

will never know the experience of which I spoke in the previous paragraph but It will be interesting to note the occurrences of the NOX signs in this ritual and relate those occurrences to our central theme. During the second gesture - The Enchantment - the magician begins the circumambulations his/her first stop is in the North where he/she gives the sign of Puella (the Girl) invokes Air utilizing the Averse Pentagram of Air and calls upon NUIT. The set of symbols NUIT - North - Air conjures the image of that far icy region; inaccessible, aloof, alone. Remembering that a concept like Nuit cannot be comprehended solely in the intellect and that all the planes of which an individual is capable must be excited at once, yet realized as separate, for any inkling of this comprehension to begin, one can, perhaps, intuitively understand the gesture. CF Liber NV and Liber HAD. (Continuity is the watchword in all of this.) With the idea of continuity in mind the reader may see the relationship between another set of seeming opposites and that is PAN and NUIT. Again this is only an intellectual idea and does not explain but rather gives a rough map to the real experience of PAN is NUIT! In other words the magician proclaims and invokes the continuum, the space in which the work of initiation will unfold.

The Magician's next stop (after passing Boleskine - The Kiblah - and projecting the force which radiates from there) is in the South. Here he or she traces the averse pentagram of Fire and vibrates or cries HADIT. He then gives the sign of Puer (the Boy) signifying the concentration of a point from the "chaos" of the continuum - the bud will.

The third station is reached in the East where the averse pentagram of Earth is drawn and the magician cries Therion. The Sign of Vir (the Man) is then given, signifying the thrusting forth of the bud will into its full extension in the phenomenal world or the world of Earth.

The fourth station is reached in the west where the averse pentagram of water is drawn and the name Babalon is called. Next the sign of Mulier (the woman) is given thus signifying the readiness of the continuum to absorb the Will. This is accomplished and the fifth station, Mater Triumphans (the triumphant mother), is reached. The process is now complete and the fruit of the union of these opposites is the will made manifest: the Child.

The first benefit of the habitual use of this ritual is that it leads the Aspirant, gradually, to an understanding of the processes involved in Initiation in this aeon. This understanding is not only gradual but it is cumulative and is probably rarely firmly grasped until the Aspirant has become the Adept. The second benefit of prolonged use of this ritual is, in many cases, the especial Trance, spoken of earlier, which can be attained thereby.

If Liber V invokes the energies proper for the Aeon of Horus then the

signs of NOX therein serve to show the magician 1. how they operate and 2. how to operate them. There is not much more that can be said on this point as from here on practical experience takes over. As has been said before in this paper, "Rational" approaches are particularly barren in these instances. Still, the information and perspectives mentioned in these last few paragraphs should satisfy the reason and open the way for practice for those truly interested in making Liber V a part of their practices.

It was noted earlier in this paper that the Mark of the Beast was related to NOX. This relationship is commonly presented as Nuit, Hadit, RaHoorKhuit in much the same way as Crowley related NOX to Menth, Amoun, Isis Virgin. The relationship of the Mark of the Beast to Nuit, Hadit, RaHoorKhuit is said to be thus: Nuit = O, Hadit = . (the point at the center of the cross) and RaHoorKhuit = the X (the cross in the circle). There has even been a catalog of dogma put about as to how, in what order, the elements of the cross within the circle must be drawn. This common wisdom is all very colorful (as well as anal and neurotic) but it is meaningless. The fact is there is no "beginning" to this process it is reciprocal and infinite. Begin where you will, I promise you will end up somewhere..... If one accepts my thesis that the signs of NOX or the mark of the Beast signify processes then this last little smart remark is surely true. If one deifies and makes concrete these signs then I suppose "all hell will break loose" if you so much as think of drawing the X before the O. In either case the joke's on you..... sorry couldn't resist. The former joke is the Laughter of PAN and the latter is a fool's antics.

PART 2

The Second Part of This Semester's work deals with familiarization of the Aspirant with The 169 Cries of Adoration from Equinox vol 1 no 3 supplement.

