

# LIBER MEM



THE CENTRAL RITE OF  
*the*  
HOLY THELEMIC CHURCH



# Liber Mem

*Being the Central Rite of the Holy Thelemic Church.  
Adapted from a 1st Century Meithraic Ceremony.  
(Cover Plate designed by G.'M.'.121)*

**The Alostrael A.'.A.'.  
Magical Lineage**



**Clerical College  
of  
Rosae Rubae et Aureae Crucis**

**O.'O.'O.'.**



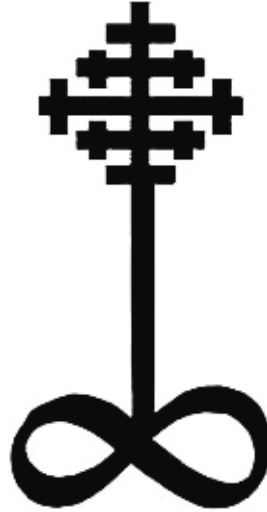
*the*

## HOLY THELEMIC CHURCH

Sol in Aries, Luna in Aries  
An.IV xviii  
ANNO THELEMA CVI

HTC

Issued by Order:



Παιδι του Προφητη



*Alcisterion*  
*HC*



I

**THE PRELIMINARY INVOCATION OF THE HOLY THELEMIC RITE**

Be seated in your chosen Asana in the center of the Temple, before the small altar containing the closed copy of *The Book of the Law*, the phial of Holy Oil, the Candles and the Incense, censer, Bell & Dorjes, and the Cup of Wine covered with a chalice-pall bearing the sevenfold Star of Babalon, and the paten of Holy Cakes, facing the main altar featuring the Stele of Revealing above and the Image of Baphomet below it, and say:

**A ka dua  
tuf ur bi'u  
bi a'a chefu  
dudu nur af an nuteru**

*Aumgn, Aumgn.*

*Amen.*

*Aum. Ha.*

*AIWASS! project Thy Current unto me! my mind imagine  
The glimmer of the Vision of the Illimitable Wisdom!  
Let it know the Ecstasy of Saints in the orgies of division!  
The scream of Passion in the grip of condition resound:  
From this comes the issue of the Abominable Sound!  
Bathe me in its Force; burn me in its Fire! in me inspire  
Pure will beyond desire, aflame with lust, to rejoice  
In the Mystical Orgasm and the Magical Voice!  
AIWAZ! withdraw Thou to Silence of Bliss, sealed with a kiss:  
Abide in me, purest Will, devoid of discrimination!  
And dissolve us to Nought in gratification of Sensation!  
To the regeneration of the mind in Holy Carnal Gnosis  
Arousing the Divine upon the bed of Consciousness.*

*Aumgn, Aumgn.*

*Amen.*

*Aum. Ha.*

*Hear Me, and make the whole of the mind subject unto Me, so  
that the Supernal Will of Understanding and of Wisdom, of the  
Thought and under the Mind, of the Body and in the Pleasure  
of the Flesh, of the Utterance of the Word and in the Epiphany of  
the Vision: and every Sight and Sound of God & Beast in Man  
may here and now be Mine, Amen.*

*In nomine BABALON. Per la BESTIA.  
Ad gloriam BAPHOMET.*

*Aumgn, Aumgn.  
Aum-Ha.  
Amen.*

***Section A. The Ablanathanalba.***

*o*

*Ablanathalba! My Source, the Flame of BABALON, THE BEAST  
& AIWASS! Manifest Thy Force! Impart to Me the Mysteries  
of Thy Creation, for I am the Servant of the same, the Conduit of the  
Genius of the Word! so that I alone, the Minister of My own Will, the  
Master of My Creation, may attain unto the Gnosis & Communion  
of the Augoeides. Abrahadabra!*

***Section B. The Preliminary Invocatory Utterance.***

*oo*

***Purification.***

**“Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell’s own worm.”**

Recite the above once in each direction, bearing the aspersion and aspergillum.

*ooo*

***Chrismation with Holy Oil.***

**“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”**

Anoint the forehead with Holy Oil, tracing a cross within a circle.

*α*

***Burning of Incense.***

*O Primal & Future Origin of My Origination! First Thought of My  
Thought! O Breath of My Life! O Source of the Word! Thou art  
the Vision of Nothingness, and the Light in the Darkness, in the Holy*

*Flame before Me! Thou art the Rushing Sound in Silence, and the Song of Blissful Madness, in the Ecstasy of the Holy Chrism that is upon Me & all over Me! Thou art the Vibration of the Word, and the Power of THE BOOK OF THE LAW that is open before Me! Thou art the Pleasure of the Flesh within Me, and the scent of burning Incense around Me! Thou art the Luminous One, the One Star in Sight above Me! for I am Perfect and corrupt, Enlightened and in the dark, soulless and devoid of broken light: for I am of Thee: THELEMA.*

β

***Strike upon the Bell with the Dorjes 11 times.***

*In the Hour of the Ordeal of Understanding, O Thou Perfect Mind of My mind, by the Power underlying the Word of the Law, deliver Me unto the City of the Pyramids, unto dissolution in the Elixir of Thelemic Saints, unto regeneration in the Will & Genius of the blessèd Beast & godless God within Me: Aumgn, let it fill Me! for there is no dread hereafter: There is the dissolution, and eternal ecstasy in the kisses. Bring Me to the Vision of the Bornless Source, by virtue of the Bornless Current, by way of the Bornless Cacophony, by the lever of the Bornless Vibration, and by means of the Bornless Sensation! that I may be reborn in mind & initiated into the Mystery of the Holy Will, so that the Holy Breath of Genius may breathe in Me; in order that I may know & admire the Glory of the Force & the Fire! and so that I may witness the Beauty of the Golden Dawn glimmering upon the rippled Sea of the Orgasm of Heaven! May the Life of the Sun in the Moon be in Me, now as before and as to come, to no end, Aumgn.*

γ

***Opening of THE BOOK OF THE LAW.***

*I am to behold, by the Interior Sight, the Lamp of the Invisible Light at Mystical Night! for I am Not at All: LASH TAL! I attain unto the Summit of Gnosis by the Might of Double Power in the immaculate Right Hand of the Master within & without all that is known, by virtue of the Black Force of the Deathless Aeon, and by the Lady of the Vesture of Flame: I who am purified with impurity, bearer of Holy Lust & the Power of Lust, [THELEMIC NAME], He/She whose Life is in the Moon, I am a disciple of the lechery of IA-BESZ BABALON, whose Magical Force is present before Me in the Bread upon the Paten; and I am an apostle of the Lust of IA-APOPHRASZ THERION, whose Fire is present before Me in the Wine in the Chalice of Its Bride.*

***Sign of Benediction, the Words of Institution & the Epiklesis.***

Exalt the Host and say the Words of Institution: *Touto esti To Mega Therion.*

Exalt the Wine and say the Words of Institution: *Touto esti H Kokkine Gyne.*

Now utter the first part of the Epiklesis in the Sign of Benediction (*Atu VI*):

*H KOKKINE GYNE.  
TO MEGA THERION.  
SHAITAN-AIWASS.*

After these Words are said, cup the hands above the head, visualizing a Light therein, and draw the same down into the remaining Sacraments.

To finish the Epiklesis, do the following:

With thumb between the two forefingers, trace an encircled cross over the Cakes upon the paten, saying: *Aiwass be upon me! and transfuse this Cake with the Lust of Baphomet, to fill me and transform me.*

With thumb between the two forefingers, trace an encircled cross over the Cup of Wine, saying: *Aiwass be upon me! and transfuse this Wine with my mystical essence, that by drinking thereof I may realize Thee in me.*

δ

***Consumption of the Sacraments follows a brief Musical Interval.***

*Thus fortified with the Current of BAPHOMET, the Projection of the Holy Spirit of BABALON and THE BEAST conjoined, do I attain unto the Body of the Stars — not by force of petty want, but by Lust of Holy Will, surrendering all, and opening up to all, becoming one with All. AMEN.*

Take the Cake, saying “This is Ecstasy of Heaven and Hell upon Earth”, and then eat.

Take the Cup of Wine, saying “This is the outpouring of the 93 Current”, and then drink.

