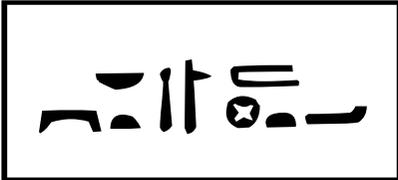
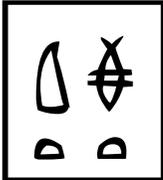
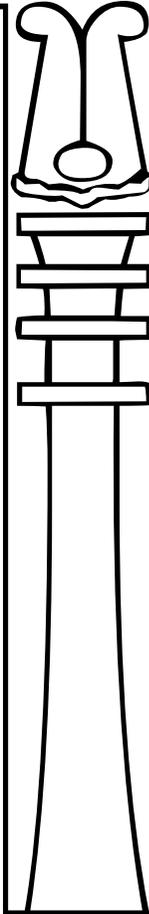


LIBER  
OS ABYSMI  
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CDLXXIV





A.:A.:  
Publication in Class C

“I (*motto, titles, etc.*), a member of the Body of God, hereby bind myself on behalf of the whole Universe, even as we are now physically bound unto the cross of suffering:  
that I will lead a pure life, as a devoted servant of the Order:  
that I will understand all things:  
that I will love all things:  
that I will perform all things and endure all things:  
that I will continue in the Knowledge and Conversation of My Holy Guardian Angel.  
that I will work without attachment:  
that I will work in truth:  
that I will rely only upon myself:  
that I will interpret every phenomenon as a particular dealing of God with my soul.

And if I fail herein, may my pyramid be profaned, and the Eye be closed upon me!”

*The Oath of the Abyss.*



1. This book is the Gate of the Secret of the Universe.<sup>1</sup>
2. Let the Exempt Adept procure the *Prolegomena* of Kant,<sup>2</sup> and study it, paying special attention to the Antinomies.
3. Also Hume's doctrine of causality in his "Enquiry."<sup>3</sup>
4. Also Herbert Spencer's discussion of the three theories of the Universe in his *First Principles*, Part I.
5. Also Huxley's Essays on Hume and Berkeley.<sup>4</sup>
6. Also Crowley's Essays: "Berashith,"<sup>5</sup> "Time,"<sup>6</sup> "The Soldier and the Hunchback,"<sup>7</sup> et cetera.
7. Also the "Logik"<sup>8</sup> of Hegel.

<sup>1</sup> [A Qabalistic pun on רַעַת.]

<sup>2</sup> [Immanuel Kant, *Prolegomena to any future Metaphysics that may come forward as a Science*. A summary of the arguments and conclusions of Kant's *Critique of Pure Reason*; a variety of English translations are now available.]

<sup>3</sup> [The reference is of course to David Hume's *Enquiry concerning Human Understanding*, which summarises the conclusions of the *Treatise of Human Nature* with the arguments through which Hume reached them either sketchily represented or omitted altogether; thus for a time it was more widely read than the *Treatise*. A variety of popular and academic editions are available.]

<sup>4</sup> [Thomas Henry Huxley, *Collected Essays* vol. 6: "Hume, with helps to the Study of Berkeley."]

<sup>5</sup> [Crowley, "בראשית", an Essay in Ontology with some Remarks on Ceremonial Magic." First published in 1902, a revised version bound up in *The Sword of Song*, reprinted in *Collected Works* ii, 233-243.]

<sup>6</sup> [Crowley, "Time: a Dialogue between a British Sceptic and an Indian Mystic." In AC's *Collected Works*, ii, 267-282.]

<sup>7</sup> [Crowley, "The Soldier and the Hunchback: ! and ?" (later declared to be Liber CXLVIII in Class C). In *Equinox* I (1).]

