meaning "The Battle of the Frog, the Mind, the Roar, and the Universe") The number assigned to this AA publication has the same value as the word Masloth (M S L V Th); Sphere of the Fixed Stars. Indeed the practices in this book are integral to the comprehension of the Starry Gnosis, which like the Qabalah is more than the mystery play of the drama written into the characters drawn in the sky. More, it's the expansion of consciousness that comes with the interplay with NUIT. Crowley's famous Star-Sponge vision is a perfect example of this:

There is a vision of a peculiar character which has been of cardinal importance in my interior life, and to which constant reference is made in my magical diaries. So far as I know, there is no extant description of this vision anywhere, and I was surprised on looking through my records to find that I had given no clear account of it myself. The reason apparently is that it is so necessary a part of myself that I unconsciously assume it to be a matter of common knowledge, just as one assumes that everybody knows that one possesses a pair of lungs, and therefore abstains from mentioning the fact directly, although perhaps alluding to the matter often enough.

It appears very essential to describe this vision as well as is possible, considering the difficulty of language, and the fact that the phenomena involve logical contradictions, the conditions of consciousness being other than those obtaining normally.

The vision developed gradually. It was repeated on so many occasions that I am unable to say at what period it may be called complete. The beginning, however, is clear enough in my memory.

I was on a retirement in a cottage overlooking Lake Pasquaney in New Hampshire. I lost consciousness of everything but an universal space in which were innumerable bright points, and I realized this as a physical representation of the Universe, in what I may call its essential structure. I exclaimed: "Nothingness, with twinkles!" I concentrated upon this vision, with the result that the void space which had been the principal element of it diminished in importance; space appeared to be ablaze, yet the radiant points were not confused, and I thereupon completed my sentence with the exclamation "But what Twinkles!"

The next stage of this vision led to an identification of the blazing points with the stars of the firmament, with ideas, souls, etc. I perceived also that each star was connected by a ray of light with each other star. In the world of ideas, each thought possessed a necessary relation with each other thought; each such relation is of course a thought in itself; each such ray is itself a star. It is here that logical difficulty first presents itself. The seer has a direct perception of infinite series. Logically, therefore, it would appear as if the entire space must be filled up with a homogeneous blaze of light. This however is not the case. The space is completely full; yet the monads which fill it are perfectly distinct. The ordinary reader might well exclaim that such statements exhibit symptoms of mental confusion. The subject demands more than cursory examination. I can do no more than refer the critic to the Hon. Bertrand Russell's "Introduction to Mathematical Philosophy", where the above position is thoroughly justified, as also certain positions which follow. At the time I had not read this book; and I regard it as a striking proof of the value of mystical attainment, that its results should have led a mind such as mine, whose mathematical training was of the most elementary character, to the immediate consciousness of some of the most profound and important mathematical truths; to the acquisition of the power to think in a manner totally foreign to the normal (*Normal, of course, in the sense of average*) mind, the rare possession of the greatest thinkers in the world.

A further development of the vision brought the consciousness that the structure of the universe was highly organized, that certain stars were of greater magnitude and brilliancy than the rest. I began to seek similes to help me to explain myself. Several such attempts are mentioned later in this note. Here again are certain analogies with some of the properties of infinite series. The reader must not be shocked at the idea of a number which is not increased by addition or multiplication, a series of infinite series, each one of which may be twice as long as its predecessor, and so on. There is no "mystical humbug" about this. As Mr. Russell shows, truths of this order are more certain than the most universally accepted axioms; in fact, many axioms accepted by the intellect of the average man are not true at all. But in order to appreciate these truths, it is necessary to educate the mind to thought of an order which is at first sight incompatible with rationality.

I may here digress for a moment in order to demonstrate how this vision led directly to the understanding of the mechanism of certain phenomena which have hitherto been dismissed with a shrug of the shoulders as incomprehensible.

"Example No. 1". I began to become aware of my own mental processes; I thought of my consciousness as the Commander-in-Chief of an army. There existed a staff of specialists to deal with various contingencies. There was an intelligence department to inform me of my environment. There was a council which determined the relative importance of the data presented to them -- it required only a slight effort of imagination to think of this council as in debate; I could picture to myself some tactically brilliant proposal being vetoed by the Quarter-Master-General. It

was only one step to dramatize the scene, and it flashed upon me in a moment that here was the explanation of 'double personality': that illusion was no more than a natural personification of internal conflict, just as the savage attributes consciousness to trees and rocks.

