

O^rdo T^empli Orientis



MORES ET DOGMA

Gradi Secundus

To all initiates of the II^o O.T.O., Greeting and Peace.

Under the seal of the Obligation of the II^o.

PREFACE

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

This II° paper consists of four fundamental sections. The first is a condensation of instructional material prepared by authority of the Supreme Council of the Thirty-third Degree of the Ancient & Accepted Scottish Rite of Freemasonry, under the hand of Albert Pike, 33°, Grand Commander, for the edification of 2° Masons of that rite (Fellow Craft) and equivalent degrees of other rites. This includes II° O.T.O. All prefatory remarks in our I° Mores et Dogma apply to this II° paper as well. It is our intent to make pertinent information from contemporary Masonic references available to our own Brethren whenever appropriate.

Part Two is a skeletal outline of the Middle Chamber Ritual of Fellow Craft, prepared by a II° O.T.O. member on the basis of the Fellow Craft Ritual, but also including passages excerpted from related Scottish Rite material.

Part Three ~~is~~ consists of excerpts from Liber Aleph by To Mega Therion pertinent to the Work of II° O.T.O. Part Four is, correspondingly, the Constitution of our Order.

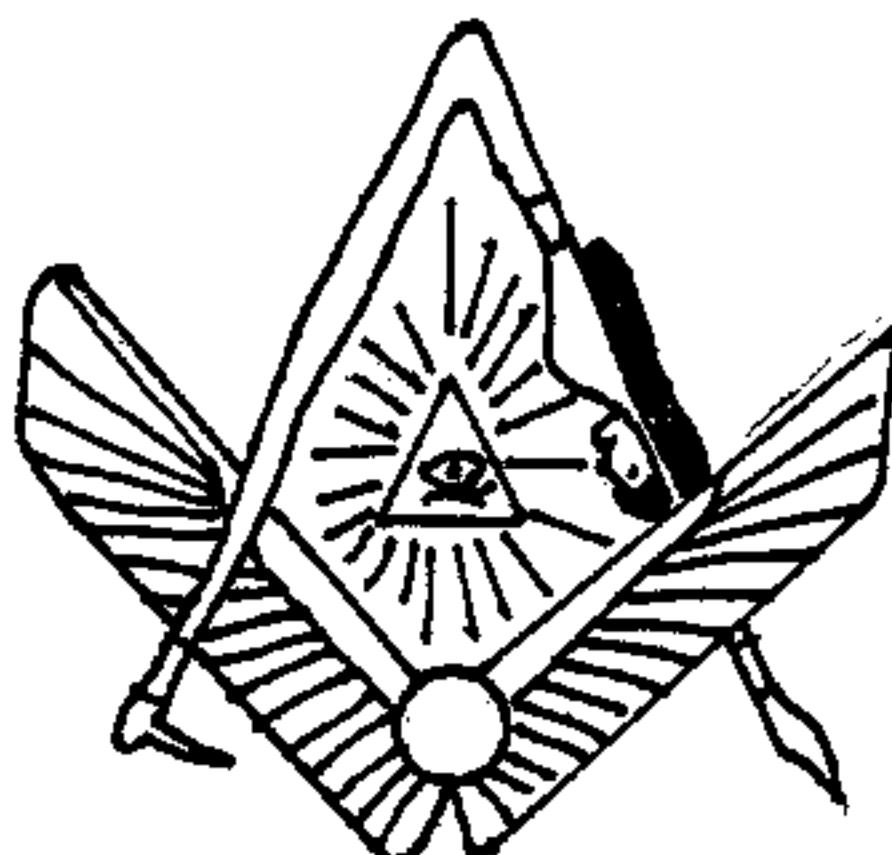
Love is the Law, love under will.



(editor)

NOTE: At the present time, this paper is not an official O.T.O. document originating from Grand Lodge, but rather a useful collection of ideas made available to initiates through ~~Horus-Ra-Ha Lodge~~.

Baphomet



IN THE ANCIENT ORIENT, all religion was more or less a mystery and there was no divorce from it of philosophy. The popular theology, taking the multitude of allegories and symbols for realities, degenerated into a worship of the celestial luminaries, of imaginary Deities with human feelings, passions, appetites, and lusts, of idols, stones, animals, reptiles. Of course the popular religion could not satisfy the deeper longings and thoughts, the loftier aspirations of the Spirit, or the logic of reason. The first, therefore, was taught to the initiated in the Mysteries. There, also, it was taught by symbols. The vagueness of symbolism, capable of many interpretations, reached what the palpable and conventional creed could not. Its indefiniteness acknowledged the abstruseness of the subject; it treated that mysterious subject mystically; it endeavored to illustrate what it could not explain, to excite an appropriate feeling if it could not develop an adequate idea, and to make the image a mere subordinate convegance for the conception, which itself never became obvious or familiar.

Thus the knowledge now imparted by books and letters, was of old conveyed by symbols; and the priests invented or perpetuated a display of rites and exhibitions which were not only more attractive to the eye than words, but often more suggestive and more pregnant with meaning to the mind.

Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows --not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy the arch-expounder. Her symbols are the instruction she gives. Any lectures are endeavors, often partial and one-sided, to interpret these symbols. (S)he who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; (s)he must, aided by them, study, interpret, and develop these symbols for himself or herself.

