

The Practice of Thelemic Magick

by Fra. 137

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Introduction

This section attempts to deal with the basics, and even to go a bit further. I should explain the titles of Handbook1 and Handbook2. Handbook1 was called The Practice of Thelemic Egyptian Witchcraft, and dealt with the more specialized aspects of Magick used in the Silver Rites1, as well as the nature of the Gods and Goddesses mentioned in the ritual given. Since some explanation of the tools is needed, and since an understanding of the sacred calendar2 is required to do some of these rites, as well as good deal of other material, I expanded upon the concepts in the first handbook with this one. But though all witchcraft is ceremonial Magick3, not all ceremonial magick is Witchcraft.4 This dichotomy is of course open to interpretation, but I mean to say that Magic is a set which contains Witchcraft, Divination, Conjuring, and many other sub-sets. Witchcraft employs ceremonies to do Magick, and is therefore ceremonial Magick. Handbook2 is called The Practice of Thelemic Magick but includes many sections concerning subjects that are useful in the Witchcraft.

I think that even an advanced student of the Art will find something to attract their interest. Remember however that each person should formulate their own system of Magick, and that doing this often requires many points of view to be assimilated. I will therefore recommend that you study many authors works on these subjects, but most especially the works of Aleister Crowley, and other Thelemites.

Much of the material I present in this volume is common to many systems of Magick, though the point of view I take is personal. I am a Thelemite and The Book of the Law is the most important compendium of spells for me. The material presented in this book is often coached in ancient Egyptian symbolism, as is much of the Book of the Law. I have also used much Material extracted from The Heart of the Master, and many other writings of Aleister Crowley, as well as material from ancient Egyptian sources.

Each person must ultimately find their own way and their own Truth. If our Truths are close enough to each other then we may walk the path together, if they are not we must go our separate ways. Even then we may learn from each other. Exploring our differences necessitates knowing ourselves.

We explore the elementary tools, used in all ceremonies, whether we call them conjuring or witchcraft. Certain principles must be understood in conjunction with each other and this is elementary Magick, as it has to do with the elements.

Then we deal with an expansion of these ideas into the other tools, and principles, needed to do well in the Art.

After this we begin to explore the Macrocosmic Realm from the planets outward. The parts of a spell, and some notes on the performance of ritual follow this, as well as some more detailed notes on Qabalah.

Finally the Sacred Calendar, notes on the gold Sabbats, and a few other Holidays are given.

The Elementary Plane

Consider these NAMES in further detail:

YHVH (Jehovah or Yaweh), also called the Tetragrammaton :

This name, so Holy that the Jews substitute ADNI (Lord) for it when they encounter it in reading the scriptures aloud, is a key to the nature of the task before us.

The Test; to equilibrate the Elemental Archetypes represented by these letters of the Tetragrammaton. When we have done this task, we will have completed another, another referred to by the cryptic phrase "the knowledge and conversation of the Holy Guardian Angel. Each individual must discover the key that invokes the Angel symbolized by the letter SHIN that will form the name:

YHShVH (Joshua, or Jesus, or ISA), is called the Pentagrammaton. Remember that these are only the traditional names of a phenomenon that occurs naturally to the Initiate when he becomes an adept. You become the Archetype of the anointed one. (You don't worship it!)

The tools we will use in this task, have been traditionally called the Elemental Weapons. (Wand - Cup - Lamp - Dagger - Disk). These Tools inspire others. (The Brand, or Wand, implies the Brassier and Incense; the Cup inspires the Fount, the Wine, The Lamp gives a circle of Light, and burns the Oil of Wisdom, The Genius; The Dagger implies the cutting of the Sacrifice, protection from that that is without the Circle of Light; The Disk itself is both the plate, the salt and the Bread we break. It is also the Symbol of the Universe. These tools are used in the tasks of Exorcism, Invocation, and Evocation, that are a part of the Work of the Magician. To Formulate them and perform the "Great Work" that enthrones Spirit upon the Foursquare Mystery of the Name of God, (Throne of the Elements)is the task of a Man.

Success in the task of equilibration is symbolized by the Pentagram. Thus a Pentagram may be worn by an Adept as a sign to the spirits that he is Equipped, and equilibrated, as one should be equipped, who is Adept in the Elementary spheres.

The Elemental Tools

The elemental weapons we will use in the Ordeal are five in number. For the final column refer to Liber 1: 6-10. The following list is of associated symbols:

Fire
Father
Phallus
Salamander
Sparks
Wand
Createth

Water
Mother
Kties
Undine
Gems
Cup
Preserveth
Spirit
Angel
Union
Magician
Nothing
Lamp
Writeth
Air
Son
Mind
Sylph
Gold
Dagger
Destroyeth
Earth
Daughter
Body
Gnomes
Silver
Disk
Redeemeth

These associations must be grasped with a part of the being beyond the ordinary to be understood. Even this early in our quest for enlightenment the forces involved are of sufficient power to destroy the unwary Magician who has not become an Adept.⁵ Only if one is an Adept should take up the Arts of the Evocation of these Elemental Spirits.

First Perfect the Invocation of the Angels of the Quarters⁶ and the Holy Guardian Angel⁷, or Genius, or Atman, or whichever of the myriad of Names which man has made up to approximate the reality of the experience, you choose.

The Elemental weapons, wand, cup, lamp, dagger, and disk, are the tools that correspond to the elementary archetypes. The Magician who wishes to begin elementary work in Magick must possess these weapons.

Sure, it's nice to have the best possible weapons for one's first set. If you are involved in an Initiating Magical Order that gives weapons to the new initiate, then you get the advantage of a good and balanced set to start with. If not, it is far better to have a jelly jar for a Magick Cup than it is not to have one at all.

Remember that your weapons must be properly balanced, must work together as a set. Disproportionate weapons can produce disproportionate results. I suggest that they be acquired at one time and consecrated from the top down in a ritual that is rooted in the pattern of the Pentagrammaton.

You will find that working with a balanced set of archetypes is far safer and clearer than trying to focus too much of your attention on one of them. Remember you are trying to keep your balance. Unbalanced force is the particular evil that haunts those who overspecialize.

Those who are Tesseract Magicians will find a section called Rite to Empower8 in The Appendix to the Tesseract Working, this section is a Ritual for consecrating the Magical Weapons. Using the dimension of Time to consecrate, the Magician both receives the Energy sent from the future and transmits the current on to the past. This concentrates power through the cone of Time. As the number of Magicians working the Rite in the future increases so does the power available in the past. Each Magician has two duties, to receive the power transmitted from the future, and the second to transmit the excess power to the past.

At the beginning of the process of creating the Tesseract for the first time there were many miracles manifest about me, this cone of time work is one theory as to where the power to work those miracles came from. I know, with certainty that this magical system given me continues in the future, I know because the power is here in the present in great quantities. Imagine the power available to John Dee and Edward Kelly in the creation of the Enochian System, or to any of the prophets of the old religions.

Wand of Fire

The Wand of fire is used to cook, to break down the food so that the limited human digestion can better absorb the nutrients. This is especially true of meat, where fire drives away the spirit of the animal killed so that the life may be absorbed by the human.

The wand is usually a straight branch cut from a sacred tree with the sap just rising in it, a green shoot filled with the fire of life. It is good to cut one's wand on the Equinox, but watch for the signs of bud and leaf to make sure that you have a branch just wakening to Spring.

The wand is cut and prepared, then afterwards consecrated. Perhaps the wand is empowered with certain runes upon it. It is carefully peeled, sanded, and then the runes are carved or written, afterwards it is oiled with the sacred oil and kept wrapped in red silk before putting it away in the Magick Chest or Altar. The Runes carved upon the wand are different in various traditions. Crowley in Liber A vel Armorum,⁹ recommends that you devise a Deed to represent the Universe, some then represent this deed with a Word, though Liber A recommends that the Word be reserved for the Dagger.

It's archetype is expressed in the states of matter as plasma, or fire on earth, the male paternal energy.

It is used in activation, impregnation with spirit and force, to evolve that upon which it acts. As it is said to give creation and evolution to that upon which it acts, it can be used to activate and empower the Magical tracings or signs. The chalk is in effect a wand, as is the pen.

The wand is the hollow tube in which fire was carried in the form of coals in early times, and the legendary rod by which fire was stolen from the Sun. It celebrates the gift of Fire to Man, one of the Gifts of the Gods.

The wand can also be a blasting rod and channel a stream of spiritual will.

There are many specialized wands used in the Golden Dawn or among the Magical tools of other cultures as well. Wands that signify the 7 planets, the 12 signs, or a particular officer in a Rite of Initiation, the two lands of ancient Egypt, and many other examples, all are useful, but they are not the archtypical fire wand that we have been discussing but rather special purpose instruments in the category of "wand".

Cup of Water

The state of matter to which the cup relates is liquid.

The Cup of Water is symbolic of the water which we need to live, and which all must drink. It is representative of the Goddess of the spring from which the water was drawn. It is also the water in the womb, we are born soon after these waters break.

Many people choose as a cup a silver chalice, and this is the form which is used in the Gnostic Mass. It is better if it is of solid silver; the wines and concoctions that it may be asked to contain are hard on silver plate.

A great deal of interest was taken in earlier times in obtaining objects that had never been used before, yet the gold in an object may have passed through many different forms before the one it presently holds, and so may the silver. Gold and silver are often reclaimed and reused, many times melted and reformed.

I personally like to find objects that call out to me, even if they are used, or antique. If they need to be polished or need another coat of silver, so much the better. In any case, find and adapt something in such a way as to make it unique to you.

Silver objects, or gold for that matter, can be electroplated with extra metal from time to time if their finish is rubbed off. If you have a plate chalice be sure to do this, as some of the metals under the silver could be unhealthful or toxic. You could consider the new metal to be the consecration and apply it after any design is graven in the cup.

Some may choose to use the Egyptian Lotus as a design for the Cup. This cup, in the Golden Dawn10 Style, was in the form of a lotus with the petals enameled blue, sometimes with Gold electroplate where the design did not cover the silver around the rim. There are ceramic and glass designs that approximate this motif as well.

As the Wand symbolizes the quality that extends the Will of man, so does the cup symbolize the receptive quality of the Love of woman. Some of the highest spells employ the biological counterparts of these two tools in conjunction, as we should also with their archetypes.

The Cup is symbolic of Love as the wand is symbolic of Will, it is used in Invocation as the Wand is used to project the pattern of the sigil in Evocation. This is the case when one traces a Pentagram with the wand, it is the creative aspect of the wand that brings forth the pattern.

After the cup has been made and engraved then consecrated, wrap it in blue silk to put away in the altar. As the Wand represents a Deed symbolizing the Universe, the Cup may be etched with a Number to represent the universe.

The cup is kept covered until, by the work of the other weapons, the place is prepared so that what is invoked is appropriate to the operation. It has been carefully cleaned and covered to keep it from filth. If your cup is always left uncovered then it is receptive to any passing shell. In certain special circumstances, the liquid sacrament contained by the cup may be other than water. The ascendancy of the Osirian Aeon replaced the spring water with wine, a solar liquid sacrament containing spirits. Some replace the sacrament in this Aeon with the elixir vitae¹¹. In Ancient Greece, wine was used as a solvent for certain herbs that had intoxicating properties. To imbibe this unmixed wine to excess could lead to insanity or death. The wine was usually mixed with water to taste. Should acidic wines or herbs be used, one should be careful to see that a non-reactive metal is within the cup. Consider that this may be a parable in the Magical reality as well. If you invoke in an inappropriate way, or when not properly prepared, you can poison yourself.

There are special cups as there are special wands and wines; for instance, cups that are carried in the hands of Nuit, or of the Pharaoh in libations to the Gods or men, or the loving cup in the O.T.O. lamen, or the cup in the Ace of Cups, the Victory cup given to those who win a contest, the Sangraal, and many others.

Lamp of Spirit

Without Spirit, the element which is not an element, we would not be able to see to eat the meal which signifies the body of the god or goddess. This meal was eaten by the loved ones at the funeral of Osiris and was served upon his coffin. A later version of this practice can be found in the Christian Sacrament. Around the light all the elements gather. Upon their throne is Spirit exalted.

The lamp signifies the Spirit by which we are guided to do our Will. Light comes to us in the darkness of ignorance, the previous state from which we are led. We become enlightened by the Holy Guardian Angel. Without this light there can be no Work at all.

The lamp, after the proper ceremonies of consecration, should be wrapped and put into the altar.

If you have a silver candlestick, wrap it in black silk and the candles, after they have been carved and anointed, in white silk. Spirit is passive as well as active.

A camp lantern may be used as your Magick lamp, if you are out of doors a great deal with your rites, or a candle within glass so that the wind doesn't get to it.

If you wish to use oil, be wary. If you knock an oil lamp off an altar lit, you will very likely have a hot and rapidly spreading fire. Consider keeping a fire extinguisher where you can get it. The same goes for candles around hanging cloth.

Oil lamps vary widely but you will need to be able to adjust the wick so that it doesn't smoke and yet gives an appropriate amount of light.

Unless you are intentionally using the scent for some magical purpose, avoid scented lamp oils. Olive oil is traditional but it smokes and fumes, especially if it has some slight water content, as is likely with cold pressed olive oil. If you do wish to use olive oil you will find that the best oil for lamp purposes is the U.S.P. Olive oil available at the drug store.

Remember that each component of the lamp has a particular archetypal meaning.

As there are special wands and cups, so there are special spirits and lamps or lights of various colors to harmonize with particular vibrations. Spirits and candle sticks are coded to call upon certain forces, by color, oil, or shape. But always the lamp indicates spirit.

The ancient Egyptians symbolized the stars as lamps of the sky, sailing upon hidden ships through space. And as "Every man and every woman is a star",¹² so may we be considered.

Dagger of Air

This is representative of the power to divide, to banish to exorcise. As the mind divides things into categories it does partake of the symbolism of this archetype. Air represents the gaseous state of matter. Upon the Dagger is graven the Word that the Magician has chosen to represent the Universe.

Some may choose to have both a dark and a light handled knife, but whichever they use is symbolic of the Air.

As the Wand was symbolic of the Father, the Cup of the Mother, and the lamp of the Spirit that is between them, so then the dagger is symbolic of one manifestation of their conjunction, the Son. As the Wand is active and creative, so the dagger is active and divisive. The wand projects unity; the dagger cuts things in twain.

Obtaining or manufacturing a dagger can be more or less difficult. There are some nice designs out there but you may have to look through a great deal of them to find one that fits your needs. In some states you can walk about with a knife in a sheath and so long as it is not concealed from view, or sharpened on both sides, you would be violating no law. Be careful to check the law of the land before choosing a weapon. It is better to know than be surprised and taken to jail for a concealed weapon in your robes. In your home it is one thing, outside another.

Though some people will manufacture a knife by filing steel to the proper shape and then tempering it, others will buy one ready made and adapt it to their use by the addition of runes. Sometimes there is a way to replace the handle with something more appropriate, if you find a knife that is almost right.

After the dagger is made and consecrated, perhaps with special runes or symbols, it is wrapped in yellow silk to be put away in the altar or Magick Chest. Though you may leave your weapons out as symbols, especially as a balanced set, you should at least wrap the weapon for a while before use. In the dark of the altar and in the dead of night the real consecration comes.

We use the dagger to banish the place where we work, to cut the plants and animals we eat, and to symbolize the deductive power of the mind.

Some traditions use only a stone knife to cut plants. One may purchase stone arrowheads or knap a flint personally. The latter is difficult and dangerous.

There are specialized daggers: the sword, the ax, the burin, the engraver; different and yet the same in that they divide and cut in twain.

Disk of Earth

In some situations this will be a plate of cakes or bread, in some it will be a coin of the realm, or some special coin. The disk is representative of the power to crystallize, to embody in form, and

is the solid state of matter. One union of the Father and Mother is the Son the other is the Daughter.

As the Cup is passive and creative, so are coins passive and divisive, or perhaps a better word would be receptive rather than passive. Coins are used to compare and are divided in proportion to the worth of something. This dividing according to the worth of something is inherent in the value of the coin. The value is the work we have done for the coin. Someone once said (I forget who) "the true cost of something is the amount of life you expend in getting it". I think this is a good description for the value represented in a coin.

Coins or disks contain as do cups, but where the cup contains the actual thing of worth itself, the coin contains the equivalent value of a task - stored work, in an abstract symbol.

You may stamp your design upon a metal blank or buy one and engrave what you wish. You could prepare a design of wax and have it cast, or even get a museum replica of some ancient coin and have it recast, struck, or plated in precious metal. Some traditions use copper, some silver or gold, though I have seen brass upon one occasion. Finally, you may use photographic techniques to etch your design. We engrave our talisman upon the disk in order to hold and give form to that which we have done in our Working, so that we may call it back into manifestation by the use of that device at a later time, the pattern is a symbol for the Universe.

Other Tools

The following section covers some other useful magical tools, and though possessing them is not as urgent as getting an elementary set together, it is important to understand their uses. The more advanced operations employ quite a few of the following.

Though it is possible to do Magick without even the aid of a body, much less these tools, most beings, at least the ones that I've met, who are really good at it, started with the physical objects and later graduated to visualizing them.

I've found that the activity of a rite done in the subtle planes is different than one done in physical presence in the outer universe. In the subtle planes the act of working is focused in the same manner as the visualizing ability is focused. The Rite resembles, in nature and feel, a dream, an internal act. The edges are fuzzy beyond the scope of the visualization.

If a rite is done in physical presence, using the actual objects, at the appropriate time, in a temple, city, planet, galaxy, etc., the image is held in the mind of the macrocosm and is clear to infinity. Internal preparations to act can be kept separate from the act, and the part of the mind that hears thoughts will give them the weight of reality rather than dream. Your magical acts will likewise manifest in reality rather than in your dreams.

The Temple

The Temple is the womb of one's rebirth, and of one's initiation into that which is beyond a single life. Each of us is reborn every time we pass between the pillars and go out into the world.

The temple is a sanctuary. No argument, or unbalanced force, should follow you within this Holy place, which you have purified with many prayers and rites.

In general, it is good if the temple has southern exposure, so that the planets may be seen to cross the sky. It is also preferable for it to be elevated, as is an upper-story apartment, so that your view avoids urban scenes. An altar may be placed in the East, or sometimes in the North, so it is good if there are walls in these directions to set an altar against, and even better if they don't have doors in the center of the wall. A closet is useful; it helps to have an area to move unused materials, robes, or temple furniture out of sight.

Since you will want to inscribe a circle on the floor to work in, there should be room for you to lie down in the circle and have a foot or so to separate your head (and feet) and the circle's edge. So if you are 6 feet tall, you need at least an 8 foot circle. You also need room outside the circle for altars in the four directions, the high altar, it's pillars, the Pentagrams about the circle and whatever else you might be using. The room should measure 10' x 10' at the absolute least. You could work with less but you will be more or less cramped.

If there is no way to have a separate temple from your living area, then you must do your best to cover and improvise. Try to get the elements of your daily life out of sight. Clean as if you were expecting important guests, for you are. Draw and consecrate your astral temple after all clutter has been put away. Use light to help define it. Place candles to the directions. Improvise.

If you plan to work with a small group, as in a coven, remember that the circle should extend an arms breadth and a foot beyond the circle of joined hands. If we are in a properly round circle, then everyone can see all present without leaning. In the case of a coven or group the size of the circle will depend on the number of people.

Often this means that group activity demands an open space out of doors or a rented meeting hall. Be careful in making your choice of place. Decide in advance how you wish to deal with intruders. If possible, be on private land with no trespassing signs posted, or work in a rented hall where the owner has an open mind. You should also find out in advance how the owner will feel about people prancing about in robes singing strange chants, accompanied by drums and incense. It's a "private party" and you don't want any surprises.

Many times you will find that sentries must be posted, drums muffled, and chants uttered low and secretly. Make no mistake, beware those who would kick in your temple door and drag you out onto the street. So be on your guard. One of your first duties should be to make sure that your rites are done beyond the range of prying eyes.

The Temple itself is a tool, and you should choose the tools to fit the task at hand, look up the descriptions of the temple that are given in the Grimoire that you are using

If you are doing the Abramelin operation, you should attempt to adapt your temple to the requirements given in The Sacred Magick of Abramelin the Mage. If working for the Knowledge and Conversation of the Holy Guardian Angel, consider the directions given in the 8th Aethyr of The Vision and the Voice.

The description of the setup of the Gnostic mass and or the O.T.O. Rituals are given in their rubrics, the number of candles, as well as the other elements of the Temple are all very important qabalistically and should not be changed without due consideration .

In each case the temple is used to give context to the Rite.

In the ancient world of course there were temples that were dedicated to one, or a number of Gods. We, as Thelemites, are given some instruction in the Book of the Law regarding the Temple.

The Circle

The circle is the archetype of containment. The ultimate feminine symbol. The circle is symbolic, in two dimensions, of the sphere and hypersphere that is the Universe at Large, Nuit! This circle contains all that there is. All that is, is the child of this circle and that point within its very heart, Hadit, the magician and the exorcist!

The circle is drawn by stretching a cord. The cord symbolizes the radius that extends between the point in the center, Hadit, and Nuit, the circumference. The radius has a special significance, symbolizing the love between the microcosm and the macrocosm.

The circle binds "nothing". $\{-1+1=0\}$. Nothing only is lawful to bind with this circle, and it is symbolic of the equilibrium between the positive and the negative.

Take the cord from your waist to draw the circle, a nail or a stake, at the center, holds the other end as you stretch the cord tight and scribe a trench an inch or two into the dirt. You can tie a loop in each end and use two stakes, one to scribe and the other to hold the center.

Alternately a friend might do, to help you stretch your cord, by holding one end of the cord at the point that will become the center. You may then take chalk or a wand of wood for scribing the circle upon the ground/floor. You and your partner represent the two divine archetypes, while the cord the third that is produced by your union.

Some systems say to inscribe two or more concentric circles with the names of the Gods or Goddesses between their edges. Elaborate hierarchies have been expressed in this medium. For a simple and useful Thelemic design, see "Book 4, part 2", and the "Tau of the Universe" in "The Equinox" facing the "Treasure House of Images".

About the circle are the various Pentagrams, squares, triangles, and/or other geometric diagrams that are called for in the operation at hand.

The circle is your protection. Do not lean out of it, or attempt to extend it after it is defined in physical reality by the chalk. If you were to try this while the operation was ongoing, you might expose yourself to the malignant forces that gather outside. Any powerful operation attracts forces that would oppose it. The circle allows you to establish an equilibrium.

The Robe

The Robe is best single, though there are many who create complex symbols by combining robes.

Specialized robes were worn by the priests of all the various Temples of Egypt. The robe has been a symbol of rank or office, since it was first created.

From the design of the robe can be determined the task and rank of a person in service to the temple, and so it is often used as a symbol of service.

As an archetype the Robe often stands for the concealment of certain mysteries from the eyes of the profane, for the protection of Magicians from the prejudice of the community about them. And so Rosicrucians go about in the guise of those among whom they move, unseen and unheard.

Specialized robes are of three major aspects.

There is the Robe of Spirit by which the neophyte forms the equilibrium between the active and passive forces, and between the generations- The robe by which the neophyte becomes an adept.

This robe is often black or white with a device such as a Pentagram upon it, or the pentacle of Egypt that radiates from the single point within. Sometimes the Robes of this rank are silver to represent a particular aspect of the Moon, in Yesod. Occasionally those who are applicants to membership wear black robes to symbolize the darkness of ignorance from which they wish to be initiated into the light of understanding.

The Robe of the Solar Star, by which the Adept becomes a Master, is often Red or Gold with some such device as a fleur-de- lis, sun-burst, or eye in the triangle upon it. The symbol stands for the secret of the control of the planetary energies. In it the adept strives to perfect the Art that will allow the completion of the Great Work. Then the Adept goes forth among the Masters that control from the Astral Spheres.

The Robe of the Astral, of the Masters, among the Magi had a Zodiac upon its rim to symbolize that the secret of the stars is that about which they orbit.

Some have even gone so far as to say that the robe of the Masters conceals Not. Or that the robe is Purple and Green or of some silk as transparent as gauze. Most agree that it is single. Beyond these three robes are the specialized robes such as the seven veils of the temple dancer. As she dances, the notes of the octave sound the key within which the song unfolds. During each successive performance she loses a veil. Each mystery is successively unveiled in a sort of dance drama that reenacts the actions of the gods and goddesses. See the legends of Ishtar for the archetype of this dance.

The Cord

This cord, as was said in the section on the Circle, is the means by which the Magician binds the only thing that is lawful to bind, Nothing. So this cord symbolizes that which unites you to your Holy Guardian Angel, your compliment in heaven, as you are Theirs upon earth. In the union of heaven and earth are Gods born to do their Will upon the world.

Within this union is bound up all that is needed to enable one to do the Great Work. Without it the Work is impossible.

The Egyptians symbolized the Gods that were incarnate upon the world by enclosing their name in a Cartouch, or cord. The two ends of the cord were bound in a special way.

The knots that are the simplest and most utilitarian were once bound up in mystery. The "Bow" knot that is taught to children to tie their shoes was called the Buckle of Isis.

Each knot has its own particular use and symbolic nature. Elaborate knots were used to "lock" the temple doors each night, and fresh sand was strewn upon the floor to show the footprints of any intruder upon the threshold .

In the initiations of the grades of Wicca the color of the cord or sash often stands for the rank of the Initiate. Sometimes the color order used is White, Red, Blue, White representing the lowest rank.

Some use the three primary colors: Blue for the Moon, Gold (Yellow) for the Sun, and Red for the Masters beyond (Spirit as Shin).

Lastly, the cord is sometimes considered symbolic of the tie that unites the child to the mother. It is cut when the "Child" is born into the society.

Sometimes this cord can be a belt. You wear it with your robe and from it hangs your dagger and purse. Think of the symbolism of this arrangement.

Consider also that this cord is the bondage of ignorance cut from your wrists at your Initiation. It now serves to remind you of your connection with the higher worlds.

The Altar

The Altar signifies the Table of the Work. Upon this symbolic support one places the weapons of Magick.

In early work especially, the directions are in accord with the directions of the Winds. In tradition these directions are:

The Tools on the Altar, Elements.

East

Dagger

Air

West

Cup

Water

South

Wand

Fire

North

Disk

Earth

Center

Lamp

Spirit

In later work the directions are often taken from the Zodiacal Directions, as given in the Cherubic Signs:

The Tools upon the Altar, Planets

East

Wand

Fire

Lion

West

Dagger

Air

Man

South

Disk

Earth
Bull
North
Cup
Water
Eagle
Center
Lamp
Sun
God

Remember that these directions are not in direct relation to conditions everywhere in the world. What if your local climate does not agree with the directions of the winds, as is the case in the southern hemisphere? What if South is cold, earthy, where North is Hot, fiery? What of places where west is not the wet direction but east is? In the case of a strong place of natural Magick, it is often dangerous to ignore the true conditions in favor of the archetypal ones.

In Egypt, the source of the Nile was the South, its goal the great North Sea. The life of man was considered to be crystallized in the arrangement of the planets in the south before he was born, and flowed to the great North where the Stars never set. The life of the Gods rose in the East and set in symbolic death in the west. And so the source of the life of Men was at right angles to the life of the Gods.

The altar is often constructed as a double cube with three of the twelve sides concealed; one resting upon the floor, two meeting in the center. The nine visible faces are often figured, four to the Winds, four to the Cherubs, one to the Spirit of the Sun.

Some prefer the altar of the Masters to be of open brasswork, covered with a cloth of purple, upon which the sun and Moon cavort in that which is Not the Star.

The Holy Oils

There are two very important oils without which the work may be difficult. The oils that stand for the true emissions of the God and Goddess in archetypical form are; Abramelin oil, the Holy anointing oil of the Spirit of the God. And the Shekinah oil of the Goddess given in the Bible as the anointing oil of the Priest of the Lord.

The anointing oil in any temple is made of the spices that are sacred to the God or Goddess served within. It symbolizes the action of Spirit upon the Earth which defeats death. To be anointed was to be initiated into the mysteries that defeat or pass through death.

The word Christ means Initiate, or Anointed One.

A Coven, or Order, may have a special oil that is used by its members to unite them. A Sabbat oil allows people to be identified by scent, as well as blessing them in preparation for a meeting. The oil is also symbolic of the food of Spirit. The oil that fuels the Lamp is symbolically the oil of wisdom. Wisdom is the fuel of the flame of spirit.

Oils and tables of correspondence for the elementary, planetary, and zodiacal realms have been formed. These help, but a very great deal depends upon the skill of the Alchemist in the extraction and blending of a balanced set of symbols.

There are several principal methods of extraction that have been practiced since ancient times. They relate to the elements: cold pressed to earth, vacuum to air, solvent to water, heat extraction to fire.

There are also common methods that relate to elementary processes used in conjunction with each other. A heated solvent is one obvious combination, where fire and water are used to extract an essence. This is only one example of many.

The method of extraction must match the material that forms the basis of the operation.

The olfactory sense is one of the most primitive of our senses. The effect of smell upon the brain occurs in the very primitive parts where sexual impulses have their sphere of influence, as well as intoxicants. Perfumes have a much deeper effect than we usually credit on those around us.

One might wish to enhance one or another of the elementary, planetary, or zodiacal aspects in oneself. Some use perfume, and to this end many persons wear a scent to combat or enhance an aspect, thrown to the natal chart, or present in the environment.

These scents may be used in the temple proper, or made into an incense as preferred.

The Censer

The Censer carries the fire of charcoal. Upon it the incense, which represents our prayers, burns. It is the transmitter of our aspirations and prayers to the nose of the God or Goddess, and we imagine that our prayers are of the nature of sweet smoke.

In the early days of human kind the censer was an important implement. The coals had to be kept live; the dust of ash must be kept from smothering the flame. It must breathe. The living flame was all that stood between cold desolation, savage predators, and the Tribe. The keeper of the ever-burning flame was a very important shaman, indeed.

The flame itself was possibly captured from a lightning-struck tree. This "fire from heaven" is still very important. If you find a lightning-struck oak, be sure to capture a bit of it for a special occasion, or to make a hilt for the dagger, for wood touched by lightning is very different indeed. The equipment described in The Vision and the Voice, 8th Aethyr, is wonderful. I again recommend study of that book. The censer has a copper hemisphere and gilded screen, and rests on three silver legs. If it proves difficult to make a censer, there are always many incense censers and burners to be had from regions of the world where they are still in regular use in worship.

The Incense

The incense represents the prayer of the Magician. Imagine that the smoke rises carrying your prayers to the god or goddess. The various instructions in the 8th Aethyr concerning the use of the incense are very important. If you can't manufacture the Abramelin incense called for, you should at least be able to obtain sandalwood.

The incense for other operations can be made of sawdust mixed with the appropriate essential oil. This gives a powder incense that can be placed upon charcoals. Or the incense may be placed upon a screen and set over the coals, so that it is slowly heated to give off its smell without smoke. If a materialization of an evoked spirit is called for, enough smoke should be produced to allow the spirit to form a shape for its body.

Stick incense can be made by taking a broom straw, sawdust, and a bit of glue (acacia gum mixed thin with water), and forming a punk stick. You draw the straw through the glue then through the sawdust, turning it as you go. Do this repeatedly until it is covered to diameter of 1/8 to 1/4 inch. After it is dry, the essential oils are dropped on the stick and they are wrapped in foil so that the oil may evenly distributed. After some time the incense sticks will be ready to use. Alternately, the sticks may be purchased unoiled from some commercial source. The stick is then anointed with an essence and allowed to dry somewhat. If you wish, powdered sandalwood can be used to form the stick.

Rope incense is made of twisted paper rope that has been anointed with a perfumed oil. With all incense, but especially with homemade, be wary of fire danger. Put a good layer of clean sand in your censer and avoid overuse without cleaning the sand. Be ready for the consequences of tipping your censer over on your altar or floor. A little fireplace shovel and whisk broom sure comes in handy on these occasions, not to mention the Halide fire extinguisher in case things start to get out of hand.

Robes with flowing sleeves should be rolled back on the arms when working with candles and coals, and remember if you do catch your sleeve on fire to smother the flames and get the arm to ice water immediately. If you have to break a circle during an evocation, to do some first aid, then remember that when you are in the god-form of Hoor-paar-kraat you are invisible to the "spirit". This God-form is also one of healing and protection from illness and so would be good to assume in any case.

The Bowl

This tool is symbolic of the combination of the Disk and Cup. It is both the female symbols in one, Mother and Daughter.

The Bowl is used when one wishes to mix a fluid from the Cup with a solid, as in the Gnostic mass where salt and water are mixed. Remember also that the bowl is the Archaic Cup.

The Ancients saw the sky as a bowl of stars. Priests of Egypt would pour water from the sacred river Nile over their heads to purify themselves using ritual bowls, sometimes with stars pictured within.

The Font in the Gnostic Mass is another specialized Bowl, in it the salt of the earth is mixed with water to bear the virtues of the great sea. The Priestess uses both of the feminine elements to form a fluid of consecration so that she might bring the priest back to life.

The eastern teachings concerning the bowl are also of note. Since this bowl is symbolic of the combined female elementary weapons, and thus our power to invoke and evoke, we are often given the command to "keep the bowl clean." If we color the spirit's words with alien elements from the past, how can we see clearly or understand what we see? We must instead carefully remove alien elements before we begin, and avoid introducing them afterward.

The Sword

Swords are used for the suit of Air in the Tarot. And though the Sword is not the elementary weapon that the Dagger is, we can't get away from that association, as all pervading as the Tarot is.

As the dagger is symbolic of the higher mind, so is the sword symbolic of the lower mind. The sword has elements of the spear wed to those of the dagger, and so may be considered a composite weapon rather of the same nature as the bowl. The sword symbolizes the composite male forces, Father and Son off to war, the evolutionary and divisive forces expressed as a large divisive force.