The Aspirant should become very familiar with as many of the cries as possible so that they can practice raising the Energized Enthusiasm that these Cries evoke. The Aspirant should begin by reading the cries and memorizing the first 20 or so verses. Once this is done they should perform Liber XXV, then Liber V and then, retiring to the center of their Circle, facing Boleskine, begin to recite the Cries that they know. This should continue until they feel the Enthusiasm rising. Once they feel this force move they should stretch out in the sign of the Hanged Man and meditate on the nature of that energy. This practice can ultimate in Dhayana and should not be underestimated. The final Practice should include all 169 cries (even if they are read starting at some point in the text) and end with a prolonged meditation in the Hanged Man Posture on the nature of the energy that they have evoked.

The Reception
The Fifth Grade Ceremony of Induction

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

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The Place is prepared by Three HOOR Mentors. They shall open the Temple as they are Instructed in the Secret Instruction which they shall receive. See Schedule A.

The Place: It is the Hall of the Magi leading to the Night in the Desert Room.

The Principals: There is the Dweller, The Woman Clothed with the Sun and girt with the Sword and Horus The Hawk Headed One. See Schedule B for the particulars of the costume of the Officers.

The Dweller stands directly in front and six paces from the entrance to the NDR. The Woman is on the Dweller's right and The Hawk Headed One to the Dweller's left. The Woman and the Hawk Headed One stand on either side of the NDR's entrance.

For this occasion the veil or tent flap to the NDR is closed and on the outside there is a banner which reads "Existence" on the inner side is a banner which reads "No Existence".

The Candidate enters the Hall and after a dramatic pause
The Woman speaks thus: Thou hast made thy way to this place in an allegorical journey. Now do thou cast away thy degrees, thy titles, thy badges of remembering and thy vestments, for truly I bid thee leave us as thou didst come to us. (The Candidate disrobes and lays aside his spear or her sword.)

When the C. is naked the Dweller moves aside and points the way to the NDR's entrance. When the C. approaches the entrance The Hawk Headed One bars the way with the Lance or Spear.

The Woman Speaks thus in a commanding tone: Read thou the inscription upon the veil of the land beyond Milk and Honey. (pause for the C. to do so) ... so with thy all thou hast no right but to do thy will. (pause)

The Woman faces the C. and looks deeply and fearlessly into his/her eyes and says: Say then the mantra with me that thou didst learn upon thy reception unto the 4th Grade of Our Holy Order.

The Woman Begins and prompts the C. to recite with her the mantra of

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the 4th Grade from Liber HOOR:

"Brother and Sister conjoined we Will to Speak His Name in our abandonment unto this mighty rush of Flame. Whisper it softly unto each other beloved as We are flooded with the Kisses of the Stars. ABASDM!"

(Horus stands aside and the C. is bid enter into the NDR.)

Just as the C. enters the NDR the Woman catches his/her arm and says: Enter here and Invoke as thou knowst how and when you are ready go forth but be forewarned that none will remember your name.

The C. only enters the NDR and once he/she is inside the officers close the veil and leave the hall of initiation. Before they leave the Hall they attach a scroll to the Spear or to the Sword of the C. and place it just outside the entrance to the NDR. The scroll gives instructions on contacting one of the Initiators who will act as the C.'s Mentor through the period of Probation and it will also contain the requirements for completing the Grade of Probation. Finally it will contain the injunction that the C. shall speak to no one upon leaving but go straight out of the lodge and contact his/her mentor the next day. When the C. finally emerges from the NDR and out into the lodge proper the mentors, in common dress, shall not acknowledge his or her presence they will speak of him or her as if he or she is no more. If he or she questions this they will turn upon the C. and treat him or her as an intruder and remove him/her from the premise.

Thus ends the reception unto the 5th Grade of H.O.O.R.

Love is the law, love under will.