<sup>8</sup> [It is not clear whether Crowley refers to the *Science of Logic* or the "Lesser Logic" (*Encyclopedia of the Philosophical Sciences: Part I – Logic*), so-called because it is shorter than the *Science of Logic* and thus more widely read. Modern English translations of both works exist (e.g. of the *Encyclopedia Logic* by W. Wallace, Oxford University Press, 1977, and of the *Science of Logic* by A.V. Miller, Oxford University Press, 1969).]

8. Also the “Questions of King Milinda”<sup>9</sup> and the Buddhist Suttas which bear on Metaphysic.<sup>10</sup>

9. Let him also be accomplished in Logic. (Formal Logic, Keynes.<sup>11</sup>) Further let him study any classical works to which his attention may be sufficiently directed in the course of his reading.

10. Now let him consider special problems, such as the Origin of the World, the Origin of Evil, Infinity, the Absolute, the Ego and the non-Ego, Freewill and Destiny, and such others as may attract him.

11. Let him subtly and exactly demonstrate the fallacies of every known solution, and let him seek a true solution by his right Ingenium.

12. In all this let him be guided only by clear reason, and let him forcibly suppress all other qualities such as Intuition, Aspiration, Emotion, and the like.

13. During these practices all forms of Magick Art and Meditation are forbidden to him. It is forbidden to him to seek any refuge from his intellect.

14. Let then his reason hurl itself again and again against the blank wall of mystery which will confront him.

15. Thus also following is it said, and we deny it not:

At last automatically his reason will take up the practice, *suâ sponte*,<sup>12</sup> and he shall have no rest therefrom.

<sup>9</sup> [*Milindapanha*; one complete and one near-complete English translation have been published; the former (as *Milinda's Questions*) by I.B. Horner for the Pali Text Society (first pub. London: Luzac, 1964, since reprinted), the latter by T.W. Rhys Davis in the *Sacred Books of the East* series (S.B.E. XXXV & XXXVI, Oxford, 1891, 1894, since reprinted).]

<sup>10</sup> [These are mostly found in the *Abhidhamma piṭaka*, the third great division of the Theravada Buddhist canon. English translations of most of the books of the Abhidhamma have been issued by the Pali Text Society and can be found in academic libraries.]

<sup>11</sup> [John Neville Keynes, *Studies and Exercises in Formal Logic*; London and New York, Macmillan, 1884; second edition 1887.]

<sup>12</sup> [*Lat.*, “of its own accord.”]

16. Then will all phenomena which present themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

17. Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion.

18. According to a certain deeper tendency of the individual will be the duration of this state.

19. It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

20. And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

21. And he shall recall the simplicity of the Task of the Adeptus Minor,<sup>13</sup> and apply himself thereto with fresh energy in a more direct manner.

22. And in his great weakness it may be that for a while the new Will and Aspiration are not puissant, yet being undisturbed by those dead weeds of doubt and reason which he hath uprooted, they grow imperceptibly and easily like a flower.

23. And with the reappearance of the Holy Guardian Angel he may be granted the highest attainments, and be truly fitted for the full experience of the destruction of the Universe. And by the Universe We mean not that petty Universe which the mind of man can conceive, but that which is revealed to his soul in the Samadhi of Atmadarshana.

24. Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

<sup>13</sup> [The Task of an Adeptus Minor (Liber 185) is to “attain to the Knowledge and Conversation of his Holy Guardian Angel.”]

25. Thus shall We prepare him for the Confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the City of the Pyramids.

26. So, being of Us, let the Master of the Temple accomplish that Work which is appointed.

(In Liber 418 is an adequate account of this Ordeal and Reception. See also Liber 156 for the preparation.)

Also concerning the Reward thereof, of his entering into the Palace of the King's Daughter, and of that which shall thereafter befall, let it be understood of the Master of the Temple. Hath he not attained to Understanding? Yea, verily, hath he not attained to Understanding?

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[This text was first published in *Equinox* I (7) in Class B; in the 1913 "Syllabus" it was listed in Class C. 474 is the number of דעיה, *Da'ath*.

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