ε

*I am still, at peace amidst the strife, spread out across infinite dimensions; and I am filled with the Power of Infinite Strength & the Infinite Splendour thereof. By the power that inspired THE BOOK OF THE LAW that lay open before me now, I pass beyond the inexorable force of opposites — and the lust of result therein — pressing upon me: I breathe; I receive; I AM NOT THAT I AM.  
AUMGN.*

***Section C. The First Instruction.***

a) Partake of the Inspiration of the Solar/Lunar Current of Aiwass, as it were air mingled with the perfume of Its Presence in the smoke of the incense, inhaling deeply thrice -- as deeply as possible; and imagine oneself being lifted up, soaring aloft to the stars and spreading out as it were across an infinite expanse.

b) Next, devoid oneself of all concern or care, imagining a contracting circle penetrated through its interior by a surging oval beam of pulsating force.

c) In that moment, visualize a stunningly brilliant Silver Star high above; and then, as it casts a single Shaft of Light widening into a Cone as it descends over yourself, imagine the luminous Divine Form of Baphomet ascending from out of a bottomless pit, until it hovers before you, facing you in the attitude depicted in Levi's frontispiece to his *Dogme et Rituel de la Haute Magie*, finally encompassing your own body, dissolving your consciousness into Its own: for this represents the advent of the Augoeides, your own Holy Supernal Genius.

d) Then at last envision a vast, distant Black Ring surrounding yourself as your Baphometric Body begins to slowly spin at the very center thereof, increasing in velocity until it achieves a dazzling fast rate of speed, turning as it were on a dime, until one is utterly one with the Cone of Light that trespasses the middle of the Black Ring.

Then stand, and assume, with finger to the bottom lip, the Sign of Harpocrates, then lower your arm again, and say the following:

***Section D. The First Invocatory Utterance.***

*O Silence! Silence! Silence!*  
*Encompass me, Silence!*

Next, hiss forth long: *Shhh! Shhh!*

Then, snap forth and expel the breath, thus: *Taaa! Taaa!*

And therewith shall you witness in the mind a dissipation of all — the Star, the Cone, and the Ring — in darkness filled each second with flashing Light.

***Section E. The Second Instruction.***

When then you see around you, in your mind, nothing but darkness pierced each instant with brilliantly flashing Light, take up the Bell and the Dorjes, the former in the left hand and the latter in the right, and strike the Bell with the Dorjes once, not replacing them again until the ring from the Bell has faded away entirely; then say:

***Section F. The Second Utterance (LOGOS).***

*O Silence! Silence!*

*I am a Star, whose Course is as your Course, shining anew from out of the Height and from out of the Depth!*

Upon saying this, feel yourself as it were dissolving and expanding across an infinite expanse. Then utter the following again:

*Shhh! Shhh!*

*Taaa! Taaa!*

Then imagine a host of five-pointed Stars -- each with a Red Circle in its middle -- emerging from out of the flashing darkness and glittering all about.

Then repeat:

*Silence! Silence!*

And finally, proceed with the following Invocation.

***Section G. The Third Utterance (LOGOS).***

*Hear Me! and make all forces subject unto Me, [THELEMIC NAME], for I am the receptacle of the Current of Aiwass, which with Its Will hath sealed shut the Abyss: Twin-bodied; Bearer of the Secret Flame; Voice of the Chief Seer; Holder of the Secret Key; Master of the Hidden Stone; Vision of the Winged Secret Flame, with Light higher than eyesight; Beauteous One of Night, Our Lady of the Height; Lord of Light; the Hidden Sun, the Life of the Moon; the Silver Star that sheddeth the Mystic Vibration; Minister of the Word of the Silence; the Genius of Babalon & Her Beast!*

*O! Open Thou unto Me! and make all forces subject unto Me, for I am the servant of the same, my Beast, whom I invoke by the Deathless Names, innate with Life, most worshipful, resounding beyond the*

*Abyss of the Mind of Motion and Matter: Hear Thou the Song:*

VIAOV!

*Kha her nest fur  
Ar watu n Bi  
n Khu  
n Khabs  
au aper ku Khu am aper.*

*A ua dod  
pesd m Aah  
per asar Ankh f n khonsu  
ami achtu  
ketiu reruti  
uhau a amu Khu  
un n f Duat.*

*As asar Ankh f n khonsu  
per m her  
r art meret f  
nebet her tep to  
ami ankhu!*

VIAOV!

***A Modern Poetic Paraphrase***

*O Beast, who art the glimmering Sun in the Moon:  
Make Way for my Divinity,  
for my Body of Light,  
and my Body of Night:  
that I be armed with chthonic Triunity!*

*O Unique & Conqueror!  
Who shines in the Moon,  
One mystically slain goes on  
Among the legions beyond.  
O Lord of the Holy Solar Sperm,  
Open the way to Hell's own worm!*

*Lo! it is done! behold, the Life in the Moon  
Returns anew, his life receiving:  
To do what he will  
Among the legions of the living.*

At last, recite the Word *Ablanathalba* seven times, followed then by the Word *Abrahamadabra* seven times: but let these recitations be gradual, breaking the Words into segments, like so: *Ab-la-nath-al-ba* and *Ab-ra-had-ab-ra*.

With that, utter the word *Silence* one more time, assuming the Sign of Harpocrates, also called the Sign of Silence.

Be again seated in the Asana of your choice, let there be a moment of calm and silence, and then after a few moments utter the following Invocation:

***Section H. The Fourth Utterance.***

Manifest THELEMA, O Genius of Man: for THAT I AM, YEA,  
THAT I AM!

Upon utterance of this, envisage in your mind the appearance of a tall, dark man in his thirties, well-knit, active and strong, with the face of a

savage king, and eyes veiled lest their gaze should destroy what they saw, in a body of “fine matter”, transparent as a veil of gauze, or a cloud of incense-smoke, wearing ancient Assyrian or Persian garb. Then, with this image firmly in the mind, Vibrate the Name AIWASS once, followed as always by the Sign of Silence. Salute the same with the following words:

***Section I. The Fifth Utterance.***

*Hail Thou holy Lord of Double Power; Vicegerent of the Aeon; Godless beyond all gods of men; Hidden Sun in the Moon; Androgyne of Heaven and Earth; subtle Spirit of Genius: powerful art Thou to protect Thy servant: Thou art at my arms in battle and I delight in Thee in Me that I knewest Not!*

Now visualize this Entity moving round the circumference of your locus, going slowly counter-clockwise and coming to rest at the main Altar; but this, the figure of Aiwass, faces away from you and toward the Stele of Revealing, where it raises its arms in the Sign of Apophis and Typhon; and brilliant sparks of smoky flame appear to erupt from its long, black, scaly fingers. Then, gaze intently at this figure as it stands thus, and send forth a prolonged bellowing, expelling all your breath, with pressure on the ribs, roaring forth in animal fashion, and then lean forward to kiss *The Book of the Law*, reciting the following:

***Section J. The Sixth Utterance.***

*Shhh! Shhh!*

*Taaa! Taaa!*

*Aiwass!*

*Thou art powerful to protect Thy servant!*

Once this utterance is made, visualize the Stele as opening up as if split split down the middle, its two halves turning slowly inwards, away from oneself, revealing seven dancing flames; and then say the following:

***Section K. The Seventh Utterance.***

*Manifested are the Seven Powers of Godless Heaven! Spheres of the Seven Heads of the Beast!*

*The Power of Luna is upon Me! Shhh! Taaa!*

*The Power of Mercury is upon Me! Shhh! Taaa!*

*The Power of Venus is upon Me! Shhh! Taaa!*

*The Power of Sol is upon Me! Shhh! Taaa!*

*The Power of Mars is upon Me! Shhh! Taaa!*

*The Power of Jupiter is upon Me! Shhh! Taaa!*

*The Power of Saturn is upon Me! Shhh! Taaa!*

*The Holy Supernal Current of...*

BABALON  
THE BEAST  
& BAPHOMET

*...is upon Me! Shhh! Taaa!*

*It is all over Me!*

Next, envision the Seven Flames become as Seven Heads upon serpentine bodies, and recite the following passage from Aleister Crowley's *Book of Lies*:

***Section L. The Eighth Utterance.***

*Seven are the veils of the dancing girl  
in the harem of It.*

*Seven are the names:*

*And seven are the lamps beside Her bed.*

*Seven eunuchs guard Her with drawn sword;*

*No man may come nigh unto Her.*

*In Her wine-cup are seven streams of blood  
of the Seven Spirits of God.*

*Seven are the heads of The Beast whereon She rideth.*

*The head of an Angel: the head of a Saint:*

*the head of a Poet: the head of an Adulterous Woman:*

*the head of a Man of Valour: the head of a Satyr:*

*and the head of a Lion-Serpent.*

*Thou art My Beast, Ablanathalba, Amen, Aum-Ha.*

At this point, send forth another bestial bellowing, lean forward and kiss *The Book of the Law*, and say the following:

***Section M. The Ninth Utterance.***

*Thee I invoke, Aiwass.*

*Thee, Soul of God & Beast mingled in the globèd priest!  
Thee, that transcendeth the Night and the Day.  
Thee, that surpasseth the Darkness and the Light.  
Thou art Augoeides, the Genius of Man.  
Thou art Babalon, the Consciousness of Matter.  
Thou art ShT, the Consciousness of Motion.  
Thou art both of these in Baphomet, the Two-in-One.  
Thou art the Female and the Male.  
Thou art the Passion in the Seed and the Fruit.  
Thou art Love and the Dissolution thereof.*

Now rise, assume the Sign of Apophis and Typhon, and step forward into the imagined figure of Aiwass, who still assumes that Attitude. Man and Beast are now one.

