

An Official Rite of the Holy Thelemic Church



The Israfel Invocation

*A Ritual by Allan Bennett, adapted by Aleister Crowley,
with rubric for the Commemoration Ceremony of the Invocation of Thoth by
Fra.'Aleisterion.*

The Israel Invocation

*A Ritual by Allan Bennett, adapted by Aleister Crowley,
with rubric for the Commemoration Ceremony of the Invocation of Thoth by Fra. Aleisterion.*

The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.

{First, as always, let the Invocant begin by giving the Sign of the Enterer, vibrating the Divine Name of ShT, culminating in the Sign of Silence. The Invocant goes before the altar with the Image of Baphomet and the Stele just beyond that, where The Book of the Law rests open, genuflects, kisses the Holy Book, then rings upon the bell 11 times, ignites the incense and anoints his or her forehead with holy oil, after which he or she invokes by the holy names of H Kokkine Gyne, To Mega Therion, and Shaitan-Aiwass. The incense may be of jasmine and rose, and the oil may be of olive.

The above, by the way, is the main routine preceding all HTC rites. Note that, in the formula of invocation, the components are four rather than three: for Aiwass is a “Double God”, i.e. Shin and Teth -- or Will and Desire -- unified in a Current of Mystical and Magical Force. Ours is therefore a Quadrinity, not a Trinity: Universal Scarlet Woman, Primal Beast, Holy Will, and Sacred Lust.

This particular invocation, being a rite of Tahuti, is that which established the magical link with Aiwass that was necessary to transmit Liber Legis and to usher in the forces of the New Aeon. Tahuti, being the Messenger of the Solar-Phallic Word, is equivalent to Shaitan-Aiwass -- i.e. Prometheus, the Luciferian Bearer of the Light of the Law. It is of course intended to signify the link with the Cup or Womb of Supernal Remembrance, or Binah, to which the formula of Saturnus or Satanas corresponds: it is the formula of the Primal Mind outside time. Eliphaz Levi's Baphomet is its Official Icon in the Holy Liturgy of the HTC.}

“ꞥ Procul, O procul este profani.”

{This means “Be off, O be gone, ye uninitiated” in Latin. It is a line from The Aenid by the Thelemic Saint, Publius Vergilius Maro, uttered by the Sybil of Cumae to the profane.}

“Bahlasti! Ompehda!”

{These are the mysterious words of verse 54 of chapter 3 of Liber Legis: “Bahlasti! Ompehda! I spit on your crapulous creeds.” This passage is part of a series of versicles

that decry the various enemies of humanity, who at this juncture along our evolutionary trail uphold superstitious ideologies that are roadblocks to progress. These include: all gods of men; the misinterpreters of Christianity; the misinterpreters of Islam; the misinterpreters of Hinduism, Buddhism, Taoism and Judaism; all ascetics and the repressed; the fear-mongering and the fearful; and all fools. See also Liber LA vel Profanum, in the HTC Library.}

“In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.”

{The basic exorcism or purifying of unnecessary conflicting forces from the mind. In the HTC it is accompanied by the holy words of purification, from Liber Legis verse 63 of chapter 2, as suggested by Crowley: “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.”}

O

“I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.”

{The words of invocation. In the HTC each invocation is directly preceded by a recitation of the words of consecration, from verse 62 of chapter 2 of Liber Legis, following the holy words of purification given above. The verse in question reads: “I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”}

THE FIRST PART

“O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke!

“O Thou of the Ibis Head! Thee, Thee I invoke.

“Thou who wieldest the Wand of Double Power! Thee, Thee I invoke!

“Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee I invoke.

“Thou, whose head is as an emerald, and Thy nemes as the night-sky blue! Thee, Thee I invoke.

“Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.”

{It is necessary at this point to quote Crowley, Magick in Theory & Practice, chapter 3,

The Formula of the Elemental Weapons, *in reference to the parts of the ritual:*

“Now in order to invoke any being, it is said by Hermes Trismegistus that the magi employ three methods. The first, for the vulgar, is that of supplication. In this the crude objective theory is assumed as true. There is a god named A, whom you, B, proceed to petition, in exactly the same sense as a boy might ask his father for pocket-money.

“The second method involves a little more subtlety, inasmuch as the magician endeavours to harmonize himself with the nature of the god, and to a certain extent exalts himself, in the course of the ceremony; but the third method is the only one worthy of our consideration.

