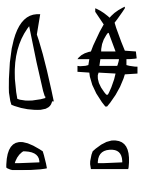


LIBER CX

vel

αληθης
θελημα





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Liber CX vel αληθης θελημα

A Ritual of the True Will and an Invocation of the Mighty Ones

1. Let the adept sit in contemplation for some time, her magical artillery about her, sword in the East, wand in the South, cup in the West and disk in the North. In her contemplation let her form the image of her God, verily, the very god of gods, Ithyphallus enthroned at the crown of her mind in all his glory, the very light of the sun of suns. In her heart let her figure her innermost unconscious creature self, her Holy Guardian Angel, light of lights, that star-child which she is utterly, beyond all forms and concepts. These two should be worshipped until truly they are present. In her loins, let her visualize her goddess, intimate and ultimate which is her power, and through whom all power is given.¹
2. Let her say unto this goddess, “Mother, awaken, show me your splendor.” In this let her imagine all the force of her being as shaking this goddess into waking. She may repeat this many times if it is her Will. If with this the goddess should truly wake, rising up through the spine, kissing each of the lovely flowers along her path, it is well.

¹ This goddess is of course Sophia, or Babalon, or Kundalini Shakti, or whatever goddess the adept adores. It must also be noted that the position of the gods could be reversed for some Thelemic initiates who have both wisdom and understanding, Nuit in the brain and Hadit in the loins, with Ra Hoor abiding in the heart. The versicle in section two could be replaced with, “I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one,” or, “I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body,” or some other appropriate versicle. Equally other parts could be replaced with lines from the Book of the Law, for instance, “The light is mine; its rays consume Me: I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor,” could easily replace or augment the text in section ten. Let the ingenium of the adept inform her.

3. Let the adept rise after all this has been thoroughly formulated, facing the East. Let her say to her gods, "I am here to claim the power, the knowledge, the wisdom and the way that is mine, and mine alone."
4. Let her turn to the North, taking up the disk. As she holds the disk in her hand, let her begin to contemplate her physical life, her goals, her body, her environment, and say aloud something such as, "I have a body and goals, but I am not my body or my goals. If I were to change or to lose some part of my body or my goals I would still be me. I am something beyond these things."
5. Let her then begin to turn, whirling widdershins, seeing her goals and physical life situation turning about with her. Eleven times let her turn, and eleven times let her goals turn about with her. As she stops, let the goals and physical life concepts whirl away in the vertigo that ensues. Let her repeat, "I am something beyond these things."
6. Before she has fully recovered her senses, let her repeat these same actions with the cup in the West, the wand in the South and the sword in the East.
7. In the West let her contemplate and release her emotions, saying something such as, "I have emotions, but I am not my emotions. If I were to change or to lose some of my emotions I would still be me. I am something beyond these things."
8. In the South let her contemplate and release her will and her desires, saying something such as, "I have values and desires, but I am not my values and desires. If I were to change or to lose some part of my values and desires I would still be me. I am something beyond these things."
9. In the East let her contemplate and release her mental life, saying something such as, "I have thoughts and beliefs, but I am not my thoughts and beliefs. If I were to change or to lose some part of my thoughts and beliefs I would still be me. I am something beyond these things."
10. After the fourth series of eleven spinning widdershins turns, let her fall exhausted into the center, into the very center of all. Let her see and feel the God and Goddess from her head and loins merge in union of bliss in her heart, becoming one with her angel, until all is bleached into white light beyond white light., saying "The yin and the yang are within me, Shiva and Shakti, the Sophia and the Logos. And I am that which transcends all these." In this she may also make use of the Rosy Cross, if she hath knowledge of its proper formulation.

11. If she could but see, there would be an hermaphrodite in the midst of all, too terrible and beautiful to imagine, but this is not for the eyes to see, or the mind to contemplate. Instead, let her release her physical body into utter relaxation, rising to infinity through the spiritual light. Let her cry in her innermost voice so that it can be heard of every angel and devil of the Æthyr, "I am one, I am the truth, I am none, I am the truth, I am one I am the truth, I am none I am the truth, etc.," until all disappears into LVX, and perhaps eventually into NOX.