***Section N. The Tenth Utterance.***

*Mine is the Life in the Moon! unto whom are committed the Mysteries of the open portal of the Stele of Revealing.*

*Mine is the Current of the Sun therein! from which derives the Gnosis of Samadhi.*

*Hear Me, for I am one with the Genius of Heru-ra-ha! the Great Voice of the Silence.*

That said, be seated in your Asana in that place directly before the Stele of Revealing, close your eyes, still the mind of thoughts, and be receptive to the Inspiration of your own Aspect of the Holy Genius. At last, after some time, open the eyes and recite as follows:

***Section O. The Eleventh Utterance.***

*Unity uttermost showed!  
I am one with the might of Thy Word,  
Supreme & Terrible God,  
That maketh gods & their herd  
To tremble before Me!  
Aumgn! it doth fill Me.*

It is done. Leave the Temple and do your Will alike among the chosen and the profane.

***Commentary***

THIS ritual is adapted, with some modification, from the only surviving 1st century Meithraic ceremony extant. The original is to be found in Paris Magic Papyrus 574 (*Supplement grec de la Bibliotheque nationale*), and portions of that — mainly the Barbarous Names — were written in at some later date by a school of Egyptian magicians. This adaptation of the rite

excludes these, yet retains some of the original “Words of Power”. It has been reworked to serve as the Central Rite of the Holy Thelemic Church, for individual and not liturgical use, since that Church is an Interior Assembly of Initiates, geared to progress the individual member along the way of his or her own Supernal Will: its mission is not merely for Thelemic celebration and promulgation. Yet there is room in the HTC for such liturgical rites, to serve the aims of institutional celebration; and this very rite can be reworked for liturgical use with relative ease (see below, *Appendix*).

Albrecht Dieterich considered the rite to have originated in Egypt sometime between 100 and 150 Era Vulgari (“Common Era”), and utilized by its original cult until around 200 E.V., when it was further developed by a school of magicians along with numerous other similar rituals, at which time it assumed the form we see in Paris Magic Papyrus 574.

This ritual, as its original, is not intended for daily use by any mere aspirant, but is designed for the slightly more advanced Cleric as a means by which to self-Initiate himself or herself in the Aeonic Current, whereby — by virtue of the mystical power of the sacraments as imbued with subtle force via the Holy Supernal Will at work in the mechanics of the rite — the Initiate progresses gradually at each such ritual performance toward harmonization with the Genius of the Aeon in one's own particular Aspect thereof. It is noteworthy that those in contemporary circles that deride the efficacy of self-Initiation seem ignorant of this practice among ancient Meithraic Initiates, unless they simply choose to ignore it; for this formed the bedrock of their mode of spiritual progression in this most esoteric of rites. It is simply a fallacy that one must, in order to receive Initiation into the Magical Current of Supernal Mind, receive a physical laying on of hands from one of a line of such Adepts. Those who make this claim — some of them — do so in order that their institutions may prosper; others may genuinely believe this doctrine of spiritual collectivism to be true, i.e., that the spiritual Initiation of one depends entirely on the transference of the same from the material connection to the community of Initiates that precede it, an extension of the idea of “as above, so below”. But if, as Crowley opined on p.657 of *The Confessions*, it is indeed true (as I believe it is) that “Many people may go through the ordeals and attain the degrees of the A.'.A.'. without ever hearing that such an Order exists”, then this notion is without question delegitimized. In actual fact, one can indeed obtain Initiated Enlightenment alone, given of course unrelenting, dedicated activity along the lines of *modus operandi* that are fully harmonious with the doctrinal formulae and symbolism of the Aeon.

This ceremony is equivalent to the Invocation of the Bornless One — i.e. *Liber Samekh* — in Aleister Crowley's A.'.A.'. system of Initiation, and is therefore perfectly suited as a means by which to invoke the Holy Supernal Will, or what in more primitive times was referred to as the “Holy Guardian Angel”, i.e. the Tiphareth plane of Awareness, which extends ultimately — after the process thereof is complete many years down the road (if that lengthy and difficult process is properly carried out without any hitches) — to the Neschamic level of Consciousness, or to use the symbolic terminology often employed by Crowley, the Supernal Mastership of that occult portion of the mind which overlies the mundane perception, called the

“City of the Pyramids”. This is its great advantage: that it will lead the Initiate to his or her own Gnosis and Communion of Hidden Wisdom and Understanding; but for the Cleric of the Holy Thelemic Church, it also serves as his or her daily source of spiritual nourishment, in that it provides the essential elements of mystical and magical force that Crowley prescribes in *Liber Aleph, The Book of Wisdom or Folly*, ch.16, *De Cultu*:

“Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

“Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou doest affirm thy Place in Nature and her Harmonies.

“Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

“Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.

“Neglect not the Performance of the Mass of the Holy Ghost, as Nature herself prompteth thee.

“Travel also much in the Empyrean in the Body of Light, seeking ever Abodes more fiery and lucid.

“Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End.”

Let's analyze these one by one and consider whether or not these requirements of Thelemic training outlined by Crowley are contained within or assisted by our Central Rite of the Holy Thelemic Church.

1) **The adoration of the Sun in its four stations of the day, to keep harmonized with Nature.** Although Adepts of the R.R. et A.C. of the Church may perform the rite as they will, with the recommendation being that they do so at least once a week (if not once daily), Clerics of the outer edifice of the Church are advised to observe it four times daily, once at each station of the Sun. While this may seem a bit excessive to some, this kind of repetition really does a lot to establish a solid foundational link with the Holy Supernal Will.

“Here, o my son, is the One Secret of Success in this Great Work: Invoke often.” - *Liber Aleph*, Γ λ , *De Gradibus ad Magnum Opus*.

2) **The Ritual of the Pentagram and the Assumption of the Divine Form of Harpocrates.** Our rite contains both of these, in microcosmic form: the former in Section F, the latter in various places.

3) **The Miracle of the Mass.** To be found in the sacramental observances of Section B.

4) **The Mass of the Holy Ghost.** This is to be found in the form of the rite performed by members of the Vault of the R.R. et A.C. of the Church, on both sides of the Veil therein. This version of the rite replaces the exterior sacerdotal symbols with erotic ones. It is not to be undertaken daily, but only as both Supernal and Natural Will prompt one to do.

5) **Incorporeal Workings.** While it does not exactly involve incorporeal travel, our rite does much to exercise, and so to strengthen, the “Body of Light”. Various sections of the ritual call for extensive visualization, which assist immeasurably in developing this capacity for spiritual vision, and for realizing magico-mystical epiphanies, in more advanced workings to come.

6) **The Eight Limbs of Yoga.** These are: Yama (Self-Mastery via the Holy Law of Thelema); Niyama (the Virtue of the Knowledge of and Communion with the Holy Supernal Will, achieved by adherence to Thelemic Law and to the regimen of any valid Inner Order of Thelemic Law); Asana (Sensual Mastery, or in other words, the achievement of detachment by perfecting certain difficult practices — such as this entire ritual); Pranayama (Mastery of Force, usually interpreted as breathing practices, but the deeper, less mechanical interpretation has it as Control of Prana, the “Vital Force”, i.e. the Thelemic Current); Pratyahara (Introspection, or the achievement of Interior Realization beyond ordinary perception); Dharana (Focused Mentality, or achieving the one-pointedness of the Holy Supernal Will); Dhyana (minor mystical epiphany, fairly common and easy to consciously bring about); and Samadhi (major mystical epiphany, extremely rare and difficult if not downright impossible to manifest consciously).

