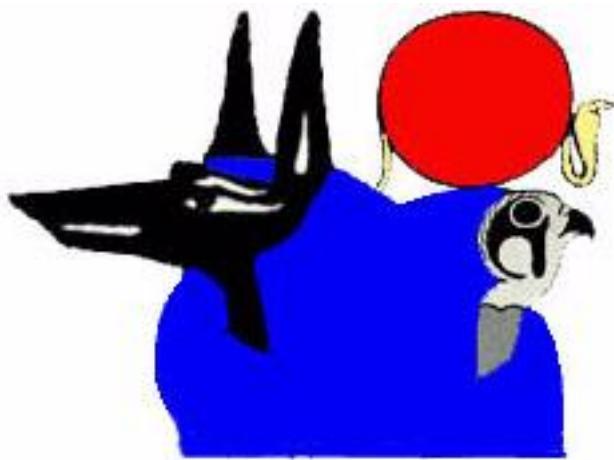


Notes on Practice

by Fra. 137



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Introduction

Polyamorous Religion. Religious Hedonism. Free Love. Sexual Freedom. Thelemic Morality. Western Tantra.

Well what did you think?

Did you think that it would be easy?

Found out did you my young man that an open relationship means the empowerment of Woman. Scared you did it? Well what did you think?

Imagine that you walk into some public place. You are a young woman of average appearance. You say “ I’m lonely, I’ve just been through a hard place in my life, I feel the need to make love, to make love to someone that doesn’t know me, can anyone help me?”

Do you get laid?

Imagine that you walk into some public place. You are a young man of average appearance. You say “ I’m lonely, I’ve just been through a hard place in my life, I feel the need to make love, to make love to someone that doesn’t know me, can anyone help me?

Do you get laid?

If you answer yes in both instances you believe that sexual equality exists in your culture. Here in the past it does not. The young woman gets laid, the young man does not. This is the power of woman. Are you a knight that defends this right? Hard-core, right?

Young man, you think that the freedom of an open relationship will result in the fantasy that you are in bed with two women, they love each other, and you, ahh it is so good that you can hardly stand the pleasure. It will, but rarely!

In point of fact you will more often be dealing with the situation that you must actively help the lady you love in her affairs with the other man, and more often, for the reason I give above.

Do you have the guts?

If you don’t, quit lying to yourself. Head on down the road to an easier belief system. It ain’t gonna be easy dude! Trust me.

Lady, let me talk to you. You know that the only thing standing in your way is your taste. If you don’t know that you can take advantage of the social situation then you are living in a dream world. But lady take extra care of your main man. He’ll do the best he can but there are several ways you can help.

Remember young woman, first of all, in sex you are the power. Society sets up women to be the ones that are pursued by the men. So you choose. The endless parade passes you, and you say yes to the ones that you want. The hard part for you is the projection that you are desirable. You have to wait for the God to notice you, for the guy to see your intent.

Remember young man, first of all, that fantasy that you are thinking of, well, heh, it’s up to the lady. The ladies work it out among them selves and you are the one that must simply let it happen. There are only two controls that society gives you. Money and Power. With these you

can control the situation. But if you want a “real” interaction you simply will have to dance the tight rope. You’ll have to wait for the ladies to set it up. For the Goddess to act.

So, people, and have no doubt that this is Ebony writing, ahh, are you gonna go for it, can you stand to listen while you lover lies with another?

What if you are alone? Can you do it then?

What if you have to watch? Can you take that?

What if you have to grow beyond your hang-ups? What then?

What if they move in? Are you jackin your jaw or do you have courage?

Oh, I see, you thought that it would always go in your favor, guy.

Or lady, you thought your guy was gonna rule, as they usually do. But hey, it’s really up to you and your sisters. I mean, the guys can never make it work in the long run. If you want to you can make heaven on earth but you have to do it yourself.

And guys, relax, there is nothing you can do other than let the lady know that you are willing to let her decide. Cause if you are gonna stabilize this situation every one must be comfortable. That’s why the structure of a Coven, or Cabal can be useful. You have the support of your peers.

It’s not easy, the way of freedom is not easy. Be Brave, settle for no less than heaven on earth. Do not compromise. Give, and get, freedom. Be the one.

Remember that you are not the only one to go through this. Help each other. Do those things that make it easy for the other. Remember to treat them better too. Use your experience as a lover to let them know that you still place them first in your life. Them!

Don’t think that I’m some holier than Thou type of teacher, I’ve been insanely jealous, and mark my words that there is no sanity in jealousy. It’s a crazy emotion. You feel as if someone has taken something from you. You try and find some socially acceptable excuse for your behavior. You push the other person away because you feel **they’ve** gone away. You feel ugly because someone else finds your lover attractive. You feel like killing your rival or yourself. You feel guilty at feeling jealous. You feel that there is some conspiracy to make you feel like a second class citizen. It’s hard and you have to leave a lot of slack for other people to learn and grow.

What if your sexuality were to change, what if you were to discover that you are not in fact the person that you think you are, that you are bisexual, or straight, or gay. What if you discover that you are into things that you denied all your life you were into because your idea of a “good person” is not into such things. What if you like to whip someone, or be whipped. Think about it my friend, would you really want to cover up some part of yourself for the rest of your life? Is ignorance bliss? Or is **Bliss** bliss! The ordeals are bliss’s. Each and every one can be taken as a release from bondage, and pain avoided, for the superior man. We would all like to be that superior being, but for most of us, we will have to work through it to the other side.

Silver Rites

Bath of Purification

Elementary

1. Star Ruby (elementary Space) Banishing.
 - A. **Therion** - E - Air
 - B. **Nuit** - N - Earth
 - C. **Babalon** - W - Water
 - D. **Hadit** - S - Earth
1. Middle Piller (elementary Space) Invoking.
 - A. Spirit - **Hadit**
 - B. Air - **Horus**
 - C. Fire - **Ra**
 - D. Water - **Harpocrates**
 - E. Earth - **Seb**

Planetary

3. Star Sapphire (planetary invokations) Invokeing. Macrocosmic
 - A. **Pater et Mater** - Fire - E. - Leo
 - B. **Mater et Filio** - Earth - S - Tuarus
 - C. **Felio et Felia** - Air - W - Aquarius
 - D. **Felia et Pater** - Water - N - Scorpio
4. 7 Chakra activation (full Body massage and Gods associated with the chakras.) Planetary Microsmic.
 - A. Sahasara - **Nuit** - Stars - ultraviolet
 - B. Ajna - Saturn - **Set** - indigo
 - C. Vishudi - Jupiter - **Amon** - blue
 - D. Anahata - Venus - **Hathor** - green
 - E. Manipura - Sun - **Ra** - yellow
 - F. Svadisthana - Mercury - **Thoth** - orange
 - G. Mulhadara - Mars - **Horus** - Red

Astral

5. ADORATIONS, Those poetic portions of Liber 220. Nuit Hadit Ra-hoor-khuit.Ankhafna Khonsu
 - A. **Nuit**, North
 - B. **Hadit**, South
 - C. **Ankh af na Khonsu**, West
 - D. **Ra Hoor Khuit** East, AirSpace.
 - E. **Ra** - East
 - F. **Tum** - West
 - G. **Khephra** - North
 - H. **Ahathor** - South
6. Tesseract
 - A. Tesseact Working - Time Spirit Astral. (22 letter **Name**)
 - B. Tesseract Ritual - Tantrick Time () \perp , \oplus
7. Moon Ritual
 - A. Full Moon - **Thoth** and **Sesheta** - House of Life - Pater et Felia
 - B. New Moon - **Khonsu** and **Quersut** - House of Death - Felio et Mater
 - C. Either followed by Initiation, And/Or Revel/Excercises.
8. Liscense to Depart, thanking the Attendees, those who have taken bodies and those who have not.