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Notes on the 5th Grade of HOOR

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

The Soldier's preparation: This training leads the man of Earth to the brink of the transition to Knight Monk of Thelema. This transition is prepared for with magickal and mystical training. To this end a year's course of study is indicated. Note that this study ideally should begin on the Vernal Equinox, the Autumnal Equinox is an alternative but the Vernal Equinox is preferred. (Note that the Solstices are not acceptable start times for this preparation as the energy flux at those times is not as suitable as it is upon the Equinoxes.) The four courses of the Sun, during the Year of preparation, should mark the transition points to and from the four areas of study. This study must be overseen by a HOOR Mentor. HOOR Mentors are automatically 5th Grade Initiates. Though these individuals may not have access to all of the secret material of grades 1-4 they have attained "at once" entrance to the palace spoken of in AL i 51 thus they are fitted to guide Aspirants through this important transition. These Mentors will be able to supervise and advise the 5th Grade candidate through the exercises and the problems which may arise in these courses of study. Therefore should the 5th Grade candidate listen and heed the Instructions and Admonitions of their Mentor. The candidate will note well how the Dweller follows them still and has guided them subtly even through the valley of the shadow of death unto this point; This continuum between Earth And Love. Just as E = V which is the Heirophant and AL which is the title of the Law; so too is it the star which spaneth the continuum between Animal and God. In this form its number is 36 and its form is sixfold six....

Note on practices: The Practices listed in the following four courses of study must be done daily and a full record must be kept and handed in to the supervising Mentor at the end of each course.

First Course - commences on the Vernal Equinox: This course should be marked by Practice in Asana and learning or perfecting Liber XXV. See Schedule C for details of these exercises.

Second Course - commences on the Summer Solstice: This course should be dedicated to study of 777 abridged as in "Magick In Theory and Practice". Further breathing exercises should be done. The method of choice will be to observe the current of the Breath for at least four hours per day everyday. The second method (to be discouraged by the mentor but let its choice be a sign of immaturity in the candidate) is more traditional pranayama. See Schedule D for details of these exercises.

Third Course - commences on the Autumnal Equinox: Invocation is studied using Liber V. Further Energized Enthusiasm is studied and practiced using the method of inflaming oneself via the 169 Adorations.

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See Schedule E for details of these exercises.

Fourth Course - commences on the Winter Solstice: During the last course Raja Yoga is practiced as in Liber E. Rising on the planes is also practiced. See Schedule F for details of these exercises.

For members of the A.:A.:grades Neophyte through Philosophus the course of study is waved or amended according to an evaluation of the student's work which has already been completed. This process must be informed by the A.:A.:Instructor of the individual student in question. To this end Instructors are asked to cooperate with HOOR in accessing the progress of the person in question.

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Schedule A
5° Instruction

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Concerning the Opening of the Temple

The Dweller and The Hawk Headed One stand facing one another at the entrance of the NDR.

The Woman clothed with the Sun and girt with the Sword shall perform Liber XXV and then Liber V.

The Dweller shall seal the place as in the BL documents while the two others take their places. The Dweller takes up his/her station and all begin to visualize RaHoorKhuit. This visualization should last for several minutes up to an half an hour. When the Lord Has been made manifest then shall the door to the hall of Initiation be opened and the Candidate allowed entry.

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Schedule B
5° Instruction

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Concerning the Costumes of the Officers

The Dweller shall be dressed as in the 2nd Grade and armed with the weapons therein taught.

The Woman clothed with the Sun and girt with the Sword shall be either be painted red with theatrical body paint or in a sheer red body stocking. Between her breasts is emblazoned the Seal of the Order of Thelema. At her side shall be the sword as usual.

The Hawk Headed Horus shall be dressed as the God himself, from the Egyptian paintings and drawings of the Horus with the head of an Hawk, (CF Budge's Gods of the Egyptians). The mask or Hawk's head shall be very detailed and conceal the wearer's face completely. The skin of the Hawk Headed One may be painted orange if desired. The Hawk Headed one carries a lance or spear.

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Schedule C
5° Instruction

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Concerning the Practices of the First Quarter

The practices of the First Quarter consist of an introduction to the control of the body and to the establishing of a firm Magickal Circle. The first goal is accomplished through practices known as Asana Yoga. The second goal is accomplished by perfecting the most powerful general banishing ritual known at present Liber XXV, subtitled The Star Ruby.