It is invaluable, in consideration of the connection between Yoga and this particular rite in its original form, to take into account the opinion of G.R.S. Mead:

“As we have said, the Ritual before us is not of the nature of a church or temple service ; on the contrary, it contains directions for a solitary sacrament, in which the whole effort of the celebrant is to stir into activity, and bring into conscious operation, his own hidden nature or the root-substance of his being. It is a yoga-rite (unio mystica), or act for union, in which the physical breath, the etheric currents, and the psychic auras, or life-breaths, or pranks, work together with the inbreathing of the Great Breath, or Holy Spirit, or Atmic Energy.

“It should therefore prove of very great interest to many who have of late heard much concerning yoga, both in its higher contemplative modes, and also in its modes of deep and psychic breathing (hatha-yoga) ; for it may be news to many that in the ancient West, especially in Egypt, there was a high art of this selfsame yoga which has been developed so elaborately in India.”

Let's consider these “Eight Limbs of Yoga”, then, one at a time, before we proceed to the actual ritual instruction itself.

a) **Self-Mastery via the Holy Law of Thelema:** While this exceeds the capacity of any rite to convey, portions of the ritual, involving *The Book of the Law*, work to impress upon the practitioner the vital importance of properly assimilating the Law of Thelema. Unlike some other spiritual laws before it, the Law of Thelema is not a restrictive canon that punishes violations with damnation or with curses of some sort. Yet it is, in fact, as Crowley says, a perfect passport across the bridge from mundane apprehension to Supernal Realization — given only sincere dedication to its precepts and patient application of those principles to one's everyday life.

b) **Virtue of the Knowledge of and Communion with the Holy Supernal Will.** Inasmuch as this ritual assists one to realize the Holy Supernal Will, it also serves well therefore in

conveying to its devoted practitioner this extraordinary virtue.

c) **Achieving a Detached yet Impassioned Attitude.** The ideal attitude, from a Thelemic standpoint, being detachment from the temporary effects of any consequence, without detracting at all from one's passionate pursuit of a given activity ordained by one's own Holy Supernal Will, there should be a part in every significant Thelemic missal to convey this something of this critical Thelemic doctrine. And so we find it expressed in the very first portion of our rite, the Preliminary Invocation: "Abide in me, purest Will, devoid of discrimination/And dissolve us to Nought in gratification of Sensation".

d) **Mastery of the Holy Current.** From the Preliminary Invocation, through the sacerdotal practices, to the visualization techniques, this ritual certainly assists the practitioner in developing the faculty to control the forces of his or her Occult Will.

e) **Attaining Interior Realization.** Once the rite is mastered, and the Gnosis and Communion of the Holy Supernal Will realized, it will have contributed this vital Attainment.

f) **The One-Pointedness of the Holy Supernal Will.** Again, achieved upon mastery of the rite.

g), and h) **Lesser and Greater Mystical Epiphanies.** With some practice, mystical epiphany of the lesser kind can, of course, be easily and often realized at various points during our ritual, while mystical epiphany of the superior variety cannot be willed on demand at any point thereof, yet repeated performance will assist some — a gifted and determined few — to obtain this extraordinary experience at some later time.

Our ritual is entitled *Liber Mem* because, on the Reformed Qabalistic Tree of Life scheme conceived by Frater Achad and adopted by the Apostolic Ministry of the Holy Thelemic Church, the Hebrew letter Mem, or מ, attributed in the Holy Tarot to *The Hanged Man* (i.e. the Initiated Adeptus), occupies the path leading from Yesod to Tiphareth, where the manifestation of the Occult Will of the Supernal Mind takes place in the Initiate. In the old Golden Dawn ceremony corresponding to this Attainment, which Crowley underwent, the candidate was turned upside-down upon a cross, exactly as is depicted in the Tarotic symbolism.

That said, and the preliminary introduction to our Central Rite having been laid out, we may now advance to the ritual instruction.

### ***Ritual Instruction***

O

First, there should be a suitable room, devoid of unrelated decor, furnished with a small altar in the center of the place, a larger altar facing the direction of Boleskine House, in Scotland, on the shores of Loch Ness, and the essential temple instruments. The cardinal points, East-South-West-North, are determined, as said, with East assigned to the direction of Boleskine. The wall above the larger altar in the East should feature an image of Baphomet. The larger altar itself should feature the Stele of Revealing above all else thereupon, with images of The Beast 666 and his Scarlet Women beneath that. Finally, this greater altar should feature eleven candles of a color appropriate to the time: white if it is a full moon; red if it is an erotic event of any kind;

green if it is a lesser feast; blue and gold if it is a greater feast; or black at any other time.

There is no need for a circle to be drawn upon the floor of the place around the central altar, unless the temple chamber is vast, for the temple itself is one's sacred space. The central or small altar itself holds a censer or thurible of flame; *The Book of the Law*, which from the outset of the ceremony remains shut; unlighted incense; the phial of consecrated olive oil (or oil of Abramelin, ideally); the Bell and Dorjes; and the sacraments of bread and wine.

I

*The Preliminary Invocation*

The first step is the Preliminary Invocation of the Holy Thelemic Rite. It begins with the highest of Thelemic mantrams: the "A ka dua". This is in Ancient Egyptian and is extracted from the Stele of Ankhfnkhons I, or Ankh-af-na-khonsu as he is called in *The Book of the Law*. Its English translation (as paraphrased by Crowley), which is to be found at the closing of the ceremony in a slightly altered form, is:

"Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee—  
I, I adore thee!"

See also *Liber Legis*, 3:37.

The holy mantram finishes with "Aumgn, Aumgn, Aum-Ha, Amen". It also completes each segment of the Preliminary Invocation itself. For *Aumgn* see Crowley's *Magick in Theory & Practice*. *Aum Ha* comes from *The Book of the Law*, 3:75: they are the final two words of the book, on which Crowley writes the following in the *Commentaries*:

"Aum-Ha, Aum = 111, Ha = 6, 111 x 6 = 666, the Seal of the Beast. Note well that AUM with a Mem final adds to 671, Throa, the Gate, Adonai spelt in full, etc. Using the Keys of Aum Ha, we get XII. + XV. + 0, and IV. + 0, their sum, 31 = LA, Not."

"Aum is of course the Sanskrit "Word" familiar to most students. (See Book 4 Part III). Ha is a way of spelling the letter whose value is 5 so that it shall add to 6. this uniting the 5 and the 6 is a symbol of the Great Work."

Using our own Angloqabalistic Gematria, the words combine to numerate as 44, the value of *Set*, a name of the Beast, and of the word, *Magick*. It is also, according to Crowley, the secret number of Horus, the formula symbolizing Aiwass or the 93 Current.

*Amen* is, of course, the Egyptian formula representing the Hidden Force.

II

*The Ablanathalba Key*

From the very start of our rite, the Entity of Mind invoked is Aiwass, also known as Aiwaz, or OIVZ (אִיִּוִּז), the 93 Current of Thelema, or Holy Will. This is because, according to our doctrine, this Current of Supernal Will is at the root of each and every individual Will. Each such Will — also known as the Augoeides, the “Genius” of the Initiate — is a particular Aspect of this Manifestation of the Cosmic Mind that we call Aiwass.

Mainstream Thelemites, following Aleister Crowley's lead, might claim that this praeternatural Mind was limited to Crowley alone, a belief which stems from a passage in *Magick in Theory & Practice* wherein he jealously claims his connection with this Mind as his alone. Yet we know for a fact that Crowley was far from infallible, as Aiwass itself (in *Liber Legis*, 1:56 and 2:10) makes abundantly clear. Also, it was not Crowley that achieved contact with this superior Current of praeternatural Mind in the first place, but rather the woman to whom he was married, a certain Rose Edith Kelly, a.k.a. Soror Ouarda. And besides, the passage in question was written — along with another highly questionable document of his that prohibits study of *The Book of the Law* and which calls for the shunning of all those aside from himself that comment thereupon — at a pretty dark time in his life, when brilliant disciples had either failed him miserably or died, and after one of the most promising of these, a “magical child” (i.e. one genuinely inspired by the Prophet of Thelema's *dynamis*) and successor by the name of Charles Stansfeld Jones or Frater Achad, had in his view gone astray (a view that was spurred on primarily by his mistaken conviction that Jones had stolen a warehouse of his books). It should hardly be surprising that he would, after all these disappointments, wish to prevent his legacy from falling into the hands of such a “failure”, which was precisely how exoteric Christianity became corrupted.

