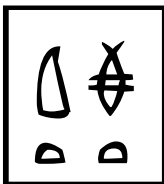
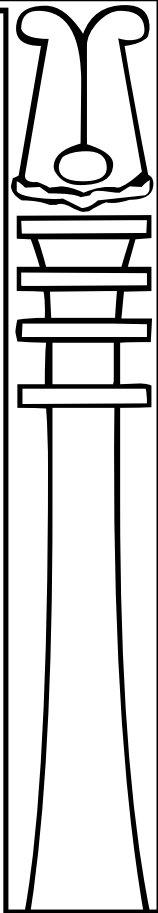


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Publication in Class B

Imprimatur:

N. Fra. A.: A.:

[This book was formerly called “Anubis” and is referred to the 20th key, “The Angel”<sup>1</sup>]

o. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.

1. ¶<sup>2</sup> Procul, O procul este profani.<sup>3</sup>

2. Bahlasti! Ompehda!

3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.

4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.

5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke!

O Thou of the Ibis Head! Thee, Thee I invoke.

Thou who wieldest the Wand of Double Power!<sup>4</sup> Thee, Thee I invoke!

Thou who bearest in Thy left hand the Rose and Cross of Light and Life:<sup>5</sup> Thee, Thee I invoke.

Thou, whose head is as an emerald, and Thy nemmes as the night-sky blue! Thee, Thee I invoke.

<sup>1</sup> [*i.e.* the Tarot trump usually known as “Judgement” or “The Last Judgement.” In Crowley’s Thoth deck it is called “The Æon.”]

<sup>2</sup> [Usually taken to mean “knock once.” — T.S.]

<sup>3</sup> [*Lat.* “far off, oh far off, be ye profane” (a technical term for those who haven’t bought tickets).]

<sup>4</sup> [A GD-ism for the *w3s* sceptre signifying “dominion.”]

<sup>5</sup> [*i.e.*, the *ankh*, symbol of ‘life,’ taken by Bennett as a form of the Rose-Cross.]

Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.

6. Behold! I am Yesterday, To-Day, and the Brother of To-Morrow!

I am born again and again.

Mine is the Unseen Force, whereof the gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.

I am the Charioteer of the East, Lord of the Past and of the Future.

I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.

7. O ye two Divine Hawks upon your Pinnacles!

Who keep watch over the Universe!

Ye who company the Bier to the House of Rest!

Who pilot the Ship of Ra advancing onwards to the heights of heaven!

Lord of the Shrine which standeth in the Centre of the Earth!

8. Behold, He is in me, and I in Him!

Mine is the Radiance, wherein Ptah floateth over the firmament!

I travel upon high!

I tread upon the firmament of Nu!

I raise a flashing flame, with the lightning of Mine Eye!

Ever rushing on, in the splendour of the daily glorified Ra: giving my life to the Dwellers of Earth.<sup>6</sup>

<sup>6</sup> [From the start of section 6 to here is adapted from Ch. 64 of the *Book of the Dead*. Bennett appears to have been using the translation by P. le Page Renouf, first published in 1893 in *Proceedings of the Society of Biblical Archaeology* vol. XVI part 1.]

9. If I say “Come up upon the mountains!” the Celestial Waters shall flow at my Word.

For I am Ra incarnate!

Khephra created in the Flesh!

I am the Eidolon of my father Tmu, Lord of the City of the Sun!

10. The God who commands is in my mouth!

The God of Wisdom is in my Heart!

My tongue is the Sanctuary of Truth!

And a God sitteth upon my lips.

11. My Word is accomplished every day!

And the desire of my heart realises itself, as that of Ptah when He createth!

I am Eternal; therefore all things are as my designs; therefore do all things obey my Word.

12. Therefore do Thou come forth unto me from Thine abode in the Silence: Unutterable Wisdom! All-Light! All-Power!

Thoth! Hermes! Mercury! Odin!

By whatever name I call Thee, Thou art still nameless to Eternity: Come Thou forth, I say, and aid and guard me in this work of Art.

13. Thou, Star of the East, that didst conduct the Magi!

Thou art The Same all-present in Heaven and in Hell!

Thou that vibratest between the Light and the Darkness! Rising, descending! Changing ever, yet ever The Same!

The Sun is Thy Father!

Thy Mother the Moon!

The Wind hath borne Thee in its bosom; and Earth hath ever nourished the changeless Godhead of Thy Youth!<sup>7</sup>

<sup>7</sup> [These last four citations are adapted from the “Emerald Tablet of Hermes.”]

