



Senatorius Sacerdos
Harpyiae

Senatorius Sacerdos Harpyiae

Do what thou wilt shall be the whole of the Law

Commentary

On Liber Stellae Rubrae

Analysed and annotated for the purpose of enactment in ritual by Adamas 161.

1. Apep defieth Asar. Irrelevant to any but Crowley except insofar as to assert the importance of a long term relationship with the Priestess.
2. Let excellent virgins evoke rejoicing, son of Night!
Second part of (1) being Ada Leverson.
3. This ritual is dedicated to Babalon and the 93 current – those with things to hide need not apply.
4. As written, the ritual is a mundane act of sado-masochism – only when the bonds of love are rent asunder does it become an act of magick.
5. The ritual begins on the first night of menstruation of the Priestess – the Priest first notes blood during coitus. On the second night he is forbidden the joys of the Priestess and satisfies himself by masturbation (this may also imply seeking out other women as an act of shamelessness). On the third night the Rite is performed.
6. The Priest will instruct the Priestess in the specific events of the ritual with no regard whatsoever for her feelings or opinions, and less for what anyone else may think. It is implied that her role is one of submission to the Priest's will.
7. The Priestess is lain upon a black stone altar, becoming one with it, becoming the altar.
8. The Priest stands over the Priestess, seeing his image reflected in her eyes – the colour being specific to Ada.
9. At her navel is a cup of psycho-active liquor matched to the colour of the eyes.
10. At her foot is a Star Ruby and a flaming Pentagram, as positioned, the yoni of the Priestess is at the foot of the Priest.
11. The Priestess is entirely without adornment, be it symbolic, functional or protective.
12. The Priest performs the Lesser Banishing Ritual of the Pentagram.
13. The Priest performs the Lesser Banishing Ritual of the Hexagram.
14. The Priest calls the barbarous names in invocation.
15. The Priest awakes the Priestess' chakras with each of the elemental weapons and then with the elements themselves.
16. The Priest awakes each of the chakras with his hands (caress, massage) and the phallus (contact).
17. The Priest returns to the fifth and the sixth chakras, the abdomen and the yoni and excites the Priestess to near orgasm.
18. The yoni is liberating its finest perfumes.

19. The Priest visualises the Priestess as representing all of the outmoded moralities, doctrines and ethics of all times and places, he denounces her, treads upon her and spits upon her.
20. In doing so he is released from their power.
21. The Priest romances the Priestess, kindles her love and trust, in word and gesture.
22. The Priestess is made barren (symbolically cutting out her womb, by contraception) so that the act to follow is without purpose, devoid of lust or result, conception and procreation impossible, an affront to most traditional religions.
23. The Priest approaches the Priestess with erect penis.
24. The Priest lays himself on the Priestess and begins the sexual act.
25. The details of the act are unique to the individuals.
26. Specific instruction on setting.
27. Lust builds.
28. The phallus is the scourge and the Priest is without mercy.
29. The Priest bites and kisses the upper body of the Priestess, leaving marks.
30. The Priest and the Priestess reach orgasm simultaneously – both experience the little death.
31. The timing of the orgasm is critical.
32. In the post orgasm moments the HGA is present.
33. The experience is unique to the Priest and its details of no consequence to another – the Liber is written so that no sense of the motivation or interpretation is included.
34. Duality is expressed fully.
35. Both aspects are within the Serpent.
36. The operation is aimed at passage of the Abyss – it is the shame, guilt and remorse of the Priest that bars the way. Regret of action and inaction through all that has gone before.
37. The Priest shall know that immortality of the Star, the realisation of the Philosopher's Stone awaits those who attain beyond the Abyss. The Priest bares his deepest, most repressed fears, guilts and regrets and creates a subtle blend which he offers up to the Watcher, the Seven Dire and Dreadful Judges, Choronzon, who devours it hungrily, and seeks for more. If there is more, the Priest is lost.
38. Apep (Apophis), in whose voice the Liber is set, makes the first of his pronouncements. Asar, the higher self of the Priest, is equated to Osiris and the union of Isis and Osiris through the Unity of Apep is promised.
39. The Priestess has done nothing for the Priest that she would not do for any other Priest, as she has recognised her role as the Circle with no Point, the Living Altar on which is founded every Ipsissimus. The necessity to continue with this Rite is obvious if the Priestess wishes to proceed beyond Magus in her next incarnation.
40. There can be no expression of the Truth as experienced in this Rite, it is unique to the participants and words will merely dissipate it.
41. This is not a rite intended to be destructive of the Priestess, any indication that the Priestess has been damaged must be attended to.
42. Although the Priestess was present, she was not, it has been an Altar that has been the subject of the Priest's attention. His conscious awareness of the 'person' he loves will defeat this Rite.
43. Apep has provided another Rite for group participation.
44. As the Priest raises the Priestess from the black stone, he intones his Oath of the Abyss.
45. There is no script for the Oath – it must come from the Star of the Priest.
46. Apep begins a series of Oaths, Promises and Declarations regarding the Truth that will be known to the Master of the Temple and beyond.
47. Apep.
48. Apep. No action required on the part of the Priest, his death is a natural and unavoidable outcome of this Ritual performed correctly.
49. Apep.
50. Apep. This may be symbolically represented by the Priest drinking the combined fluids from the 'cup' of the Priestess.
51. Apep. The Master of the Temple cannot be 'seen' by those below the Veil of Paroketh, and should a glimpse be caught would inspire more fear than wonderment.

52. Apep. Further to 51.
53. Apep. Upon accomplishing Binah, Chokmah is automatically open to the Master of the Temple.
54. Apep. The Serpent is alive within the Priest.
55. Apep. He who has 'dead but dreaming' is fully awake.
56. Apep.
57. Apep.
58. Apep. Nothing is not nothing, but the 'No God' where I am.
59. Apep. Confirmation of 58.
60. Apep. Love under Will.
61. Apep. Life and Death as duality will merge into Unity.
62. Apep. Manifestation will follow.
63. Apep. There is no god but Man. The Will of Man is not to be despised.
64. Apep. The price of True Will is a death of all attachments and remorse.
65. Apep. In due course Kether will be attained and the Priest will vibrate the Logos, the Word of an Aeon.
66. Apep. And this Word shall reverberate throughout the Aethyrs.

Love is the Law. Love under Will