

¹²¹
The Invocation

Cepelin

Aug. 12^{5/11}
1921

Magically Restored, with the Significance of
the BARBAROUS NAMES

Etymologically or Qabalistically determined
and paraphrased in English.

Section α.

ASAR UN-NEFER

"My Self made Perfect"

IA - BESZ

"the Truth in Matter"

IA - APOPHRAS

"the Truth in Motion"

Section α

3 PTAH-APOPHRAS-RA (Vide the Rubric)

Section β †

AR

"O breathing, flowing Sun!"

ThIAF

"O Sun IAO! O Lion-Serpent
Sun The Beast, that whirlst
forth, a thunderbolt, begetter
of Life!"

RLEIBET

"Thou that Lowest! Thou
that goest!"

A-THLE-BER-SET "Thou Sabau-Sun
Hadith that goest without
Will!

A "Thou Air! Breath! Spirit!
Thou without bound or bond!

BELATHA "Thou Essence Air swift-stream-
-ing, Elasticity!

ABEU "Thou Wanderer, Father of
all!

EBEU "Thou Wanderer, Spirit of all!

PHI-THETA-SOE "Thou Shining Force of
Breath! Thou Lion-Serpent
Sun! Thou Saviour, saviour!

IB "Thou Ibis, Secret solitary
-Bird, inviolate Wisdom, whose
Word is Truth, creating the World
by its Magick!"

THIAF (Vide Supra)

The conception is of Air, glowing, inhabited by a Solar-Phallic
Bird "the Holy Ghost" of a Mercurial nature.

Section y.

AR-O-GO-GO-RU-ABRAO "Thou spiritual
Sun! Satan, Thou Eye, Thou Lust!
Cry aloud! Cry aloud! Whirl the
Wheel, O my Father, O Satan, O
Sun!

SOTOU "Thou, the Saviour!

MUDORIO "Thou Silence! Give me Thy
Secret!

PHALARTHAO "Give me suck, Thou Phellus,
Thou Sun!

OOO "Eye Satan, Thou Eye, Thou Lust!
Satan, Thou Eye, Thou Lust!
Satan, Thou Eye, Thou Lust!

AEPE "Thou self-caused, self-deter-
mined, exalted, Most High!"

The conception is of Fire glowing, unlighted by a solar-phallic
Line of a ^{Iranian} Saturnian nature.

MUDORIO "Thou Silence! Give me Thy
Secret!

PHALARTHAO "Give me suck, Thou Phallus,
Thou Sun!

OOO "Eye Satan, Thou Eye, Thou Lust!
Satan, Thou Eye, Thou Lust!
Satan, Thou Eye, Thou Lust!

AEPE "Thou self-caused, self-determ-
ined, exalted, Most High!"

The conception is of Fine glowing, uninhabited by a solar-phallic
Line of a ^{Uranian} Saturnian nature

00623

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AEPE "Thou self-caused, self-determ-
ined, exalted, Most High!"

The conception is of Fine glowing, inhabited by a Solar-phallic
Line of a ^{Iranian} ~~Satanic~~ nature

RU-ABRA-IAF "Thou the Wheel, thou
the Womb, that containeth the
Father IAO!

MARIODOM "Thou the Sea, the
Abode!

BABALON-BAL-BIN-ABAOT

"Babalou! Thou Woman of Whoredom!
Thou, Gate of the great God ON!
Thou, Lady of the Understanding
of the Ways!

ASAL-ON-AI "Hail Thou, the unstirred!
Hail, sister ~~of~~ and bride of
ON, of the God that is all
and is none, ^{by} the power
of Eleven!

APHEN-IAF "Thou Treasure of IAO!"

I "Thou Virgin twin-sexed!
Thou Secret Seed! Thou
inviolate Wisdom!"

PHOTETH "Abode of ^{the} Light! ---

ABRASAX "of the Father, the Sun, of
Hadith! of the Spell of
the Aeon of Horus!"

AEODU "From Our Lady of the
Western Gate of Heaven!"

ISCHURE "Mighty art Thou!"

*The enigmata of water, slung, inhabited by a Solar-Phallic
Dragon-Serpent, of a Neptunian nature*
Section 2

MA "O Mother! O Truth!"

BARRAIO "Thou Mass!"

SCHEDULE

"Mighty act Thou!"

The inscription is of water, glowing, inhabited by a Solus-Phallic
Dragon-Serpent, of a Neptunian nature

Section 2

MA

"O Mother! O Truth!"

APHEN-IAF "Thou Treasure of IAO!"

I "Thou Virgin twin-sexed!
Thou Secret Seed! Thou
inviolate Wisdom!"

PHOTETH "Abode of ^{the} Light! ---

ABRASAX "of the Father, the Sun, of
Hadith! of the Spell of
AEODU the aeon of Horns!"

