

LIBER PYRAMIDOS

A Ritual of Self Initiation based upon the Formula of the Neophyte

A.:A.: Publication in Class D.

Sub Figura DCLXXI



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by Aleister Crowley
Additional notes by Jake Stratton-Kent

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This publication of *Pyramidos* is both necessary and useful and includes the notes from 'John St. John' (in Crowley's *Equinox* Vol. 1. No. 1.). I have carefully expanded the abbreviated and skeletal sections, restored headings and numbered the sub-rituals. The rite remains mysterious despite these efforts, and certain veils and obscurities remain, clarifiable only through personal experience. It is my understanding that this ritual is not identical with the A.∴A.∴ Initiation rite (TROA) referred to in the *Dominus Liminis* task and elsewhere, but is very closely related to it. I am also aware that certain parties, including the O.T.O. are opposed to information being released concerning that ritual. On this occasion I find myself in agreement with the Caliph, accordingly, while certain documents have been consulted to make this the most definitive text possible, no expanded commentary, and no comparisons with the unpublished text of TROA have been included.

No pressure was brought to bear to assist me in this decision, and no agreement on matters of policy should be inferred. I wish to thank the individual initiates of the O.T.O. who made possible certain improvements to the slightly mangled text generally available; you know who you are. My remarks concerning this ritual in *Equinox:BJoT* and elsewhere should be understood solely as my own interpretation of *Pyramidos*; any preference of tradition for *Pyramidos* over TROA, or interpretations of the former, remains that of the individuals concerned.

93	108	123	138	153	168	1	16	31	46	61	76	91
107	122	137	152	167	13	15	30	45	60	75	90	92
121	136	151	166	12	14	29	44	59	74	89	104	106
135	150	165	11	26	28	43	58	73	88	103	105	120
149	164	10	25	27	42	57	72	87	102	117	119	134
163	9	24	39	41	56	71	86	101	116	118	133	148
8	23	38	40	55	70	85	100	115	130	132	147	162
22	37	52	54	69	84	99	114	129	131	146	161	7
36	51	53	68	83	98	113	128	143	145	160	6	21
50	65	67	82	97	112	127	142	144	159	52	20	35
64	66	81	96	111	126	141	156	158	4	19	34	49
78	80	95	110	125	140	155	157	3	18	33	48	63
79	94	109	124	139	154	169	2	17	32	47	62	77

The Building of the Pyramid

(Sub ritual 672)

(The Magus with Wand. On the Altar are Incense, Fire, Bread, Wine, the Chain, the Scourge, the Dagger, & the Oil. In his left hand the Bell he taketh.)

'Hail, Asi! Hail, Hoor Apep! Let
The Silence speech beget!'

(Two strokes on the Bell. Banishing spiral dance.)

'The Words against the Son of Night.
Tahuti speaketh in the Light
Knowledge and Power, twin warriors shake
The Invisible; they roll asunder
The darkness; matter shines, a snake.
Sebek is smitten by the thunder
The Light breaks forth from Under.'

(He goes to the West, in the centre of the base of the Pyramid of Thoth, Asi, and Hoor.)

'O Thou, the Apex of the Plane,
With Ibis head and Phoenix Wand
And Wings of Night! Whose serpents strain
Their bodies, bounding the Beyond.
Thou in the Light & in the Night
Art One, above their moving might!'

(He lays the Wand etc. on the altar, uses the Scourge on his buttocks, cuts a cross with the Dagger upon his Breast & tightens the Chain of the Bell about his forehead, saying):

'The Lustral Water! Smite thy flood
Through me lymph, marrow & blood!'

(Anointing the Wounds, say):

'The Fire Informing! Let the Oil
Balance, assain, assoil!'

The Invoking Spiral Dance

'So Life takes Fire from Death, & runs
Whirling amid the Suns.
Hail Asi! Pace the Path, bind on
The girdle of the Starry One!'

(Sign of the Enterer):

'Homage to Thee, Lord of the Word!'

(Sign of Silence):

'Lord of Silence, Homage to Thee!'

(Repeat both Signs):

'Lord, we adore Thee, still & stirred
Beyond Infinity.'

(The Secret Word.)