The Holy Thelemic Church holds both this prohibitive document, known as “The Tunis Comment”, and the passage wherein Crowley claims Aiwass all for himself, to be invalid. Crowley was not in any position to speak *ex cathedra*, for as *Liber Legis* makes clear, his knowledge of that book was limited, and another was prophesied to succeed him at some later date with the answers to the unresolved matters thereof.

Another valid name or formula of Aiwass is Baphomet, which completes the Preliminary Invocation, being the third in the Triad of Supernals and the union of the “Double-God” of Nuit and Hadit, or (in Tiphareth) Heru-ra-ha, being Ra-Hoor-Khuit (i.e. Active) and Hoor-pa-kraat (i.e. Passive) — or Nu and Had below the noumenal Abyss. The other names given in this final portion of the Preliminary Invocation, H KOKKINE GYNE and TO MEGA THERION, signify the spirito-terrestrial manifestations of Nu and Had, respectively: the former is Greek for “The Scarlet Woman” while the latter is also Greek and translates as “The Great Beast”. They do not signify the personalities of those in whom these Supernal Forces incarnated for a time, but rather the transcendent Minds themselves, which are united in the impersonal Current.



***Baphomet Revised***  
(by Aleisterion)

Our Ablanathalba Key, in Section A, begins the the rite proper. It also introduces the *sacramentum*, which is Latin for “a consecrating” — but here it signifies the Alchemical “Great Work” of uniting man and the Divine via the vital symbolic words and formulae of the New Aeon. This *sacramentum* takes place through the sub-sections of Section B of the ritual, and consists of stimulation of interior principles with the Current by means of certain exterior sacraments, as outlined below.

This first Section is called “The Ablanathalba Key”, because it makes use of this ancient Magical Word, which according to some is the predecessor — and thus, the secret form hinted at in *Liber Legis*, 1:20 — of what Crowley described as the Word of the Aeon, *Abrahadabra*. This Word translates as “Thou art my God”, or rather — to use New Aeon terminology — “Thou art my Beast”. The Word numerates, by Anglogematria, as 75, the value of the name *Satanas*, the formula which symbolizes “God-Not-God” (or “No God”, which numerates as 55 = *Satan*), or AL-LA-AL (אל לא אל), a transposition of the letters of the formula which, so I dare to assert, Frater Achad got slightly wrong when he proclaimed it as the Word of the Aeon

subsequent to that of Thelema.\* Counting the “T” as Teth, the Word adds up to 128 by Hebrew Gematria: the value of Choronzon (the Portal of the Beast that leads to purgation of the mundane ego and the full and final assimilation thereof in the Holy Supernal Will) by Anglogematria.

This Gnostic Word, *Ablanathalba*, is of utmost importance to the virtue of the entire rite. The Words, *Ablanathalba* and *Abrahamadabra*, should be “vibrated”, thus (per Crowley, *Liber O*):

“Stand with arms outstretched.

“Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

“Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

“The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus [see below, figure I, Ra-Hoor-Khuit], and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

“Then withdraw the left foot, and place the right forefinger upon the lips, so that you are in the characteristic position of the God Harpocrates [see below, figure II, Hoor-pa-kraat].

“It is a sign that the student is performing this correctly when a single "Vibration" entirely exhausts his physical strength. It should cause him to grow hot all over, or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

“It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.”

\* Jones came very close to recanting this claim. In a letter, dated 1948 E.V., he wrote: “I may well have been over optimistic in thinking that the Aeon of Truth and Justice is very near at hand.” When the time is right, some 1,900 or so years hence (with allowance for variation based on incalculable factors of human evolution), the pronouncement of this very Word, אב אב אב, by the right Prophet, shall trigger the next Aeonic Cycle.



*Figure I*  
*Sign of the Enterer*  
*Ra-Hoor-Khuit*  
*Aiwaz 93*



*Figure II*  
*Sign of Silence*  
*Hoor-pa-kraat*  
*Aiwass 418*

Breaking down this Word further, we find considerably more of interest. First, *Ab* or *Aub* is the Hebrew for “Power”. *La* is of course “Not”. *Nath* is the Sanskrit word for “Master”. *Al* is “God”. And finally, *Ba* is the Ancient Egyptian word meaning “Soul”. I.e., The Power of Not (=Nuit, the Universal Scarlet Woman, Babalon) and of the Master (=Hadi, the omnipresent Beast, Therion) is God (=Aiwass) in the Soul of Man.

It is noteworthy as well that, by Anglogematria, the name *Aiwass* numerates the same as the name *Shaitan*, i.e. 72, the number of the *Shemhamphorasch*, signifying the 72 “Names of God”. (Crowley, in *Magick in Theory & Practice*, claims that the underlying formulae of these names, i.e. *Aiwass* and *Shaitan*, are equivalent. Their conjunction, *Shaitan-Aiwass*, totals 144, the solar 12 x 12, and the value of *Ra-Hoor-Khuit*.)

Finally, our analysis of the Word should include the important notation that it is not to be taken as a petition to a completely separate being, e.g. as a supplicant to a deity, but instead as an affirmation of Holy Union that begins with two apparently separate points (Man within the confines of time and his underlying Divine Essence beyond yet encompassing the same) but which ends, upon its actual utterance, with a dissolution of both in ecstasy of Mystical Union or *Samadhi*.

### III

#### *The Preliminary Invocatory Utterance & the Sacramentum*

Next, we have the Preliminary Invocatory Utterance accompanied by the corresponding consecration and appreciation of the sacraments of the rite. These sacraments are: the Holy Incense; the Tune of the Holy Bell; the Holy Law; the Holy Cake; and the Holy Wine. Five in number: for they signify the elements of the *sacramentum*, what were in the Old Aeon called Spirit, Fire, Water, Air, Earth; but in the New Aeon they are Magical Vision or Epiphany, Reception of the Abominable Sound, the Utterance of the Magical Voice, the Sensation of the Ecstasy of the Holy Supernal Gnosis, and the consequent pouring forth of the Current of Holy Will (much more on this in my book, *The Reformation of Magick*).

Prior to the consecration by Chrismation, one must conduct the customary purification ritual. This is very simple. It is the basic exorcism or purifying of unnecessary conflicting forces from the mind. In the HTC, it is always accompanied by the holy words of purification, from *Liber Legis*, 2:63: **“Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell’s own worm.”** These words are said facing each direction, starting in the direction facing the superior altar, or East (relative to the Holy House), going counter-clockwise and ending in the North, using the aspersion and aspergillum to cast forth consecrated water. Return at last to the central altar facing East, be seated, then begin the consecration ceremony, below.

First, before any sacerdotal activity can take place at all, one must be consecrated oneself, by the anointing of Holy Oil. It is called Holy Chrismation. This signifies the eruption of Divine Force from out of the Void, or in Qabalistic language, the emergence of Kether from out of the Three Veils of the Negative, i.e. Ain (Nothing); Ain-Soph (the Limitless); and Ain-Soph-Aur (the Limitless Light). To do this properly, take the phial of Holy Oil — either Abramelin oil or olive oil — raise the same with both hands above the head, imagine a flashing light as descending thereon, say the words of , then with a drop of oil upon the middle finger thrust between the two forefingers, trace a cross within a circle upon the forehead. The words of consecration in every ritual of the HTC are from *The Book of the Law*, 2:62: **“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”**

1) **The Burning of Holy Incense.** The ideal incense is Abramelin incense; but lacking that, one may use jasmine and rose. As this is the first of the elements of the *sacramentum*, it represents the Holy Supernal Will itself, which originates in Kether-Chokmah-Binah on the Qabalistic Tree of Life, and then manifests before the Invocant in Tiphareth, the Sephirah of the Word of the Holy Will. Its ignition in the flame that burns in the censer upon the central altar represents the element of magical Vision, what was in the previous Age the element of mystical flame; its smoke casts forth apparitions, or manifestations of holy epiphany. Breathing it in unites these appearances of the Divine with the soul of man.