Do not lose sight, then, of the true object of your studies in Masonry. It is to add to your estate of wisdom, and not merely to your knowledge. A person may spend a lifetime in studying a single specialty of knowledge--botany, conchology, or entomology, for instance--in committing to memory names derived from the Greek, and classifying and reclassifying; and yet be no wiser than when (s)he began. It is the great truths as to all that most concerns a person, as to his or her rights, interests, and duties, that Masonry seeks to teach her Initiates.

The popular explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples--being fully up to the level of their capacity. Catholicism was a vital truth in its earliest ages; but it became obsolete, so that Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancient Persians were fitted to receive; those of Confucius were fitted for the Chinese; those of Mohammed for the idolatrous Arabs of his age. Each was Truth for the time. Each was a Gospel, preached by a Reformer; and if any be so little fortunate as to remain content therewith, when others have attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, not persecuted.

One is reminded of the great Athenian statesman Solon who, when asked if he had given his countrymen the best laws, responded: "The best they are capable of receiving." This is one of the profoundest utterances of all time yet, like all great truths, so simple as to be rarely comprehended.

Do not expect easily to convince men of the truth, or to lead them to think aright. The subtle human intellect can weave its mists over the clearest vision. Even our new aeon's Great Truth, the One Law "Do what thou wilt," self-evident and beatific to the enlightened, is both the terror of today's blind and the lie to some distant tomorrow's greater, clearer vision.

THE BEST GIFT WE CAN BESTOW ON MAN IS MANHOOD. It is that which Masonry is ordained of God to bestow on its votaries. NOT sectarianism and religion; NOT a rudimentary morality; but manhood and science and philosophy.

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The Land of TY

It is but a few hundred years since a new Truth began to be distinctly seen: that MAN IS SUPREME OVER INSTITUTIONS, AND NOT THEY OVER HIM. Man has natural empire over all institutions. They are for him, according to his development, not he for them. This seems to us a very simple statement, one to which all people everywhere ought to assent; but once it was a great new Truth, not revealed until governments had been in existence for at least five thousand years.

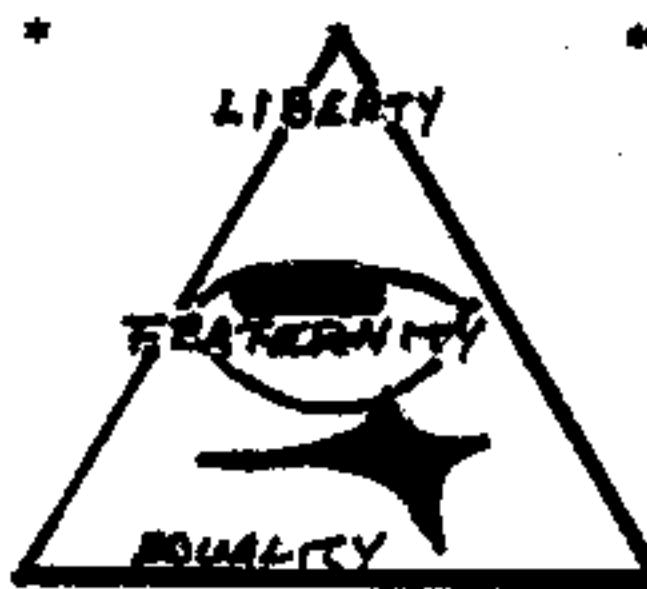
Once revealed, it imposed new duties on Man. Man owed it to himself to be free. He owed it to his country to seek to give it freedom, or maintain it in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and despotisms, temporal and spiritual alike. The sphere of Duty was immensely enlarged. Patriotism had, henceforth, a new and wider meaning. Free Government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights. Those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to reclaim them.

Masonry early comprehended this Truth and recognized its own enlarged duties. Its symbols then came to have a wider meaning. Masonry aided in bringing about the French Revolution, disappeared with the Girondists, was born again with the restoration of order, and sustained Napoleon because, though Emperor, he acknowledged the right of the people to select its rulers, and was at the head of a nation refusing to receive back its old kings. He pleaded, with sabre, musket, and cannon, the great cause of the People against Royalty, the right of the French people even to make a Corsican General their Emperor if it pleased them.

Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was in rebellion against temporal and spiritual tyranny, its Lodges were proscribed in 1735 by an edict of the States of Holland. In 1737, Louis XV forbade them in France. In 1738, Pope Clement XII issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV; and in 1743, the Council of Berne also proscribed them. The title of the Bull of Clement* is, "The Condemnation of the Society of Conventicles de Liberi Muratori, or of the Freemasons, under the penalty of ipso facto excommunication, the absolution from which is reserved to the Pope alone, except at the point of death." And by it all bishops, ordinaries, and inquisitors were empowered to punish Freemasons, "as vehemently suspected of heresy," and to call in, if necessary, the help of the secular arm; that is, to cause the civil authority to put them to death.

But, every man and every woman being in Truth a Star, each having its own orbit, proper in all ways to its nature, collision is the only crime in the cosmos. Masonry is a march and a struggle toward the Light. For the individual as well as the nation, Light is Virtue, Manliness, Intelligence, Liberty. Tyranny over the soul or body is darkness.

