

The Paris Working by Crowley
(including Esoteric record and sundrys)

Original key entry to Working # 14 by Fr. H. B. in New York
Entry of working # 14 to end by Bill Heidrick, with conversion of the
earlier portion to ASCII and 1st proofreading 4/17/90 e. v.
--- needs further proof reading

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This series of workings is homosexual in nature, that is, the "sacrifice" involves a sexual act between two members of the same sex. Some notes toward generalization of the method to include heterosexual acts are included. In reading the following, two cautions are advised. (1) Some of the material received regarding practices was obviously false or ancient and improper in the present time, as noted in the text. (2) Some of the material received appears to have been inadequately tested, and may represent an interference in the working brought about by coquetry between lovers. This latter point may account for Crowley's coldness toward his lovers in various writings, a method of separation from such distortions. It is worth noting that some Tantric practices in India have always mandated that the sexual partners have nothing to do with each other outside carefully prescribed ceremonies. The best example of the problem here is the first story in the Esoteric Record for the thirteenth working.

--- WEH

The Paris Working by Crowley

THE BOOK OF THE HIGH MAGICK ART
that was worked by Frater O. S. V. 6degree = 5square

&

Frater L. T. 2degree = 9square.

(Jan-Feb 1914 E. V.)

This is Document C in the account of the progress of NEMO to TO META THERION.

This is the preliminary account of this Operation of Magick Art.

SOL IN LIBRA, An. IX <<1913>> Fra. O. S. V. <<{Anon. NOTE: } OI Sonuf Vaoresagi = "I reign over ye" in Enochian, Crowley's motto as 5=6>> accomplished the task I aid upon him by the Great White Brotherhood by issuing No. X of Vol. I of The Equinox. Thereby he being brought to the end of his resources, he bethought himself to pray unto the Great Gods of Heaven that they would bestow favour upon him -- for, even as did Job, he cursed not God at all -- that he might make a new sacrifice unto the Magnum Opus.

Now there appeared Fra. Lampada Tradam<<Victor Neuburg>>, having passed through

the Ordeal of a Neophyte, to undertake the task of a Zelator, as by his Oath bound. Also for months 18 had Fra. O. S. V. been initiated by Fra. M. <<Theodore Reuss>> into the Greater Mysteries, and been by him induced into the Throne of the Order of the Temple.

Moreover, it is fitting to reconstitute this Order<<O. T. O. >> in its splendour, for at the entry of Sol into Aries, An X is the 600th anniversary of the Martyrdom of J. B. M. <<Jacobus Burgundius Molensis>> Also, a casual invocation of Pan by these Brethren had produced a great marvel.

All these things therefore tending thereto, let us take up the Work with piety and zeal, and in holy charity and great chastity of body and soul. Amen.

Thus therefore to the Glory of the Ineffable One of the Dove and of the Serpent, did these two Brethren begin their Working -- First. From 4:55 to 5:35 did I confess myself, even I, Frater O. S. V. 6degree = 5square receiving the Sacrament from a certain priest A. B. <<Art-Bachelor Walter Duranty>> and being there by much comforted did I set myself to the painting of the prime pantacle of this book.

Therein busied, came inspiration unto me from the Most High, and this is the consideration: that though Pan be the Master of this Work, yet is the Work naught without Wisdom divine, and that Hermes is rightly the god of this particular Operation of Magick Art. Therefore, say I, let Hermes first be invoked, and that by the Rite, and by this incantation which I made with my friend the Art-Bachelor W. D.

Jungitur en vati vates; rex inclyte rabdon Hermes tu venias, verba nefanda fere ns. <<Aprox: Jointly, the bard in the bard, O famous king of the wand, Hermes, mayest thou come bearing unspeakable words>>.

The First Working
[Wednesday, Dec. 31, 1913 e. v.]

At 11:40 therefore did I duly open the Temple, invoking also Thoth by the Egyptian formulae. And upon the stroke of midnight did the first words and acts of the Accendat strike on the Akasa. Then immediately did Mercury manifest in his first form, as it is written in Liber Ararital, 8: "Thou hast appeared to me as a young boy mischievous and lovely, with thy winged globe and its serpents set upon a staff." Astrally the Temple was full of thousands of flashing Caducei of gold and yellow, the serpents alive, and moving, Hermes bearing them. But so young and so mischievous was he that the sacrifice <<A sexual act.>> was impossible. This also we learnt, that at the Accendat the Ceremony is to be forgotten altogether, and to be resumed with equal suddenness at the first word of the mantra or versicle. And the excellence of this control is the agent evoking .

Then closed the Temple at 1:40 a.m. die Jovis thinking to renew the Rite in the evening, in the hope of obtaining Hermes in his next phase.

And Blessing and Worship to the Holy One, the Lord of the Serpent and the Dove.
Amen.

The Second Working

This next invocation of Mercury was done with a new-made Image of the god in the East, a terminal Phallic figure in yellow wax, very beautiful, made that day by Fra. O. S. V. he also used these invocations "At the Limits of the Night" and this "O light in light", before the "Majesty of Godhead". The Temple was opened at 11:20 p.m. on the first day of the vulgar year. The Versicle began at 11:40 and ended at 11:55 circa. Immediately Fra. L. T. completely lost control; although a man of some education, degraded himself and dispersed the holy invoked Prana by defacing this volume with the meaningless scrawls opposite {WEH NOTE: Not available}, declaring them to be the inspiration of Thoth which were unworthy even of his ape. In this way a great part of the virtue of the Rite was lost. Some results were however obtained, and these were recorded in the esoteric account of this Working. The Temple was closed at about 2 o'clock of the forenoon of Friday.

The Esoteric Record [of the Second Working]

The god Hermes having been invoked, according to the Secret Rites, as elsewhere recorded, Frater L.T. proceeded to answer the demands, as follows:

Q: [O. S. V.]: Are we working right?

A: [L. T.]: No.

Q: What's wrong?

A: The time, and, to a less extent, the place.

Q: What is the right time?

A: Three hours before dawn.

Q: Does this apply to Mercury alone or to all the gods?

A: To Mercury alone.

Q: Are we to invoke Mercury again?

A: Yes.

Q: Tomorrow?

A: No.

Q: When, then?

A: On the day of the full moon.

Q: What god shall we invoke tomorrow?

A: Thoth.

Q: But Thoth is Mercury.

A: You will get another aspect.

Q: Shall we not use the same Versicle?

A: It does not matter.

Q: Shall I make statues of all the gods?

A: No.

Q: Shall I make tablets of all the gods?

A: Yes.

Q: Plain tablets, with the Versicles?

A: No.

Q: What tablets?

A: Tablets with the names only.

Q: In what order shall we invoke the gods?

A: The proper order is -- Venus, Mercury, Jupiter, Luna, Sol.

Q: Will he help in Geomancy?

A: Yes.

Q: And also in the conduct of affairs?

A: In some not in all.

Q: In business?

A: In some business.

Q: What?

A: Books, money, love.

Q: How can we invoke Mercury better?

A: Use a golden pentagram, placing the same in a prominent position; drink yellow wine and eat fish before the Ceremony. Let the clock be removed.

Q: Can you suggest any improvements in the Ceremonies, especially that of Jupiter?

A: Scarlet and silver should be worn, and the crown O. S. V. L. T. is to wear the scarlet robe, violets are to be strewn and trodden with bare feet.

Q: Give a distinct proof of your presence, appreciable by the intelligence of O. S. V.

A: LET THE WAND OR ONE BECOME NINE, THIS IS THE SIGN OF PRIAPUS, BUT AFTERWARDS NOTHING.

O. S. V.: I understand and agree the proof.

L. T.: Shall I let Him take full possession now?

O. S. V.: Yes.

L. T.: I am going.....Yes. What do you want to know now? There are other things I can tell, or else ask me questions.

O. S. V.: Tell.

L. T.: You will receive good news in respect of money on the eleventh of January in the forenoon. Fra. L. T. will be concerned with it: it will be quite unexpected. Money will be given by someone to whom L. T. introduced O. S. V. A change in O. S. V.'s affairs in February.

O. S. V.: (I am going to ask a very important question: concentrate hard.) N. C. G. M. H. D. (This question enquires as to when the speaker shall attain the grade of Magus.)

L.T.: L.P. L is 50; and P. is 6.

O.S.V.: 56 what?

L.T.: I don't know... Wait... Hours? I am not quite sure, but it is connected with time.

L.T.: The Ceremonies should be done every other night.

The Fratres then changed functions.

O.S.V.: The god has appeared to me in his character as a messenger, but as a robust adult, rather than a slim youth. He has the winged helmet and sandals, and bears a Caduceus of gold. (Frater L.T. confirms this description in every respect.)

