



LIBER J-J

0. This Book refers to the TECHNIC, but not the SUBSTANCE, of the Formula of JACK & JILL, and constitutes two-thirds of the Definition of the second PASS-WORD of the ZELATOR, which is the word of MAGICAL CHASTITY. The contents of this Book are not for publication to any member except the one whose Name appears above, who is expected to comment upon this instruction in a letter to his or her immediate superior so that we may know how soon he or she will be ready for Liber Q which constitutes the final third of the definition.

1. Undirected lust is a device invented by the DEVIL to hinder your APOTHEOSIS. This device was the offspring of an idea which was suggested to the DEVIL by certain planetary Spirits, viz., those of the anti-polar centrosome of Venus and of one of the meteorites. The man or woman who follows an inclination blindly blunts the power to see things in their true light. The pleasure one feels in a thing makes one at once dependent on it. The sixth sense, or sex instinct, is an organ of cognition, not otherwise than the optic nerve. Just as the eye does not act itself when it sees something, but serves the body only by being an organ for the transmission of sensible impressions, so you must learn not to obey your selfish feelings with regard to sex, not to lose yourself in the pleasure, but preserve an equanimity and use the opportunity to LEARN about the nature of the being which speaks to you through the pleasure, that independent entity whose APOTHEOSIS the DEVIL has sworn to oppose.

2. The sixth sense has been given mankind as an organ of knowledge to be employed on all planes. The contents of this book in application need not be confined to the physical plane, but do attain their most sublime culmination only as you use them for the THEURGIA GOETIA SUMMA, the CONGRESSUS CUM DÆMONE, the intercourse with your Heavenly Bride or Bridegroom.

3. Every MAN-OF-EARTH and every WOMAN-OF-EARTH is a Star. Come forth, O children, under the stars, and take your fill & will of love as ye will, when, where, and with whom ye will! But always in the name of the highest. There is no bond that can unite the divided but love; all else is a curse, Accursed! Accursed! be it to the aeons! Hell!

4. In every branch of the .'.ORDER in one way or another the Candidate has to assume certain responsibilities which are usually interpreted as Vows and often made explicit in Oaths which concern Poverty, Obedience, and Chastity. But in the branch of the .'.ORDER known as the G.'.B.'.G.'. you are not required to obligate yourself with regard

to these three virtues. Instead, certain commands are issued whose execution provides the necessary conditions of Initiation, and whose violation leads to your expulsion. By studying and obeying the instructions we provide, you will become an Initiate; failure to do this will deprive you of the opportunity. Unless you wish to go to Hell and remain there until the rest of us have killed the Devil, study and apply the principles of MAGICAL CHASTITY which are revealed to you in this book and will prepare you for the reception of the third principle to be divulged later. These principles are in no way opposed to perfect manly and womanly purity and FREEDOM; you are taught them because you are now judged worthy to undertake certain responsibilities inseparable from the pursuit of the GREAT WORK.

5. Every Candidate-for-Initiation always conducts himself or herself in a manner so as to actually conceal (keep SILENCE about) his or her sexual desires, except in cases where the deliberate intention exists to satisfy them. Even there it is best to observe this rule at the start. This means, that NEVER by glance, gesture, or word do you reveal that you care for sexual intercourse with any person under any circumstances unless you propose to do all in your power to achieve such union. This does not mean, however, that your desires are to be suppressed or felt in any way antagonistic but simply that you keep them hidden from the profane. Thus you conserve and consecrate a force which otherwise is wasted in fanciful and vain endeavor. Unless you are already a person who has formed the habit of psychic chastity you will have to watch over yourself constantly and vigilantly to avoid self-deception.

6. From the moment of reading this section and for the rest of your life you are expected to keep yourself to the best of your ability CHASTE in accordance with the meaning of the second PASS-WORD. The following sections define two-thirds of this Word, and are all that you need to obey for the present to conform to the conditions of this Vow.

7. The first principle is called Alpha-ism and means that one never sows the seed except with the distinct and avowed purpose of procreation, i.e. begetting a child who has been wisely planned-for at just that time. Nor is it ever allowable to waste the seed by throwing it away. This means that the seed shall never leave your body, while you are asleep or awake, except for the purpose of procreation on some plane.

8. The second principle is called Diana-ism, and means that satisfaction is secured through sexual communion which does not involve orgasm. This is the link between the first and the third principle, and must be mastered before the third can be received. Both participants in the sacrament of wedlock remain continent and secure an equilibrium of polarity which pays infinitely more than the temporary gratification they may have formerly experienced. All that is needed to become master or mistress of Diana-ism is the determination and the practice.

9. There is a true and positive connection between the creative force in the Macrocosm and that of the Microcosm. For this reason the latter must be made as pure and consecrated as the former, but when you have complete understanding of the second

PASS-WORD you will perceive that the Vow of MAGICAL CHASTITY does not involve celibacy, nor does it preclude your living as an Hermit, provided such be your will.

10. You must ever aspire to the highest through correct living in and clear-headed, alert thinking. In your soul the feeling of pleasure and displeasure, of joy and pain, grow into organs of perception, just as in your body the eyes and ears do not lead a life for themselves merely, but selflessly allow external impressions to pass through them. Let pleasure and pain be messengers to you revealing the characteristics and qualities of the entities which cause these feelings. Just as the eye does not desire anything for itself but shows you the direction of the road you have to take, so will pleasure and pain guide your soul safely along the Path to the accomplishment of the GREAT WORK, the SUMMUM BONUM, True Wisdom, and Perfect Happiness.