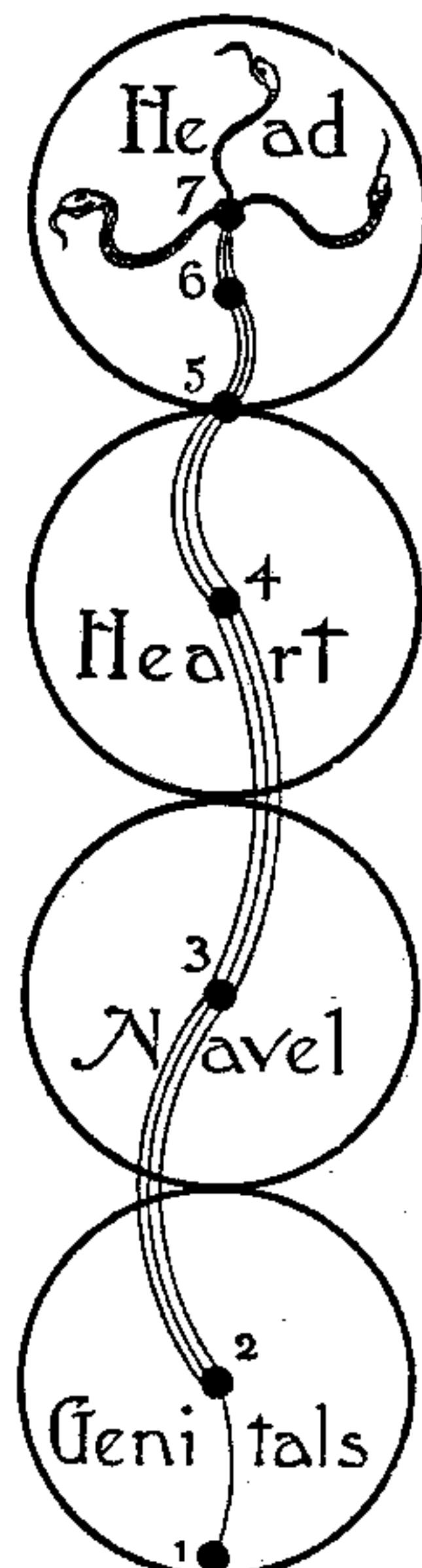
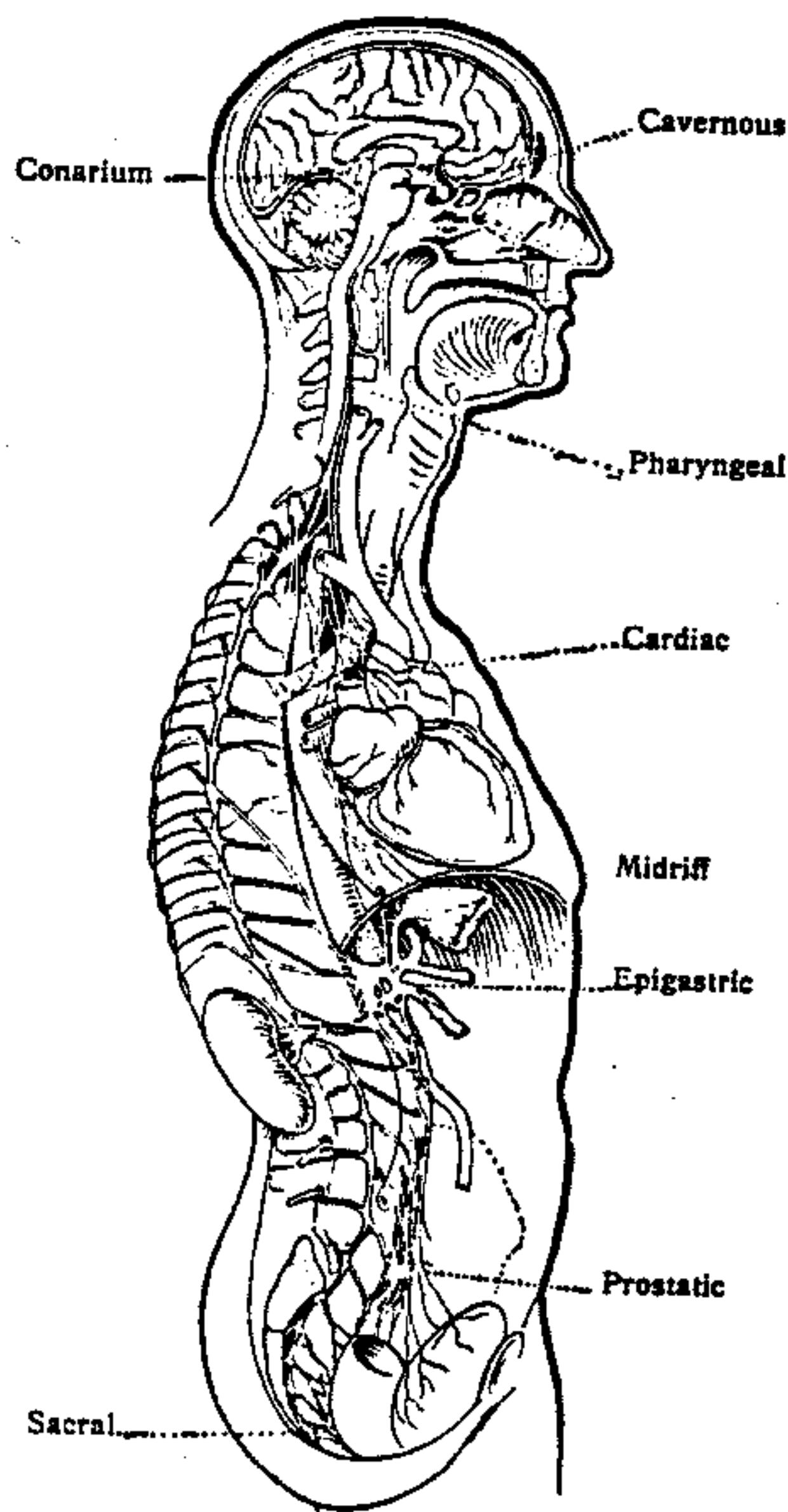
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From the political point of view, there is but a single principle: the sovereignty of Man over himself. This sovereignty of one's self over one's self is called LIBERTY. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concession which each makes to all, is EQUALITY. The common right is nothing more or less than the protection of all, pouring its rays on each. This protection of each by all is FRATERNITY.

