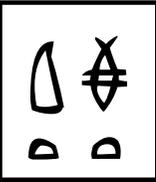
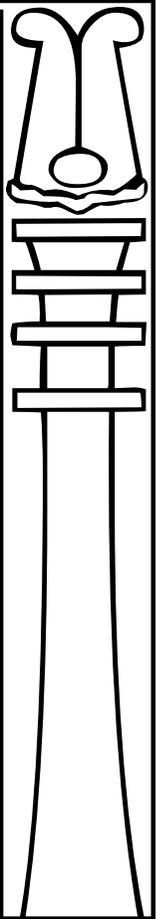


LIBER  
 XIII  
 VEL  
 GRADVVM  
 MONTIS  
 ABIEGNI  
 A SYLLABUS  
 OF THE STEPS  
 UPON THE  
 PATH





A.:A.:  
Publication in Class D

Issued by Order :

D.D.S.	7° = 4°	Præmonstrator
O.S.V.	6° = 5°	Imperator
N.S.F.	5° = 6°	Cancellarius

Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was as yet unquarried in the distant land?

There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said:

I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.

But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.

And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

—*Liber LXV, ch. V. vv. 51-56.*



1. *The Probationer.* His duties are laid down in Paper A, Class D.<sup>1</sup> Being *without*, they are vague and general. He receives Liber LXI and LXV.

[Certain Probationers are admitted after six months or more to Ritual XXVIII.<sup>2</sup>]

At the end of the Probation he passes Ritual DCLXXI<sup>3</sup> which constitutes him a Neophyte.

2. *The Neophyte.* His duties are laid down in Paper B, Class D. He receives Liber VII.

Examination in Liber O, Caps I.–IV., Theoretical and Practical.

Examination in The Four Powers of the Sphinx. Practical.

Four Tests are set.<sup>4</sup>

Further, he builds up the magic Pentacle.<sup>5</sup>

Finally he passes Ritual CXX,<sup>6</sup> which constitutes him a Zelator.

3. *The Zelator.* His duties are laid down in Paper C, Class D. He receives Liber CCXX, XXVII, and DCCCXIII.

Examinations in Posture and Control of Breath (see *Equinox* vol. I No. 1). Practical.

Further, he is given two meditation-practices corresponding to the two rituals DCLXXI and CXX.<sup>7</sup>

(Examination is only in the knowledge of, and some little practical acquaintance with, these meditations. The complete results, if attained, would confer a much higher grade.)

Further, he forges the Magic Sword.

No ritual admits to the grade of Practicus, which is conferred by authority when the task of the Zelator is accomplished.

4. *The Practicus*. His duties are laid down in Paper D, Class D. Instruction and Examination in the Qabalah and Liber 777. Instruction in Philosophical Meditation (Gnana-Yoga).<sup>\*</sup> Examination in some one mode of divination: e.g. Geomancy,<sup>8</sup> Astrology,<sup>9</sup> the Tarot.<sup>10</sup> Theoretical. He is given a meditation-practice on Expansion of Consciousness.<sup>11</sup> He is given a meditation-practice in the destruction of thoughts.<sup>12</sup> Instruction and examination in Control of Speech. Practical.<sup>13</sup> Further, he casts the magic Cup. No ritual admitted to the grade of Philosophus, which is conferred by authority when the Task of the Practicus is accomplished.

5. *The Philosophus*. His duties are laid down in Paper E, Class D. He practices Devotion to the Order. Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga).<sup>14</sup> Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.<sup>15</sup> Theoretical and Practical. Examination in Rising on the Planes (Liber O, Caps V., VI.). Practical. He is given a meditation-practice on the Senses, and the Sheaths of the Self, and the Practice called *mahāsatipaṭṭhāna*.<sup>16</sup> (See *The Sword of Song*, “Science and Buddhism.”) Instruction and Examination in Control of Action.<sup>17</sup> Further, he cuts the Magic Wand. Finally, the Title of Dominus Liminis is conferred upon him.<sup>18</sup> He is given meditation-practices on the on the Control of Thought,<sup>19</sup> and is instructed in Raja-Yoga. He receives Liber Mysteriorum<sup>20</sup> and obtains a perfect understanding of the Formulæ of Initiation.

