



Liber XCVIII

vel
Sub figura 89

Publication in Class D



THE DOG RITE



No circle is prepared, no light is kindled.
The Magickian strikes the bell twice¹ proclaiming:
“The slaves shall serve.”

The signs of N.O.X. are performed facing Boleskine,
and closing each with the sign of silence.

The Active-Spirit Pentagrams are drawn in the cross-quarters, moving widdershins,
first facing Boleskine, then to the North-West, etc.; this while vibrating the word
Anthir; the word of Anubis. (counts to 666)

The magickian takes the posture of slain Osiris,
(Tau posture, but with head bent² and right heel lifted) facing east.
Pro Mou MYEIN (silence)

¹ Two strikes signify the second, which is a reference to the Trickster (Mercury). This corresponds on lower levels to the body, where the one is its consciousness. Symbolizing Chokhmah is not part of the plan as the main Sephira of interest to this rite is Hod.

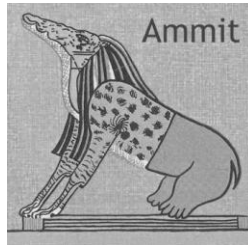
² The Caliphate OTO taught this as the true posture of Osiris fallen, instead of the one taught by Crowley in Equinox which was the basic Tau posture. Seeing that the Tau posture of The L.V.X. signs may signify something else, this is welcomed as a particular gesture of a far more deliberate symbol of ATU XII. This posture with bent head is clearly more that of submission.

**O Peko Mou PERIORISMOS (restriction)
Epi Dexia XARKES (sarkes = flesh)
Ep Aristera KHAIBIT (eg. Shadow)**

**I am the body standing in unbound space,
around me flames the fire of gathering; eating all that moves,
And my shadow echoes itself inwards to nothing.
I devote and restrict myself to silence and service,
becoming the obedient vessel of the star of force and fire;
the chalice of the unborn spirit of my very own Kingdom.**

The Magickian takes a position for meditation and is prepared to handle any opposition.
The session is ended by proper Banishing; ie Star Ruby.

Commentary



This rite is developed as a tool to let the Magickian be able to go into the reality of the black pillar, to be confronted with the blindness residing here, the foundation of powers in its formative phase, the body and its hollow reality on its own.

The frequent use of this rite for a period is recommended, and also to follow it up by various banishings, exorcisms and other purifications. Water summonings are well known to give relief of frustrations. A lesser known and helpful method of handling any possible demons that may appear, is to sacrifice impurities to Ammit, that is the crocodile monster of the Egyptian Hall of Judgment, which feeds upon the corrupted souls.

Be also aware that all forces of the left pillar as that of the qliphoth are of a different kind and these forces may seem slower than other, the banishings may require more effort than usual.

A measure of success with this rite should be the silence and clarity that appears when one gets close to the black pillar. There is the black light pervading creation and there is the body; also silenced but warm, living and well; ready for action, perceptive and feeling, not lusting for anything more than exactly this situation, and the light of the Master. This is the Right kind of silence.

The wrong kind of silence is nearly the same, the light doesn't seem to have changed, but the difference is the coldness, the numbness of the body, the frozen state of all problems and all (cynical) feelings; the pack of lies that is stored and frozen being bound until the next warm heart approaches. Then the heat of that warm heart will cause the frozen being to ache revealing the tormented life behind the cynic. ShGL = Snow = 333

It must also be said that this rite is a formulation of the blue triangle with apex up. The carnal and bodily wish of ascension to learn will, identity and divinity. This rite is therefore a complement to the red triangle (of Ra Hoor Khuit), which I regard as descriptive of the divine's (HGA's) wish to incarnation. And this process is too individual to write any ritual for; the best example will anyway for times to come be Liber Samekh. And the rest of the work; that is the maintenance of the link of the HGA, to make it manifest increasingly is also a very individual concern. The successful accomplishment of the permanent marriage of these two triangles into the hexagram will result in becoming a human Saint.

The disturbance of the body and the four towers of the Black Lodge seem intimately connected with the fight to master and control the vacillations of one's being, which is the Practicus task. A study of the physics of consciousness shows how the body is the source of the emotional aspect of the psyche, which is necessarily pre-intellectual and therefore is the essence of consciousness. Intimately connected with the body of course, is the sex-drive. And of course, this is the heart of Thelemic Magick; that we understand the importance of the sexual function in Gnosis.

Note that the number 89 (the body 'shut-up') is a ThRShRQ of 98. With 98 (referencing [The 8 & 90 Rules of Art](#)) being twice 49 or Babalon, the Earth/Body, we have an allusion to the idea of the disturbance of the body being of that all too destructive Black Lodge. In this situation, the body holds onto its habits in a refusal to change in an ever-changing Universe. But let's look at 89 as more than a Thrashraq of 98, with the two being the flipside of a coin. 98 is of course, twice 49 (Babalon/Earth; the body). Next, let's compare the four Guardians of the Star Ruby to the four descriptions of 89 and let's see them paired off as coins:

Obverse =====	Reverse =====
Iunges (Giver of life-bearing fire)	Lord of Despair and Cruelty (The shadow)
Teletarchae (Active agent of Initiation)	Silence
Sunoches (Binding or unifying force)	Shut Up
Daemonos (The spirits of human genius)	Body