Gold Rites

Sabbats

Feast of the Times

Vernal Equinox - Equinox Ritual from Equinox of the Gods - Ra-Hoor-Khuit - Feast of Sunrise
Summer Solstice - Ahathoor - Feast of Noon and Day - LVX
Autumnal Equinox - Equinox Ritual from the Equinox of the Gods - Tum - Feast of Sunset
Winter Solstice - Khephra - Feast of Midnight and Night - NOX

Feast of the Seasons

Mid Spring - Taurus - Earth - South Mater et Felio est Unus Deus
Mid Summer - Leo - Fire- East - Pater et Mater est Unus Deus
Mid Autumn - Aquarius - Air - West - Felio et Felia est Unus Deus
Mid Winter - Scorpio - Water - North - Felia et Pater est Unus Deus

Stones of Precious Water

Sun conjunct each planet in turn
Mercury conjunct each in turn
Venus conjunct each in turn
Earth/Moon conjunct each
Mars conjunct each
Jupiter
Saturn
Uranus
Pluto
Neptune

Ultimate Sparks of the Intimate Fire

Sun Moon or Planets conjunct Stars

Ritual Celebrations, Rites

A person has both rhythms (Sun and Moon) represented in their psychological, and physiological, cycles. If they are confined away from the light of these bodies, however, they adopt a rhythm of 24 hr. and 50 some odd minutes. This would seem to indicate that some other medium, besides the light of these bodies, is communicating their influence to us. In general the light of the sun is used to detect the solar cycle, and the gravity of the moon (which is not as variable as its light) is the medium used to detect the lunar position.

Now I don't mean to say that the phase of the moon is not also important in the psychological makeup of humanity, I think it is, but this is one explanation for the takeover by the lunar cycle when a person is in a deep cave, or somehow confined away from the light of Day.

If it is indeed gravity that is indicated, as in the tides; the lunar position (in relation to the sun and earth) may be being detected by the inner ear (the organ of balance).

When we celebrate the new and full Moon we add, to the more subtle influences, the more obvious cues given by its visual position. This helps us to stay in sync with the our bodies.

The most obvious physical clue that this is a necessary part of a communities needs are shown in the phenomenon that groups of women living together have noted, there seems to be some influence that causes the majority of women present to have their menses at the same time as a "lead" woman. Their menses slowly adjusts until all, but the newest members of the group, have their periods at the same time. If there is a regular observation of the moon, as there was before the advent of electrical illumination¹ they also tend to adopt a period that follows the phase of the moon. Some have said to me that premenstrual stress may be partially, or wholly, eliminated by the regular ritual observance of the lunar rites, but be careful with your birth control when you join a group, if you don't want to get pregnant, while your period adjusts.

When a group begins to celebrate the natural solar and lunar rites, they do several things simultaneously:

1. They align their own bodies ²to nature in the same way that all creatures, evolved on this planet, have done for millennia.
2. They concentrate their energy and psychic selves in concert to address common needs.
3. They organize their lives around the natural calendar, instead of a more artificial construct.
4. They expose themselves to the coherent, and polarized, light of the Moon.³
5. They apply their psychic powers more efficiently.⁴

¹Not to mention the birth control pills that alter this cycle

²Don't forget that men also have a cycle, though it is not as obvious as a woman's.

³Some scientists have noted that this in itself may account for some of the effects of the moon on that residual eye which has evolved into the pineal gland. It seems that some babies are sensitive to light through their skull, before the soft spot on top, closes.

⁴Some researchers in parapsychology have noted that the psychic sensitivity of their test subjects increases dramatically at, or near the full moon.

When we are in alignment gravitationally, we can see the sun and moon, feel as well as see, the exactitude of their position, appearance, and angle, then the feast and ritual will have its maximum effect.

Part of the nature of an Esbat is that it's a "passion play" to tell the secrets that aid in surviving in the coming time. This is the rationalization for numbering the moons, starting from the vernal equinox, and altering the basic celebration accordingly as the year progresses. Crops are planted, the community events celebrated, and many other aspects of life determined by this calendar.

The passage of the sun, moon, and planets through the signs should also be celebrated by advanced students. The signs, and/or the constellations, form the clues, given by the position of the planets⁵ in the "houses of heaven", into a "story" of the activities of the Gods that they represent.

The plants and their harvest, the stages of life of the animals about us, the seasons, and all the natural worlds symbolism, are woven together into this more general ritual at the time of the revel, or feast. The Deities are thanked or asked to participate in the harvest, the growth and all the natural process of the cycle of life.

Even more properly are they noted in the solar cycle is expressed in the eight Sabbats⁶ mentioned in the Sacred Calendar section. Briefly these eight Sabbats are the Equinoxes, the Solstices, and the midpoints of the seasons. These festivals are important to a group as they mark the progression of the year, and the proper relation of the people participating to it.

Celebrations help us help each other, they are a cohesive element in a community, they help us define ourselves in relation to each other and the world around us. As Christianity took over the hearts and minds in an area of the world, from the old religion indigenous to it, they often renamed the deity and their festival. Bridgit became St. Bridgit, and her festival hardly changed at all. The theology and the priests may change, and the rationale for why we are celebrating and what we are celebrating may be different, but the Holiday is indestructible.

⁵If you wish to attribute the occult planets, that can't be seen with the naked eye, to the tree of life; I suggest that you attribute them to the three mother letters: Uranus to Aleph, Neptune to Mem, and Pluto to Shin. The symbolism involved should be obvious.)

⁶ Sbbt, or the goddess Sabat, was a secret name of Nuit. It is also a word that is translated "Star" when is used with a different determinative. I believe that the seasonal rituals, often determined by the stars, and called Sabats are related to this name. (Heb. SBBT=73 which is GML, also $60 + 13 = 73$, the Art of the 13)

Silver Rites

The Rituals of the New and Full Moons

This outline is what was given me by the Goddess⁷ in order to help me construct an Egyptian Thelemic Esbat Rite.

If you wish to expand the Rite so that two additional, or eight additional, persons do the invocations of the Sons of Horus, and the Daughters of Nuit⁸, this outline may be of use.

Initial Outline of Silver Rite

Intro. to people present:

- A. Silver Rites in General
- B. New Moon - Celebrated Conception in the House of Death
- C. Full Moon - Celebrated Culmination in the House of Life
- D. Invitation and passage by High Priestess, High Priest.