'M Tz T B Tz M'

'For from the Silence of the Wand
Unto the Speaking of the Sword.
And back again to the Beyond,
This is the toil & the Reward
This is the Path of HUA Ho!
This is the path of IAO.'

(Bell.)

'Hail Asi! Hail, thou Wanded Wheel!
Alpha & Delta kissed & came
For Five that feed the Flame.'

(Bell.)

'Hail, Hoor-Apep! thou Sword of Steel!
Alpha & Delta and Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That tenfold core & crown of flame.
Hail, Hoor-Apep! Unspoken Name!'

(Thus is the Great Pyramid duly builded.)

INITIATION FOLLOWETH

Sub-Ritual 673: Of the Ceremony of the Grand Gallery

The First Pylon

'I know not who I am;
I know not whence I came;
I know not whither I go;
I seek - but What I do not know!
I am blind & bound; but I

Have heard one cry
Ring through Eternity;
Arise and follow me!’

‘Asar Un nefer! I invoke
The Fourfold Horror of the Smoke.
Unloose the Pit! by the dread Word
Of Power that Set Typhon hath heard.’

SAZAZ SAZAZ ANDATSAN SAZAZ

(Pronounce this backwards. But it is very dangerous. It opens the gates of Hell.)

‘The Fear of Darkness and of Death.
The Fear of Water and of Fire.
The Fear o’ the Chasm and the Chain.
The Fear of Hell and the dead Breath.’

‘The Fear of Him, the demon dire
That on the Threshold of the Inane
Stands with his Dragon Fear to slay
The Pilgrim of the Way.
Thus I pass by with force & care,
Advance with Fortitude & Wit,
In the straight Path, or else their snare
Were surely Infinite.’

Sub Ritual 674: Of the Ceremony of the Threshold.

The Passing of the Second Pylon.

(Suit action to words.)

‘Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.’

(Rubric as above)

'The Lustral Water! Let thy flood
Cleanse me - lymph, marrow & blood!
The Scourge, the Dagger and the Chain,
Purge body, breast and brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!'
(Still in Corpse position.)

'For I am come with all this pain
To ask admission to the Shrine.
I know not why - I ask in vain
Unless it be that I am Thine.

I am Mentu his truth telling brother,
Who was Master of Thebes from my birth:

O heart of me! heart of my mother!
O heart that I had upon earth!
Stand not thou up against me as a witness!
Oppose me not, judge, in my quest!
Accuse me not now of unfitness
Before the great God, the dread Lord of the West!
Speak fair words for OU MH. May he flourish
(Change this part to your own motto. Work the scansion correctly.)
In the place of the weighing of hearts
By the marsh of the dead, where the crocodiles nourish
Their lives on the lost, where the Serpent upstarts
For though I be joined to the Earth,
In the Innermost Shrine of Heaven am I.
I was Master of Thebes from my birth;
Shall I die like a dog? Thou shalt not let me die!
But my Khu that the teeth of the crocodiles sever
Shall be mighty in heaven for ever & ever!'

Sub Ritual 675: Of the Ceremony of the King's Chamber.

(Here begins the "Negative Confession" or "Declaration of Innocence".)

'Yea! but I am a fool, a flutterer! I am under the Shadow of the Wings!
I am a liar and a sorcerer. I am under the Shadow of the Wings!
I am so fickle that I scorn the bridle; I am under the Shadow of the Wings!
I am unchaste, voluptuous and idle. I am under the Shadow of the Wings!
I am a bully and a tyrant crass, I am under the Shadow of the Wings!

I am as dull [otherwise given as “dense”. Ed.] and as stubborn as an ass; I am under the Shadow of the Wings!

I am untrusty, cruel and insane, I am under the Shadow of the Wings!

I am a fool and frivolous and vain. I am under the Shadow of the Wings!

I am a weakling and a coward; I cringe, I am under the Shadow of the Wings!

I am a catamite and cunnilinge. I am under the Shadow of the Wings!

I am a glutton, a besotted wight; I am under the Shadow of the Wings!

I am a satyr and a sodomite. I am under the Shadow of the Wings!

I am as changeful & selfish as the Sea I am under the Shadow of the Wings!

I am a thing of vice and vanity. I am under the Shadow of the Wings!

I am most violent & I vacillate, I am under the Shadow of the Wings!

