

Y. DE MANU QUAE MAGUM SUSTINET.

Now it may be well that such Periods of Recupe-  
ration are necessary to such Souls as mine ; and so  
no Ill . But I fell from my Will , and sought other  
Ends in Life ; and so the Hand came upon me , and  
tore away that which I desired , as thou knowest ;  
also it is written in The Temple of Solomon the King.  
Yet consider also these two Years as a nessary Prepa-  
ration for that greatest of all Events which befell  
me in El-Kahira , in the Land of Khem , the Choice  
of me as the Word of the Aeon . Now then for awhile  
I worked with my Will , though not wholly ; and  
again the Hand reached forth and smote me . This ,  
albeit my Slackness was but as a Boy playing Truant,  
not a Revolt agai nst my Self . Wherefore , despite all.  
I made much Progress in short Time .

YA DE SUO PECCATO.

Now then , well scheeled , I strove no more against my Nature , and worked with all my Will . Thou knowest well how greatly I was rewarded . Yet in this last Initiation to the Grade of Magus , wherein three-and-seventy Days , as Men <sup>c</sup>count Days , is but OneDay , the Ordeal grew so fierce and so intolerable that I gave back a Step . I did not utterly renounce the Work , but I swore not to continue unless mine Agony were abated . But after fifteen Days , I came to myself in a certain Ordeal , wherein I knew myself finally , that I could not do other than take up that fearful Burden that had broken my Spirit . And for those fifteen Days have I not suffered infinite Things ? Was not the Tree of my Work frozen , one Branch withered , and one blasted ? Look no more , o my Son , upon thy Father's Shame !

YY

DE SUA VICTORIA PER NOMEN B A B A L O N .

And after ? This Dawn ( for I have toiled through the Night in my great Love and Care of thee ) how is it with me ? It is well . For I have found myself ; I have found my Will ; the Obstacles that daunted me are seen to be but Shadows of Shadows . Grace be unto our Lady B A B A L O N .

Thus it is written in the Book of the Law :  
Remember ye all that Existence is pure Joy ; the Sorrows are as Shadows ; but there is that which remains .

Learn then that it is in the Contemplation of Division that Sorrow is , for Division is the Formula of Cheronson . It is therefore discreet for thee to unite each Element of Sorrow with its opposite ; in whose Triumph of Nymen is Ecstasy , until by the Apprehension of the new great Opposite the Idea is again seen as Sorrow . This then is the Issue from Sorrow ; and thou mayst understand that I now also am confident in the Necessity of this my Fall to prepare the Formula of Mine Exaltation . Therefore , my Son , thus Mail Me :  
Blessing and Worship to the Beast , the Prophet of the Lovely Star .

Y<sup>5</sup> DE ARCANO MEFANDO .

O my Son , learn this concerning Magick , that the Yang moveth , and thus giveth itself up Eternally ; but the Yin moveth not , seeking ever to enclose or restrict , ~~and~~ reproducing in its own likeness what Impression soever is made thereon , yet without Surrender . Now the Tao absorbeth all without Reproduction ; so then let the Yang turn thereto , and not unto the Yin . And that thou mayst understand this , I say : It is a Mystery of O . T . O . For the Sun ariseth not and entereth to strike upon the High Altar of the Minster by the Great Western Gates , but by the Rose Oriel doth he make Way and Progress in His Pageant . Oh my Son , the Doors of Silver are wide open , and they tempt thee with their Beauty ; but by the narrow Portal of Pure Gold shalt thou come more nobly to the Sanctuary . Behold ! thou knowest not how perfect is this Magick ; it is the dearest-bought and holiest of our Arcana . What then is like unto my Love toward Thee , that bestoweth upon thee this treasure of my Wisdom ? My Son , neglect it not ; for it is the Exorcism of Exorcisms , and the Enchantment of Enchantments .



78 On the mystery through which spirit  
incarnates in a certain body

84.

Y E. DE ARCANO . PER QUOD SPIRITUS  
QUIDAM IN CORPORE RECIPIATUR.