Entrance to the Temple:

- A. Purification by Fire and Air - Priest
- B. Purification by Water and Earth - Priestess

Invocation of Sons of Horus - Priest

Invocation of Daughters of Nuit - Priestess

Invocation by Officers:

- A. New Moon - Mater et Felio
- 1. Quersut - Nuit
- 2. Khonsu - Therion
- B. Full Moon - Patter et Felia
- 1. Sesheta - Babalon (Nebt-het)
- 2. Tahuti - Hadit

Partake of Sacrament:

Pass power to the worshipers⁹

License to Depart:

⁷Please refer to the Foreword for my standard disclaimer. Feel perfectly free to consider me as crazy as anyone that talks to the Deities.

⁸I'm using "Daughters of Nuit" to refer to Goddesses in general, and here more specifically to the Goddesses Isis, Nepthys, Serket, and Neith, that protect the sons of Horus.

⁹The third act of transformation is the union expressed between the H. Priestess and the H. Priest. This is the consuming of the Body (Mater) and Blood (Pater), of the Cakes (Filia) and the Wine (Felio) that pass the energy of the rite to the worshipers.

The New Moon Rite

In older cultures the new Moon is defined by the appearance of the first tiny sliver of lunar light just before the sunrise, and not by the dark of the moon when it is invisible, conjunct the Sun.

The observation of the new Moon may begin just before sunrise. At this time the new Moon will rise only a very few minutes before the Sun, and this will be the only chance to see it. This is the moment to do the Hymn of Praise to Khonsu. To call upon him to banish all that would interfere with the Will of the participants who attend the ESBAT at midnight. Expose his stele, image, or talisman to the first tiniest sliver of silver in the new Moon.

In the time of the Moon conjunct the Sun. As soon as the Sun sets, and the blue lidded daughter of sunset appears with her stars, the time for her invocation begins. Invoke the Goddess in her name AMENT. It is the time of ESBAT and for "the people" to assemble at the midnight. The moon is nearly exactly conjunct the sun and the stars rule the night, as the moon is dark, so the stars are brightest.

At midnight in a graveyard, or a place where the ashes of the dead have been strewn, or with the emblems of death present about the celebrants, the Rite begins.

If the temple has a House of Life¹⁰ and a House of Death¹¹, this rite is to be held in the House of Death. The Birth of Life is consummated in the House of Death, and the 13 that are symbolically assembled here, represent the 13 New Moons of the Year. The Rites are done by the Priestess of the Door.¹²

Jasmine and Rose are the perfumes that are burnt, they symbolize the Lion and the Eagle, for it is in it's darkest moment that the Moon is reborn. For other aspects of the symbolism see the Tarot, Atu XVIII. (For the Solar Sabbats see Atu XIX)

The Rite that will be performed should contain some symbolism of the planets that are in major aspect to the Moon, you must include some aspects of the Solar Symbol as well, in that the Moon is with the Sun, and they lie together under the earth, the Day Star and the Star Goddess, our Father and Mother, that have begotten us upon the Earth, Star & Star."

The Lunar rites are changeable and there are many varied celebrations so feel free to adapt.

New Moon Ritual¹³

The Temple is the House of Death a.k.a. the House of the Jackal. The decorations are of Death and Conception. Other symbols present should involve the astrological sign of the Moon.

¹⁰ The 'House of Life' is a generic term for the Egyptian Temple, these temples often were located on the east bank of the Nile. A temple of this sort was considered a celebration of life, and the deity therin a deification of one of the principles of life. Thoth was the God of Magick and it was he that uttered the Words of creation, he was also associated with the full Moon.

¹¹ The 'House of Death' is a generic term for the tomb, although these tombs had temples attached to them, where the living could go to receive guidance or to give an offering. They became places of Magick. One aspect of Khonsu, as the mumiform Magician and Exorcist, was associated with the Tomb, he personifies the new Moon and was said to be able to transfer his power to objects.

¹² Heb. "Dallet" 4+30+30+5+9=78, and the Priest, Son of Ra, Khonsu. Heb. "Vau", 6+1+6=13, the Hierophant in the Tarot, greets and questions the entrants.

¹³This is only one example, and not necessarily the best one, of an expression of the previous outline of the silver rite.

The High Priest and High Priestess come forth as Khonsu and Quersut.

The Call:

PRIEST: Now ye shall know that the chosen priest and apostle of infinite Space is the Prince Priest the Beast.

PRIESTESS: And in his woman called the Scarlet Woman is all power given.

PRIEST: They shall gather my children into their fold:

PRIESTESS: they shall bring the glory of the stars into the hearts of men.

PRIEST: For He is ever a Sun.

PRIESTESS: And she a Moon.

PRIEST: But to him is the winged secret flame.

PRIESTESS: And to her the stooping starlight.

PRIEST: We have used myrrh, we have burnt incense, we have hacked up the earth.

PRIESTESS: We have presented offerings before Isis and Neptys that they may place holy things upon the arms of Sesheta who is pregnant with us.

PRIEST: Nuit hath set thee as a god to Set, thee in thy name Neter

PRIESTESS: Thy mother Nuit hath spread herself out over thee in her name 'Coverer of the Sky'. Neptys hath united for thee thy members in her name 'Sesheta, Lady of the Buildings through which thou hast passed. And thy mother Nuit hath granted that she shall embrace you in her name ,Quersut' and that she shall introduce you in her name 'Door'.

Ceremony of the Door:

PRIEST: Where do we come from?

PRIESTESS: From between the Thighs of the Goddess, between the Pillars of the Temple.

PRIEST: Where do we go?

PRIESTESS: To the House of Death: Name the parts of the Door that we may enter.

PRIEST: Beyond the door are the stars of Nuit

PRIESTESS: The Lintel of the door is the Winged Disk of the Sun, Hadit.

PRIEST: The right leaf is Isis.

PRIESTESS: The left leaf is Neptys.

PRIEST: The bolt to be drawn is the Finger of Set (touch phallus).

PRIESTESS: The socket is the Black Hole at the center of the Wheel of Stars (touch kteis), Nu.

PRIEST: The Threshold is Seb¹⁴.

¹⁴ Some say Geb.

Form a circle. No one may leave until the conclusion of the ceremony.

Purification:

The priestess mixes the salt and water, and walking widdershins around the circle, sprinkles herself, the priest, and the worshipers.

PRIESTESS: Earth and Water, Virtue of the Oceans, Mother of Life, purify us.

Sanctification:

The priest places the incense in the censer, and walking deosil around the circle, censes himself, the priestess, and the worshipers

PRIEST: Fire and Air, Virtue of the Winds of Enlightenment, Father of Light, sanctify us.

The Holy Water and the Censer are placed on the Altar to form a triangle with the lamp.

Exorcisms:

Priest takes up the dagger, holding it point down, and traces the circle widdershins.

PRIEST: The Knife divides the World of Men from the World of Gods. (He returns to center.)
Be banished in the name of Thelema, all that would oppose our Will.

The priest places the dagger to the east on the Altar.

Invocation:

The Priestess takes up the cup. She traces the circle deosil.

PRIESTESS: We invoke Thee, Lady of the Cup. Bring the spirit in our wine. (She returns to center.) Be invoked in the name of Agape, all those who would compose our Love.

The priestess pours the wine into the cup, she places it to the west on the Altar.

The Priest calls the Sons of Horus

The Priest walks to the direction indicated.¹⁵

PRIEST: We invoke Thee, Hapi who hast the head of a Ape¹⁶.