O.S.V.: Hear the words which I bear through the ambient air. The Father of All hath girt Himself with a many-coloured robe; the Father of All hath spilt his seed on galaxy and globe. The formation of Nebulae is like the bursting of the seed pods of flowers. (These are not his words; but it is his meaning. I can't get his words at all.) What we call light he calls wind. Our highest spiritual experiences are what he calls light. That is why one gets the phenomenon of the Opalescent Universe, so to call it, in the Sacrament of the Ninth Degree.) (It is most important... Never mind about that.) All this is the key to the meaning of the Latin invocation in the Vision of the Universal Mercury which I have never understood. (Memo; obtain a copy and confirm this) We shall shortly be given someone who will be of great help to us in our working.

L.T. now wished to ask questions.

L.T.: When will the reconciliation of which I am thinking take place?

O.S.V.: There is no real enmity, it is a mere tiff or misunderstanding.

L.T.: When will the pressure of which I am thinking be relieved?

O.S.V.: The answer to both these questions is Death, but I don't know in what sense.

L.T.: Will the most important prediction of December be fulfilled?

O.S.V.: Better than you think.

L.T.: When?

O.S.V.: It is imminent.

L.T.: Conventionally?

O.S.V.: Like the Sword of Damocles, it impends always, but may never fall. The answer, however, that I get, is three months.

L.T.: Satisfactory?

O.S.V.: I haven't got that... I want to lie here, and see Mercury. It seems that Hermes is my particular deity at present. The golden sparks of which the Universe is composed, are shot with silver lightnings. In his next aspect he should reveal to us a great deal of the inner meaning of this particular Rite.

In the beginning was the Word, the Logos, who is Mercury; and is therefore to be identified with Christ. Both are messengers; their birth-mysteries are similar; the pranks of their childhood are similar. In the Vision of the Universal Mercury, Hermes is seen descending upon the sea, which refers to Mary. The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in the Vision of the Universal Mercury is Golgotha; Maria is simply Maia with the solar R in her womb. The controversy about Christ between the Synoptics and John was really a contention between the priests of Bacchus, Sol, and Osiris, also, perhaps, of Adonis and Attis, on the one hand, and those of Hermes on the other, at that period when initiates all over the world found it necessary, owing to the growth of the Roman Empire and the opening up of means of communication, to replace conflicting Polytheisms by a synthetic Faith. (This is absolutely new to me, this conception of Christ as Mercury.) Some difficulty about the [...] <<this sentence is now quite unintelligible>>

To continue the identification, compare Christ's descent into hell with the function of Hermes as guide of the Dead. Also Hermes leading up Eurydice, and Christ raising up Jairus' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the Sun. (It may be noted here that Mercury and Venus are the planets between us and the Sun, as if the Mother and the Son were mediators between us and the Father.)

Note Christ as the Healer, and also his own expression: "The Son of Man cometh as a thief in the night."; and also this scripture: (Matthew xxiv, 24-7) "For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of Man be."

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican.

Note also Mercury as the deliverer of Prometheus.

One half of the fish symbol is also common to Christ and Mercury; fish are sa

cred to Mercury, (owing presumably to their quality of movement and cold-bloodedness.) Many of Christ's disciples were fishermen and he was always doing miracles in connection with fish.

Note also Christ as the mediator: "No man cometh unto the Father but by me", and Mercury as Chokmah "through whom alone we can approach Kether."

The Caduceus contains a complete symbol of the Gnosis; the winged sun or phallus represents the joy of life on all planes from the lowest to the highest. The serpents, besides being active and passive, Horus and Osiris, and all their other well known attributions, are those qualities of Eagle and Lion respectively, of which we know but do not speak. It is the symbol which unites the Microcosm and the Macrocosm, the symbol of the Magical operation which accomplishes this. The Caduceus is life itself, and of universal application. It is the universal solvent. It is quite easy to turn quicksilver into gold on the physical plane, and this will soon be done. New life will flow through the world in consequence. The god now lays his Caduceus upon my lips for silence; bidding me only remember that on the following night he is to come in another form.

The Temple was then closed. <<Promises to pay -- have quite replaced Gold.>>

Written out from 12:45 -- 2.30 p.m. 2.1.14.

The Third Working

[Friday, Jan. 2, 1914 e.v.]

The Temple was opened at about midnight (the clock had been purposely removed); at 12.27 a.m. die Saturni, the Quia Patris was ended. During the Versicle Fra. O.S.V. approached the state of ecstatic possession, seeing the Triple Cross of the Grand Hierophants, and then Hermes Himself, comprehending also that the t... t... b... were the twin serpents that write upon his wand. But, mastering the tendency, the Versicle was quietly concluded.

A great deal of information and counsel was thus obtained, the full account of which is in the esoteric record.

The Temple was closed at 2.15 a.m.

In the morning the suggestion of O.S.V. that L.T. should arise, move and appear to transcribe the record led to two fine fights, a sign of the excess of magical force developed. During the previous day the Art-Bachelor W.D. came with what may prove to be good news of two matters, both of a Juppiterian nature. Also came a letter promising a valuable introduction.

The Esoteric Record [of the Third Working]

Die Saturni: 1.58 a.m. Hermes as Force

L.T.: He is essentially phallic, but he has a book in his hand, the book which has 106 pp. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the Eve of Shiva, and the book pertains to the grade of 7degree = 4square. The sub-title of the book is BIA, which is said to mean 'force'.

Every drop of semen which Hermes sheds is a world. The technical term for this semen is KRATOS. Those worlds are held in chains, but invisibly. People upon the worlds are like maggots upon an apple -- all forms of life bred by the worlds are in the nature of parasites. Pure worlds are flaming globes, each a conscious being. Number of worlds ejected, 7,482,135.

The name of this Phallus is Thoth, Hermes or Ma. Ma is the god who seduced the Phallus away from the Yoni; hence the physical Universe. All worlds are excrета; they represent wasted semen. Therefore all is blasphemy. This explains why man made god in his own image.

The feminine side of Ma is Pan, which explains why Pan is a devil. The only way to be really born is by annihilation -- to be born into Chaos, where Pan is the Saviour.

I may say no more because the process is secret.

With regard to Genesis; when Adam died, Heva became masculine, in order to escape the temptations of the serpent; but she failed. Her failure cut the serpent in two; hence the Caduceus: because if there were only one serpent, Hermes could not be the messenger of the gods. It is the quality of this serpent busin

ess that gives Him power to travel. This again is blasphemy; but lawful, because the law of the Jews is founded upon it.

It is the fixed Mercury, of which the physical form of the god is made. This fixed Mercury is the result of the mind.

Semen itself is Mercury, the river of life flowing throughout the generations. That is fluid Mercury. What is (from the point of view of life) waste, is knowledge. Hence the opposition between knowledge and life. One is homo- and the other hetero-sexuality. Those are reconciled in Mercury, who is wisdom.

O. S. V.: I am making a silent prayer to the god, and thanksgiving. You can get magic force from either women or men; but to use the former is more dangerous to the career of the magician, and there is the danger of impregnation, which, however, can be guarded against in the obvious way.

In order to get this god more perfectly, a cock should be slain in his honour, and the blood drunk, as a sacrament. The throat of the cock should be cut over the great image that is upon the altar; the image should be placed in a vessel so as to catch the blood.

He should be invoked on 8 consecutive nights, beginning with Wednesday. He says we should feed in greater abundance: he will protect us. There is a gate to knock down between us and mastery of the Universe; and Frater L. T. has a fault, which is introspection. The point is that he is a man of thought, rather than of action. O. S. V. has also faults; his chief fault is contradiction. Whenever he gets into a state of hopelessness he may renew his strength by this Rite; and this will be good for always. <<It is remarkable that this actually occurred in May 1915 and July 1916 E. V. O. S. V. had forgotten the divine injunction.

But the sudden change from "dryness" to "herbility" was extremely well marked.

O. M. >>

The nature of this god is to go blindly ahead. The semen that he sheds is Kether, and not his own. He is only responsible for ejecting it, and he cares nothing what may come to it. He despises intensely all these correspondences, identifications, and the like. He despises intelligence; for he is the supreme wisdom; so fully in accord with destiny, that interpretation is beneath him. If

we need pure magical force, he is to be invoked. He says that tomorrow night we are to ask questions by Geomancy, without doing any rite. We are to invoke Juppiter on Monday. Had it not been that we first invoked him, we could not invoke Juppiter successfully. We shall probably have to invoke Juppiter for 4 nights running, reaching a climax on Thursday. We shall get not so much information as aid from Juppiter. It is very important to have Banquets.

L. T.: Will he help to this end?

O. S. V.: he doesn't know and doesn't care.

He says "Don't be such an ass as to think how you are going to do a thing: just do it". The man in the parable who counted the cost had the slave-spirit.

He also says that in the rites of Luna and Venus, O. S. V. should have a woman; in that of Luna a menstruating woman. He refuses to tell me when I am to have his woman; He says it is a question of common sense. He says do it; don't ask me about it.

I am now lost in contemplation of him, in his great aspect of vehicle of the energy of the highest. He is that which fertilizes the luminiferous ether, the strain in it that produces what is called matter.

He is the creative energy of the artist, in particular, and one should invoke him unless one wants the << An holy act before the world. (This was done, at the house of the Lay-Sister J. C. The Art-Bachelor W. D. was the victim>> 'drawing-room songs of Apollo'.