~~Thou~~ Our Lady of the
Western Gate of Heaven!

ISCHURE "Mighty art Thou!"

*The creature is of water, glass, and is held by a Solar Phallus
Dragon-Serpent, of a Neptunian nature*
Sectin 2

MA "O Mother! O Truth!"

BARRAIO "Thou Mass!"

IOEL "Hail, Flow that art!

KOTLA "Thou hollow one!

ATHOR-e-BAL-O "Thou Goddess of Beauty and Love, whom Satan, beholding, desireth!

ABRAOT "The Fathers, male-female, desire Thee!"

The creation of Earth, being, initiated by the phallic hypophallus of a Venered nature

Section F

AOT "Male-Female Spirits!

ABAOT "Male-Female Sires!

BAS-AUMN "The Ye that are Gods, going forth, uttering AUMN (the Word that goeth from Free Breath (A) through Will'd Breath (U) and Stopped Breath (M) to Continuous Breath (N) thus symbolizing the whole course of spiritual Life. A is the formless Zero; U is

KOTLA "Thou hollow one!

ATHOR-e-BAL-O "Thou Goddess of
Beauty and Love, whom Satan,
beholding, desireth!

ABRAOT "The Fathers, male-female,
desire Thee!"

The creation is of Earth, strong, initiated by a phallic
Hypnotism of a Venusian nature

Section F

AOT "Male-Female Spirits!

ABAOT "Male-Female Sires!

BAS-AUMN "The Ye that are Gods, going-but
uttering AUMN (the Word that
goeth from Free Breath (A) through
Will'd Breath (U) and Stopped Breath
(M) to Cut

IOEL " Hail, Flow that art!
 KOTLA " Thou hollow one!
 ATHOR-e-BAL-O " Thou Goddess of,
 Beauty and Love, whom Satan,
 beholding, desireth!

ABRAOT " The Fathers, male-female,
 desire Thee! "

*The creation is of Earth, glory, and it is the public
 Hypnotism of a natural nature*

Section F

AOT " Male-Female Spirits!

ABAOT " Male-Female Sires!

BAS-AUMN " The Ye that are Gods, going-bath,
 uttering AUMN (The Word that
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 Will'd Breath (U) and Stopped Breath
 (M) to Continuous Breath (N) thus
 symbolizing the whole course of spiritual
 Life. A is the formless Zero; U is

2.
The sixfold solar sound of physical life,
the triangle of Soul being twined with that
of Body; M is the silence of "death"; N is
is the nasal sound of generation.)

ISA K "Identical Point!"

SA-BA-OT "Nith! Hadith! Ra-Hoor-Vhmit!"

IA F "Hail, Great Wild Beast!

Hail, IAO!"

Section f

IEOU

"Indwelling Sun of Myself!"

PUR

"Thou Fire! Thou Sixfold Star
initiator, compassed about with
Force & Fire!"

IOU

"Indwelling Soul of Myself!"

PUR

(Vide supra)

IAOTL

"Sun-Lin-Serpent, hail! All hail,
Thou Great Wild Beast, Thou IAO!"

IAEO "Breaths of my Soul, breaths of
mine Angel!

IOOO "Lust of my soul, lust of mine
Angel!

ABRASAX (Vide supra)

SABRIAM "Ho for the Sangreal! Ho for
the Cup of Babelon! Ho for
mine Angel pouring himself
forth within my Soul!

OO "The Eye! Satan, my Lord!
The Lust of the East!

UU "Mine Angel! Mine Initiator!
Thou one with me - the Sixfold Star!

AD-ON-A-I "My Lord! My secret self
beyond self, Hadith, All-Father!
Hail, ON, thou Sun, thou Life

IAEO "Breaths of my Soul, breaths of
mine Angel!

1000 "Lust of my soul, lust of mine
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beyond self, Hadith, All-Father!
Hail, ON, thou Sun, thou Life

9

" of Man, Thou Fivefold Sword of Flame!
Thou Gout exalted upon Earth
in ~~the~~ Lust, thou Snake extended
upon Earth in Life! Spirit most
holy! Seed most wise! Innocent
Babe! Inviolable Maid! Begetter
of Being! Light of Life, Love, and Liberty.
Soul of all Souls! Word of all
Words! Come forth, most hidden
Light!

EDE " Devour Thou me!

EDU " Thou dost devour me!

ANGELOS TON THEON " Thou Angel
of the Gods!

ANLALA " Arise Thou in me, free-
flowing, Thou who art Naught,
who art Naught, and utter Thy Word!

LAI " I also am Naught! I will Thee!
I behold Thee! My Nothingness!

GAIA " Leap up, thou Earth!

(This is also an agonizing appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.)

AEPE " Thou Exalted One! It (i.e. the spiritual 'semen', the Adept's secret ideas, drawn irresistibly from their 'Hell' - see Liber Adept for the meaning of Hell - by the Love of his Angel) leaps up; it leaps forth!