Here now is another Formula of Power , good to  
invoke any Being to manifest in thyself . First , in-  
voke him by the Power of all thy Spells and Conjura-  
tions , with Mind concentrated and Will vehement , to-  
ward him , as I have written in many Books . But be-  
cause thou art NEMO , thou mayst safely invoke him ,  
no matter of what Nature , within thy Circle . Now  
then do thou confer on him <sup>as the Guardian of</sup> ~~for~~ his Obedience the Di-  
gnity of a Soul seeking Incarnation , and so proceed  
to consecrate thine Act by performing the Mass of the  
Holy Ghost . Then shall that Spirit make himself  
Body from those Elements ; and thou partaking thereof  
makest thine own Body his Machinery of Manifestation.  
And thus mayst thou work with any Spirit seever ; yet  
this shall serve thee most in common Life . Also , the  
Qualities are well defined in the Cards of the Tarot,  
so that thou hast a clear-cut Means of developing thy  
Powers according to the Needs of the Time . But learn  
also this , to work constantly under the Guidance of  
thine Holy Guardian Angel , so that thy Workings be  
always in Harmony and Accord with thy True Will .

YF. DE CLEWE <sup>AV</sup> KABBALISTICA MUJUS ARTIS.

Now then to thee who art long since Master of High Magick , it will be easy to shew how the Mass of the Holy Ghost , sung even in Ignorance , may work many a Wonder by Virtue of the Force generated being compelled to manifest on other than its own Plane . Here then is a Theory of the Mystery of the Aeon , that I , being the Logos appointed thereunto , did create an Image of my Little Universe in the Mind of the Woman of Scarlet; that is , I manifested mine whole Magical Self in her Mind . Thus then in Mer , as in a Märrer , have I been able to interpret myself to myself . Thou also in thine own Way hast the Power to create such an Image ; but be thou sure and alert , testing constantly the Persons in that Image by the Holy Qabalah and by the True Signs of Brotherhood . For each Person therein shall be a Part of Thy Self , made individual and perfect , able to instruct thee in thy Path . Yet often there shall be others , that are to aid thee in thy Working , or <sup>to</sup> oppose it . And in this Matter thou shalt read especially the Record of thy Father his Workings with Soror Ahitha ( blessed be Her Name unto the Ages ! ) and certain others to Boot .

Y Y DE MISSA SPIRITUS SANCTI.

Now at last , o my Son , may I bring thee to understand the Truth of this Formula that is hidden in the Mass of the Holy Ghost . For Horus that is Lord of the Aeon is the Child crowned and conquering . The Formula of Osiris was , as thou knowest , a Word of Death , that is , the Force lay long in Darkness, and by Putrefaction came to Resurrection . But we take living Things , and pour in Life and Spirit of the Nature of our own Will , so that instantly and without Corruption the Child ( as it were the Word of the Will ) is generated ; and again immediately taketh up his Habitation among us to manifest in Force and Fire . This Mass of the Holy Ghost is then the true Formula of the Magick of the Aeon , even of the Aeon of Merus y blessed be He in His Name Ra-Moor-Khuit ! And thou shalt bless also the Name of Our Father Merlin , Frater Superior of the O. T. O. , for that by Seven Years of Apprenticeship in His School did I discover this most excellent Way of Magick . Be thou diligent , o my Son , for in this Wondrous Art is no more Toil , Serrow , and Disappointment , as it was in the dead Aeon of the Slain Gods.

YH-DE FORMULA TOTA.

Here then is thy Schedule for all Operations of Magick . First ; thou shalt discover thy True Will , as I have already taught thee , and that Bud thereof which is the Purpose of this Operation .

Next , formulate this Bud-Will as a Person , seeking or constructing it , and naming it , according to thine Holy Qabalah , and its infallible Rule of Truth . Third : purify and consecrate this Person , concentrating upon him , and against all else . This Preparation shall continue in all thy daily Life . Mark well : make ready a New Child immediately after every Birth . Fourth : make an especial and direct Invocation at thy Mass , before the Introit , formulating a visible Image of this Child , and offering the Right of Incarnation . Fifth : perform the Mass , not emitting the Epiklesis , and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine Eagle . Sixth : at the Consumption of the Eucharist accept this Child , losing thy Consciousness in him , until he be well assimilated within thee . Now then do this continuously , for by Repetition cometh forth both Strength and Skill , and the Effect is cumulative , if thou allow no Time for it to dissipate itself .