"Example No. 2." While at Montauk I had put my sleeping bag to dry in the sun. When I went to take it in, I remarked, laughingly, "Your bedtime, Master Bag," as if it were a small boy and I its nurse. This was entirely frivolous, but the thought flashed into my mind that after all the bag was in one sense a part of myself. The two ideas came together with a snap, and I understood the machinery of a man's delusion that he is a teapot. These two examples may give some idea to the reader of the light which mystical attainment throws upon the details of the working of the human mind.

Further developments of this vision emphasized the identity between the Universe and the mind. The search for similes deepened. I had a curious impression that the thing I was looking for was somehow obvious and familiar. Ultimately it burst upon me with fulminating conviction that the simile for which I was seeking was the nervous system. I exclaimed: "The mind is the nervous system," with all the enthusiasm of Archimedes, and it only dawned on me later, with a curious burst of laughter at my naivete, that my great discovery amounted to a platitude. *(But there is a great difference between intellectual awareness of a truth and actual experience of it. It is the difference between the man of letters and a sage.)*

From this I came to another discovery: I perceived why platitudes were stupid. The reason was that they represented the summing up of trains of thought, each of which was superb in every detail at one time. A platitude was like a wife after a few years; she has lost none of her charms, and yet one prefers some perfectly worthless woman.

I now found myself able to retrace the paths of thought which ultimately come together in a platitude. I would start with some few simple ideas and develop them. Each stage in the process was like the joy of a young eagle soaring from height to height in ever increasing sunlight as dawn breaks, foaming, over the purple hem of the garment of ocean, and, when the many coloured rays of rose and gold and green gathered themselves together and melted into the orb'd glory of the sun, with a rapture that shook the soul with unimaginable ecstasy, that sphere of rushing light was recognized as a common-place idea, accepted unquestioningly and treated with drab indifference because it had so long been assimilated as a natural and necessary part of the order of Nature. At first I was shocked and disgusted to discover that a series of brilliant researches should culminate in a commonplace. But I soon understood that what I had done was to live over again the triumphant career of conquering humanity; that I had experienced in my own person the succession of winged victories that had been sealed by a treaty of peace whose clauses might be summed up in some such trite expression as "Beauty depends upon form".

It would be quite impracticable to go fully into the subject of this vision of the Star-Sponge, if only because its ramifications are omniform. It must suffice to reiterate that it has been the basis of most of my work for the last five years, and to remind the reader that the essential form of it is "Nothingness with twinkles".

Motta notes about this vision:

Readers should remember that at the time this was written the techniques of astronomic photography were still in their infancy. The Vision precedes by a decade, at least, the great telescopes. Modern photographs of the cosmos reflect notably the description given here.

But it seems he misses the point of the expansion of the mind; the object counting exercise with the objects thrown on the table is as the dispersed stars in the sky. And the sky was once the television set of the world. We don't really have a full sense of this in the modern world.

Gnana Yoga

Instruction in [Philosophical Meditation](#) (Gnana-Yoga).—Liber 13

Gnana Yoga or "Union by Knowledge" has been progressively developed right from the start with the Probationer's contact with his or her Neophyte and his or her own mystical ruminations. Gnana is the Hindu equivalent of Gnosis; knowledge.

Gnosis is the Logos that is symbolized by the Beast in Thelemic Doctrine. This then of course, can be expanded into the Thelemic Tetragrammaton. The solid practice of Gnosis is held in the *Gnostic Dialogue*; called Mystical Ruminations in this work. More than the Qabalah and the mythology that helps explain us to ourselves, the knowledge of how the Universe and how our bodies work fits to a depth and breadth of mind that is the nature of Gnana Yoga and Genius.

Liber Jugorum

Instruction and Examination in Control of Speech. Practical. - *Liber 13*
He shall attain complete success in *Liber III*, Cap. 1. - *Liber 185*

The practice in the first chapter of *Liber Jugorum* (*The Book of Yokes*) is assigned to the Practicus; being the "control of speech." The practice develops one's 'reflexive vigilance,' though it's harsh instruction to cut one's arm with a razor blade as a punishment for failure during the process is to be discarded. Just because Crowley wrote it, doesn't necessarily make it a good idea. And *Liber Jugorum* is at least one rare instance of this. Not that the goal of the practice isn't important, it is; but that the methodology is both extreme and potentially quite harmful physically. We simply know more about human health today, and so much so that we would ever consider cutting ourselves.