I see it all now; the virile force of Mars is far beneath him. All of the other gods are merely aspects of Juppiter formulated by Hermes. He is the first of the Aeons. He wants us not to invoke the other forms of Mercury. He says that we have more knowledge than we know what to do with. Julius Caesar did not know the Qabalah, but he did better than the pair of you in the matter of husbands and wives. He, moreover, subdued Gaul and Germany, and would not have been killed if he had not gone to a talking shop.

I am praying Him to fill us with magick force for this invocation of Juppiter.

He says it depends principally upon the banquets. This is the great preparation to make. And he says "What fools to bother about the room, you don't think I am in the room, do you?" He wants us to overcome shame generally, and says "There is no shame about me, is there?"

He suggests an obvious method which I blush to repeat.

The sense of humour of this god is very strong. He is not sentimental about his principal function; he regards the Universe as an excellent practical joke; yet he recognizes that Juppiter is serious, and the universe is serious, although he laughs at them for being serious. His sole business is to transmit the force from Juppiter, and he is concerned with nothing else. The message is life, but in Juppiter the life is latent; he says that we can do everything if we

will only act as he does.

He again exhibits his contempt for the art of conversation, by making a suggestion, with which, owing to the lateness of the hour, we comply only in symbolic form.

2: 15 a. m.

The Fourth Working

[Monday, Jan. 5, 1914 e. v.]

It now appears to O. S. V. that the suggestion made by Hermes of a further sacrifice was meant to be obeyed. The attempt to replace the real thing by its symbol led to (a) O. S. V. having a bad cold which confined him to his bed (b) the continued ill-temper of L. T. (c) the breaking up of the rendezvous proposed in the letter (d) the complete cessation of good news. However, this afternoon die Lunae did the Frater L. T. sacrifice to the glory of Hermes: and may He restore us to favour and help in the Work of Juppiter. {Anon NOTE: Crowley used a double "pp" in Jup(p)iter for homosexual workings} Whom therefore let us invoke by the secret Rite and this holy Versicle:

Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis hominum rex atque deorum
Juppiter omnipotens, aurea dona tuis.

9: 00

This then was done duly, though with maimed Rites, owing to O. S. V.'s malady. Yet did he take the function of priest. The Brethren remained conversing from 10 p. m. (when the Temple was closed) until about 1 a. m. die Martiis when L. T. beholding Juppiter saw this verse:

Via est hodie. Nomina sanctissimorum in felicitate habent viam.
Deus dedit signum in via.

<<The way is today. The names of the most holy in felicity have the way.
God gave a sign in the way.>>

The Fifth Working

[Tuesday, Jan. 6, 1914 e. v.]

The Temple was opened at about 9.30, the rite performed ut ordinatur, and the closing accomplished by 10.30.

Deus adest. Fatur: "Sparge verba; opus fiat. Hodie est verbum in nomine Dei: cras est opus." Et postea "O beati qui haec verba noscunt! Ergo sum Deus hodie; aurea dona cras vobis feram." "Accipe Dei verba, atque vobis bene erit. Benignus sum in hominum mundo semper." Deinde: "Phallum ejaculatum tibi feram in nomine patri(s)." Verbum Tibi refert ad fratrem O. S. V. (Patri refert ad Fra. O. S. V.) In nomine.

<<God is present. He says: Sprinkle words; let the work be done. Today is the word in the name of God; tomorrow is the work. And afterwards, 'O blessed those who know these words. I am God today; tomorrow I will bring you the golden gifts.' Receive the words of God and it will be well with you. I am benevolent always in the world of men.' Then; I will bear to you an ejaculating phallus in the name of the Father. The word refers to Brother O. S. V., similarly to the father. In the Name.>>

p. s. This promise was very amply fulfilled.

The Sixth Working

[Wednesday, Jan. 7, 1914 e. v.]

The Temple opened about 9, the Rite performed orally by O. S. V. and the clo

sing accomplished at 9.45.
O. S. V. thinks that L. T. has failed in due banqueting.

The Seventh Working

[Thursday, Jan. 8, 1914 e. v.]

Hitherto, so far as we are aware, nothing great of the result of the operation of Jupiter is obtained. Yet to-night I feel more confidence than usual: I am in a highly nervous or electric state. My cold was better, and I went for a fairly long walk and dined out. Am tired, excited, feverish: I think a slight relapse. Jupiter brings all to a good end.

The Temple opened about 10:00; the Rite being done ut ordinatur we behold a universe of the most brilliant purple with golden stars, and Jupiter seated on his throne surrounded by the 4 Beasts upon thick clouds borne upon a phalanx of eagles. In the Book LXV, Chap. V, we find the passage 9 or 10 -- the passage 8-13. Subsequently there appeared a great Peacock, meaning (according to Fra. L. T.) change - Journeys - motion - excitement - Improvement - ? Some word unknown. (LHMKOPILV.) The Peacock is now crowned, and regards himself in a mirror. This word is summarized in "Breaking" i. e. of all old conditions. Fra. L. T. connects this with the word of Equinox of Libra An. IX. The Temple was closed about 11:20.

Received several visitors; the Art-Bachelor W. D., the fair damosel J. C. <<Jane Cheron>> and the good knight my brother-in-arms Sir Lionel <<Lionel E. Kennedy>>. Sculptured a sacred Phallus till night 2:00. 4:15 a. m. die Venerii a wonderful and repeated dream. I wake up, at last able to get down the truth I have long seen. Aelfrida Tillyard the beloved disciple and one "Clairbelle" (Lady Walskiele) figure in it. "Mental images leave no trace when destroyed". Conservation of matter and energy are not paralleled by thought. (I had kept on reducing symbols to the Lingam and the Yoni and thence destroying them, much to the expressed wonder and alarm of Ae. T.) Of course the L. and Y. are only convenient standards of reduction: the point is that illusions destroyed leave no trace or effect, but merely vanish. As this process becomes general in one's life, it really diminishes one's universe. The bourgeois is subconsciously aware that this must result, and is therefore right in his own way in refusing to destroy even one illusion, and in persecuting those who shatter them. Also there is only one right path; to either side leads not merely off, but to the abyss. I remember in my dream mimicking the bourgeois a-tiptoe marking time, trembling and blind. This idea was also presented in many other ways, intensely vivid, which now I forget. Moreover as I wake myself thoroughly by writing this note, the lens of my intellectual comprehension of the great truth seems to dim, and I find myself fearing in the morning I should find the words obscure. "The destruction of mental images is the only possible annihilation" is my dream-idea. "(Destroyed) mental images leave no trace" is close to, if not quite, the wording. My contrast with matter and energy (set forth above) was a waking rational comment. I remember catching up an old felt hat, and explaining to Ae. T., Saraswati, the beloved disciple, that it was only to be destroyed by first perceiving it as a disguise for the Yoni -- I think the dream ran thus. But much I fail to recapture. Let me sleep again, and may the Holy One give again (if it be his will) to his beloved in sleep!

9:30 The post has brought 3 things of the nature of Jupiter: a letter from my lawyers, a pot of opium, and a love-poem of a religious type (Chicago May) So my readers may boggle at the attribution, but they are dull.

The Eighth Working

[Sunday, Jan. 11, 1914 e. v.]

Sunday Jan. 11. I saw a most remarkable fulfillment of the prophecy of Hermes. Also 2 other excellent matters have come to fruition. Further, one of the Brethren of O. S. V. and L. T. has inherited money, which is a great indirect benefit to that cause we have at heart. We then invoked Hermes, and obtained a good result.

On Monday Fra. L. T. was indisposed.

On Tues. the Brethren performed 'The Mass of the Phoenix' in the house of a friend, P. D. F. An instruction was moreover given to the Fra. O. S. V., to which he will duly pay heed.

On Wednesday Fra. L. T. being again indisposed, O. S. V. decided to go on Thursday to the forest with him to seek health. This they did, and by the favour of the gods obtained it. Now therefore on Monday Jan. 19 according to the counsel and reproof of Hermes did they again address themselves to the invocation of Jupiter; and this is Die Lunae.

The Esoteric Record [of the Eighth Working]

Die Lunae. 12. 15 a. m.

The God Hermes having been invoked O. S. V. beheld him, in his character of the messenger, young, bearing the Caduceus. He stands upon the Altar of the East, poised upon his right toe. He is made of fixed light, the colour thereof being pale gold.

Lampada Tradam lifted up his voice and said "What sayeth He?"

O. S. V.: I am the messenger of the gods, and I send you wreaths.

Famed among men shall become this thy scripture.

L. T.: Will it be successful in its object?

O. S. V.: Yea: verily and amen.

The whole method is right, but we shall improve in details. L. T.'s mental attitude should be more poetic.

The Mass of the Phoenix on Tuesday depends entirely on the feeling of mental superiority thus induced.

L. T.: Is there any message for O. S. V. of a personal character?

O. S. V.: He will have news, perhaps even tomorrow morning; rather startling in character; to be included under the general heading of good.