* We personally delight in the insistence of the Church of Rome in labelling its papal edicts by the appropriate name "Bull."--Ed.

Liberty is the summit, Equality the base. Equality is not all vegetation on a level, a society of big spears of grass and stunted oaks, a neighborhood of jealousies, emasculating each other. It is, civilly, all aptitudes having equal opportunity; politically, all votes having equal weight; religiously, all consciences having equal rights.



THE MIDDLE CHAMBER of FELLOW CRAFT

By virtue of dramatic ritual, the initiate of the Second, or Fellow Craft, degree of Freemasonry has communicated to his subconscious mind and neurology a blueprint for certain important inner transformations. These seem to us extremely intimate matters, properly reserved to individual interpretation by each initiate. Therefore, we offer here the most skeletal outline of this Middle Chamber Ritual for your perusal, inspection, and meditation without extensive commentary or analysis.

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The Candidate is admitted between two brazen pillars, Jachin and Boaz. Tradition states that these pillars were cast by Hiram Abiff, a widow's son, who is the Hero of the Freemasonic epic, the protagonist of the dramatic legend which our O.T.O. initiations enact as well. Further, they were cast hollow to serve as a repository for the archives of Masonry and "to guard against accident by inundation or conflagration."

Between these pillars commences a winding staircase which ascends to the Middle Chamber of Solomon's Temple. This staircase, between Jachin and Boaz, may be considered the pathway of the Sun or Son.

This winding staircase consists of three, five, and seven steps.

First, the THREE steps are said to represent the three degrees to which, in our Order, every man or woman of full age, free, and of good report has an indefeasible right; and to the three officers of the Lodge whose functions are represented in part by the Hebrew letters Aleph, Vav, and Mem. There are three primary colors in the reflective spectrum (red, yellow, blue). The Trinity of the Deity, in one mode or another, has been an article in all creeds, as in the trinity of Creator, Preserver, Destroyer; i.e., the generative power, the productive capacity, and the result, etc.

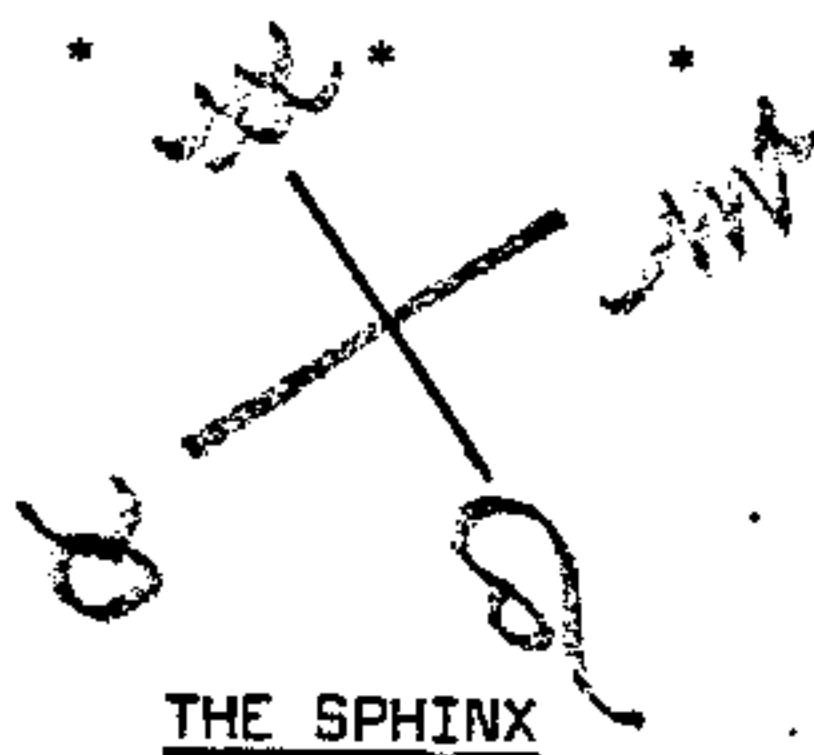
Second, the FIVE steps are said to signify the five senses and the five orders in architecture. The five apparently small planets (Mercury, Venus, Mars, Jupiter, Saturn), with the two greater ones (the Sun and Moon), anciently constituted the seven celestial spheres.

Third, the SEVEN steps reportedly represent the seven liberal arts and sciences: Grammer, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Seven has ever been regarded as the particularly sacred number. The three primary colors intermix to produce seven prismatic colors. There were seven ancient planets and spheres. A Phoenician deity was called HEPTAKIS, or "God of seven rays." The list of correspondences continues on and on and on.

Having ascended this winding staircase, the Candidate arrives at the Outer Door of the Middle Chamber, guarded strongly by the Junior Warden (Wazir); then the Inner Door, guarded even more strongly by the Senior Warden (Emir).