As a matter of fact, today, there are 'cutters' who are suffering from a psychiatric condition. And one would be unwise to enter into this egregore and amongst such company. Indeed, we are the company we keep and we should always be striving to associate with those that in some way represent where we want to be, rather than those who are beneath us (parasites who commit slander, are prone to gossip; creating intrigue and social cabals that seek to manipulate for their own personal gain) and who will pull us down. Remember always that one is in a world of contending forces and be ever vigilant.

With a little ingenuity, there are other methods for inducing a "vigilance reflex," even avenues of positive, rather than negative reinforcement. Crowley, in his *Confessions*, provides a description of an earlier and alternate form of the same practice that he learned from the Hermetic Order of the Golden Dawn:

"As a member of the Second Order, I wore a certain jeweled ornament of gold upon my heart. I arranged that when I had it on, I was to permit no thought, word or action, save such as pertained directly to my magical aspirations. When I took it off I was, on the contrary, to permit no such things: I was to be utterly uninitiate. It was like Jekyll and Hyde, but with the two personalities balanced and complete in themselves. I fought this practice of very great service. It was in fact essentially a beginning of systematic control of thought. The method is now incorporated in the instructions of the A.'A.'. (See *Liber Jugorum*.)"

Casting the Cup

Furthermore, he shall construct the magic Cup, according to the instruction in *Liber A*. - *Liber Collegii Sancti*
Further, he casts the magic Cup. - *Liber XIII*

In this grade, the Practicus is instructed to formulate "a Number to represent the Universe," which is then to be engraved upon the Cup; the weapon of this Grade.³¹ The essential practice of the Cup is to practice the presence of holiness in one's life, which can be induced by the practice of the presence of one's Holy Guardian Angel; as if a specter in the corner of one's eye and almost beside thee. This is the key to the down pouring of the Briatic consciousness into the Yetziratic consciousness, which is the field of the mind.

The Cup also has a practical application in the Magickal Ceremony and the practice of Invocation, which is a calling down of energy that the Cup may symbolize reception into one's Khu. The Khu of course, is modeled to take the form of the god being invoked. The practicing Mage is armed with both the Cup and the Wand when practicing the art of Invocation.

³¹ Note the instruction mentioned in the section on Qabalah: In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.. This is also mentioned as a way to examination one's proficiency in the techniques of the Holy Qabalah.

Divination

He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter.- *Liber Collegii Sancti*

Examination in some one mode of divination: e.g., Geomancy, Astrology, the Tarot, Theoretical. - *Liber XIII*

In perfecting Divination, the Practicus is preparing for the Path of Peh before him or her; the trademark of which is prophecy. That the path of Peh is open for the Practicus, Divination expands into the Briatic layer of consciousness; bringing its Gnosis down into the Yetziratic consciousness. The methods of Divination themselves are seen in their own philosophical and prophetic light.

Destruction of Thought

He shall...pass examinations in the Ritual and meditation practices given in *Liber XVI*. - *Liber Collegii Sancti*

He is given a meditation-practice in the destruction of thoughts. - *Liber XIII*

Liber XVI or Liber Turris vel Domus Dei (The Book of the Tower or The Book of the House of God) is the "meditation-practice in the destruction of thoughts." It is in this that Silence (the 4th Power of the Sphinx) speaks and prophecy or the divine voice can be heard; the path of the Tower Atu (Peh) being where this voice becomes attuned and which is opened up for the Practicus by his or her station in Hod.

Reception, the work of the Cup is a pouring of the Briatic consciousness into the Yetziratic consciousness; given room in the mind by virtue of its Silence. This is the Logos itself speaking and from this one comes to understand the nature of, and the palpable presence of holiness in his or her life.

The Dog Rite

[The Dog Rite](#) addresses the problem of the shadow consciousness with the Practicus consciousness seated on the Black Pillar. It leads to a meditation, yet preceding any banishing and contributes to the destruction of thought; though it is necessarily a temporary rite that is not necessarily a part of the schematic of temple rituals presented so far. It may be used anytime the Aspirant feels the manifestation of his or her being vacillating.

Liber HHH

Further, he shall pass in the meditation practice S.S.S., in *Liber HHH*. - *Liber 185*

Each grade gives a glimpse of Tiphareth. For the Probationary Period, it was the memorization of his or her chosen chapter of *Liber LXV*; of the Neophyte, it was the performance of *Liber Reguli*; of the Zelator, it was the visualizations of *Liber HHH*; and for the Practicus, it is the third and final visualization; SSS. The impress of this rite uses the same energy as the squeezing out of the dew for the Holy Guardian Angel in *Liber Samekh*; of course, now qabalistically reformulated by the Practicus; and so is a preparation for the practice of this rite, which itself is not necessary to perform during the Practicus Period.