I am a blind man and emasculate, I am under the Shadow of the Wings!

I am a raging fire of wrath - no wiser! I am under the Shadow of the Wings!

I am a blackguard, spendthrift and a miser, I am under the Shadow of the Wings!

I am obscure and devious and null. I am under the Shadow of the Wings!

I am ungenerous and base and dull. I am under the Shadow of the Wings!

I am not marked with the white Flame of Breath. I am under the Shadow of the Wings!

I am a Traitor! die the traitor’s death! I am under the Shadow of the Wings!’

(This last raises Candidate erect.)

(Invoking Spiral Dance. Rubric as before.)

‘Now let me pace the Path, bind on
The girdle of the Starry One!’

‘Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.’

‘The Lustral Water! Let thy flood
Cleanse me lymph, marrow & blood!
The Scourge, the Dagger and the Chain,
Purge body, breast and brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!’

(Rubric as usual.)

In North West. See Horus.

'Soul mastering Terror is thy name!
Lord of the Gods! Dread Lord of Hell!'

'I am come. I fear Thee not. Thy flame
Is mine to weave my maiden spell!
I know Thee & I pass Thee by.
For more than Thou am I!'

'Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.

The Lustral Water! Let thy flood
Cleanse me lymph, marrow & blood!
The Scourge, the dagger and the Chain,
Purge body, breast and brain!

The Fire Informing! Let the Oil
Balance, assain, assoil!'
(Rubric as usual.)

In South West. See Isis.

'Sorrow that eateth up the soul.
Dam of the Gods! The blue sky's Queen!
This is Thy Name. I come. Control
And Pass! I know Thee, Lady of Teeu!
I know Thee, & pass Thee by.
For more than Thou am I!'

'Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.

The Lustral Water! Let thy flood
Cleanse me - lymph, marrow & blood!
The Scourge, the dagger and the Chain,
Purge body, breast and brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!'

(Rubric as usual.)

In East. See Thoth. Silence.

'Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of Maat.

The Lustral Water! Let thy flood
Cleanse me - lymph, marrow & blood!
The Scourge, the dagger and the Chain,
Purge body, breast and brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!

(Rubric as usual.)

See Nature [sic, Probably "the false ego" or "lower nature" is meant. Ed.]

'I will not look upon thee more
For Fatal is thy Name. Begone!
False Phantom, thou shalt pass before
The frowning forehead of the Sun.
I know Thee; and I pass thee by.
For more than thou am I.'

Formulating Hexagram.

'Now Witness Ye upon the Earth.
Spirit and Water and Red Blood!
Witness Above, bright Babe of Birth,
Spirit, and Father that are God!
As babe in egg, being born

'For Silence duly is begot
And darkness duly brought to bed;
The Shroud is figured in my Thought,
The Inmost Light is on my head.'

Unbind. Sign of Enterer.

'Attack! I eat up the strong lions. I!
Fear is on Seb, on them that dwell therein;
Behold the radiant Vigour of the Lord!'

Sign of Silence.

'Defense! I close the mouth of Sebek, ply
My fear on Nile, Asar that held not in!
Behold my radiant Peace, ye things abhorred.

For see! The Gods have loosed mine hands
Asar unfettered stands.
Hail, Asi, hail! Hoor Apep cries
Now I the Son of Man arise
And follow dead where Asar lies!'

Lie down in Sign of Hanged Man.

'I gild my left foot with the Light.
I gild my Phallus with the Light.
I gild my right knee with the Light.
I gild my right foot with the Light.
I gild my left knee with the Light.
I gild my Phallus with the Light.
I gild mine elbows with the Light.
I gild my navel with the Light.
I gild my heart wedge with the Light.
I gild my black throat with the Light.
I gild my forehead with the Light.
I gild my Phallus with the Light.
The three fold star cross crowned, I rise
Partaker of the Mysteries.'

Rising in Sign Mulier.

'Asar Un Nefer! I am Thine
Waiting Thy Glory on the shrine.
Thy bride, Thy virgin! Ah, my Lord.
Smite through the Spirit with Thy Sword!
Asar Un Nefer! rise in me,
The chosen catamite of Thee!
Come! Ah, come now! I wait, I wait,

Patient impatient slave of Fate,
Bought by Thy glance Come now! come now!
Touch and inform this burning brow.
Asar Un Nefer! in the shrine,
Make Thou me wholly Thine!