The control of the body is begun by picking a posture from those shown below and by setting aside a time each day for its practice. The goal during this course is to condition the body so that it can be still for at least 20 minutes. A typical practice session will go as follows: The candidate shall first perform an exercise which will loosen the muscles in the legs. Some form of stretching exercise is best here. Ask your Mentor if they have received instruction on an especially effective technique for limbering the body. If they have not you might use an exercise such as bending at the waist and touching your toes. Standing straight, feet six to twelve inches apart, bend at the waist, keeping the legs straight, reach down to touch your toes, hold for a moment then stand straight again. Repeat this series of movements for 2 to 4 minutes. If you cannot touch your toes at first you definitely need this exercise, if you can easily touch your toes then you probably do not need this exercise. If you use this kind of stretching exercise be sure not to overstrain the muscles in the backs of your legs. The purpose of these exercises is to stretch and loosen the muscles in the backs of the legs, not to cause pain. Two to four minutes of stretching is plenty of time for this kind of exercise. If you are not already fit, more time than this will hurt you more than it will help you. The key to all physical exercise is gradual gain... heroic efforts yield only stiff and sore muscles. Gradually you will find that you can touch your toes and the floor with greater and greater ease. As this ease increases your asana will become easier and easier as well. The body will send fewer and fewer signals to the brain so your breaks in concentration will decrease as well.

Once the body is fairly limber the candidate shall retire to his or her asana for a pre determined time. The time should be quite short at first, under 5 minutes will probably be best. As the candidate increases his or her muscle tone the body will send fewer and fewer distracting signals to the mind. As this happens the periods of each exercise can be increased until the required 20 minutes is reached. A record of the practice must be kept and handed to the supervising Mentor, in its original form (i.e. no transcriptions or photo copies), at the end of the quarter. This record must document the time and conditions of each exercise and further it

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must contain information about each session such as the number and quality of breaks (times when the body twitched, itched, ached, wanted to get up, and in any other way distracted the candidate from being perfectly at ease in his or her chosen Asana).

At the end of the first quarter the candidate will submit his or her record to his or her Mentor and make an appointment with them for the examination. The first part of this examination will consist of a supervised performance of the Asana practice for a full 20 minutes. The Mentor will note any outward signs of instability and pass or fail the candidate on that portion of the practice. The vigilance portion will be studied by the Mentor in the candidates record and success therein will be judged by the number and the kinds of breaks recorded therein. It will be best if the candidate submit himself or herself to frequent sessions with the Mentor as the quarter passes, this way the Mentor will be able to spot trouble and correct it while there is still time to make corrections.

The practice of Asana can be studied further in such places as Liber E, Eight Lectures on Yoga, and in Book 4 part 1. By familiarizing himself or herself with both the practice and the literature available on this subject the candidate will glean much about the subtle connection of the body with the mind. He or she will then be better prepared in Our Art, both to practice and to understand those especial methods of Invocation which are the culmination of Our Systems teaching.

What follows is a Magickal analysis of the Ritual of the Star Ruby and its attendant issues. This material is confidential and should not be revealed to those outside of Our Order. One may wonder why this should be so. The reason is quite simple, to prevent magickal interference. Magickal interference is an issue which has been covered in various places. Cf The Warriors LVX Vol 2 number 1 "On Practices" which treats this subject, albeit somewhat humorously.

Establishing a firm Magickal Circle is an absolute necessity if one is to successfully practice the later stages of Our Art. The practitioner needs to be perfectly certain that no uninvited forces will influence the proceedings. To accomplish this a thorough grounding in a ritual banishing is necessary. A banishing ritual is not the only component of a well established Circle by any means, but without this portion firmly in place the rest are much less effective. Refinements on this basic practice include, the Adorations of the Sun in His four stations (Liber Resh), persistent banishing of old aeonic ideas (in whatever form they occur), saying will at meals and the habitual use of the sealing formula from the 2nd Grade documents. All of these taken together and performed constantly and faithfully will yield a circle quite impenetrable.

Learning Liber XXV is quite easy but mastering its subtle points is not so easy. These latter require the candidate to begin to visualize in the Astral and to begin to be able to perceive subtle changes in the

"atmosphere" around themselves. This term atmosphere is here defined as a combination of the psychic and physical fields or aura which surrounds a person. This is not the place to debate the physics of this phenomenon but rather simply acknowledge that "something" seems to exist which acts in this manner and mirrors our inward condition in these terms.