Addenda to Practicus Syllabus

Liber Chanokh

Liber 888

Liber NU

Liber Israfel

The Book of Lies

Qabalistic Dogma

(From an appendix of Crowley's *Collected Works*, Vol. 1)

Aleister Crowley

Transcendental Magic

The Key of the Mysteries

The Great Secret

The Paradoxes of the Highest Magic & A Synthesis of Magic

Eliphas Levi

QBL or the Bride's Reception

Anatomy of the Body of God

Charles Stansfield Jones

Shiva Sanhita

Jnana Yoga

Swami Vivekananda

The New Way

Patrizia Norelli-Bachelet

Mother and the Divine Materialism

Life of the Cells

Satprem

The Novels of Dune

Frank Herbert

The Politics of Experience

R.D. Laing

[Babalon & the Beast](#)

[The Fifty Gates of Wisdom](#)

Frater Apollonius

Advancement to Philosophus

He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one.

Moving from a Sefira off the Middle Pillar to another Sephira off the Middle Pillar is a difficult operation and the again the reason why the Practicus and Philosophus are warned not to quit the Order.

When authority confers the grade [of Philosophus], he shall rejoice therein; but beware, for that is his second departure from the middle pillar of the Tree of Life.—Liber Collegii Sancti

And of course, when the work is completed and authority confers, the Practicus advances to the Grade of Philosophus. This will include the reading of Liber Trigrammaton, while drawing the Trigrams with again, the Mystical Ruminations on this along with ruminations on the Practicus experience with the work of this Grade.



THE PHILOSOPHUS GRADE

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

Advancement to Philosophus (Cont'd)

The Practicus shall proceed to the grade of Philosophus at any time that authority confers it.

—Liber Collegii Sancti

As has become usual, the ceremony for the Philosophus Grade, begins with the conclusion of the recitation of Liber Trigrammaton with the added illustration of its trigrams. Then as per Liber Collegii Sancti:

Let any Practicus be appointed by authority to proceed to the grade of Philosophus.

Let him then read through this note of his office, and sign it.

Moving from a Sefira on the left Pillar to a Sefira on the right pillar, and both being off the Middle Pillar and off-balance, the Philosophus is advised not to withdraw from association with the Order. And of course, the new Philosophus now recognizes his or her instructor as a Dominus Liminis. And again, the Mystical Ruminations continue with an assessment of the Practicus Period and Liber Trigrammaton.

Let him remember that the word Philosophus is no idle term,
but that Philosophy is the Equilibrium of him that is in the house of Venus that is the Lady of Love.

The Philosophus' Position on the Tree-of-Life

When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.—Liber Collegii Sancti

Having attained to the Sefira of Netzach, the Philosophus has now completed the paths of Qoph, Tzaddi and Peh. Development along the paths of Samekh, Ayin and Mem continue and the paths of Nun and Kaph are now open, as well. The development in the Philosophus' Mystical Ruminations continue along these lines with everything now fully opening up towards a growing comprehension of Tiphareth; the abode of the Sun and the Atman.³²

Devotion to the Order

Philosophus - Is expected to complete his moral training. He is tested in Devotion to the Order. - *One Star in Sight*
He practices Devotion to the Order. - *Liber XIII*

Making as a profound and substantial contribution to the philosophical system of Thelema that we call Scientific Illuminism, should at this Grade; just about be a natural expression for the Philosophus. With the comprehension of prophecy, during one's Practicus Period, we should now see a maturing into a full understanding of the importance of generating 'new Gnosis' in order to keep our system of theurgy

³² Cf. [Congealing the Soul](#)

active, potent and alive. Dead traditions hang with the weight of their histories about their necks; choking the mind with ignorance. Thelema and the AṣṬAṣ about human evolution and to those ends, service to humanity and the Great White Brotherhood from whence any true authority can be derived.

Tasks of the Philosophus

To prosecute the Great Work:
which is, to obtain control of the attractions and repulsions of my own being.—*Liber Collegii Sancti*

The Philosophus is to study and commit to memory one the seven chapters of [*Liber DCCCXIII vel Ararita sub figura DLXX*](#).

Besides all this, he shall make constant and profound reflections.—*Liber Collegii Sancti*

Along with all the official reading, the Philosophus should also acquaint him or herself with all the major Western philosophers; from the pre-Socratics and through to contemporary philosophy.