2) **The Strike upon the Holy Bell.** Signifying the reception of the magical sound of The Beast, the ringing that erupts from the Holy Bell by striking the Dorjes thereupon is as the manifestation of the Phallic Force of Hell upon the infinite body of beautiful Heaven. There are in all eleven ringings of the Bell, to symbolize the opening of the Portal of the Beast at Daath; also, the eleven phallic strikes signify the adoration of Babalon by Her Beast, as eleven is Her number. During any such Mass conducted during a holy feast, it is appropriate to recite the eleven names of the incarnate Scarlet Women, one after each ringing of the Bell:

*Rose Kelly*  
*Mary Desti Sturges*  
*Jeanne Robert Foster*  
*Anna Catherine Miller*  
*Roddie Minor*  
*Leah Hirsig*  
*Dorothy Olsen*

*Maria Teresa Ferrari de Miramar  
Hanni Larissa Jaeger  
Bertha Busch  
Pearl Brooksmith*

Allow each ring to hang in the air until it fades completely away before striking again.

**3) The Opening of *The Book of the Law*.** This action symbolizes the revelation of the magical Voice of Aiwass, that utters forth the words of the Law of Thelema. During a Mass conducted during a holy feast, it is appropriate to follow the opening of the book and its subsequent invocation (to be found in sub-section  $\gamma$  above the *epiklesis*) with a pre-selected or randomly determined series of verses from the Holy Book itself. Also, if such a Missae be reworked to meet the needs of a liturgical (i.e., group) feast — see below, *Appendix* — then it is appropriate to include at this juncture of the rite a recitation of the following Holy Thelemic Credo:

*I believe in no God but that which is in all, and is Naught.*

*I believe in one Supernal Scarlet Woman, Babalon, the Magical Manifestation of the Consciousness of the Infinite, in Her Holy Name, H KOKKINE GYNE, whose power to progress humanity is insurmountable, and was delivered to the world for a time through the mysterious means of Her terrestrial Scarlet Women, shaping the souls to come with Her Magick, issuing forth the inspired generations of the lovely Star.*

**UNTO NUIT!**

*I believe in one Supernal Beast, the mystical “winged secret flame” that “burns in every heart of man”, the worshipper of pleasure and beauty, the coiling “Snake that giveth Knowledge & Delight and bright glory”, in His Holy Name of Blasphemy, TO MEGA THERION, whose Praeterhuman Genius shone brightly through the magnificent though fallible mind of its Prophet, Aleister Crowley.*

**BY HADIT!**

*And I believe in the Holy Current of Thelema, the Double Power of the Supernals, the Force of the Beast and the Fire of Babalon, the Androgynous Spirit of BAPHOMET, the Active and the Passive, the Strength of the Perfect Will and the Voice of the Supernal Silence, the LOGOS AIONOS, the Holy Supernal Will, in Its Most Holy Name, SHAITAN-AIWASS, whose 93 Current of Magical Energy penetrates us and binds us together in the Transcendent Light.*

**IN THE FORCE & FIRE OF RA-HOOR-KHUIT!**

*And I further believe that these Plenary Powers of Mind are simultaneously beyond yet within all forms of consciousness soever, “in the core of every star”.*

**LAShTAL!**

*I believe in one Law of Thelema, a Holy Law not at odds with science, abhorring baseless*

*superstition, as propounded by AIWASS in Liber L vel Legis, The Book of the Law, and as expounded by the Saints and Prophets of the Holy Thelemic Current.*

*I believe in one Holy Thelemic Church, a non-sectarian Fellowship dedicated to the popular celebration & catechism of the holy liberational Law of Thelema, a Communion of the Chosen open to all Thelemic traditions and lineages.*

*I believe in the Communion of Thelemic Saints in the mystical Graal of Babalon, that their spiritual blood is mingled in the Eternal Life of the blessed Beast that drinks as it were therefrom.*

*I believe in the powers of Initiation to uplift the soul unto its Most High Source and to enthrone its Pure Will at the seat of my soul to reign over all parts of my life and being, to the full realization of the “millionfold joy”.*

*I believe in the Knowledge and Communion of the Holy Supernal Will, the Hermetic Current of the Promethean Flame, Bearer of the Invisible Light, the Augoeides, one's own unique Aspect of the Holy Universal Mind. And I believe in the extraordinary virtue of the symbols and rites of our Church, that, once mastered, are perfect instruments at this time to transmit the Aeonic Current.*

*I believe in the Mission to Promulgate the Holy Law, and to spread its glad word, so that all nations may be immersed in its atheistic ideology of absolute individual freedom, and be moved by its subtle forces toward a better world with the global establishment of Holy Thelemic Dominion and an end to tyranny over hearts, minds and bodies.*

Next, prior to advancing directly to the consumption of the final two elements of the Eucharistic portion of the rite, it is absolutely essential to first observe the words of institution and the *epiklesis*, followed immediately by a musical interlude and short rest, during which one reflects on the solemn mystery of the coming mystical Ecstasy (symbolized by the Host or Cake of Light) and Orgasm (symbolized by the Wine in the Cup of Babalon). The words of institution serve to consecrate the sacraments of the Eucharist; the *epiklesis* delivers the Supernal Benediction.

The *epiklesis*, by the way, is another essential part of the rite's successful performance. In this rite, it is twofold. First, one taps the 93 Current and captures the same, while uttering the Sacred Names of the New Aeon Supernal Triad, then drawing down this Current into the sacraments of the Eucharist. Finally, the Cakes are transfused with the essence of this Current, by word and by deed (by tracing the Mark of the Beast, i.e. the encircled cross, symbolizing the union of Supernal Phallus and Kteis); and the Wine is transfused with one's own mystical essence, by word and by deed (likewise), so that, in fact, it is not oneself (in the loftier sense) that drinks, but rather the Beast that has been awakened therein.

“...perform the Mass, not omitting the Epiklesis...” - *Liber Aleph, Γ η , De Formula Tota.*

**4) The Eating of the Cake of Light.** As this signifies the Sensation of Holy Ecstasy, its consumption should be accompanied by a closing of the eyes and a brief moment of interior arousal, with the mind swaying in thoughts of erotic pleasure. The Cake itself should be

regarded not as food but as the sexual organ of your desire.

**5) The Drinking of the Wine of the Cup.** With the Cake eaten, and the lusted-after organ symbolized thereby fully depleted of its force, so to speak, one may consume the Wine, which represents the holy outpouring of the depleted magical organ, the eruption of Supernal Orgasm and the consequent rushing forth of the Holy Supernal Will. At this crucial moment, one should feel totally energized with the subtle yet powerful Power of the 93 Current both Without and (now realized) Within.

“Now also herefore I charge thee, o my Son, to partake constantly of his Sacrament for it is proper to all Virtue, and as thou dost learn to us 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 Philosophers, and the Elixir and Medicine of all Things, the Universal Tincture or Menstruum of thine own Will.” - *Liber Aleph, Γ π, De Sacramento Vero.*

#### IV

##### *The Invocatory Utterances*

Nichomachus of Gerasa (c.150 E.V.) wrote that the reproduction of primal sounds, charged with the subtle forces of the Occult Will, “give birth to certain energetic and initiatory powers of divine operations. It is because of this that whenever theurgists are awestruck in any such operation, they make invocation symbolically by means of hissings and poppings and unarticulated and discordant sounds”. E.g., the “Barbarous Names” or “Words of Power” — and the utterances of various Aeonically-charged formulae such as *ShT* and *Lashtal* and *Abrahadabra* and *Ablanathalba*. As for the “Barbarous Names”, in the original rite these are to be found in the Third Utterance; but in our rite they have been replaced with vital excerpts from the Stele of Revealing, in Egyptian. The pronunciation is not important: it is enough that they be solemnly uttered with profound understanding as to their meaning. See the comments to Section G, below.

The Aeonic Words are, however, another matter entirely. The mode of their delivery is important. In some cases, one delivers the Word in question via the method of Vibration of Divine Names; at other times, it may be done by gradual, calculated utterance, breaking the Word down into segments; and at other moments still, one makes the delivery by issuing the letters of the formula as sounds, echoing the primal sounds of Nature — as is the case, for example, with the formula, *ShT*, in the First Invocatory Utterance (and in subsequent Utterances) of this our rite.

This word, *ShT*, composed of the Hebrew letters *Shin* and *Teth*, is a formula of The Beast, i.e. Hadit, or the omnipresent, impersonal Self. In the Anglogematrix system, its value is 47, the same as both *Babalon* and *Beast*. (I.e., the Two are One in None, as exemplified iconically in the image of Baphomet.) It is called “Beast” because to call it otherwise would equate it with a man, and so misrepresent its impersonality.