Upon passing certain trials, he arrives fully at "the Middle Chamber, where you will find the Worshipful Master." It is the Worshipful Master who then completes the instruction of the newly initiated brother with regard to the wages and jewels of the Fellow

Craft. The wages paid for work as a Fellow Craft are corn, wine, and oil, said to be "emblematic of the corn of nourishment, the wine of refreshment, and the oil of joy."^{*}



THE SPHINX

(Excerpted from LIBER ALEPH by To Mega Therion.)

It is now expedient that I instruct thee concerning the Four Powers of the Sphinx, the Strangler, and firstly, that this most arcane of the Mysteriess of Antiquity was never at any Period the Tool of the slave-gods, but a Witness of Horus through the dark Aeon of Osiris to His Light and Truth, His Force and Fire. Thou canst by no means interpret the Sphinx in Terms of the Formula of the Slain God. But the Light of the New Aeon revealeth this Sphinx as the True Symbol of this our Holy Art of Magick under the Law of Thelema. In Her is the Equal Development and Disposition of the Forces of Nature, each in its Balanced Strength; also Her True Name is Soul of NU....

Firstly, this Sphinx is a Symbol of the Coition of Our Lady BABALON with THE BEAST in its Wholeness. For as I am of the Lion and the Dragon, so is She of the Man and the Bull, in our Natures, but the converse thereof in our Offices, as thou mayst understand by the Study of the Book of the Vision and The Voice. It is thus a Glyph of the Satisfaction and Perfection of the Will and of the Work, the Completion of the True Man as the Reconciller of the Highest with the Lowest, so for our Convenience conventionally to distinguish them. This then is the Adept who doth Will with solid Energy as the Bull, doth Dare with fierce Courage as the Lion, doth Know with swift Intelligence as the Man, and doth Keep Silence with soaring Subtlety as the Eagle or Dragon. Moreover, this Sphinx is an Eidolon of the Law, for the Bull is Life, the Lion is Light, the Man is Liberty, the Serpent is Love. Now then this Sphinx, being perfect in true Balance, yet taketh the Aspect of the Feminine Principle, that so she may be Partner of the Pyramid, that is the Phallus, pure Image of Our Father the Sun, the Unity creative. The significance of this Mystery is that the Adept must be whole, Himself, containing all Things in true Proportion, before He maketh Himself Bride of the One Universe Transcendental, in its most Secret Virtue. And now therefore, o my

* The jewels of a Fellow Craft are the attentive ear, the instructive tongue, and the faithful breast.

Son, comprehending this Mystery by thine Intelligence, I will further write unto thee of these Four Beasts or Powers.

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THE BULL: TO WILL

Concerning the Bull, this is thy Will, constant and unwearied, whose letter is Vav, which is Six, the number of the Sun. He is therefore the Force and the Substance of thy Being; but besides this, he is the Hierophant in the Tarot, as if this were said: that thy Will leadeth thee unto the Shrine of Light. And in the Rites of Mithras the Bull is slain, and his Blood poured upon the Initiate, to endow him with that Will and that Power of Work. Also in the Land of Hind is the Bull sacred to Shiva, that is God among that Folk, and is unto them the Destroyer of all Things. And this God is also the Phallus, for this Will operateth through Love, even as it is written in our Own Law. Yet again, Apis the Bull of Khem hath Khephra the Battle upon His Tongue which signifieth that it is by this Will, and by this Work, that the Sun cometh unto Dawn from Midnight. All these Symbols are most similar in their Nature, save as the Slaves of the Slave-Gods have read their own Formula into the Simplicity of Truth. For there is Naught so plain that Ignorance and Malice may not confuse and misinterpreted it, even as the Bat is dazzled and bewildered by the Light of the Sun. See then that thou understand this Bull in Terms of the Law of this our Aeon of Life.

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THE LION: TO DARE

Of the Lion, o my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for thy Prey. His Letter is Teth, whose Implication is a Serpent, and the Number therof Nine, wherof is Auh, the Secret Fire of Obeah. Also Nine is of Jesod, uniting Change with Stability. But in the Book of Thoth he is the Atu called Strength, or more truly, Lust, whose Number is ELEVEN which is Aud, the Light Odic of Magick. And therein is figured the Lion, even THE BEAST, and Our Lady BABALON astride of Him, that with her Thighs She may strangle Him. Here I would have thee to mark well how these our Symbols are cognate, and flow forth the one into the other, because each Soul partaketh in proper Measure of the Mystery of Holiness, as Leo is the House of the Sun that is the Father of Light. And it is thus: that thy Light, conscious of itself, is the Source and Instigator of thy Will, enforcing it to spring forth and conquer. Therefore also is his Nature strong with Hardihood and Lust of Battle, else shouldst thou fear that which is unlike thee, and avoid it, so that thy Separateness should increase upon thee. For this Cause he that is defective in Courage becometh a Black Brother, and

TO DARE is the Crown of all thy Virtue, the Root of the Tree of True Magick.

Lo! in the First of thine Initiations, when First the Hoodwink was uplifted from before thine Eyes, thou wast brought unto the Throne of Horus, the Lord of the Lion, and by Him enheartened against Fear. Moreover, in Minutum Mundum, the Map of the Universe, it is the Path of the Lion that bindeth the two highest Faculties of thy Mind. Again, it is Man, the Sun at Brightness of High Noon, that is called the Lion, very lordly in our Holy Invocation. Sekhet our Lady is figured as a Lioness, for that She is that Lust of Nuit toward Hadit, which is the Fierceness of the Night of the Stars, and their Necessity; whence also is She true Symbol of thine own Hunger of Attainment, the Passion of thy Light to dare all for its Fulfilling. It is then the Possession of this Quality which determineth thy Manhood; for without it thou art not impelled to Magick, and thy Will is but the Slave's Endurance and Patience under the Lash. For this Cause, the Bull being of Osiris, was it necessary for the Masters of the Aeon to incarnate me as (more especially) a Lion, and my Word is first of all a Word of Enlightenment and of Emancipation of the Will, shewing to every Man a Spring within Himself to determine His Will, that he may do that Will, and no more another's. Arise therefore, o my Son, arm thyself, haste to the Battle!