Bhakti Yoga/Invocation³³

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga). - *Liber XIII*

The Philosophus is instructed to perform his or her reworking of Liber Samekh as his principal work in Bhakti Yoga. This completes the temple cycle of rituals that began with the Star Ruby for the Probationer; Liber Reguli for the Neophyte and The Fire Opal for the Zelator. However this new rite is prepared for with the practices of *Liber Astarte vel Berylli - The Book of Astarte, or The Book of the Beryl* and the work of invocation, which the Philosophus must thoroughly master. Bhakti Yoga is an effective means for calling down the Briatic consciousness, and so of course, the ultimate devotion is to one's Holy Guardian Angel...the augoeides that is Adonai.

Swami Vivekananda quotes Narada as stating, "*Bhakti* is intense love for God;" though he adds that such "passionate devotion" is not for the weak:

The . . . means to the attainment of Bhakti-Yoga is strength. "The *Atman* is not to be attained by the weak," says the Sruti. Both the physical and the mental weaknesses are referred to in the above text. "The strong and the hardy," are the most fit students of religion.

Liber Samekh

Each grade gives a glimpse of Tiphareth. For your Probation, it was the memorization of one's chosen chapter of Liber LXV; of the Neophyte, it was the performance of Liber Reguli; of the Zelator, it was the visualizations of Liber HHH; in the Practicus, it was also Liber HHH: the third visualization, SSS. And for the present Grade, it is the performance of the Practicus' Qabalistic rendering of Liber Samekh.

Control of Action

Instruction and Examination in Control of Action. - *Liber XIII*
He shall moreover attain complete success in Liber III, Cap. II - *Liber Collegii Sancti*

Liber III vel Jugorum is practiced by the Philosophus and again, reference is here made to the admonition against a fundamentalist interpretation as has been noted in the chapter on the Practicus.

³³ Cf. [The Process of Invocation](#)

Consecration of the Wand

Furthermore, he shall construct the magic Wand, according to the instruction in Liber A. - *Liber 185*

Further, he cuts the Magic Wand. - *Liber 13*

The Philosophus having created the Wand in the Neophyte Period, has been by its use in Liber H, consecrating the Wand; turning Will into deed and formulating his or her Will through that and the succeeding Grades. The fulfillment of this consecration is the performance of a deed to represent the Universe that incorporates the use of the Wand.

The Mystery of Liber V

Further, he shall apply himself to study and practice the meditations given in Liber V.

Though one lineage has worked very hard to show that Liber Reguli belongs to this Grade, we have shown clearly that it should be given to the Neophyte. And again, the Wand is physically constructed in that Grade...and by its use, consecrated as the Will is formulated through the Grades. Referring to Liber Viarum Viae, a reference is clearly shown that this document, seemingly not in existence, involves "the Formulation of the Flaming Star" and referred to the path of Heh—The Star Atu. That a certain "conclusion is of practical importance," and that being "the definite formula for the attainment of truth," we must then glean that the seven pointed star of Venus that is the Star of Babalon and the sigil of the A' A'. the Flaming Star. Such a formulation of this star would be a potent visionary experience.

Atu XVII: The Star³⁴



This card is attributed to the letter He', as has been explained elsewhere. It refers to the Zodiacal sign of Aquarius, the water-bearer. The picture represents Nuith, our Lady of the Stars. For the full meaning of this sentence it is necessary to understand the first chapter of the *Book of the Law*.

The figure of the goddess is shown in manifestation, that is, not as the surrounding space of heaven, shown in Atu XX, where she is the pure philosophical idea continuous and omniform. In this card she is definitely personified as a human-seeming figure; she is represented as bearing two cups, one golden, held high above her head, from which she pours water upon it. (These cups resemble breasts, as it is written: "the milk of the stars from her paps; yea, the milk of the stars from her paps").

The Universe is here resolved into its ultimate elements. (One is tempted to quote from the Vision of the Lake Pasquaney, "Nothingness with twinkles. . . but *what* twinkles!") Behind the figure of the goddess is the celestial globe. Most prominent among its features is the seven-pointed Star of Venus, as if declaring the principal characteristic of her nature to be Love. (See again the description in Chapter I of the *Book of the Law*). From the golden cup she pours this ethereal water, which is also milk and oil and blood, upon her own head, indicating the eternal renewal of the categories, the inexhaustible possibilities of existence.