L. T.: Will L. T. get news?

O. S. V.: News is coming to him.

L. T.: Good news?

O. S. V.: Soft news; like the body of a dove. From England.

L. T.: Are the gods pleased with the Ceremonies?

O. S. V.: Yea; they rejoice exceedingly. This Rite is to be the mainstay of the work. Anything can be obtained by this method. Suitable persons will present themselves for initiation into it. Women are not to be admitted, except in those rites where feminine gods are invoked. They must not be admitted to the invocations of male gods.

L. T.: What is the immediate task?

O. S. V.: The four-fold invocation of Jupiter should have been performed four times; this week, however, it has been interfered with by The Mass of the Phoenix. You will therefore employ it in experiments, invoking Priapus, Bacchus, Mars, unless you find suitable women. You must be very careful with Mars, if you invoke Him. If it is still necessary to invoke Jupiter, begin on Monday, four times a week, for four weeks. But why should it be necessary? Abramelin squares may be used as Versicles. This (i. e. quasi instrumenta gaudii) was the use of the child in the Abramelin operation. Respectability is the greatest of all blights. The general key in reading ancient documents of a magical nature, is to suspect the worst. O. S. V. seems to get his fame alright, and this will leave him very peaceful.

Any amount of news coming for both of us; but O. S. V. has more than L. T. The news is like parcels of dove's wings, of a delicate purple grey or black goose quill; there is also news from the West of England; from Glasgow, or its neighbourhood; and from America.

L. T.: Are any officers wanted?

O. S. V.: No. No one is to be initiated until after the public orgie.....

I am now seeing the purple and grey background as if the force were developing. Around those clouds flash forth violet rays in the indigo. In the centre of all is the golden Mercury. Now He comes forward, kissing me on the mouth, laying his Caduceus on my Phallus. And He lifted up his voice, saying: "Unto all kingdoms shall thou utter the word". Now He puts his tongue into my mouth. It is not like the tongue of a man, but of a serpent or an ant-eater. He runs it all over my brain, making the skull luminous, transparent, phosphorescent. Moreover He spake winged words:

"I will give thee the wisdom the serpent, but thou must cleanse thy brain. Purge thyself in the sun. It is the love of others that will purify the most. This needest thou: the devotion absolute of men four, and women four.

And all these four men will be deformed, and these four women will come from t

he four quarters of the earth -- the four continents whose names begin with A"

Windram. Infantile Palsy. Australia. L. W.
Newbury. Spinal Curvature, Asia. ? Ratan Devi.
 varicocele, bent arm. Africa. ? Rose.
Cowie. Deaf and Dumb. America. ? J. F. or Virckem.
Kennedy? Foot Deformity.

I see the most wonderful range of mountains with orange clouds of sunrise flaming upon them. Yet the crest of the mountain curls over as it rolls onward, like the crest of a wave. With one foot on this crest stands Mercury again, around him soft flames of orange, and green, and purple. And these words spake he from golden mouth:

"Thou art mine. Thou comest always unto me. Always in every grade am I thy guide; and even at this hour do I burn up thy dust. Moreover, thou shalt behold a certain earnest of thy work, and that right early."

This Mercury is poised upon a winged wheel that uttereth lightnings. He droppeth ostrich plumes for rank, and twists of flax to signify that the fate of certain men will be in my hands.

I now see a purple planet in space, radiating light from a luminous ring, and also from its poles.

With regard to Reincarnation, the heliocentric theory is right. As we conquer the conditions of a planet, we incarnate on the next planet inward until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure fire. It is most important to develop the fluid body, to pack away all your powers in it. He insists on the importance of a pure body, instancing Frater Tagathon as an example of a failure to do this.

I now see the eight-fold star of Mercury suddenly blazing out, it is composed of four fleur-de-lys with rays like antlers, bulrushes in shape between them. The central core has the cypher of the Grand Master, but not the one you know. Upon the cross are the Dove, the Hawk, the Serpent, and the Lion. All so one other symbol, yet more secret.

Now I behold fiery swords of light. All this is upon a cosmic scale. All the distances are astronomical. When I say "Sword" I have a definite consciousness of a weapon many millions of miles in length. The field of my vision is as much enlarged as if I had been practising Batrachophrenobookosmomachi for ten years.

Now follow numerous questions of O. S. V. to L. T.; indicated only by initials. The same question was asked repeatedly in different forms, but always answered in the same sense until the last question.

[L. T.]: I have never seen such a lot of beautiful skylines. There are pink clouds like flights of birds, actually in flight, now they are like flying serpents, their colours are mingled with purple and green. Anhalonium visions must be very similar to this.

It is all over now.
He didn't go on, because he had come to tell us things, for a particular purpose.

The Temple was then closed; Fra. Lampada Tradam was then clairvoyant, as he thinks, or obsessed, as O. S. V. thinks, and makes the following statement, which O. S. V. considers demonic, on the grounds that many of the statements are contrary to public morality.

L. T. begins by saying that this Rite is a huge force that we unloose. By the time that we have 20 people working at it, it will become very dangerous. International complications are to be feared. <<Note that the world-war broke out just 6 months later. O. S. V.>> This was the original form of worship. It is important not to initiate any persons under the age of 30, unless for some special reason. The obvious dangers of the Rite appall L. T. He says that those who adopt this Rite will either succeed completely or fail utterly. There is no middle path for it is impossible to escape the ring of divine Karma created.

In any series of Rites the roles of the celebrants should not be interchangeable. O. S. V. is to be priest only in invocations of feminine gods. The occult reason for this is that only the black gods are hermaphrodite. (!!) The exception to this rule is in cases of divine possession.

The supreme Rite would be to bring about a climax in the death of the victim. By this Rite one would attain the summit of Magical Art. Even better would be to slay a girl, preferably a willing victim. After violating her, she should be cut into 9 pieces. {WEH NOTE: See below for Crowley's opinion that this portion of the record represents false or grossly defective material from some interfering evil.} These should not be eaten, but divided as follows: --

head, arms, legs, and quadrisected trunk. The names of the gods appropriate are to be written on the skin, the arms are then to be flayed, and burnt in honour of Pan or Vesta, the legs (treated in the same manner) should be offered to Priapus, Hermes, or Juno. The right shoulder is sacred to Jupiter{WEH NOTE: here spelled with one "p" in contradistinction to the general practice of the record}, the left buttock to Venus. The head should not be flayed, but burnt simply, and that in honour either of Juno or Minerva.

The Rite should not be employed on ordinary occasions, but rarely, and then for great purposes; it should not be disclosed to any man.

In the opinion of O. S. V. and L. T. these instructions partake of the character of black, or at least grey, magic. The reader is requested to note that the Temple had been formally closed before they were obtained.

The following questions were then asked by O. S. V. and answered by L. T.

Q: What will be the result of Yardley's mission?

A: Successful on the whole, but not entirely.

Q: Shall I know soon?

A: Within 14 days; say 10 or 11.

(Hermes returns; and kisses L. T. on lips, navel and Phallus.)

Q: Will L. get K's dances on?

A: Yes.

Q: Big success?

A: Yes.

Q: How soon?

A: Within three months.

L. T. will be released within two months from everything: he will get into a new stratum of Karma. He is going away eastwards. In June he marries; but returns to the Great Work in September. -- (P. S. All quite wrong without a single exception.)

Its conditions are quite altered. L. T. having acquired a great fortune.

O. S. V. goes away on a long journey to the East, leaving L. T. in charge. His results in serious trouble with regards to Krishnamurti.

Let O. S. V. not allow 493 to enter into Scorpio.

O. S. V.: What is 493?

L. T. Connected with water and with Cremers. It is she that stirs up strife.

O. S. V.: What is 493?

A: It is connected with O. S. V.'s dealings with Cremers. O. S. V. has told her too much.

Q: What is 493?

A: A book, of a Mercurial nature, stolen by Cremers. Don't let that get into Scorpio. (? Energized Enthusiasm which got into) (The questioner in a fit of despair abandons the unequal contest.)

Cremers will either write to L. T. or communicate indirectly with him. (P. S. All this is entirely wrong.)

Hermes now gives a gold ring to L. T. for O. S. V. The bezel of this ring is a ruby, with a white fleur-de-lys on each side of it. The ring is gold.

Opposite the ruby are the initials S. T. R. This ring is the crown of the Phallus, the Yoni of Thoth, the collar of the Ape of Thoth.

Concerning the Rites, O. S. V. is always to be first to scry. L. T. is to write down in the scrying. L. T. is always to be the priest. These Rites are never to be done for more than six successive nights, <<NOTE. Evidently the Rite of Mercury is exceptional; for it asks 8 nights, Wednesday to Wednesday. See above O. M. >> and four is a better number. The Rites should never begin earlier than nine o'clock at night, and should never last longer than three hours and a half.

These are the colours of certain gods: --

Priapus -- Yellow and purple.

Iacchus -- Scarlet and green.

Venus-- Blue, white and gold.

Minerva-- White and silver with a little dark blue.