Remove Hoodwink.

“I am Asar - worthy alone
To sit upon the Double Throne.
Attack is mine, & mine defence.
And these are one. Arise, go hence!
For I am Master of my Fate.
Wholly Initiate.’

The Secret Word.

‘The Words are spoken duly.
The deeds are duly done.
My soul is risen newly
To greet the risen Sun.’

Bell accordingly. Signs accordingly.
‘One! Four! Five! Hail!
One! Four! Five! Ten! All Hail!

I give the sign that rends the Veil.
The sign that closes up the Veil.’

Sub Ritual 656: Of the Sealing of the Pyramid.

(The Magus with Wand. On the Altar are Incense, Fire, bread, Wine, the Chain, the Scourge, the Dagger, & the Oil. In his left hand the Bell he taketh.)

‘Hail, Asi! hail, Hoor Apép! Let
The Silence speech beget!’

(Two strokes on the Bell. Banishing spiral dance.)

'The Words against the Son of Night.
Tahuti speaketh in the Light
Knowledge and Power, twin warriors shake
The Invisible; they roll asunder
The darkness; matter shines, a snake.
Sebek is smitten by the thunder
The Light breaks forth from Under.'

(He goes to the West, in the centre of the base of the Pyramid of Thoth,
Asi, and Hoor.)

'O Thou, the Apex of the Plane,
With Ibis head and Phoenix Wand
And Wings of Night! Whose serpents strain
Their bodies, bounding the Beyond.
Thou in the Light & in the Night
Art One, above their moving might!'

He lays the Wand etc. on the altar, uses the Scourge on his buttocks, cuts a
cross with the Dagger upon his Breast & tightens the Chain of the Bell about
his forehead, saying:)

'The Lustral Water! Smite thy flood
Through me lymph, marrow & blood!

(Anointing the Wounds, say:)

'The Fire Informing! Let the Oil
Balance, assain, assoil!'

The Banishing Spiral Dance

'So Life takes Fire from Death, & runs
Whirling amid the Suns.
Now let my hands unloose the sweet
And shining girdle of Nuit!'

(Sign of the Enterer:)

'Homage to Thee, Lord of the Word!'

(Sign of Silence:)

'Lord of Silence, Homage to Thee!'

(Repeat both Signs:)

'Lord, we adore Thee, still & stirred
Beyond Infinity'

(The Secret Word.)

'M Tz T B Tz M'

The Eucharist at the Altar.

'Behold the Perfect One hath said
These are my body's elements
tried & found pure, a golden spoil.'

(Act accordingly.)

'Incense and Wine and Fire and Bread
These I consume, true Sacraments,
For the Perfection of the Oil
For I am clothed about with flesh
And I am the Eternal Spirit.
I am the Lord that riseth fresh
From Death, whose glory I inherit
Since I partake with him. I am
The manifestor of the Unseen,
Without me all the land of Khem
Is as if it had not been'

'For from the Silence of the Wand
Unto the Speaking of the Sword.
And back again to the Beyond,
This is the toil & the Reward
This is the Path of HUA - Ho!
This is the path of IAO.'

(Bell.)

'Hail Asi! Hail, thou Wanded Wheel!
Alpha & Delta kissed & came
For Five that feed the Flame.'

(Bell.)

'Hail, Hoor Apep! thou Sword of Steel!
Alpha & Delta and Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That tenfold core & crown of flame.
Hail, Hoor Apep! Unspoken Name!

Hail, Hoor! Hail Asi! Hail Tahuti! Hail,
Asar Un nefer! through the rendered veil.
I am Thyself, with all Thy brilliance decked

Khabs Am Pekht.'

(Thus is the Great Pyramid duly sealed.)



The Greek Cross of the Zodiac

- | | | | |
|---|-----------------------------|---|-----------------------------|
| Υ | Emerald on Scarlet | ♋ | Scarlet on Emerald |
| ♁ | Greenish Blue on Orange-Red | ♌ | Orange-Red on Greenish Blue |
| ♌ | Royal Blue on Orange | ♍ | Orange on Royal Blue |
| ♎ | Indigo on Amber | ♎ | Amber on Indigo |
| ♏ | Violet on Greenish Yellow | ♏ | Greenish Yellow on Violet |
| ♐ | Crimson on Yellow-Green | ♐ | Yellow-Green on Crimson |

Spirit. Black on White
Serpent. Azure, with Golden Scales
Border. Gold

Notes on Ritual DCLXXI. from *John St. John*.