The left hand, lowered, holds a silver cup, from which also she pours the immortal liquor of her life. (This liquor is the Amrita of the Indian philosophers, the Nepenthe and Ambrosia of the Greeks, the Alkahest and Universal Medicine of the Alchemists, the Blood of the Grail; or, rather, the nectar which is the mother of that blood. She pours it upon the junction of land and water. This water is the water of the great Sea of Binah; in the manifestation of Nuith on a lower plane, she is the Great Mother. For the Great Sea is upon the shore of the fertile earth, as represented by the roses in the right hand corner of the picture. But between sea and land is the "Abyss", and this is hidden by the clouds, which whirl as a development of her hair: "my hair the trees of Eternity". (AL. I, 59).

In the left-hand corner of the picture is the star of Babalon; the Sigil of the Brotherhood of the A'. A'. For Babalon is yet a further materialization of the original idea of Nuith; she is the Scarlet Woman, the sacred Harlot who is the lady of Atu XI. From this star, behind the celestial sphere itself, issue the curled rays of spiritual light. Heaven itself is no more than a veil before the face of the immortal goddess.

³⁴ From the *Book of Thoth*

It will be seen that every form of energy in this picture is spiral. Zoroaster says, "God is he, having the head of a hawk; having a spiral force". It is interesting to notice that this oracle appears to anticipate the present Aeon, that of the hawk-headed Lord, and also of the mathematical conception of the shape of the Universe as calculated by Einstein and his school. It is only in the lower cup that the forms of energy issuing forth show rectilinear characteristics. In this may be discovered the doctrine which asserts that the blindness of humanity to all the beauty and wonder of the Universe is due to this illusion of straightness. It is significant that Riemann, Bolyai and Lobatchewsky seem to have been the mathematical prophets of the New Revelation. For the Euclidian geometry depends upon the conception of straight lines, and it was only because the Parallel Postulate was found to be incapable of proof that mathematicians began to conceive that the straight line had no true correspondence with reality. [The straight line is no more than the limit of any curve. For instance, it is an ellipse whose foci are an "infinite" distance apart. In fact, such use of the Calculus is the one certain way of ensuring "straightness".] In the first chapter of the *Book of the Law*, the conclusion is of practical importance. It gives the definite formula for the attainment of truth.

"I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

"But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

"At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant.

"Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

"I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

"To me! To me!

"The Manifestation of Nuit is at an end."

Evocations & Talismans

He shall pass examinations in Liber CLXXV. Yet in this matter he shall be his own judge.—*Liber Collegii Sancti*
Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.
Theoretical and Practical.—*Liber XIII*

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are... in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours.—*One Star in Sight*

The evocation of Enochian spirits and all the workings of Enochian Magick are an important operation of this Grade. It brings to fulfillment, all the Qabalistic studies to the highest, most potent form of theurgy known today. Not only was it the central study of the Hermetic Golden Dawn, but it forms the doctrinal base for the entire Thelemic system.

Enochian Studies

[Enochiana](#)
[The Whole Enochian Dictionary](#)
[Enochian Gematria](#)
[Athanasius Kircher's SDA Interpreted](#)
[Distillation of Liber Sexti Mysteriorum](#)
[Comments on the DOZMT Index](#)
[Monas Hieroglyphica](#)
[The Daughter of Fortitude](#)
[Liber Ged](#)

Rising on the Planes

He shall show some acquaintance with and expertise of *Liber O*, Caps. V, VI. Whereof, his Record shall be witness.

—*Liber Collegii Sancti*

Examination in Rising on the Planes (*Liber O*, caps. V, VI). Practical.—*Liber XIII*

Meditation: Mahasatipatthana

Further, he shall apply himself to study and practice the meditations given in *Liber V*. - *Liber Collegii Sancti*

Crowley's essay from *Science & Buddhism* in his Collected Works, gives a description of this work:

This meditation differs fundamentally from the usual Hindu methods by the fact that the mind is not restrained to the contemplation of a single object, and there is no interference with the natural functions of the body as there is, *e.g.*, in Pranayama. It is essentially an observation-practice, which later assumes an analytic aspect in regard to the question, "What is it that is really observed?"

The Ego-Idea is resolutely excluded from the start. . . The breathing, motions of walking, etc. are merely observed and recorded; for instance, one may sit down quietly and say: "There is an indrawing of the breath." "There is an expiration," etc. Or, walking, "There is a raising of the right foot," and so on, just as it happens. The thought is of course not quick enough to note all the movements or their subtle causes. For example, we cannot describe the complicated muscular contractions, etc.; but this is not necessary. Concentrate on some series of simple movements. When this through habit becomes intuitive so that the thought is *really* "There is a raising," as opposed to "I raise" . . . one may begin to analyse . . . and the second stage is "There is a sensation (Vedana) of a raising, etc." Sensations are further classed as pleasant or unpleasant.