Pan-- Crimson.

The floor should be white, but, on festivals and special occasions, black and white, or red and white squares.

Further instructions will be given from time to time.

Music may be employed in the Rite, but in a subordinate manner. It should be soft and stringed.

Celebrants of the Rite should not be bare-headed, but should wear head-dresses of white, or such other colour as may be indicated.

After five weeks other directions will be given. Until then work as aforesaid.

I now see the figure drawn hereunder. {WEH NOTE: not available at this time} It is familiar to O.S.V. as the sign of a certain grade, and the name of it is S.T.R.

Hermes now touches L.T.'s lips with his Caduceus, and gives this last message to O.S.V. "Beyond nothing is Everything." He then kisses L.T., and departs.

The Ninth Working

[Monday, Jan. 19, 1914 e.v.]

Die Sol 11.45 P.M. -- 12.30 A.M.

A most admirable working, the best we have done for Jupiter. During O.S.V.'s invocation of Amoun, his vibration of the Name Divine was echoed in second by a voice audible to the ear. Now then fair omens dexter prosper ye the work. During the Quia Patris Fra. L.T. at the Altar of the East being genuflected, beheld the colossal form of Jupiter our Father, manubis plenis. Yea, with gold were his hands full; praise unto our Father and our god! In the morning Fra. O.S.V. awoke early, having (as hath only occurred to him once before) dreamed a story which he remembered. He therefore spent the day from 8 a.m. to 3 p.m. in writing down this story which he called 'The Stratagem'. May it bring fame and fortune.

The Esoteric Record [of the Ninth Working]

Die Sol. Jan. 19, 11.45

The Rites of Jupiter were duly performed on this and the next two days. With regard to the ceremony of Wednesday, I have to add to the esoteric record that Fra. O.S.V. was at one time a consecrated prostitute in the Temple of the sun at Agrigentum. This Temple had a 'long square' (2 X 1) outer court. In the upper square was a square Temple -- with facade and pillars. O.S.V., whose name was at that time Asteris (or something similar), used to sit on the steps and receive sacrifices. I think the name was Astarte, but am afraid of having been rational. <<Aseria is the exact name of the Great Mother Goddess in Tyre. I did not know this. I regard this as a story proof of the accuracy of the vision. O.M. >>

The great sacrifice of Spring was to cut open a bull, and lay a virgin in the hot carcass, there to be violated by the High Priest. She was finally choked in the bull's blood (in orgasmo). Within the Temple was a circular domed shrine about 40 feet across. The priestesses used to carry their offerings to the altar of Incense in the East, while the blood of the victims went to a big font in the West. <<The door of the shrine was in the North; in the South was a statue of a Sun-God of a Syrian type -- rather more like Bacchus than Apollo. In the centre was a light movable couch rather like one sees in pictures at Naples. It was used in the midnight ceremony to obtain oracles.>>

The secret of the Temple was the Midnight Sun. Globes of fire used to gather on the font, and from the other altar, and begin to revolve in the shrine.

They would coalesce and then become one, which stood single and unmoving all night, only fading with dawn. Astarte surprised the secret, and penetrated into the shrine at the midnight sacrifice and adoration of this globe. She was slain instantly by the priests, who passed their swords again and again through her body. This death was extreme pleasure. The body was thrown out upon the court at the foot of the Temple steps, and made tabu, so that it might be 'devoured by the Sun'.

She had incurred this incarnation as the result of various misdemeanors in Greece about an hundred years before. Her incarnations had always been at short intervals. It appears that in the beginning most people cannot bear frequent incarnations, and need long restorative periods of rest and peace. But superior spirits take a great oath, and get on faster. They suffer more in proportion.

You can recognise them by sensitiveness, which is sometimes in the painful or morbid degree. This is the case when the Great Work has been forgotten for an incarnation, or a part of it; the idea is to impress the fact of the oath upon the sufferer.

Astarte in her Grecian avatar had been a rather worldly priest. Her childhood was one of great misery. She had been taken by pirates and ill-treated-- she came from Leghorn or its neighbourhood. A ship-wreck left her on the coast of Sicily. People found her, and finding her an excellent prostitute (she was no

w 14), put her in a brothel. She hated the life. At a spring festival she was lucky enough to attract a young priest who took her, put her through a year's purification, and added her to the Temple staff. But she only saw a dull routine, though applying herself to advancement in her profession by the skill of her embraces. However, by the age of 20 or thereabouts she 'got religion', and began to act *con amore*. From this time she was rather the terror of the Temple. She used to do strange things, excesses, record-breaking acts, and so on. In fact she was a little mad; had a touch of the Sun as it were. However, she got the name of being inspired now and then, and was used in some of the public ceremonies. She made a young priest fall madly in love with her on one such occasion, and they violated their vows by carnal copulation of an irreligious character. In this way she made him tell her the secret of the Temple; she then killed him the same night, so that he should never betray the fact that he had betrayed the Mysteries.

She was a slim, lean, nervous girl with a long face, a Roman nose, rather full lips, very strong from constant exercise, a habit of wriggling as if consumed by an inward itch, abundant and very wiry black hair which she sometimes dyed, very strong and very sharp and white regular teeth, deep violet eyes, very wide apart, and set obliquely like Chinese eyes. Her cheek-bones were high, and her expressions fierce. Her breasts were quite undeveloped, and her body like a man's, or rather, like a boy's. Her vulva was lean and muscular, the nymphae hardly developed at all.

Astarte was her Temple name; her own was Felicia. Her parents were peasants, vine-dressers, in winter woodcutters. (This description is most strangely like Aloustra.)

The Tenth Working

[Tuesday, Jan. 20, 1914 e. v.]

Die Martii 11.30 p.m. -- die Mercurii 12.15 a.m.

The Ceremony as usual. Fra. O.S.V. saw Jupiter in his form as Ammon-Ra, plumed and Phallic, standing in the East, during the verbal invocation of Amoun; this became much intensified during the Versicle. He lost all sense of the physical, and was only recalled to it by its climax. Subsequently he heard (and so did Fra. L.T.) clear and distinct 'astral' bells.

The Eleventh Working

[Wednesday, Jan. 21, 1914 E. V.]

During the day the Brethren were out of harmony, but conquered the feeling of animosity by Will. A full Banquet as ordained being consumed, the Brethren repaired to the Temple; Fra. O.S.V. opened the same at 11 p.m. die Mercurii. To the sight of O.S.V. (during the Versicle) Ammon-Ra appeared in the East, Jupiter Himself filling the Temple. This also appeared as a cone of white light whirling about the Image of the All-One that is upon the Altar of the Elements. After the Versicle Fra. L.T. obtained a message in Angelic to the effect that the gods wish to regain Their dominion upon earth, these Initiated Brethren being as Fiery Arrows shot by Them in Their war against the slave-gods. A Four-fold sacrifice was demanded; and that a sacrifice of cruelty. Therefore did (.../...) and ultimately (He-Pe - Pe-He). The Temple was closed 1.45 A.M. die Jovii, Fra. L.T. still (1.55) lying entranced. The God is now effective. And with a single sacrifice on his Night (early, to close before midnight) will that equilibration of the 4 and the 7 be accomplished. Die Jovii 2 a.m. Frater L.T. says 'tetelestai' (N.B. this is the formula of 7=4 thus making 4 either way, yet 7 in all. And on this third night forming the sacred Tau. During this Working Fra. L.T. again heard the astral bells.

Also concerning the sacrifices it was revealed in the night, during the sleep of exhaustion, to Fra. O.S.V. that the essence of the Operation is the freeing of the elemental spirit of an animal soul. This may be done by death or by complete exhaustion either through pleasure or through pain. In this death-like trance the spirit becomes free to wander, and is united to the invoked God. In the case of death this is permanent, and goes to increase the body of the God on the planet. We should, therefore, when we can, obtain a closed and inviolable precinct, and slay therein victims daily. In the meantime, let one of the Brethren at least be reduced always to exhaustion by wine, and by the infliction

of wounds, and by the ceremony itself. And if he utter oracles, let them be not consciously given. And if the true God be duly invoked, they will be divine.

And this is the oracle which Juppiter gave unto Fra. O. S. V. in the night, or early morning of his day.

During all this day Fra. L. T. is overshadowed by Juppiter. The world about him appears a vision of the future. His eyes are dilated; he cannot read; his manner is as one stupefied or entranced.

The Twelfth Working

[Thursday, Jan. 22, 1914 E. V.]

The Banquet restored Fra. L. T. to a comparatively normal condition. At 9.55 p.m. die Jovii the Temple was opened as usual. The sacrifice was offered, Fra. O. S. V. perinde ac cadaver, and the Temple closed at 11 p.m. Fra. O. S. V. was completely exhausted. Thus endeth the First Series of the complete Working of Juppiter.

Friday a.m.