Y O DE MAC FORMULA CONSIDERATIONES KABBALISTICAE.

Behold moreover , my Son , the Oeconomy of this Way , how it is according to the Tao , fulfilling itself wholly within thine own Sphere . And it is utterly in Tune with thine own Will on every Plane , so that every Part of thy Nature rejoiceth with every other Part , communicating Praise . Now then learn also how this Formula is that of the Word ABRAHADABRA . <sup>First</sup> ~~Secret~~ , MAD is the Triangle ~~swect~~ upon twin Squares . Of Madit need I not to write , for He hath hidden himself in the book of the Law . The Substance is the Father , the Instrument is the Sen , and the Metaphysical Ecstasy is the Holy Ghost , whose name is HRILIU . These are then the Sun , Mercury , and Venus , whose sacred Letters are R , B , and D . But the last of the diverse Letters is M , which in the Tarot is The Star whose Eidolon is D ; and herein is that Arcanum concerning the Tao of which I have already written . Of this will I not write more plainly . But mark this , that our Trinity is our Path Inwards in the Solar System , and that M being of Our Lady NUITH starry , is an Anchor to this Magick which else were apt to deny our wholeness of Relation to the Outer as to the Inner . My Son , ponder these Words , and profit by them ; for I have wrought cunningly to conceal or to reveal , according to thine Intelligence , o my Son !

y DE QUIBUSDAM ARTIBUS MAGICIS.

Now of these Operations of Magic by which thou seekest to display unto some other Person, the Righteousness of thy Will I make haste to instruct thee. First, if thou have a reasonable Link with him by Word or Letter, it is most natural simply to create in thyself, as I have taught, a Child or Bud-Will, and let that radiate from thee through the Channels aforesaid. But if thou have no Link, the Case is other<sup>wise</sup>, and is not easy. Here thou mayst make Communication through others, as it were by Relays; or thou mayst act directly upon his Aura by magical Means, such as the Projection of the Scin-Laeca. But unless he be sensitive and well-attuned, thou mayst fare but ill. Yet even in this Case thou mayst obtain much Skill by Practice with Intelligence. In the End it is better altogether to work wholly within thine own Universe, slowly and with firm Steps advancing from the Centre, and dealing, one by one, with those unharmonised Parts of the Not-Self which lie close to thee, and impinge upon thee. This therefore closeth the Circle of my Speech, for now am I returned to that which I spake aforetime concerning the general method of Love, and thy Development by that Way.

YKDE MAGNO OPERE.

But now give Ear most eagerly , thou Son of my Loins , for I will now discourse unto thee of thine own Attainment , without which all is but Idleness . Know first that conscious Thought is but phenomenal , the Noise of thy Machine . Now Chemistry , or Al-Chemy<sup>y</sup> meaneth the Egyptian Science , and the True Magick of Egypt hath this for its Foundation . We have in our House many Substances which act directly upon the Blood , and many Practices of Virtue similar , to stimulate , compose , purify , analyse , direct , or concentrate the Thought . Confer CCXX. II. 22. But this Action is subtle and of many Modes, and dependeth heavily on the Conditions of the Experiment , whereof the First is thine own Will therein . Therefore I say unto thee that this is thy Work immediate and necessary , to discover openly thy Will unto thyself , and to fortify and enkindle it by all One-Pointedness of Thought and Action , so that thou mayst direct it inwards unto its Core , that is Thyself in Thy Name MADIT . For thereby is thy Will made white with Heat , so that no Dross may cling to it . But this Work is the Great Work , and Standeth alone .



YADE GRADIBUS AD MAGNUM OPUS.