[Extracted from *John St. John, The Equinox. Volume One, Number 1.*]

[Entry of the Fourth Day, 9.00 p.m.]The first operation of Ritual DCLXXVI is the preparation of the Place.

There are two forces; that of Death and that of Natural Life.

Death begins the Operation by a knock, to which Life answers.

Then Death, banishing all forces external to the operation, declares the Speech in the Silence.

Both officers go from their thrones and form the base of a triangle whose apex is in the East. They invoke the Divine Word, and then Death slays with the knife, and embalms with the oil, his sister Life.

Life, thus prepared, invokes, at the summons of Death, the forces necessary to the Operation. The Word takes its station in the East and the officers salute it both by speech and silence in their signs; and they pronounce the secret Word of power that riseth from the Silence and returneth thereunto.

All this they affirm; and in affirming the triangular base of the Pyramid, find that they have mysteriously affirmed the Apex thereof whose name is Ecstasy.

This also is sealed by the secret Word; for that Word containeth All.

Into this prepared Pyramid of divine Light there cometh a certain darkling wight, who knoweth not either his own nature, or his origin or destiny, or even the name of that which he desireth. Before he can enter the Pyramid, therefore, four ordeals are required of him.

So, bound and blinded, he stumbles forward, and passes through the wrath of the Four Great Princes of the Evil of the World, whose Terror is about him on every side. Yet since he has followed the voice of the Officer who has prepared him, in this part of the Ritual no longer merely Nature, the great Mother, but Neschamah (his aspiration) and the representative of Adonai, he may pass through all. Yea, in spite of the menace of the Heirus, whose function is now that of his fear and of his courage, he goes on and enters the Pyramid. But there he is seized and thrown down by both officers as one unworthy to enter. His aspiration purifies him with steel and fire; and there as he lies shattered by the force of the ritual, he hears even as a corpse that hears the voice of Israfel the Hegemon that chants a solemn hymn of praise to

that glory which is at the Apex, and who invisibly rules and governs the whole Pyramid.

Now then that darkling wight is lifted by the officers and brought to the altar in the centre; and there the Hierus accuses him of the two and twenty Basenesses, while the Hegemon lifting up his chained arms cries again and again against his enemy that he is under the Shadow of the Eternal Wings of the Holy One. Yet at the end, at the supreme accusation, the Hierus smites him into death. The same answer avails him, and in its strength he is uplifted by his aspiration and now he stands upright.

Now then he makes a journey in his new house, and perceives at stated times, each time preceded by a new ordeal and equilibration, the forces that surround him. Death he sees, and the Life of Nature whose name is Sorrow, and the Word that quickeneth these, and his own self and when he hath recognised these four in their true nature he passes to the altar once more and as the apex of a descending triangle is admitted to the lordship of the Double Kingdom. Thus is he a member of the visible triad that is crossed with the invisible behold the hexagram of Solomon the King! All this the Hierus seals with a knock and at the Hegemon's new summons he to his surprise finds himself as the Hanged Man of the Tarot.

Each point of the figure thus formed they crown with light, until he glitters with the Flame of the Spirit.

Thus and not otherwise is he made a partaker of the Mysteries, and the Lightning Flash strikes him. The Lord hath descended from heaven with a shout and with the Voice of the Archangel, and the trump of God.

He is installed in the Throne of the Double Kingdom, and he wields the Wand of Double Power by the signs of the grade.

He is recognised an initiate, and the word of Secret Power, and the silent administration of the Sacrament of Sword and Flame, acknowledge him.

Then, the words being duly spoken and the deeds duly done, all is symbolically sealed by the Thirty Voices, and the Word that vibrateth from the Silence to the Speech, and from the Speech again unto the Silence.

Then the Pyramid is sealed up, even as it was opened; yet in the sealing thereof the three men partake in a certain mystical manner of the Eucharist of the Four Elements that are consumed for the Perfection of the Oil.