There is certainly some result of these invocations; for matters move strangely. Five people who arranged to come to see me in Paris all failed; and both business letters (urgent) and private letters remain unanswered. I assume that this is the 'fallow' period which follows the sowing of the seed. But Hermes produced instantly a direct result. I take it that Juppiter being a slow and steady God moves not so easily but with far more power. P.M. I mentioned this matter to Fra. L. T. as regards letters, his experience is precisely similar to my own.

The Thirteenth Working

[Monday, January 26, 1914 E. V.]

On Saturday the drought of result broke up suddenly; both letters and visitors appeared. All things that have occurred have been of the nature of Juppiter, but so far there has been no plentiful harvest, naught as it were but green shoots peeping through the earth.

The Temple opened at about 11.30 Qui a Patris 12.30, closing 2 a.m. die Martii s. Fra. O. S. V. became inspired in a Terpsichorean manner after the Accendat and Tu qui es. Much good force was obtained, and two Jataka stories. During the day Fra. L. T. obtained a small Juppiterian result, Fra. O. S. V. kept an appointment which may conceivably lead to vast Juppiterian results.

The Esoteric Record [of the Thirteenth Working]

January 26, 1914. Began about 11.30, ended about 12.30.

After the Accendat, O. S. V. did an inspired dance of the seductive-fugitive order. After the Haud Secus the Brethren revelled in the Juppiterian atmosphere, and then in talking about this O. S. V. remembered he had been a priestess in what he thought was Greece of an orientalised type. L. T. recognized this as Cretan. O. S. V. agreed.

L. T. saw a green figure constantly dancing around the altar.

The ceremony was of initiation; this dance was the temptation. Neophytes were accepted if laughingly indifferent, or if, on the other hand, they refused to be played with, and violated the woman no matter how she struggled. Half measures were punished by having their testicles removed by a special instrument on the principle of a candle-snuffer, but with a regular cup instead of a guard.

After the operation the instrument was thrust upon the brazier, and the man was thrust into the earthquake fissure, where he perished miserably.

When all the flesh was gone, and the bones had dropped to the bottom, the next initiation could take place.

This Temple had pillars, a black floor shining like glass, mirrors to render the chase difficult. There were three priests, the lion-mask, the bull-mask, and the eagle-mask.

The initiate himself was the Fourth Kerub. These mysteries are the same -- or very nearly the same -- as the Samothracian mysteries.

O. S. V. had 28 hand-maidens. She was dressed in silver tissues, representing the way in which the moon slips away from the sun, and then falls back into his

embraces: that is the idea of the dance.

O. S. V.'s name was Aia, which is really Gai a.

Twelve virgins were sacrificed annually, one a month.

Released on menstruation, because they became impure, and so could not live in the Temple.

This is the great idea of magicians in all time: --

To obtain a Messiah by some adaptation of the sexual process.

In Assyria they tried incest; also in Egypt; the Egyptians tried brothers and sisters, the Assyrians mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods <<also by paediatric feminarum>>. The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi by making chemical experiments with semen.

But the root idea is that any form of procreation other than the normal is likely to produce results of a magical character.

Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.

SPRING CEREMONIES IN CRETE.

There was a labyrinth there; they had the worship of Apis from Egypt. (See Frazer and others on bull-worship; Shiva etc.)

There was a sacred bull in this labyrinth, quite white. At the spring festival they sacrificed twelve virgins to him.

Et crudelis amor tauri et supposita furto,

Pasiphae ----- Aeneid VI.

They wanted to get a Minotaur, an incarnation of the sun, a Messiah. They said they had one, but they hadn't.

L. T. was named Mardocles. Fair, very handsome, square shaggy beard. A very noble edition of Rudolph Cyriax. Hair curled in Assyrian manner, wore Chiton.

O. S. V. killed him by dancing badly.

L. T. being initiated, O. S. V. and hand-maidens came out and danced. O. S. V. fell in love and spoiled her dancing (.)

L. T. knew what to do and couldn't remain indifferent, but couldn't be brutal. And so at the last moment L. T. spared O. S. V. and was thrust out of the Temple; but neither killed nor castrated. She was also expelled.

L. T. and O. S. V. went penniless and sad into a town.

O. S. V. did up L. T.'s sandals which had come undone.

L. T. despised O. S. V. for ruining his career; he had been a merchant, a very wealthy corn-merchant (with a very rich father), and he had given up everything for initiation. L. T. was a special favourite of the high priest, the high priest being a friend of his father.

L. T. was about 24 or 25, but much older than his years.

L. T. hated O. S. V. but was too chivalrous to leave her.

L. T. only cared for O. S. V. while she danced: he felt he had ruined O. S. V.'s career as well as his own.

We sat down, two doors away from the cobbler's on a stone.

O. S. V. did up L. T.'s sandal strap. The cobbler offered to do it free; L. T. was so handsome. We were asked to the evening meal.

The cobbler had an ugly scolding wife looking like "Billiken" or the Duchess in "Alice."

A tiny little back room with children, including a boy of twelve or so.

The cobbler wanted us to go on the staff. This was perhaps in Ephesus; a sea-side place, anyhow.

His proposal was the only hope to avoid being sold for slaves by the magistrates.

But we were too proud, and said we would be sold for slaves, and we were.

A man with a country house and a beautiful wife bought us.

his name like Demetrius, more like Demephorus. ? Demephorus.

We were employed about the house.

It was part of the ordinary duty of a servant to amuse the family, by various copulations. Only beautiful slaves were chosen for this purpose.

O. S. V. died of pneumonia a some few months after.

Mistress a really classic type. Syro-Phoenician beauty. Grecian nose; coal-black curls, beautiful anklets; bracelets etc. Swathed in purple nearly always. Thin mouth; smile like Gioconda, but with corners turned down. The man was a fool; easy going; rather like Bourcier.

All this was long before the Trojan war.

Very civilized; before the Greek civilization we know of. Or perhaps more Assyrian or Phoenician.

Asia-minor the scene of this.

They used oared galleys.

"I shall never forget the look you gave me in the slave market." (O. S. V.)

"I am always unlucky for you, you know; you always have to sacrifice every thing for my love. You don't want to in the least; that is because we both have hold of the wrong end of the stick. If only I could leave you, and you could love me. It would be lucky. But that has apparently never happened. Mutual indifference and mutual passion, and so on.

We played instruments in Corinth as girls.

? had white skin. L. T. Chryssipe had yellow hair. O. S. V.

We made popular Lesbian songs all day ---

We went on for years, and years, and years. We were sixty, and terribly famous ... Like Zena and Phyllis Dare. This devotion of ours became proverbial in Corinth; we had to keep it up, exactly like a vicar and his wife in public.

After forty-three and a half years it got awful: then we retired to our country estates; but we had the habit over there. We turned into old maids. We had really loved with the most intense and true passion for a year or so; and then kept it up for profit.

But we were not cynical about it; we really fancied ourselves as the ideal lovers of Corinth.

Incarnation about wolves forgotten. Diana of Ephesus. We went on a mission, a business mission, of a Temple nature. Not L. T. (thank god.) There were wolves, a plague of them.

The Fourteenth Working

The Temple was opened on the stroke of midnight, and closed at 1.7 a.m. d ei Mercuri Fra. O. S. V. being completely exhausted. The Jovian phenomena continue with steadiness, but not with such force as to enable to say that the success of the operation is assured. During the afternoon we went to the house of a lay sister, <<Jane Cheron>> and invoked the Lord Juppiter by incense of his sacred herb. <<Opium>> This rested us mentally and physically, but caused some illness of a slight and temporary order.

The Fifteenth Working

The Temple opened at 11.15 p.m. and closed at 12.10. But the versicle was prolonged and very quiet, probably owing to the experience of the afternoon. Hence the force was coherent, crescent in a flat curve, but very strong in its culmination. The atmosphere of the Temple is now extremely good, not only in the ceremonies, when it is mellow, rich, velvety, luminous (purple, gold, green are the chief colours) strong without violence, calm, opulent, etc, etc, but throughout the day. We are excluding loose women and the like.

The principal physical things are a green chameleon --- like dancer named Ahanael (762) and the usual elementals darting about. Ahanael is under Bethor.

The Sixteenth Working

The Temple opened at about 10.20 after the Haud secus (again of the soft steady watery tupe) the god demanded blood. O. S. V. cut a four-square on L. T.'s breast and offered thereof, L. T. then did a wonderful dance, O. S. V. in Shivasana, O. S. V. became inspired. The planetary spirits by the way are now plain to see, next week the God demands that the image shall be placed in a vesica, and a sparrow (or if not a pigeon) shall be slain therein before the Accendat, with these words: Nunc flavi Jovi spumantem sanguine saevo passerem... or such other words as may be suggested by the Art-Batchelor W. D., who has been sent by Juppiter from London on this account. The blood only of a sparrow is to remain in the vesica, and to be connected (after the Versicle) with the Magi by the sigil 4 on L. T.'s heart, right breast left breast and navel on the four nights. The body is to be burnt for the last 4 nights both flesh and blood are to be sacrificed. The Temple closed at midnight to Thursday midnight no other blood is t

o be taken but the banquets, not drink save only pure water.