\* All these instructions will be issued openly in *The Equinox* in due course, where this has not already been done.

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He meditates upon the diverse knowledge and power that he has acquired, and harmonises it perfectly.

Finally, he lights the Magic Lamp.

At last, Ritual VIII admits him to the grade of Adeptus Minor.<sup>21</sup>

6. *The Adeptus Minor*. His duty is laid down in Paper G, Class D.

It is to follow out the instruction given in the Eighth Æthyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

[NOTE. This is in truth the sole task; the others are useful only as adjuvants to and preparations for the One Work. Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in Result; the rest is but Method.

Yet it is important to possess knowledge and power, provided that it be devoted wholly to that One Work.]

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Text (c) Ordo Templi Orientis. Key entry and notes by Frater T.S.  
for NIWG / Celephaïs Press. This e-text last revised

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*Transcriber's notes.*

This electronic text of Liber XIII was transcribed from that printed in *Equinox* I (3), with one textual amendment made as noted below. The figure “The Slopes of Abiegnus” has been redrawn rather than scanned; rubrication has been used in the hopes of making it a bit more comprehensible. Liber XIII was reprinted in the compilation *Gems from the Equinox* and in *Equinox* IV (1), *Commentaries on the Holy Books and Other Papers*. In the notes below I endeavour to identify the rituals and instructions alluded to in the text.



<sup>1</sup> Papers A to G in Class D collectively comprise Liber 185, “Liber Collegii Sancti.” Each bears on one side the Task of one of the A.∴A.∴ grades from Probationer to Adeptus Minor, on the other side the oath of the grade in question.

<sup>2</sup> That is, those who were deemed to be slacking, being ‘idle or luxurious.’ Ritual XXVIII, the Ceremony of the Seven Holy Kings (“Liber Septem Regum Sanctorum”) is unpublished but what appears to be a draft version survives in typescript; I currently only have electronic copies of doubtful provenance.

<sup>3</sup> Two rituals (not counting minor variants) with this number are extant. “Liber DCLXXI vel תריסר,” a scripted ritual with two officers and a candidate survives in a typescript with some MS amendments, dated 1908. It is unpublished. “Liber Pyramidos: a Ritual of Self-Initiation based on the Formula of the Neophyte,” a versified adaptation of the above for solo use written in October 1908 (see “John St. John”) is extant in various TS. and MS. versions; Crowley’s illuminated MS as prepared during the “John St. John” magical retirement was published in colour facsimile in *Equinox* IV (1). The statement in Liber 185 that the Probationer shall keep himself free from all other engagements for one whole week at the end of the year’s probation is consistent with the former ritual.

<sup>4</sup> Comparing this with Liber 185 suggests that “Four Tests are set” refers to the “Examination in the Four Powers of the Sphinx” referred to above. It should be assumed that this refers to any kind of formalised practical examination: some hint as to what might have been intended may be found in Letter 74 of *Magick Without Tears*, although there the four tests are glyphed using the Tarot suits.

<sup>5</sup> Instructions—though not always clear and helpful or indeed useable—for construction of the Magical Weapons of the grades from Neophyte to Dominus Liminis are in “Liber A vel Armorum” (412).

<sup>6</sup> In one of Crowley’s notebooks preserved in the Warburg institute (MS notebook 26, Yorke Collection) is found “Ritual CXX, called Of Passing

through the Tuat.” It was published as poor quality photocopies in *How to Make your own McOTO* and transcripts (mostly based on a typescript with a number of lacunæ prepared by Richard Kaczynski) have been posted on Web sites. While the seal of A.:A.:. appears on the title page of this ritual, internal evidence casts grave doubt on whether that form was seriously meant as the A.:A.:. Zelator initiation, or whether it was ever worked at all as written. In particular, that version contains nothing to explain the statement in Liber 185 that the Neophyte shall keep himself free from all other engagements for four whole days from the date when the sun shall next enter the sign 240° to that under which he hath been received. I have been informed that a revised and more practical version (*i.e.* one which does not need a temple the size of a small sports hall containing a ten and a half foot long green porcelain boat on wheels or runners) survives in another MS. notebook but is unpublished.

<sup>7</sup> The reference is to sections AAA and MMM of “Liber HHH” (341).