To begin this practice the candidate should memorize the version of Liber XXV which is contained in this schedule. The approximate Greek pronunciation is included here, as is a rough translation of the Greek text. Greek pronunciation may be studied and refined by means of a primer on the Greek language or from a Greek to English dictionary. Once the ritual is memorized the candidate should begin to perform it everyday at least once a day just before their asana practice, more often if they feel oppressed. They should strive to flesh out the images of the Guardians of the Quarters. They should build these images with care. These Guardians are the key to the Ritual's power and as such the images must come from you. Remember that in this aeon you yourself are the source of the power for the Rituals which you perform. The images should conform to the symbols of the quarters to which they belong. For instance the Guardian of the South could be visualized as a rushing column of flame, ever burning and all consuming so that nothing can pass its perimeter and live.... and so on for the rest of the quarters. The actual forms of these Guardians should be yours and yours alone; for here also is power and a key to the successful performance of Liber XXV. As long as "thou are thou" you should never reveal the actual forms of these beings to anyone not well trusted by yourself. It is of course best if you reveal their forms to no one at all save your direct superior in the Order, which in the case of the candidate for the 5th Grade of Our Holy Order is the Mentor.

Here follows the official text of Liber XXV:

LIBER XXV

THE STAR RUBY.

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ. With the same forefinger touch thy forehead, and say ΣΟΙ, thy member, and say ΩΦΑΛΛΕ (The secret sense of these words is to be sought in the numeration thereof.), thy right shoulder, and say ΙΣΧΥΡΟΣ, thy left shoulder, and say ΕΥΧΑΡΙΣΤΟΣ; then clasp thine hands, locking the fingers, and cry ΙΑΟ. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar ΘΗΡΙΟΝ.

Retire thine hand in the sign of Hoor-paar-Kraat.
Go round to the North and repeat; but say NUIT.
Go round to the West and repeat; but whisper BABALON.
Go round to the South and repeat; but bellow HADIT.
Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words ΙΟ ΠΑΝ, with the signs of N.O.X. Extend the arms in the form of a Tau and say low but clear:

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ ΟΠΙΧΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ ΕΠΙ ΔΕΞΙΑ ΧΥΝΟΧΕΣ ΕΠΙΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΟΣ ΦΕΓ ΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗΙ ΣΤΗΛΗΙ Ω ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΧΕ.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

What follows are some answers to frequently asked questions.

What does the term widdershins mean?

Widdershins, anti-clockwise or anti-sunwise... however you term it (all these are equivalent) ...are banishing motions. Movements deosil, clockwise or sunwise invoke. Liber XXV is a ritual of banishing and thus the widdershins movement.

What is the difference between Liber XXV and the old Lesser Banishing Ritual of the Pentagram?

The primary difference between the old pentagram ritual and Liber XXV is the position of the operator. The operator in the old ritual was a sort of supplicant i.e. he/she first invoked the "archangels" and then asked them very nicely please would they keep out the nasties. The position of the Thelemite (cf AL II 23 for confirmation of this) is that of sovereignty with no need, or for that matter, no reason to plead to any "outside" elements to do one's work for one. You build your own circle, you take responsibility for your actions... you are indeed sovereign but you are also responsible. There is no "big boss man" threatening you with "hell" or with Pat Robertson or whatever other ghoulies one can imagine. AL II 23 says it succinctly. In short Liber XXV is a "Thelemic" ritual and the old pentagram ritual is one of the "black" rituals spoken of in Liber AL II 5. The operator of Liber XXV "causes to occur" if you will, the "forces" which protect. (Or how good is your karma today?) You see now that with the new freedom of Liber AL each would be Thelemite takes on new and "divine" responsibilities. It is a heavy burden if you are not strong. It will crush you or at least make you run to Pat Robertson's open arms/tentacles if you are not strong and pure of purpose.

What do the Greek words mean and how do I pronounce them?

ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΙΑΜΟΝΟΣ means, roughly, behind me great daemon. (Apo Pantos kakodaemonos). ΣΟΙ ΩΦΑΛΛΕ ΙΣΧΥΡΟΣ ΕΥΧΑΡΙΣΤΟΣ. (Soy O Phallae Ischuros Eucharistos) cf the rubric from the LBRP and compare. I think that the differences will explain the rubric well enough. skipping down to the final section, as I feel the intervening steps are self explanatory. ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ ΟΠΙΧΩ

ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ ΕΠΙ ΔΕΞΙΑ ΧΥΝΟΧΕΣ ΕΠΑΡΙΣΤΕΡΑ ΔΙΑΜΟΝΟΣ ΦΕΓ (Pro moo Iugges ophico moo teletarchai ephi dexia soonoches eparistayra diamonos feg, this is of course an approximate phonetic transliteration) The translation is, again, roughly; Before me Iugges behind me Teletarchai on my right Cunoches to the left the light of the Daemon. ΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗΙ ΣΤΗΛΗΙ Ω ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΧΕ (I gar peri moo o astar ton pente kai en thi stalai o astar ton ex estate) The translation here is less straight forward but something like; Around me the fivefold star and in the column the sixth is fixed.

What is meant by the term Guardians?

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ - Before me Iugges... Thus Iugges is the first of the Guardians. Remember that the operator is facing east so this Guardian will have all of the correspondences of that quarter as field for its construction (as well as any correspondences that the candidate may discover for themselves during their research).

ΟΠΙΧΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ Behind me Teletarchae... Thus Teletarchae is the second Guardian and its position is in the west.

ΕΠΙ ΔΕΞΙΑ ΧΥΝΟΧΕΣ On my right hand Chunoches... Chunoches is the third Guardian and its position is in the south.

ΕΠΑΡΙΣΤΕΡΑ ΔΙΑΜΟΝΟΣ ΦΕΓ On my left hand The Light of the Diamon or the Spirit.... This Diamon or Spirit is the fourth Guardian and its position is in the north.

How do I build up the forms of the Guardians?

First acquaint yourself with all of the correspondences of the Quarters and the Elements that you can. Do this so that you can build a repository of symbols from which to construct your image of these forces. Once you have a symbolic language in place then create a form for the force. The form should impress you as being impenetrable, made of adamant, absolutely undefeatable and utterly under your control. As long as the image, concept, eidolon, simulacrum however you choose to think of this force or entity, has these qualities then it will work. It will also grow in power as you improve in visualizing it. Next when you perform Liber XXV pause for some moments in the Quarters as you call the names of these Guardians and visualize them in your mind's eye. You may even meditate afterwards on just the forms of these Guardians. Do this until the images of the Guardians spring instantly to mind whenever you speak their names.

What does the final speech mean?

The final speech is of special interest as it reveals the premise on which a banishing ritual is built in this aeon. Roughly translated the final speech goes "Around me the fivefold star and in the column the sixth is fixed." The fivefold star is a symbol of the human in its true form i.e. as

an entity whose nature is of the elements but whose essence is divine. The column is the will and in that mighty stream is the five made six thus eleven as it is written in AL I 60 "My number is 11, as all their numbers who are of us." Thus one identifies with one's ultimate Will, one's path in Freefall, at the climax of this ritual.

An alternate translation from Kenneth Grant's edition of Magick.
Apo pantos kakodaimonos. Depart from me all evil spirits.

Soi. To Thee.
O Phalle. O Phallus.
Ischuros. Power
Eucharistos. Thanksgiving.
IAO.
Therion. The Beast
Io Pan.
NOX (NIGHT)
Before me, Iunges, Behind me, Teletarchae, On my right,
Chunoches, On
my left, Spirit, for around me shines the star of the five, and in
the
stone,
the star of the six is fixed.

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Schedule D
5° Instruction

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Concerning the Practices of the Second Quarter

The second course is dedicated to improving the candidate's grasp of symbols, their relationship to one another and to the training of the automatic consciousness of the candidate. This former part of the course will be accomplished by the study and memorization of material contained in Liber 777 as abridged in Magick In Theory and Practice. Magick In Theory and Practice should be purchased now if it is not already in the library of the candidate. Several good editions exist, the Dover paperback being one of the best as it is simply a reprint of the 1929ev original. Also Castle Books has put out a photo reproduction of the original and this is a good choice also. The latter part of the course of study will be accomplished by an exercise in awareness known as observing the current of the breath. This is somewhat akin to Pranayama and is mentioned in Liber E and ^{choice} this reference can be studied for good measure. Pranayama is another, albeit, somewhat inadequate for this course of study as it does not address the automatic consciousness as well as the other exercise.