DIATHANNA THORON

"Lo! The out-splashing of

"The Seeds of Immortality!"

The Adept who has mastered this Ritual, successfully realizing the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-symbol, or Soul-symbol, or even to forget its duty to the body and the ~~the~~ sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideas from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from

12

their articulate centre, so that they become temporarily independent responsible units, capable of receiving communications from headquarters at will, but perfectly able to take care of themselves without troubling their chief, and to report to him at the proper time. In a figure, they must be like subordinate officers, ~~fully~~ expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their conditions without interference from himself, for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be

free to concentrate his deepest Self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental, and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

- (α) to keep them so busy with their own work that they cease to distract him
- (β) to keep them separate from him so completely that his soul is stripped of its sheaths
- (γ) to arouse in him an enthusiasm so intense as to intoxicate and

anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as a bashful lover get drunk on the ~~first~~ wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire.

- (8) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration toward the Holy Guardian Angel and (2) to attract the Angel by the vibration of the magical voices which invoke Him.

The method of the Ritual is thus manifold. There is firstly an analysis of the Adept, which enables him to

calculate his course of action. He can decide what must be banished, what purified, what consecrated. He can then concentrate his will upon its one essential element, overcoming its resistance - which is automatic, like a physiological reflex - by destroying the inhibitions through his Ego-overwhelming enthusiasm. The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to the rightly-ordered approach.

But the results of the Ritual are too various to permit of rigid description. One may say roughly that, presuming the union to be perfect, the Adept need not retain any

memory screen of what has occurred. He may be merely aware that of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an ~~experience~~ might indeed be the proof of perfection.

If the Adept is to be anywise conscious of his Angel, it must be that some part of his mind is prepared to realize the capture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance, one could not receive the illumination as to the nature of life which the doctrine of Evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or

17.
convinced that reason causality is repugnant
to reason. The Adept must be ready for the
utter destruction of his point-of-view on any
subject, and even that of his innate conception
of the forms and laws of thought. Thus,
he may find that his Angel considers his
"business" or his "love" to be absurd trifles;
also, that human ideas of "time" are invalid,
and human "laws" of logic applicable only to
the relations between illusions.

Now, the Angel ^{will} ~~may~~ make contact with the
Adept at any point that is ~~able to~~ sensible
to his influence. Such a point will naturally
be one that is salient in the Adept's character,
also that is, in the proper sense of the word,
pure.

Thus an artist, with attuned to
appreciate plastic beauty, is likely
to receive a visual impression of his

Angel in ~~the~~^a physical form which is ¹⁸
sublimely quintessential of his ideal. A
musician may be rapt away by majestic
melodies such as he never hoped to hear.
A philosopher may attain apprehension of
tremendous truths, the solution of
problems that had baffled him all his
life.

Conformably with this doctrine, we read
of illuminations experienced by simple-minded
men, such as a workman who "saw God"
and likened Him to "a quantity of little
pears" Again, we know ^{that} of ecstasy,
impinging upon unbalanced minds, inflames
the idolized idea, and produces fanatical
faith fierce even to frenzy, with
intolerance and insanely disordered
energy which is yet so powerful as

to affect the destinies of empires. ¹⁹

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. This intimacy or rather identity is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love is.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticized as incomplete self-control; silence is nobler.

In any case, the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity.

whether
intelligible or not in terms of intellect. ²⁰

It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces giddiness and vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! thou canst thou bear more rapture!" sayeth the Book of the Law. (Consult moreover the Second Chapter of that Book, verses 61 to 68, where the details of a proper technique are discussed.)

The Adept must therefore play

the man, arousing himself, to harden²¹
his soul. ~~to against its self~~

To this end / The Beast have
~~devised~~ made trial and proof of
divers devices. Of these the
most potent is to set the body
to strive with the soul; Let the
muscles take grip on themselves,
as if one were wrestling. Let the
jaw and mouth, in particular, be
tightened to the utmost. Breathe
~~with~~ deeply, slowly, yet strongly.
Keep mastery over the mind by
muttering forcibly and audibly.
But lest such muttering tend
to disturb ~~the~~ communion with

the Angel, ~~let~~ speak only His 22
Name. Until the Adept have heard
that Name, therefore, he may not
abide in the perfect possession of
his Beloved. His most important
task is thus to open his ears to
the voice of his Angel, that he may
know ~~him~~ Him, how He is called.
For hearken! This Name, understood
rightly and fully, declareth the
nature of the Angel in every point,
wherefore also that Name is the
formula of the perfection to which
the Adept must aspire, and also
of the power of Magick by virtue

whereof he must work.