Konx Om Pax. (With these mystic words the Mysteries of Eleusis were sealed, Crowley's editorial note.)

[As many readers will note, this description resembles very closely the G. .D. : 0 = 0 Ritual, and is evidently the form in use in the Crowleyan A. :A. :. In the course of the John St. John retirement Crowley adapted the ritual for solo use in his attainment of enhanced Knowledge and Conversation of Aiwass, his HGA, as follows:]

10.50... The following, so it appears, should be the outlines

1. Death summons Life and clears away all other forces.
2. The Invocation of the Word.. Death consecrates Life, who in her whirling dance invokes that Word.
3. They salute the Word. The Signs and M...M must be a Chorus, if anything.
4. The Miraculous appearance of Iacchus, un-invoked.

1. 'The Words against the Son of Night...' is derived from the 'Exordium' documents discussed in this book. These also relate to the 0 = 0, and thus to the entire modus operandi and underlying philosophy of the traditional G. .D. :/A. :A. : tradition, fusing a luminous and positive Egypto/Gnostic cosmology with the groundplan of the Tree of Life, thus bypassing the stoic monotheism of the Hebrew system. Note too that Liber VII is described as an adumbration (or foreshadowing) of the Egyptian Kabbalah, and as the birthwords of a Magister Templi, while in the notes to *The Vision and the Voice*, 28th Aethyr we find: 'The 8 = 3 may devise a new system of Qabalah'.

Note LIFE & DEATH = 128; there may also be a connection with Ishtar and the King of the Underworld in a certain Wiccan degree rite.

3. In the original the Word is spelt out in colour correspondences, despite the fact that this word is not the Word of 0 = 0 A. :A. :. Crowley evidently considered it sufficiently important to conceal in this manner. A study of the correspondences of these letters in 777 will reveal much about the symbolism of the rite.

4. The appearance of the Lord of Ecstasy is paralleled in Crowley's *Supreme Ritual*, reconstructed in *Equinox:BJoT VII. 5.*, in the original of which many key words are indicated only by initials, 'The Lord in the Shrine is this M...of mine', while it would be fully in accord with orthodox Crowleyanity to restore this as 'Member', the correspondence with this ritual makes 'madness' more relevant and likely.

1. The 3 Questions.

2. The 4 ordeals. Warning and comfort as an appeal to the Officers.

3. The Threshold.

The Chorus of Purification.

The Hymn 'My heart, my mother!' as already written, years ago.

4. At the altar. The accusation and defence as antiphonies.

5. The journey. Bar and pass, and the 4 visions even as a mighty music.

6. The Hanged Man - the descent of Adonai.

7. The installation - signs, etc.

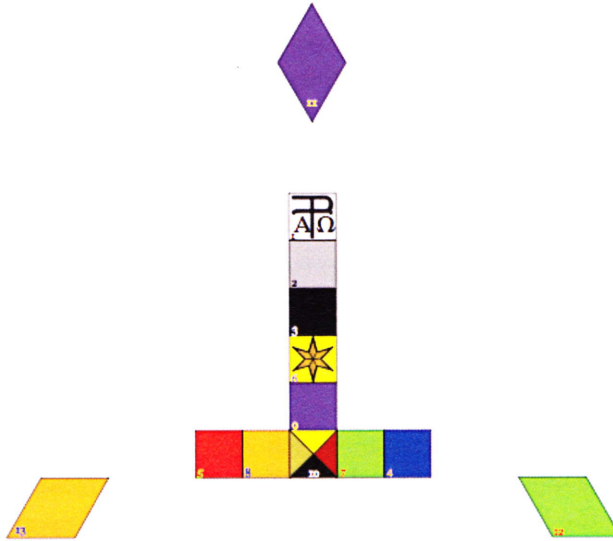
Sealing as for opening; but insert Sacrament.

Editors Notes on the above - the original numbering is retained for ease of reference.

2. Note Four Ordeals in *Liber AL*. See *Magick/Book 4* on the Scourge, Dagger and Chain.

6. The Hanged Man: Note use of 'mine' instead of 'my', Skeats etymological dictionary makes 'mine' a plural form, as in Chaucer, presumably then 'mine elbow' is a poetic rendering of 'my elbows', especially as both elbows are needed to produce the figure correctly, and there is only one reference in the text, where one might have expected two.