To begin studying the Qabala as presented in Liber 777 may seem a daunting task. After some familiarization with the text and its columns, however, one will soon see that it is "built for speed" in every detail. The arrangement is ordered and the progression favorable for memorization. In fact one correspondence fairly tumbles after the preceding one. The Qabala is a useful filing system and a mnemonic device. It is not hard to imagine that all the symbols of the human species could be catalogued and laid to memory with this most elegant device. For our part we are concerned only with a small portion of that vast array. These symbols will serve as a basis for our exploration of the so called Astral Plane in the last phase of these courses. We begin now so as to give the symbols time to be absorbed thoroughly by the candidate.

There is little else to say concerning this. Most of the work is reading and memorizing. It will be found useful to begin to find correspondences in daily life, to continually exercise the new found freedom to free associate formerly disconnected and inane items in one's daily life. A word of caution should be presented here however. In no case should these correspondences become obsessions. In other words, this is a practice, a mental exercise, not some device for you to find your true will, your holy guru, your HGA or any other such thing. Under no circumstances should the results of these musings be taken seriously. If this is in any way unclear then have a talk with your mentor and he or she will be able to elaborate.

The second part of this course is the breathing exercise mentioned

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earlier. This exercise will increase awareness of the processes which we take for granted: The automatic processes of the body. In watching the automatic consciousness in this way we will become better able to control it. I do not expect that the candidate will be able to suspend breathing for months at a time, or stop their hearts beating or otherwise seriously interfere with those processes. But the candidate will come to an appreciation of them and an understanding of the mechanisms involved in the automatic consciousness. From that position the candidate will eventually be better able to control that most mysterious of energies, the sex drive or instinct.

How to begin: Pick a time when you will be doing something fairly uninterrupted, like working at your mundane job, watching TV or surfing the Internet. The evenings have proven to be a good time as mental acuity increases in most people in the early to mid evening. But choose a time that fits in with your schedule. You should start with one hour and slowly increase the interval to 4 hours. If you do Liber Resh start at sunset Resh and carry on until Midnight Resh for instance. In any case start with one hour at least. During this hour watch the breathing and mentally note when you breath in, saying "the breath flows in" and when you breath out saying "the breath flows out". That's it, sounds simple? Sounds difficult? Make notes in your record of the times and durations of these exercises and also note breaks, i.e. times when you found yourself no longer observing the current of the breath.

At the end of the second course make an appointment with your Mentor to pass an examination on the Qabala and to submit your record for that quarter.

Schedule E
5° Instruction

Concerning the Practices of the Third Quarter

The third course is dedicated to improving the candidate's skills in Invocation and introducing the concept of Energized Enthusiasm.

The first part of this course of study is in Invocation. The invocation of choice for our purposes will be Liber V subtitled The Mark Of The Beast. This ritual is contained in Magick In Theory and Practice. It should be obvious by now that Magick In Theory And Practice is a real work horse in these matters. It is a brilliant exposition of, really everything that an Aspirant needs in the way of Tools to complete their Spiritual Apotheosis. To accomplish this feat in one book required considerable concentration of the material. Justly so Magick In Theory And Practice has been called a city within a city, Long and faithful study of this work will be well worth the time spent, in this writers estimation.

The second part of the course for this quarter will consist in the introduction of and aquaintence with the art and science of inducing the phenomenon called Energized Enthusiasm. This will be acomplished with the help of a powerful magical engine: The magically spoken word. The trance producing effects of certain arrangements of words has been long recognized in systems of spiritual attainment as exceedingly powerful. The list of proofs of this statement would fill volumes. Your study of various systems of mythology and symbolism for the last quarter's work will no doubt have confirmed this idea to a large extent. The specific text which we will utilize comes from the Treasure House of Images and it called the 169 Adorations. The full text can be found in The Equinox I no. 3 in the suppliment.

PART 1

The official comment to Liber V runs thus:

Let him or her who Dares 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." For He shall Brand them who Love Him exceedingly.

Now admittedly this is not much to go on when one is first learning the ritual. So a more basic instruction here follows.

