

The Book of Holy Kisses



Frater PFDV

Introductory Words

I wrote this document circa 1997. It was inspired by my visits to and work with Sr. Hypatia, then living in Akron, OH. It was published in Heaven and Hell, the journal of William Blake Oasis, OTO in October 1998 e.v. , Volume V Number 2. Other than that publication, I made a few copies available for a few people who I directly spoke with at length about the method it contains.

Since that time, it has been passed around on the Internet and has been mistaken for the missing Liber IAO listed in the A.:A.: catalog of publications and official instructions. I hope to correct this misconception by issuing this publication at this time. Though I did limit its circulation to some extent, I never claimed it to be a "Secret Instruction" as has been stated by those who do not represent my writings.

It was the attempt by a young poet to describe some of the spiritual phenomenon of passion and hint at its possible benefits on a practical level. As then, it is dedicated to Sr. Hypatia who remains a close friend, confidant and my first cherished love.

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1. It is best that these mysteries are taught directly, from Adept to Student.
2. This is written for those sincere aspirants who may be without ready guidance yet have initiated experience with the formula of IAO, or, if he has acquaintance with the power of the serpent, he too will benefit from this instruction.
3. There are three keys to this science. In all instances shall the Magician approach the altar with stealth and hunger. He will adorn the altar with lotus flowers, kissing them in turn; watering them with sweet, tender kisses and breathe into them the powerful names of his Gods. Thus will the flowers bloom and exude perfumes and nectar. And the Masters of this most Holy Glory will be cleansed and purged. Yea! and more, he will behold the beginning of a new universe, which is the Supreme Seal of this most Holy Sacrament.
4. The keys are three and three are the methods of seeking these keys: the accumulating of the Dew, the transfiguring of the Wand, and the Silence of the Star.
5. The Magician begins by adoring the lotus closest to Heaven. He will adore each flower in its turn, setting them aglow and so to the lotus closest to the earth. This one he inspires, calls it forth so that its petals open and shine as a bibelot in the milky folds of a maiden's hands and the dew of this lotus shall be as honey and citrus.
6. The Magician wishing to direct concentrated and consecrated force begins therefore with the circle lotus, sacred to the serpent and the flame, adoring as previously taught, and aspire to the Most High and Holy One, beholding the 1,000 letters of his name. In this way also is the pillar of will anointed with the oil of the flowers. Thus is the wand transfigured and vibrant with energy and ready for the most mild of adoration. The Magician will do well to abide in this energy though he be overwhelmed with the desire to send it fleeing.
7. There is a special condition to this second method. If the season demands appeasing of the moon, let the Magician offer his most secret libations. Let the force and aspiration continue so that his circle seems to expand, if he wills, until a roar of a lion is heard. Thus the Magician is hurled to the beginning of this work.
8. The Magician enters into most Holy Commune with the universe by this Glory. Let him beget and partake of this Light. Let him adorn himself too with flowers. He shall again adore the lotuses of the altar in a way that his flowers resonate with them. His flowers are too filled with the Breath of God.
9. Let this continue so that a Holy Six-fold Star is forged. Thus is the mouth of the Magician filled with the very light of God and is silent. So shall the altar be silent, yeah and the temple too, for this is the death and birth of all things. Let the Masters of this Holy Glory take heed: this seal is also a key to Mysteries yet higher. Of this Mystery I say not but close this book with the word: Αγαπη.