When this is the true intuitive instantaneous testimony of consciousness (so that "There is a raising, etc." is rejected as a palpable lie,³⁵ we proceed to Sanna, perception.

"There is a perception of a (pleasant or unpleasant) sensation of a raising, etc."

When this has become intuitive - why! Here's a strange result! The emotions of pain and pleasure have vanished. They are subincluded in the lesser skandha of Vedana, and Sanna is free from them. And to him who can live in this third stage, and live so for ever, there is no more pain; only an intense interest similar to that which has enabled men of science to watch and note the progress of their own death-agony.

Unfortunately the living in such a state is conditional on sound mental health, and terminable by disease or death at any moment. Were it not so, the First Noble Truth would be a lie.

The two further stages Sankhara and Vinnanam pursue the analysis to its ultimatum, "There is a consciousness of a tendency to perceive the (pleasant or unpleasant) sensation of raising of a right foot "being the final form. And I suppose no psychologist of any standing will quarrel with this...Reasoning in fact leads us to this analysis; the Buddhist goes further only so far as he may be said to knock down the scaffolding of reasoning processes, and to assimilate the actual truth of the matter.

It is the difference between the schoolboy who painfully construes "Balbus murum aedificavit," and the Roman who announces that historic fact without a thought of his grammar.

I have called this meditation the most famous of the Buddhist meditations, because it is stated by the Buddha himself that if one practices it honestly and intelligently a result is certain. And he says this of no other.

Advancement to Dominus Liminis

He shall in every way establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one. - *Liber Collegii Sancti*

Advancement from Philosophus to Dominus Liminis is granted by authority, at which time the Philosophus will read his or her chosen chapter of Liber DCCCXIII; followed by the usual Mystical Ruminations and examination of the now completed Grade of Philosophus.

³⁵ Why should you expect Vedana to make Rupa appear illusory?" asked a friend of mine, on reading through the M.S. of this essay. The reason of my omission to explain is that to me it seemed obvious. The fact had been assimilated. To mediate on anything is to perceive its unreal nature. Notably this is so in concentrating on parts of the body, such as the nose. On this phenomenon the Hindus have based their famous aphorism, "That which can be thought is not true." - A.C.

Addenda to the Philosophus Syllabus

Aha!

Adonis

De Thaumaturgia

Liber Brasyth vel Thisarb

Berashith: An Essay in Ontology

A Lecture on the Philosophy of Magick

The Chymical Jousting of Brother Perardua

Across the Gulf, the High History of Good Sir Palamedes the Saracen Knight
and of his following of the Questing Beast

The Master Therion

The Key of the Mysteries

Eliphas Levi

The Compendium of Philosophy

Alan Bennett

[Comments on Samapatti & Initiation](#)

Frater Apollonius



THE DOMINUS LIMINIS GRADE

The Portal to the College of the Rosy Cross

The title of this Grade is Latin for "Master of the Threshold."

Let any Philosophus be appointed by authority a Dominus Liminis.—Liber Collegii Sancti

When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.—Liber Collegii Sancti

As has become usual, the ceremony for the Dominus Liminis Grade, begins with the conclusion of the recitation of Liber Ararita. Then as per Liber Collegii Sancti:

Let him then read through this note of his office, and sign it.

The Dominus Liminis' Position on the Tree-of-Life

Having now returned to the Middle Pillar, the Dominus Liminis stands squarely on the intersection of Samekh and Peh. He or she has been preparing for this since the Probationary Period with the Performance of the Star Ruby. And of course, the new Dominus Liminis now recognizes his or her instructor as an Adeptus Minor. And again, the Mystical Ruminations continue with an assessment of the Philosophus Period and Liber Ararita.

Note that as the Probationer stood before the door of the College of the Golden Dawn; probationing for admittance, so does the Dominus Liminis stand before the door of the College of the Rosy Cross; again, probationing for admittance. The Guardians stand about the Dominus Liminis to assist in bringing to balance the four elements of the psyche to an integrated whole that is *asar un nefer*. And yet again, of course, the Aspirant may now safely withdraw from Our Order; having returned to the Middle Pillar.