“I protect that which is within thee, thy small intestine, and one of thy arms.”

Spoken by the priest opposite the high priest as he invokes this Deity.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Kebekhsenuf, who hast the head of a Hawk.

“I protect what is within thee, thy liver, thy gall bladder, and one of thy legs.”

Spoken by the priest opposite the high priest.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Imset, who hast the head of a Man.

“I protect what is within thee, thy stomach, large intestine, and one of thy legs.”

Spoken by the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Duamutef, who hast the head of a Jackal.

“I protect what is within thee, thy lungs, thy heart, and one of thy arms.”

By the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

The priest takes his place within the circle as the priestess comes forward to invoke the goddesses.

The Priestess calls the Four Goddesses

The priestess walks to the direction indicated.

PRIESTESS: We invoke Thee, Nebt-het, Lady of Darkness, Lady of the House of the King.

“I hide the hidden thing, and I make protection for Hapi who is in me.”

Her words are spoken by the priestess who is opposite the high priestess as she invokes

TOGETHER: We invoke Thee, Daughter of Nuit.

PRIESTESS: We invoke Thee, Selket, who guards the crowned and conquering Child. Lady of the Scorpion.

“I employ each day in making protection for Kebekhsenuf who is in me.”

¹⁵ These deities are attributed to the directions depending on which realm you are working. Elementary, Planetary, Astral, or Absolute. Some also change the order in which they are called to match. Lucy Lamy gives the directions used at the coronation of the King as: Neith and Hapi to the East, Isis and Imset to the West, Selket and Kebekhsenuf to the South, Neith and Duamutef to the North. Budge gives Hapi to the North, Duamutef to the East, Imset to the South, and Kebekhsenuf to the west.

¹⁶ Budge in *Egyptian Magick*, gives Dog-headed.

Her words are spoken by the priestess who is opposite the high priestess.

TOGETHER: We invoke Thee, Daughter of Nuit.

PRIESTESS: We invoke Thee, Aset, Lady of Light, Lady of the throne of the King.

“I conquer the foe, I make protection for Imset who is in me.”

Spoken by the priestess opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

PRIESTESS: We invoke Thee, Neith, Lady of the Bow.

“I pass each morning and I pass the night of each day in making protection for Duamutef who is in me”

Spoken by the opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

Call for Blessing:

PRIEST: We have called Thee, Hapi, Kebekhsenuf, Imset, and Duamutef¹⁷. Protect us in the time of the waxing moon enlighten our minds, help us heal and grow.

PRIESTESS: We have called Thee, Nebt-het, Selket, Aset, and Neith.

Protect us in the time of the waxing moon bless our bliss, and nurture our being.

PRIEST: We invoke Thee, Quersut, Goddess of Infinite Space and the infinite stars thereof We greet thee and ask thy help and blessing, thy heart of understanding.

PRIESTESS: We invoke Thee, Khonsu, God of Love and of the intimate embrace. We greet thee and ask thy help and blessing, thy thought and empowerment.

They embrace together. Priestess raises cup.

PRIESTESS: I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Priest breaks bread.

PRIEST: Aye! feast!¹⁸ rejoice! there is no dread hereafter

PRIEST May the Immortals enjoy this feast of conception in the House of Anpu.

The Priest and Priestess thank the deities and do license to depart before closing the rite. This is also where a request might be made of the deities, and where the changes of Nature are recognized. The feast or revel is where the

¹⁷Originally I attributed these with Duamutef to the southeast, Imset to the Southwest, Hapi to the Northwest, and Kebekhsenuf to the Northeast. This is the way that it is in the tomb of Tut-ankh-amon. I have seen various schemes among the ancient Egyptians in these attributions. In rituals they sometimes seem to start at one quarter and move to another. Other attributions given later seem better to me, but feel free to work with them as you will. Check out different Qabalah on the spelling of the names as well.

¹⁸Do so, feel the presence of the Deities, within and without the worshipers. After the ceremony is ended then the priest and priestess give the license to depart..

included rituals and great rites that are unique to this occasion are done. It could be said that the Deities interact with the worshipers as equals on these occasions. We go to their House to celebrate and party with them.

The Full Moon Rite

At the Full moon, it rises as the sun sets and is visible from sunset to dawn. The Moon is opposition to the Sun. The Rite of preparation begins when the Moon appears at Sunset.

This is the time to do the Invocation of Tahuti and his consort Sesheta, while the moon is tinted with the wine of the sunset.

The Rite will be celebrated in the sanctuary of the House of Life, or in the greater house of life that is the Garden of the World. The Knowledge of Death is taught in the House of Life.

“Sweet is the Truth”: is a traditional greeting between the priests of Thoth. Maat is the quality of that which is True. ¹⁹

Figs and Honey are traditional fare, with all their attendant symbolism. Remember what the fig leaf has often been used to represent, and that honey is the sweet golden delight in the hexagonal cell of the bee, a symbol of the king of northern lands, as the papyrus is the symbol of the south.

Thoth's consort Sesheta records all acts in her Book, she is keeper of the Akashic Record, and also the architect of the Temple. Her Priestesses are the keepers of the Books at the Temple Library. Maat is the wife of Tahuti, it is she who is the personification of the True. (Truth itself).

Tahuti announces you to the assembly when you are Initiated, as it was Anpu who led you to the Pylons and Door by which you entered. You approach saying, (your name), "True of words" (or 'name', Maa- Kheru).

In a certain secret sense an eclipse reveals the Goddess of the seven rayed Star in the robe of the Scarlet Woman, BABALON. BAB AL ON = Gate (of) God (in) ON (Heliopolis), Sesheta is said to be a secret name of Neptys, as is Ament. Ament²⁰ is represented on the Stele of Revealing behind Ra-Hoor-Khuit.²¹

The Scribe is but the Baboon of Thoth, he who mimics the acts of the Word-of-Ra. And so this Baboon is pictured with the Utchat of the moon, (the left eye). This Moon is the full moon, and left eye of Horus, it was healed by the Magick of the Words of the Power of Ra in the mouth of Tahuti, and then this event was recorded in the Book of Sesheta.

At midnight the thirteen²², symbolic of the 13 Full moons²³, assemble for the Rite. The Scribe of the House of Life, and the Priestess of the Star of Seven Rays open the Place, and formally open the Door to the other world.

¹⁹ Heb. equivalent of English letters, $9+200+6+5=220$

²⁰ Ament is a Goddess of the West

²¹ As is the Serpent of Magick, Khut on the head of the God, and Uatchit and Nekhebit as serpents, on the winged disk of Hadit.

²² By 13 I intend to say the Coven, or Cabal, or Group.

²³ Actually there will be 13 of either the white or black Esbats, but not both in a given year.

FULL MOON RITUAL

The Temple is the House of Life a.k.a. the House of the Hawk. The decorations are of Life and Culmination. Other symbols present should involve the astrological sign of the Moon.

The High Priest and High Priestess come forth as Tahuti and Sesheta.

The Call:

PRIEST: Now ye shall know that the chosen priest and apostle of infinite Space is the Prince Priest the Beast.

PRIESTESS: And in his woman called the Scarlet Woman is all power given.