As the bowl stands for the generations of women, the sword stands for the generations of men. There is a very strong martial element that is expressed in the sword. It is a symbol of war and the force of the warrior.

Swords are carried by priestesses, who are under the protection of Ra-Hoor-Khuit, to symbolize the union of Venus and Mars, love and will. The sword is used in the Gnostic Mass to raise the priest from the dead, to cut the veil of the tomb/womb and draw him forth.

It is also used to dub the knight in Masonic and certain other ceremonies of knighthood given by various orders. These sometimes give a sword of special design to the knight so that it becomes a mark of rank.

The Staff

As the Bowl is a large cup, and the sword a large dagger, so is the staff a large wand.

The staff, unlike the wand, must offer real support to the body. It must bear the weight of the individual who uses it. It is useful as a weapon and may be turned into the spear by the addition of the dagger. The spear is a wand-dominant conjunction of the male elements, as the sword is the dagger-dominant expression.

Also the staff takes on added significance as the measuring rod used to build the temple. So the staff should be in a certain proportion, and of a particular measure. In this capacity it is used to draw out the Magick diagrams on the temple floor rather like a ruler is used. For most people the length is equal to their height.

The staff also has come to be used to symbolize office. In the Catholic church it is used in this manner. There are many other specialized staffs of office. They seem to be related to control of situations in the sphere to which they relate. As the staff is the measuring rod by which the temple is built, the temple is derivative from the staff and so symbolic of the power to be high priest within it. As the crook is used to control sheep it also symbolizes the control over the flock of worshipers in the Christian church.

The Hand Ax

This is an old weapon, old as the Gods, and it came to symbolize Deity to the Ancient Egyptians. The extension of the hand chopper by the addition of a stick gives greater force to the blow, and greater utility to the tool.

As a symbol of the gods I think that it symbolizes what brought us up to civilization: the combination of diverse elements to make a tool. This is the thing that makes us gods upon the planet: that we make tools.

If the Gods are Archetypes of the evolution of humanity, the ax is symbolic of their first movements upon the planet, and therefore a fitting symbol for them. There is a spirit in the union of a short stick and sharp stone, a spirit expressed in their union, that makes an entire evolutionary jump for the human race possible. Once you begin this path you are in the hands of the gods, and in danger of the realization that you are one of their number.

As for the use of the ax in Magick, it is the symbol of the incarnate Godform that you are. Each act in Magick, even the cutting of wood for the fire is symbolic. Some say that the Magick fire is composed of woods that relate to the letters of the Magick Name of the Rite. A table of these letters and the woods can be found in *The White Goddess* by Robert Graves, and in many other traditional works.

Each tree has a nature that is expressed in its wood. And so a wand, or branch, cut from that tree carries its portion of this influence to the fire.

The Triangle and Other Plane Geometric Figures

As the Circle is used to divide the world within, which partakes of the gods, from the world without, the triangle is used within a circle to contain spirits during evocation. It is the lineal figure with the least number of points and lines that can contain area. And so it can serve to contain spirits.

All the geometric figures are important in Magick, but especially those with 0 to 12 points. The nature and use of each is indicated in part by its geometry.

The gons radiate, the grams concentrate, but the triangle is at the primitive stage before the grams separate from the gons. Until the number 5 there is no difference, and so the triangle takes its place as the first geometric figure of the odd number series that can contain area, as the square is of the even number series.

At the level of the five and six there is a separation between the gons and grams. Here are expressed separately the radiating and concentrating energies for the first time. The Macrocosmic energies are generally related to the Hexagram and the Microcosmic to the Pentagram; as humans have no tail, they look like a centigram when they stand.

Nuit, in the handwriting of Aleister and Rose Crowley, and in the voice of Aiwass says, "The shape of my star is the five pointed star, with a circle in the Middle and the circle is Red"13. The Pentagram is the figure used to invoke or banish in the realm of the elements, as the hexagram is used in the realm of the planets.

The next two symbols, seven and eight, are also important. They are the first symbols in which there is a superior and inferior gram, in the odd and even number series both.

Seven are the visible planets of the ancients - eight with the earth. With each successive level of the system a gram is added and so nine and ten have an inferior, mid, and superior gram.

The Gons in each case radiate the pure influence of the number.

The solids are also important. The altar is formed of double cubes. The curves on the Tree of Life represent the veils of the negative and are sections of a cone, and there is so much more, but I have no space to digress.

The Hypersolids are especially useful (I've found the Tesseract14 to be of great personal utility) but they are beyond the scope of this elementary study.

Gem Crystals

Every gem has its own geometry and power. I recommend visiting a lapidary center near you and purchasing gems and minerals in their natural state. Gems are especially revealing in their natural structure. Though any of the Pythagorean solids carved in stone are of particular utility, the sphere is special.

Quartz captures energy with its hexagonal shape with its 30, 60, and 120 degree angles. It is used to capture spirits, especially those that cause illness. These spirits should be properly banished after quartz is used for healing, and the stone is washed with spring water.

Diamond reflects energy with its octahedral and cubic shapes, it is almost as rare as quartz is common. It is used to project spirit in an exactly opposite way from the way that quartz is used. Gems may be charged in a circle or triangle when the planets and the Temple are in proper alignment, afterwards they are wrapped in the appropriate color of cloth until that particular energy is needed again. In the grand rite the Star must be occulted by the planet, and the gem in a setting of silver and gold must then be exposed to the light when the occultation is at a particular angle in the sky.

The buckestone of the Druid was a plano-convex lens of quartz used to catch and focus the rays of the sun to light the sacred fire.

Each stone has its use; study its geometry, and its history, then some information may then be divined as to its uses. The columns in 777 are helpful as well, but until one has become a master one may not understand the full significance of any particular gem.

The Cards of the Tarot

The Cards of the Tarot are, as the Yi Ching of the East is, a balanced set of symbols that can be used in many ways:

They can be used for divination, as a mechanism for the Gods, and chance, to speak with us.

They can be used in projection, as an image or a realm to explore in the astral body.

They can be used as an aid to Invocation and Evocation, as part of the setting that provides the aids to concentration, or harmonics, that make a ritual work.

Each set of traditional symbols that forms a picture of the universal archetypes is useful, and there are many of them; tarot, Yi-Ching, names of Ra, gates of the Tuat, and hundreds of yantras and mandalas the world over.

Each set of symbols gives a particular slant to the operation of its system. Choose one that is fitted to the task that you wish to do. Sometimes the warmth of the Tarot is overshadowed by the enigma, and the colder more formal Yi-Ching is more useful.

Don't be afraid to prepare your own set of symbols, Tatvas, cards, runes, or some set of your own invention. A set that you create will be much more instructive than a set you purchase. Remember however that it is not good to undertake a project that is so big that you never get finished, remember also that a partial set is dangerous due to its imbalance.

The Talisman

Talismanic objects are generally used to store a particular archtypical energy so that it may later be called forth. They can be anything from an image of the deity to a geometric sketch on papyrus or parchment. They are created with a particular intent, which is captured within the rendering. For this to work properly the area should be purified and the mind kept focused when any work is being done, and only when they are complete is the divine power called.

There are literally thousands of different forms of construction, and an infinite amount of useful images. Follow your muse in their exploration.

The Pentagram with the points colored for the elements, and the Hexagram that has been colored to be symbolic of the planets are two traditionally useful symbols for use in Magick. They form the basis of the rituals that bear their names. There are other schemes but I like to color the Pentagram with green for earth, and either black or white for spirit, depending on the background and coloration of the interior pentagon. For the Hexagram, consider the king-scale Sephirotic colors for the planets.

As each is engraved in metal, drawn upon parchment, or painted upon paper, and after the words of consecration are read, don't forget to tie your talisman in silk until the appropriate time for its use.

The Plane of Reception

The Elemental Plane may be, first looked upon as the plane of "reception". The influences of the Planets act directly upon the plane of the Elements. We may learn, as did the Pagans of Olden Times, to "Draw down the Sun", or to "Draw down the Moon", into a talisman, or to otherwise pass power from a time of it's abundance for use at other times when it is rare. There are charged objects and places that have been accumulating power for a very long time, these also may be tapped or used, though there is great danger here as well. You must be certain Spirit is enthroned in the Plane of the Elements. Certain that the Pyramid of light is formed, the point beyond the square of the base. Until you stand above the plane of time, to the extent of Space, and look upon your lives stretched out as beads upon a string, how can you do any lasting work at all? How until you "tell" these "beads" that stretch from the Dawn to the Dusk of Eternity, how unless you know your Name can you call. In what house will you house this pure spirit of your Genius. Man know thyself!

In the Magick of this world and no doubt of many others, there is a correspondence between the elements of the ancients and the states of matter. Fire is the fire of the sun in its archetypal sense. The others refer to the state of matter that most corresponds to the element In the Pentagrammaton, Spirit is the interaction between the active and passive elements and may appear to any of them as their complement, yet it is placed between the generations.

The formulae figured in the Tetragrammaton, the son sets the daughter in the place of the mother thus becoming his own father, is accomplished by the action of the spirit of their union. This parable is in truth the union of the parts of the self, thus the Adept may arise from the incest between heaven and earth and stand with feet below the hells and head above the heavens. The two divisive elements, having then overcome universal divisiveness by their union, find that they have given birth to a new being which is composed of and more than either, and in which they are one. They are the Mystick Mother and Magick Father of their own enlightened Self. Together they are the Lamp within.

Introduction to the Mystic

The Inward Journey begins in the heart of the seeker. What is within, that is in the direction of the Godhead toward the Knowledge and Conversation of the Holy Guardian Angel.

But how do we do this, and how come we haven't learned to hear that inner heartbeat before this? It would seem that if it were part of the true path of nature for someone to be an Initiate, they would naturally have conversation with that Angel which is beyond this particular life that they enjoy.

Some grow up, some don't. Some go through life and never do anything that will survive them. If you want to get to the heart of the matter, you have to quiet the layers of the self that lie between you and It.

As you stand in your body in the sun, your Shadow (khaabit) lies at your feet. It is a two-dimensional representation of the Body (Khat), just as the Body is a three-dimensional representation of the Spirit (Khu), which extends through time, is beyond one life, and is four dimensional in nature. Its beginning is beyond the Khabs, or house of Hadit. Quiet your demons, fidgets and itches. Quiet your body and what do you find? The ebb and flow of emotion, the juices of life without which it would not be.

Quiet the ebb and flow, make it silent enough so that you hear the ghost within you. This is a presence, a life field. It's the animating force that seems gone when a body is limp or dead. And it seems strongest when one is creating new life. This is the Ba, the human-headed bird that flies from the body at death.

Quiet the Ba and the Ab comes into realization, the intelligence, the mind and the mental power to change and realize.

Quiet the Ab, the heart, and the Soul of understanding is exposed. Beyond this are the Spirit and the House of Hadit.

Quiet these parts of being successively in order to enter successively more subtle and powerful levels of consciousness:

Parts of the Being

Khaabit

2 dimensional

Shadow

Khaat

Body, Belly

Physical Body

Ba
Heart-Soul
Animating Force & Emotion
Ab
Heart
Intelligence & Thought
Ka
Double
Soul
Khu
Fire, Flame, Light
Spirit
Khabs
Star, Luminary, Lamp
House of Hadit

Also mentioned as parts of the soul, though perhaps more specialized aspects than that we give above are;

Parts of the Soul
Sekhem
Power, Sexual Energy
Libido
Sah
Spiritual Body, King
Exalted Initiate
Ren
Name
True Name of the Being

These are not aspects that are to be quieted. The Sekhem is the Kundalini force itself, the Magick Power. The Sah is the result of the series of Initiations, the perfected divine Self, and is not a part of the soul in the same sense as the 7 given above. The Ren is the Name given to a soul at the beginning of the path of incarnation, and this is that which you manifest as your Will, also not something to be quieted.

The Mystick Experience is a successive, inward realization. Perhaps I shouldn't say realization, since the manifestation of what we call reality is its realization; perhaps I should say, unfolding of the mystery, or even unwrapping. It is a slow striptease during which we uncover and seduce our Godhead.

The outcome of this process is a Being that is integrated in all its parts and purpose. It does one thing, its Will, upon all planes, and that Will is the Will of the Universe and unstoppable.

Mysticism and Magick are twin children, both of whom are God. The first is Hoor-pa-kraat, the second Ra-Hoor-Khut. The inward and outward archetypes are Heru-ra-ha. One of his eyes is the Sun the other the Moon (Liber AL: "...for he is ever a sun, and she a moon.").

["Heru", sky god, incarnate God-king, the pharaoh -- "Ra", God, King-god, Sun-god -- "Ha", luminary, light giver, exhudent Magick].

By exhudent Magick I mean the power of Magick exuded, rather like jasmine or rose essence is exuded in their smell, as a presence in the temple.

Introduction to the Magick

Magick is projective as Mystick is receptive.

As we are oriented toward that which is within self in the Mystick pursuit we are oriented toward that which is outside of the self when we do Magick.

As we properly prepare the area around us in order to help us to meditate, we properly prepare our minds in order to help us to do Magick.

No matter that the different foci are studied in two separate categories, and often in separate classes, books, and religions, they are both, nonetheless, absolutely necessary to performance of even the smallest operation each in the realm of the other.

If, in the practice of the Mystick Art, the place of meditation is inappropriate or the spiritual environment is impure, then the quiescent state necessary to the unfolding may be difficult to achieve.

The same is true in the practice of the Magick Art. If the whole being is not united in the purpose of the Spell, then there is manifest in the Work a will divided, and the projection may be difficult to produce.

Mystical attainment is as useful in Magick as magical attainment is in the Mystick. In the Magick of this world and no doubt of many others, there is a correspondence between the elements of the ancients and the states of matter. Fire is the fire of the sun in its archetypal sense. The others refer to the state of matter that most corresponds to the element.

The Elemental weapons, wand, cup, lamp, dagger, and disk, are the tools that correspond to the elementary archetypes. The Magician who wishes to begin elementary work in Magick must possess these weapons.

Sure, it's nice to have the best possible weapons for one's first set. If you are involved in an Initiating Magical Order that gives weapons to the new initiate, then you get the advantage of a good and balanced set to start with. If not, it is far better to have a jelly jar for a Magick Cup than it is not to have one at all.

Remember that your weapons must be properly balanced, must work together as a set.

Disproportionate weapons can produce disproportionate results. I suggest that they be acquired at one time and consecrated from the top down in the form of the Pentagrammaton.

You will find that working with a balanced set of archetypes is far safer and clearer than trying to focus too much of your attention on one of them. Remember you are trying to keep your balance. Unbalanced force is the particular evil that haunts those who overspecialize.

The Planetary Plane

Consider the Name ARARITA; it is formed as the initials of a sentence which means "One is His Beginning: One His Individuality: His Permutation is One."

In the Hexagram of the Planets the Sun is midmost in apparent speed. Actually what we call the Sun's motion in the sky is the motion of the Earth as it rotates, i.e. Night and Day; or it is the motion of the Earth as it turns about the Sun, i.e. the Year. Rarely ever does anyone speak of the true motion of the Sun as it turns about the center of the Galaxy. Even in ancient times it was considered a "mundane" truth that the planets revolved about the earth, the "occult" truth was, then as now, that the Sun is the center of the system.

Each of us was born when the planets were in a particular location in the sky of earth, a synchronistic event. These archetypes were considered to have influence in the life of the person born under them, and still are by many people.

We may learn to banish their influences and complete the tasks of the Lover. We may observe the macrocosm and chart our course. We may learn to catch this energy in a talisman at one time and relate it, or release it, at a later time when it is needed.

Only when we have accomplished these tasks of the Adept, and can maintain our equilibrium on the Planetary plane, do we dare the Ordeal of the Master. Until the integration of the personality of the Adept occurs upon the Planetary planes, the realization of who one truly is has not occurred. Only when this Great Work of realization, of the unity between the Microcosm within, and the Macrocosm without, has taken place; can we put aside all that we, before, would have called "self", and cross the Abyss.

As only the Adept may with impunity evoke the Elemental Archetypes, as the Adept has realized the Spirit of Unity beyond the states of matter; so only the Master may safely call the Planetary Archetypes. We used the lesser banishing Ritual of the Pentagram to equilibrate the elements within our aura, we use the lesser banishing ritual of the Hexagram to do the same task upon the plane of the Planets. The Ritual, in both cases, that will bring success will more likely be a personal, rather than a general one, yet the general ones may be used a "types" upon which to construct a more fitting one. They are an exercise that may be used to both learn how such rituals work, and illustrate how one may use a Magick Word as a diagram of the pattern and type of the Forces. Consider the names in the "Heart of the Master" for the Sephiroth, for this kind of use.

The Planetary Spirits are a great danger to the unprepared who invoke or evoke them, and the danger is traditionally said to relate to the amount of time it takes for the planet to return to the position, in the Zodiac, that it occupied at the time of the error.

The Planet's Speed

The Planets in order of their apparent speed:

(See Tree of Life for the order of the visible planets)

Inferior Planets:

1. Moon

27 days 7hrs. 43min

27.3 days
2. Mercury
aprox. 1 year
never more than 28 Deg. from the Sun
3. Venus
aprox 1 year
never more than 48 Deg. from the Sun
(Mercury or Venus may be faster in returning in any given year)

Superior Planets:

5. Sun
365.25 days
Really the Earth
6. Mars
780 days
2 yr. 50 days, 2.137 yr.
7. Jupiter
11 yr. 315 days
11.813 years aprox.
8. Saturn
29 yr. 167 days
29.458 years aprox.

Occult planets:

9. Uranus
84.02 years aprox
10 Neptune
164.79 years aprox.
11. Pluto
247.7 years aprox.

(Pluto can take between 12 years and 33 years to pass through an astrological sign due to it's tilt.)

Planets Sidereal Period

The Planets in order of their Sidereal Period:

(The time it takes a planet to orbit the sun with respect to the stars. Its Orbital period from it's point of view. Please note as we get further from the Sun these more and more closely match the above figures.)

Terrestrial Planets:

1. Mercury
87.97 days

- 2. Venus
224.70 days
- 3. Earth
365.25636 days (1 Sidereal Year)
- 4. Mars
686.980 days

Gas Giant Planets:

- 5. Jupiter
11.863 years
- 6. Saturn
29.458 years
- 7. Uranus
84.02 years
- 8. Neptune
164.79 years

Terrestrial Planet:

- 9. Pluto
248.4 years

Planets Synodic Period

Planets in order of their Synodic Period:(The time between two successive exact conjunctions of the planet with the Sun, from the point of view of Earth.)

- 1. Mercury
115.88 days
- 2. Venus
366.74 days
- 3. Neptune
367.5 days
- 4. Uranus
368.7 days
- 5. Saturn
378.1 days
- 6. Jupiter
398.9 days
- 7. Venus
583.92 days
- 8. Mars
779.94 days

Superior Planet Rituals

Please note that the opposite point from this conjunction, in the case of a planet further out than the Earth, is the place that a Heliocentric alignment carries the power of the relationship

between the Sun and the Planet through the Earth! To set up a Ritual for this point do the ritual when the planet is opposition the Sun (Geocentric). When a Superior Planet is conjunct the Sun it's influence passes through the physical body of the Sun on it's way to us. It's behind the Sun. At the opposition the Sun's influence passes through the Earth on the way to the planet involved. From the point of view of the Sun the Earth is conjunct the Planet.

The Trans-Saturnian Planets are not directly perceived. As they are hidden from normal perceptions they act in the plane of the individual aura in an occult manner as well, they may move the masses, but be hidden from view of the individual.

Inferior Planet Rituals

In this case there are two types of conjunctions: an inferior conjunction, when the planet is between us and the Sun; and a superior conjunction, when the Sun is between us and the planet. Therefore both the times given above, for the use of the ritualist, occur when there is a conjunction. Since Mercury can never be more than 28 Degrees from the Sun, the maximum angular separation is a semi-sextile. For Venus the angle is 48 Degrees, this is near semi-square (3 Deg.). It is also pretty close to a Quintile (4 Deg.).

The Three Keys

The Key to the Elements is said to be Spirit, and may be given in hieroglyphic as an Ankh, or a Wheel of eight spokes. The plane of the Elements, reception. With the exception of Spirit.

The Key to the Planets is said to be the Star among them, and may be represented as a dot within a circle, or a Circle with eight rays. The plane of the Planets, reflection. With the exception of the Sun.

The Key to the Stars is said to be the Dark Star they circle, and may be represented by a spiral of two arms, or an eight on its side. The plane of the Stars, projection. With the exception of the Black Hole.

Between the Realms

Elements to Planets:15

For instance if one were to wish to invoke, evoke, or move through, the "space" between the Elementary symbol and the Planetary symbol, one might wish to represent the particular affinity between the "spheres". For this purpose I use the following table. It is, I assure you, a personal system. (I wanted to include the "new" or occult planets. I've also found that they may be attributed, on the basis of their elemental affinity, among the paths to Aleph, Mem, and Shin. There is no need to stick extra spheres on the plane of the Tree of Life.)

In "projecting" I proceed from the elements, to the planets, to the stars.

In "injecting" I "draw down" (opposite to the developmental direction) from the stars, to the planets, to the element.

The colors may be used to set up a temple as well. The Magician (as elementary Spirit) sets up the Temple in the Zodiac colors and evokes (reflects the light) the planet into the element most naturally receptive to the energy of the planet occupying that sign.

The Feminine elements (Water, Earth) are the ones that invite easy storage for later use (temporal shift forward).16

The Masculine elements (Fire, Air) are those that invite immediate use, due to their apparent nature. (They may also be used for a temporal shift backward, however there are some very real dangers in this. Any temporal work must be considered extremely advanced and NOT for the beginner.

Elements to Planets:

Fire

Yod

Red

Mars, Scarlet

Pluto, Deep Red

Water

He

Blue

Venus, Green

Neptune, Blue

Spirit

Shin

Blk., Wht.

Moon, Silver

Sun, Gold

Air

Vau

Yellow

Mercury, Orange

Uranus, Yellow

Earth

He

Green

Jupiter, Violet

Saturn, Indigo

Planets to Stars:

Pluto, Deep Red

Shin

Scorpio, Green-blue

Nun

Neptune, Blue
Mem
Pisces, Crimson, UV
Qoph

Uranus, Yellow
Aleph
Aquarius, Violet
Tzaddi

Saturn, Indigo
Tau
Capricorn, Indigo
Ayin

Jupiter, Violet
Kaph
Sagittarius, Blue
Samekh

Mars, Red
Pe
Aries, Scarlet
Heh

Sun, Gold
Resh
Leo, Yellow-greenish
Teth

Venus, Green
Dallet
Libra, Emerald green
Lamed
Taurus, Red-Orange
Vau

Mercury, Orange

Beth

Gemini, Orange

Zain

Virgo, Green-yellowish

Yod

Moon, Blue (Silver)

Gimel

Cancer, Amber

Cheth

Notice that the two inferior planets each rule two signs of the Zodiac. These are many times called Adam & Eve, though some say that the Crescent Moon on the head of one of them indicates that she is female. Before The Door stands the Hierophant, before the House stands the Maid of the Wheat. To me the "Empress and the Hierophant" implies the Emperor and the High Priestess.

The above gives some guidance as to how rituals for the Trans-Saturnian planets may be applied in this process of the transition between the realms Elementary, Planetary, and Astral. Understand that many Thelemites alter the attributions from the early 777 forms for the letters He and Tzaddi so that they are attributed to different Tarot cards, see "The Book of Thoth."

An Enchantment Between the Realms

By the Spirit of the Eagle,

In the Water of the Mirror.

By the Fool and the Star,

In the Ankh and the Eye,

The Wheel of the Galaxy.

In the Mouth of the Emperor,

By the Serpent of the Sun,

The Empress and the Hierophant, Weigh,

The Magus and the Maid, Lovers.

The Priestess and the Word!

Working Between the Realms

When one would work between the realms; concentrate and filter the influence of the Macrocosmic forces into a talisman. Watch! I will show you how to "draw down the Stars"! Look close to the Sabbats and feasts, and thence to the times.

When the time comes, await with your materials until the purification's and dedication are done:

1. Catch the influence of a "fixed" Star in a Planetary net.

2. Concentrate the Planetary "rays" in an Elementary talisman.

There is a natural affinity between the receptive elements, water and earth, and the accumulation of power in a talisman. The store of women (mother, daughter - water, earth) is mentioned in Liber AL. Herbs and Spices, bottles of carefully colored water (use food coloring for the Sign, Planet, or Element involved), paintings, carvings, writings, and whatsoever you will may be used.

As to Fire and Air, these are difficult to retain. Plasma is the "state of matter" that relates to fire, thus every Star in the Sky is a storehouse of Fire, and of a nature. And as many stories of Aladdin's lamp and other spirits in a bottle indicate, Air may also be retained. As many archaeologists have noted there is a strange kind of energy in the air of a tomb sealed for thousands of years. A spirit in breathing the very air that was breathed, thousands of years ago, by those who laid the King in his tomb! An air that reverberated with potent spells, and then was sealed. For these two elements (with the possible exception of the stars in the sky) we must resort to other elements to contain, the solidity of earth in the bottle of air, and the potential of fire on the "water" of the oil of the lamp.

Catching and concentrating are but the two steps between the worlds. One may go as well. In the section of this work called "Between the Realms" it is spoken of this rigging of the sails of the "Bark of Ra".

You may store energies propitiously in Silver, Gold, Stones of Precious Waters, and in the Ultimate Sparks of the Intimate Fire. Though these are all "earth" in their material being, their "soul" has the particular affinity of the rank of the Initiate to the Tetragrammaton, The Spirit of the Fire, Water, Air, and Earth!

Neophyte * Adept * Magus * Strider between the Worlds!

Aspects Between Planets or Planets and Stars

Consider the Geometry: (aspects or angles)

Aspect

Angle

Sphere

Diagram

1. Conjunction

0 Deg.

Kether

Dot within a Circle

2. Opposition

180 Deg.

Chokmah

Diameter of a Circle

3. Trine
120 Deg.
Binah
Triangle
4. Square
90 Deg.
Gedulah
Square
5. Quintile
72 Deg.
Geburah
Pentagram
6. Sextile
60 Deg.
Tiphareth
Hexagram
7. Septile
51.43 Deg.
Netzach
Heptagram
8. Octile
45 Deg.
Hod
Octagram
9. Novile
40 Deg.
Yesod
Enneagram
10 Decile
36 Deg
Malkuth
Dekagram

Construction of Geometric Talisman

There are of course other aspects I have not included here, though they are of use, in that I wish to make clear a particular method of Charging a Talisman in respect to the Sephiroth. (Remember also that an advanced student doesn't consider all planets and stars compressed solely to their place among their signs, but uses Zodiac Latitude to arrive at the actual angle of separation between the two bodies.)

You may add the next two angles (for a total of 12), if you wish to work only in the realm of the Astral (Zodiac), for a set of twelve. You may subtract all but 7 if you wish to work in the realm of

the Planets. Finally, you may use but five, four, or three, if you wish to work in the Elementary Plane. In this case however I find it useful to consider the ten Sephiroth in their sense as the Ladder of Initiation.

The Neophyte may construct a "Coin" of Silver graven with the linear figure indicated, and on a propitious day in a prepared place charge it with the energy of a Planetary Pair. It should also be graven with the sigil of the Planets entwined (or perhaps one on each side) within the "gram". The Adept may construct a "Talisman" of Gold graven with an appropriate figure, and in the manner of The Lovers, charge it with the appropriate energies. Each partner taking the part of one of the Planets involved, and after the method used in one of the Sanctuaries of the Gnosis. The Master may construct a "Jewel" of a Stone of Precious Waters and mount the stone in silver and gold, but remember it is the Ultimate Sparks of the Intimate fire that imbues all the above with their force; and so fail not to expose the Jewel to the influence of the actual light of the Planets in the Sky at the culmination of all the previous ceremonies.

The Magus has no need of all this, he uses the Ultimate Sparks of the Intimate fire where they are naturally stored, in the Stars themselves. (Deus ex Homo)

If we do not wish to do a more elaborate ceremony, we may use the influence of the Macrocosm already stored in the heart of a precious gem. In order to invoke those energies of a planet that will help us through a difficult time astrologically. These stones may be purchased or found in many places and at no great expense, if they are unpolished or unset. Exposing the prepared stone alone to a beneficent vibration from the planet in the sky (preferably in good aspect and alone visibly) then wrapping it in an appropriately colored silk until it is needed will vastly improve its aid to you when your chart is otherwise afflicted by transits.

To Tack with the Winds

In the Spheres of experience known as the Sephiroth these aspects of your being are given in their pure forms but in the Macrocosm the planets follow their appointed courses careless for the whims of men. We may, however, see which way the astral wind blows and tack our sails to go where we Will!

This is indeed the task of all three of the Grades. The Hermit works in the Astral, the Lover in the Planetary, and the Men of Earth work in the Elementary Worlds.

In the attributions of the Worlds to the subtle body we have both the Macrocosmic action (i.e. Voice for Chesed) and the Microcosmic influence (i.e. Thy Righteousness).

You have the elements with which to construct your Rite and the means by which you may divine the "planetary wind" that you must catch to continue your going.

To directly Banish or Invoke the planets with the Rites may involve one in karma beyond the immediate

A delicate touch is needed in the Adept in order to maintain discipline, and equilibrium. See one who flails about in the grip of the aspects and you see one who has lost equilibrium.

The Practice

We discussed some of the tools of Magick in the previous sections; here we take up the use of those tools. Magick is the active counterpart of the Mystick pursuit. It is as outwardly projecting, as the Mystick is inwardly receptive. The Mystick abilities give us true knowledge of the direction of the Magical Will. When we know our Will we know the direction in which to apply our Magick. This knowledge is inner knowledge, it can't be instilled from outside or learned from books or classes. This inner knowledge comes from the Holy Guardian Angel, the being that wears all the bodies of our lives. This Being communicates the current that comes from the innermost (Hadit) through the Khabs(star) and passes it to the consciousness of the magician through the Ka (soul). This act is essentially mystical, but it requires preparation of both the magician and his environment before it can begin. The act of equilibration of the elements that is symbolized by the centigram is required.

The second act that is required is the Great Work; one knows this Work from the knowledge and conversation that the Holy Guardian Angel gives in the culmination of the first act. Now one must do this great work.

The third act that is required is the Crossing of the Abyss. This Abyss is said to lie between the ideal (supernal) and the actual (infernals). To cross one must have purified oneself from the infernal influence and cast it off, lest it drag one into the Abyss. It is somewhat like the ordeal a caterpillar must go through to become a butterfly. It is not the worm that is reborn, but the butterfly that has cast off its wormness and discovered a whole new dimension in which to fly. As the consciousness moves its controlling fulcrum closer to the center, power increases to do one's Will. The price of failure is horrific when the power unleashed is so potent.

These, then, are the three great ordeals for which we equip ourselves with all our panoply of rites, meditations, and Magick. All these are designed to move us from one plane to another. One overcomes the restrictions of the elementary plane by learning it's secrets and entering the planetary plane. Through the same process and the one finds oneself in the astral plane.

The Parts of a Rite

Initiation (beginning) of anything should never begin until one has some particular guidance to do so by means of Mystick practices. There comes a point in any project when one knows one has decided to begin. Formalize this after all materials have been gathered. Write your intentions in your workbook and then look up the best aspects you can find to accomplish the project. Plan first, for these things come from within and proceed without.

Preparations may now begin; the spell that was written when the project was initiated is scanned for an equipment list and the temple is banished of any alien influence. Fully clean and empty, the magician walks to the center and formally Initiates the operation with a statement of the purpose in an Oath. The geometry is now traced in chalk upon the floor. The fire of the power of the Wand will come later in the formal ceremony.

Furniture and altars set up, the Magick Chest (Sometimes the altar is used for storage) which stores the materials needed in the Rite is brought within the circle. After all needs are met within the circle and checked off, you attend to the tasks outside the circle. Make sure for instance that no fires or other conditions can get out of hand while you are working. Sometimes a Rite may take far longer than you expect.

All prepared, the Circle and all other geometry's that have not already been charged and wrapped are potentiated by the Wand. When the Rite is begun, do not leave the Circle until your oath is fulfilled.

The Ordeal is the actual performance of the Rite that you planned. You call upon deeper powers in each successive step in the Initiation that you take. Every Rite advances or retards your progress. Be in the best form possible for the performance of any Magick.

Passage through the Ordeal, of the operation, to the effect of the Rite in the Macrocosm is the success for which you did the Rite. Be prepared for success; the Angel may come! It may be beyond what you expected it to be. The Demons outside the circle might be more infernal than the darkest dreams of Poe or Lovecraft. Be ready; many magicians fail at the exact moment when success comes to them. They make it through the intellectual aspects of the work: reading, memorization, lodge politics, initiation. Then they are devastated when a great power comes to their call.

The Working of a Spell

A spell is just what its name implies: a way of divining a Rite from qabalistic interpretation of the letters of a Magick word, such as the Names of God given in the Heart of the Master¹⁷. The name is taken as an outline of the rite to be done encoded in the order and juxtaposition of the letters to one another. Traditional techniques of Qabalah are used to decode the meaning; these may be studied in "Sephir Sephiroth" and various other works.

Words of power are used to control the forces the Magician works with. They are the keys that control the great powers, but unless the Initiate has an understanding of the Word and the wisdom to use the Name properly, the use of it can do far more harm than good. This understanding and wisdom can often be attained by meditation and Magick, in constructing a spell based upon it. This is not without danger, but the only real way to understand its nature. Tables of correspondence such as those in Liber 777 are used to delve into the materials that relate to the various letters. But remember that the Spell devised must also be in harmony with the nature of the word as a whole. See my appendix to Heart of the Master for several examples.