Tasks of the Dominus Liminis

Besides all this, he shall abide on the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.—Liber Collegii Sancti

He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter he shall be judged by the Præmonstrator of the A.: A.:

For the second time, someone from the Order of Thelema gets directly involved in the work of the Aspirant. The Zelator was given the opportunity to join the O.T., which is not necessary. But an Adept of the O.T. does begin to supervise the work offering assistance if advisable. But now, the lineal head gets directly involved in the Aspirant's admission to the College of the Rosy Cross.

The Dominus Liminis has to obtain control of the aspirations of his or her own being. All the elements of the psyche, the mind and the body have been brought to control and all that is left is to focus on the aspirations; those things that we need to extol our genius in this life and most important for the

Aspirant, the sincere quest for the Knowledge & Conversation of Thine Holy Guardian Angel. All those forces of the psyche, the mind and the body have to be brought to serve this one function to a peak, optimal degree of intensity. It must be able to produce a conversation in one's being that remains constant and life-long.

Liber Mysteriorum

Let him receive *Liber Mysteriorum*.—Liber Collegii Sancti

He receives *Liber Mysteriorum* and obtains a perfect understanding of the Formulae of Initiation.—Liber XIII

The original AꜣAꜣ document, *Liber Mysteriorum* seems either never to have been penned by Crowley and Jones or that it has been completely lost. However, a serious study of the secrets of the Egyptian pyramid rituals and the fact that the first two Middle Pillar initiations were also based on the pyramid enables us with some certainty to create a suitable restoration. The Mystical Ruminations on this rite will be the most profound of all ruminations through this point in one's Gnostic Dialogue.

Control of Thought

He shall pass examination in *Liber III*, Cap. III. - *Liber Collegii Sancti*

He is given meditation-practices on the Control of Thought, and is instructed in Raja Yoga. - *Liber XIII*

Liber Jugorum for the Dominus Liminis is one way to practice "control of thought" or Raja-Yoga, and with again, the same warnings given above. *One Star in Sight* also shows that the Dominus Liminis is expected to demonstrate a mastery of Pratyahara and Dharana.

Lighting the Magick Lamp

...he shall construct the magick Lamp, according to the instruction of *Liber A*. - *Liber Collegii Sancti*

Further, he lights the Magic Lamp. - *Liber XIII*

Then will that which you hold in thought be as the strong, steady flame of the light of the temple. Gone will be all flickering, all waverings, all sputtering. The winds which once disturbed it will have died down and finally ceased; and no longer will the insects plunge in to its flame and disturb its steadiness. Then will the lamp be worthy of its flame, and the flame worthy of its lamp, and both worthy of the high priest of the temple, which is your real self.

Advancement to Adeptus Minor

The Dominus Liminis shall proceed to the Grade of Adeptus Minor at any time that authority confers it.—Liber Collegii Sancti

He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor for that the ordeal of advancement is no light one—Liber Collegii Sancti

Addenda to The Dominus Liminis Syllabus

Liber Nu

Liber Had

Liber IOD

[The Equinox](#)

The Spiritual Guide of Molinos

The Book of the Sacred Magic of Abramelin the Mage

Goetia

Konx Om Pax

The Master Therion

Dogme et Rituel

Eliphas Levi

Raja Yoga

Vivekananda

The Doctrine of the Aryas

Buddhist Self-Culture

Alan Bennett

Rosicrucian Thoughts on the Ever-Burning Lamps of the Ancients

W. Wynn Westcott

INRI

The Chalice of Ecstasy

Frater Achad

The Perpetual Lamp of the Alchemists

HPB

[Magickal Theory](#)

[The Body of Light & the Magick Lamp](#)

[Phosphorescence & the Magick Lamp](#)

Frater Apollonius



THE ADEPTUS MINOR GRADE

Entry into the College of the Rosy Cross

5°=6°

Let the Adeptus Minor attain to the Knowledge and Conversation of his Holy Guardian Angel

The Adeptus Minor's Position on the Tree-of-Life

Having attained to the Sefira of Tiphareth, the Adeptus Minor has now completed the paths of Nun, Samekh and Ayin. Development along the paths of Mem and Kaph continue and the paths of Yod, Heh, Gimel, Zain and Lamed are now open, as well.

The Adeptus Minor works entirely on his or her own and requires only the consultation with the Holy Guardian Angel for further instruction in the development of the Great Work. The Adeptus Minor has also returned to a Sefira on the Middle Pillar and may safely quite the Order if he or she so chooses.

Task of the Adeptus Minor

The Magickal Retirement

Ritual VIII