PRIEST: They shall gather my children into their fold:

PRIESTESS: they shall bring the glory of the stars into the hearts of men.

PRIEST: For He is ever a Sun.

PRIESTESS: And she a Moon.

PRIEST: But to him is the winged secret flame.

PRIESTESS: And to her the stooping starlight.

PRIEST: We have used myrrh, we have burnt incense, we have hacked up the earth.

PRIESTESS: We have presented offerings before Isis and Neptys that they may place holy things upon the arms of Sesheta who is pregnant with us.

PRIEST: Nuit hath set thee as a god to Set, thee in thy name Neter.

PRIESTESS: Thy mother Nuit hath spread herself out over thee in her name 'Coverer of the Sky' Neptys hath united for thy members in her name 'Sesheta', Lady of the Buildings through which thou hast passed. And thy mother Nuit hath granted that she shall embrace you in her name 'Quersut' and that she shall introduce you in her name 'Door'.

Ceremony of the Door:

PRIEST: Where do we come from?

PRIESTESS: From between the Thighs of the Goddess, between the Pillars of the Temple. PRIEST: Where do we go?

PRIESTESS: To the House of Life. Name the parts of the Door that we may enter.

PRIEST: Beyond the door are the stars of Nuit.

PRIESTESS: The Lintel of the door is the Winged Disk of the Sun, Hadit.

PRIEST: The right leaf is Isis.

PRIESTESS: The left leaf is Neptys.

PRIEST: The bolt to be drawn is the Finger of Set (touch phallus).

PRIESTESS: The socket is the Black Hole at the center of the Wheel of Stars (touch kteis), Nu.

PRIEST: The Threshold is Seb.

Form a circle. No one may leave until the conclusion of the ceremony.

Purification:

The priestess mixes the salt and water, and walking widdershins around the circle, sprinkles herself, the priest, and the worshipers.

PRIESTESS: Earth and Water, Virtue of the Oceans, Mother of Life, purify us.

Sanctification:

The priest places the incense in the censer, and walking deosil around the circle, censes himself, the priestess, and the worshipers

PRIEST: Fire and Air, Virtue of the Winds of Enlightenment, Father of Light, sanctify us.

The Holy Water and the Censer are placed on the Altar to form a triangle with the lamp.

Exorcism:

Priest takes up the dagger, holding it point down, and traces the circle widdershins.

PRIEST: The Knife divides the World of Men from the World of Gods. (He returns to center.) Be banished in the name of Thelema, all that would oppose our Will.

The priest places the dagger to the east on the Altar.

Invocation:

The Priestess takes up the cup. She traces the circle deosil.

PRIESTESS: We invoke Thee, Lady of the Cup. Bring the spirit in our wine. (She returns to center.) Be invoked in the name of Agape, all those who would compose our Love.

The priestess pours the wine into the cup, she places it to the west on the Altar.

The Priest calls the Sons of Horus

The Priest walks to the direction indicated.²⁴

PRIEST: We invoke Thee, Hapi who hast the head of a Ape²⁵.

²⁴ These deities are attributed to the directions depending on which realm you are working. Elementary, Planetary, Astral, or Absolute. Some also change the order in which they are called to match. Remember that there is some indication that the deities started in one quarter and moved to another in the course of the ritual in other Egyptian Rites.

“I protect that which is within thee, thy small intestine and one of thy arms.”

Spoken by the priest opposite the high priest as he invokes this Deity.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Kebekhsenuf, who hast the head of a Hawk.

“I protect what is within thee, thy liver, thy gall bladder, and one of thy legs.”

Spoken by the priest opposite the high priest.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Imset, who hast the head of a Man.

“I protect what is within thee, thy stomach, large intestine, and one of thy legs.”

Spoken by the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

PRIEST: We invoke Thee, Duamutef, who hast the head of a Jackal.

“I protect what is within thee, thy lungs, thy heart, and one of thy arms.”

By the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

The priest takes his place within the circle as the priestess comes forward to invoke the goddesses.

The Priestess calls the Four Goddesses

The priestess walks to the direction indicated.

PRIESTESS: We invoke Thee, Nebt-het, Lady of Darkness, Lady of the House of the King.

“I hide the hidden thing, and I make protection for Hapi who is in me.”

Her words are spoken by the priestess who is opposite the high priestess as she invokes

TOGETHER: We invoke Thee, Daughter of Nuit.

PRIESTESS: We invoke Thee, Selket, who guards the crowned and conquering Child. Lady of the Scorpion.

“I employ each day in making protection for Kebekhsenuf who is in me.”

Her words are spoken by the priestess who is opposite the high priestess.

TOGETHER: We invoke Thee, Daughter of Nuit.

PRIESTESS: We invoke Thee, Aset, Lady of Light, Lady of the throne of the King.

“I conquer the foe, I make protection for Imset who is in me.”

Spoken by the priestess opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

²⁵ Budge in *Egyptian Magick*, gives Dog-headed.

PRIESTESS: We invoke Thee, Neith, Lady of the Bow.

“I pass each morning and I pass the night of each day in making protection for Duamutef who is in me”

Spoken by the opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

Call for Blessing:

PRIEST: We have called Thee, Hapi, Kebekhsenuf, Imset, and Duamutef. Protect us in the time of the waning moon

PRIESTESS: We have called Thee, Nebt-het, Selket, Aset, and Neith

Protect us in the time of the waning moon defend our being banish our enemies.

PRIEST: We invoke Thee, Sesheta, Goddess of the Intelligence of Space, Seductress of the Moon We greet the and ask thy help and blessing - thy crystallization and knowledge.

PRIESTESS: We invoke Thee, Tahuti, Magus of Ra, Prophet of the Words of Power We greet thee and ask thy help and blessing - thy power and Magick.

They embrace together. Priestess raises cup.

PRIESTESS: I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Priest breaks bread.

PRIEST: Aye! feast!²⁶ rejoice! there is no dread hereafter.

PRIEST: May the immortals enjoy this feast of the Culmination of LVX in the House of Heru.

The Priest and Priestess thank the deities and do license to depart before closing the rite. Also they ask their help in banishing all that would oppose the Will of those present. As the moons light wanes so does the restriction wane.

²⁶Do so, feel the presence of the Deities, within and without the worshipers.

Understanding Egyptian God-forms

Remember that as we work with the Egyptian archetypes in our system and that we must strive to know them as the living beings rather than the gods of the ancient Egyptians long gone from the world.

The work we do to begin the process of defining the attributes of the Gods of the Aeon must reflect the changes that have taken place at the Equinox of the Gods. I have adopted a hierarchy that I also suggest.

The Argentum Astrum material, especially Liber Al vel Legis, plays the leading role, followed by the O.T.O. Works and the rest of Crowley's writings. Personal knowledge has its place in our understanding, but we must preserve in our descriptions, the God's own words. It will not do to have a description of these God forms that is drawn from Archaeology and ignores their own words in the new Aeon.

"Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this knowledge go aright."

A Suggested Hierarchy for their study:

1. Liber Al vel Legis
2. Class A works
3. Class D works
4. Personal contact.
5. Class B works
6. Class C works
7. Crowley writings, other
8. O.T.O. works by other authors
9. Initiates of other traditions
10. Ancients works on the subjects.
11. Archaeology

I realize that exceptions to this hierarchy of study must be made, according to the individual intuition, but from these sources can be prepared an abstract of absolute attributes from Liber Al, the Class A material, and finally the Class D Rituals. The other sources should be questioned if they disagree with these.

