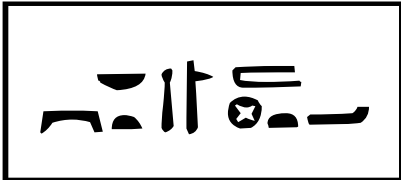
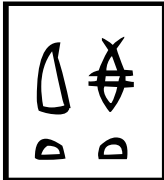
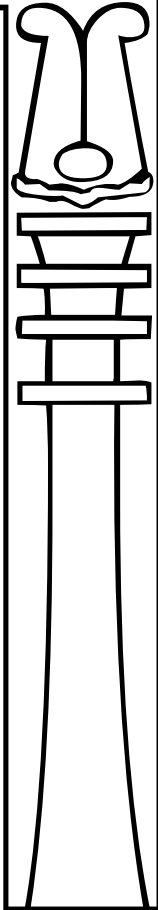


LIBER  
OS ABYSMI  
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DAÄTH  
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CDLXXIV





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.<sup>4</sup>
5. Also Huxley's Essays on Hume and Berkeley.<sup>5</sup>
6. Also Crowley's Essays: "Berashith,"<sup>6</sup> "Time,"<sup>7</sup> "The Soldier and the Hunchback,"<sup>8</sup> et cetera.

<sup>1</sup> [A Qabalistic pun on דַּעַת. *Daleth* literally means a door or gate; the number of *Ayin* is 70, = סוד, *sod*, 'secret'; *Tau* is referred to the Tarot trump "The Universe."]

<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 editions are available.]

<sup>4</sup> [Herbert Spencer's *First Principles* (first pub. 1862, sixth and final edition 1900) formed the groundwork of a massive "System of Synthetic Philosophy" which went on—and on—in several bulky volumes treating of biology, psychology, sociology and ethics in terms of the principles of evolution.. The specific reference appears to be to § 11 which discusses three theories of the origin of the Universe, and attempts to show them to be (a) mutually exhaustive and (b) all unthinkable.]

<sup>5</sup> [Thomas Henry Huxley, *Collected Essays* vol. 6: "Hume, with helps to the Study of Berkeley"; London, Macmillan, 1894, various reprints.]

<sup>6</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>7</sup> [Crowley, "Time: a Dialogue between a British Sceptic and an Indian Mystic." In AC's *Collected Works*, ii, 267-282.]

<sup>8</sup> [Crowley, "The Soldier and the Hunchback: ! and ?" (later declared to be Liber CXLVIII in Class C). In *Equinox* I (1).]

7. Also the “Logik”<sup>9</sup> of Hegel.

8. Also the “Questions of King Milinda”<sup>10</sup> and the Buddhist Suttas which bear on Metaphysic.<sup>11</sup>

9. Let him also be accomplished in Logic. (*Formal Logic*, Keynes.<sup>12</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.

<sup>9</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).]

<sup>10</sup> [*Milindapanha*; one complete and one near-complete (i.e., slightly Bowdlerised) 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>11</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>12</sup> [John Neville Keynes (father of J. M. Keynes, the economist), *Studies and Exercises in Formal Logic*; London and New York, Macmillan, 1884; second edition 1887; third edition 1894; fourth edition 1900. This was probably simply the standard undergraduate-level textbook on the subject with which Crowley was most familiar.]

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>13</sup> and he shall have no rest therefrom.

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>14</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

<sup>13</sup> [*Lat.*, “of its own accord.”]

<sup>14</sup> [The Task of an Adeptus Minor (Liber 185) is to “attain to the Knowledge and Conversation of his Holy Guardian Angel.”]

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.<sup>15</sup>

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.

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?

<sup>15</sup> [One of the higher Hindu trances.]

\* \* \* \* \*

[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 דַּעַת, *Da'ath*. Possibly the point of it was to attempt to reconstruct the philosophical (as opposed to the 'mystical') side of the route by which Crowley himself reached a radically anti-rationalist position; or possibly it was simply designed as the intellectual equivalent of banging your head against a brick wall until your brain liquefies and dribbles out of your nostrils and was intended as a way of getting rid of disciples who had annoyed AC and were sufficiently gullible and / or arrogant that they could be induced to attempt it.

The "Oath of the Abyss" prefixed to the text was not part of the original publication. It is believed to be of Crowley's devising, patterned after the Adeptus Minor oath of the R.R. et A.C. (the "Second Order" to the Golden Dawn).

Key entry and notes by Frater T.S. for NIWG / Celephaïs Press. This e-text last revised 05.02.2018.]