<sup>8</sup> See “Liber Gaias, a Handbook of Geomancy” (96).

<sup>9</sup> There was no official instruction in Astrology at this period. About 1915 Crowley collaborated with the New York astrologer Evangeline Adams on a comprehensive astrological textbook, designated by Crowley Liber 536, “A complete treatise on Astrology.” Crowley and Adams fell out in a row over money after the bulk of the work had been written but before it could be published. Much of the surviving material was published by Adams under her name alone in the 1920s in two volumes, *Astrology: Your Place in the Sun* and *Astrology: Your Place among the Stars*. A smaller part of the work (an introductory chapter and chapters on Uranus and Neptune) was published in 1972 under Crowley’s name as *The Complete* [sic] *Astrological Writings*, edited by John Symonds and Kenneth Grant. The entire work, bound up with some shorter writings on astrology by Crowley, was printed in 2003 as *The General Principles of Astrology*, edited by William Breeze.

<sup>10</sup> See “Liber LXXVIII, a Description of the Cards of the Taro” (in *Equinox* I (8) and reprinted as *Tarot Divination* with a largely spurious author credit to Crowley—it is a very slight adaptation of a Golden Dawn instruction), and *Equinox* III (5), *The Book of Thoth*, a largely original work of Crowley’s (sometimes also designated Liber 78).

<sup>11</sup> Liber 536, “Βατραχοβοοφρενοκοσμομαχία.”

<sup>12</sup> “Liber Turris vel Domus Dei” (XVI).

<sup>13</sup> See “Liber III vel Jugorum,” § I.

<sup>14</sup> See “Liber Astarte vel Berylii” (175)

<sup>15</sup> No published A.:A.:. instruction treats directly of talismans or evocation, although ritual outlines (in the Golden Dawn Z2 paper) and two examples were printed in *The Equinox* in the “Temple of Solomon the King” serial; and much suggestive material may be found in part III of *Book 4*.

<sup>16</sup> Some of the practices in “Liber Yod (formerly called Vesta)” (831) may be here referred to. The “Sheaths of the Self” are the five *skandhas* (or *kandhas*, approx. “categories” or “aggregates”) described in Buddhist literature, and are mentioned in passing by Crowley in “The Wake World” (Liber 95). In addition to the citation of “Science and Buddhism,” there are references in slightly later works (“Liber R V vel Spiritus” and “Liber Viarum Viæ”) to a Liber XXV treating of *mahāsatipaṭṭhāna* (approx. “great steadfast mindfulness”); this work is not believed extant, although ingenuous explanations have been advanced in some quarters as to how it could refer to the Star Ruby, ostensibly a banishing pentagram ritual. The practice is also, of course, described in canonical Buddhist texts, principally the *Mahāsatipaṭṭhāna Sutta*.

<sup>17</sup> See “Liber III vel Jugorum,” § II.

<sup>18</sup> While there was doubtless a mystical or Qabalistical reason for not giving the Dominus Liminis a distinct numbered section, it might be worth noting that the duties of this grade are given in Paper F, Class D. The print edition of Liber XIII referred Paper F to the grade of Adeptus Minor; this has here been corrected.

<sup>19</sup> See “Liber III vel Jugorum,” § III.

<sup>20</sup> “Liber Mysteriorum” is unpublished and may be no longer extant in its original form, but the context in which it is cited, together with the statement in Liber 185 that the Dominus Liminis must learn a part in a Temple of Initiation, suggests that it may be in part administrative, and concerned with the theory and practice of running a Magical Order.

<sup>21</sup> As far as anyone can tell, Ritual VIII and “the instruction given in the Eighth Æthyr (of Liber 418) for the attainment of the Knowledge and Conversation of the Holy Guardian Angel” are the same document; it is not clearly delineated in the *Equinox* publication, but the obvious cut-off point would be from “And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel.” through to “... so that he shall come at last into the City of the Pyramids.” The instruction is printed as “Liber VIII: The Ritual Proper to the Invocation of Augoeides” in *Equinox* IV (1), including the two paragraphs previous to “And thus shall he do...” and the two paragraphs following “... into the City of the Pyramids.” and with paragraph numbers added.