If we don't wish to buy in to the dogmas of the past, we must evolve a new system of Magick, and definition of the attributes of the Gods and Goddesses, that takes into account the "Times", or should I say "celestial clock". One that recognizes that religion evolves, and that it is not a dead and static thing from the past, but a living reality. The work we face can never be completed, but can give us a system of Magick that reflects the teachings of that great teacher, Nature. We go in search of Perfection. This task is itself an old one. The priests of Heliopolis, Memphis, and Thebes undertook it, in their day, as we do in ours.

Class A mentions of Deific Principles

Liber I: 15; Pan; 17; Mercury; 21; Chaos

Liber VII: 4, 8, 9, 10, 16; Pan

Chapter I: 6; Pan; 30; Isis, Osiris, Horus, Typhon, 32; Pan; 52; Pan

Chapter II: 34; Pan

Chapter III: 1; Ammon-Ra, 2; Bacchus, 4; Bacchus, Ammon-Ra, 9; Priapus, Great Goddess, 11; Ammon-Ra, 14; Bacchus, 15; Ammon-Ra, 37; Hathor

Chapter IV: 14; Bacchus, 16; Uranus, Eros, Marsyas, Olympus, 17; Wood Gods, 22; IAO, 23; Iacchus, 34; Ra

Chapter VII: 3; Osiris, 15; Ibis-headed one; 19, Apis, Apep, 27; Isis

Liber X: 19; Buddha, Mohamed, Atheism, Theism

Liber LCVI: I; 1; Osiris, Nile, Typhon, Beetle, Adonai, 9; Crown, 34; Hathor, 41; Adonai, 49; Hades, 54; Hawk, Asar, 59; Adonai, 63; Bacchus, Pan, Silenus

Chapter II: 7, Duant, 5; Khem; 7; Asi, 16; Serpent Woman of the Stars

Chapter III: 4; Theli, Lilith, 13; Adonai, 15; Elephant God, 18; Emerald Snake, 30; Sebek, Asar, Mati, Typhon, Python, 54; Nuit

Chapter IV: 22; Bennu, 23; Ahathoor, Nile, Cow of Heaven, Sebek, 24; Apep, Isis, 25; Asi, Asar, the Children of Ptah, Apep, 26; Hoor-Ra, Kheph-Ra, Jackals of Day and Night

Chapter V: 5; Hoor, Asar, Asi, 6; Hoor, 15; ARARITA, 44; Sphinx, Khem, Ament, 49; Theben, 50; Isis, Nuit, 52; Khem, Uraeus, 53; Nu, Bark, Seb, 55; Ibis 56; Uraeus Serpent, 57; Apep, Amen, 58; Pharaoh, Asar, 64; Ra

Liber LXVI: IAO, OAI, 1; Apep, Asar, 7; Black Stone, 12; Pentagram, 13; Hexagram, 14; OAI, 38; Apep, IAO, Isis, Asar, 48; Asar, 59; Virgo, 65; Logos

Liber XC: O, 1, Horus, 32; Iacchus

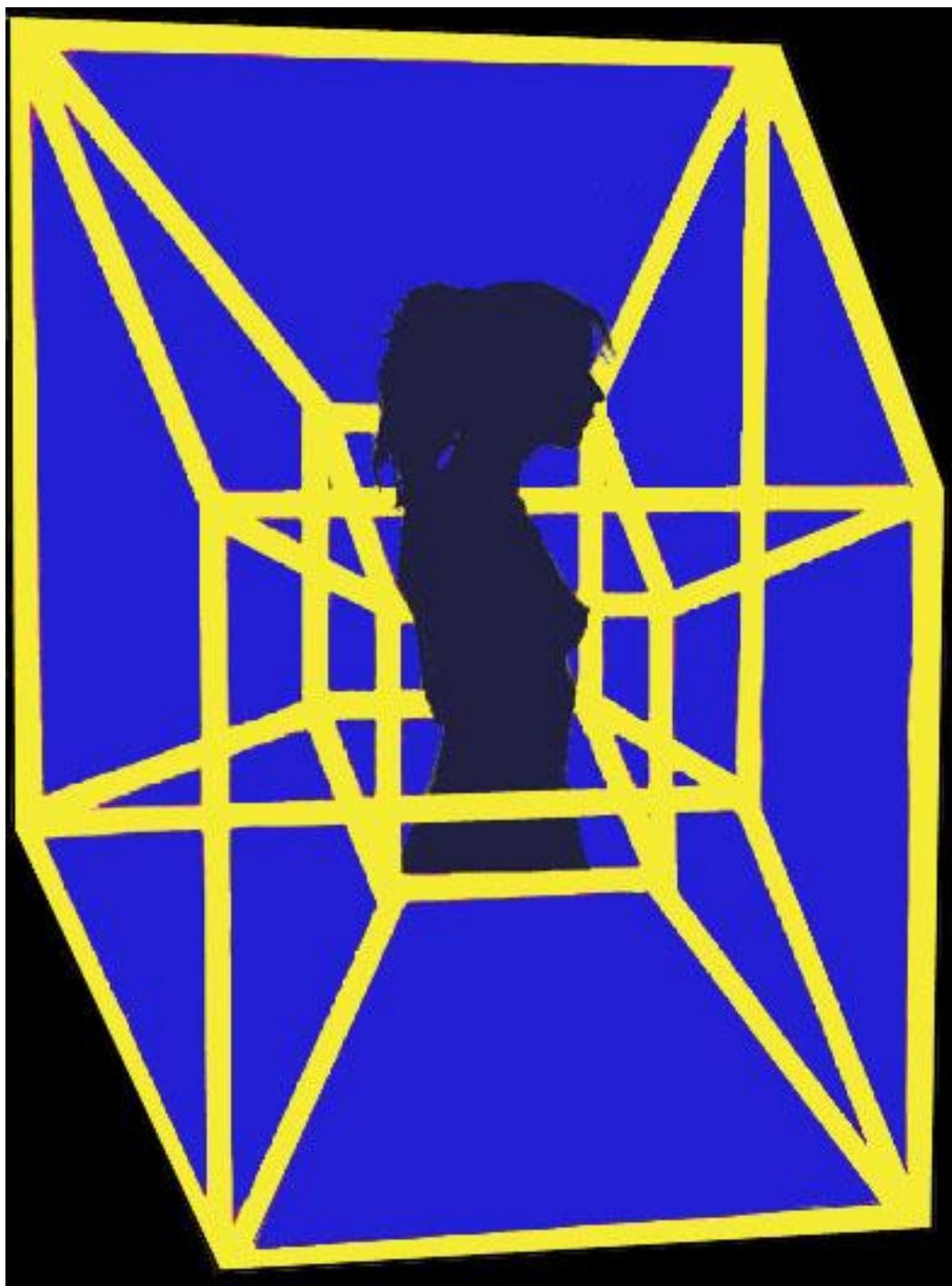
Liber CLVI: 1; Scarlet Woman, Chaos, Beast, 16; Hermes, 22; Hadit, Nuit