He then that is as yet ignorant of ~~these~~ this Name, let him repeat a Word worthy of this particular ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work Accomplished"; and Aumun, already interpreted in this book; and the name of THE BEAST, for that His number sheweth forth this Union with the Angel, ^{and His} ~~where~~ ^{Work} is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then, saying this ^{Word} or those, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and ~~transmits~~ ~~the~~ of accurate transmission of the transcendent Truth of the Beloved to ~~the~~ ~~the~~ the heart that holds Him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case, he must ^{rekindle} ~~renew~~ his ardour, esteeming ^{his} success rather

as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result," of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; ~~and~~ the fear intrudes upon the concentration, and so fulfils its own prophecy. We know how too much pleasure in a love-affair makes one afraid to rep disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human.

Confidence returns gradually
 Inarticulate ecstasy is replaced by
 a more sober enjoyment of the elements
 of the fascination. Just ^{so} as one's first
 dazzled delight in a new landscape
 turns as one continues to gaze to
 the appreciation of exquisite
 details of the view, ^{they} ~~attracting~~
~~admiration in turn,~~

At first they were blurred by the
 blinding rush of general beauty; they
 emerge ~~as~~ one by one as ~~one~~ the
 shock subsides, and passionate rapture
 yields to intelligent interest.

In the same way the Adept almost
 always begins by torrential
 lyrics panting out mystical

extravagances about "ineffable Love,"^{27.}
"unimaginable bliss," "inexpressible
inimitables of illimitable utterness."
He usually loses his sense of proportion,
of humour, of reality, and of good judgment.
His ego is often inflated to bursting-
point, till he would be abjectly ridiculous
if he were not so pitifully dangerous to
himself and others. He also tends to take
his new-found "truths of illumination" for
the entire body of truth, and insists that
they must be as valid and vital for all
men as they happen to be for himself.

It is wise to keep silence about those
things "unlawful to utter" which one
may have heard "in the seventh heaven."
They may not apply to the sixth.
The Adept must keep himself in

28

hand, however tempted to make
a new heaven & a new earth in the
next few days by trumpeting his
triumphs. He must give time a
chance to redress his balance, sore
shaken by the impact of the infinite.

As he becomes adjusted to
intercourse with his Angel, he will
find his passionate ecstasy develop
a quality of peace and intelligibility
which adds power, increases intensity,
+ extends scope, but while it informs
and fortifies his mental and moral
qualities instead of obscuring and
upsetting them. He will by now have

29

~~succeeded in formulating a language~~
became able to converse with his
Angel, impossible as it once seemed;
for he now knows that the storm
of sound which he supposed to be
the ~~the~~ Voice was only the clamour
of his own confusions. The "infinite"
nonsense was born of his own inability
to think clearly beyond his limits,
just as a Bushman, confronted
by numbers of above five, can only
call them all "many".

The truth told by the
Angel, immensely as it extends
the horizon of the Adept, is
~~perfectly~~ ^{perfectly} definite and precise.
~~than~~

30.

It does not deal in ambiguities and abstractions. It possesses form and confesses law in exactly the same manner and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian co-infinity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of

the Adept in this whole operation, ^{31.}
to assimilate himself to his Angel
by continual conscious communion.
For his Angel is an intelligible
Image of his own true Will, to do
which is the whole of the Law of
his Being.

Also, the Angel appeareth in Tiphereth,
which is the ^{heart} ~~center~~ of the Ruach, and thus
the Centre of Gravity of the Mind. It
is also directly inspired from Kether,
the Ultimate Self, through the
Path of the High Priests, or initiated
intuition. Hence the Angel is in
truth the Logos or arbutate

Expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His Name, he approaches the ^{solution} ~~realization~~ of the ultimate problem, Who he himself truly is.

Unto this final attainment the Adept may trust his Angel to lead him; for the Tiphareth-consciousness alone is connected with by paths with the various parts of his mind. None therefore save He hath the knowledge requisite for calculating

the combinations of conduct which will organize and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I The Beast 666 lift up my voice and swear that I myself have been brought hither by mine Angel, after that I had attained unto the

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34

Knowledge and Conversation of Him by virtue
of mine ardour toward Him, and of this
Ritual that I bestow upon men my fellows,
and most of His great Love that He beareth
to me. Yea, verily, He led me to the Abyss;
He bade me fling away all that I had and
all that I was; and He forsook me
in that Hour. But when I came beyond
the Abyss, to be reborn within the Womb
of BABALON, then came He unto me sliding
in my virgin heart, its Lord and Lover!

Also, He made me a Magus, speaking
through me His Law, the Word of a new Aeon,
the Aeon of the Crowned and Conquering
Child. Thus He fulfilled my Will to bring
full Freedom to the race of Men.
Yea, He ^{wrought} did also in me a Work of Wan-
der beyond this; but in this matter am I sworn
to hold my peace.