Here, as throughout the rite, we are drawing the letters out into long sounds. The first, *Shhh*, is pronounced differently than it appears. Rather than making a sound similar to that which is commonly used to signal someone to “Be quiet”, one instead makes a sound similar to that which a snake makes: *Ssss*. Then, rather than stop, one proceeds to roll away from the that sound directly to the sound one makes when exhaling: *Haaa*. I.e., *Ssss-haaa*.

The second part of the formula, written in the rite as *Taaa*, is pronounced exactly as it appears. Thus, the combined consonants, *ShT*, would sound like this: *Ssss-Haaa Taaa*. This combination of sounds makes for a powerful mantram, as well, for the invocation of the Current of Babalon and The Beast.

Following the Third Utterance, Section G, the excerpts from the Invocation of the Stele starts and ends with variations of the letters of the ancient Gnostic formula, *IAO*, which in the New Aeon is reformed as *VIAOV* (see Crowley's *Magick in Theory & Practice*). The words given, *Vau Yao Ow Oooh Vau*, are so written as to convey their sound; the actual letters of the formula are: **ⴁ** *Vau* (V), **ⴂ** *Yod* (I), **ⴃ** *Aleph* (A), **ⴄ** *Ayin* (O), **ⴁ** *Vau* (V). To summarize their meaning (in other words):

**V** = *The unchanging, impersonal Cosmic Will of Baphomet from which one comes.*

**I** = *One's overlying Supernal Will of Beast & Babalon, Chokmah & Binah.*

**A** = *One's indwelling Supernal Will at Tiphareth; the mystical Seed.*

**O** = *The manifestation of the Beast in Man; the mystical Lingam in the Yoni.*

**V** = *The unchanging, impersonal Cosmic Will of Baphomet to which one returns.*

The gematric value of this word, *VIAOV*, in Hebrew (6+10+1+70+6) is 93. By Anglogematria it is 37, the value of *Hell*, or the mystical “City of Pyramids”, i.e. the praeterordinary region of Mind beyond the noumenal Abyss, or the domain of Supernal Consciousness beyond all constraints of time and space.

The word may be pronounced as follows: *Vao eeh ahh ooh Vao*.

The holy oration that follows the first utterance of this formula, consisting of excerpts from the Stele of Revealing in the original Egyptian, is from portions of the obverse and reverse of the funerary monument of Ankhfnkhons I, or Ankh-af-na-Khonsu. Again, pronunciation is unimportant: one may, with adequate effect, do as Crowley tended to do, pronouncing *A* as *Ah*, *E* as *Aa*, *I* as *Eee*, *O* as *Oh*, and *U* as *Ooh*.

A rough translation of the words, contrasted above Crowley's poetic paraphrase thereof, as

well a new poetic paraphrase based on a modern translation, appears below.

Kha her nest f ur	“Who shineth forth upon his great seat,
Ar Watu n Bi	“Make Way for my Soul,
n Khu	“for my Spirit,
n Khabs!	“And for my Shadow!
au aper ku Khu am aper!	“For I am armed so that I may Shine forth as a warrior!”

A Ua Dod	“O Unique One
Pesd m Aah	“Shining in the Moon
per asar Ankh f n khonsu	“Ankh f n khonsu goes forth
ami achtu	“among the legions
ketiu reruti.	“passing beyond
uhau a Amu Khu,	“O deliverer of those who are in the Sun,
un n f Duat.	“Open unto him Hell.”

As asar Ankh f n khonsu	“Indeed, the deceased Ankh f n khonsu
per m her	“goeth forth by day
r art meret f	“to do his will
nebet her tep to	“all upon the earth
ami ankhu!	“among the living.”

***Aleister Crowley's Poetic Paraphrase***

*Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!*

*The dead man Ankh-f-n-khonsu  
Hath parted from the darkling crowds,  
Hath joined the dwellers of the light,  
Opening Duaut, the star-abodes,  
Their keys receiving.  
The dead man Ankh-f-n-khonsu  
Hath made his passage into night,  
His pleasure on the earth to do  
Among the living.*

***A Modern Poetic Paraphrase***

*O Beast, who art the glimmering Sun in the Moon:  
Make Way for my Divinity,  
for my Body of Light,  
and my Body of Night:  
that I be armed with chthonic Triunity!*

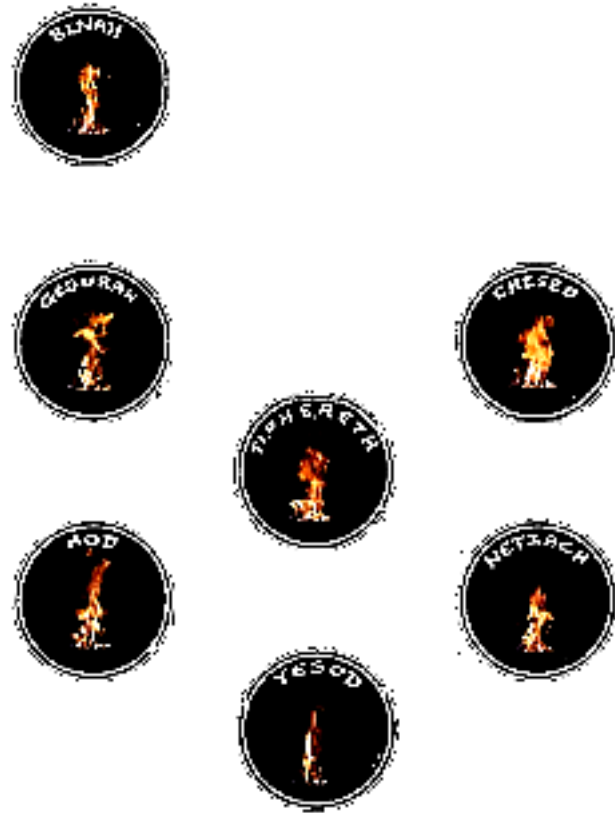
*O Unique & Conqueror!  
Who shines in the Moon,  
One mystically slain goes on  
Among the legions beyond.  
O Lord of the Holy Solar Sperm,  
Open the way to Hell's own worm!*

*Lo! it is done! behold, the Life in the Moon  
Returns anew, his life receiving:  
To do what he will  
Among the legions of the living.*

In Section I, the Fifth Utterance, the “bellowing” should be a kind of guttural, animalistic roar that feels as if it dredges up the most primal forces and flings them, via the bellowing roar, up through the body and out into the Abyss, where — owing to the sheer force of it — seems to echo throughout both Heaven and Hell. This, properly done, also serves to cast one's awareness (however momentarily) beyond oneself simultaneously into both the primordial past and the most highly evolved transcendent Mind to come.

The Opening up of the Stele of Revealing, in Section J, is an integral part of the ceremony to get right. The background, which the Stele opens to reveal, should be imagined as being shrouded in darkness. The verbal keys that open the mystical gate into the region of the Duat here, a combination of *ShT* and *Aiwass*, are conflated for the first time in the ritual, uniting to form the Holy Name of *Shaitan-Aiwass*. But one should utter these sounds as follows: the *Shhh* and *Taaa* are uttered as before; but the *Aiwass* should be muttered slowly, thus: *OY-WAZZZ*, with the unbroken, almost artificial *ZZZ* sound trailing off at the end into a fairly long, drawn-out, yet broken *S-S-S* or *TZ-TZ-TZ* noise. The effect should be like going from an electronic sound to an almost static-like one.

The seven flames may be pictured in the imagination as if they were Binah down to Yesod, or Saturn to the Moon, as they would appear upon the Qabalistic Tree of Life, as shown in the diagram below:



If you have a difficult time trying to picture this diagram, simply recall that the lower six flames are arranged in the shape of the inverted pentagram, with the sixth one in the middle, then imagine a seventh one above these and to the left.

These spheres of flame are actualized in the very next Utterance, in Section K, beginning with Luna on up to Saturn. The Supernals, as Beast and Babalon = Baphomet (i.e. Chokmah and Binah united in Kether), are then invoked as a single Current of Energy. The seven flames are then visualized as seven heads upon serpentine bodies that meet as one writhing dragon, which are heralded in the oration (from Crowley's *Book of Lies*, ch.49) of Section L. With the bellowing that culminates at the end thereof, the invocant becomes one with this Beast.