Liber CCXXX: Chapter 1; 1; Had, Nuit, 5; Thebes; 6; Hadit; 7; Aiwass, Hoor-paar-kraat, 8; Khabs, Khu 14; Nuit, Hadit, Ankh-af-na-Khonsu, 15; Beast, Scarlet Woman, 18; Serpent, 21; Hadit, 24; Nuit, 27; Queen of Space, Nuit, 33; Queen of Heaven, 36; Ankh-af-na-Khonsu, Ra-Hoor-Khu-it; 49; Ra-Hoor-Khuit, 57; {Tzaddi}, 66; Nuit

Chapter 2: 1; Nu, Hadit, 2; Nu, Hadit, Khabs; 8; Heru-pa-kraath; 21; Nuit, Hadit, Ra-Hoor-Khuit; 22; Snake, 64; Nu, Had, Ra-Hoor-Khu, 76; Nu, 79; Hadit

Chapter 3: 1; Ra-Hoor-Khut, 2; Ra-Hoor-Khuit, 11; Ra-Hoor-Khu, 17; Nu, Hadit, 22; other images, 35; Heru-ra-ha, Ra, Khu, Ka, Khabs, 38; Ra, Tum, Khephra, Ahathoor, Mento, Bes-na-Maut, Ta-Nech, Nuit, Hadit, Ra-Hoor-Khuit, 51, Jesus

In the next section I give a little bit of the ancient cosmology and a few quotes from *The Holy Books*, but for now I leave it to the student to fill in the missing material, especially the Class B and C material.



Hawk & Jackal Exercises

These exercises are extracted from the Dialogs. They are included here with some additional commentary. Some were drawn down from Nuit, others given by Aris in the later dialogs.

Exercise 1

Sit in a circle, men alternating with women. A priestess starts, "Thou art the God." She kisses the priest on her left; who in turn says, "Thou art the Goddess, and kisses the priestess on his left, this progresses full circle.

This exercise is intended to help those present in circle gain confidence in relating to each other as Deity. This can be very difficult when members of the circle are present with those with whom they are pair-bonded. It's one thing to exhibit freedom in intimacy as regards your lover, quite another as regards your mate. The obvious changes must be made in circles where sexual roles can not be defined by male and female. They may be defined as dominant and submissive, dynamic and magnetic, tops and bottoms, butch or fem, alien and human, or whatever.

Other phrases may also be used. Whichever phrase is used remember that the unity is what is needed to do the higher Magick. Use the mantra that works best for all concerned. The collective spirit must be focused in order to do the work of a coven.

This work is the old work, to heal and nurture whomever is in need. No rift should go unhealed among those who would work together in circle. Each member should find support for the actualization of their dreams, aid in passing the Ordeals.

The Deities may be directly named, as in Nuit and Hadit, or whatever pair of deities the group is working with. For instance Quersut and Khonsu, Thoth and Sesheta, Isis and Osirus, Ra and Hathor, or whatever one wishes.

Exercise 2

Sit in a circle, alternating as before, and concentrate upon a single candle flame at the center of the wheel. No other light should be burning but this one flame.

Say: One flame

One Mind

All of us

One mind

Raise the spirit

Chant the spell

Open the doorway

Between Heaven

And Hell.

There are some that will object to the mention of Heaven and Hell, these terms are often used by Crowley and other Thelemic writers to discuss the conscious and unconscious mind. Considered in this wise then they refer to clear communication between them.

Reach out with your minds and meet each other in truth. Become spokes upon a wheel of light.

Exercise 3

Touch your lover in Magick Art and awaken the power of their body, use the names given when doing the laying on of hands, use your power to awaken healing and awakening. Clear the Path of the Serpent first, after this distribute the energy in a general massage.

Healing Names and Technique

This is the first of two sheets to help in the healing just described. I was told to use the Egyptian equivalent to the Greek deities of the planets rather than the traditional Egyptian gods and goddesses. This key, in using the Chakras, helped me bring the synthetic and eclectic understanding that I learned in Thelemic ceremonial Magick to this practice.

I do a good general massage to relax the muscles before using the laying on of hands, and asking the aid of the god or goddess in the healing. Especially for the 'Man of Earth'.

In the 'Lover' Circle especially, since Tantric practice of using the sexual energy, or Kundalini force, is more common here, use the excitement to remove blocks. Rather than express the sexual energy in orgasm, bring the energy up the spine to open each of the Chakras in turn. If the block does not yield then increase the excitement to place more pressure on it, give particular attention to the Chakra afflicted, and finally attempt to move the energy around the block. Those Chakras above a block seem 'cold' to me those below 'hot'.

In the 'Hermit' Circle the energy of both partners Chakras must be properly balanced before combining to produce the sacrament. It is not a random amount of the seven metals that is used to produce the philosophers stone. See 'Liber C vel Azoth', 'Des Arte Magica', 'Emblems and Their Modes of Use', 'Liber Hermes', by Aleister Crowley. These books are restricted for O.T.O. members though many of them are available outside of the O.T.O. They are reputed to be among those papers given to the IXth Degree.

Remember that progress, and the grade that accompanies it, is not discrete, you may gain from the practices of the higher grades. It is also true that the simple conference of a grade does not prove expertise in all its practices, in any Order.

Chakras Planets and Egyptian Gods

Sahasara	Stars	Nuit	Crown
Ajna	Saturn	Set	Third Eye
Vishuddhi	Jupiter	Amon	Throat
Anahata	Venus	Hathor	Heart
Manipura	Sun	Ra	Solar-plexus
Svadisthana	Mercury	Tahuti	Pubic
Muladhara	Mars	Horus	Root

Parts of the Body, Egyptian Gods

Head	Horus
Scull	Star of God
Hair	Nu
Brow	Nu/Had
Face	Ra
Eyes	Hathor Sun/Moon
Ears	Apuat
Nose	Thoth
Mouth	Khonsu
Lips	Anpu
Teeth	Serket
Tongue	Maat
Chin	First Lady of Sekem
Neck	Uatchit
Throat	Mert
Shoulders	Set
Arms	Ba-neb-tet [Ra-Hoor-Khuit]
Forearms	Neith
Chest	A A Shefit
Breasts	Bast
Backbone	Suti
Trunk	Lords of Kher aha
Belly	Sekhmet
Buttocks	Eye of Horus
Phallus	Hadit
Kties	Nuit
Thighs	Heqet
Knees	Twin souls tcher of Seker
Calves	Ptah
Feet	Ptah
Souls of feet	Maat boat
Legs	Neith and Serket
Sinews	Lords of Ker Aha

These are compiled from three different sources, and several different versions of the Pyramid texts, Coffin texts, Book of the Dead, and some references to other Mythological Papyri. This was done to get a more complete list, impossible in any one version. The attribution of the phallus to Hadit, and the Kties to Nuit , are the obvious Thelemic amendments.

In ancient Egyptian magical practice these names were used to change the referred body part into the equivalent part of the god or goddess, in this way increasing the power of the person being healed or initiated. You may also ask the deity's help to heal the part afflicted with some disease or injury.

Remember to ground after all massage work to avoid taking on another persons affliction.