Obtain the materials that you have decided upon. Make sure that you don't leave anything outside the circle that you may need.

Construct your Spell along the lines given above, Initiate, prepare, then go through the rite itself. Keep clear your purpose through every phase of the preparation; this is a part of the Spell as important as the performance itself. Never call upon the Powers without a purpose to which to put the energy.

Record faithfully in your workbook those operations that you have done and then review the notes in a different ink later. Things take on a more realistic tint after the glare of spirit is out of the eyes. The passage of time puts things into perspective. After the emotions evoked by the performance are gone, review the experience with an eye toward refining technique. Rework the spell until you meet with success.

Divination

The most direct means by which the Divine may make itself heard is to employ a prophet or 'forth-speaker'. By direct dictation or by indirect inspiration the God or Goddess speaks through their representative. If the words prove to be reliable then words that regard the future may serve as a guide to action.

Sometimes a person may have developed a more direct path, and through the direct inspiration of their own god-head they may develop precognitive abilities. Adepts throughout the ages report the development of such powers in times of need

Another power that arises is clairvoyance, the ability to discern places or objects not physically present. As precognition refers to a time in the future, clairvoyance refers to the present.

One may employ the Tarot cards, using them as a language through which that the inner self, or some other god, may communicate about the past, present, or future. They may also be used as a tool to explore the spheres that they represent.

Astrology is oppressive without the use of Magick, but it is often called a divinatory tool due to the fact that its exploration of the cycles of nature have revealed much of nature's repetitive patterns. Therefore it can sometimes be used to predict or plan the future. Test your assertions by experiment, and remember that you may use Magick to alter the nature of the astrological influences. You can strengthen the positive elements by the proper use of ritual, and in extreme cases banish the difficult influences. Try not to avoid all the difficult elements of your life, they are necessary to get any lasting work done, but don't let them crush you either.

The old practice of choosing a portion of the sky (called a templum) to watch for a sign is sometimes useful. Such signs are meteors, birds, planets, comets, novae, or anything else that could transit the portion of sky chosen.

Keys of QBLH

There are many mysteries in the various keys of the Qabalah that may be used to elucidate many of the obscure portions of this theology, if that is what one chooses to call the system we use. Variant spellings and the process of reduction can reveal much hidden meaning. Some of the Keys of Power are hidden from the profane, as much for their protection as for ours.

Where these Keys are given in Class A material there is even more importance. Both the processes by which it may be resolved and the Key may be given. Where this occurs the Key reveals the lock!

Though I repeat this endlessly, I fear we have arrived where I must repeat it again: Where Class A Material is concerned, realize that there are as many meanings as there are Thelemites to interpret the meaning. All interpretation is of a personal nature, which may or may not apply to another King. Let no one, particularly myself, block your True meaning, of any of these exalted works, with an intellectually pleasing one of their own. There are planes beyond the intellect.

Many Mysteries require two Keys to open, the one revealed, and the one concealed. If you do not have the one, the other is a distraction. Some view this a part of the need to break a system of Initiation into easier steps; So that these distractions will be kept to a minimum.

QBLH of 78:

Consider the following from a Class A section of The Vision and the Voice Liber 418: 8th Ayther.

"For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore I am called the Minister of Ra-Hoor-Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwas, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the understanding."

The Key Revealed: AIVAS=78

The Key Concealed: DLLET=78

Now 78 is the number of Cards in the Tarot, and also MZLA, the influence from the Crown, and so it is not surprising that it is one numeration of the Name of the Being that revealed to us Liber AL, the word of the God that wears that Crown, and the spelling in full, of the Hebrew Name, of the letter of the path that joins two and three on the Tree of Life. (Chokmah and Binah, Wisdom and Understanding). Aiwas is the influence of Kether and of the Tarot, this influence being concentrated in the path Dallet.

Take this one step further and apply the formula of reduction. 78 reduced one time: $7+8=15$ Consider this carefully; 15 is the roman numeral of the Tarot card The Devil. (Which consideration may be studied in the Black Book of the Yezidi). All ideas above the abyss contain within themselves their own opposite, we can see the dichotomy Angel/Devil. Consider further that the symbol of Venus, the mirror, reflects. On the physical plane as well, as we have discovered in recent NASA explorations, Venus resembles more closely than anywhere I know of the classical descriptions of Hell. It has a surface temperature of over 900 Degrees, the surface is bathed in red light, intense pressures, sulfurous fumes, and in most ways is Hell. The reflected light however has an opposite nature, the variety and beauty of the atmosphere of the planet is revealed in the Akashic light, ultraviolet.

What must be added to this martial Pentagram to show forth the hexagram? Venus and Mars, Woman and Man and the influence of the Concealed One between.

15 may also be considered in reference to the two Hebrew letters indicated by it's numeration. 10 is attributed to the Letter Yod; 5 is attributed to the letter Heh. The Tarot equivalence given for these keys is: The Star, or perhaps The Emperor, and the Hermit. These letters form Yod and Heh, the first two and the last letter in the Tetragrammaton. All that is needed to complete the system is a Vau.

We have this Vau in the final reduction to least digit:

15 reduces to 6: $1+5=6$

Take note of this hidden Tetragrammaton in the Atu of Thoth attributed to the Devil.

Let us consider further the Wisdom (2) of this number (78). Notice the 156? 2 times $78=156$, the numeration of the Name BABALON, whose name is about the 7 points of the Silver Star. (I hope that you can work out the other multiples for yourself, they are all interesting.)

The 8 aspect is revealed in the Name BAPHOMET, whose name is about the 8 points of the Gold Star.

Adam and Eve are attributed to Netzach (7) and Hod (8). I wonder, what relationship there could be between the "first man" and the "first woman", Baphomet and Babalon? The path between them is Pe, attributed to Mars. It may be that the Egyptian name for this planet will help us to see the answer. Heru-Khuti, or occasionally Ra-Hoor-Khuit is attributed to the planet Mars by the Egyptians. (Does that "first understanding" dawn?) The Crowned and Conquering Child. Consider the metals given taking each letter individually as an hieroglyph - SILVER=311+GOLD=107. Together they equal 418, The numeration of the reward of Ra-Hoor-Khuit and the substance of the floor of the Temple. Also 7 times 8 equals 56. But I digress, more concerning these Keys later in the Book.

(Some persons don't consider it "kosher" to use Hebrew equivalents to the English in the way that I have done in the words "Silver" and "Gold", I have followed Crowley's example in so doing, and use the Table given in Sephir Sephiroth as a guide. This is not the only way to do such things. One can work out almost any numeration one chooses, in the proper dialect of Hebrew, by a direct phonetic rendering. So don't get hung up on the formulae I have used. The fact that Silver is a metal related generally to the Moon, and Gold to the Sun - and the fact that these two celestial bodies are attributed to the Beast and the Scarlet Woman in the Book of the Law should not be ignored due to the fact that it doesn't fit someone's else's preconceptions concerning how "Qabalah" should be done. I find that it relates to the secret of the Ninth Degree O.T.O. and the Key to the Rituals!)

In considering the multiplication of 7 with 8. (The Beast and Babalon, or Adam and Eve if you prefer.) 50 is the numeration of the Atu Death, and in Greek the letter "NU". Could it be that Birth and Death are but two sides of the same door? Could it be that it simply depends on which direction you look, to the past, or to the future?

Six is also the Roman Numeral of the Tarot card The Lovers. 6 is the numeration of the Hebrew letter that relates to the sign of the Zodiac - Taurus; Venus is usually said to rule Taurus. It's relation to the Trump called the Hierophant is of particular importance, as it refers to a passage in Liber AL given, interestingly enough in the 15th and 16th Verses of the Second Chapter: (15+16=31, AL or God, and LA or Not. You may also have noticed that 3+1=4, Dallet, so I've not digressed, I'm still trying to show you the Door. You know, "open the ways".)

"15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven as my bride is eleven."

Later in this work we will consider the Eight lettered name which with the addition of the one mentioned above gives 666 for the numeration of BAPHOMET. Do study Crowley's commentaries on this verse, but for now let's consider a few other keys following after the Beast:

VAD=11: The numeration of IA, a name of God.

NOT=65: The numeration of ADNI, a name of the Lord.

NONE=111: The numeration of ALP, a name of the OX and Letter of the Fool.

NU=56: The numeration of the bride, and concealer of HADIT, as well as the Word of NUIT.

These numeration's were arrived at by taking the O in NOT and NONE to be a Vau, by the sound.

As it is Written:

"My prophet is a fool with his one one one: are not the Ox and none by the Book."

(In case I've lost you, I'm relating the one one one to 111, the numeration of NONE I gave above. Not to mention ALP a spelling "in full" of the Hebrew letter Aleph, attributed to the Fool in the Tarot.)

And Also: (Remember silver and gold, united to make 418).

"Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast and in his woman; called the Scarlet Woman, is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men. For he is ever a sun, and she a moon. But to him is The winged secret flame and to her the stooping starlight."

And Chapter II verse 78:

"Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418."

Verse 78 of the second chapter might help elucidate some of this QBLH of 78, but what is this name? Now I flashed upon the phrase, fishing for a double meaning: "worship thy name".

Taking the "sh" in worship as a Shin it's numeration is indeed 666. (Four squared is 16, Virgo and the Hierophant) Now the mystic number of 16 is 136. One name for the prophet is Fool, Aleph=1 and that added to the mystic number of four squared.; but that is a personal thought, not general. In General it is good to remark that the mystic number of 36 is 666, so 136 could be interpreted mystically as the Fool 666. If you add ALL the letters then ADONAI=136 ("O" as 70 this time. This does not obviate the traditional Hebrew Spelling ADNI=65, it simply reveals a further secret, a "Yod".)

Liber CCCCXVIII, 7TH Aethyr: "It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter."

(In a footnote Crowley notes: JUNO Yod Vau Nun Ayin=136 and that this is the fourth of the mystic numbers of Jupiter)

When I first checked into Liber AL, and noticed the mention of the Empress and the Hierophant, I thought "of course Venus rules Taurus, not Aries".(To get back to the Door, you know, Dallet.)

Speaking about rulerships of the Planets in the Zodiac:

The Sun rules Leo

The Moon rules Cancer

Venus rules Taurus

Mars rules Aries

In reference to the verses above we come upon an interesting key: He, the Sun, is in the house ruled by Her, the Moon; Cheth, spelled in full as Cheth Yod Tau, adds to 418! The Numeration of ABRAHADABRA, HRU-RA-HA, and many other correspondences given in "Sephir Sephiroth", and elsewhere in Crowley's writings.

Now for the sake of balance consider: She, the Moon is in the house of the Sun; Teth, spelled in full as Teth Yod Tau, adds to 419! The Numeration of ABRAHADABRA transposed as

indicated in verse 16, given above, is ABRAVADABRA which has as its numeration 11 in its innermost syllable.

Taking the value of the letters indicated:

Sun, Cancer, Moon, Leo; $200+8+3+9=220$ The number of verses in Liber Al vel Legis. 220 is also the Wheel of the Sun by way of the Tarot. The next reduction gives us 4 again. (Back to the Door again.) Liber CCCCXVIII, 25TH Aethyr: "On my head is the crown 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? Who is the Beast? Am not I one more than he? In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication. Upon his mouth is set the great and terrible seal. And he hath the secret of the V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars, and thus shall he be worshipped, as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God.

Alas! my lord, thou art joined with him that knoweth not these things."

The Beams of the Temple

Again I'm pretty sure that most of my readers will have already added up the three Horizontal paths, but in order to put it into perspective consider a complimentary to the traditional pillars of the Tree of Life given below:

The Pillar of Mercy, from Chokmah through Chesed to Netzach.

The Pillar of Mildness, from Kether through Tiphareth and Yesod to Malkuth.

The Pillar of Severity, from Binah through Geburah to Hod.

This Vertical dimension is complimented by the three beams of the Tree. These beams are formed when a plane of the tree crosses at right angles the aforementioned pillars. Taking the metals corresponding to the two planets and the sign between them we have the following:

The Beam of Copper: Venus between Wisdom and Understanding.

The Beam of Gold: Leo between Mercy and Severity.

The Beam of Iron: Mars between Victory and Splendor.

Consider the numeration of these paths, if you have not already discovered it. $4+9+80=93$.

Love and Will are both given this number in the Greek Qabalah. Thelema and Agape. The glyph for Venus is used as a general archetype for Woman, the glyph for Mars is used for Man. The Lion headed serpent carries the Life between them, it is attributed to the Tarot Trump Lust. Again, the sword is attributed as a weapon to Mars and the God given this planet by the Egyptians is Heru-Khuti, or Ra-Hoor- Khuit. The next path relates, as I have said, to the serpent which is mentioned extensively in connection with Hadit. Further, the next path could be taken as an archetype for woman, is not Nuit called of old the Heavenly Hathor.

Liber CCCCXVIII, 8TH Aethyr: "Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like a Star and a Snake and a Sword."

Also: "Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword."

Liber AL, I, 60:"The shape of my star is - The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

These stars are a particular symbol of Nuit from predynastic times on. Pronounced "TUA" as a Hieroglyph it means Priest, Prayer, and Star, depending on the context. It was also used upon the ceilings of tombs and houses. The rays emanate from the central point unlike the traditional Pentagram of modern occult usage. Though I don't quote Archeologists for confirmation often, let me refer to "Egyptian Decorative Art" by Flinders Petrie. p.88 "The natural ceiling pattern adopted from the early days of Egyptian art was of golden stars on a deep blue ground; not a dark daylight blue, as in modern imitations, but a black night blue. These are always five-pointed stars, with a circular spot usually of red, in the centre."

The star makes particular reference to Nuit. The description of this symbol is in the handwriting of Rose Edith Kelly. The initials of her maiden name and the Hebrew equivalent of her married name are also the initials of Ra-Hoor-Khuit. They are Resh, He, Kaph. $200+20+5=225$ which is five cubed.

"Burn upon their brows, o splendidous serpent!"

The Men of Earth are the Army of Ra-Hoor-Khuit, even the woman is girt with a sword.

The Lovers wear the Lion Serpent of Lust, BABALON and the BEAST conjoined.

The Hermit wears the Star of Nuit.

It was written in the old time that Geb was one day showing off to his friends and opened the sacred box where was the living Uraeus Serpent that adorns the Crown of Ra: Khut. (Khut was a Goddess, she adorned the eye of Nu, she was the personification of the brilliant light. Also Khut-na means to work Magick) The breath of the Goddess was of such potency that his friends were killed; Geb himself was badly burned.

Beware, thou who art Men of Earth, of the practice of these mysteries for they refer to the Rose and the Cross. Consider the Ankh of the Egyptians; it contains the Vesica and the Tau. It is in truth the Key of Life, the Lingam and the Yoni. It is as the stick, in the old Chinese tradition, upon which an agreement is made. When the terms of the contract are made it is broken and each party keeps half. At the appointed time, the agreement fulfilled, they join to burn it in joy.

The Tree of Life

"I was in bed after a Tesseract working when a spirit came to me and gave me this incredible lecture on the Tree of Life. I will do the best I can do to repeat the gist of it but it wouldn't let me get up to write it down at the time. It repeated many different parts of it over and over again in the hopes that I would remember it."

The only thing that really counts is the Middle Pillar, where the priest and priestess unite to take the Crown of the Kingdom by virtue of the hidden Knowledge, the rest of the Sephiroth are attributes of this union.

The 6 is the Sun and the 9 is the Moon, this is the priest and priestess, and the Mark of the Beast is their union, for all beasts unite in the manner that they do. Notice that even the numbers appear to be reflections of each other. How you might ask do the priest and the priestess achieve the Crown of the Kingdom? By that very union! And the Knowledge thereof

that is indicated by the missing fruit of that Tree that they have eaten, Daath. This fruit is the fruit of the Knowledge of Good and Evil.

And what of the other two pillars, and of the War for freedom in their love. They must see the Wisdom of Mercy in Victory and they must Understand the Severity and remember, for the Splendor of the Monument is in remembrance of those that have fallen. By this may they come through the Ordeal which is Bliss.

Consider also the three crossings that add to seven. The crossing from the Crown to Beauty, the crossing from Wisdom to Strength, and the crossing from Understanding to Mercy. For these three Sevens are the Ordeal of the Lady Babalon that unites the Supernal to the World that is her body. Only the seventh of seven steps relates to the Time of the Tesseract. That and the last of the Paths. Three sevens for 21 and XXI on the Universe that is created by the Union of heaven and earth.

Those that have achieved this Crown have it forever, throughout Time it manifests.

Three pillars¹⁸, Three crossings¹⁹, Three beams²⁰.

The Grades of Initiation

"The word of the law is THELEMA. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, The Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law."

In the Commentaries on the "Book of the Law" Crowley relates the first syllable to the Hermit and the Argentum Astrum - The Masters of the Temple. The second to the Lover - The College of Adepts of the Rose of Red and the Cross of Gold. The Third to man of Earth - the Devotee of the Golden Dawn.(Not to be confused with the Group once led by Mathers.)

The Mystic - the Hermit gives of his light to the world and has true affinity to Dallet in a certain secret way.

The Magicians - the Lovers follow the example of the Beast and Babalon.

The Men of Earth worship at the Blasted House of God. They give devotion to Ra-Hoor-Khuit. (I go into these Grades in much greater detail later in this work. I have assembled this work from discrete essays, this is one of the places it shows. It doesn't hurt most people's understanding to repeat a truth several ways, so bear with me.)

The Octagram and Baphomet

From the Wizard Amalantrah, who is with the Boy in the wood, we learn that the segment of an octagonal column is the equivalent to his name in a geometrical figure. When Crowley was in communication with him he asked for the Hebrew letters. The Wizard noted that the "T" was a Tau. Crowley, long puzzled over the great Name of eight letters, asked him for the correct spelling of BAPHOMET. The wizard began to give it to him but was interrupted by Crowley before he finished. Now that I have seen his diary entry for this working, I can reconstruct it: The Wizard answered Crowley's query with these seven letters: BETH, ALEPH, VAU, VAU, MEM, YOD, TAU and at that point Crowley interrupted and added Resh. (A.C. compounded this interruption by using the more traditional attributions and came to 729.) When I follow the

Wizard's instructions for the numerology of this word I get: $2+1+6+6+40+10+400=465$ (the Universe of ADNI). Add the RESH: $465+200=665$. Now that is so close that any fool can see the 1 that would give 666.

The eight Lettered name about the Octagram is:

BETH, ALEPH, VAU, VAU, MEM, YOD, TAU, RESH.

If you add the final Aleph in the Lamen, at all, add it in the center of the Octagram.

Is it not written in Liber Al vel Legis, Chapter II, verse 15: "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight; Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

Consider this well, you who are Templars. Your Temple was in the Octagon of the Dome of the Rock built upon the ruins of the Temple of Solomon the King. You have sworn your fealty to none other than BAVO MITHRA21, father Meithra, this and he is the Beast 666!

The King unites within himself the opposites, RA SET: $200+1+60+5+400=666$

For the Devotee; WORSHIP: VAU, AYIN, RESH, SHIN, YOD, PE. $6+70+200+300+10+80=666$

All these concepts can be expanded upon by the use of the Mystic series. A mystic series is formed when each successive number is added to the number preceding it, let me illustrate - 8 will be our seed:

$1+2+3+4+5+6+7+8=36$ Thirty Six is then the mystic number of 8 666 is the mystic number of 36. These additive progressions have an underlying philosophic principle: the numbers are created in order and do not cease to exist when the next number is created. In the universe of number then, this could be related to time. If we were to look at time as a spatial dimension, for conversation's sake, then it would appear as a frozen reality from the beginning to the end of it. All that was or will be, measured from some higher dimension, could be seen simultaneously. Just as you, from a higher space than a yardstick, could see all the numbers at once.

The series interpreted:

8 is Cheth in the Hebrew alphabet and Hod on the Tree of Life as well. This is close to the Heart of both Crowley and your Jackal friend, ANPU or ANUBIS, being attributed (among the Sephiroth) to HOD - the Star Splendour. Crowley called it the great glyph that he adored. In The Book of the Law, as I have quoted earlier in this book, it is given along with 80 (it's reflection) and 418 (its spelling in full) as a glyph for Nothing. "Nothing is a secret key of this law." Rotated, it is also a glyph for Infinity.

36 is the Square of 6, Beauty raised to the next higher dimension. Thirty six is also the Hierophant and Adjustment. Further it reduces to 9-TETH. The Sun Rules Leo in astrological parlance and Teth is attributed to that sign. XI-The Roman numeral on the Tarot card is the number of letters in the Key to the Rituals. ABRAHADABRA.

The word worship is given 11 times in Liber Al vel Legis and I will leave it to the earnest student to study its meaning in context22.

Deus ex Homo

All matter that you know was once Hydrogen. All the elements transformed in the fire that burns in the core of every star. Your body itself is, therefore, the object link to the Dawn of this Universe. Look about and within and take note of the form and pattern of it's manifestation. All

about me I see naught but this transformed Hydrogen in all its form and pattern. Force and Matter are but two phases of it's existence.

Creation continues and God has been in the process of exploration. Exploration of personal potential. It is as if the primal archetypes were revealed from within while making love, thus do they find themselves ourselves. Thus is it said, "as above, so below".

USE YOUR OBJECT LINK! Remember! It is your Universe, your Creation, your Destiny, your Love under will. The remembrance is the escape hatch. Only Initiates truly reincarnate, or escape the cycle of reincarnation.

In order to continue the Great Work, We who remember band together in an Order. All thought is creation, thought is a field of influence by means of which form and pattern are. As concentration increases, the field of influence gains potential, coherence, and power. A careful ordered group may use their power to build a ladder of Initiation. This may be thought of as a pyramid of several levels, each higher and containing fewer stones. When such an Order meets in the traditional pattern, this ladder is used to purify and concentrate power in successive stages so that the group mind may begin to function.

As groups of Cells evolved to become a body so do we evolve to become an Order. An Order that we may do our Will in Creation.

By degrees we remember.

By degrees we gain power.

We may then build an association beyond the mask of a single personality or lifetime.

In this book are given Keys; if however, you do not find the keyhole of the Door, or Gate, you can not use them. If you are not skilled they are very dangerous for they unlock alike Heaven or Hell.

Selections from the Heart of the Master

by Aleister Crowley

(And this admittedly personal interpretation by Fra 137)

In the study of many of the works of the Prophet I've found that there is an implied outline. This outline is sketched on the Tree of Life, that diagram we've worked so hard to memorize.

Most of you will have noticed this on the numbered verses, and where there are 7 Chapters, or 32 verses, or 22 verses or 12 Chapters the scheme is obvious. Where the material is not presented in verses, or tabular form, the student must have assimilated the scheme of the Tree of Life in order to perceive the implied outline. It is possible that in this later circumstance that some would see it differently than I. So in case you haven't noticed my warnings before: BE ON YOUR GUARD, accept no Dogmas! (ESPECIALLY MINE). You ought to go and read the Book yourself! But maybe it's as obvious to you as to me.

I constructed these abstracts to use in preparing rituals.

The Cherubs

Tawny Lion - (Leo - Fire): The Wrath of the Master is the Energy of Love.

Buffalo Cow - (Taurus - Earth): The Work of the Master is the Nourishment of Life.

Babe - (Aquarius - Air): The Way of the Master is Innocence of Liberty.

Golden Eagle- (Scorpio - Water): The Woe of the Master is the Rapture of Light.

The above are pictured about a Wheel of Eight Spokes, which has been used to symbolize Spirit. They are said to have been begotten by His Will.

Man - (Sun - Spirit):

The Masters voice breaks into Song: The Word of the Law is THELEMA

The Names on the Tree

#

Sphere

Name

Attribute

Bird

Body

0

Ain

Nothing All

00

Ain Soph

No Limit

000

Ain Soph Aur

Boundless Light

1

Kether

AUMGN

Prime Mover

Swan

Point

2

Chokmah

AL

Name
Phoenix
Stars
3
Binah
AMEN
Understanding
Raven
Saturn
4
Chesed
SU
Righteousness
Eagle
Jupiter
5
Geburah
AGLA
Energy
Hawk
Mars
6
Tiphareth
IAO
Rapture
Pelican
Sun
7
Netzach
HRILIU
Imagination
Dove
Venus
8
Hod
ABRAHADABRA
Ingenuity
Ibex
Mercury
9
Yesod
Mu
Truth

Vulture
Moon
10
Malkuth
(Motto)
(Work))
(Your H.G.A.)
Earth

Note that the above formulae written down in 1924 are complete for the Sephiroth, unlike those of Liber 777 which leave out Names. They do differ from those he gives elsewhere.

Birds relate to Air due to their power of flight. If we were to attribute the primary "World" he is representing, I suppose it would be YETZIRAH. Again this doesn't limit the action of the NAMES of Power, but the focus of this work. The Names themselves relate to ATZILUTH. They are upon the throne of the Sephira in BRIAH, and manifest in ASSIAH, in the Planet Star or Sphere indicated.

One Interpretation of the Names

(Hebrew Qabalah)

AUMGN - Swan - 100 (750 using Nun final)

In the center the mystic slain God ASAR; on either side the High Priest and High Priestess. A Fool and his Death. The descent of Spirit into Matter. The Attribution is to The Crown, Kether. The Magick is done upon a White Ground.

AL - Phoenix - 31

The Fool and his Adjustment. The Mystery of the Weighing of the Heart. Aleph (the feather in Egyptian hieroglyphs) is weighed in the scale against the chela's heart. God (AL) and Not (LA); OX (Aleph) and Ox Goad (Lamed). The Star rises from the flames of it's death. The Attribution is to the Stars. The Magick is done upon a Gray Ground.

AMEN - Raven - 96

In Heliopolis and the City of the Pyramids is this Name Amen worshipped. Who would stand between a Fool and his Death. This Fool is the Prophet of the Aeon and all men stand before. This is of the Star and the Hierophant. The attribution is to Saturn and Understanding. The Magick is done upon a Black Ground.

SU - Eagle - 66

Six and Sixty are the Hierophant and his Art, as is the number of the verses in the Nuit Chapter in Liber Al vel Legis, Goddess of Infinite Space and the Stars thereof. The center of the Galaxy we call Home, and about which all the Stars of our Zodiac and the Sun rotate, is in the direction of Sagittarius. Hierophant of the Galaxy and Teacher of the Stars. The Arrow points at the Galactic core. The attribution is to Jupiter and Glory. The Magick is done upon a Blue Ground.

AGLA - Hawk - 35

The Hawk with the Leopard speckled breast. Indeed thou art God of the Aeon. In the midst of the Company of the Brothers of the Argentum Astrum stands the Priestess of the Silver Star, girt

with a sword, and holding the scales of Justice. The attribution is to Mars and Power. The Magick is done upon a Red Ground.

IAO - Pelican - 17 (81 Ayin as O)

The Pelican feeds it's children with it's own life blood (by tradition) as does the Sun our Star feed us with the substance of itself with the life giving energy from it's own Heart. Isis Apophis Osiris: The Signs L.V.X. Light! So stand they the Fool and the Virgin before the Hierophant. So stand they before Baphomet. The attribution is to the Sun and Beauty. The Magick is done upon a Golden Ground.

HRILIU - Dove - 261

The Dove cries softly as a woman making Love. The Call at the coming of the Lord. The Fool and the Art of RA, the Sun in Space is this Act. Lust is the Art of the Fool of the Sun. The Serpent of Light is the Foundation of Life. The attribution is to Venus and Victory. The Magick is done on an Emerald Ground.

ABRAHADABRA - Ibis - 418

Nothing by the Book; yet the Key to the Rituals. The Five A's form the Pentagram. The Prophet of RA, the Initiation of an Universe. Unity. The Door on None. Thrice the square root of the mystic number of this Sphere is his Name, 666. The attribution is to Mercury and Splendor. The Magick is done upon an Orange Ground.

MU - Vulture - 46

The Moon is mother of Earth, Hierophant of the Water, and the maid of the Corn. The Vulture of Mut sits upon Truth of the Foundation. The Hierophant and the descent of Spirit into Matter. The attribution is to the Moon and the Foundation. The Magick is done upon a Purple Ground.

(Your True Name Here) - X -

The Name X is upon the Ground of the Kingdom, For Earth is upon the Cross of Night. The Attribution is to the Bride of God and the return of the CROWN and SPACE. The Magick is done on a ground of Black, Russet, Citrine, and Olive.

If two people, trained in QBLH, approach a Name in order to construct a ritual or a symbol, they will very likely arrive at different but related results. What I have tried to do is indicate the odd point, the rare interpretation. I've outlined the Rite to be done, but not given it. Each must approach the Arcanum of these Names in his or her own way, with their own experience and background. After all we are removing the veils from our own eyes with these rites. The Truth is overt, the occult Key is how to cast aside the blindfold of our preconceptions and ignorance so that we may see it. Since each person has to unravel the knot they themselves have tied, I can only speak in generalities which may or may not help.

Short Interpretation of the Names

1. AUMGN

100

Qoph, Magick Mirror

2. AL

31

Ox & Goad
3. AMEN
96
Hierophant of the Star
4. SU
66
Hierophant of the Arrow
5. AGLA
35
Pentagram of Adjustment
6. IAO
17
Sword of the Hermit
7. HRILIU
261
The Fool with the Art of RA
8. ABRAHADABRA
418
Chariot of the Hermit of the Universe
9. MU
46
Hierophant of Water
10. X
X
?

The numeration of the Nine Names - 1070 - A great Fool and the Devil.

The Key

More Concerning the Key to the Rituals - 418 - ABRAHADABRA "Thrice written, the square root of the Mystic number of 8." (All the Numbers added, up to and including 8, add to 36.) The Square root of 36 is 6, thrice written is 666.

Thrice 6 is also 1 and 8, or 18. (mystic number of 36 is 666).

"my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed." (Liber AL)

"Nothing is a secret key of this law . I call it eight, eighty, four hundred & eighteen." (Liber AL)

Carmen

The Pan Pipe:

7. Saturn
Wisdom

Forms matter space time

Experience

6. Jupiter

Virtue

Spends his life

Mercy

5. Mars

Energy

Revolves all

Change

4. Sun

Order

Gathers Worlds of Light

Beauty

3. Venus

Love

Destroys all to recreate

Fate

2. Mercury

Reason

Governs the Wonder

Chance

1. Moon

Purity

Absolves His Will

From III

The Ten Secret Joys of the Master

(notes on the Heart of the Master)

0 - Nothing is all. - Silence

00 - No Limit - Silence

000 - Sum - Boundless Light - Silence

1. - Thou - Thy Point of View - Essence of Silence Focused

2. - Thy Name - Word - Will - Existence - Chance - Thunderer

3. - Thy Understanding - Love - Music

4. - Thy Righteousness - Necessity - Majesty - Voice

5. - Thy Energy - Movement - Fulfillment - Fire - Martial Music

6. - Thy Rapture of Beauty - Expression - Symphony

7. - Thy Imagination - Triumph - Quick Thrills

8. - Thy Ingenuity - Mutability - Splendour

9. - Thy Truth - Stability is Change - Trumpeting of Elephant

10. - Thy Ideal of Passion - Perfection - Realization - Maiden Voice

Please note that these abstractions are taken by subject from the original work in order to elucidate the symbolism of the Sephiroth of the Tree of Life and the Prophet's conceptions thereof, study them in context. This is what I would have highlighted in the original.

It's interesting due to it's personalization of principles that the student usually doesn't internalize.

When we think of these Spheres of the Sephiroth as Objective we leave out half the truth, the subjective half, and as I have said above, this is where we have to remove the veils.

In order to enhance our ability to do the Work, we may need to enhance our energy, or some other attribute of our own being. The Microcosm has infinite capacity in all these areas of experience, but we might have to kick out the jams to get at it.

Cycles

Life, and the universe at large, is cyclical. These cycles, since they are intermixed, produce a large scale diversity. In this diversity the influences between various elements of reality in motion result in us and the universe in which we live.

If we were capable of understanding the influences of all the cycles, within and without us, we would be able to predict all phenomenon with certainty.

Microcosmic Cycles

I use the term Microcosmic Cycles, in this instance, to refer to the cycles and flows in the human body. There are even smaller cycles and fluctuations, far beneath the perceptions of the mind, but these are for another time and place.

Sleep Cycles:

The daily sleep cycle, whether it is longer or shorter, is one that rules our body, fitting it for the expected activity to come. Just before waking, certain chemicals are emitted by the body to begin to speed up the metabolism and prepare the body to begin the day. Toward the evening the metabolism slows, to prepare us for sleeping.

People often work out of harmony with these natural flows of life, and this often causes us grief. We get jet lag, or sleeplessness when the job changes shifts, due to the disruption of the sleep cycle. It is important to be aware of the changes in our physical state of awareness and suit the activities in which we are engaged to it. Especially when we are preparing to do ritual Magick. It is useless to fall asleep during meditation, or to be so focused in the days labor that we can't even perceive the more subtle planes.

This cycle has to do with the earth turning before the sun, and secondarily with the seasons that are caused by the tilt in the axis of the earth. Those who are Thelemites and who practice Liber Resh at morning, noon, sunset, and midnight, will notice that they are much more fitted for some tasks than others at the various times. Your clairvoyant abilities may be enhanced when the line between sleep and waking is blurred, your draftsmanship when you are fully awake, your

creativity when you are freshly awakening. These things are different for different persons; experiment and record your results.