This Great Work is the Attainment of the Knowledge and Conversation of Thine Holy Guardian Angel . In the Eighth Aethyr is the Way thereof revealed . But I say: prepare thyself most heartily and well for that Battle of Love by all means of Magick . Make thyself puissant, wise , radiant in every System , and balance thyself well in thine Universe . Then with a pure Will tempered in the thousand Furnaces of thy Trials , burn up thyself within thy Self . In the Preparation thou shalt have learned how thou mayst still all Thoughts , and reach Ecstasy of Trance in many Modes . But in these Marriages thy conscious Self is Bridegroom , and the not-Self Bride , while in this Great Work thou givest up that conscious Self as Bride to thy True Self . This Operation is then radically alien from all others . And it is hard , because it is a total Reversal of the Current of the Will , and a Transmutation of its Formula and Nature . Here , o my Son , is the One Secret of Success in this Great Work : Invoke Often .



YU DE FORMULA LUNAR.

Thus then concerning Operations of the Tao with the Yang and the Yin is there enough ; for thine own Art of Beauty shall divine for thee , and devise new Heavens . But in all these is the Formula of the Serpent with the Head of the Lion , and all this Magick is wrought by the Radiance and Creative Force thereof. And this Force leapeth continually from Plane to Plane , and breaketh forth from his Bonds , so that Constraint is Labour . Now then learn that the Yin hath also a Formula of Force . And the Nature of the Yin is to be still , and to encircle or limit , and it is as a Mirror , reflecting diverse Images without Change in its own Kind . So then it seeketh never to overleap the Barriers of its Plane ; for this Reason it is well to use it in Operations of a very definite and restricted Type . But although it be inert , yet is it most subject to Change ; for its number is four Score and one , which is the Moon ; And these are A L I M , the Gods elemental before H descending in their midst made them Creative . So then thou mayst use constantly this Formula to rearrange Things in their own Planes ; and this is a most pragmatick Consideration .

y✓ DE AQUILAE SUMENDA.

Take in this Work the Eagle all undefiled and virginal for thy Sacrament . And thy Technick is the Magick of Water , so that thine Act is of Nourishment, and not of Generation . Therefore the Prime use of this Art is to build up thine own Nature . But if thou hast skill to control the Mood of the Eagle , then mayst thou work many an admirable Effect upon thine Environment . Thou knowest how great is the Fame of Witch- Women ( old and without Man ) to cause Events, although they create nothing . It is this Straitness of the Channel which giveth force to the Stream . Beware , o my Son , lest thou cling overmuch to this Mode of Magick ; for it is lesser than That Other , and if thou neglect That Other , then is thy Danger fearful and imminent , for it is the Edge of the Abyss of Choronzon , where are the lonely Towers of the Black Brothers . Also , the formulation of the Object in the Eagle is by a species of Intoxication , so that His Nature is of Dream or Delirium , and thus there may be Illusion . For this Cause I deem it not wholly unwise if thou use this Way of Magick chiefly as a Cordial ; that is, for the Fortifying of thine own Nature.

23 DE MEDICINIS SECUNDUM QUATTUOR ELEMENTA.

Concerning the Use of Chemical Agents , and be mindful that thou abuse them not , learn that the Sacrament itself relateth to Spirit , and the Four Elements balanced thereunder , in its Perfection . So also thy Lion himself hath a fourfold Menstruum for his Serpents . New to Fire belong Cocaine , which fortieth the Will , loosening him from bodily fatigue , Morphine , which purifieth the Mind , making the Thought safe , and slow , and single , Mercin which partaketh , as it seemeth , of the Nature of these twain aforesaid albeit in Degree less notable than either of them , and Alcohol , which is Food , that is , Fuel , for the whole Man . To Water , attribute Hashish and Mescal , for they Make Images , and they open the Hidden Springs of Pleasure and of Beauty . Morphine , for its Base , hath also part in Water . Air ruleth Ethyl Oxide , for it is as a Sword , dividing asunder every Part of thee , making easy the Way of Analysis , so that thou comest to learn thyself , of what Elements thou art compact . Lastly , of the Nature of Earth are the direct Hypnotics , which operate by Repose , and restore thy Strength by laying thee as a Child in the Arms of the Great Mother , I say rather of her material and physiological Vicegerent .

YJ DE MEDICINIS SECUNDUM QUATTUOR ELEMENTA.