Yet this I charge thee with my Might: Live Dangerously. Was not this the Word of thine Uncle Friedrich Nietzsche? Thy meanest Foe is the Inertia of the Mind. Men do hate most those Things which touch them closely, and they fear Light, and persecute the Torch-bearers. Do thou therefore analyse most fully all those Ideas which Men avoid; for the Truth shall dissolve Fear. Rightly indeed Men say that the Universe is terrible; but wrongly do they fear lest it become the Known. Moreover, do thou all Acts of which the Common Sort beware, save where thou hast already full Knowledge, that thou mayst learn Use and Control, not falling into Abuse and Slavery. For the Coward and the Foolhardy shall not live out their Days. Every Thing hath his right Use; and thou art great as thou hast Use of Things. This is the Mystery of All Art Magick, and thine Hold upon the Universe. Yet if thou must err, being human, err by excess of Courage rather than of Caution; for it is the Foundation of the Honour of Man that he dareth greatly. What saith Quintus Horatius Flaccus in the third Ode of his First Book? Die thou standing!

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THE MAN: TO KNOW

Learn now that this Lion is a natural Quality in Man, and secret, so that he is not ware thereof, except he be Adept. Therefore is it necessary for thee also To Know, by the Head of thy Sphinx. This then is thy Liberty, that the Impulse of the Lion should become conscious by Means of the Man; for without this thou art but an Automaton. This

Man moreover maketh thee to understand and to adjust thyself with thine Environment, else, being devoid of Judgement, thou goest blindly upon an Headlong Path. For every Star in his Orbit holdeth not his Way obstinately, but is sensitive to every other Star, and his true Nature is to do this. Oh, Son, how many are they whom I have seen persisting in a fatal Course, in Sway of the Belief that their dead Rigidity was Exercise of Will! To Know: this is what teacheth thee how best thou mayst accomplish thy Will. And the Letter of the Man is Tzaddi, whose number is Ninety, which is Maim, the Water that conformeth itself perfectly with its Vessel, that seeketh constantly its Level, that penetrateth and dissolveth Earth, that resisteth Pressure maugre its Adaptability, that being heated is of Force to drive great Engines, and being frozen breaketh the Mountains in Pieces. O my Son, seek well To Know!

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THE DRAGON, WHICH IS EAGLE,
SERPENT & SCORPION:
TO KEEP SILENCE

Threefold is the Nature of Love: Eagle, Serpent, and Scorpion. And of these the Scorpion is he that, having no Lion of Light and of Courage within him, seemeth to himself encircled by Fire, and, driving his Sting into himself, he dieth. Such are the Black Brothers, that cry: I am I; they that deny Love, restricting it to their own Nature. But the Serpent is the Secret Nature of Man, that is Life and Death, and maketh his Way through the Generations in Silence. And the Eagle is that Might of Love, which is the Key of Magick, uplifting the Body and its Appurtenance unto High Ecstasy upon his Wings. It is by Virtue thereof that the Sphinx beholdeth the Sun unwinking, and confronteth the Pyramid without Shame. Our Dragon, therefore, combining the Natures of the Eagle and the Serpent, is our Love, the Organon of our Will, by whose Virtue we perform the Work and Miracle of the One Substance, as saith thine Ancestor Hermes Trismegistus, in his Tablet of Smaragda. And this Dragon is called thy Silence, because in the Hour of his Operation that within thee which saith "I" is abolished in its Conjunction with the Beloved. For this Cause also is its Letter Nun, which in our Rota is the Trump Death; and Nun hath the Value of Fifty, the Number of the Gates of Understanding.

But now concerning Silence, o my Son, I will have a further Word with thee. For thereby we mean not the Muteness of him that hath a Dumb Devil. This Silence is the Dragon of thine Unconscious Nature, not only the Ecstasy or Death of thine Ego in the Operation of its Organ, but also, in its Unity with thy Lion, the Truth of thy Self. Thus is thy Silence the Way of the Tao, and all Speech a Deviation therefrom. This Lion and Dragon are therefore of thy Self, and the