14. Come Thou forth, I say, come Thou forth!  
 And make all Spirits subject unto Me:  
 So that every Spirit of the Firmament  
 And of the Ether,  
 And of the Earth,  
 And under the Earth,  
 On dry land  
 And in the Water,  
 Of whirling Air  
 And of rushing Fire,  
 And every spell and Scourge of God the Vast One, may be  
 obedient unto Me!<sup>8</sup>

15. I invoke the Priestess of the Silver Star,<sup>9</sup> Asi<sup>10</sup> the  
 Curved One, by the ritual of Silence.

16. I make open the gate of Bliss; I descend from the Palace  
 of the Stars; I greet you, I embrace you, O children of earth,  
 that are gathered together in the Hall of Darkness.

17. (A pause.)

18. The Speech in the Silence.

The Words against the Son of Night.

The Voice of Tahuti in the Universe in the Presence of the  
 Eternal.

The Formulas of Knowledge.

The Wisdom of Breath.

The Root of Vibration.

<sup>8</sup> [This section is paraphrased by Allan Bennett from a Græco-Egyptian ritual of exorcism on a papyrus in the British Museum (*P. Lond.* 46 / PGM V. 96-172). Crowley printed the full text as "Preliminary Invocation" in an edition of the *Goetia* he published in 1904. See Betz (ed.), *The Greek Magical Papyri in Translation* for a more literal rendition.]

<sup>9</sup> [A Golden Dawn title for Tarot Trump II, "The High Priestess."]

<sup>10</sup> [*i.e.* Isis (*3st*).]

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The Shaking of the Invisible.  
The Rolling Asunder of the Darkness.  
The Becoming Visible of Matter.  
The Piercing of the Scales of the Crocodile.  
The Breaking Forth of the Light!<sup>11</sup>

19. (Follows the Lection.)<sup>12</sup>

20. There is an end of the speech; let the Silence of darkness be broken; let it return into the silence of light.

21. The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.<sup>13</sup>

<sup>11</sup> [This section is a slight adaptation of the “General Exordium” which opens the Golden Dawn Z1 paper.]

<sup>12</sup> [In the “Syllabus of the Official Instructions of A.:A.:" in *Equinox* I (10) this text is described as “an instruction in a suitable method of preaching”; the point presumably being to deliver a “Lection” in an invocatory / trance state.]

<sup>13</sup> [In use, sections 0 and 21 are sometimes taken as rubric rather than spoken; the sign of the Enterer being given on the former, the sign of Silence on the latter.]

*Notes to the Celephaïs Press edition.*

This ritual is an adaptation by Crowley of an invocation of Thōth put together by Allan Bennett from Golden Dawn material, Egyptian texts and miscellaneous sources, a few only of which are noted. Passages not sourced are quite plausibly original compositions; I haven't looked particularly hard. The earlier version (corresponding to points 5-14 only of the present text) was published in *Equinox* I (3) as part of Bennett's ritual for the evocation to visible appearance of Taphthartharath the spirit of Mercury. The number 64 in the title is a reference to the second "magic number" of Mercury; whether 64 as a number of Mercury suggested to Bennett the extensive borrowing from that chapter of the *Book of the Dead* is unknown, although those chapter numbers are an invention of 19th-century Egyptologists.

The Romanisation "Tahuti" for the god called Thōth by the Greeks is a product of the tendency of non-specialist writers to ignore the stress / diacritical marks used by Egyptologists of the late 19th & early 20th century when conventionally rendering Egyptian names in Roman script, which has led to four different consonants all being rendered 'T' and three different semi-vowels written 'A' (this also gave us the abomination "Asar" for *wsir*, "Osiris"). Using current transcription conventions (as found, e.g., in Gardiner's *Egyptian Grammar*) the name is written *dhwtj*. Vowels are largely a matter of guess-work (they were not written in Egyptian prior to the adoption of the Coptic script) but the evidence from the Coptic and Greek forms suggests the *w* is frequently something like a long 'O' sound.

I have no idea why this book was formerly called "Anubis." Anubis has analogies to the psychopomp aspect of Hermes, and Israfil in Arab tradition is the Angel of the Last Trump, identified with the angelic figure in the 20th Tarot Trump.

All footnotes are by the present transcriber. Key entry &c. by Frater T.S. for Nu Isis Working Group / Celephaïs Press. This e-text last revised 04.02.2018.