It is to be noted that since the beginning of this Operation the Bank Rate has fallen to 3 per cent and Consols improved from 71 1/2 to 76 1/4, a gain to O. S. V. of over Pounds 1400.

On Saturday O. S. V. received a letter which should bring Pounds 500 within the next two months.

I should mention that the possession of O. S. V. on Thursday night was the most complete and material possession and has occurred to him most rarely.

The directions were obtained with difficulty, and his whole consciousness was wrapped up in the god, the only expression being these words

"Sanguis et Semen."

The Seventeenth Working

The Temple was opened about 10.30 and closed at 12.50 a.m. 3.2.14 E.V.

O. S. V. dedicated the bird to Juppiter and set it free. During the Versicle O. S. V. lost consciousness. After the Quia Patris L. T. the 4 cut on his right breast, was to have acted as Virgo. A marvellous matter folled, but no further rite was accomplished. At 1 a.m. Fra. L. T. was still too exhausted to speak. O. S. V. doubts if he did well to avoid the apparent and obvious meaning of the instruction vouchsafed last Thursday night. This should be decided by the events of Tuesday -- Thursday. If unsatisfactory, the birds let loose 2 on Tuesday, on Wednesday, should all 4 be slain on the last night of this series.

The Eighteenth Working

The Banquet of Juppiter began at lunch. Then we bade Bro. Sir B. C. Hammond<<Benjamin Charles Hammond>> the Good Knight God - Speed. At the conclusion of the banquet the spirit of Mars waxed strong, and O. S. V. tare L. T. with bitter words, to which Fra. L. T., like a good brother as he is, replied with modesty, humility, courtesy, forbearance and brotherly love. (The averse Mercury also seized upon Fra. O. S. V. during the writing of this last sentence!) However the Bretheren embraced in the name of Juppiter, and opened the Temple at 10.30.

A lengthy ceremony followed, the usual rite being followed by ... vatem ... v irgo ... orally. The image of the Most High was thus richly adorned with due ornament. The Temple closed at 1.5 a.m. dei Mercurii, the forces being completely absorbed.

The Nineteenth Working.

Fra. O. S. V. during the day had a feverish attack of something resembling influenza; but receiving the remedy of Juppiter from the hands of the Lay-Sister Cheron, was miraculously made whole, though the aftermath still slightly inconveniences him, he having taken the Remedy in Excess.

The Temple opened at 11.28 closed at 12.50 a.m. dei Jovis, the ceremony being most magnificent. (Query; this represents the West Wind as last night the East, and the firstnight of this series the North?) During the Versicle O. S. V. saw the Sarcophagus of Ankh-f-n-khonsu, a misty dawn of gold at the East of the Altar, erect. The ceremony raised Fra. O. S. V. from discomfort, sleepiness, and fever to the top of his form. L. T. gets a white elephant with the word LEX Labor est + (The phallus in its sense of the completed Work.) Also Baphomet spelt Beth-Pe-Mem Taw 1082 {WEH NOTE: as two "words" to use Mem-final} (Note. 1081 = Tiphareth, add 1 for the therein. No! O.M.) The atmosphere is marvellous calm and sweet, soft as the kisses of Zephyros - a perfect peace and joy.

During the day, by the way, Fra. O. S. V. got the idea that Fra. L. T. would make a perfect low comedian, and thus gain much gold.

The Twentieth Working

The Temple opened at 10.0 closed at 11 p.m. dei Jovis.

On Friday Fra. O.S.V. got a letter making a most valuable introduction; also full confirmation of the other matter. Praise Him!

Fra. O.S.V.'s malady now reasserted itself, however, with great force. He has much fever and bronchitis, and is obliged to take to his bed. To-day, of the Moon, he is still very ill, but yet determined to continue the Operation as well as he may, though with maimed rites.

The Esoteric Record

Inspection of Cakkras.

O.S.V. ? 3-5 A.M. Feb. 8.

Muladhara. Blood-red, velvety, deep-bell shape. Around it the Kundalini coiled, but in constant spiral motion.

Luminous triangle --- mirror-like-opens at base (very small.) I looked down through infinite stages of these triangles, at the bottom glitters a pearl-like (but self-luminous and most intense) phallus. Presently this goes, and up the tunnel march millions of men of every race, creed, caste and colour -- not a single woman.

Svadhasthana. Very large flattish white lotus, greenish tips to edges, very pale and fair; It floats in pale blue.

Manipura. A chrysanthemum of rainbow petals, active-like folding and refolding, comprehending alternatively microcosm and the macrocosm.

Anahata. Mostly gold and pearls with rubies and sapphires, I think, but this fades in memory.

Visuddhi: Myriad radiating knives of pure golden light; in all directions.

The Twenty-First Working.

The Temple was opened mentally by O.S.V. at about 9.10, and closed at 9.23. In spite of all the handicap, the ceremony went exceedingly well. An excellent atmosphere was obtained, and O.S.V.'s temperature went down .4 degrees C!!!!

The Twenty-Second Working

Fra. O.S.V. is now recovered, and is ungrateful enough to the doctor -- an excellent and clever practitioner to yet greater thanks to Juppiter. His temperature went down .3 C during the actual ceremony, which opened at 9.30 and closed at 10.15.

This was in some respects the best we have yet done. Fra. L.T. "Got Juppiter" in his pregnant phrase, and went on with the mechanism of the Accendat and the preparations for the performance of the Versicle before O.S.V. had finished his hexagram ritual (done after the verbal invocation of Amoun) but the Haud secus itself was brilliant and inspired, and the result overwhelming -- a glow of stupendous success.

The Twenty-Third Working

Fra O.S.V. worked very hard from 6.30 a.m. after a bad night, yet was well and strong in the ceremony which went magnificently. At the Quia Patris he saw his shadow plainly on the dim reddish wall in the East, although at the West there was but another such wall, and the firelight (in the North) was without effective radiance. The ceremony was more brilliant and ecstatic even than last night. Fra. L.T. is even more completely exhausted than before.

3.18 a.m. Message for A.G. <<Aimee Gouraud>>... "Without pity, act. Guests

dally on the couches of mother of pearl in the garden. Go to the Holy House of Hathor and offer the five jewels of the cow on her altar. Then go under the night-stars in the desert and invoke Nuit. "Result establishment of Nuit cult. A previous divination had given (two days before) "is not the Nile a beautiful water?" the question being should I go to Tunis for A.G.? (Tunis being nearer the Pillars of Hercules and the Ocean of the West.) The Juppi teran events of a minor character are now so frequent that they are too many to record without tedium. Contrary events to not occur at all.

The Twenty-Fourth Working

Fra. O.S.V. had a sleepless night and had to work all day. Yet, opening the Temple at 6.15 and closing it at 7, this great operation was brought to a successful end.

The ceremony was calm and deep, the very aroma of earth in spring. After the Work Fra. L.T. performed divination by Theléma and obtained this versicle:

"I am Thou, and the Pillar is established in the Void."

During the Haud secus, Fra. L.T. was taken by Juppi ter to be his cup-bearer. Fra. O.S.V. beheld the Violet, formless and of Dhani c intensity.

P.S. Result. Fra O.S.V. obtained the gifts of Juppi ter as he asked, and was further made like Juppi ter in his aspect as Amoun. During the whole summer he had but to ask to obtain.

Fra. L.T. on the contrary became Juppi ter the bestower, and many folk became his guests.

A brief Summary of the Paris Working.

Dec. 31, 1913 E.V. Preparations completed.
Jan. 1 1914. I. Hermes as child; prevents Rite from completion.
II. do as Messenger. Identified with Christ
Jan. 3 1914. III do as Force. He is Semen, the vehicle of the Father.
He despises talk, and is all energy and action.
Jan. 5, 1914. IV Hermes as
Jan. 6, 1914. V Juppi ter. Short message.
VI Juppi ter. L.T. failed at proper method.
VII Juppi ter. Vision - plal anx of Eagles supporting Zeus and the 4 Beasts. Also Peacock. Revelation of Method of Destroying the Universe.
Jan. 11, 1914. VIII Hermes. "Good result."

A week off. L.T.ill Mass of L.T. ill. To Forest -- only profane matters considered.

Jan. 19, 1914 IX Juppi ter, as Bestower with hands full of gold.
Jan. 20, X do as Amoun-Ra, plumed and phallic. Astral Bells.
Jan 21, XI do as Cone of White Light. Message that O.S.V. and L.T. are as arrows of fire shot against the slave-gods. The Sacrifice was fourfold. Astral bells heard again. Revelation to O.S.V. of the Method of Rite. do to L.T. of present world as a vision of the future His eyes are so dilated that he cannot read.
Jan. 22, XII Juppi ter. No remarks. But results on Material plane show.
Jan. 27 XIII Juppi ter. Inspiration of O.S.V. to dance.
Two 'Jataka stories' got.
Jan. 27. XIV Juppi ter Phenomena continue.
Jan. 28, XV. Juppi ter. Atmosphere of Temple now constantly rich, mellow, velvety, and luminous, even when closed. A green chameleon-hued dancer Ahanael and other elementals in constant attendance.