Concerning the Use of Chemical Agents , and be mindful that thou abuse them not , learn that the Sacrament itself relateth to Spirit , and the Four Elements balanced thereunder , in its Perfection . So also thy Lion himself hath a fourfold Menstruum for his Serpents . New to Fire belong Cocaine , which fortieth the Will , loosening him from bodily fatigue , Morphine , which purifieth the Mind , making the Thought safe , and slow , and single , Heroin which partaketh , as it seemeth , of the Nature of these twain aforesaid albeit in Degree less notable than either of them , and Alcohol , which is Food , that is , Fuel , for the whole Man . To Water , attribute Mashish and Mescal , for they make Images , and they open the Hidden Springs of Pleasure and of Beauty . Morphine , for its Ease , hath also part in Water . Air ruleth Ethyl Oxide , for it is as a Sword , dividing asunder every Part of thee , making easy the Way of Analysis , so that thou earnest to learn thyself , of what Elements thou art compact . Lastly , of the Nature of Earth are the direct Hypnotics , which operate by Repose , and restore thy Strength by laying thee as a Child in the Arms of the Great Mother , I say rather of her material and physiological Vicegerent .

Y O. DE VIRTUTE EXPERIENTIAE IN HOC ARTE.

Not Sleep , not Rest , not Peace , not Contentment are of the Will of the Hero ; but these Things he hateth , and consenteth to enjoy them only with Shame of his weak Nature . But he will analyse himself without Pity , and he will do all things soever that may free and fortify his Mind and Will . Know that the Technick of the Right Use of these Magick Poisons is subtle ; and since the Nature of every Man differeth from that of his Fellow , there entereth Idiosyncrasy , and thine Experience shall be thy Master in this Art . Heed also this word following : The Right Use of these Agents is to gain a Knowledge preliminary of thine own Powers , and of High States , so that thou goest not altogether blindly and without Aim in thy Quest , ignorant of the Keys to thine own inner Being . Also , thou must work always for a definite End , never for Pleasure or for Relaxation , except thou wilt , as a good Knight is sworn to do . And thou being Hero and Magician art in Peril of abusing the Fiery Agents only , not those of Earth , Air , or Water ; because these do really work with Thee in purity , making thee wholly what thou wouldst be , an Engine indefatigable , a Mind clear , calm , and concentrated , and a Heart fierce aglow .

Y II DE SACRAMENTO VERO.

But in the Sacrament of the Gnosis , which is of the Spirit , is there naught hurtful , for its Elements are not only Food , but a true Incarnation and Quintessence of Life , Love , and Liberty , and at its Manifestation thy Lion is consecrated by pure Light of Ecstasy. Also , as this is the strongest so also is it the most sensitive of all Things soever , and both proper and ready to take impress of Will , not as a Seal passively but with true Recreation in a Microcosm thereof . And this is a God alive and puissant to create , and He is a Word of Magick wherein thou mayst read Thyself with all thine History and all thy Possibility . Also as to thine Eagle , is not this chosen by Nature Herself by Her Way of Attraction , without which Harmony Aesthetic and Magnetic thy Lion is silent , and inert , even as Achilles before his Rage in his Tent . Now also therefore I charge thee , o my Son , to partake constantly of this Sacrament , for it is proper to all Virtue , and as thou dost learn to use it in Perfection , thou wilt surpass all other Modes of Magick . Yea , in good sooth , no Herb or Potion is like unto this , supreme in every Case , for it is the True Stone of the Philosophers , and the Elixir and Medicine of all Things , the Universal Tincture or Menstruum of thine Own Will.



Y DE DISCIPULIS REGENDIS.

I will have thee to know , moreover , my dear Son, the right Art of Conduct with them whom I shall give thee for Initiation . And the Rule thereof is one Rule: Do what thou wilt shall be the whole of the Law . See thou constantly to it that this be not broken ; especially in the Section thereof ( if I dare say so ) which readeth Mind Thine Own Business . This is of Application equally to all , and the most dangerous Man ( or Woman , as hath occurred , or I err ) is the Busy<sup>D</sup>body. Oh how ashamed are we , and moved to Indignation , seeing the Sins and Follies of our Neighbours ! Of all the Occasions of this Grievance the most common is the Desire of Sex unsatisfied ; and thou knowest already, even in thy young Experience , how in that Delirium the Weal of the whole Universe appeareth of no account . Do thou then wean thy Babes from that Simplicity , and instil the sense of true Proportion . For verily this is a Way of Madness , Love , unless it be under Will . And the Cure of this Madness is not so good as its Prevention , so that thou shouldst be beforehand with these Children , shewing them the right Importance of Love , how it should be a sacred Rite , exalted above Personality , and a Fire to enlighten and serve Man , not to devour him .