Lunar Cycles in the Body:

Since we evolved upon this planet, along with all the other plants and animals, we are influenced by the cycles about us. The most obvious, of course, is the cycle of day or night, but there are also the more subtle cycles corresponding to the next brightest astronomical object, the Moon. The menses in women follows the lunar cycle to a greater or lesser degree, and this more obvious affinity may have been one of the rationales for placing women as the principal leaders in the Rites of the Moon in some of the ancient temples. There were other traditions in ancient Egypt, with the male gods Thoth, and Khonsu, as well as others related to the moon. Lunar rites will help regularize the ebb and flow of the rhythms, and of the bodies of the men and women that participate in them. Some experimental evidence shows that watching the moon regularly seems to help the body get those elements that are concurrent with the lunar cycle in order - simply seeing it. It is a shame that many people are so jaded by the artificial environment that they never notice the phase of the moon.

Plants sometimes control various aspects of their life cycles by the moon, as do other animals.

Seasonal Cycles:

I don't think that human beings are as seasonally affected as some other animals - bears for instance - but they do sometimes get seasonal depressions in cases of greater sensitivity. They also act quite differently in one season than another.

The symbolic activities that are related to the Witches' Wheel are related to the agricultural necessities brought about by cultivation. But there is a much older, underlying awareness of the seasons that predates language; if there were not, then the human race would never have survived the winters and evolved into us.

An awareness of how you react to the various seasons can also help you to plan the timing of longer rituals, or workings. If one is aware of ones own limitations, and the limitations of the environment, then success is more easily attained.

Cycles in a Lifetime

Rites of Passage:

One of the more important losses that modern civilization has inflicted upon us is the loss of so many of our rites of passage. These celebrate the stages of life with rites of Magick. These rites give a particular security to the people undergoing them and the ones giving them. They console by defining a persons place in society. The more clearly they do this, the better. Birth, puberty, coming of age, coming into leadership, and death, were all celebrated in primitive times with specific rites.

We pass from the womb to the world outside. The rite is intended to symbolically celebrate the ordeal of the experience, already undergone in actuality, and conclude with the bestowal of the childhood name, and the magical ceremonies, and sometimes talisman, that will aid the new born to survive to the next stage.

When the bodily signs give evidence that the child can participate in the bestowal of life (puberty) and/or the child loses its virginity, the rite that symbolizes the passage from childhood to adulthood is celebrated. Whatever the thin veneer of civilization, adulthood in nature is reached when the child gains the ability to have children.

If the group is one that has a separate men's and women's lodge, then this will be the stage when they are initiated into the mysteries thereof. They are generally under the sponsorship of one or both parents until the young adult is ready to leave home.

When the time comes to leave the home to go out into the world on one's own, a ritual is often held as well; one that passes full responsibility to the new full adult, or citizen, or member.

Often, if there is not a period of religious training, or a pilgrimage, the ceremony of marriage is the first chance that the adult has to function separately from the parents. In any case' the next rite celebrates the loss of separateness between any two people, now that their lives are one, as their bodies have been, or will be. The group reminds the couple of the responsibility that they have to each other and to any new life that they may bring into the world.

In some rare instances, where realism has entered the religious observance of the culture, there is also a ceremony for the dissolution of a couple's bonds after they have accomplished all their goals together.

A celebration is often held when the last child goes into the world, or a new one is conceived.

The greatest celebration of all happens when someone dies.

Macrocosmic Cycles

The level of understanding that the humans have of their place in the universe seems to follow their evolution of awareness of the center of rotation of the universe about them. First, they came to notice that the stars repeat their seasonal patterns each year, apparently turning about the earth, and so they came to see that the earth was the center of their universe. Later, they came to understand that the cycles of the planets were regular as well, this led them to the truth that the Sun, and not the earth, was the center of the system of planets, and so they thought, of the universe. And now in this Aeon we have come to know that the sun orbits the center of the galaxy, and that it, and all points whatsoever are the center of the universe. You might think of the whole universe as an expanding singularity. Each secret came to be known in each successive Aeon. Each gave a different and more subtle focus to the reality held in the mind, drawing the human race onward. First we thought that the world itself was the center of All, and so we spread out upon most of the lands of the earth in the Aeon of Taurus and set our feet on the whole ball of wax. In the Aeon of Pisces we learned to navigate the seas.

Geocentric Astrology:

The Archetypes that most of us use to think about the influences of the planets and stars were worked out by the Greeks and the Romans from the research done by cultures that preceded them. They related the planets and constellations to the legends of their gods and goddesses. These legends gave us the nature of the influences that various planets have upon the earth. Whether the effect, empirically observed through the centuries, is due to the belief of the mass

of humanity, or to more subtle influences, will probably never be proven. And yet many cultures have similar beliefs concerning the effects of various stars and planets on events and persons. In traditional astrology, the variables that work within the hierarchy are the elements, which are influenced and acted upon by the planets and the signs. It is often said that the planets influence is colored by the sign it occupies, by the other planets aspects to it, and by the elements it acts upon.

The signs of the Zodiac should not be confused with the constellations, from which they have precessed and are now separated. They are instead the 30 degree arcs measured from the Equinoctial point itself. They have the same names as the constellations that are so often confused with them. As they precess with the Equinoctial point, they are motionless in comparison with the seasons. This is what called attention to precession: that the stars of the constellation Aries rose later than the first day of spring, and would rise later and later with the passage of each generation.

Before 3000 years ago the constellations of the zodiac themselves were used as the markers of the seasons and the year. Yet since the true stars precess at the rate of 1 degree every 72 years, with respect to the vernal Equinoctial point the markers go out of sync with the seasons. The sun actually rises in the place where the constellations Pisces and Aquarius overlap, far from Aries.

Sidereal astrology attempts to fix a point where the constellations and the signs overlapped before they precessed out of sync, and then mark off even 30 degree arcs from a particular marker star to form the Sidereal Signs. These then are allowed to precess naturally. Where they commonly place their borders would bring the age of Aquarius in about the year 2150. Some very interesting results may be attained with equal 30 degree arcs marked from the position that the sun held at the Equinox of the Gods in 1904.

An Equinox of the Gods occurs when the Equinoctial point has precessed backward another 30 degrees from the last place it happened. In other words when the sun is in the last second of the last minute, of the last degree, of the sidereal sign Aquarius, the age of Aquarius began. There was an Equinox of the Gods. Horus replaced Osiris as King of the Gods, the living God succeeded the dead and risen one. This will occur again as the days of the Great Month tick by, one every 72 years. The Great year of 12 Aeons is about 12,500 years long. Each sign and each Aeon have a duration of about 2,150 years. We are in the first century of our Aeon and have 20 more to go.

Ancient Egyptians and Modern Thelemites alike share a theory that these astronomical great months, or Aeons, mark periods of time when a particular God rules the world. This doesn't mean that all the other gods have ceased to exist, it only means that there is a different administration, a different book of rules. This Aeon is the Aeon of Horus, the Crowned and Conquering Child. It began on the Vernal Equinox in the year 1904 of the vulgar era.

Should we have been as powerful as the Ancient Egyptians we might have built a wonderful temple, aligned in such a way as to forever enshrine the moment in stone. As it was, the star temple built by Khufu was borrowed for the purpose, and the book of rules handed down in a hotel room, and ignored by the scribe in his wife's attic for many years to follow. See The Equinox of the Gods for a full account of the circumstances.

Heliocentric Astrology:

Remember that geocentric astrology is earth oriented, and that there is a further secret: that the Sun is the center of the planetary system, of which the earth and the moon are a part. As we center our consciousness upon the earth, and upon the moon that orbits it, when we work in the elementary planes, so we must center our consciousness upon the Sun if we wish to work in the planetary spheres. It was generally known that the sun was the center of the movement of the earth and planets in the classical period, at least by higher Initiates. After the onset of the dark age of Christianity much that was known was lost.

The apparent death of the sun - daily, yearly, etc. -happens to conceal a deeper secret once the truth concerning it is known. Remember that nature is the true teacher. We only err when we misinterpret her secrets. We were looking at the rotation of the earth and mistook it for the turning of the Sun; and later when this secret was learned, we forgot the research of the classics and took the earth to be the center of the rotation of the planets. It took another leap of consciousness, and a last gasp from ignorance, before humans understood that the sun is the center of the system.

You may use any of the three systems that we have mentioned already in passing: the Tropical Zodiac, the Sidereal Zodiac, or the Constellations in front of which the planets actually transit for the backdrop of the activity in the solar system; each has its uses. The Tropical Zodiac is generally used in reference to matters of the world. It is of more use in planning the Sabbats, and grand celebrations, (along with the Tropical Zodiac) than the Heliocentric Zodiac.

The Heliocentric Zodiac is of most use to the Adept who wishes to harness and control planetary forces, rather than elementary ones. It is the plane of activity upon which aeons manifest their change, and upon which humans go to space. There are mysteries here that transcend more mundane coordinate systems.

Galactocentric Astrology:

As the earth is more central to the Gaia-Luna planetary pair, and the Sun to the Solar System, so a very large black hole is central to the rotation of all the stars in the galaxy.

Every star in the zodiac circles a point located at 25 degrees and 58 minutes of Sagittarius, tropically. There is an x-ray and radio source there that is most likely this black hole, it is called Sagittarius A.

Our sun is on the outer edge of one of the two spiral arms of the Galaxy; it is one of 250,000,000,000 suns, most of which have planets. We're about 35,000 light years from the center of the galaxy, and will rotate around the center about 72 or so times in the suns lifetime. The plane of this orbit forms the galactic frame of reference.

This plane of reference is principally of use to those who are masters, for it has to do with the interrelations of the races of many different planets, and suns. It offers a perspective on certain secrets of Magick that may be more or less universal among intelligent races of the galaxy.

Consider how universal some of the rites that we do may be. The tilt of the earth's axis causes the sun to appear to rise higher and lower in the sky with the change of the seasons; this would give the same Equinoxes and Solstices no matter what the planet. One would be to the cold direction, one to the hot, one to the wet and one to the dry. These may be opposite in one dimension or another, as they are in the southern hemisphere, but all four "elements" of the

ancients will be represented. Follow this line of reasoning, when the time comes you might be surprised at what the term universal really means.

The Outline of Initiation

Some aspects of initiation are predominant in the worlds mystery religions and magical orders. Membership is often divided up into three principle classes. These follow the classes given in The Book of the Law, very closely in most cases.

The Man of Earth comprises the class of membership involved in the elementary operations, and corresponding magical rites, performed for the benefit of the Temple. Often their initiations recelebrate the stages of life. They are born into the temple, in a ceremony appropriate to whatever focus the temple has.

There are other ceremonies that celebrate dawn and birth, noon and life, sunset and death, midnight between death and birth, in addition to the ones used in the O.T.O., but I've found much in common between them.

Besides these keys of life, there are the ordinary celebrations and Sabbats. These follow the progress of the Elements as they relate to the midpoints of the Cherubic Signs: Taurus, Leo, Scorpio, and Aquarius. Not to mention those celebrations done at the solstices and equinoxes. This eightfold system may predate the twelvefold zodiac; it is found by dividing the space of time between the equinoxes and solstices equally to obtain the mid-season dates.

Before advancement to the next stage, where one becomes adept, there is a test in the ability to maintain equilibrium in all parts of the one's being.

Magical and Mystical power enables one to safely handle the amplified power in the planetary plane. If one is an adept one can easily pass these tests of equilibrium, for one has knowledge and conversation of the Holy Guardian Angel, and will have been properly taught and informed. Shadow, body, anima, heart, soul, and spirit must be properly integrated before approaching the mysteries of the corona of the Sun, integrated mystically and adept magically.

Knowledge and conversation of the Holy Guardian Angel is something which no phrase or description can adequately describe. Crowley says that he adopted this phrase because it is so quaint that it is not likely to mislead (by the reader assuming that it is a true description of the phenomenon).

Crowley seems to have gotten the phrase from The Sacred Magick of Abramelin the Mage but it was used by Aiwass when he came as Angel of the 8th Aethyr. This portion of The Vision and the Voice contains the instruction of Aiwass as to attaining the knowledge and conversation of the Holy Guardian Angel.

When one has the perspective of many lives, and now that the being that lived them is fully conscious, it may better judge what one's will is. Once the Great Work is known, this must be done before advancement to the stage of Master.

Needless to say, one prepares oneself by preparing a place for the operation, and many long prayers and purification's are performed, of greater and greater intensity. After a period of time during which one is purified and consecrated, there comes success. Study the process and details in the aforementioned books.

In the grade of the Lovers, which is sometimes taken to be a description of the Angel and the Adept, one enters the rank of the temple where one has to take responsibility to those that are above, and for those who are below one's rank in standing. Usually, it implies some sort of role in leadership.

The Masters are beyond the abyss. That is to say they have transcended the actual and are focused upon the ideal. They are answerable to no human. They are not always incarnate and may only shed their light upon the world, distant as the stars of Space. The ordeal of crossing the Abyss is described in the 10 Aethyr of The Vision and the Voice and may also be studied in Magick in Theory and Practice and in any other places among the writings of Aleister Crowley.

The Gold Sabbats

(Notes on the Sacred Year in Tropical Notation.)

The Spokes of the Wheel of the Year

Sun 0 Deg. Aries

Vernal Equinox

Ra

Sunrise

Sun 15 Deg. Taurus

Mid Spring

Neith, Duamutef

Earth

Sun 0 Deg. Cancer

Summer Solstice

Ahathoor

Noon

Sun 15 Deg. Leo

Mid Summer

Serket, Kebekhsenuf

Fire

Sun 0 Deg. Libra

Autumn Equinox

Tum

Sunset

Sun 15 Deg. Scorpio

Mid Fall

Nephys, Hapi

Water

Sun 0 Deg. Capricorn

Winter Solstice

Khephra

Midnight

Sun 15 Deg. Aquarius

Mid Winter

Isis, Imset

Air

Please note that, though these fall near the traditional Sabbats of the witches (and other groups of Initiates), they have been moved days away from the true midseason points by calendar reform. You should consult an ephemeride for the time and date of the true midseason rather than trust to tradition if precision is needed in the time of the Rite. Some see fit to celebrate on a particular day of the week nearest to the true time. (Such as Sunday, due to these being Solar Feasts.)

Note also in the section on the Gods preceding that there are different attributions to the Son's of Horus, and of course the Goddesses that guard for the different realms, only one is given here, consider whether you work in the realm indicated, or another.

Dates and celebrations

(Dates approximate, see an ephemeride)

Rituals & Feast

New Date, Aprox.

Traditional Name

Old Date, Calendar

Vernal Equinox

March, 20

Mid Spring

May, 5

Beltane

May ,1

Summer Solstice

June, 21

Mid Summer

August, 7

Lammas, Lugnasad

August ,1

Autumn Equinox

September, 22

Mid Autumn
November, 7
Samhain, Halloween
November, 1, (Oct.31)
Winter Solstice
December, 21
Yule

Mid Winter
February, 5
Imbolc, Bridgit
February, 2

Liber AL rituals and feasts:

Liber AL II.35: "Let the rituals be rightly performed with joy and beauty."

Liber AL II.36: "There are rituals of the elements and feasts of the times."

Some consider the two verses given above to refer to the mentioned dates. The rituals of the elements being done at the Midpoint of the fixed, or Cherubic, signs of the Zodiac. These are attributed to the elements in a traditional manner, and to the Magick Weapons. The celebrations of the ancients, of many cultures, reflected the nature of the symbolism of these fixed signs in their celebrations.

In the following section are given a bit of the old lore concerning the octal holidays of old, as well as the feastdays that are in "The Book of the Law". There is much that is not included, but an entry should at least serve as an indication of the direction for further research and experiment.

The Sacred Calendar

The calendar for a group of Initiates is an important part of the Magick that they do. If there is to be any harmony among them they must find a tradition with which they may all identify.

The "working across time" that such a tradition allows may take some time to build, but remember that some harmonies may be established with the times, prior to the great Christian Heresy against Deity, that God is separate from Man.

Much that was clear has been muddied with the natural progression of the movement of the stars with respect to the seasons. More has been deliberately forgotten. Most of us, residing in the cities as we do, have lost sight of the simplest truths of the ancients.

I'm still surprised that many people, never having noticed before, call the weather service alarmed that the moon is in the sky in the daytime.

Venus is reported as a UFO by supposedly trained observers.

Movies and TV shows sometimes use the word "Galaxy" and "Solar System" interchangeably, despite the fact that one refers to Billions of Suns (stars), and the other refers to our sun and its planets.

Many people in business, that I have spoken to, don't seem to understand the difference between a planet and a star, or that the sun is in fact a star that is near to us.

So it doesn't surprise me that they promulgate simple religions, that teach separation of God and Man, that do not recognize or teach any harmony with nature, and that discourage any closer investigation of their theology by stating that all that is required of man is blind faith!

The Gold Sabbats

(Does not include the (Lunar) Silver Sabbats, they change dates every year)

Vernal Equinox - Sun 0 Degrees Aries - March 20 (see ephemeride)

This is attributed to the Direction East, being the time that the Sun is exactly between the "Night" of the Winter Solstice and the "Day" of the Summer Solstice.

In Babalon this was the time of the annual congress of the Gods, they met to decide the fate of the world, and men.

In modern times we see this day is the symbolic "sunrise" of the Great Day, the year. The Vernal Equinox, New Years Day to Thelemites, is the beginning of our sacred year. We mark the start of the Solar cycle here rather than at the winter solstice, for the beginning of the Aeon of the Crowned and Conquering Child occurred here in 1904. The Ritual to be done is given in The Equinox of the Gods and is called "INVOCATION OF HORUS ACCORDING TO THE DIVINE VISION OF W., THE SEER."

The password, for the period of time until the Autumnal Equinox, is chosen from one of the Class A Holy Books. The method generally used is to take the Magick Ring, and opening the Holy Books at random, choose a word with the Ring. Keep your eyes closed and place the ring on the open page. Now without moving it look and see which word it touches most. This word is then given to the members. Since the local members are well known to the Black Guard, the principle use of this word is the case where someone claims to have been invited by a member to the meeting. In this case the member will have given the guest a sentence containing the word to say to the blackguard, not the word itself, nor even the frequency with which a new word is chosen. If the sentence contains the word (and a bit of the personality of the person inviting) the Black Guard will admit the guest to those functions which he or she has a right to attend. It is likely that passwords will be revealed to the profane, but not often and not for long.

In ancient times, on this day or at mid spring, a sacrifice of blood is given that the crops of the celebrants be propitious in the year to come. I suggest that the Mass of the Phoenix, Liber XLIV, may be used prior to the ceremony rather than the bowl of blood and shreds of human flesh used throughout the ancient world. Also in ancient times, perhaps as human sacrifice was prohibited, a bowl or cup of menstrual blood was sprinkled on cakes or fields to make them fertile. In The Gnostic Mass, Liber XV, there is also a ritual that practices these Mysteries.

In view of certain health problems that could theoretically happen, though I've never heard of any occurring, some celebrate the Sacramental rite only with those with whom they are, or are willing to be, lovers. Others use wine, or other spirits, to purify the Lion and Eagle just prior to the ceremony. Still others dry these substances to powders in direct sunlight.

In order that there be an equilibrated Sacrament both the Lion, in the form of semen, and the Eagle, (white and red) in the form of the Kala of excitement, and menstruation, may be used.

For instructions on the preparation of this sacrament. See especially the verse and comment of: Liber AL III.34 and Liber AL III.23 - III.29.

Liber AL - April 8,9,10

Liber AL II.38: "A Feast for the three days of the writing of the Book of the Law."

Beginning at exactly high noon, a reading of The Book of the Law begins the Feast. We have found that there are both advantages and disadvantages to involving the attendees in a round-robin reading. A round-robin reading is one in which each takes a verse, or line from the MS, and reads it in turn. The advantage is that all participate, the disadvantage is that not everyone is an orator. Following the reading the feasting begins. The decorations and method of celebration are determined by the Chapter in question.

April 8 - Nuit Chapter

Most verses can be considered as instructions in the relations of Nuit with her worshippers. Consider that verse 17 may refer also in another way, pause slightly after the word "not". Liber NU (Liber LVI) gives further instructions for those, who know who they are. If ever there were an excuse for a religious orgy this day is it. On this day, of all days, obey the instructions in Liber AL I.51-52: ". Be goodly therefore: dress ye all in fine apparel: eat rich foods and drink sweet wines and wines that foam! Also take your fill and will of love as ye will, when, where, and with whom ye will. But always unto me. (52.) If this be not aright; if ye confound the space-marks, saying: They are one, or saying, They are many; if the ritual be not ever unto me; then expect the direful judgments of Ra-Hoor-Khuit!" Remember all the verses in this chapter may be considered as instructions in this respect. Liber XV, The Gnostic Mass, at the very least, should be performed (See Liber AL I.61-63).

April 9 - Hadit Chapter

As before, most verses, of this chapter may be considered as instructions in how worship is to be conducted. This is the chapter with the instructions on all the feast days.

For those that wish another interpretation of Liber AL I.57: ". All these old letters of my Book are aright, but (Tzaddi) is not the Star." Now consider this, if all the other letters are aright then no other letter can be exchanged with Tzaddi, it IS "not the Star.", in and of itself. In Liber AL II.15 "For I am perfect, being Not; .", gives the final hint.

I figure most of you may have noticed that the image of Hadit is a Sun disk with the wings of His flight through the sky. Now we all now know that the Sun is Star, however the particular aspect of the Sun we are addressing is that aspect that is hidden from our view at all times; the core of the Star. Liber AL II.2: "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House." Liber AL II.6: "I am the flame that burns in every heart of man, and in the core of every star .".

We may conduct this feast in a particular manner, Liber AL II.22 "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this." Liber AL II.8: "Who worshipped Heru-pa-Kraath have worshipped me; ill, for I am the worshipper."

April 10 - Ra-Hoor-Khuit Chapter

Liber AL III.11: ". Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!"

Liber AL III.12-15: "Sacrifice cattle little and big: after a child. But not now. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire! Ye shall be sad thereof." (Some see in this verse a celebration to be done after the birth of a child.) Kill the fatted calf, this is an assembly of warriors, armed for the fight. Men and Women armed alike with sword and spear, (the symbol of air and fire, both extended from the dagger and wand). Verses 21-38 give very specific instructions on the preparation of the Temple in respect to this feast.

The O.T.O. is just such a group of warriors, and understand clearly, you who would contend with the forces of restriction; we fight, we don't play. You are in great danger in any combat, physical or otherwise.

Liber AL III.42 "The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!" As Crowley notes: "'Ordeals': refer to the Comment on Chapter I, verses 32 seq. 'traitors': see Liber 418. 1st Aethyr."

Midspring - Sun 15 Degrees of Taurus - May 5 (aprox.) - Earth

In olden times realize that the constellations had not been reduced to 12 signs. The great ages, or Aeons, were considered in a different light. Since the sky was the basis of all their considerations, observational astronomy, and not mathematical calculations, would be used to announce the "age" or Aeon.

They would have considered that the first new moon, after the Vernal Equinox, marked the beginning of this age. Then they would have sacrificed the white bull with golden horns, as they did at each new year, so long as the equinox occurred while the sun was still in Taurus.

The Bull of Heaven (Gud.anna) was created by ANU, at the insistence of ISHTAR so that Gilgamesh would be defeated for the insult, of refusing Her advances.

In the time of Nebuchadnezzar, 604-561 BC, half a century after the sack of Thebes by the Assyrians, the Babylonians are still referring to the exaltation of the moon as in Pleiades, so by this time the constellations still had not been taken that extra step into becoming the "Signs of the Zodiac", much less had they been separated into "Signs" & "Constellations".

The rule of this king in Babylon was roughly concurrent with the rein of the Pharaohs of the 26th Dynasty in Egypt, the time of Ankh-af-na-Khonsu. This is also the time of the Babylonian Captivity of the Israelites, and that by this very king. Nebuchadnezzar II.

Neibo (or Nabu), the Scribe of the Gods, was associated with the city of Borsipa, and was considered also to be the personification of the sky at the winter solstice, marked by the helical rising of the star Aldebaran (The Star of the Tablet upon which the scribe would "forecast" fate). Today, due to 1 degree of precession every 72 years, this star has become one of mid spring, rather than the Equinox. The traditional day for this Feast is May 1, Beltane. The Names

associated with this Cherubic sign may be studied in the sections preceding. But especial attention must be paid to the nature of THERION, remember what has been said in the preceding section of BAVO MEITHRA. (BAPHOMET). If you wish you may study the significance of the Bull in the worship of Meithra, baptism will take on a whole new significance when considered in the light of the position of Orion under the constellation of Taurus.

Consider the significance of the Apis Bull, the star-studded leather of the Priest of Heliopolis. They sometimes wore a leather garment that had gold "Tua" stars with jasper centers, it was dyed a very dark blue. If one were wrapped in it, it seemed as if one were wrapped in the skin of the Cow of Heaven with it's many stars.

There were the young men and women, the Bull dancers of Crete, who leaped over the backs of the sacred animal in the spring rites. Remember that even 10,000 years ago at Katul Hayuk, there were the Bull horn studded temples to the Goddess of grain. This Constellation then led all the others at the Equinox of Spring. Much later came the legends of Hathor the heavenly cow of the sky, and later still the OX, and Fool, prophet of NUIT, the Feast of the Height of Spring, the adornment of the Phallus, the erection of the Ben-Ben pillar, and of the May pole.

In order to make clear a feast that has not been given much attention in Thelemic circles let me give a bit of the history of the celebrations of old. Bel tane means the fire of Bel, and is dear to the heart of Bel Imn.

Upon a high place, after all the fires in the country were extinguished the night before, the materials were gathered to prepare the sacred fire. As has been done, upon the earth, for millennia: a plank of oak is placed under an erected pole and turned in its frame till it kindle. (A sacrificial victim may have been tied to the pole by young maids by many turns of ribbons, which when tight, begin to turn the pole till it kindle.) When fire begins to spark a species of agaric mushroom is fed to the flame till it burst to full flame. A cake baked with eggs is baked in the heat. This cake has a hole through the middle through which the sacred cows are milked. When it is broken and eaten one bit contains a black stone, or bit of charcoal. The next year, unless the majority of the celebrants interfere, this person would be sacrificed to BAAL or BEL. This Godname is also the word for Ball or Sphere as well as the name of a God.

Sometimes a second fire was lighted and the victim placed "between the fires" on the same day. In later times, or if he be favored, he would leap three times through the flame, the sacrifice of one's enemies by fire being frowned upon.

The Bailfire, which also comes of the root BAAL, must be made of particular woods. The cattle were driven around the fire in the apparent direction of the sun in the sky, clockwise, and then between the two fires. It is also carried three times in the same direction, in the case of "need", to bless a house, temple or a person. The Hearth fires were then rekindled throughout the country from these sacred flames.

In later years a "May Queen" would be elected from among themselves, by all the girls who were not married. She would then mount a Horse and ride nude through the center of town. This was a great honor and the horse was the white horse symbolic of Epona. Not a few times did this practice reduce the number of unmarried girls, but probably not in the way it would if the practice were revived in modern times.

In a modern celebration some light a Bel-fire when the Sun is 15 Degrees of Taurus.

For this feast there is a sacred fire made of several woods. These are of the plants and trees sacred to the planets in the sign (or in some cases the constellation of) Taurus.

The location of Venus, which rules Taurus, is used to indicate which woods, plants, and perfumes that are used in the balefire. The celebrants wear robes or clothes of red, or jewels of topaz. The Hierophant of the Mysteries conducts his Initiations at this time in the Spring. At this time the "Rite of the Door" is celebrated as in Egypt of old. (Note. This relates to the Empress and the Hierophant.) The section of The Treasure House of Images for Taurus is read, following that of the Sun, and after all preparations have been completed.

Summer solstice - Sun 0 Degrees Cancer - June 21 aprox.

As the Equinox was the "sunrise" of the year, this day is the "noontime" of the year. The time of the Greatest light, for those in the northern hemisphere. The further north or south of the equator that you go, the greater the extremes. It is the opposite in the southern hemisphere, there it is the time of the greatest darkness, and all these Gold Sabbats must be adjusted to the conditions there. Here, we celebrate the Feast of the Day. Whatever your location on the earth, this is the time when the Sun is at it's extreme northern declination.

In Egypt this was a very sacred day, about this time of year the Star called Sothis, Sopdet, or Sirius, rose in the rays of the sun just visible. This marked the beginning of the inundation, or the beginning of the Nile flood. We know that in later times an adjustment must have been made due to precession (1 degree backward for each 72 years). The tears of Isis have brought the Nile to full flood, they will water the corn-filled image of Osiris, from this flood will arise the emerald shoots of the "reincarnation" of the God of grain.

This was also a time among the Celts to give gifts to the Goddesses of the healing springs. Where a spring of water gushed from the ground, or collected in a deep well they would plant flowers, deck the place with colored ribbons and decorations made of flowers. They would also sometimes cast gifts of silver or gold or jewels into the water.

At about this time another celebration was held by games of prowess. Archery and games were held with a great feast. Sometimes in the case of drought, or for a special offering, a stream would be diverted into a ditch dug beside its bed. Then an animal would be sacrificed upon the stream bed and a fire built for roasting beside it. After the sacrifice the games and cooking began. When the meal was ready the meat would be shared among them and the stream would be allowed to return to its old bed.

Some would roll great wheels of yellow cheese down the hill in a contest. The house whose cheese held together best would do well in the coming year.

As the "twin" Godform Heru-ra-ha, called Hoor-pa-kraat and Ra- Hoor-Khut, presides over the Equinox's; so we relate the time that the Sun is exalted to Hadit, the winged disk, the image of the Sun flying through the Sky. The enemies of Egypt would be struck down with hallucinations of raging color, should they be foolish enough to attempt to cross the desert to attack the King. Consider the Resh symbol of this feast as well, AHATHOOR the Noon day Sun (Hathor); remember that this Goddess, besides being related to Aiwass by way of the path Dallet, is the House of Horus. She is the feminine aspect of the heat of the sun, in which he dwells as in a house. As Crowley says in his commentaries on the first verse of the second chapter of Liber

AL: "As Had, the root of Hadit, is the manifestation of Nuit, so Nu, the root of Nuit, is the hiding of Hadit."

Mid-Summer - Sun 15 Degrees Leo - Sept 22 aprox. - Fire

The Mid-Summer festival in Babylon was celebrated by bathing the image of Tamuz "true son of the deep water". In Alexandria the images of Adonis and Aphrodite were also committed to the waves.

Among early Christians the feast of St. John the Baptist was celebrated in stead of, but in the same way as the ancients celebrated these feasts. A general baptism to symbolize the god-form, then a general public baptism or cleansing. There is a bonfire burned after the general bathing to keep off the cool of the coming evening. As is the usual case in these festivals much wild oats were sewn, both of the figurative and of the actual variety. For this is a festival of the crops, and of fertility.

In Germany young men and their lovers leapt high over the bon- fires to make the hemp grow tall. (You tell me why all the Rituals to make the hemp grow tall, I don't know myself, maybe they made a lot of rope.)

In some of the countries of Scandinavia, a mid-summer "Bride" was elected and she then chooses a "Husband". Though they were not married they must spend the coming night together, and do what must be done, to assure the fertility of the crops. In the more remote past the Man chosen to spend the night with the "Bride" was killed when the sun rose, or forbidden to ever again lie with the woman who served as "Bride" on that night.

Liber AL II, 15: "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

Perhaps it is only a curiosity that the festival of Mid-Summer occurs in the midmost of the Sign Leo, and that this is the sign of the Hebrew letter Teth=9 (419 spelt in full). The Season begins with the Sun at the beginning of the Sign Cancer, Cheth=8 (418 spelt in full). The Beginning and Mid-point of Summer. These signs signify, by their rulerships of Sun and Moon, the Beast and his Bride.

In this case as in those before it there are many hints of practices undertaken by the ancients at this time of year. First note, as has been done before, the colors, jewels, and other symbols for the Sign of Leo.

By using Liber 777 you may undertake to determine what "heavenly" players (the Planets) are to be included in the Setting of the Sign of Leo. Remember that the Tarot Atu attributed to this sign is Lust.

Now that the setting is prepared the most predominant symbols in the ancient celebrations could be "purged" and added in the proceedings. For instance the Rite of Baptism of the Gnostic Church could be profitably performed after the Mystery play in which the Archetypes are presented. The nude couple running into the water, or sprinkled by it, prior to the public rites is a traditional touch.

Note that the rite of Enthronement of a King at Thebes involves just such a Baptism. The Gods representing the cardinal points approach the Candidate in the center of the sacred pool, after

the first pylon, and pour the "waters of Life" over his head from electrum ewers to wash away any mortality, and expose the God that upon the fulfillment of the Rite will become King of all the lands circled by the Sun. Further remember the Baptism of Fire in the House of the Flame!

Feast of The First Night of the Prophet and His Bride - August 12

This Feast celebrates the beginning of a series of workings between Rose and Crowley that would eventually lead to the reception of the "Book of the Law" in Cairo.

In order to complete the series, some may insist on celebrating the first night of all the women who held the post of Scarlet Woman, and the Beast. Whatever may have happened later it was Rose who uttered "they are waiting for you" and led the Prophet to his Revelation!

There is of course the obvious form of Celebration of this feast; emulate the behavior of the Prophet and his Bride on their wedding night.

Some might wish to re-enact; a marriage of a couple at this time, and the Gnostic ceremony appropriate thereto, could kick off an evening of general revelry as couples renew their relationships. This Feast, following the temporary liaisons of the preceding feast, could be viewed as the renewal of the relationship with ones more permanent "mate". A healing of any rifts that may have gone before.

Autumn Equinox - Sun 0 Degrees of Libra - Sept. 22 approx.

This is the balance of day and night, called Equinox, that leads to the Great Night celebrated in Winter Solstice. This is the midpoint of the year that began at the Vernal Equinox.