Tantric and Egyptian Words

7. Sahasara	Crown	All Mantras	Stars	Nuit
6. Ajna	Center of Head	OM	Saturn	Set
5. Vishuddhi	In the Throat	HAM	Jupiter	Amon
4. Anahata	In the Heart	YAM	Venus	Hathor
3. Manipura	Behind the Naval	RAM	Sun	Ra
2. Svadhistana	Behind the Pubis	VAM	Mercury	Tahuti
1. Muladhara	Base of Spine	LAM	Mars	Heru

Exercise 4

The first thing that has to be done is that trust must be established . Work carefully and make sure that everyone feels OK about expressing their needs and their fears. Be very clear that everyone expresses their boundaries, unless people are clear these walls can't be overcome.

Besides the wheel exercises and the kiss of Life (Agape), try this; place each person in turn in the center. The whole group then concentrates on that person who is in the center. Keep within the boundaries (if any) Do massage, strokes, caressing, holding, healing, blessing, chanting, all concentrated on the one person in the center. I'll help from here and lend my power to the power of the group. Each person gets to work in the focus. Later when the power is higher that person receives the power of the group and applies it to some end . This is of the same order as the temporal amplifier, where someone concentrates on sending their future self, at the eleventh second, power for the previous ten seconds, except it is done in real time with a number of people concentrating instead of one person for a number of seconds. Of course these techniques can be combined.

In order to deal well with the amount of power your group is using you need to do a great deal of work in healing and nurturing all present. Outline a series of meditations, rituals, and thought experiments that will free your people. Start slow and then continue to increase the level of trust and intimacy.

This exercise is extreme. There is a very great deal of power in the performance of either of the two techniques expressed in this section. I have seen crystal explode and people's eyes turn back in their head and watched them loose consciousness on only one of them. I recommend waiting until you master the power of being in the center before using the temporal amplifier as well.

Temporal amplifiers are quite simple, concentrate for a number of seconds on the last second and then turn and use that power in the last second to some end. In this case a person at the prime focus would receive magnetically for the time until the last instant and then turn the consciousness from a mystical state to a magical state and project the force. Watch out it heats up at the prime focus. You can easily fry someone. Some people naturally have more aptitude in this area. It is one of the qualifiers for being High Priest, or Priestess.

Exercise 5

Here is another exercise. Start with pairs and let people do whatever it is that they feel like, stroking, petting, massaging, talking, or whatever. Let them get real concentrated so that they may see the god or goddess behind their lovers eyes. Let the men close their eyes and then rotate the women, upon a kiss they may open their eyes again.

Again this exercise can be carried to different levels of intimacy. You should keep your eyes closed until the woman kisses you whether or not they caress you in a sexual way. The control in this one is with the women, or the naturally magnetic component if your orientation is different. Do not lose the concentration when your eyes open. They may talk and let you know who they are, or you may remember who is next but do not open your eyes until the kiss

Exercise 6

Another exercise. Blindfold all but one person, no talking. People are placed together in pairs and must communicate by touch. Every once in a while the odd one will readjust the people and people will be with a different person. The object is to give an increasing amount of intimacy as the exercise continues, to work on the plane of the Deific.

This exercise is intended to increase in intimacy the other may, but this one will. Blindfolds are supposed to be done well enough that people can not see at all. A tap on the shoulders of the pair will cause them to drop their hands to their sides and cease to touch each other until the adjustment is made. This exercise is for those who have no boundaries or restrictions, except perhaps gender, though even that is a restriction to be overcome. Some find that not being seen by the group is a turn on. The Odd one must not tell who was with whom after the exercise is over. The important thing is the deity.

Exercise 7

Another exercise: Put one person in the center and assign two people to pleasure that person. Let them concentrate not upon their own pleasure but upon the person in the center. Rotate.

Everyone should get a turn in the center. Make sure that the people assigned to pleasure the person in the center are compatible with them. They should be someone for whom there is real desire, chosen by compatibility in this instance. The opposite direction of the previous exercise, where it should not matter who you are with.

Exercise 8

Another: Massage circles where everyone concentrates on the person in front of them, and is concentrated upon by the person behind them. This daisy chain can be carried to different levels of intimacy.

Obviously people are sitting up and facing deosil. Concentrate on the God Names that you use for the Chakras and work together on these before breaking into a general massage. Be clear about boundaries if any.

Exercise 9

Another: for one week everyone in the group vies for the honor of serving one particular person. Everyone tries to be as innovative as possible, pleasure and serve that person, bathe them, play for them, cook for them, clean for them. This is to serve the god or goddess that they have become. Transform the person then honor them.

There are many variations upon this theme. Do these techniques while practicing the time honored invocations of Deity to help the Agape build, and to worship with the Deities involved.

This is a week long excursion into the realm investigated by the previous exercises, and should contain elements of them all. It can be pushed to such an extreme that you get very intense phenomena. Be careful that you have something you want the Deity to do when you get it to manifest. Remember that this one would be good to do on a long weekend, or vacation time, your co-workers in your professional life may not understand a Deity among them.

Exercise 10

The Ankh.

Take it to yourself. Turn it in your hands. Feel deeply the basic unity of it. See the Vesica, touch it.

Put your finger through the hole of it AHH.

Heri-ha-hat-hat Hor

See the Tau.

Touch it.

Wrap your fingers around it. HAH!

Nefer-heru-neb-tet.

Now.

Feel their union in the Ankh.

Their dissolution into NOTHING!

Awakened.. Look beyond!

Ah. The priestess is in the Ankh.

The priest is in the Ankh.

I AM THE ANKH

I AM THE UNION, thereof

Come close to me, I am thy Lover, strong angel am I.

Thou seest me?

Woman.

The top of the Ankh.

Think of the most intensely sexual symbol that you have ever seen or imagined in all your life for Woman. Her vulv, the valley of all life on this Earth. Feel this intensify... Push it to the point of Goddess!

Thou art that!

Man.

The bottom of the Ankh.

Think of the most intensely sexual symbol that you have ever seen or imagined in all your life for Man. His mount the high mount of the Sun, the giver of life on this Earth. Push this to the utmost extreme. It is God!

Thou art that!

Because of their Union, we are.

Their Union am I.

I am the Golden Tau in the midst of their union.

Come deep within the stillness of Nothing.

Come deep within the Covenant.

For each of you I am your Angel come to you in this Union.

This last one can be intense. Some find it to give them a more complete understanding of the bisexual nature of Angels than they ever understood in the past. See the 8th Aethyr of the Vision and the voice where Aiwass discusses this.

I have been in a number of Covens where these exercises were not done prior to intimacy between the various members. I truly wish I could report one that was stable without them. The problem is that you really need a New Moon Coven to support a Full Moon Coven and very often the priestess will misunderstand the degree to which her priest can deal with the feelings and power that results from this kind of open exercise of sexual freedom, or the priest will not understand how ready the priestess is. In other words you will be challenged in ways that you can't even imagine before it happens to you.

Some say that they are ready before they are. These exercises are a good test of a Full Moon coven before movement to the New Moon, and it's corresponding initiation.

Good luck, play safe, and play nice. If everyone is tested everyone will feel safer. Still it is a good idea to use a sanitary wipe on each of the adjustments from one person to another, or agree to take the corresponding risk.