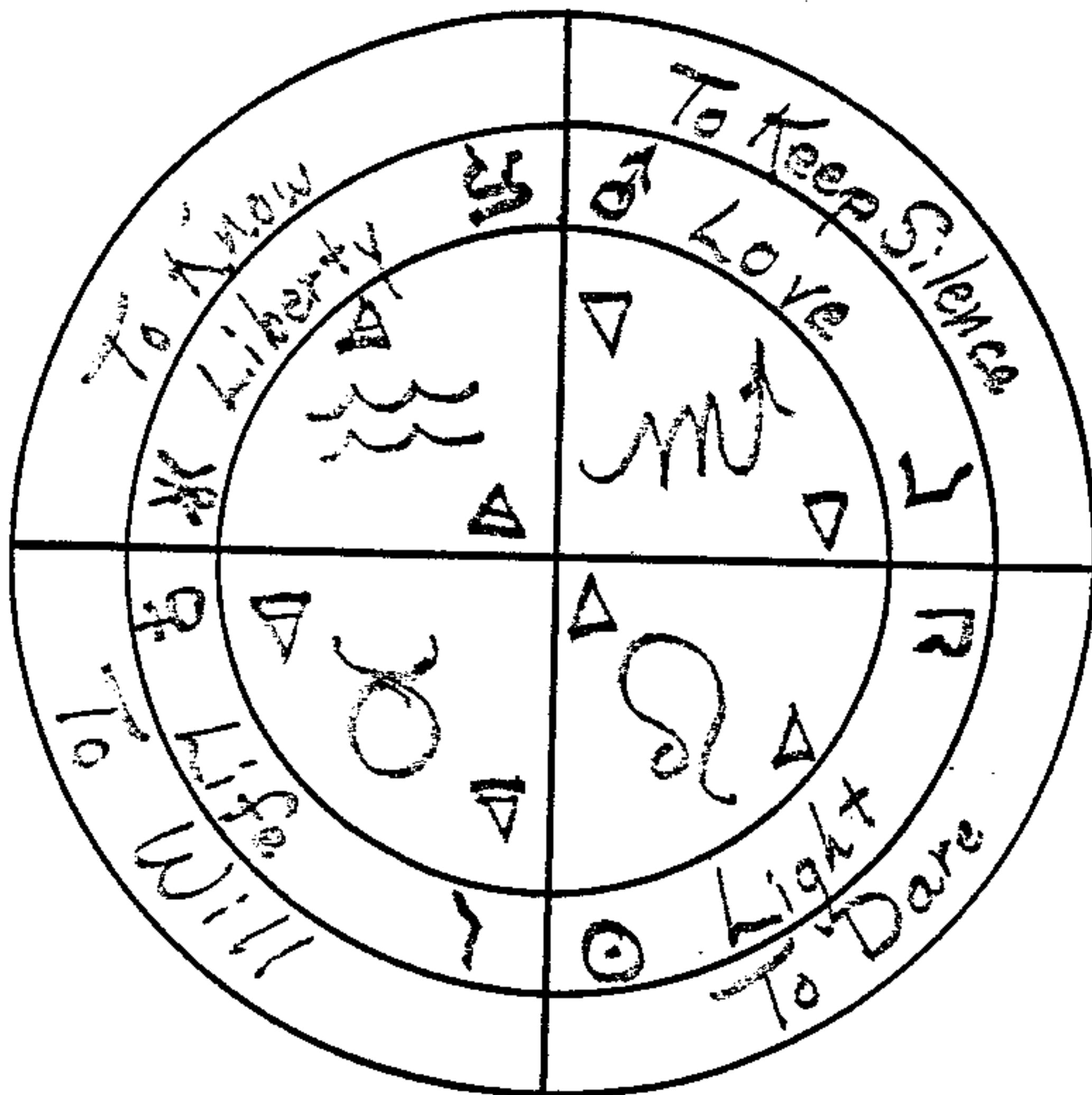
Man and the Bull the Feminine Counterparts thereof, being the Grace of Our Lady BABALON that She bestoweth upon thee in thine Adultery with Her. They are then as a Vesture of Honour, and a Reward, that are won by the intensity of thy Light and of thy Love. So properly we esteem Men by the Measure of their Intelligence and of their Strength, since they are equal in their essential Godhead, so far as concerneth the Quiddity thereof. See thou closely moreover unto it, that if thou be well favored of our Lady, thy Lion and thy Dragon grow in like Measure, for the Excess of the Feminine is Dead Weight. The Intellectual without ~~the~~ Virility is a Dreamer of Follies, and the laborious Giant without Courage is a Slave.

The Nature of this Silence is shewn also by the God Harpocrates, the Babe in the Lotus* who is also the Serpent and the Egg, that is, the Holy Ghost. This is the most Secret of all Energies, the Seed of all Being, and therefore must He be sealed up in an Ark from the Malice of the Devoirers. If then by thine Art thou canst conceal thy Self in thine own Nature, this is Silence, this, and not Nullity of Consciousness, else were a Stone more perfect in Adeptship than thou. But, abiding in thy Silence, thou art in a City of Refuge, and the Waters prevail not against the Lotus that enfoldeth thee. This Ark or Lotus is then the Womb of Our Lady BABALON, without which thou wert the Prey of Nile and of the Crocodiles that are therein. Now, o my Son, mark thou well this that I will write for thine Advertisement and Behoof, that this Silence, though it be Perfection of Delight, is but the Gestation of thy Lion, and in thy Season thou must Dare, and come forth to the Battle. Else, were not this Practice of Silence akin to the Formula of Separateness of the Black Brothers?

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 Whole 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 Mystick hath this Pitfall; that thou he unite himself with his God, his Mode is to withdraw from that which himseemeth 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. Unto the which be Restriction in the Name of BABALON.