In some traditions a new password is chosen at each succeeding Equinox. This practice assures that a Brother or Sister long absent will have to be introduced and given the password to gain access to the gatherings.

At this time in Egypt the King walked around the walls of his City as did the Sun in the Sky. He carried a walking stick with him which symbolized the fact that the Sun would diminish in strength until Winter Solstice. This festival is called the "Birth of the Suns walking-stick".

In Summer this time was the new-years, the re-emergence of the Green after the parched summer months. The Hierogules and the Hierophant, or the King would celebrate this with the sexual rites with the Hieros Gamos Rite. Inanna (later called Ishtar) made love with her returning lover Tamuz. Tamuz spent half the year in the Underworld, his sister

Geshtinanna would upon this date enter the underworld in place of her brother, she was released at the Vernal Equinox when her brother descended.

Remember that this is the time of balance. Some may choose to celebrate the rite of the Weighing of the Heart, which is attributed to the time of the passage of the Sun into Libra.

Should one wish to study an example ritual, there was one in the Golden Dawn that was used for either Equinox.

In preparing for this rite we should consider the aspects of the other planets to the point of the crossing, i.e. 0 Degrees Libra rather than the whole of the Sign of Libra.

The colors of Libra may be used as a backdrop and some such drama as is indicated by the planets in aspect to this point or the symbolism of the Atu Adjustment may be used to good advantage, the Ox-goad opposite to the Ox on the paths of the Tree of Life.

It will always be illuminating to write a ritual to fit the circumstances of each of these "turning points" of the Sun, if however no one in your group has the time to work out a more fitting rite, another may be adapted.

If the Rite of the Weighing of the Heart is used, remember that one is casting off their "sins" and declaring them not to be a part of their being any longer. You must understand that the Egyptians considered a man may be reborn each morning with the Sun. A ritual could make this renewal more real. A King had several names each taken at an appropriate time.

Crowley's Lesser Feast - Sun 19 Degrees Libra - October 12

This Feast is that of Crowley's Birthday. It is the lesser feast due to Liber AL II, ".; a feast for life and a greater feast for death". Some Gnostics celebrate a Crowley Mass on this day, and due in part to the similarity between the names, give gifts to family and close friends. Some, recounting that this is the beginning of the Prophets service upon the earth, give gifts of services for their friends, or the Order, and save the giving of material gifts for his Greater Feast on Dec. 1. Invocation of the presence of the Prophet to aid in the Work is propitious on his Lesser or Greater Feast day. (I've met so many "re-incarnations" of the Prophet, that it seems to me many people must be subconsciously doing this particular invocation. They can't all be the "true" re-incarnation, or can they?

Liber AL I,56: ."All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked.".

All questions of the Law are to be settled by consulting the writings of the Prophet each for himself. A point made by another is a hint of helpful experience (sometimes interference) by another traveler upon the road, not a dogma.

The prophet was born with his sun a few degrees west of Spica in the Constellation of Virgo (not the Sign). This is one of the "Stars of the Crown" from The Vision and the Voice Liber 418, 15th Aethyr, "And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and all the letters of the stars in his crown , Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye."

Grady's Lesser Feast - Sun 25 Degrees Libra - October 18

Grady's sun is even closer to Spica, though to the East of it as Crowley's is to the West. You might say that Spica translates the light of the Conjunction of their Suns. The word "Caliph" is generally held to refer to the Office of successor to the Prophet. His feast has been celebrated by giving him gifts and a general feast.

Mid-Autumn - Sun 15 Degrees Scorpio - November 7 aprox. - Water

The Traditional day for this feast is November 1, however the night before this a Hallowed Evening, or Halloween, was celebrated in which a feast was prepared for the loved ones departed.

In the Ancient times all of the fires among the Celts were extinguished and all new fires relit by runners from the sacred fire, lit after appropriate ritual and sacrifice, at Tlactga People in Ireland used to go from door to door collecting money and the preparations for this feast. Candles were lighted on Samhain to bless those who had died.

There was much feasting and rejoicing. People bobbed for apples, saw apparitions and fairies who walked abroad on the Halloween.

In the woods strange rites were done by the wise to lay to rest those who walked in unrest.

Natural loops of wood formed when a vine or tree looped down to earth again to reroot were crept through thrice for their blessing. Again the divination with the cake was done with a coin symbolizing riches, coffin chip for death, sloe berry for longevity, and a ring for love. Whoever received the object in their cake was blessed by that power symbolized.

In some places a place was set at the table to invite the spirit of a saint long dead to dine. Huge bonfires were lighted and circles made of their ashes, torches run through the cities.

This was a time also of the mysteries of Hecate, the thin old moon. Remember the water baptism that accompanied the celebration of the Sun in mid-Leo. The Lighting of the Sacred fire here should give a hint of balance, the sun being in mid-Scorpio. The fire lighted with the sun in fixed water, the baptism with the sun in fixed fire. Now think for a moment. You can never see the sign that the sun is in, it's light obscures it. The only way to tell where the sun is, is to know where it must be by the stars opposite. Those that rise in the east when the sun sets.

With this in mind realize that there are the rites of Mid- Aquarius and Mid-Taurus to balance as well.

Again many Thelemites will want to celebrate a Gnostic Mass and, especially at this time, use the long list of the Gnostic Saints rather than the abbreviated one. After the saints are present among the celebrants a feast in which they are viewed as participants might be appropriate. People could dress in the costumes of these persons and entertain the others with quotations from their works or tales of their valor. Death is but transition and you may be sure that some of these are, in fact, physically present, if they were not it would be a sad day for the O.T.O. Note that this is a feast of Water, or Scorpio. Take to heart the triune symbolism attributed thereunto. The Eagle, the Serpent, the Scorpion. This also is a Sign of Regeneration and there will be many strange children born of the Sexual energy of this night, corporeal and not.

The decorations may be prepared by using the symbols traditionally attributed to the Atu of Thoth and the columns of Liber 777, as has been said before.

Check out the relations of the planets in this sign of the Zodiac by considering their aspects with each other and thrown to them from other places in the Zodiac.

As in all the Cross-Quarterly Sabbats it is a good idea to do a General invocation of the Four Cherubic Signs after the pattern of Liber Samekh, the Watchtowers, Liber Regulæ, or another rite of your own device, prior to the special emphasis upon Scorpio.

Crowley's Greater Feast - Sun 9 Degrees Sagittarius - December 1

At this time the sun was very near Antares in the Constellation of Scorpio (not the sign) and the symbolism could not be more appropriate. The legacy of the Prophet at the time of his death should be celebrated and the Greater Ritual that he asked to have done should certainly be considered for public use. May he be blessed in the way that he Will. Remember he was a

habitual reincarnate by his own admission and your rite must not sink into past-tense morbidity. Some choose to give gifts at this the Greater Crowley Mass, after all it is his gifts to us we celebrate. Again note that Cor Scorpionis is another of the "Stars of the Crown" to which we have previously referred. The celebrations referred to the "Fixed Stars" separate from the calendar date and precess 1 degree every 72 years. Later there will be two feasts: one to mark the Suns conjunction with the Star, another a calendar anniversary that stays more, or less in sync with the seasons.

Winter Solstice - Sun 0 degrees Capricorn - December 21 aprox.

This Feast is the celebration of the greatest Night, as the Summer Solstice is the celebration of the Greatest Day.

In the Northern Hemisphere the sun is furthest to the South, bringing Summer to the Southern Hemisphere, and the arc of it's daily passage is lowest in the sky. The longest night. After this time the sun will rise slowly higher each day, so this time of the turning of the sun was taken as the beginning of the New Year, though the heart of winter yet remains.

The Persians Celebrated the Birth of the Savior Meithra on the 25th of December in ancient times, and from this practice the Christians took the date of the birth of their Savior as well.

This is the Midnight of the Year. Liber AL III, 74 "There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son".

Among the Egyptians at the time of winter solstice a gilt cow was carried seven times round the temple. Again note that Ahathoor is related to the heat of the noon-day sun and this is the time of the midnight of the year. After this the outsides of the houses were kept illuminated the whole night with oil lamps throughout the whole of Egypt.

The Persians celebrated the festival of fire called Sada or Sasa at the solstice and kindled bonfires everywhere. Some even sent fire aloft tied to birds, or thrown, or whirled through the air.

In Syria and later in Egypt the Birth of the Sun was celebrated in the inner shrines of the Temples and at midnight the priests and priestesses would rush out exclaiming "The Virgin has brought fourth", amid much shaking of the Sistrums; and "The Light is Waxing" amid sounding of instruments of music.

In the East the Goddess thus represented was Astarte or Ishtar, in Egypt Hathor. The image of Harpocrates (Son of Ra and Hathor) was brought forth and exhibited to the worshippers.

Liber AL II, 8: "Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper."

Though a feast of Khephra could be held at this time to celebrate this the longest night. The Lights and Rites to Hathor may be seen as calling forth the heat of the Sun that will be higher each day hence till the Solstice of Summer.

This is the time of the Rite of the Pool of Heliopolis, remember that worship is the stated function of He who wears the sidelock; that, that we worship, we are! Deus ex Homo.

For those who wish this is again a time of the giving of gifts, some may need help to make it through the winter.

Remember to check the planets and other macrocosmic signs before constructing a rite and arranging the decorations from 777. The lighting of bonfires or of lights is an old tradition, as is a torch procession and the singing of songs.

Mid-Winter - Sun in 15 Degrees Aquarius - Feb 4 approx. - Air

The Traditional time of this feast is February 2, called Candlemass, Imbolc, or Brigit's Day.

This celebration in Scotland is related to the revival of vegetation and in the olden times a young woman may have "revived" an older man, symbolizing the winter again coming to life to give birth to the Spring.

In later times a bed of straw, illuminated by candles, was prepared and with the mistress of the house leading the chant "Briid is welcome" three times. Upon arising the ashes of the fire are checked for the imprint of Briid's Club, propitious if found. In other parts of Europe men and women would leap high with the sowing of seed and clap rods and clubs together while rushing at each other at breakneck speed, leaping high to show the Crops how high to grow.

Again we must realize that the ancient tradition of invoking the opposite forces to those in the Macrocosm. This Celebration of Air, Aquarius being the Cherubic sign of Air could be celebrated by everywhere "greening" the earth, by planting the seed to come forth in the Spring. The astrological setting, or rites from the Holy Books of Thelema, may be used to celebrate the Divinity of Man. For Man is the Cherub of Air. The bonfire and Tantric practices of the Ancients may be propitious where they are the Will of those concerned, and are a fine tradition, though dangerous in modern society.

1 Magick connected to the Moon

2 The rites of the Sabbats have to do with the Sun and seasons, we call them the Gold Sabbats

3 At least that aspect of witchcraft that employs ceremonies, is ceremonial Magick.

4 In the Cabal of the Hawk and Jackal, and in its various covens, we refer to the lunar rites as "Silver Esbats" and those that refer to the Sun at the stations of the year as "Gold Sabbats".

5 One who has "Knowledge and Conversation" of the Holy Guardian Angel.

6 The Lesser Ritual of the Pentagram, and the Star Ruby, Liber 25, deal with the quarters as in the Elementary Directions. Air to the East, Fire to the South, Water to the West, and Earth to the North. The Lesser Ritual of the Pentagram calls the Archangels about the Magician and the Holy Guardian Angel within. Raphiel to the East, Michael to the South, Gabriel to the West, and Arial to the North. These are mentioned in the form of the Four Holy Creatures in Ezekial's Vision. Raphiel means "Healing of God", Gabriel means the "Strength of God", Michael means the "Likeness of God", Arial means "Light of God".

7 Crowley used Liber Samekh, SMK 120, to achieve Knowledge and Conversation.

8 The Structure of Mind/Time contains the reference, from The Appendix to the Tesseract Working.

9 See p656 in Book 4, all the Magical Weapons are described in this work.

10 The Golden Dawn was an Occult Order Founded in 1875, the year of Crowley's Birth. There were many prominent members. Aleister Crowley and Israel Regarde among them.

11 The Elixir Vitae is the elixir of life. It can confer miraculous power to a Sigil, and even heal a mortal wound or illness. It must be properly employed by the Magician, and not for any selfish end, or its use is fraught with danger.

12 Liber 220, I, 3

13 Liber 31 includes this complete phrase, Liber 220: 1, 61, has "The Five Pointed Star with the Circle

in the Middle and the circle is Red."

14 See The Tesseract Working, The Tesseract Ritual, The Handbook to the Tesseract Working, and Concerning the Witchcraft.

15 The following Table gives a rather personal set of correspondences that are used to compress the set of Symbols.

16 The Tesseract material is very much concerned with the consecration and use of the elementary tools by the use of the dimension of time. Most especially see the Handbook to the Tesseract Working.

17 This book, by Aleister Crowley, was published in London by the O.T.O. in 1938

18 The middle pillar adds to 26 and is Union. The white pillar adds to 13 and is called the pillar of Mercy. The Black pillar adds to 16 and is called Severity. The whole of it is the Mystic number of 10 or 5 by II.

19 Each of the are 7 and the whole of them are 21

20 Daleth for woman and Venus, Teth for the lust between man and woman and union, Pe for Man and Mars. Their union is 93.

21 Times have surely changed since I wrote this piece. Templars in the OTO often do not swear their oaths to Baphomet. This name has been interpreted as referring to the Motto of Aleister Crowley, as it is used in the ritual, and the last two Kings of the United States have substituted their own Mottoes either in its place or after it. I asked Grady once why he and Germer had not substituted their mottoes for Crowley's. "You misunderstand" ,he said, "Crowley reformed the rituals of the OTO for Reuss along Thelemic Principles, Templars have always sworn an oath to Baphomet, and not to a man, even if they obey their superior in the field. This is why we are an 'Order' and not a 'Cult' we don't follow a private individual we follow a metaphysical principle, Karl and I both understood this".

22 Those who have the first edition of The Book of the Jackal will have all the cites given. This is important not only to this word, but to the study of many other aspects of Magick in The Holy Books.

The Practice of Thelemic Magick

by Fra. 137

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Introduction

This section attempts to deal with the basics, and even to go a bit further. I should explain the titles of Handbook1 and Handbook2. Handbook1 was called The Practice of Thelemic Egyptian Witchcraft, and dealt with the more specialized aspects of Magick used in the Silver Rites1, as well as the nature of the Gods and Goddesses mentioned in the ritual given. Since some explanation of the tools is needed, and since an understanding of the sacred calendar2 is required to do some of these rites, as well as good deal of other material, I expanded upon the concepts in the first handbook with this one. But though all witchcraft is ceremonial Magick3, not all ceremonial magick is Witchcraft.4 This dichotomy is of course open to interpretation, but I mean to say that Magic is a set which contains Witchcraft, Divination, Conjuring, and many other sub-sets. Witchcraft employs ceremonies to do Magick, and is therefore ceremonial Magick. Handbook2 is called The Practice of Thelemic Magick but includes many sections concerning subjects that are useful in the Witchcraft.

I think that even an advanced student of the Art will find something to attract their interest. Remember however that each person should formulate their own system of Magick, and that doing this often requires many points of view to be assimilated. I will therefore recommend that you study many authors works on these subjects, but most especially the works of Aleister Crowley, and other Thelemites.

Much of the material I present in this volume is common to many systems of Magick, though the point of view I take is personal. I am a Thelemite and The Book of the Law is the most important compendium of spells for me. The material presented in this book is often coached in ancient Egyptian symbolism, as is much of the Book of the Law. I have also used much Material extracted from The Heart of the Master, and many other writings of Aleister Crowley, as well as material from ancient Egyptian sources.

Each person must ultimately find their own way and their own Truth. If our Truths are close enough to each other then we may walk the path together, if they are not we must go our separate ways. Even then we may learn from each other. Exploring our differences necessitates knowing ourselves.

We explore the elementary tools, used in all ceremonies, whether we call them conjuring or witchcraft. Certain principles must be understood in conjunction with each other and this is elementary Magick, as it has to do with the elements.

Then we deal with an expansion of these ideas into the other tools, and principles, needed to do well in the Art.

After this we begin to explore the Macrocosmic Realm from the planets outward. The parts of a spell, and some notes on the performance of ritual follow this, as well as some more detailed notes on Qabalah.

Finally the Sacred Calendar, notes on the gold Sabbats, and a few other Holidays are given.

The Elementary Plane

Consider these NAMES in further detail:

YHVH (Jehovah or Yaweh), also called the Tetragrammaton :

This name, so Holy that the Jews substitute ADNI (Lord) for it when they encounter it in reading the scriptures aloud, is a key to the nature of the task before us.

The Test; to equilibrate the Elemental Archetypes represented by these letters of the Tetragrammaton. When we have done this task, we will have completed another, another referred to by the cryptic phrase "the knowledge and conversation of the Holy Guardian Angel. Each individual must discover the key that invokes the Angel symbolized by the letter SHIN that will form the name:

YHShVH (Joshua, or Jesus, or ISA), is called the Pentagrammaton. Remember that these are only the traditional names of a phenomenon that occurs naturally to the Initiate when he becomes an adept. You become the Archetype of the anointed one. (You don't worship it!) The tools we will use in this task, have been traditionally called the Elemental Weapons. (Wand - Cup - Lamp - Dagger - Disk). These Tools inspire others. (The Brand, or Wand, implies the Brassier and Incense; the Cup inspires the Fount, the Wine, The Lamp gives a circle of Light, and burns the Oil of Wisdom, The Genius; The Dagger implies the cutting of the Sacrifice, protection from that that is without the Circle of Light; The Disk itself is both the plate, the salt and the Bread we break. It is also the Symbol of the Universe. These tools are used in the tasks of Exorcism, Invocation, and Evocation, that are a part of the Work of the Magician. To Formulate them and perform the "Great Work" that enthrones Spirit upon the Foursquare Mystery of the Name of God, (Throne of the Elements)is the task of a Man. Success in the task of equilibration is symbolized by the Pentagram. Thus a Pentagram may be worn by an Adept as a sign to the spirits that he is Equipped, and equilibrated, as one should be equipped, who is Adept in the Elementary spheres.

The Elemental Tools

The elemental weapons we will use in the Ordeal are five in number. For the final column refer to Liber 1: 6-10. The following list is of associated symbols:

Fire
Father
Phallus
Salamander
Sparks
Wand
Createth
Water
Mother
Kties
Undine
Gems
Cup
Preserveth
Spirit
Angel
Union

Magician
Nothing
Lamp
Writeth
Air
Son
Mind
Sylph
Gold
Dagger
Destroyeth
Earth
Daughter
Body
Gnomes
Silver
Disk
Redeemeth

These associations must be grasped with a part of the being beyond the ordinary to be understood. Even this early in our quest for enlightenment the forces involved are of sufficient power to destroy the unwary Magician who has not become an Adept.⁵ Only if one is an Adept should take up the Arts of the Evocation of these Elemental Spirits.

First Perfect the Invocation of the Angels of the Quarters⁶ and the Holy Guardian Angel⁷, or Genius, or Atman, or whichever of the myriad of Names which man has made up to approximate the reality of the experience, you choose.

The Elemental weapons, wand, cup, lamp, dagger, and disk, are the tools that correspond to the elementary archetypes. The Magician who wishes to begin elementary work in Magick must possess these weapons.

Sure, it's nice to have the best possible weapons for one's first set. If you are involved in an Initiating Magical Order that gives weapons to the new initiate, then you get the advantage of a good and balanced set to start with. If not, it is far better to have a jelly jar for a Magick Cup than it is not to have one at all.

Remember that your weapons must be properly balanced, must work together as a set. Disproportionate weapons can produce disproportionate results. I suggest that they be acquired at one time and consecrated from the top down in a ritual that is rooted in the pattern of the Pentagrammaton.

You will find that working with a balanced set of archetypes is far safer and clearer than trying to focus too much of your attention on one of them. Remember you are trying to keep your balance. Unbalanced force is the particular evil that haunts those who overspecialize.

Those who are Tesseract Magicians will find a section called Rite to Empower⁸ in The Appendix to the Tesseract Working, this section is a Ritual for consecrating the Magical Weapons. Using the dimension of Time to consecrate, the Magician both receives the Energy sent from the

future and transmits the current on to the past. This concentrates power through the cone of Time. As the number of Magicians working the Rite in the future increases so does the power available in the past. Each Magician has two duties, to receive the power transmitted from the future, and the second to transmit the excess power to the past.

At the beginning of the process of creating the Tesseract for the first time there were many miracles manifest about me, this cone of time work is one theory as to where the power to work those miracles came from. I know, with certainty that this magical system given me continues in the future, I know because the power is here in the present in great quantities. Imagine the power available to John Dee and Edward Kelly in the creation of the Enochian System, or to any of the prophets of the old religions.

Wand of Fire

The Wand of fire is used to cook, to break down the food so that the limited human digestion can better absorb the nutrients. This is especially true of meat, where fire drives away the spirit of the animal killed so that the life may be absorbed by the human.

The wand is usually a straight branch cut from a sacred tree with the sap just rising in it, a green shoot filled with the fire of life. It is good to cut one's wand on the Equinox, but watch for the signs of bud and leaf to make sure that you have a branch just wakening to Spring.

The wand is cut and prepared, then afterwards consecrated. Perhaps the wand is empowered with certain runes upon it. It is carefully peeled, sanded, and then the runes are carved or written, afterwards it is oiled with the sacred oil and kept wrapped in red silk before putting it away in the Magick Chest or Altar. The Runes carved upon the wand are different in various traditions. Crowley in Liber A vel Armorum,⁹ recommends that you devise a Deed to represent the Universe, some then represent this deed with a Word, though Liber A recommends that the Word be reserved for the Dagger.

It's archetype is expressed in the states of matter as plasma, or fire on earth, the male paternal energy.

It is used in activation, impregnation with spirit and force, to evolve that upon which it acts. As it is said to give creation and evolution to that upon which it acts, it can be used to activate and empower the Magical tracings or signs. The chalk is in effect a wand, as is the pen.

The wand is the hollow tube in which fire was carried in the form of coals in early times, and the legendary rod by which fire was stolen from the Sun. It celebrates the gift of Fire to Man, one of the Gifts of the Gods.

The wand can also be a blasting rod and channel a stream of spiritual will.

There are many specialized wands used in the Golden Dawn or among the Magical tools of other cultures as well. Wands that signify the 7 planets, the 12 signs, or a particular officer in a Rite of Initiation, the two lands of ancient Egypt, and many other examples, all are useful, but they are not the archtypical fire wand that we have been discussing but rather special purpose instruments in the category of "wand".

Cup of Water

The state of matter to which the cup relates is liquid.

The Cup of Water is symbolic of the water which we need to live, and which all must drink. It is representative of the Goddess of the spring from which the water was drawn. It is also the water in the womb, we are born soon after these waters break.

Many people choose as a cup a silver chalice, and this is the form which is used in the Gnostic Mass. It is better if it is of solid silver; the wines and concoctions that it may be asked to contain are hard on silver plate.

A great deal of interest was taken in earlier times in obtaining objects that had never been used before, yet the gold in an object may have passed through many different forms before the one it presently holds, and so may the silver. Gold and silver are often reclaimed and reused, many times melted and reformed.

I personally like to find objects that call out to me, even if they are used, or antique. If they need to be polished or need another coat of silver, so much the better. In any case, find and adapt something in such a way as to make it unique to you.

Silver objects, or gold for that matter, can be electroplated with extra metal from time to time if their finish is rubbed off. If you have a plate chalice be sure to do this, as some of the metals under the silver could be unhealthful or toxic. You could consider the new metal to be the consecration and apply it after any design is graven in the cup.

Some may choose to use the Egyptian Lotus as a design for the Cup. This cup, in the Golden Dawn¹⁰ Style, was in the form of a lotus with the petals enameled blue, sometimes with Gold electroplate where the design did not cover the silver around the rim. There are ceramic and glass designs that approximate this motif as well.

As the Wand symbolizes the quality that extends the Will of man, so does the cup symbolize the receptive quality of the Love of woman. Some of the highest spells employ the biological counterparts of these two tools in conjunction, as we should also with their archetypes.

The Cup is symbolic of Love as the wand is symbolic of Will, it is used in Invocation as the Wand is used to project the pattern of the sigil in Evocation. This is the case when one traces a Pentagram with the wand, it is the creative aspect of the wand that brings forth the pattern.

After the cup has been made and engraved then consecrated, wrap it in blue silk to put away in the altar. As the Wand represents a Deed symbolizing the Universe, the Cup may be etched with a Number to represent the universe.

The cup is kept covered until, by the work of the other weapons, the place is prepared so that what is invoked is appropriate to the operation. It has been carefully cleaned and covered to keep it from filth. If your cup is always left uncovered then it is receptive to any passing shell. In certain special circumstances, the liquid sacrament contained by the cup may be other than water. The ascendancy of the Osirian Aeon replaced the spring water with wine, a solar liquid sacrament containing spirits. Some replace the sacrament in this Aeon with the elixir vitae¹¹. In Ancient Greece, wine was used as a solvent for certain herbs that had intoxicating properties. To imbibe this unmixed wine to excess could lead to insanity or death. The wine was usually mixed with water to taste. Should acidic wines or herbs be used, one should be careful to see that a non-reactive metal is within the cup. Consider that this may be a parable in the Magical reality as well. If you invoke in an inappropriate way, or when not properly prepared, you can poison yourself.

There are special cups as there are special wands and wines; for instance, cups that are carried in the hands of Nuit, or of the Pharaoh in libations to the Gods or men, or the loving cup in the O.T.O. lamen, or the cup in the Ace of Cups, the Victory cup given to those who win a contest, the Sangraal, and many others.

Lamp of Spirit

Without Spirit, the element which is not an element, we would not be able to see to eat the meal which signifies the body of the god or goddess. This meal was eaten by the loved ones at the funeral of Osiris and was served upon his coffin. A later version of this practice can be found in the Christian Sacrament. Around the light all the elements gather. Upon their throne is Spirit exalted.

The lamp signifies the Spirit by which we are guided to do our Will. Light comes to us in the darkness of ignorance, the previous state from which we are led. We become enlightened by the Holy Guardian Angel. Without this light there can be no Work at all.

The lamp, after the proper ceremonies of consecration, should be wrapped and put into the altar.

If you have a silver candlestick, wrap it in black silk and the candles, after they have been carved and anointed, in white silk. Spirit is passive as well as active.

A camp lantern may be used as your Magick lamp, if you are out of doors a great deal with your rites, or a candle within glass so that the wind doesn't get to it.

If you wish to use oil, be wary. If you knock an oil lamp off an altar lit, you will very likely have a hot and rapidly spreading fire. Consider keeping a fire extinguisher where you can get it. The same goes for candles around hanging cloth.

Oil lamps vary widely but you will need to be able to adjust the wick so that it doesn't smoke and yet gives an appropriate amount of light.

Unless you are intentionally using the scent for some magical purpose, avoid scented lamp oils. Olive oil is traditional but it smokes and fumes, especially if it has some slight water content, as is likely with cold pressed olive oil. If you do wish to use olive oil you will find that the best oil for lamp purposes is the U.S.P. Olive oil available at the drug store.

Remember that each component of the lamp has a particular archetypal meaning.

As there are special wands and cups, so there are special spirits and lamps or lights of various colors to harmonize with particular vibrations. Spirits and candle sticks are coded to call upon certain forces, by color, oil, or shape. But always the lamp indicates spirit.

The ancient Egyptians symbolized the stars as lamps of the sky, sailing upon hidden ships through space. And as "Every man and every woman is a star",¹² so may we be considered.

Dagger of Air

This is representative of the power to divide, to banish to exorcise. As the mind divides things into categories it does partake of the symbolism of this archetype. Air represents the gaseous state of matter. Upon the Dagger is graven the Word that the Magician has chosen to represent the Universe.

Some may choose to have both a dark and a light handled knife, but whichever they use is symbolic of the Air.

As the Wand was symbolic of the Father, the Cup of the Mother, and the lamp of the Spirit that is between them, so then the dagger is symbolic of one manifestation of their conjunction, the Son. As the Wand is active and creative, so the dagger is active and divisive. The wand projects unity; the dagger cuts things in twain.

Obtaining or manufacturing a dagger can be more or less difficult. There are some nice designs out there but you may have to look through a great deal of them to find one that fits your needs. In some states you can walk about with a knife in a sheath and so long as it is not concealed from view, or sharpened on both sides, you would be violating no law. Be careful to check the law of the land before choosing a weapon. It is better to know than be surprised and taken to jail for a concealed weapon in your robes. In your home it is one thing, outside another.

Though some people will manufacture a knife by filing steel to the proper shape and then tempering it, others will buy one ready made and adapt it to their use by the addition of runes. Sometimes there is a way to replace the handle with something more appropriate, if you find a knife that is almost right.

After the dagger is made and consecrated, perhaps with special runes or symbols, it is wrapped in yellow silk to be put away in the altar or Magick Chest. Though you may leave your weapons out as symbols, especially as a balanced set, you should at least wrap the weapon for a while before use. In the dark of the altar and in the dead of night the real consecration comes.

We use the dagger to banish the place where we work, to cut the plants and animals we eat, and to symbolize the deductive power of the mind.

Some traditions use only a stone knife to cut plants. One may purchase stone arrowheads or knap a flint personally. The latter is difficult and dangerous.

There are specialized daggers: the sword, the ax, the burin, the engraver; different and yet the same in that they divide and cut in twain.

Disk of Earth

In some situations this will be a plate of cakes or bread, in some it will be a coin of the realm, or some special coin. The disk is representative of the power to crystallize, to embody in form, and is the solid state of matter. One union of the Father and Mother is the Son the other is the Daughter.

As the Cup is passive and creative, so are coins passive and divisive, or perhaps a better word would be receptive rather than passive. Coins are used to compare and are divided in proportion to the worth of something. This dividing according to the worth of something is inherent in the value of the coin. The value is the work we have done for the coin. Someone once said (I forget who) "the true cost of something is the amount of life you expend in getting it". I think this is a good description for the value represented in a coin.

Coins or disks contain as do cups, but where the cup contains the actual thing of worth itself, the coin contains the equivalent value of a task - stored work, in an abstract symbol.

You may stamp your design upon a metal blank or buy one and engrave what you wish. You could prepare a design of wax and have it cast, or even get a museum replica of some ancient

coin and have it recast, struck, or plated in precious metal. Some traditions use copper, some silver or gold, though I have seen brass upon one occasion. Finally, you may use photographic techniques to etch your design. We engrave our talisman upon the disk in order to hold and give form to that which we have done in our Working, so that we may call it back into manifestation by the use of that device at a later time, the pattern is a symbol for the Universe.

Other Tools

The following section covers some other useful magical tools, and though possessing them is not as urgent as getting an elementary set together, it is important to understand their uses. The more advanced operations employ quite a few of the following.

Though it is possible to do Magick without even the aid of a body, much less these tools, most beings, at least the ones that I've met, who are really good at it, started with the physical objects and later graduated to visualizing them.

I've found that the activity of a rite done in the subtle planes is different than one done in physical presence in the outer universe. In the subtle planes the act of working is focused in the same manner as the visualizing ability is focused. The Rite resembles, in nature and feel, a dream, an internal act. The edges are fuzzy beyond the scope of the visualization.

If a rite is done in physical presence, using the actual objects, at the appropriate time, in a temple, city, planet, galaxy, etc., the image is held in the mind of the macrocosm and is clear to infinity. Internal preparations to act can be kept separate from the act, and the part of the mind that hears thoughts will give them the weight of reality rather than dream. Your magical acts will likewise manifest in reality rather than in your dreams.

The Temple

The Temple is the womb of one's rebirth, and of one's initiation into that which is beyond a single life. Each of us is reborn every time we pass between the pillars and go out into the world.

The temple is a sanctuary. No argument, or unbalanced force, should follow you within this Holy place, which you have purified with many prayers and rites.

In general, it is good if the temple has southern exposure, so that the planets may be seen to cross the sky. It is also preferable for it to be elevated, as is an upper-story apartment, so that your view avoids urban scenes. An altar may be placed in the East, or sometimes in the North, so it is good if there are walls in these directions to set an altar against, and even better if they don't have doors in the center of the wall. A closet is useful; it helps to have an area to move unused materials, robes, or temple furniture out of sight.

Since you will want to inscribe a circle on the floor to work in, there should be room for you to lie down in the circle and have a foot or so to separate your head (and feet) and the circle's edge. So if you are 6 feet tall, you need at least an 8 foot circle. You also need room outside the circle for altars in the four directions, the high altar, it's pillars, the Pentagrams about the circle and whatever else you might be using. The room should measure 10' x 10' at the absolute least. You could work with less but you will be more or less cramped.

If there is no way to have a separate temple from your living area, then you must do your best to cover and improvise. Try to get the elements of your daily life out of sight. Clean as if you were expecting important guests, for you are. Draw and consecrate your astral temple after all clutter has been put away. Use light to help define it. Place candles to the directions. Improvise.

If you plan to work with a small group, as in a coven, remember that the circle should extend an arms breadth and a foot beyond the circle of joined hands. If we are in a properly round circle, then everyone can see all present without leaning. In the case of a coven or group the size of the circle will depend on the number of people.

Often this means that group activity demands an open space out of doors or a rented meeting hall. Be careful in making your choice of place. Decide in advance how you wish to deal with intruders. If possible, be on private land with no trespassing signs posted, or work in a rented hall where the owner has an open mind. You should also find out in advance how the owner will feel about people prancing about in robes singing strange chants, accompanied by drums and incense. It's a "private party" and you don't want any surprises.

Many times you will find that sentries must be posted, drums muffled, and chants uttered low and secretly. Make no mistake, beware those who would kick in your temple door and drag you out onto the street. So be on your guard. One of your first duties should be to make sure that your rites are done beyond the range of prying eyes.