“This consists of a real identification of the magician and the god. Note that to do this in perfection involves the attainment of a species of Samadhi: and this fact alone suffices to link irrefragably magick with mysticism.

“Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and unshakeable mental picture of the god is presented to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited.

“In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated.

“Thus, in the invocation of Thoth which is to be found in the rite of Mercury (Equinox I, VI) and in Liber LXIV, the first part begins with the words "Majesty of Godhead, wisdom-crowned TAHUTI, Thee, Thee I invoke. Oh Thou of the Ibis head, Thee, Thee I invoke"; and so on. At the conclusion of this a mental image of the God, infinitely vast and infinitely splendid, should be perceived, in just the same sense as a man might see the Sun.

“The second part begins with the words:

“"Behold! I am yesterday, today, and the brother of tomorrow."

“The magician should imagine that he is hearing this voice, and at the same time that he is echoing it, that it is true also of himself. This thought should so exalt him that he is able at its conclusion to utter the sublime words which open the third part: "Behold! he is in me, and I am in him." At this moment, he loses consciousness of his mortal being; he is that mental image which he previously but saw. This consciousness is only complete as he goes on: "Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightnings of mine eye: ever rushing on in the splendour of the daily glorified Ra --- giving my life to the treaders of Earth!" This thought gives the relation of God and Man from the divine point of view.

“The magician is only recalled to himself at the conclusion of the third part; in which occur, almost as if by accident, the words: "Therefore do all things obey my word." Yet in the fourth part, which begins: "Therefore do thou come forth unto me", it is not really the magician who is addressing the God; it is the God who hears the far-off utterance of the magician. If this invocation has been correctly performed, the words of the fourth part will sound distant and strange. It is surprising that a dummy (so the magus now appears to Himself) should be able to speak!

The Egyptian Gods are so complete in their nature, so perfectly spiritual and yet so

perfectly material, that this one invocation is sufficient. The God bethinks him that the spirit of Mercury should now appear to the magician; and it is so. This Egyptian formula is therefore to be preferred to the Hierarchical formula of the Hebrews with its tedious prayers, conjurations, and curses.

“It will be noted, however, that in this invocation of Thoth which we have summarized, there is another formula contained, the Reverberating or Reciprocating formula, which may be called the formula of Horus and Harpocrates. The magician addresses the God with an active projection of his will, and then becomes passive while the God addresses the Universe. In the fourth part he remains silent, listening, to the prayer which arises therefrom.

“The formula of this invocation of Thoth may also be classed under Tetragrammaton. The first part is fire, the eager prayer of the magician, the second water, in which the magician listens to, or catches the reflection of, the god. The third part is air, the marriage of fire and water; the god and the man have become one; while the fourth part corresponds to earth, the condensation or materialization of those three higher principles.”}

THE SECOND PART

“Behold! I am Yesterday, To-Day, and the Brother of To-Morrow!

“I am born again and again.

“Mine is the Unseen Force, whereof the gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.

“I am the Charioteer of the East, Lord of the Past and of the Future.

“I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.

“O ye two Divine Hawks upon your Pinnacles!

“Who keep watch over the Universe!

“Ye who company the Bier to the House of Rest!

“Who pilot the Ship of Ra advancing onwards to the heights of heaven!

“Lord of the Shrine which standeth in the Centre of the Earth!

“Behold, He is in me, and I in Him!

“Mine is the Radiance, wherein Ptah floateth over the firmament!

“I travel upon high!

“I tread upon the firmament of Nu!

“I raise a flashing flame, with the lightning of Mine Eye!

“Ever rushing on, in the splendour of the daily glorified Ra: giving my life to the Dwellers of Earth.

“If I say “Come up upon the mountains!” the Celestial Waters shall flow at my Word.

For I am Ra incarnate!

Khephra created in the Flesh!

I am the Eidolon of my father Tmu, Lord of the City of the Sun!

“The God who commands is in my mouth!

The God of Wisdom is in my Heart!

My tongue is the Sanctuary of Truth!

And a God sitteth upon my lips.”

THE THIRD PART

“My Word is accomplished every day!

“And the desire of my heart realises itself, as that of Ptah when He createth!

“I am Eternal; therefore all things are as my designs; therefore do all things obey my Word.”