Ye DE QUIBUSDAM MORBIS DISCIPULORUM.

And thus , if any Babe of thine be ill at ease, look closely first whether this Love be not the root of his Distemper . Watch also Idleness , for whose presseth eagerly forward in Will heedeth little the Affairs of his Fellows . O my Son , if every Man doth his own Will , there is no more to say ! But the Busy-Body nor mindeth his own Business , nor leaveth others to mind theirs. Be thou instant therefore with such an one , to cure him by enlightening his Will , and speeding him therein . Remember also that if one speak ill of another , the Fault is first of all in himself , for we know naught but that which is within us . Did not the great Witch -Finder end by confessing that he also was a Sorcerer ? We become that which obsesseth us , either through extreme Hate or extreme Love . Knowest thou not how the one is a Symbol of the other ? For this reason , since Love is the Formula of Life , we are under Bond to assimilate ( in the End ) that which we fear or hate . So then we shall be wise to mould all Things within ourselves in Quietness and Medulation . But above all must we use all to our own End , adapting with Adroitness even our Weakness to the Work .



46 DE CULPIS DOMI PETENDIS.

Therefore , watch heedfully the Fault of another, that thou mayst correct it in thyself . For if it were not in thee , thou couldst not perceive it or understand it . Lo , in thine Ecstasy of Love , thou callest upon the Universe to bear Witness that to this End alone was it created ; it is unthinkable that thou shouldst love another , and incomprehensible that any Man should grieve ? Yet ere the Moon change her Quarter , thou art free of thy Lutes , and lovest another , and it may be grievest in thyself, while he that amazed thee hath joined the Company of the Rejoicing . Watch them , and heed thyself ; and pay no heed to thy Fellows , insofar as they impede thee not . And let this be the Rule . For every Will is pure and every Orbit free ; but Error bringeth Confusion . See therefore that none leave his Path , lest he foul that of his Brother ; and remember also that with Speed cometh Ease of Control . Let each man therefore urge <sup>briskly</sup> his Chariot in a right Line toward the Centre ; for two Radii cannot cross . And beware most of this Love , because it lieth so close to Will that Dis-ease thereof easily imparteth his Error to the Whole Way of the Magician .

qu on the body that is the shadow of a man 100.

Y T. DE CORPORE UMBRA HOMINIS.

Concerning the Aeon , o my Son , learn that the Sun and His Vicegerent are in all Aeons , of necessity , Father , Centre , Creator , each in His Sphere of Operation . But the Formula of the past Aeon was of the Dying God , and was based upon Ignorance . For Men thought that the Sun ~~died~~ and was ~~reborn~~ , alike in the Day and in the Year ; and so also was the Mystery of Man . Now already are we well assured by Science how the Death of the Sun is in truth but the Shifting of a Shadow ; and in this Aeon ( o my Son , I lift up my Voice and I make Prophecy ! ) so shall it be proven as to Death . For the Body of Man is but his Shadow ; it cometh and goeth even as the Tides of Ocean ; and he only is in Darkness who is hidden by that Shadow from the Light of His True Self . Now therefore understand thou the Formula of Herus , the Lion God , the Child crowned and conquering that cometh forth in Force and Fire ! For thy Changes are not Phases of Thee , but of ~~The~~ <sup>st</sup> Phantoms which thou mistaketh for thy Self .

YV DE SIRENIS.

Concerning the Love of Women , a my Son , it is written in the Book of the Law that all is Freedom , if it be done unto Our Lady Nuith . Yet also there is this Consideration , that for every Parsifal there is a Kundry . Thou mayst 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 mine own Flowers , that I tended when I was NEMO , and that although I saw the Cankerworm , and knew it , and gave urgent Warning . Now 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 I should save this People ? " Wilt thou smite me , as thou smotest the Egyptian yesterday ? " Yea , 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 .