The Temple itself is a tool, and you should choose the tools to fit the task at hand, look up the descriptions of the temple that are given in the Grimoire that you are using

If you are doing the Abramelin operation, you should attempt to adapt your temple to the requirements given in The Sacred Magick of Abramelin the Mage. If working for the Knowledge and Conversation of the Holy Guardian Angel, consider the directions given in the 8th Aethyr of The Vision and the Voice.

The description of the setup of the Gnostic mass and or the O.T.O. Rituals are given in their rubrics, the number of candles, as well as the other elements of the Temple are all very important qabalistically and should not be changed without due consideration .

In each case the temple is used to give context to the Rite.

In the ancient world of course there were temples that were dedicated to one, or a number of Gods. We, as Thelemites, are given some instruction in the Book of the Law regarding the Temple.

The Circle

The circle is the archetype of containment. The ultimate feminine symbol. The circle is symbolic, in two dimensions, of the sphere and hypersphere that is the Universe at Large, Nuit! This circle contains all that there is. All that is, is the child of this circle and that point within its very heart, Hadit, the magician and the exorcist!

The circle is drawn by stretching a cord. The cord symbolizes the radius that extends between the point in the center, Hadit, and Nuit, the circumference. The radius has a special significance, symbolizing the love between the microcosm and the macrocosm.

The circle binds "nothing". $\{-1+1=0\}$. Nothing only is lawful to bind with this circle, and it is symbolic of the equilibrium between the positive and the negative.

Take the cord from your waist to draw the circle, a nail or a stake, at the center, holds the other end as you stretch the cord tight and scribe a trench an inch or two into the dirt. You can tie a loop in each end and use two stakes, one to scribe and the other to hold the center.

Alternately a friend might do, to help you stretch your cord, by holding one end of the cord at the point that will become the center. You may then take chalk or a wand of wood for scribing the circle upon the ground/floor. You and your partner represent the two divine archetypes, while the cord the third that is produced by your union.

Some systems say to inscribe two or more concentric circles with the names of the Gods or Goddesses between their edges. Elaborate hierarchies have been expressed in this medium. For a simple and useful Thelemic design, see "Book 4, part 2", and the "Tau of the Universe" in "The Equinox" facing the "Treasure House of Images".

About the circle are the various Pentagrams, squares, triangles, and/or other geometric diagrams that are called for in the operation at hand.

The circle is your protection. Do not lean out of it, or attempt to extend it after it is defined in physical reality by the chalk. If you were to try this while the operation was ongoing, you might expose yourself to the malignant forces that gather outside. Any powerful operation attracts forces that would oppose it. The circle allows you to establish an equilibrium.

The Robe

The Robe is best single, though there are many who create complex symbols by combining robes.

Specialized robes were worn by the priests of all the various Temples of Egypt. The robe has been a symbol of rank or office, since it was first created.

From the design of the robe can be determined the task and rank of a person in service to the temple, and so it is often used as a symbol of service.

As an archetype the Robe often stands for the concealment of certain mysteries from the eyes of the profane, for the protection of Magicians from the prejudice of the community about them. And so Rosecrucians go about in the guise of those among whom they move, unseen and unheard.

Specialized robes are of three major aspects.

There is the Robe of Spirit by which the neophyte forms the equilibrium between the active and passive forces, and between the generations- The robe by which the neophyte becomes an adept.

This robe is often black or white with a device such as a Pentagram upon it, or the pentacle of Egypt that radiates from the single point within. Sometimes the Robes of this rank are silver to represent a particular aspect of the Moon, in Yesod. Occasionally those who are applicants to membership wear black robes to symbolize the darkness of ignorance from which they wish to be initiated into the light of understanding.

The Robe of the Solar Star, by which the Adept becomes a Master, is often Red or Gold with some such device as a fleur-de- lis, sun-burst, or eye in the triangle upon it. The symbol stands for the secret of the control of the planetary energies. In it the adept strives to perfect the Art

that will allow the completion of the Great Work. Then the Adept goes forth among the Masters that control from the Astral Spheres.

The Robe of the Astral, of the Masters, among the Magi had a Zodiac upon its rim to symbolize that the secret of the stars is that about which they orbit.

Some have even gone so far as to say that the robe of the Masters conceals Not. Or that the robe is Purple and Green or of some silk as transparent as gauze. Most agree that it is single. Beyond these three robes are the specialized robes such as the seven veils of the temple dancer. As she dances, the notes of the octave sound the key within which the song unfolds. During each successive performance she loses a veil. Each mystery is successively unveiled in a sort of dance drama that reenacts the actions of the gods and goddesses. See the legends of Ishtar for the archetype of this dance.

The Cord

This cord, as was said in the section on the Circle, is the means by which the Magician binds the only thing that is lawful to bind, Nothing. So this cord symbolizes that which unites you to your Holy Guardian Angel, your compliment in heaven, as you are Theirs upon earth. In the union of heaven and earth are Gods born to do their Will upon the world.

Within this union is bound up all that is needed to enable one to do the Great Work. Without it the Work is impossible.

The Egyptians symbolized the Gods that were incarnate upon the world by enclosing their name in a Cartouch, or cord. The two ends of the cord were bound in a special way.

The knots that are the simplest and most utilitarian were once bound up in mystery. The "Bow" knot that is taught to children to tie their shoes was called the Buckle of Isis.

Each knot has its own particular use and symbolic nature. Elaborate knots were used to "lock" the temple doors each night, and fresh sand was strewn upon the floor to show the footprints of any intruder upon the threshold .

In the initiations of the grades of Wicca the color of the cord or sash often stands for the rank of the Initiate. Sometimes the color order used is White, Red, Blue, White representing the lowest rank.

Some use the three primary colors: Blue for the Moon, Gold (Yellow) for the Sun, and Red for the Masters beyond (Spirit as Shin).

Lastly, the cord is sometimes considered symbolic of the tie that unites the child to the mother. It is cut when the "Child" is born into the society.

Sometimes this cord can be a belt. You wear it with your robe and from it hangs your dagger and purse. Think of the symbolism of this arrangement.

Consider also that this cord is the bondage of ignorance cut from your wrists at your Initiation. It now serves to remind you of your connection with the higher worlds.

The Altar

The Altar signifies the Table of the Work. Upon this symbolic support one places the weapons of Magick.

In early work especially, the directions are in accord with the directions of the Winds. In tradition these directions are:

The Tools on the Altar, Elements.

East

Dagger

Air

West

Cup

Water

South

Wand

Fire

North

Disk

Earth

Center

Lamp

Spirit

In later work the directions are often taken from the Zodiacal Directions, as given in the Cherubic Signs:

The Tools upon the Altar, Planets

East

Wand

Fire

Lion

West

Dagger

Air

Man

South

Disk

Earth

Bull

North

Cup

Water

Eagle

Center

Lamp

Sun

God

Remember that these directions are not in direct relation to conditions everywhere in the world. What if your local climate does not agree with the directions of the winds, as is the case in the southern hemisphere? What if South is cold, earthy, where North is Hot, fiery? What of places where west is not the wet direction but east is? In the case of a strong place of natural Magick, it is often dangerous to ignore the true conditions in favor of the archetypal ones.

In Egypt, the source of the Nile was the South, its goal the great North Sea. The life of man was considered to be crystallized in the arrangement of the planets in the south before he was born, and flowed to the great North where the Stars never set. The life of the Gods rose in the East and set in symbolic death in the west. And so the source of the life of Men was at right angles to the life of the Gods.

The altar is often constructed as a double cube with three of the twelve sides concealed; one resting upon the floor, two meeting in the center. The nine visible faces are often figured, four to the Winds, four to the Cherubs, one to the Spirit of the Sun.

Some prefer the altar of the Masters to be of open brasswork, covered with a cloth of purple, upon which the sun and Moon cavort in that which is Not the Star.

The Holy Oils

There are two very important oils without which the work may be difficult. The oils that stand for the true emissions of the God and Goddess in archetypal form are; Abramelin oil, the Holy anointing oil of the Spirit of the God. And the Shekinah oil of the Goddess given in the Bible as the anointing oil of the Priest of the Lord.

The anointing oil in any temple is made of the spices that are sacred to the God or Goddess served within. It symbolizes the action of Spirit upon the Earth which defeats death. To be anointed was to be initiated into the mysteries that defeat or pass through death.

The word Christ means Initiate, or Anointed One.

A Coven, or Order, may have a special oil that is used by its members to unite them. A Sabbat oil allows people to be identified by scent, as well as blessing them in preparation for a meeting. The oil is also symbolic of the food of Spirit. The oil that fuels the Lamp is symbolically the oil of wisdom. Wisdom is the fuel of the flame of spirit.

Oils and tables of correspondence for the elementary, planetary, and zodiacal realms have been formed. These help, but a very great deal depends upon the skill of the Alchemist in the extraction and blending of a balanced set of symbols.

There are several principal methods of extraction that have been practiced since ancient times. They relate to the elements: cold pressed to earth, vacuum to air, solvent to water, heat extraction to fire.

There are also common methods that relate to elementary processes used in conjunction with each other. A heated solvent is one obvious combination, where fire and water are used to extract an essence. This is only one example of many.

The method of extraction must match the material that forms the basis of the operation.

The olfactory sense is one of the most primitive of our senses. The effect of smell upon the brain occurs in the very primitive parts where sexual impulses have their sphere of influence, as

well as intoxicants. Perfumes have a much deeper effect than we usually credit on those around us.

One might wish to enhance one or another of the elementary, planetary, or zodiacal aspects in oneself. Some use perfume, and to this end many persons wear a scent to combat or enhance an aspect, thrown to the natal chart, or present in the environment.

These scents may be used in the temple proper, or made into an incense as preferred.

The Censer

The Censer carries the fire of charcoal. Upon it the incense, which represents our prayers, burns. It is the transmitter of our aspirations and prayers to the nose of the God or Goddess, and we imagine that our prayers are of the nature of sweet smoke.

In the early days of human kind the censer was an important implement. The coals had to be kept live; the dust of ash must be kept from smothering the flame. It must breathe. The living flame was all that stood between cold desolation, savage predators, and the Tribe. The keeper of the ever-burning flame was a very important shaman, indeed.

The flame itself was possibly captured from a lightning-struck tree. This "fire from heaven" is still very important. If you find a lightning-struck oak, be sure to capture a bit of it for a special occasion, or to make a hilt for the dagger, for wood touched by lightning is very different indeed. The equipment described in *The Vision and the Voice*, 8th Aethyr, is wonderful. I again recommend study of that book. The censer has a copper hemisphere and gilded screen, and rests on three silver legs. If it proves difficult to make a censer, there are always many incense censers and burners to be had from regions of the world where they are still in regular use in worship.

The Incense

The incense represents the prayer of the Magician. Imagine that the smoke rises carrying your prayers to the god or goddess. The various instructions in the 8th Aethyr concerning the use of the incense are very important. If you can't manufacture the Abramelin incense called for, you should at least be able to obtain sandalwood.

The incense for other operations can be made of sawdust mixed with the appropriate essential oil. This gives a powder incense that can be placed upon charcoals. Or the incense may be placed upon a screen and set over the coals, so that it is slowly heated to give off its smell without smoke. If a materialization of an evoked spirit is called for, enough smoke should be produced to allow the spirit to form a shape for its body.

Stick incense can be made by taking a broom straw, sawdust, and a bit of glue (acacia gum mixed thin with water), and forming a punk stick. You draw the straw through the glue then through the sawdust, turning it as you go. Do this repeatedly until it is covered to diameter of 1/8 to 1/4 inch. After it is dry, the essential oils are dropped on the stick and they are wrapped in foil so that the oil may evenly distributed. After some time the incense sticks will be ready to use.

Alternately, the sticks may be purchased unoiled from some commercial source. The stick is then anointed with an essence and allowed to dry somewhat. If you wish, powdered sandalwood can be used to form the stick.

Rope incense is made of twisted paper rope that has been anointed with a perfumed oil. With all incense, but especially with homemade, be wary of fire danger. Put a good layer of clean sand in your censer and avoid overuse without cleaning the sand. Be ready for the consequences of tipping your censer over on your altar or floor. A little fireplace shovel and whisk broom sure comes in handy on these occasions, not to mention the Halide fire extinguisher in case things start to get out of hand.

Robes with flowing sleeves should be rolled back on the arms when working with candles and coals, and remember if you do catch your sleeve on fire to smother the flames and get the arm to ice water immediately. If you have to break a circle during an evocation, to do some first aid, then remember that when you are in the god-form of Hoor-paar-kraat you are invisible to the "spirit". This God-form is also one of healing and protection from illness and so would be good to assume in any case.

The Bowl

This tool is symbolic of the combination of the Disk and Cup. It is both the female symbols in one, Mother and Daughter.

The Bowl is used when one wishes to mix a fluid from the Cup with a solid, as in the Gnostic mass where salt and water are mixed. Remember also that the bowl is the Archaic Cup.

The Ancients saw the sky as a bowl of stars. Priests of Egypt would pour water from the sacred river Nile over their heads to purify themselves using ritual bowls, sometimes with stars pictured within.

The Font in the Gnostic Mass is another specialized Bowl, in it the salt of the earth is mixed with water to bear the virtues of the great sea. The Priestess uses both of the feminine elements to form a fluid of consecration so that she might bring the priest back to life.

The eastern teachings concerning the bowl are also of note. Since this bowl is symbolic of the combined female elementary weapons, and thus our power to invoke and evoke, we are often given the command to "keep the bowl clean." If we color the spirit's words with alien elements from the past, how can we see clearly or understand what we see? We must instead carefully remove alien elements before we begin, and avoid introducing them afterward.

The Sword

Swords are used for the suit of Air in the Tarot. And though the Sword is not the elementary weapon that the Dagger is, we can't get away from that association, as all pervading as the Tarot is.

As the dagger is symbolic of the higher mind, so is the sword symbolic of the lower mind.

The sword has elements of the spear wed to those of the dagger, and so may be considered a composite weapon rather of the same nature as the bowl. The sword symbolizes the composite

male forces, Father and Son off to war, the evolutionary and divisive forces expressed as a large divisive force.

As the bowl stands for the generations of women, the sword stands for the generations of men. There is a very strong martial element that is expressed in the sword. It is a symbol of war and the force of the warrior.

Swords are carried by priestesses, who are under the protection of Ra-Hoor-Khuit, to symbolize the union of Venus and Mars, love and will. The sword is used in the Gnostic Mass to raise the priest from the dead, to cut the veil of the tomb/womb and draw him forth.

It is also used to dub the knight in Masonic and certain other ceremonies of knighthood given by various orders. These sometimes give a sword of special design to the knight so that it becomes a mark of rank.

The Staff

As the Bowl is a large cup, and the sword a large dagger, so is the staff a large wand.

The staff, unlike the wand, must offer real support to the body. It must bear the weight of the individual who uses it. It is useful as a weapon and may be turned into the spear by the addition of the dagger. The spear is a wand-dominant conjunction of the male elements, as the sword is the dagger-dominant expression.

Also the staff takes on added significance as the measuring rod used to build the temple. So the staff should be in a certain proportion, and of a particular measure. In this capacity it is used to draw out the Magick diagrams on the temple floor rather like a ruler is used. For most people the length is equal to their height.

The staff also has come to be used to symbolize office. In the Catholic church it is used in this manner. There are many other specialized staffs of office. They seem to be related to control of situations in the sphere to which they relate. As the staff is the measuring rod by which the temple is built, the temple is derivative from the staff and so symbolic of the power to be high priest within it. As the crook is used to control sheep it also symbolizes the control over the flock of worshipers in the Christian church.

The Hand Ax

This is an old weapon, old as the Gods, and it came to symbolize Deity to the Ancient Egyptians. The extension of the hand chopper by the addition of a stick gives greater force to the blow, and greater utility to the tool.

As a symbol of the gods I think that it symbolizes what brought us up to civilization: the combination of diverse elements to make a tool. This is the thing that makes us gods upon the planet: that we make tools.

If the Gods are Archetypes of the evolution of humanity, the ax is symbolic of their first movements upon the planet, and therefore a fitting symbol for them. There is a spirit in the union of a short stick and sharp stone, a spirit expressed in their union, that makes an entire evolutionary jump for the human race possible. Once you begin this path you are in the hands of the gods, and in danger of the realization that you are one of their number.

As for the use of the ax in Magick, it is the symbol of the incarnate Godform that you are. Each act in Magick, even the cutting of wood for the fire is symbolic. Some say that the Magick fire is composed of woods that relate to the letters of the Magick Name of the Rite. A table of these letters and the woods can be found in *The White Goddess* by Robert Graves, and in many other traditional works.

Each tree has a nature that is expressed in its wood. And so a wand, or branch, cut from that tree carries its portion of this influence to the fire.

The Triangle and Other Plane Geometric Figures

As the Circle is used to divide the world within, which partakes of the gods, from the world without, the triangle is used within a circle to contain spirits during evocation. It is the lineal figure with the least number of points and lines that can contain area. And so it can serve to contain spirits.

All the geometric figures are important in Magick, but especially those with 0 to 12 points. The nature and use of each is indicated in part by its geometry.

The gons radiate, the grams concentrate, but the triangle is at the primitive stage before the grams separate from the gons. Until the number 5 there is no difference, and so the triangle takes its place as the first geometric figure of the odd number series that can contain area, as the square is of the even number series.

At the level of the five and six there is a separation between the gons and grams. Here are expressed separately the radiating and concentrating energies for the first time. The Macrocosmic energies are generally related to the Hexagram and the Microcosmic to the Pentagram; as humans have no tail, they look like a centigram when they stand.

Nuit, in the handwriting of Aleister and Rose Crowley, and in the voice of Aiwass says, "The shape of my star is the five pointed star, with a circle in the Middle and the circle is Red"13. The Pentagram is the figure used to invoke or banish in the realm of the elements, as the hexagram is used in the realm of the planets.

The next two symbols, seven and eight, are also important. They are the first symbols in which there is a superior and inferior gram, in the odd and even number series both.

Seven are the visible planets of the ancients - eight with the earth. With each successive level of the system a gram is added and so nine and ten have an inferior, mid, and superior gram.

The Gons in each case radiate the pure influence of the number.

The solids are also important. The altar is formed of double cubes. The curves on the Tree of Life represent the veils of the negative and are sections of a cone, and there is so much more, but I have no space to digress.

The Hypersolids are especially useful (I've found the Tesseract14 to be of great personal utility) but they are beyond the scope of this elementary study.

Gem Crystals

Every gem has its own geometry and power. I recommend visiting a lapidary center near you and purchasing gems and minerals in their natural state. Gems are especially revealing in their

natural structure. Though any of the Pythagorean solids carved in stone are of particular utility, the sphere is special.

Quartz captures energy with its hexagonal shape with its 30, 60, and 120 degree angles. It is used to capture spirits, especially those that cause illness. These spirits should be properly banished after quartz is used for healing, and the stone is washed with spring water.

Diamond reflects energy with its octahedral and cubic shapes, it is almost as rare as quartz is common. It is used to project spirit in an exactly opposite way from the way that quartz is used. Gems may be charged in a circle or triangle when the planets and the Temple are in proper alignment, afterwards they are wrapped in the appropriate color of cloth until that particular energy is needed again. In the grand rite the Star must be occulted by the planet, and the gem in a setting of silver and gold must then be exposed to the light when the occultation is at a particular angle in the sky.

The bucklesone of the Druid was a plano-convex lens of quartz used to catch and focus the rays of the sun to light the sacred fire.

Each stone has its use; study its geometry, and its history, then some information may then be divined as to its uses. The columns in 777 are helpful as well, but until one has become a master one may not understand the full significance of any particular gem.

The Cards of the Tarot

The Cards of the Tarot are, as the Yi Ching of the East is, a balanced set of symbols that can be used in many ways:

They can be used for divination, as a mechanism for the Gods, and chance, to speak with us.

They can be used in projection, as an image or a realm to explore in the astral body.

They can be used as an aid to Invocation and Evocation, as part of the setting that provides the aids to concentration, or harmonics, that make a ritual work.

Each set of traditional symbols that forms a picture of the universal archetypes is useful, and there are many of them; tarot, Yi-Ching, names of Ra, gates of the Tuat, and hundreds of yantras and mandalas the world over.

Each set of symbols gives a particular slant to the operation of its system. Choose one that is fitted to the task that you wish to do. Sometimes the warmth of the Tarot is overshadowed by the enigma, and the colder more formal Yi-Ching is more useful.

Don't be afraid to prepare your own set of symbols, Tatvas, cards, runes, or some set of your own invention. A set that you create will be much more instructive than a set you purchase.

Remember however that it is not good to undertake a project that is so big that you never get finished, remember also that a partial set is dangerous due to its imbalance.

The Talisman

Talismanic objects are generally used to store a particular archtypical energy so that it may later be called forth. They can be anything from an image of the deity to a geometric sketch on papyrus or parchment. They are created with a particular intent, which is captured within the

rendering. For this to work properly the area should be purified and the mind kept focused when any work is being done, and only when they are complete is the divine power called.

There are literally thousands of different forms of construction, and an infinite amount of useful images. Follow your muse in their exploration.

The Pentagram with the points colored for the elements, and the Hexagram that has been colored to be symbolic of the planets are two traditionally useful symbols for use in Magick. They form the basis of the rituals that bear their names. There are other schemes but I like to color the Pentagram with green for earth, and either black or white for spirit, depending on the background and coloration of the interior pentagon. For the Hexagram, consider the king-scale Sephirotic colors for the planets.

As each is engraved in metal, drawn upon parchment, or painted upon paper, and after the words of consecration are read, don't forget to tie your talisman in silk until the appropriate time for its use.

The Plane of Reception

The Elemental Plane may be, first looked upon as the plane of "reception". The influences of the Planets act directly upon the plane of the Elements. We may learn, as did the Pagans of Olden Times, to "Draw down the Sun", or to "Draw down the Moon", into a talisman, or to otherwise pass power from a time of it's abundance for use at other times when it is rare. There are charged objects and places that have been accumulating power for a very long time, these also may be tapped or used, though there is great danger here as well. You must be certain Spirit is enthroned in the Plane of the Elements. Certain that the Pyramid of light is formed, the point beyond the square of the base. Until you stand above the plane of time, to the extent of Space, and look upon your lives stretched out as beads upon a string, how can you do any lasting work at all? How until you "tell" these "beads" that stretch from the Dawn to the Dusk of Eternity, how unless you know your Name can you call. In what house will you house this pure spirit of your Genius. Man know thyself!

In the Magick of this world and no doubt of many others, there is a correspondence between the elements of the ancients and the states of matter. Fire is the fire of the sun in its archetypal sense. The others refer to the state of matter that most corresponds to the element In the Pentagrammaton, Spirit is the interaction between the active and passive elements and may appear to any of them as their complement, yet it is placed between the generations.

The formulae figured in the Tetragrammaton, the son sets the daughter in the place of the mother thus becoming his own father, is accomplished by the action of the spirit of their union. This parable is in truth the union of the parts of the self, thus the Adept may arise from the incest between heaven and earth and stand with feet below the hells and head above the heavens. The two divisive elements, having then overcome universal divisiveness by their union, find that they have given birth to a new being which is composed of and more than either, and in which they are one. They are the Mystick Mother and Magick Father of their own enlightened Self. Together they are the Lamp within.

Introduction to the Mystic

The Inward Journey begins in the heart of the seeker. What is within, that is in the direction of the Godhead toward the Knowledge and Conversation of the Holy Guardian Angel.

But how do we do this, and how come we haven't learned to hear that inner heartbeat before this? It would seem that if it were part of the true path of nature for someone to be an Initiate, they would naturally have conversation with that Angel which is beyond this particular life that they enjoy.

Some grow up, some don't. Some go through life and never do anything that will survive them. If you want to get to the heart of the matter, you have to quiet the layers of the self that lie between you and It.

As you stand in your body in the sun, your Shadow (khaabit) lies at your feet. It is a two-dimensional representation of the Body (Khat), just as the Body is a three-dimensional representation of the Spirit (Khu), which extends through time, is beyond one life, and is four dimensional in nature. Its beginning is beyond the Khabs, or house of Hadit. Quiet your demons, fidgets and itches. Quiet your body and what do you find? The ebb and flow of emotion, the juices of life without which it would not be.

Quiet the ebb and flow, make it silent enough so that you hear the ghost within you. This is a presence, a life field. It's the animating force that seems gone when a body is limp or dead. And it seems strongest when one is creating new life. This is the Ba, the human-headed bird that flies from the body at death.

Quiet the Ba and the Ab comes into realization, the intelligence, the mind and the mental power to change and realize.

Quiet the Ab, the heart, and the Soul of understanding is exposed. Beyond this are the Spirit and the House of Hadit.

Quiet these parts of being successively in order to enter successively more subtle and powerful levels of consciousness:

Parts of the Being

Khaabit

2 dimensional

Shadow

Khaat

Body, Belly

Physical Body

Ba

Heart-Soul

Animating Force & Emotion

Ab

Heart

Intelligence & Thought

Ka

Double

Soul

Khu

Fire, Flame, Light
Spirit
Khabs
Star, Luminary, Lamp
House of Hadit

Also mentioned as parts of the soul, though perhaps more specialized aspects than that we give above are;

Parts of the Soul
Sekhem
Power, Sexual Energy
Libido
Sah
Spiritual Body, King
Exhalted Initiate
Ren
Name
True Name of the Being

These are not aspects that are to be quieted. The Sekhem is the Kundalini force itself, the Magick Power. The Sah is the result of the series of Initiations, the perfected divine Self, and is not a part of the soul in the same sense as the 7 given above. The Ren is the Name given to a soul at the beginning of the path of incarnation, and this is that which you manifest as your Will, also not something to be quieted.

The Mystick Experience is a successive, inward realization. Perhaps I shouldn't say realization, since the manifestation of what we call reality is its realization; perhaps I should say, unfolding of the mystery, or even unwrapping. It is a slow striptease during which we uncover and seduce our Godhead.

The outcome of this process is a Being that is integrated in all its parts and purpose. It does one thing, its Will, upon all planes, and that Will is the Will of the Universe and unstoppable.

Mysticism and Magick are twin children, both of whom are God. The first is Hoor-pa-kraat, the second Ra-Hoor-Khut. The inward and outward archetypes are Heru-ra-ha. One of his eyes is the Sun the other the Moon (Liber AL: "...for he is ever a sun, and she a moon.").

["Heru", sky god, incarnate God-king, the pharaoh -- "Ra", God, King-god, Sun-god -- "Ha", luminary, light giver, exhudent Magick].

By exhudent Magick I mean the power of Magick exuded, rather like jasmine or rose essence is exuded in their smell, as a presence in the temple.

Introduction to the Magick
Magick is projective as Mystick is receptive.

As we are oriented toward that which is within self in the Mystick pursuit we are oriented toward that which is outside of the self when we do Magick.

As we properly prepare the area around us in order to help us to meditate, we properly prepare our minds in order to help us to do Magick.

No matter that the different foci are studied in two separate categories, and often in separate classes, books, and religions, they are both, nonetheless, absolutely necessary to performance of even the smallest operation each in the realm of the other.

If, in the practice of the Mystick Art, the place of meditation is inappropriate or the spiritual environment is impure, then the quiescent state necessary to the unfolding may be difficult to achieve.

The same is true in the practice of the Magick Art. If the whole being is not united in the purpose of the Spell, then there is manifest in the Work a will divided, and the projection may be difficult to produce.

Mystical attainment is as useful in Magick as magical attainment is in the Mystick. In the Magick of this world and no doubt of many others, there is a correspondence between the elements of the ancients and the states of matter. Fire is the fire of the sun in its archetypal sense. The others refer to the state of matter that most corresponds to the element.

The Elemental weapons, wand, cup, lamp, dagger, and disk, are the tools that correspond to the elementary archetypes. The Magician who wishes to begin elementary work in Magick must possess these weapons.

Sure, it's nice to have the best possible weapons for one's first set. If you are involved in an Initiating Magical Order that gives weapons to the new initiate, then you get the advantage of a good and balanced set to start with. If not, it is far better to have a jelly jar for a Magick Cup than it is not to have one at all.

Remember that your weapons must be properly balanced, must work together as a set.

Disproportionate weapons can produce disproportionate results. I suggest that they be acquired at one time and consecrated from the top down in the form of the Pentagrammaton.

You will find that working with a balanced set of archetypes is far safer and clearer than trying to focus too much of your attention on one of them. Remember you are trying to keep your balance. Unbalanced force is the particular evil that haunts those who overspecialize.

The Planetary Plane

Consider the Name ARARITA; it is formed as the initials of a sentence which means "One is His Beginning: One His Individuality: His Permutation is One."

In the Hexagram of the Planets the Sun is midmost in apparent speed. Actually what we call the Sun's motion in the sky is the motion of the Earth as it rotates, i.e. Night and Day; or it is the motion of the Earth as it turns about the Sun, i.e. the Year. Rarely ever does anyone speak of the true motion of the Sun as it turns about the center of the Galaxy. Even in ancient times it was considered a "mundane" truth that the planets revolved about the earth, the "occult" truth was, then as now, that the Sun is the center of the system.

Each of us was born when the planets were in a particular location in the sky of earth, a synchronistic event. These archetypes were considered to have influence in the life of the person born under them, and still are by many people.

We may learn to banish their influences and complete the tasks of the Lover. We may observe the macrocosm and chart our course. We may learn to catch this energy in a talisman at one time and relate it, or release it, at a later time when it is needed.

Only when we have accomplished these tasks of the Adept, and can maintain our equilibrium on the Planetary plane, do we dare the Ordeal of the Master. Until the integration of the personality of the Adept occurs upon the Planetary planes, the realization of who one truly is has not occurred. Only when this Great Work of realization, of the unity between the Microcosm within, and the Macrocosm without, has taken place; can we put aside all that we, before, would have called "self", and cross the Abyss.

As only the Adept may with impunity evoke the Elemental Archetypes, as the Adept has realized the Spirit of Unity beyond the states of matter; so only the Master may safely call the Planetary Archetypes. We used the lesser banishing Ritual of the Pentagram to equilibrate the elements within our aura, we use the lesser banishing ritual of the Hexagram to do the same task upon the plane of the Planets. The Ritual, in both cases, that will bring success will more likely be a personal, rather than a general one, yet the general ones may be used a "types" upon which to construct a more fitting one. They are an exercise that may be used to both learn how such rituals work, and illustrate how one may use a Magick Word as a diagram of the pattern and type of the Forces. Consider the names in the "Heart of the Master" for the Sephiroth, for this kind of use.

The Planetary Spirits are a great danger to the unprepared who invoke or evoke them, and the danger is traditionally said to relate to the amount of time it takes for the planet to return to the position, in the Zodiac, that it occupied at the time of the error.

The Planet's Speed

The Planets in order of their apparent speed:

(See Tree of Life for the order of the visible planets)

Inferior Planets:

1. Moon

27 days 7hrs. 43min

27.3 days

2. Mercury

aprox. 1 year

never more than 28 Deg. from the Sun

3. Venus

aprox 1 year

never more than 48 Deg. from the Sun

(Mercury or Venus may be faster in returning in any given year)

Superior Planets:

- 5. Sun
365.25 days
- Really the Earth
- 6. Mars
780 days
2 yr. 50 days, 2.137 yr.
- 7. Jupiter
11 yr. 315 days
11.813 years aprox.
- 8. Saturn
29 yr. 167 days
29.458 years aprox.

Occult planets:

- 9. Uranus
84.02 years aprox
- 10 Neptune
164.79 years aprox.
- 11. Pluto
247.7 years aprox.

(Pluto can take between 12 years and 33 years to pass through an astrological sign due to it's tilt.)

Planets Sidereal Period

The Planets in order of their Sidereal Period:

(The time it takes a planet to orbit the sun with respect to the stars. Its Orbital period from it's point of view. Please note as we get further from the Sun these more and more closely match the above figures.)

Terrestrial Planets:

- 1. Mercury
87.97 days
- 2. Venus
224.70 days
- 3. Earth
365.25636 days (1 Sidereal Year)
- 4. Mars
686.980 days

Gas Giant Planets:

- 5. Jupiter

11.863 years

6. Saturn

29.458 years

7. Uranus

84.02 years

8. Neptune

164.79 years

Terrestrial Planet:

9. Pluto

248.4 years

Planets Synodic Period

Planets in order of their Synodic Period:(The time between two successive exact conjunctions of the planet with the Sun, from the point of view of Earth.)

1. Mercury

115.88 days

2. Venus

366.74 days

3. Neptune

367.5 days

4. Uranus

368.7 days

5. Saturn

378.1 days

6. Jupiter

398.9 days

7. Venus

583.92 days

8. Mars

779.94 days

Superior Planet Rituals

Please note that the opposite point from this conjunction, in the case of a planet further out than the Earth, is the place that a Heliocentric alignment carries the power of the relationship between the Sun and the Planet through the Earth! To set up a Ritual for this point do the ritual when the planet is opposition the Sun (Geocentric). When a Superior Planet is conjunct the Sun it's influence passes through the physical body of the Sun on it's way to us. It's behind the Sun. At the opposition the Sun's influence passes through the Earth on the way to the planet involved. From the point of view of the Sun the Earth is conjunct the Planet.

The Trans-Saturnian Planets are not directly perceived. As they are hidden from normal perceptions they act in the plane of the individual aura in an occult manner as well, they may move the masses, but be hidden from view of the individual.

Inferior Planet Rituals

In this case there are two types of conjunctions: an inferior conjunction, when the planet is between us and the Sun; and a superior conjunction, when the Sun is between us and the planet. Therefore both the times given above, for the use of the ritualist, occur when there is a conjunction. Since Mercury can never be more than 28 Degrees from the Sun, the maximum angular separation is a semi-sextile. For Venus the angle is 48 Degrees, this is near semi-square (3 Deg.). It is also pretty close to a Quintile (4 Deg.).

