



LIBER DCCXIII

XI^o Emblems
And
A Hint of Immortality

O.T.O.

Issued by Order:



Dheredur

XI^o O.T.O.

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Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

Liber CXCIV

XI° Emblems and a Hint of Immortality

Sub figura

Liber DCCCXIII

IX° and XI° operations can be combined id est: Traditionally charged sexual fluids are collected and administered in-vitro to others via anal infusion, forming linkages with certain chrakras which could not otherwise be stimulated maximally, thus providing full arousal of the Kundalini. This can be accomplished by the purely heterosexual acts of the Priest and the Priestess – uniting Nuit with Amoun, the negative and concealed. If you are “walking in darkness”, do not try to make the sun rise by self-sacrifice, but wait in confidence for the dawn, and enjoy the pleasures of the night meanwhile. Per Vas Nefandum has often been perceived as unstable, unsafe and of a negative nature. In most cases operations of this type will only create Qliphotic phantasms, which the serious Adept has very little time or energy to lend his experimentation.

Here is wisdom:

*“There is a splendour in my name hidden
and glorious as the sun of midnight is ever the son.”*

AL II 74

Within the symbology of this degree, reference to the *redeemed redeemer* is made and to some extent this relates to the formula of I.A.O. wherein Nature is ruined by the Destroyer and later restored to life by the Redeemer Osiris. However in the performance of XI° Magick, the formula should be I.A.F. as also SARAF which is the name of Ayin, the eye, with a special reference to the Eye of Hoor. In this context, the reader will remember why the Room of the Masons is called the Room of the Black Goat. For the Black Goat is charged with the curses of the Priests and is driven into the desert. The Greek word OIKOS and the Sanskrit MAR & SRI should be consulted within this context. The Eye in the Abyss is the Eye of the Sun, the Eye of Hoor, which for certain Magical reasons is identified with the anus. It is from a certain Ancient Egyptian ritual that each part of the Initiate’s body is placed in relation to the corresponding divine being and

the Initiate said at *one* point of this specific ritual, as later added within Liber CXX:

“My buttocks are the buttocks of the Eye of Hoor.”

Emphasize on the word *one*, for there are nineteen other body parts mentioned within the ritual and for that matter, there is no member of the Initiate’s body that is not the *member* of one god or another.

The devil/Satan as the Goat of Mendes is the Lord of the Sabbath of the Adepts – therefore also the Sun. All this is in close relationship to the interchanging of opposites, which is the Hermetic Paradox. There is one form of Magick that leads into life, another that *abutteth* upon death. The first is ultimate and the second returns back to itself. Let’s just say however: he that reverses the whirlings of matter is greater than he that works with them, but *only* if he is a warrior in the army of Will and the Sun. In XI^o allegory, it can be said, in the case when Noctifier finds his way, that is, in properly performed Per Vas Nefandum the noctilucous Unity of the Phallus with the Eye of Horus has been perfected (as exemplified within *The Paris Working*) by casting the Seed into the Field of Night. In this respect, the Eye of Ayin, is represented by the Tarot Trump – The Devil – or in the broadest sense of the word, the Phallic Will. Thus *an open entrance to the closed and secret Palace of the King* – and the great thing therein, hidden beneath the Night of Pan. The Key here is the *complete* absorption of force, for all kinds of horrid things can get hold of the Operator through the undetermined, unguarded and spent discharges.

The explorer is here referred to the published writings of Brother Baphomet such as: *The Paris Working*, *The Bagh-i-Muattar*, and his voluminous Magical Diaries and Records for further revelations. Our antecedents, the Knights Templar possessed a profound knowledge of these mysteries as well. Their misadventures, along with a glimpse of this secret can be investigated within the Baron Joseph von Hammer’s *Mysterium Baphometis Revelatum* and Volume One of Epiphanius’s *Panarium*. May the serious Adept find Light in the Darkness, and love under will.

Pheredur XI^o O.T.O.



DE OCULO HOOR

I say furthermore that this Path is of the Circle, and of the Eye of Horus that sleepeth not, but is vigilant. The Circle is all-perfect, equal every Way; but the Vesica hath bitter Need, and seeketh thy Medicine, that is of Right compounded for High Purpose, to ease her Infirmary. Thus is thy Will frustrated, and thy Mind distracted, and thy Work lamed, if it be not brought to Naught. Also thy Puissance in thine Art is minished, by a full Moiety, as I do esteem it. But the Eye of Horus hath no Need, and is free in his Will, not seeking a Level, nor requiring a Medicine, and is fit and worthy to be the Companion and the Ally of thee in thy Work, as a Friend to thee, not Mistress and not Slave, that seek ever with Slynness and Deceit to encompass their own Ends. There is moreover a Reason in Physics for my Word; study thou this matter in the Laws of the Changes of Nature. For Things Unlike do in their Marriage produce a Child which is relatively Stable, and resisteth Change; but Things like increase mutually the Potential of their particular Natures. Howbeit, each Path hath his own Use; and thou, being instructed in all Ways, choose thine with Discretion.