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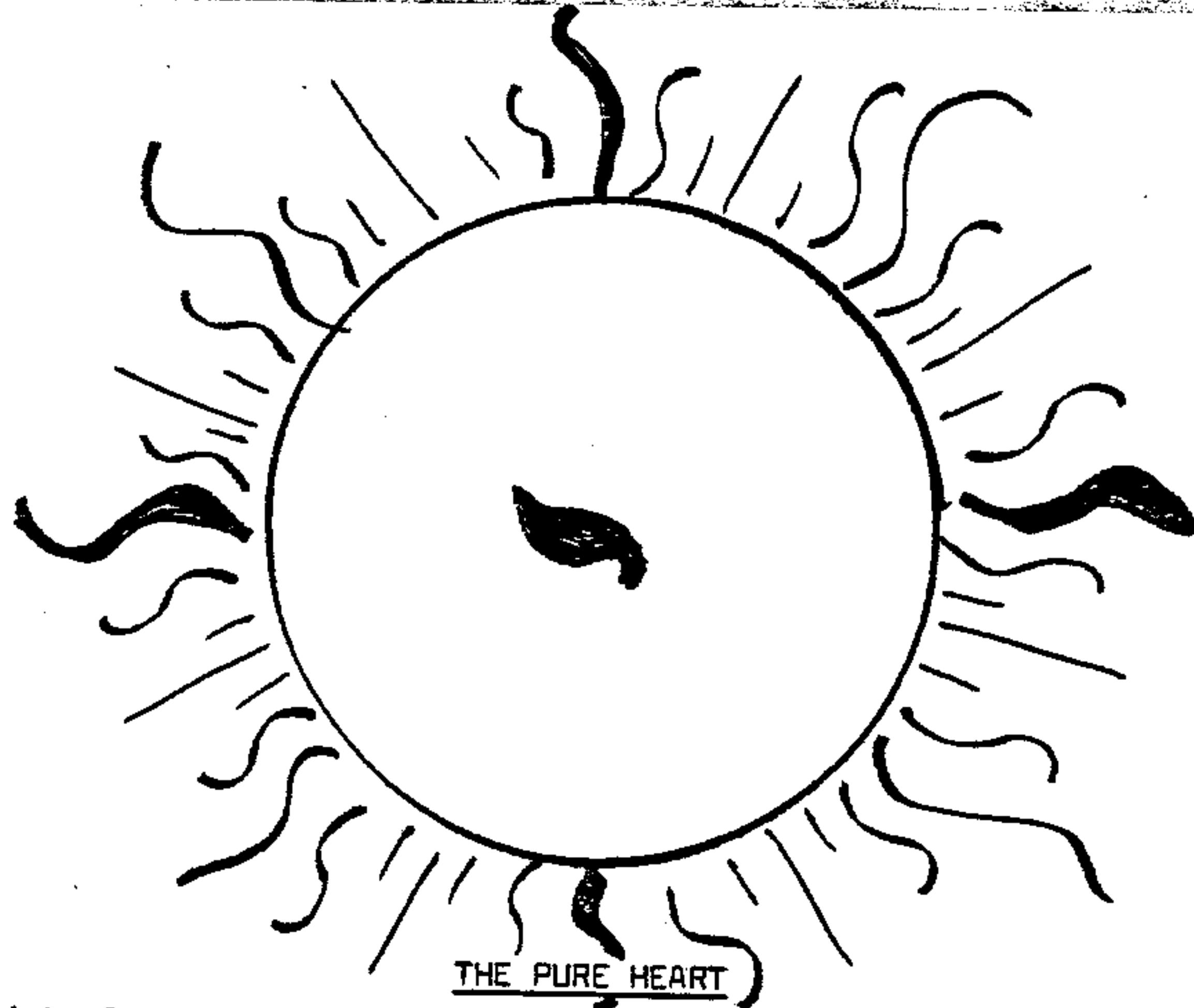
* Our word "infant" is derived from the Latin infans, "(one who is) unable to speak." --Ed.



THE FOUR VIRTUES OF THE SPHINX

See now our Sphinx, with what Subtlety and Art is She made Whole! Here is thy Light, the Lion, the Necessity of thy Nature, fortified by thy Life, the Bull, the Power of Work, and guided by thy Liberty, the Man, the Wit to adapt Action to Environment. These are three Virtues in One, necessary to all proper Motion, as I may say in a Figure, the Lust of the Archer, the propulsive Force of his Arm, and the equilibrating and directing Control of his Eye. Of these three if one fail, the Mark is not hit. But hold! is not a fourth Element essential in the Work? Yea, soothly, all were vain without the Engine, Arrow and Bow. This Engine is thy Body, possessed by thee and used by thee for thy Work, yet not Part of thee, even so as are his Weapons to this Archer in my Similitude. Thus is thy Dragon to be cherished of thy Lion, but if thou lack Energy and Endurance of thy Bull, thy Tools lie idle, and if Cunning and Intelligence, with Experience also, of thy Man, thy Shaft flieth crooked. So then, o my Son, do thou perfect thyself in these Four Powers, and that with Equity.

(NOTE: The Magician is further referred to supplemental material in Little Essays Toward Truth by Aleister Crowley; and to Liber 150 vel Natura, A Sandal, De Lege Libellum by To Mega Therion.)



Think also, o my Son, of this Image, that if two States be at Peace, a Man goeth between them without let; but if there be War, all Gateways are forthwith closed, save only a few, and these are watched and guarded, so that the Obstacles are many. This then is the case of Magick; for if thou have brought to Harmony all Principles within thee, thou mayst work easily to transmute a Force into its semblable upon another Plane, which is the essential Opus of our Art; but if thou be at War within Thyself, how canst thou work? For our Master Hermes Trismegistus hath written at the Head of his Tablet of Emerald this Word: That which is above is like that which is below, and that which is below is like that which is above, for the Performance of the Miracles of the One Substance. How then, if these be not alike? If the Substance of Thee be Two, and not One? And herein is the Need of the Confession of a Pure Heart, as it is written in the Papyrus of the Dead.

LIBER ALEPH, Ch 65