The Three Keys

The Key to the Elements is said to be Spirit, and may be given in hieroglyphic as an Ankh, or a Wheel of eight spokes. The plane of the Elements, reception. With the exception of Spirit.

The Key to the Planets is said to be the Star among them, and may be represented as a dot within a circle, or a Circle with eight rays. The plane of the Planets, reflection. With the exception of the Sun.

The Key to the Stars is said to be the Dark Star they circle, and may be represented by a spiral of two arms, or an eight on its side. The plane of the Stars, projection. With the exception of the Black Hole.

Between the Realms

Elements to Planets:15

For instance if one were to wish to invoke, evoke, or move through, the "space" between the Elementary symbol and the Planetary symbol, one might wish to represent the particular affinity between the "spheres". For this purpose I use the following table. It is, I assure you, a personal system. (I wanted to include the "new" or occult planets. I've also found that they may be attributed, on the basis of their elemental affinity, among the paths to Aleph, Mem, and Shin. There is no need to stick extra spheres on the plane of the Tree of Life.)

In "projecting" I proceed from the elements, to the planets, to the stars.

In "injecting" I "draw down" (opposite to the developmental direction) from the stars, to the planets, to the element.

The colors may be used to set up a temple as well. The Magician (as elementary Spirit) sets up the Temple in the Zodiac colors and evokes (reflects the light) the planet into the element most naturally receptive to the energy of the planet occupying that sign.

The Feminine elements (Water, Earth) are the ones that invite easy storage for later use (temporal shift forward).¹⁶

The Masculine elements (Fire, Air) are those that invite immediate use, due to their apparent nature. (They may also be used for a temporal shift backward, however there are some very real dangers in this. Any temporal work must be considered extremely advanced and NOT for the beginner.

Elements to Planets:

Fire

Yod
Red
Mars, Scarlet
Pluto, Deep Red
Water
He
Blue
Venus, Green
Neptune, Blue
Spirit
Shin
Blk., Wht.
Moon, Silver
Sun, Gold
Air
Vau
Yellow
Mercury, Orange
Uranus, Yellow
Earth
He
Green
Jupiter, Violet
Saturn, Indigo

Planets to Stars:
Pluto, Deep Red
Shin
Scorpio, Green-blue
Nun

Neptune, Blue
Mem
Pisces, Crimson, UV
Qoph

Uranus, Yellow
Aleph
Aquarius, Violet
Tzaddi

Saturn, Indigo
Tau
Capricorn, Indigo
Ayin

Jupiter, Violet
Kaph
Sagittarius, Blue
Samekh

Mars, Red
Pe
Aries, Scarlet
Heh

Sun, Gold
Resh
Leo, Yellow-greenish
Teth

Venus, Green
Dallet
Libra, Emerald green
Lamed
Taurus, Red-Orange
Vau
Mercury, Orange
Beth
Gemini, Orange
Zain
Virgo, Green-yellowish
Yod
Moon, Blue (Silver)
Gimel
Cancer, Amber
Cheth

Notice that the two inferior planets each rule two signs of the Zodiac. These are many times called Adam & Eve, though some say that the Crescent Moon on the head of one of them indicates that she is female. Before The Door stands the Hierophant, before the House stands the Maid of the Wheat. To me the "Empress and the Hierophant" implies the Emperor and the High Priestess.

The above gives some guidance as to how rituals for the Trans-Saturnian planets may be applied in this process of the transition between the realms Elementary, Planetary, and Astral. Understand that many Thelemites alter the attributions from the early 777 forms for the letters He and Tzaddi so that they are attributed to different Tarot cards, see "The Book of Thoth."

An Enchantment Between the Realms

By the Spirit of the Eagle,

In the Water of the Mirror.

By the Fool and the Star,

In the Ankh and the Eye,

The Wheel of the Galaxy.

In the Mouth of the Emperor,

By the Serpent of the Sun,

The Empress and the Hierophant, Weigh,

The Magus and the Maid, Lovers.

The Priestess and the Word!

Working Between the Realms

When one would work between the realms; concentrate and filter the influence of the Macrocosmic forces into a talisman. Watch! I will show you how to "draw down the Stars"! Look close to the Sabbats and feasts, and thence to the times.

When the time comes, await with your materials until the purification's and dedication are done:

1. Catch the influence of a "fixed" Star in a Planetary net.

2. Concentrate the Planetary "rays" in an Elementary talisman.

There is a natural affinity between the receptive elements, water and earth, and the accumulation of power in a talisman. The store of women (mother, daughter - water, earth) is mentioned in Liber AL. Herbs and Spices, bottles of carefully colored water (use food coloring for the Sign, Planet, or Element involved), paintings, carvings, writings, and whatsoever you will may be used.

As to Fire and Air, these are difficult to retain. Plasma is the "state of matter" that relates to fire, thus every Star in the Sky is a storehouse of Fire, and of a nature. And as many stories of Alladin's lamp and other spirits in a bottle indicate, Air may also be retained. As many archaeologists have noted there is a strange kind of energy in the air of a tomb sealed for

thousands of years. A spirit in breathing the very air that was breathed, thousands of years ago, by those who laid the King in his tomb! An air that reverberated with potent spells, and then was sealed. For these two elements (with the possible exception of the stars in the sky) we must resort to other elements to contain, the solidity of earth in the bottle of air, and the potential of fire on the "water" of the oil of the lamp.

Catching and concentrating are but the two steps between the worlds. One may go as well. In the section of this work called "Between the Realms" it is spoken of this rigging of the sails of the "Bark of Ra".

You may store energies propitiously in Silver, Gold, Stones of Precious Waters, and in the Ultimate Sparks of the Intimate Fire. Though these are all "earth" in their material being, their "soul" has the particular affinity of the rank of the Initiate to the Tetragrammaton, The Spirit of the Fire, Water, Air, and Earth!

Neophyte * Adept * Magus * Strider between the Worlds!

Aspects Between Planets
or Planets and Stars

Consider the Geometry: (aspects or angles)

Aspect

Angle

Sphere

Diagram

1. Conjunction

0 Deg.

Kether

Dot within a Circle

2. Opposition

180 Deg.

Chokmah

Diameter of a Circle

3. Trine

120 Deg.

Binah

Triangle

4. Square

90 Deg.

Gedulah

Square

5. Quintile

72 Deg.

Geburah

Pentagram

6. Sextile

60 Deg.

Tiphareth

Hexagram

7. Septile

51.43 Deg.

Netzach

Heptagram

8. Octile

45 Deg.

Hod

Octagram

9. Novile

40 Deg.

Yesod

Enneagram

10 Decile

36 Deg

Malkuth

Dekagram

Construction of Geometric Talisman

There are of course other aspects I have not included here, though they are of use, in that I wish to make clear a particular method of Charging a Talisman in respect to the Sephiroth. (Remember also that an advanced student doesn't consider all planets and stars compressed solely to their place among their signs, but uses Zodiac Latitude to arrive at the actual angle of separation between the two bodies.)

You may add the next two angles (for a total of 12), if you wish to work only in the realm of the Astral (Zodiac), for a set of twelve. You may subtract all but 7 if you wish to work in the realm of the Planets. Finally, you may use but five, four, or three, if you wish to work in the Elementary Plane. In this case however I find it useful to consider the ten Sephiroth in their sense as the Ladder of Initiation.

The Neophyte may construct a "Coin" of Silver graven with the linear figure indicated, and on a propitious day in a prepared place charge it with the energy of a Planetary Pair. It should also be graven with the sigil of the Planets entwined (or perhaps one on each side) within the "gram". The Adept may construct a "Talisman" of Gold graven with an appropriate figure, and in the manner of The Lovers, charge it with the appropriate energies. Each partner taking the part of one of the Planets involved, and after the method used in one of the Sanctuaries of the Gnosis. The Master may construct a "Jewel" of a Stone of Precious Waters and mount the stone in silver and gold, but remember it is the Ultimate Sparks of the Intimate fire that imbues all the above

with their force; and so fail not to expose the Jewel to the influence of the actual light of the Planets in the Sky at the culmination of all the previous ceremonies.

The Magus has no need of all this, he uses the Ultimate Sparks of the Intimate fire where they are naturally stored, in the Stars themselves. (Deus ex Homo)

If we do not wish to do a more elaborate ceremony, we may use the influence of the Macrocosm already stored in the heart of a precious gem. In order to invoke those energies of a planet that will help us through a difficult time astrologically. These stones may be purchased or found in many places and at no great expense, if they are unpolished or unset. Exposing the prepared stone alone to a beneficent vibration from the planet in the sky (preferably in good aspect and alone visibly) then wrapping it in an appropriately colored silk until it is needed will vastly improve its aid to you when your chart is otherwise afflicted by transits.

To Tack with the Winds

In the Spheres of experience known as the Sephiroth these aspects of your being are given in their pure forms but in the Macrocosm the planets follow their appointed courses careless for the whims of men. We may, however, see which way the astral wind blows and tack our sails to go where we Will!

This is indeed the task of all three of the Grades. The Hermit works in the Astral, the Lover in the Planetary, and the Men of Earth work in the Elementary Worlds.

In the attributions of the Worlds to the subtle body we have both the Macrocosmic action (i.e. Voice for Chesed) and the Microcosmic influence (i.e. Thy Righteousness).

You have the elements with which to construct your Rite and the means by which you may divine the "planetary wind" that you must catch to continue your going.

To directly Banish or Invoke the planets with the Rites may involve one in karma beyond the immediate

A delicate touch is needed in the Adept in order to maintain discipline, and equilibrium. See one who flails about in the grip of the aspects and you see one who has lost equilibrium.

The Practice

We discussed some of the tools of Magick in the previous sections; here we take up the use of those tools. Magick is the active counterpart of the Mystick pursuit. It is as outwardly projecting, as the Mystick is inwardly receptive. The Mystick abilities give us true knowledge of the direction of the Magical Will. When we know our Will we know the direction in which to apply our Magick. This knowledge is inner knowledge, it can't be instilled from outside or learned from books or classes. This inner knowledge comes from the Holy Guardian Angel, the being that wears all the bodies of our lives. This Being communicates the current that comes from the innermost (Hadit) through the Khabs(star) and passes it to the consciousness of the magician through the Ka (soul). This act is essentially mystical, but it requires preparation of both the magician and his environment before it can begin. The act of equilibration of the elements that is symbolized by the centigram is required.

The second act that is required is the Great Work; one knows this Work from the knowledge and conversation that the Holy Guardian Angel gives in the culmination of the first act. Now one must do this great work.

The third act that is required is the Crossing of the Abyss. This Abyss is said to lie between the ideal (supernal) and the actual (infernals). To cross one must have purified oneself from the infernal influence and cast it off, lest it drag one into the Abyss. It is somewhat like the ordeal a caterpillar must go through to become a butterfly. It is not the worm that is reborn, but the butterfly that has cast off its wormness and discovered a whole new dimension in which to fly. As the consciousness moves its controlling fulcrum closer to the center, power increases to do one's Will. The price of failure is horrific when the power unleashed is so potent.

These, then, are the three great ordeals for which we equip ourselves with all our panoply of rites, meditations, and Magick. All these are designed to move us from one plane to another. One overcomes the restrictions of the elementary plane by learning its secrets and entering the planetary plane. Through the same process and the one finds oneself in the astral plane.

The Parts of a Rite

Initiation (beginning) of anything should never begin until one has some particular guidance to do so by means of Mystick practices. There comes a point in any project when one knows one has decided to begin. Formalize this after all materials have been gathered. Write your intentions in your workbook and then look up the best aspects you can find to accomplish the project. Plan first, for these things come from within and proceed without.

Preparations may now begin; the spell that was written when the project was initiated is scanned for an equipment list and the temple is banished of any alien influence. Fully clean and empty, the magician walks to the center and formally Initiates the operation with a statement of the purpose in an Oath. The geometry is now traced in chalk upon the floor. The fire of the power of the Wand will come later in the formal ceremony.

Furniture and altars set up, the Magick Chest (Sometimes the altar is used for storage) which stores the materials needed in the Rite is brought within the circle. After all needs are met within the circle and checked off, you attend to the tasks outside the circle. Make sure for instance that no fires or other conditions can get out of hand while you are working. Sometimes a Rite may take far longer than you expect.

All prepared, the Circle and all other geometry's that have not already been charged and wrapped are potentiated by the Wand. When the Rite is begun, do not leave the Circle until your oath is fulfilled.

The Ordeal is the actual performance of the Rite that you planned. You call upon deeper powers in each successive step in the Initiation that you take. Every Rite advances or retards your progress. Be in the best form possible for the performance of any Magick.

Passage through the Ordeal, of the operation, to the effect of the Rite in the Macrocosm is the success for which you did the Rite. Be prepared for success; the Angel may come! It may be beyond what you expected it to be. The Demons outside the circle might be more infernal than the darkest dreams of Poe or Lovecraft. Be ready; many magicians fail at the exact moment when success comes to them. They make it through the intellectual aspects of the work:

reading, memorization, lodge politics, initiation. Then they are devastated when a great power comes to their call.

The Working of a Spell

A spell is just what its name implies: a way of divining a Rite from qabalistic interpretation of the letters of a Magick word, such as the Names of God given in the Heart of the Master¹⁷. The name is taken as an outline of the rite to be done encoded in the order and juxtaposition of the letters to one another. Traditional techniques of Qabalah are used to decode the meaning; these may be studied in "Sephir Sephiroth" and various other works.

Words of power are used to control the forces the Magician works with. They are the keys that control the great powers, but unless the Initiate has an understanding of the Word and the wisdom to use the Name properly, the use of it can do far more harm than good. This understanding and wisdom can often be attained by meditation and Magick, in constructing a spell based upon it. This is not without danger, but the only real way to understand its nature. Tables of correspondence such as those in Liber 777 are used to delve into the materials that relate to the various letters. But remember that the Spell devised must also be in harmony with the nature of the word as a whole. See my appendix to Heart of the Master for several examples.

Obtain the materials that you have decided upon. Make sure that you don't leave anything outside the circle that you may need.

Construct your Spell along the lines given above, Initiate, prepare, then go through the rite itself. Keep clear your purpose through every phase of the preparation; this is a part of the Spell as important as the performance itself. Never call upon the Powers without a purpose to which to put the energy.

Record faithfully in your workbook those operations that you have done and then review the notes in a different ink later. Things take on a more realistic tint after the glare of spirit is out of the eyes. The passage of time puts things into perspective. After the emotions evoked by the performance are gone, review the experience with an eye toward refining technique. Rework the spell until you meet with success.

Divination

The most direct means by which the Divine may make itself heard is to employ a prophet or 'forth-speaker'. By direct dictation or by indirect inspiration the God or Goddess speaks through their representative. If the words prove to be reliable then words that regard the future may serve as a guide to action.

Sometimes a person may have developed a more direct path, and through the direct inspiration of their own god-head they may develop precognitive abilities. Adepts throughout the ages report the development of such powers in times of need

Another power that arises is clairvoyance, the ability to discern places or objects not physically present. As precognition refers to a time in the future, clairvoyance refers to the present.

One may employ the Tarot cards, using them as a language through which that the inner self, or some other god, may communicate about the past, present, or future. They may also be used as a tool to explore the spheres that they represent.

Astrology is oppressive without the use of Magick, but it is often called a divinatory tool due to the fact that its exploration of the cycles of nature have revealed much of nature's repetitive patterns. Therefore it can sometimes be used to predict or plan the future. Test your assertions by experiment, and remember that you may use Magick to alter the nature of the astrological influences. You can strengthen the positive elements by the proper use of ritual, and in extreme cases banish the difficult influences. Try not to avoid all the difficult elements of your life, they are necessary to get any lasting work done, but don't let them crush you either.

The old practice of choosing a portion of the sky (called a templum) to watch for a sign is sometimes useful. Such signs are meteors, birds, planets, comets, novae, or anything else that could transit the portion of sky chosen.

Keys of QBLH

There are many mysteries in the various keys of the Qabalah that may be used to elucidate many of the obscure portions of this theology, if that is what one chooses to call the system we use. Variant spellings and the process of reduction can reveal much hidden meaning. Some of the Keys of Power are hidden from the profane, as much for their protection as for ours.

Where these Keys are given in Class A material there is even more importance. Both the processes by which it may be resolved and the Key may be given. Where this occurs the Key reveals the lock!

Though I repeat this endlessly, I fear we have arrived where I must repeat it again: Where Class A Material is concerned, realize that there are as many meanings as there are Thelemites to interpret the meaning. All interpretation is of a personal nature, which may or may not apply to another King. Let no one, particularly myself, block your True meaning, of any of these exalted works, with an intellectually pleasing one of their own. There are planes beyond the intellect.

Many Mysteries require two Keys to open, the one revealed, and the one concealed. If you do not have the one, the other is a distraction. Some view this a part of the need to break a system of Initiation into easier steps; So that these distractions will be kept to a minimum.

QBLH of 78:

Consider the following from a Class A section of The Vision and the Voice Liber 418: 8th Ayther.

"For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore I am called the Minister of Ra-Hoor-Khuit; and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the understanding."

The Key Revealed: AIVAS=78

The Key Concealed: DLLET=78

Now 78 is the number of Cards in the Tarot, and also MZLA, the influence from the Crown, and so it is not surprising that it is one numeration of the Name of the Being that revealed to us Liber AL, the word of the God that wears that Crown, and the spelling in full, of the Hebrew Name, of the letter of the path that joins two and three on the Tree of Life. (Chokmah and Binah, Wisdom and Understanding). Aiwass is the influence of Kether and of the Tarot, this influence being concentrated in the path Dallet.

Take this one step further and apply the formula of reduction. 78 reduced one time: $7+8=15$ Consider this carefully; 15 is the roman numeral of the Tarot card The Devil. (Which consideration may be studied in the Black Book of the Yezidi). All ideas above the abyss contain within themselves their own opposite, we can see the dichotomy Angel/Devil. Consider further that the symbol of Venus, the mirror, reflects. On the physical plane as well, as we have discovered in recent NASA explorations, Venus resembles more closely than anywhere I know of the classical descriptions of Hell. It has a surface temperature of over 900 Degrees, the surface is bathed in red light, intense pressures, sulfurous fumes, and in most ways is Hell. The reflected light however has an opposite nature, the variety and beauty of the atmosphere of the planet is revealed in the Akashic light, ultraviolet.

What must be added to this martial Pentagram to show forth the hexagram? Venus and Mars, Woman and Man and the influence of the Concealed One between.

15 may also be considered in reference to the two Hebrew letters indicated by it's numeration. 10 is attributed to the Letter Yod; 5 is attributed to the letter Heh. The Tarot equivalence given for these keys is: The Star, or perhaps The Emperor, and the Hermit. These letters form Yod and Heh, the first two and the last letter in the Tetragrammaton. All that is needed to complete the system is a Vau.

We have this Vau in the final reduction to least digit:

15 reduces to 6: $1+5=6$

Take note of this hidden Tetragrammaton in the Atu of Thoth attributed to the Devil.

Let us consider further the Wisdom (2) of this number (78). Notice the 156? 2 times 78=156, the numeration of the Name BABALON, whose name is about the 7 points of the Silver Star. (I hope that you can work out the other multiples for yourself, they are all interesting.)

The 8 aspect is revealed in the Name BAPHOMET, whose name is about the 8 points of the Gold Star.

Adam and Eve are attributed to Netzach (7) and Hod (8). I wonder, what relationship there could be between the "first man" and the "first woman", Baphomet and Babalon? The path between them is Pe, attributed to Mars. It may be that the Egyptian name for this planet will help us to see the answer. Heru-Khuti, or occasionally Ra-Hoor-Khuit is attributed to the planet Mars by the Egyptians. (Does that "first understanding" dawn?) The Crowned and Conquering Child. Consider the metals given taking each letter individually as an hieroglyph -

SILVER=311+GOLD=107. Together they equal 418, The numeration of the reward of Ra-Hoor-Khuit and the substance of the floor of the Temple. Also 7 times 8 equals 56. But I digress, more concerning these Keys later in the Book.

(Some persons don't consider it "kosher" to use Hebrew equivalents to the English in the way that I have done in the words "Silver" and "Gold", I have followed Crowley's example in so

doing, and use the Table given in Sephir Sephiroth as a guide. This is not the only way to do such things. One can work out almost any numeration one chooses, in the proper dialect of Hebrew, by a direct phonetic rendering. So don't get hung up on the formulae I have used. The fact that Silver is a metal related generally to the Moon, and Gold to the Sun - and the fact that these two celestial bodies are attributed to the Beast and the Scarlet Woman in the Book of the Law should not be ignored due to the fact that it doesn't fit someone's else's preconceptions concerning how "Qabalah" should be done. I find that it relates to the secret of the Ninth Degree O.T.O. and the Key to the Rituals!)

In considering the multiplication of 7 with 8. (The Beast and Babalon, or Adam and Eve if you prefer.) 50 is the numeration of the Atu Death, and in Greek the letter "NU". Could it be that Birth and Death are but two sides of the same door? Could it be that it simply depends on which direction you look, to the past, or to the future?

Six is also the Roman Numeral of the Tarot card The Lovers. 6 is the numeration of the Hebrew letter that relates to the sign of the Zodiac - Taurus; Venus is usually said to rule Taurus. It's relation to the Trump called the Hierophant is of particular importance, as it refers to a passage in Liber AL given, interestingly enough in the 15th and 16th Verses of the Second Chapter: (15+16=31, AL or God, and LA or Not. You may also have noticed that 3+1=4, Dallet, so I've not digressed, I'm still trying to show you the Door. You know, "open the ways".)

"15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven as my bride is eleven."

Later in this work we will consider the Eight lettered name which with the addition of the one mentioned above gives 666 for the numeration of BAPHOMET. Do study Crowley's commentaries on this verse, but for now let's consider a few other keys following after the Beast:

VAD=11: The numeration of IA, a name of God.

NOT=65: The numeration of ADNI, a name of the Lord.

NONE=111: The numeration of ALP, a name of the OX and Letter of the Fool.

NU=56: The numeration of the bride, and concealer of HADIT, as well as the Word of NUIT.

These numeration's were arrived at by taking the O in NOT and NONE to be a Vau, by the sound.

As it is Written:

"My prophet is a fool with his one one one: are not the Ox and none by the Book."

(In case I've lost you, I'm relating the one one one to 111, the numeration of NONE I gave above. Not to mention ALP a spelling "in full" of the Hebrew letter Aleph, attributed to the Fool in the Tarot.)

And Also: (Remember silver and gold, united to make 418).

"Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast and in his woman; called the Scarlet Woman, is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men. For he is ever a sun, and she a moon. But to him is The winged secret flame and to her the stooping starlight."

And Chapter II verse 78:

"Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418."

Verse 78 of the second chapter might help elucidate some of this QBLH of 78, but what is this name? Now I flashed upon the phrase, fishing for a double meaning: "worship thy name".

Taking the "sh" in worship as a Shin it's numeration is indeed 666. (Four squared is 16, Virgo and the Hierophant) Now the mystic number of 16 is 136. One name for the prophet is Fool, Aleph=1 and that added to the mystic number of four squared.; but that is a personal thought, not general. In General it is good to remark that the mystic number of 36 is 666, so 136 could be interpreted mystically as the Fool 666. If you add ALL the letters then ADONAI=136 ("O" as 70 this time. This does not obviate the traditional Hebrew Spelling ADNI=65, it simply reveals a further secret, a "Yod".)

Liber CCCCXVIII, 7TH Aethyr: "It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter."

(In a footnote Crowley notes: JUNO Yod Vau Nun Ayin=136 and that this is the fourth of the mystic numbers of Jupiter)

When I first checked into Liber AL, and noticed the mention of the Empress and the Hierophant, I thought "of course Venus rules Taurus, not Aries".(To get back to the Door, you know, Dallet.) Speaking about rulerships of the Planets in the Zodiac:

The Sun rules Leo

The Moon rules Cancer

Venus rules Taurus

Mars rules Aries

In reference to the verses above we come upon an interesting key: He, the Sun, is in the house ruled by Her, the Moon; Cheth, spelled in full as Cheth Yod Tau, adds to 418! The Numeration of ABRAHADABRA, HRU-RA-HA, and many other correspondences given in "Sephir Sephiroth", and elsewhere in Crowley's writings.

Now for the sake of balance consider: She, the Moon is in the house of the Sun; Teth, spelled in full as Teth Yod Tau, adds to 419! The Numeration of ABRAHADABRA transposed as indicated in verse 16, given above, is ABRAVADABRA which has as it's numeration 11 in it's innermost syllable.

Taking the value of the letters indicated:

Sun, Cancer, Moon, Leo; $200+8+3+9=220$ The number of verses in Liber AL vel Legis. 220 is also the Wheel of the Sun by way of the Tarot. The next reduction gives us 4 again. (Back to the Door again.) Liber CCCCXVIII, 25TH Aethyr: "On my head is the crown 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? Who is the Beast? Am not I one more than he? In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication. Upon his mouth is set the great and terrible seal. And he hath the secret of the V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars,

and thus shall he be worshipped, as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God.

Alas! my lord, thou art joined with him that knoweth not these things."

The Beams of the Temple

Again I'm pretty sure that most of my readers will have already added up the three Horizontal paths, but in order to put it into perspective consider a complimentary to the traditional pillars of the Tree of Life given below:

The Pillar of Mercy, from Chokmah through Chesed to Netzach.

The Pillar of Mildness, from Kether through Tiphareth and Yesod to Malkuth.

The Pillar of Severity, from Binah through Geburah to Hod.

This Vertical dimension is complimented by the three beams of the Tree. These beams are formed when a plane of the tree crosses at right angles the aforementioned pillars. Taking the metals corresponding to the two planets and the sign between them we have the following:

The Beam of Copper: Venus between Wisdom and Understanding.

The Beam of Gold: Leo between Mercy and Severity.

The Beam of Iron: Mars between Victory and Splendor.

Consider the numeration of these paths, if you have not already discovered it. $4+9+80=93$.

Love and Will are both given this number in the Greek Qabalah. Thelema and Agape. The glyph for Venus is used as a general archetype for Woman, the glyph for Mars is used for Man. The Lion headed serpent carries the Life between them, it is attributed to the Tarot Trump Lust. Again, the sword is attributed as a weapon to Mars and the God given this planet by the Egyptians is Heru-Khuti, or Ra-Hoor-Khuit. The next path relates, as I have said, to the serpent which is mentioned extensively in connection with Hadit. Further, the next path could be taken as an archetype for woman, is not Nuit called of old the Heavenly Hathor.

Liber CCCCXVIII, 8TH Aethyr: "Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like a Star and a Snake and a Sword."

Also: "Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword."

Liber AL, I, 60:"The shape of my star is - The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

These stars are a particular symbol of Nuit from predynastic times on. Pronounced "TUA" as a Hieroglyph it means Priest, Prayer, and Star, depending on the context. It was also used upon the ceilings of tombs and houses. The rays emanate from the central point unlike the traditional Pentagram of modern occult usage. Though I don't quote Archeologists for confirmation often, let me refer to "Egyptian Decorative Art" by Flinders Petrie. p.88 "The natural ceiling pattern adopted from the early days of Egyptian art was of golden stars on a deep blue ground; not a dark daylight blue, as in modern imitations, but a black night blue. These are always five-pointed stars, with a circular spot usually of red, in the centre."

The star makes particular reference to Nuit. The description of this symbol is in the handwriting of Rose Edith Kelly. The initials of her maiden name and the Hebrew equivalent of her married name are also the initials of Ra-Hoor-Khuit. They are Resh, He, Kaph. $200+20+5=225$ which is five cubed.

"Burn upon their brows, o splendid serpent!"

The Men of Earth are the Army of Ra-Hoor-Khuit, even the woman is girt with a sword.

The Lovers wear the Lion Serpent of Lust, BABALON and the BEAST conjoined.

The Hermit wears the Star of Nuit.

It was written in the old time that Geb was one day showing off to his friends and opened the sacred box where was the living Uraeus Serpent that adorns the Crown of Ra: Khut. (Khut was a Goddess, she adorned the eye of Nu, she was the personification of the brilliant light. Also Khut-na means to work Magick) The breath of the Goddess was of such potency that his friends were killed; Geb himself was badly burned.

Beware, thou who art Men of Earth, of the practice of these mysteries for they refer to the Rose and the Cross. Consider the Ankh of the Egyptians; it contains the Vesica and the Tau. It is in truth the Key of Life, the Lingam and the Yoni. It is as the stick, in the old Chinese tradition, upon which an agreement is made. When the terms of the contract are made it is broken and each party keeps half. At the appointed time, the agreement fulfilled, they join to burn it in joy.

The Tree of Life

"I was in bed after a Tesseract working when a spirit came to me and gave me this incredible lecture on the Tree of Life. I will do the best I can do to repeat the gist of it but it wouldn't let me get up to write it down at the time. It repeated many different parts of it over and over again in the hopes that I would remember it."

The only thing that really counts is the Middle Pillar, where the priest and priestess unite to take the Crown of the Kingdom by virtue of the hidden Knowledge, the rest of the Sephiroth are attributes of this union.

The 6 is the Sun and the 9 is the Moon, this is the priest and priestess, and the Mark of the Beast is their union, for all beasts unite in the manner that they do. Notice that even the numbers appear to be reflections of each other. How you might ask do the priest and the priestess achieve the Crown of the Kingdom? By that very union! And the Knowledge thereof that is indicated by the missing fruit of that Tree that they have eaten, Daath. This fruit is the fruit of the Knowledge of Good and Evil.

And what of the other two pillars, and of the War for freedom in their love. They must see the Wisdom of Mercy in Victory and they must Understand the Severity and remember, for the Splendor of the Monument is in remembrance of those that have fallen. By this may they come through the Ordeal which is Bliss.

Consider also the three crossings that add to seven. The crossing from the Crown to Beauty, the crossing from Wisdom to Strength, and the crossing from Understanding to Mercy. For these three Sevens are the Ordeal of the Lady Babalon that unites the Supernal to the World that is her body. Only the seventh of seven steps relates to the Time of the Tesseract. That and the

last of the Paths. Three sevens for 21 and XXI on the Universe that is created by the Union of heaven and earth.

Those that have achieved this Crown have it forever, throughout Time it manifests.

Three pillars¹⁸, Three crossings¹⁹, Three beams²⁰.

The Grades of Initiation

"The word of the law is THELEMA. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, The Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law."

In the Commentaries on the "Book of the Law" Crowley relates the first syllable to the Hermit and the Argentum Astrum - The Masters of the Temple. The second to the Lover - The College of Adepts of the Rose of Red and the Cross of Gold. The Third to man of Earth - the Devotee of the Golden Dawn.(Not to be confused with the Group once led by Mathers.)

The Mystic - the Hermit gives of his light to the world and has true affinity to Dallet in a certain secret way.

The Magicians - the Lovers follow the example of the Beast and Babalon.

The Men of Earth worship at the Blasted House of God. They give devotion to Ra-Hoor-Khuit.

(I go into these Grades in much greater detail later in this work. I have assembled this work from discrete essays, this is one of the places it shows. It doesn't hurt most people's understanding to repeat a truth several ways, so bear with me.)

The Octagram and Baphomet

From the Wizard Amalantrah, who is with the Boy in the wood, we learn that the segment of an octagonal column is the equivalent to his name in a geometrical figure. When Crowley was in communication with him he asked for the Hebrew letters. The Wizard noted that the "T" was a Tau. Crowley, long puzzled over the great Name of eight letters, asked him for the correct spelling of BAPHOMET. The wizard began to give it to him but was interrupted by Crowley before he finished. Now that I have seen his diary entry for this working, I can reconstruct it: The Wizard answered Crowley's query with these seven letters: BETH, ALEPH, VAU, VAU, MEM, YOD, TAU and at that point Crowley interrupted and added Resh. (A.C. compounded this interruption by using the more traditional attributions and came to 729.) When I follow the Wizard's instructions for the numerology of this word I get: $2+1+6+6+40+10+400=465$ (the Universe of ADNI). Add the RESH: $465+200=665$. Now that is so close that any fool can see the 1 that would give 666.

The eight Lettered name about the Octagram is:

BETH, ALEPH, VAU, VAU, MEM, YOD, TAU, RESH.

If you add the final Aleph in the Lamen, at all, add it in the center of the Octagram.

Is it not written in Liber Al vel Legis, Chapter II, verse 15: "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight; Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

Consider this well, you who are Templars. Your Temple was in the Octagon of the Dome of the Rock built upon the ruins of the Temple of Solomon the King. You have sworn your fealty to none other than BAVO MITHRA21, father Meithra, this and he is the Beast 666!

The King unites within himself the opposites, RA SET: $200+1+60+5+400=666$

For the Devotee; WORSHIP: VAU, AYIN, RESH, SHIN, YOD, PE. $6+70+200+300+10+80=666$

All these concepts can be expanded upon by the use of the Mystic series. A mystic series is formed when each successive number is added to the number preceding it, let me illustrate - 8 will be our seed:

$1+2+3+4+5+6+7+8=36$ Thirty Six is then the mystic number of 8 666 is the mystic number of 36. These additive progressions have an underlying philosophic principle: the numbers are created in order and do not cease to exist when the next number is created. In the universe of number then, this could be related to time. If we were to look at time as a spatial dimension, for conversation's sake, then it would appear as a frozen reality from the beginning to the end of it. All that was or will be, measured from some higher dimension, could be seen simultaneously. Just as you, from a higher space than a yardstick, could see all the numbers at once.