Jan. 29, XVI. Juppiter. Additional Rites ordained. O.S.V. inspired; the essence of the nature of Juppiter was revealed. He obtained entire Unity with the God, Muttering constantly "Sanguis et Semen."

Feb. 2, 1914. E.V. XVII Juppiter. O.S.V. again in Samadhi.

Feb. 3, 1914. XVIII Juppiter. Complete absorption of force

Feb. 4, 1914. XIX Juppiter. Sarcophagus of Ankh-f-Khonsu appears.

Feb. 5, 1914. XX Juppiter. Material results confirmed.

Feb. 8, 1914. O.S.V. inspects certain chakras.

Feb. 9, 1914 XXI Juppiter.

Feb. 10, 1914 XXII. Juppiter. "A glow of stupendous success" L.T. in his peculiar type of Samadhi.

Feb. 11, 1914 XXIII. Juppiter. O.S.V. sees his shadow -- not a "physical one; light thrown by the God from the Altar or Cubriculum.

Feb. 12, 1914. XXIV. Juppiter. "Calm and deep, the very aroma of earth in Spring" O.S.V. behold The Violet, formless, of Dhyanic intensity.

General Result. O.S.V. obtained the funds required, and was like unto Amoun-Ra all the summer.

L.T. became as Juppiter the hospitable, but had unworthy guests.

An unexpected result -- the Divine end of the stick -- was perhaps the War in the following August. See Op. XI.

Here follows the Grimoire of the Paris Working.

Reference in Grimoire.

L. DCCLXXI is the "Building of the Pyramid" a ritual of A.'.A.'. see John St. John for sketch.

Asperge me Domine hyssopo et mundabor; Lavabis me et super nivem dealabor.

Per Sanctum mysterium. By the figurative mystery of these holy vestments etc. from Goetia.

Orationes dei operis i.e. any chosen as suitable from Equinox or elsewhere.

Tu que es oc "Thou who are I" from "The Ship."

Qui a patris es "For of the Father and the Son" from "The Ship".

GRIMORUM SANCTISSIMUM.
 ARCANUM ARCANORUM QUOD CONTINET NONDUM
 REVELANDUM IPSIS REGIBUS SUPREMISS O. T. O.
 GRIMORIUM QUOD BAPHOMET XI SUO FECIT.

De templo.

1. Oriente. Cubiculum.
2. Occidente. Tabula dei invocandi.
3. Septentrione. Sacerdos.
4. Meridione. Ignis cum thuribulo K. t. l.;
5. Centro. Lapis quadratus cum Imagine DEI MAXIMI INOENTIS NEFANDI INEFFABILIS SANCTISSIMI et cum ferro, tintinnabulo, Oleo. Virgo. Stet Imago juxta librum THELEMA.

De Ceremonia Principii.

Fiat ut in L. DXLXXI dicitur, sed antea virgo lavabitur cum verbis Asperge me k. t. l., et habilimenta ponat cum verbis.

Per sanctum Mysterium k. t. l.

Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.

(Hic dicat virgo orationes dei operis.)

fol II.

De Ceremonia thuribuli.

Manibus accendat et ignem et sacerdotem virgo, dicens: Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis.

The Holy Hymns to the Great Gods of Heaven.

(composed in collaboration with the Art-Bachelor Gualterius de R., Universitatis Cantabrigiensis, for the use of the Knights of the Sacrosanct Order of KDSH.)

I. Juppiter.

Haud secus ac puerum spumanti semini vates
Lustrat, dum gaudens accipit alter aquas;
Sparge, precor, servis, hominum rex atque deorum
Iuppiter omnipotens, aurea dona, tuis.
<<Thus the bard purifies the boy with foaming semen.
While the other in his orgasm receives the waters.
O Omnipotent Juppiter, king of men and gods.
Sprinkle, I pray, thy golden gifts on thy servants.>>

II. Mercury.

Jungitur en vati vates; rex inclyte rhabdou
Hermes tu venias, verba nefanda ferens.
<<Jointly, the bard in the bard. O famous king of the wand.
Hermes, mayest thou come bearing unspeakable words.>>

III. Venus.

Tu Venus orta mari venias tu filia Patris,
Exaudi penis carmina blanda, precor.
Ne sit culpa nates nobis futuisse viriles,
Sed caleat cunnus semper amore meo.
<<Thou, O Venus, risen from the Sea, come thou daughter of the Father.
Hearken to the bland songs of the penis. I pray.
Let it be no sin to us to have fucked the virile bum.
But let the cunt always be hot with my love.>>

IV Juppiter Ammon.

Per regni sancti signum da Juppiter Ammon
Da nobis plena monera plena manu.
<<By the sign of the sacred kingdom, give, O Juppiter Ammon.
Give to us full rewards with a full hand.>>

V. Mars.

Hoc solet ad Martem ritu coluisse ferocem
Vir purus cunni sic placet omne deo.
Hostis fac collum nostro subisse triumpho
Numina tum Martis carmina saeva canam.
<<This is the rite of comrades;
No unmanly cunt mars it;
Make us strong, O Mars
and subdue our enemies.>>

VI. Iacchus.

En templo resonat nunc mystica vannus Iacchi.
Accedas adyto, Sancta Columba, tuo.
Intra dum vates agitat thrysum pueriles
Vates; omne actum est; Sancta Columba, veni.
<<Aprox: Behold from the temple resounds now the mystic fan of Iacchus.
May you approach your shrine, Holy Columba.
While the prophet shakes the thyrsus inside the boy --
prophet: everything has been done; Holy Columba. come!>>

VII Vesta.

Vesta beata adsis virgo da lampada nobis
Det semen dominus terque quaterque suo(ae).
Det demen Iammam vitalem vimque deorum,
Omnia quae redeant, Vesta beata, tibi.
<<Aprox: Blessed Vesta be present, maiden, give a lamp to us.
May the master give semen three times and four times to his ...
May he give seed, a life flame and the strength of the gods.
Everything that returns, blessed Vesta, to you.>>

VIII. Priapus.

Semina nunc molli dat mentula saeva cinaedo.
Aspectu gaudens ipse Priapus adest.
Gaudens exaudi; nobis sit mentula semper
Et Rigida et roseo semen ab ore jacens.
<<Aprox: Now the grim penis gives semen to the soft catamite.
Rejoicing at the sight Priapus himself is present.
Rejoicing, listen: may we always have a penis
Both stiff and shooting semen from its rosy mouth.>>

Quot stellae tot
Amores hujus
anni 1913 E. V.

sint, precor, Phalle,
Di vere universi.
Kal. Ian. A. d. I.

Notes of the Paris Working.

- 31/12/13. Preparations completed.
- 1/ 1/14. 1. Hermes as child: prevent rite from completion.
2/ 1/14. 2. As messenger. Identified with X(superscript"t").
3/ 1/14. 3. As force: He is semen, the vehicle of the Father.
Despises talk, all energy and action.
- 5/ 1/14. 4.
6/ 1/14. 5. Jupiter. Short message.
6. " L. T. failed at proper method.
7. Jupiter. Vision. Phalanx of eagles supporting Zeus
and the 4 Beasts. Also Peacock. Revelation of the
method of destroying the Universe.
- 11/ 1/14. 8. Hermes. Good result.
Week. off. L. T. ill.
- 19/ 1/14. 9. Jupiter as Bestower with hands full of gold.
20/ 1/14. 10. " " Ammon - R. A., plumed and phallic. Astral Bells.
21/ 1/14. 11. " " cone of white light. Message that O. S. V.
and L. T. are arrows of fire against the slave gods.
The sacrifice was fourfold. Astral Bells heard again.
Revelation to O. S. V. of Method of Rite. Ditto to
L. T. of present world as a vision of the future.
His eyes are so dilated, He cannot read.
- 23/ 1/14. 12. Jupiter. Results on material plane.
13. " Inspiration of O. S. V. to dance. Two Jataka stories.
14. Jupiter. Phenomana continued.
15. Jupiter atmosphere of the Temple now constantly
rich mellow velvety and luminous even when
closed. A green chameleon hued dancer Ahanael
and other elementals constantly in attendance.
16. Jupiter. Additional rites ordained. O. S. V.
inspired. The essence of the nature of Jupiter
revealed. He obtained entire unity with God,
muttering constantly "Sanguis et Semen".
- 2/ 2/14. 17. Jupiter. O. S. V. again in Samadhi.
18. " Complete absorpition of force.
19. " Sarcophagus of Ankh-f-n-Khonsu.
20. " Material results confirmed. O. S. V.
inspects certain shakras.
- 8/ 2/14. 21. Jupiter.
22. " "A glow of stupendous success".
L. T. in his peculiar type of Samadhi.
23. Jupiter O. S. V. sees his shadow -- not a physical
one: Light thereon by the God from the Altar or
Cobiculum.
24. Jupiter. Calm and deep. The very aroma of earth
in Spring. O. S. V. beheld the violet, formless
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