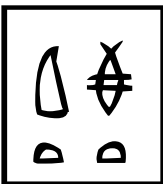
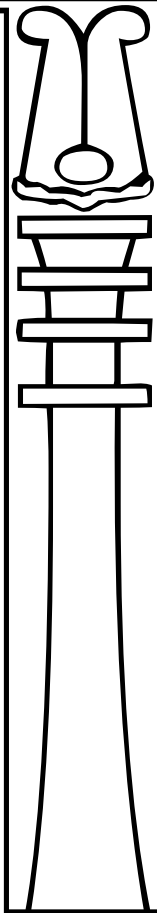


LIBER  
VIARVM  
VIÆ  
SVB FIGVRÂ  
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LXVIII





A.:A.:  
Publication in Class B

# LIBER VIARVM VIÆ

SVB FIGVRÂ DCCCLXVIII

- |                                       |   |     |                          |   |  |
|---------------------------------------|---|-----|--------------------------|---|--|
| Nine locks of the Inferior Beard.     | } | 21. | Nine paths below Adeptus | ☩ | The Formulation of the Body of Light. Liber O.                           |
|                                       |   | 20. |                          | ☩ | The Passage of the King's Chamber. Liber H H H.                          |
|                                       |   | 19. |                          | ☩ | The Illumination of the Sphere. Liber H H H.                             |
|                                       |   | 18. |                          | ☩ | The Divining of Destiny. Liber Memorïæ Viæ CMXIII.                       |
|                                       |   | 17. |                          | ☩ | The Adoration under the Starry Heaven. Liber XI, NV (from Liber CCXX).   |
|                                       |   | 16. |                          | ☩ | The Destruction of the House of God. Liber XVI.                          |
|                                       |   | 15. |                          | ☩ | The Sabbath of the Adepts. Liber CCCLXX                                  |
|                                       |   | 14. |                          | ☩ | Skrying in the Spirit Vision: The Ladder of Jacob. Liber O.              |
|                                       |   | 13. |                          | ☩ | The Preparation of the Corpse for the Tomb. Liber XXV.                   |
| Thirteen locks of the Superior Beard. | } | 12. | Seven paths below M.T.   | ☩ | The Sleep of Siloam. Liber CDLI.   |
|                                       |   | 11. |                          | ☩ | The Protection of the Sphere. Liber O.                                   |
|                                       |   | 10. |                          | ☩ | The Evocation of the Mighty Ones. Liber                                  |
|                                       |   | 9.  |                          | ☩ | The Absorbtion of the Emanations. Liber DCCCXXXI.                        |
|                                       |   | 8.  |                          | ☩ | The Passing of the Hall of the Balances. Liber XXX.                      |
|                                       |   | 7.  |                          | ☩ | The Ritual of the Holy Graal. Liber CLVI.                                |
|                                       |   | 6.  |                          | ☩ | The Utterance of the Pythoness. Liber MCXXXIX.                           |
|                                       |   | 5.  | Three below M.           | ☩ | The Forthcoming of the Hierophant. Liber VIII. (8th Æthyr in Liber 418). |
|                                       |   | 4.  |                          | ☩ | The Formulation of the Flaming Star. Liber V.                            |
|                                       |   | 3.  |                          | ☩ | The Incarnation of the Inmost Light. Liber DLV Had (from Liber CCXX)     |
|                                       |   | 2.  | Three below I.           | ☩ | The Supreme Ecstasy of Purity. Liber LXXXIII.                            |
|                                       |   | 1.  |                          | ☩ | The Universal Affirmations and Denials. Liber B (I).                     |
|                                       |   | 0.  |                          | ☩ | The transcending of all these; yea, the transcending of all these.       |

Seven Inferiors: Seven Superiors: Seven above All:  
and Seven Interpretations of every Word.

*Notes.*

This text was first published in *Equinox* I (7). In the “Syllabus” in *Equinox* I (10) it was described as “A graphic account of magical powers classified under the Tarot trumps.” The numbers thus refer to the Tarot trumps (hence two entries are reversed as against the order of the Hebrew alphabet), and the attributions of A.:A.: *Libri* are based on free association around the trumps for the most part. There is a certain amount of overlap with the practices indicated in Liber XIII, “Graduum Montis Abiegni,” which gives the practices attributed to the grades from Probationer to Adeptus Without, and the paths between those grades. The above presents a few problems as far as the *Libri* cited are concerned, though many of the entries are straightforward:

- Ⓝ Liber XIII has for this path, “Control of the Astral Plane”, *i.e.* section V of “Liber O.”
- Ⓞ Liber XIII indicates that this is a “meditation–practice equivalent to Ritual CXX”, which on comparing “Liber HHH” and the only form of Liber 120 known to be extant, must refer to section AAA.
- Ⓟ Liber XIII indicates that this is a “meditation–practice equivalent to Ritual DCLXXI”, which implies section MMM of “Liber HHH.”
- Ⓠ Liber XIII has for this path, “Methods of Divination.” Internally, Liber 913 refers the practice described to the grade of Adeptus Exemptus although the study of this book was frequently recommended to lower grades (Probationer in *Book 4* parts I and II, Zelator in the 1919 Curriculum).
- Ⓡ Liber XIII has “Mediation–practice on expansion of consciousness” which probably refers to Liber 536, “Βατραχοφρενοβοσκοσμομαχία.” This assignment is based on the Tarot attributions prior to Crowley switching those for *heh* and *tzaddi*.
- Ⓢ Liber XIII has “Ritual & meditation practice to destroy thoughts” which agrees with the citation of Liber XVI.
- Ⓣ Liber XIII has “Talismans & Evocations” though to the best of my knowledge no extant A.:A.: *Libri* treat directly of these (Liber XXIV has material pertinent to both subjects, but this is not an A.:A.: paper). It is written that the interpretation of Liber 370 is given to the Dominus Liminis on application to the Adept supervising. One possible interpretation was published in *Equinox* IV (1).
- Ⓤ Liber XIII has “Rising on the Planes” which fits the attribution to “Liber O,” section VI.
- Ⓥ The citation here makes no sense if Liber XXV is taken as being the “Star Ruby.” In Liber XIII, the practice of *mahāsatipañhāna* (a Buddhist medi-

tation technique) is ascribed to this path, and Liber 206 also refers to a Liber XXV concerned with this. It has not been traced. Liber XIII refers the aspirant to “Science and Buddhism” (in *The Sword of Song*) for *mahāsatipaṭṭhāna*. In *The Mystical & Magical System of the A.:A.:*, discussing the grade of Philosophus, James Eschelmann argues that the reference in Liber XIII to members of that grade being given a meditation practice on the Senses, the Sheaths of the Self and the practice called *mahāsatipaṭṭhāna*, correlates to the reference in Liber 185 to studying and practicing the meditations in Liber V, and that the “Liber V” mentioned in Liber 185 and the “Liber XXV” mentioned here and in Liber 206 are thus the same paper; which however is made problematic by a “Liber V” being cited in the present text as distinct from “Liber XXV”; despite reproducing the text of Liber 868 later on in *System of the A.:A.:*, Eschelmann makes no attempt to account for this.

[For the remaining Paths, Liber XIII is no help.]

- ♁: Liber 45I, alias “Liber Siloam,” is referred to elsewhere in Crowley’s writings but has not been positively identified. An untitled “ritual of invocation” which survives in one of Crowley’s notebooks and has been published in *The Magical Link* refers to “the Sleep of Siloam”; both there and in *Magick Without Tears* the practice is connected with the “Hanged Man” posture.
- ♋: See Egyptian symbolism. Liber XXX is “Liber Libræ.” As printed, this entry was numbered 11, and that for Teth numbered 8, although they were still swapped around as against the order of the Hebrew alphabet. On the assumption that the order as given was intended to reflect the traditional order of the Tarot trumps, the numbers have been altered.
- ♌: I have no idea what this refers to. The omission of the number or name may have been deliberate, or may have been a compositor’s error. Because of the dates involved, the reference cannot be to “Liber כֶּפֶר” (Liber C).
- ♍: Originally “Liber DCCCXI,” this was corrected as an obvious error since the entry agrees closely with one of the practices described in “Liber Yod,” formerly known as “Vesta,” which is explicitly referred to this path.
- ♎: May refer to the section on banishing Pentagram and Hexagram rituals.
- ♏: Liber 156 is also known as “Liber Cheth.” This symbolism is also treated of in “The Vision and the Voice,” 12<sup>th</sup> Æthyr.
- ♐: No paper with this number is cited anywhere else in Crowley’s writings to my knowledge, nor has any such paper been published (it has been alleged to me that a “Liber הַזֵּן הַבֵּית” vel *Fatum Pythonissæ sub figurâ MCXXXIX*” survives in TS. in a private collection, but I have no account of its contents; it may have been written by a later A.:A.: group as a

retro-fit to this reference; in any case 1139 is more likely to have been chosen here as the number of Δελφύς (Grk., “womb,” sometimes connected with the name of Delphi by various writers on History of Religions whom Crowley was inclined to take seriously).

- ¶: This ritual is ascribed to the grade of Adeptus Minor in Liber XIII.
- ¶: The citation suggests a Pentagram ritual of some manner; however, it cannot refer to “Liber V vel Reguli,” which had not been written when “Liber Viarum Viæ” was published. Liber 185 instructs the Philosophus to “study and practice the meditations given in Liber V,” suggesting that the “True Greater Ritual of the Pentagram” (survives in MS and was published in *The Magical Link*) was not meant either since this is said to be for the use of Adepts only (and does not contain any “meditations” as such).
- ¶: Straightforward.
- ¶: The only known Liber 73 is “The Urn,” a collection of Crowley’s magical diaries from the American period, which post-dates “Liber Viarum Viæ” by some years.
- ¶: The reference is presumably to “Liber B vel Magi.”
- ¶: Wovon man nicht sprechen kann, darüber muß man shweigen.

Key entry and notes by Frater T.S. for Nu Isis Working Group. Last revised 07.03.2018.