THE FOURTH PART

“Therefore do Thou come forth unto me from Thine abode in the Silence: Unutterable Wisdom! All-Light! All-Power!

“Thoth! Hermes! Mercury! Odin!

“By whatever name I call Thee, Thou art still nameless to Eternity: Come Thou forth, I say, and aid and guard me in this work of Art.

“Thou, Star of the East, that didst conduct the Magi!

“Thou art The Same all-present in Heaven and in Hell!
“Thou that vibratest between the Light and the Darkness!
“Rising, descending! Changing ever, yet ever The Same!
“The Sun is Thy Father!
“Thy Mother the Moon!
“The Wind hath borne Thee in its bosom; and Earth hath ever nourished the changeless
Godhead of Thy Youth!

“Come Thou forth, I say, come Thou forth!
“And make all Spirits subject unto Me:
“So that every Spirit of the Firmament
“And of the Ether,
“And of the Earth,
“And under the Earth,
“On dry land
“And in the Water,
“Of whirling Air
“And of rushing Fire,
“And every spell and Scourge of God the Vast One, may be obedient unto Me!

THE FIFTH PART

“I invoke the Priestess of the Silver Star, Asi the Curved One, by the ritual of Silence.”

{Now the Invocant, no more himself or herself but All and None, begins the process of invoking the Hidden Will by the formula of feminine passivity.}

THE SIXTH PART

“I make open the gate of Bliss; I descend from the Palace of the Stars; I greet you, I embrace you, O children of earth, that are gathered together in the Hall of Darkness.”

{The manifestation of Babalon. The path linking Mercury with the Moon -- or Tahuti with the Scarlet Woman in the Qabalistic system of Frater Achad -- is now opened in the mind of the Invocant. Here also is the mystery of the Abyssal Transference from ordinary to Supernal awareness, i.e. a mystery involving the Divine Lingam of Holy Will (the Phallic Hod), communicating to the underlying psychic mind (or the dark side of Yesod) the Solar Force of the Supernals (Tiphareth), a Holy Seed (Kether) of Supernal Wisdom (Chokmah, the Beast) and Understanding (Binah, Babalon) unified in Baphomet, the Star and the Snake of Heaven (Transcendent Mind) and Hell (Primal Power), "divided for love's sake, for the chance of union". (Liber Legis, 1:29) In the Hierophantic Task of the Rosae Rubae et Auroeae Crucis, the Exempt Adept attains Supernal Understanding by becoming the Moon, receiving the Life of the Sun from the Phallus of God, and transcending the realm of division without forsaking the same by giving birth to Himself, becoming the union of both in the form of the Wise and Understanding Child of the Star and the Snake. }

THE SEVENTH PART

(A pause.)

{Here the Invocant is to find the path of least resistance to the Divine Force being ushered forth. Let him or her become as Babalon, giving the Sign of Babalon, the Attitude of Baphomet -- arms raised slightly outward and bending slightly inward, legs spread open, and assuming the Divine Form of the Whore of Heaven in one's mind, eyes closed, attracting and sucking in all the Force of the 93 Current. He or she must abide therein, in silence, for an indeterminate period, allowing the Current to transmit its utterance, which is to be recorded. Once that is finished, the following may be recited. }

“The Speech in the Silence.

“The Words against the Son of Night.

“The Voice of Tahuti in the Universe in the Presence of the Eternal.

“The Formulas of Knowledge.

“The Wisdom of Breath.

“The Root of Vibration.

“The Shaking of the Invisible.

“The Rolling Asunder of the Darkness.

“The Becoming Visible of Matter.

“The Piercing of the Scales of the Crocodile.

“The Breaking Forth of the Light!

(Follows the Lection.)

{The Lection to be delivered at this point is the record of the utterance obtained in the period of passive Silence above.}

“There is an end of the speech; let the Silence of darkness be broken; let it return into the Silence of light.”

{The Holy Issue is done; the Word has been uttered and known; now the Silence is no more that of darkness but of light, as the mind is illuminated with the projected Wisdom and Understanding of the All-in-None.}

The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.

{This rite may be performed alone or with a group to equal advantage. It is also used in the HTC on March 17th, to commemorate the Israfel Invocation of 1904 Era Vulgari and to begin the liturgical process that transmits to the Church the Current in the New Thelemic Year with the Vernal Equinox.}