Thus begins the elevenfold invocation of Aiwass in Section M, culminating in the Sign of Apophis and Typhon, below:



At last, in the Tenth Utterance, the officiant declares himself or herself one with Ankh-af-nakhonsu (as the intermediary of The Beast & Babalon, or the Light of the Sun conjoined with the Moon), one with the Current of The Beast wherefrom comes *Samadhi*, and one with “the *Genius of Heru-ra-ha! the Great Voice of the Silence*”, i.e. Aiwass. The magical portal unlocked previously within the Occult Space of the Stele 666 is also declared to be still open; for at the end of this declaration this portal serves as the Conduit through which one, as united with the Current, flows into its landscape of pure Genius. One sits before the Stele at that point, flying in the mind across this landscape of darkness, receptive to whatever comes of it. After some length of time in this state of Enlightenment devoid of thought yet overflowing with inspiration of ineffable Energy, one returns, opens the eyes, and recites the final Utterance.

Section O, containing the closing Utterance of the rite, is simply Crowley's paraphrase of the Holy Thelemic mantram, the *A ka dua*, only revised so as to reflect the fact that one is no longer oneself in the mundane sense, but speaking as if one were the divinity itself.

There is no banishing or purification thereafter, for one is inviolable in that moment; yea, one is inviolable in that moment.

***Appendix***  
***The Liturgical Rite***

This section is to assist those who wish to adapt the Central Rite of the Holy Thelemic Church to liturgical — i.e. group — use. In such a case, of course, the aim of the rite will shift from that of assisting the individual practitioner to realize interior Enlightenment to one of communal invocation and celebration. It may also be employed as an exhibition for promulgation, provided of course the resources are at hand to lend to it so outstanding a presentation as to leave spectators bedazzled with a profound sense of wonderment and awe.

In the liturgical adaptation of the rite, there are two officiating: a priestess and her priest. First, however, the decision must be made as to whether it will be a function of the interior assembly — or that to which *The Book of the Law*, 1:62 and other verses refer as **“the secret temple”**, also called the **“secret house”** in 3:9 — or an expurgated public exhibition. If it is to be a function of the former, then as that verse instructs, the priestess should wear but a single diaphonous robe, as later on during the ceremony she will need to slip it off quickly and easily, so as to be **“bare and rejoicing”** but for a headdress and jewels. If not, however, then she may appear in the vestment of her choice.

The priestess should stand before the central altar, to the left of the priest, with both of them facing the great altar. The congregants may be seated well behind them both, giving them ample space in which to maneuver. For she represents Binah as he does Chokmah. However, in any such liturgical ceremony, there is to be a sort of third figure involved — an inanimate one — that being in the form of a much larger image of Baphomet, life-sized if possible, preferably in the form of a large idol but if that is not available, then at least in the form of a framed poster-sized icon, set up before the great altar, not hanging above it as in the solitary rite. Either form must, of course, be properly consecrated beforehand, by a rite of the secret temple.

In this rite, let the priestess be armed with the Bell; and the priest shall be armed with the Dorjes.

Prior to the *A ka dua*, the priest strikes the Bell with the Dorjes five times, and recites all orations in the Preliminary Invocation except for the *Aumgn*, *Aumgn*, *Aum-Ha*, *Amen*, which at each time it is called for, is for the priestess to recite. At the end thereof, let the priest strike upon the Bell six times. They then set the Bell and Dorjes upon the central altar for now.

The priest now recites the *Ablanathalba*.

The priestess shall then purify the priest with the aspersion and aspergillum, spraying him thrice with the special concoction prepared by her previously in the secret temple (for it consists of an admixture of Wine and *kalas* of her holy *rubeus*) and reciting the verse of purification.

The priest, thus purified, may then proceed with the chrismation, anointing the forehead of them both, starting with himself and then proceeding to his priestess, reciting at each time the verse of consecration as instructed.

Next, the priestess shall commence with the burning of the incense, following which the priest makes the corresponding recitation.

They once again take up the Bell and Dorjes, and the priest strikes her Bell with his Dorjes five times, he makes the recitation, then strikes the Bell six more times and replace these upon the altar.

Let the priestess open *The Book of the Law* to a random page, whereupon the priest shall make the required recitation, that is, after reciting the Holy Thelemic Credo.

Next, the priest shall turn his back to relative South (to his right) as the priestess turns her back to relative North (to her left), so that they face one another across the central altar. The priest shall then exalt a single Host as directed, utter the words of institution as instructed, then replace the same upon the paten. Next, the priestess shall remove the chalice-pall, exalt the Cup as directed, utter the words of institution as instructed, then replace the Cup upon the altar uncovered. Finally, let them simultaneously assume the Sign of Benediction, as shown in the Tarot Trump, *The Lovers*, below (the Sign is the one being given by the Hierophant in the card, not by the lovers): their arms extended straight outwards, palms facing down, their fingertips nearly touching. In that Sign shall they both recite the *epiklesis*. Then let them together cup their hands above their heads, her hands supporting his, and together they shall draw down the invisible light into the sacraments upon the altar. Finally, he shall trace an encircled cross over the paten and finish the *epiklesis* as instructed, and then she shall do the same over the Cup.



*Sign of Benediction*

Now there follows a brief musical interval, during which the priest holds the paten of Cakes while the priestess holds the Cup of Wine; and following this, and they replace the sacraments upon the central altar. The priest then makes his recitation, takes a Host (Cake), utters the line as instructed, offers the same to the priestess, and then takes one from the paten for himself (without having to utter the line again). They partake. The priestess then makes her recitation, takes the Cup, utters the line as instructed, offers the same to the priest, who drinks, then she takes the Cup again and also drinks. If there is a deacon available, then he or she may distribute Cakes from the paten and Wine from the decanter upon the central altar to the members of the congregation; otherwise the priest shall do so.

He in his place in the South and she in her place in the North, the priest shall at this point make the final recitation.

Now then: if the resources are such that a vast screen be available, with cutting edge graphics to display the images of the First Instruction, in Section C, then the priestess and her priest may retire for a time to seats placed for them far out in their respective directions of the temple. In such a case, the screen should dominate the wall above the great altar. Once the sequence of images, accompanied by a musical score, is complete, they may proceed to the next event, which is not to be found in the solitary rite and is as follows. (If no such resources are at hand, they may simply proceed as follows.)

Let the priestess advance to North of the central altar facing South, and let the priest simultaneously advance to the South of the central altar facing North, but let him kneel before the same while she stands. Then let her recite the following:

*I love you! I yearn to you! I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!*

Let him then respond, saying:

*Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.*

Then let her reply while shedding her robe (if it be a rite of the secret temple), saying:

*I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.*

Let her assume for a moment the Sign of Babalon (below), saying:

*To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!*

Now let her lower her arms again, remaining disrobed however, and then kneel before the altar, mirroring his dragon asana (below).



*Sign of Babalon*



*Dragon Asana*

The priest takes Bell and Dorjes, and recites the invocatory utterance of Section D, during which, if it be available, the appropriate graphics may display on the large screen. He then strikes the Bell once and waits for the ring to fade away before proceeding to the next recitation, whereupon graphics are then displayed; and so on throughout Section K. Note, however, that wherever the recitation calls for the word *I* it is to be substituted with the word *we*. Also, as the officers remain seated throughout, the Signs of Enterer and of Silence, and the Vibration of Divine Names, are to be omitted, as is the bestial bellowing, in favor of the words ***To me! To me!***, to be uttered by the priestess wherever the bellowing is called for.

The recitation of Section L is to be given by the priestess.

Now then, the priestess shall advance to the East, directly before the great altar, facing West, while the priest advances before her, facing her. She stands before him, and he kneels before her in the dragon asana. They shall alternate in their recitation of the lines of Section M, he beginning with the first line, she taking the second line, and so on until he completes the last line, whence — if it be a rite of the secret temple — he sheds his vestment and they couple, during which time the deacon (if there is one) plays music. Various other rites of the secret temple may call for other actions as well at this time and hereafter.

If this be a exterior ceremony, for expurgated exhibition, as certain laws in certain primitive countries may demand, then they may simply join hands during the musical interlude.

After this is done, let the priestess resume her position standing, while the priest resumes his asana, as she utters the tenth utterance. Then he shall recite the eleventh and final utterance, after which he proclaims to all:

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

She then proclaims:

**Love is the law, love under will.**

It is done.