First let me quote, in its entirity the text of Liber V and its comment from the original.

small voice in his heart. And the Fire shall reveal to his eyes his own image in its own true glory; and it shall speak in his ears the Mystery that is his own right Name.

This then is the virtue of the Magick of The Beast 666, and the canon of its proper usage: to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis. The Inmost is one with the Inmost; yet the form of the One is not the form of the other; intimacy exacts fitness. He therefore who liveth by air, let him not be bold to breathe water. But mastery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase. "The word of Sin is Restriction"; seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it.

NOTES:

1. Boleskine House is on Loch Ness, 17 miles from Inverness, Latitude 57.14 N. Longitude 4.28 W.
2. The People of England have made two revolutions to free themselves from Popish fraud and tyranny. They are at their tricks again; and if we have to make a Third Revolution, let us destroy the germ itself!

As said earlier this long digression, from the text of Magick In Theory and Practice, and its assimilation is vital to understanding Thelema. It was therefore thought worthwhile to quote it in full.

Here follows a technical description of the signs of NOX and a brief discussion of the meaning of the signs and of Liber V. This extract is from Frater 939.: 's essay entitled "NOX- The Mystery of Initiation". For more information cf Frater 939.: 's "NOX- The Mystery of Initiation".

Puer - Boy: The sign is given by standing erect, feet together left hand clenched thumb protruding positioned on the groin. This is the classic attitude of the God Menthu. The right arm is extended level with the shoulder and bent upward at a 90 degree angle at the elbow. The right hand is clenched and the thumb protruding. The thumb points toward the head.

Puella - the Girl: The sign is given by standing in the attitude of Venus de Medici. Left hand covering the Muladhara chakra and the right hand covering the Anhatta chakra. The Left foot bears most of the body weight while the right leg, poised on the ball of the foot, bent at the knee, bends slightly inward. The head should be bowed slightly to the left and

downward.

Vir - the Man: The sign is given by standing with feet at shoulder width apart. The back is slightly bowed forward. The hands clenched, with thumbs protruding forward, are brought to the temples. Think of an horned beast thrusting forward and you will have an image of what the sign should look like when performed.

Mulier - the Woman: The sign is given by standing with feet widely spread. The back should be bent back slightly and the arms raised in a V over the head. The head should be tilted back.

Mater Triumphans - the Mother Triumphant: The sign is given by standing erect, feet together, left arm across the body as if supporting a child. The Right hand pinches the left nipple as if offering that nipple to the child. The head is bent downward as if looking at the child as it suckles.

The right performance of these signs is a very important practice and should not be overlooked by the magician of either sex. The proper and concerted performance of these signs can give the magician an insight into the mode of operation of and the interaction of the opposite sex. (This is especially important for females and for heterosexual males.) These modes do not merely indicate the physical actions during sexual intercourse but they relate a fundamental physical, psychic and spiritual interaction of the aspirant as he or she treads the path toward Initiation. Functioning as these gestures do, the aspirant will understand that certain Trances are involved with the proper and successful performance of these signs.

NOX is the perfect symbol of the process of Initiation in this Aeon. The signs of NOX replace the former yod, nun, resh, yod formula. This Formula is the light that is hidden in the darkness. (This concept is a mystery which may be pondered by those of the 2nd Grade of H.O.O.R. to great advantage.) NOX is said by Fra. P to equal 210 in the Qabala (CF Liber CCCXXXIII Cap. 1 the commentary from the 1952ev edition1). In one of its forms NOX is further said to be equivalent to the Mark of the Beast, CF the above footnote concerning the cross in the circle. In the commentary to Chapter I of Liber CCCXXXIII it is noted that NOX adds to 210. This 210 is said to be the glyph of the Great Work, the reduction of duality to unity and then to none 210. In Liber VII, 1 vv 40 it is said "When Thou shalt know me, O empty God, my flame shall utterly expire in Thy great N.O.X." the note to that verse verifies the Liber CCCXXXIII assertion of the hebrew numeration, it also adds this "N = Menthu, O = Amoun, X = Isis Virgin."

A complete commentary on Liber V would take a paper equal in size to the one on which I have embarked so I will not go into a point by point analysis of the ritual... some are sighing a sigh of relief I feel sure, these