7. These are of course the signs of 0 = 0 in the Golden Dawn. Crowley evidently derives magical formulae from these, ala G.:D.:, see *Regardie passim*. Both signs were used in ancient times, the Sign of the Enterer is derived from the Egyptian gesture of adoration, where both hands are presented to the deity (see *The Papyrus of Ani* and elsewhere), and may well involve an energising effect via the palms of the hands, the Sign of Silence was widely used in Ptolemaic and Roman redactions of the Egyptian mysteries, see cult figures of Harpocrates in the British Museum. The Word is not that of 0 = 0 A.:A.:, but is comparable with it.]



The Triangle of the Universe

Three Veils of the Negative –not yellow; not red; not blue; but therefore symbolised by the “flashing” colours of these three; purple (11); emerald (12) and orange (13). Within their triangle of Yonis is the Lingam touching and filling it. Positive, as they are negative; in the Queen Scale of colour, as they are in the King Scale. Ten are the Emanations of Unity, the parts of the Lingam, in Kether, TARO =78= 6 x 13, the Influence of that Unity in the Macrocosm (Hexagram). The centre of the whole figure is Tipareth, where is a golden Sun of six rays. Note the reflection of the Yonis to the triad about Malkuth. Also note that the triangle of Yonis is hidden, even as their links are secret. From Malkuth depends the Greek Cross of the Zodiac and their Spiritual Centre. For Colour Scales see 777.

Notes on accompanying graphics:

There are three illustrations in Fuller's *Treasure House of Images*, a work which Crowley edited during the John St. John Retirement for publication in the *Equinox 1. I.*, which bear on matters arising from *Pyramidos*, these are:

A magick square 13 by 13, with no accompanying comment. According to recently published Kabbalistic MS (See Kaplan's *Meditation and the Kabbalah*), the traditional magic squares three through to nine refer to the planets as is well known, but are complemented by magic squares ten through fourteen attributed to Kether through Gevurah and fifteen through twenty to Tiferet through Malkuth. In this arrangement then thirteen is referred to Chesed, with its traditional God name AL, as commented on by Achad and Crowley;

A "Triangle of the Universe" recognisable as the basis of the Magick Circle in Book Four, wherein ten squares represent the Sephiroth 1-10, and a triangle of yonis surrounding the Tau cross thus obtained make 13. This is the ground-plan for *Pyramidos*, and a great deal of Thelemic ritual beside, though not openly described as such anywhere. The serious student would do well to refer to *Liber HHH*, chapter MMM (Water and the Hanged Man in old letters), and work out for themselves what was contained in *Liber IAO* et al. This research may be complemented in addition by a study of *Liber Yod*, where the circle and various practices associated with it arise again. This exposition may lead to some adverse criticism, but as *Liber Yod* shows, only a Hermit can understand its interior sense, other folks will have to do the next best thing!

The Greek Cross of the Zodiac, which in itself has many mysteries among them the 'swathings of the corpse' and the mysterious spiral dances. This was illustrated in the first number of *Equinox:BJoT VII*, the others are illustrated here, the draughtsmanship of the originals was very likely Fuller's, and it should be remarked that his *Treasure House of Images* is not only a superb form of Invocation, but has in addition a note in Class A revealing yet more about A.:A.: magick.



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GUIDES TO THE UNDERWORLD

LIBER PYRAMIDOS

This publication of *Pyramidos* includes the notes from '*John St. John*' (in Crowley's *Equinox Vol. 1. No. 1.*). Jake Stratton-Kent has carefully expanded the abbreviated and skeletal sections, restored headings and numbered the sub-rituals. It is the author's understanding that this ritual is not identical with the A.'.A.'. Initiation rite (TROA) referred to in the *Dominus Liminis* task and elsewhere, but is very closely related to it. He is also aware that certain parties, including the O.T.O. are opposed to information being released concerning that ritual. On this occasion the author is in agreement with the Caliph, accordingly, while certain documents have been consulted to make this the most definitive text possible, no expanded commentary, and no comparisons with the unpublished text of TROA have been included.

Liber Pyramidos
With Commentary by Jake Stratton-Kent 2009
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