ΥΦ DE FERMINA QUADAM.

Knowest thou for what Cause I am moved to write this unto Thee , my Son only-begotten , Child of Magick and of Mystery ? It is that I thy Father am also in this Ordeal of Initiation at this Hour . For the Sun is nigh unto the End of the Sign of the Fishes in the Thirteenth Year of the Aeon , and the New Current of High Magick leapeth forth as a Flood from the ~~comb~~ <sup>Womb</sup> of my True Lady B A B A L O N . And a Word hath come to me by the Mouth of the Scarlet Woman , whose Name is E V E , or A H I T H A , concerning the Temple of J U P P I T E R that is builded for me . And therein is a Woman appointed to a certain Office . Now this Woman appeared to me in a Vision when I was in the House of the Juggler by the Lake among the Mountains , the Sun being in Cancer in the Eleventh Year of the Aeon , even in the Week after thy Birth . And I think this Woman to be <sup>her</sup> whom I call W E S R U N . But even while with a Pure Heart I did invoke Her , there came unto me another like unto her , so that I am confused in my mind and bewildered . And this Other Woman stirreth my true Nature in its Depth , so that I will not call it Love . For the Veice of Love I know of old ; but this Other Woman speaketh in a Tongue whereof I have no Understanding .

YX. DE SUA VIRTUTE .

What then shall I do herein ? For the Scarlet Woman adjureth me by the Great Name of God ITHUPHALLOS that I deal with this Other Woman as with any Woman , according to my Will . But this I fear y for that she is not as any Woman , and I deem her to be the Vampire of this Ordeal . How then ? Shall I fear ? Said I not once long since , when I was called of Men Eliphas 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 Cherson can disperse me ? Nay , o my Son , there is Courage of Ignorance and Discretion of Knowledge ; but beyond these is Courage 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 . Amen .

y ψ DE ALIQUIBUS MODIS ORACULI PETENDI.

My Son , in all Judgment and Decision is great Delicacy , but most in these Matters of the Will . For thou art Advocate as well as Judge , and unless thou have well organized thy Mind thou art Bondslave of Prejudice . For this Cause is it adjuvant to thy Wisdom to call Witnesses that are not of thine own Nature, and to ask Oracles whose Interpretation is bound by Fixed Rule . This is the Use of the Book T A R O T , of the Divination by Earth , or by the other Elements, or by the Book Yi King , and many another Mode of Truth. Thou knowest by thine Experience that these Arts deceive Thee not , save insofar as thou deceivest thyself . So then to thee that art NEMO is no Siege Perilous at this Table , but to them that are yet below the Abyss is very notable Danger of Error . Yet must they train themselves constantly in these Modes , for Experience itself shall teach them how their Bias toward their Desires reacteth in the End against themselves , and hindereth them in the Execution of their Wills . Nevertheless , as thou well knowest , the best Mode is the Creation of an Intelligible Image by Virtue of the Mass of the Holy Ghost , declaring the True Will unto thee in Terms of thy Wabalah !



Y W. DE FRATRIBUS NIGRIS . FILIIS INIQUITATIS.

Of the Black Brothers , o my Son , will I write these Things following . I have told thee already concerning Change , how it is the Law , because every Change is an Act of Love under Will . So then he <sup>that</sup> ~~is~~ is Adept Exempt , whether in Our Holy Order or another , may not remain in the Pillar of Mercy , because it is not balanced , but is unstable . Therefore is the Choice given unto him , whether he will destroy his Temple , and give up his Life , extending it to Universal Life , or whether he will make a Fortress about that Temple , and abide therein , in the false Sphere of Death , which is in the Abyss . And to the Adepts of Our Holy Order this Choice is terrible ; by Cause that they must abandon even Him whose Knowledge and Conversation they have attained . Yet , o my Son , they have much Help of Our Order in this Aeon , because the General Formula is Love , so that their Habit itself urgeth them to the Bed of Our Lady BABALON . Know then the Black Brothers by these <sup>the</sup> True Signs of their Initiation of Iniquity , that they resist Change , restrict and deny Love , fear Death . Percutiantur .