The series interpreted:

8 is Cheth in the Hebrew alphabet and Hod on the Tree of Life as well. This is close to the Heart of both Crowley and your Jackal friend, ANPU or ANUBIS, being attributed (among the Sephiroth) to HOD - the Star Splendour. Crowley called it the great glyph that he adored. In The Book of the Law, as I have quoted earlier in this book, it is given along with 80 (it's reflection) and 418 (its spelling in full) as a glyph for Nothing. "Nothing is a secret key of this law." Rotated, it is also a glyph for Infinity.

36 is the Square of 6, Beauty raised to the next higher dimension. Thirty six is also the Hierophant and Adjustment. Further it reduces to 9-TETH. The Sun Rules Leo in astrological parlance and Teth is attributed to that sign. XI-The Roman numeral on the Tarot card is the number of letters in the Key to the Rituals. ABRAHADABRA.

The word worship is given 11 times in Liber Al vel Legis and I will leave it to the earnest student to study its meaning in context22.

Deus ex Homo

All matter that you know was once Hydrogen. All the elements transformed in the fire that burns in the core of every star. Your body itself is, therefore, the object link to the Dawn of this Universe. Look about and within and take note of the form and pattern of it's manifestation. All about me I see naught but this transformed Hydrogen in all its form and pattern. Force and Matter are but two phases of it's existence.

Creation continues and God has been in the process of exploration. Exploration of personal potential. It is as if the primal archetypes were revealed from within while making love, thus do they find themselves ourselves. Thus is it said, "as above, so below".

USE YOUR OBJECT LINK! Remember! It is your Universe, your Creation, your Destiny, your Love under will. The remembrance is the escape hatch. Only Initiates truly reincarnate, or escape the cycle of reincarnation.

In order to continue the Great Work, We who remember band together in an Order. All thought is creation, thought is a field of influence by means of which form and pattern are. As concentration increases, the field of influence gains potential, coherence, and power. A careful ordered group may use their power to build a ladder of Initiation. This may be thought of as a pyramid of several levels, each higher and containing fewer stones. When such an Order meets in the traditional pattern, this ladder is used to purify and concentrate power in successive stages so that the group mind may begin to function.

As groups of Cells evolved to become a body so do we evolve to become an Order. An Order that we may do our Will in Creation.

By degrees we remember.

By degrees we gain power.

We may then build an association beyond the mask of a single personality or lifetime.

In this book are given Keys; if however, you do not find the keyhole of the Door, or Gate, you can not use them. If you are not skilled they are very dangerous for they unlock alike Heaven or Hell.

Selections from the Heart of the Master

by Aleister Crowley

(And this admittedly personal interpretation by Fra 137)

In the study of many of the works of the Prophet I've found that there is an implied outline. This outline is sketched on the Tree of Life, that diagram we've worked so hard to memorize.

Most of you will have noticed this on the numbered verses, and where there are 7 Chapters, or 32 verses, or 22 verses or 12 Chapters the scheme is obvious. Where the material is not presented in verses, or tabular form, the student must have assimilated the scheme of the Tree of Life in order to perceive the implied outline. It is possible that in this later circumstance that some would see it differently than I. So in case you haven't noticed my warnings before: BE ON YOUR GUARD, accept no Dogmas! (ESPECIALLY MINE). You ought to go and read the Book yourself! But maybe it's as obvious to you as to me.

I constructed these abstracts to use in preparing rituals.

The Cherubs

Tawny Lion - (Leo - Fire): The Wrath of the Master is the Energy of Love.

Buffalo Cow - (Taurus - Earth): The Work of the Master is the Nourishment of Life.

Babe - (Aquarius - Air): The Way of the Master is Innocence of Liberty.

Golden Eagle- (Scorpio - Water): The Woe of the Master is the Rapture of Light.

The above are pictured about a Wheel of Eight Spokes, which has been used to symbolize Spirit. They are said to have been begotten by His Will.

Man - (Sun - Spirit):

The Masters voice breaks into Song: The Word of the Law is THELEMA

The Names on the Tree

Sphere
Name
Attribute
Bird
Body
0
Ain

Nothing All
00
Ain Soph

No Limit
000
Ain Soph Aur

Boundless Light
1
Kether
AUMGN
Prime Mover
Swan
Point
2
Chokmah
AL
Name
Phoenix
Stars
3
Binah
AMEN
Understanding
Raven

Saturn
4
Chesed
SU
Righteousness
Eagle
Jupiter
5
Geburah
AGLA
Energy
Hawk
Mars
6
Tiphareth
IAO
Rapture
Pelican
Sun
7
Netzach
HRILIU
Imagination
Dove
Venus
8
Hod
ABRAHADABRA
Ingenuity
Ibex
Mercury
9
Yesod
Mu
Truth
Vulture
Moon
10
Malkuth
(Motto)
(Work))
(Your H.G.A.)
Earth

Note that the above formulae written down in 1924 are complete for the Sephiroth, unlike those of Liber 777 which leave out Names. They do differ from those he gives elsewhere.

Birds relate to Air due to their power of flight. If we were to attribute the primary "World" he is representing, I suppose it would be YETZIRAH. Again this doesn't limit the action of the NAMES of Power, but the focus of this work. The Names themselves relate to ATZILUTH. They are upon the throne of the Sephira in BRIAH, and manifest in ASSIAH, in the Planet Star or Sphere indicated.

One Interpretation of the Names

(Hebrew Qabalah)

AUMGN - Swan - 100 (750 using Nun final)

In the center the mystic slain God ASAR; on either side the High Priest and High Priestess. A Fool and his Death. The descent of Spirit into Matter. The Attribution is to The Crown, Kether. The Magick is done upon a White Ground.

AL - Phoenix - 31

The Fool and his Adjustment. The Mystery of the Weighing of the Heart. Aleph (the feather in Egyptian hieroglyphs) is weighed in the scale against the chela's heart. God (AL) and Not (LA); OX (Aleph) and Ox Goad (Lamed). The Star rises from the flames of it's death. The Attribution is to the Stars. The Magick is done upon a Gray Ground.

AMEN - Raven - 96

In Heliopolis and the City of the Pyramids is this Name Amen worshipped. Who would stand between a Fool and his Death. This Fool is the Prophet of the Aeon and all men stand before. This is of the Star and the Hierophant. The attribution is to Saturn and Understanding. The Magick is done upon a Black Ground.

SU - Eagle - 66

Six and Sixty are the Hierophant and his Art, as is the number of the verses in the Nuit Chapter in Liber Al vel Legis, Goddess of Infinite Space and the Stars thereof. The center of the Galaxy we call Home, and about which all the Stars of our Zodiac and the Sun rotate, is in the direction of Sagittarius. Hierophant of the Galaxy and Teacher of the Stars. The Arrow points at the Galactic core. The attribution is to Jupiter and Glory. The Magick is done upon a Blue Ground.

AGLA - Hawk - 35

The Hawk with the Leopard speckled breast. Indeed thou art God of the Aeon. In the midst of the Company of the Brothers of the Argentum Astrum stands the Priestess of the Silver Star, girt with a sword, and holding the scales of Justice. The attribution is to Mars and Power. The Magick is done upon a Red Ground.

IAO - Pelican - 17 (81 Ayin as O)

The Pelican feeds it's children with it's own life blood (by tradition) as does the Sun our Star feed us with the substance of itself with the life giving energy from it's own Heart. Isis Apophis Osiris: The Signs L.V.X. Light! So stand they the Fool and the Virgin before the Hierophant. So stand they before Baphomet. The attribution is to the Sun and Beauty. The Magick is done upon a Golden Ground.

HRILIU - Dove - 261

The Dove cries softly as a woman making Love. The Call at the coming of the Lord. The Fool and the Art of RA, the Sun in Space is this Act. Lust is the Art of the Fool of the Sun. The Serpent of Light is the Foundation of Life. The attribution is to Venus and Victory. The Magick is done on an Emerald Ground.

ABRAHADABRA - Ibis - 418

Nothing by the Book; yet the Key to the Rituals. The Five A's form the Pentagram. The Prophet of RA, the Initiation of an Universe. Unity. The Door on None. Thrice the square root of the mystic number of this Sphere is his Name, 666. The attribution is to Mercury and Splendor. The Magick is done upon an Orange Ground.

MU - Vulture - 46

The Moon is mother of Earth, Hierophant of the Water, and the maid of the Corn. The Vulture of Mut sits upon Truth of the Foundation. The Hierophant and the descent of Spirit into Matter. The attribution is to the Moon and the Foundation. The Magick is done upon a Purple Ground.

(Your True Name Here) - X -

The Name X is upon the Ground of the Kingdom, For Earth is upon the Cross of Night. The Attribution is to the Bride of God and the return of the CROWN and SPACE. The Magick is done on a ground of Black, Russet, Citrine, and Olive.

If two people, trained in QBLH, approach a Name in order to construct ♦♦a ritual or a symbol, they will very likely arrive at different but related results. What I have tried to do is indicate the odd point, the rare interpretation. I've outlined the Rite to be done, but not given it. Each must approach the Arcanum of these Names in his or her own way, with their own experience and background. After all we are removing the veils from our own eyes with these rites. The Truth is overt, the occult Key is how to cast aside the blindfold of our preconceptions and ignorance so that we may see it. Since each person has to unravel the knot they themselves have tied, I can only speak in generalities which may or may not help.

Short Interpretation of the Names

1. AUMGN

100

Qoph, Magick Mirror

2. AL

31

Ox & Goad

3. AMEN

96

Hierophant of the Star

4. SU

66

Hierophant of the Arrow

5. AGLA

35

Pentagram of Adjustment

6. IAO

17

Sword of the Hermit

7. HRILIU

261

The Fool with the Art of RA

8. ABRAHADABRA

418

Chariot of the Hermit of the Universe

9. MU

46

Hierophant of Water

10. X

X

?

The numeration of the Nine Names - 1070 - A great Fool and the Devil.

The Key

More Concerning the Key to the Rituals - 418 - ABRAHADABRA "Thrice written, the square root of the Mystic number of 8." (All the Numbers added, up to and including 8, add to 36.) The Square root of 36 is 6, thrice written is 666.

Thrice 6 is also 1 and 8, or 18. (mystic number of 36 is 666).

"my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed." (Liber AL)

"Nothing is a secret key of this law . I call it eight, eighty, four hundred & eighteen." (Liber AL)

Carmen

The Pan Pipe:

7. Saturn

Wisdom

Forms matter space time

Experience

6. Jupiter

Virtue

Spends his life

Mercy

5. Mars
Energy
Revolves all
Change
4. Sun
Order
Gathers Worlds of Light
Beauty
3. Venus
Love
Destroys all to recreate
Fate
2. Mercury
Reason
Governs the Wonder
Chance
1. Moon
Purity
Absolves His Will
From III

The Ten Secret Joys of the Master
(notes on the Heart of the Master)

0 - Nothing is all. - Silence
00 - No Limit - Silence
000 - Sum - Boundless Light - Silence
1. - Thou - Thy Point of View - Essence of Silence Focused
2. - Thy Name - Word - Will - Existence - Chance - Thunderer
3. - Thy Understanding - Love - Music
4. - Thy Righteousness - Necessity - Majesty - Voice
5. - Thy Energy - Movement - Fulfillment - Fire - Martial Music
6. - Thy Rapture of Beauty - Expression - Symphony
7. - Thy Imagination - Triumph - Quick Thrills
8. - Thy Ingenuity - Mutability - Splendour
9. - Thy Truth - Stability is Change - Trumpeting of Elephant
10. - Thy Ideal of Passion - Perfection - Realization - Maiden Voice
Please note that these abstractions are taken by subject from the original work in order to elucidate the symbolism of the Sephiroth of the Tree of Life and the Prophet's conceptions thereof, study them in context. This is what I would have highlighted in the original.

It's interesting due to it's personalization of principles that the student usually doesn't internalize. When we think of these Spheres of the Sephiroth as Objective we leave out half the truth, the subjective half, and as I have said above, this is where we have to remove the veils.

In order to enhance our ability to do the Work, we may need to enhance our energy, or some other attribute of our own being. The Microcosm has infinite capacity in all these areas of experience, but we might have to kick out the jams to get at it.

Cycles

Life, and the universe at large, is cyclical. These cycles, since they are intermixed, produce a large scale diversity. In this diversity the influences between various elements of reality in motion result in us and the universe in which we live.

If we were capable of understanding the influences of all the cycles, within and without us, we would be able to predict all phenomenon with certainty.

Microcosmic Cycles

I use the term Microcosmic Cycles, in this instance, to refer to the cycles and flows in the human body. There are even smaller cycles and fluctuations, far beneath the perceptions of the mind, but these are for another time and place.

Sleep Cycles:

The daily sleep cycle, whether it is longer or shorter, is one that rules our body, fitting it for the expected activity to come. Just before waking, certain chemicals are emitted by the body to begin to speed up the metabolism and prepare the body to begin the day. Toward the evening the metabolism slows, to prepare us for sleeping.

People often work out of harmony with these natural flows of life, and this often causes us grief. We get jet lag, or sleeplessness when the job changes shifts, due to the disruption of the sleep cycle. It is important to be aware of the changes in our physical state of awareness and suit the activities in which we are engaged to it. Especially when we are preparing to do ritual Magick. It is useless to fall asleep during meditation, or to be so focused in the days labor that we can't even perceive the more subtle planes.

This cycle has to do with the earth turning before the sun, and secondarily with the seasons that are caused by the tilt in the axis of the earth. Those who are Thelemites and who practice Liber Resh at morning, noon, sunset, and midnight, will notice that they are much more fitted for some tasks than others at the various times. Your clairvoyant abilities may be enhanced when the line between sleep and waking is blurred, your draftsmanship when you are fully awake, your creativity when you are freshly awakening. These things are different for different persons; experiment and record your results.

Lunar Cycles in the Body:

Since we evolved upon this planet, along with all the other plants and animals, we are influenced by the cycles about us. The most obvious, of course, is the cycle of day or night, but

there are also the more subtle cycles corresponding to the next brightest astronomical object, the Moon. The menses in women follows the lunar cycle to a greater or lesser degree, and this more obvious affinity may have been one of the rationales for placing women as the principal leaders in the Rites of the Moon in some of the ancient temples. There were other traditions in ancient Egypt, with the male gods Thoth, and Khonsu, as well as others related to the moon. Lunar rites will help regularize the ebb and flow of the rhythms, and of the bodies of the men and women that participate in them. Some experimental evidence shows that watching the moon regularly seems to help the body get those elements that are concurrent with the lunar cycle in order - simply seeing it. It is a shame that many people are so jaded by the artificial environment that they never notice the phase of the moon.

Plants sometimes control various aspects of their life cycles by the moon, as do other animals.

Seasonal Cycles:

I don't think that human beings are as seasonally affected as some other animals - bears for instance - but they do sometimes get seasonal depressions in cases of greater sensitivity. They also act quite differently in one season than another.

The symbolic activities that are related to the Witches' Wheel are related to the agricultural necessities brought about by cultivation. But there is a much older, underlying awareness of the seasons that predates language; if there were not, then the human race would never have survived the winters and evolved into us.

An awareness of how you react to the various seasons can also help you to plan the timing of longer rituals, or workings. If one is aware of ones own limitations, and the limitations of the environment, then success is more easily attained.

Cycles in a Lifetime

Rites of Passage:

One of the more important losses that modern civilization has inflicted upon us is the loss of so many of our rites of passage. These celebrate the stages of life with rites of Magick. These rites give a particular security to the people undergoing them and the ones giving them. They console by defining a persons place in society. The more clearly they do this, the better. Birth, puberty, coming of age, coming into leadership, and death, were all celebrated in primitive times with specific rites.

We pass from the womb to the world outside. The rite is intended to symbolically celebrate the ordeal of the experience, already undergone in actuality, and conclude with the bestowal of the childhood name, and the magical ceremonies, and sometimes talisman, that will aid the new born to survive to the next stage.

When the bodily signs give evidence that the child can participate in the bestowal of life (puberty) and/or the child loses its virginity, the rite that symbolizes the passage from childhood to adulthood is celebrated. Whatever the thin veneer of civilization, adulthood in nature is reached when the child gains the ability to have children.

If the group is one that has a separate men's and women's lodge, then this will be the stage when they are initiated into the mysteries thereof. They are generally under the sponsorship of one or both parents until the young adult is ready to leave home.

When the time comes to leave the home to go out into the world on one's own, a ritual is often held as well; one that passes full responsibility to the new full adult, or citizen, or member. Often, if there is not a period of religious training, or a pilgrimage, the ceremony of marriage is the first chance that the adult has to function separately from the parents. In any case' the next rite celebrates the loss of separateness between any two people, now that their lives are one, as their bodies have been, or will be. The group reminds the couple of the responsibility that they have to each other and to any new life that they may bring into the world.

In some rare instances, where realism has entered the religious observance of the culture, there is also a ceremony for the dissolution of a couple's bonds after they have accomplished all their goals together.

A celebration is often held when the last child goes into the world, or a new one is conceived.

The greatest celebration of all happens when someone dies.

Macrocosmic Cycles

The level of understanding that the humans have of their place in the universe seems to follow their evolution of awareness of the center of rotation of the universe about them. First, they came to notice that the stars repeat their seasonal patterns each year, apparently turning about the earth, and so they came to see that the earth was the center of their universe. Later, they came to understand that the cycles of the planets were regular as well, this led them to the truth that the Sun, and not the earth, was the center of the system of planets, and so they thought, of the universe. And now in this Aeon we have come to know that the sun orbits the center of the galaxy, and that it, and all points whatsoever are the center of the universe. You might think of the whole universe as an expanding singularity. Each secret came to be known in each successive Aeon. Each gave a different and more subtle focus to the reality held in the mind, drawing the human race onward. First we thought that the world itself was the center of All, and so we spread out upon most of the lands of the earth in the Aeon of Taurus and set our feet on the whole ball of wax. In the Aeon of Pisces we learned to navigate the seas.

Geocentric Astrology:

The Archetypes that most of us use to think about the influences of the planets and stars were worked out by the Greeks and the Romans from the research done by cultures that preceded them. They related the planets and constellations to the legends of their gods and goddesses. These legends gave us the nature of the influences that various planets have upon the earth. Whether the effect, empirically observed through the centuries, is due to the belief of the mass of humanity, or to more subtle influences, will probably never be proven. And yet many cultures have similar beliefs concerning the effects of various stars and planets on events and persons. In traditional astrology, the variables that work within the hierarchy are the elements, which are influenced and acted upon by the planets and the signs. It is often said that the planets influence is colored by the sign it occupies, by the other planets aspects to it, and by the elements it acts upon.

The signs of the Zodiac should not be confused with the constellations, from which they have precessed and are now separated. They are instead the 30 degree arcs measured from the

Equinoctial point itself. They have the same names as the constellations that are so often confused with them. As they precess with the Equinoctial point, they are motionless in comparison with the seasons. This is what called attention to precession: that the stars of the constellation Aries rose later than the first day of spring, and would rise later and later with the passage of each generation.

Before 3000 years ago the constellations of the zodiac themselves were used as the markers of the seasons and the year. Yet since the true stars precess at the rate of 1 degree every 72 years, with respect to the vernal Equinoctial point the markers go out of sync with the seasons. The sun actually rises in the place where the constellations Pisces and Aquarius overlap, far from Aries.

Sidereal astrology attempts to fix a point where the constellations and the signs overlapped before they precessed out of sync, and then mark off even 30 degree arcs from a particular marker star to form the Sidereal Signs. These then are allowed to precess naturally. Where they commonly place their borders would bring the age of Aquarius in about the year 2150. Some very interesting results may be attained with equal 30 degree arcs marked from the position that the sun held at the Equinox of the Gods in 1904.

An Equinox of the Gods occurs when the Equinoctial point has precessed backward another 30 degrees from the last place it happened. In other words when the sun is in the last second of the last minute, of the last degree, of the sidereal sign Aquarius, the age of Aquarius began. There was an Equinox of the Gods. Horus replaced Osiris as King of the Gods, the living God succeeded the dead and risen one. This will occur again as the days of the Great Month tick by, one every 72 years. The Great year of 12 Aeons is about 12,500 years long. Each sign and each Aeon have a duration of about 2,150 years. We are in the first century of our Aeon and have 20 more to go.

Ancient Egyptians and Modern Thelemites alike share a theory that these astronomical great months, or Aeons, mark periods of time when a particular God rules the world. This doesn't mean that all the other gods have ceased to exist, it only means that there is a different administration, a different book of rules. This Aeon is the Aeon of Horus, the Crowned and Conquering Child. It began on the Vernal Equinox in the year 1904 of the vulgar era.

Should we have been as powerful as the Ancient Egyptians we might have built a wonderful temple, aligned in such a way as to forever enshrine the moment in stone. As it was, the star temple built by Khufu was borrowed for the purpose, and the book of rules handed down in a hotel room, and ignored by the scribe in his wife's attic for many years to follow. See The Equinox of the Gods for a full account of the circumstances.

Heliocentric Astrology:

Remember that geocentric astrology is earth oriented, and that there is a further secret: that the Sun is the center of the planetary system, of which the earth and the moon are a part. As we center our consciousness upon the earth, and upon the moon that orbits it, when we work in the elementary planes, so we must center our consciousness upon the Sun if we wish to work in the planetary spheres. It was generally known that the sun was the center of the movement of the earth and planets in the classical period, at least by higher Initiates. After the onset of the dark age of Christianity much that was known was lost.

The apparent death of the sun - daily, yearly, etc. -happens to conceal a deeper secret once the truth concerning it is known. Remember that nature is the true teacher. We only err when we misinterpret her secrets. We were looking at the rotation of the earth and mistook it for the turning of the Sun; and later when this secret was learned, we forgot the research of the classics and took the earth to be the center of the rotation of the planets. It took another leap of consciousness, and a last gasp from ignorance, before humans understood that the sun is the center of the system.

You may use any of the three systems that we have mentioned already in passing: the Tropical Zodiac, the Sidereal Zodiac, or the Constellations in front of which the planets actually transit for the backdrop of the activity in the solar system; each has its uses. The Tropical Zodiac is generally used in reference to matters of the world. It is of more use in planning the Sabbats, and grand celebrations, (along with the Tropical Zodiac) than the Heliocentric Zodiac.

The Heliocentric Zodiac is of most use to the Adept who wishes to harness and control planetary forces, rather than elementary ones. It is the plane of activity upon which aeons manifest their change, and upon which humans go to space. There are mysteries here that transcend more mundane coordinate systems.

Galactocentric Astrology:

As the earth is more central to the Gaia-Luna planetary pair, and the Sun to the Solar System, so a very large black hole is central to the rotation of all the stars in the galaxy.

Every star in the zodiac circles a point located at 25 degrees and 58 minutes of Sagittarius, tropically. There is an x-ray and radio source there that is most likely this black hole, it is called Sagittarius A.

Our sun is on the outer edge of one of the two spiral arms of the Galaxy; it is one of 250,000,000,000 suns, most of which have planets. We're about 35,000 light years from the center of the galaxy, and will rotate around the center about 72 or so times in the suns lifetime. The plane of this orbit forms the galactic frame of reference.

This plane of reference is principally of use to those who are masters, for it has to do with the interrelations of the races of many different planets, and suns. It offers a perspective on certain secrets of Magick that may be more or less universal among intelligent races of the galaxy.

Consider how universal some of the rites that we do may be. The tilt of the earth's axis causes the sun to appear to rise higher and lower in the sky with the change of the seasons; this would give the same Equinoxes and Solstices no matter what the planet. One would be to the cold direction, one to the hot, one to the wet and one to the dry. These may be opposite in one dimension or another, as they are in the southern hemisphere, but all four "elements" of the ancients will be represented. Follow this line of reasoning, when the time comes you might be surprised at what the term universal really means.

The Outline of Initiation

Some aspects of initiation are predominant in the worlds mystery religions and magical orders. Membership is often divided up into three principle classes. These follow the classes given in The Book of the Law, very closely in most cases.

The Man of Earth comprises the class of membership involved in the elementary operations, and corresponding magical rites, performed for the benefit of the Temple. Often their initiations recelebrate the stages of life. They are born into the temple, in a ceremony appropriate to whatever focus the temple has.

There are other ceremonies that celebrate dawn and birth, noon and life, sunset and death, midnight between death and birth, in addition to the ones used in the O.T.O., but I've found much in common between them.

Besides these keys of life, there are the ordinary celebrations and Sabbats. These follow the progress of the Elements as they relate to the midpoints of the Cherubic Signs: Taurus, Leo, Scorpio, and Aquarius. Not to mention those celebrations done at the solstices and equinoxes. This eightfold system may predate the twelvefold zodiac; it is found by dividing the space of time between the equinoxes and solstices equally to obtain the mid-season dates.

Before advancement to the next stage, where one becomes adept, there is a test in the ability to maintain equilibrium in all parts of the one's being.

Magical and Mystical power enables one to safely handle the amplified power in the planetary plane. If one is an adept one can easily pass these tests of equilibrium, for one has knowledge and conversation of the Holy Guardian Angel, and will have been properly taught and informed. Shadow, body, anima, heart, soul, and spirit must be properly integrated before approaching the mysteries of the corona of the Sun, integrated mystically and adept magically.

Knowledge and conversation of the Holy Guardian Angel is something which no phrase or description can adequately describe. Crowley says that he adopted this phrase because it is so quaint that it is not likely to mislead (by the reader assuming that it is a true description of the phenomenon).

Crowley seems to have gotten the phrase from The Sacred Magick of Abramelin the Mage but it was used by Aiwass when he came as Angel of the 8th Aethyr. This portion of The Vision and the Voice contains the instruction of Aiwass as to attaining the knowledge and conversation of the Holy Guardian Angel.

When one has the perspective of many lives, and now that the being that lived them is fully conscious, it may better judge what one's will is. Once the Great Work is known, this must be done before advancement to the stage of Master.

Needless to say, one prepares oneself by preparing a place for the operation, and many long prayers and purification's are performed, of greater and greater intensity. After a period of time during which one is purified and consecrated, there comes success. Study the process and details in the aforementioned books.

In the grade of the Lovers, which is sometimes taken to be a description of the Angel and the Adept, one enters the rank of the temple where one has to take responsibility to those that are above, and for those who are below one's rank in standing. Usually, it implies some sort of role in leadership.

The Masters are beyond the abyss. That is to say they have transcended the actual and are focused upon the ideal. They are answerable to no human. They are not always incarnate and may only shed their light upon the world, distant as the stars of Space. The ordeal of crossing the Abyss is described in the 10 Aethyr of The Vision and the Voice and may also be studied in Magick in Theory and Practice and in any other places among the writings of Aleister Crowley.

The Gold Sabbats

(Notes on the Sacred Year in Tropical Notation.)

The Spokes of the Wheel of the Year

Sun 0 Deg. Aries

Vernal Equinox

Ra

Sunrise

Sun 15 Deg. Taurus

Mid Spring

Neith, Duamutef

Earth

Sun 0 Deg. Cancer

Summer Solstice

Ahathoor

Noon

Sun 15 Deg. Leo

Mid Summer

Serket, Kebekhsenuf

Fire

Sun 0 Deg. Libra

Autumn Equinox

Tum

Sunset

Sun 15 Deg. Scorpio

Mid Fall

Nephthys, Hapi

Water

Sun 0 Deg. Capricorn

Winter Solstice

Khephra

Midnight

Sun 15 Deg. Aquarius

Mid Winter

Isis, Imset

Air

Please note that, though these fall near the traditional Sabbats of the witches (and other groups of Initiates), they have been moved days away from the true midseason points by calendar reform. You should consult an ephemeride for the time and date of the true midseason rather than trust to tradition if precision is needed in the time of the Rite. Some see fit to celebrate on

a particular day of the week nearest to the true time. (Such as Sunday, due to these being Solar Feasts.)

Note also in the section on the Gods preceding that there are different attributions to the Son's of Horus, and of course the Goddesses that guard for the different realms, only one is given here, consider whether you work in the realm indicated, or another.

Dates and celebrations

(Dates approximate, see an ephemeride)

Rituals & Feast

New Date, Aprox.

Traditional Name

Old Date, Calendar

Vernal Equinox

March, 20

Mid Spring

May, 5

Beltane

May ,1

Summer Solstice

June, 21

Mid Summer

August, 7

Lammas, Lugnasad

August ,1

Autumn Equinox

September, 22

Mid Autumn

November, 7

Samhain, Halloween

November, 1, (Oct.31)

Winter Solstice

December, 21

Yule

Mid Winter

February, 5
Imbolc, Bridgit
February, 2

Liber AL rituals and feasts:

Liber AL II.35: "Let the rituals be rightly performed with joy and beauty."

Liber AL II.36: "There are rituals of the elements and feasts of the times."

Some consider the two verses given above to refer to the mentioned dates. The rituals of the elements being done at the Midpoint of the fixed, or Cherubic, signs of the Zodiac. These are attributed to the elements in a traditional manner, and to the Magick Weapons. The celebrations of the ancients, of many cultures, reflected the nature of the symbolism of these fixed signs in their celebrations.

In the following section are given a bit of the old lore concerning the octal holidays of old, as well as the feastdays that are in "The Book of the Law". There is much that is not included, but an entry should at least serve as an indication of the direction for further research and experiment.

The Sacred Calendar

The calendar for a group of Initiates is an important part of the Magick that they do. If there is to be any harmony among them they must find a tradition with which they may all identify.

The "working across time" that such a tradition allows may take some time to build, but remember that some harmonies may be established with the times, prior to the great Christian Heresy against Deity, that God is separate from Man.

Much that was clear has been muddied with the natural progression of the movement of the stars with respect to the seasons. More has been deliberately forgotten. Most of us, residing in the cities as we do, have lost sight of the simplest truths of the ancients.

I'm still surprised that many people, never having noticed before, call the weather service alarmed that the moon is in the sky in the daytime.

Venus is reported as a UFO by supposedly trained observers.

Movies and TV shows sometimes use the word "Galaxy" and "Solar System" interchangeably, despite the fact that one refers to Billions of Suns (stars), and the other refers to our sun and its planets.

Many people in business, that I have spoken to, don't seem to understand the difference between a planet and a star, or that the sun is in fact a star that is near to us.

So it doesn't surprise me that they promulgate simple religions, that teach separation of God and Man, that do not recognize or teach any harmony with nature, and that discourage any closer investigation of their theology by stating that all that is required of man is blind faith!

The Gold Sabbats

(Does not include the (Lunar) Silver Sabbats, they change dates every year)

Vernal Equinox - Sun 0 Degrees Aries - March 20 (see ephemeride)

This is attributed to the Direction East, being the time that the Sun is exactly between the "Night" of the Winter Solstice and the "Day" of the Summer Solstice.

In Babalon this was the time of the annual congress of the Gods, they met to decide the fate of the world, and men.

In modern times we see this day is the symbolic "sunrise" of the Great Day, the year. The Vernal Equinox, New Years Day to Thelemites, is the beginning of our sacred year. We mark the start of the Solar cycle here rather than at the winter solstice, for the beginning of the Aeon of the Crowned and Conquering Child occurred here in 1904. The Ritual to be done is given in The Equinox of the Gods and is called "INVOCATION OF HORUS ACCORDING TO THE DIVINE VISION OF W., THE SEER."

The password, for the period of time until the Autumnal Equinox, is chosen from one of the Class A Holy Books. The method generally used is to take the Magick Ring, and opening the Holy Books at random, choose a word with the Ring. Keep your eyes closed and place the ring on the open page. Now without moving it look and see which word it touches most. This word is then given to the members. Since the local members are well known to the Black Guard, the principle use of this word is the case where someone claims to have been invited by a member to the meeting. In this case the member will have given the guest a sentence containing the word to say to the blackguard, not the word itself, nor even the frequency with which a new word is chosen. If the sentence contains the word (and a bit of the personality of the person inviting) the Black Guard will admit the guest to those functions which he or she has a right to attend. It is likely that passwords will be revealed to the profane, but not often and not for long.

In ancient times, on this day or at mid spring, a sacrifice of blood is given that the crops of the celebrants be propitious in the year to come. I suggest that the Mass of the Phoenix, Liber XLIV, may be used prior to the ceremony rather than the bowl of blood and shreds of human flesh used throughout the ancient world. Also in ancient times, perhaps as human sacrifice was prohibited, a bowl or cup of menstrual blood was sprinkled on cakes or fields to make them fertile. In The Gnostic Mass, Liber XV, there is also a ritual that practices these Mysteries.

In view of certain health problems that could theoretically happen, though I've never heard of any occurring, some celebrate the Sacramental rite only with those with whom they are, or are willing to be, lovers. Others use wine, or other spirits, to purify the Lion and Eagle just prior to the ceremony. Still others dry these substances to powders in direct sunlight.

In order that there be an equilibrated Sacrament both the Lion, in the form of semen, and the Eagle, (white and red) in the form of the Kala of excitement, and menstruation, may be used. For instructions on the preparation of this sacrament. See especially the verse and comment of: Liber AL III.34 and Liber AL III.23 - III.29.

Liber AL - April 8,9,10

Liber AL II.38: "A Feast for the three days of the writing of the Book of the Law."

Beginning at exactly high noon, a reading of The Book of the Law begins the Feast. We have found that there are both advantages and disadvantages to involving the attendees in a round-robin reading. A round-robin reading is one in which each takes a verse, or line from the MS, and reads it in turn. The advantage is that all participate, the disadvantage is that not

everyone is an orator. Following the reading the feasting begins. The decorations and method of celebration are determined by the Chapter in question.

April 8 - Nuit Chapter

Most verses can be considered as instructions in the relations of Nuit with her worshippers. Consider that verse 17 may refer also in another way, pause slightly after the word "not". Liber NU (Liber LVI) gives further instructions for those, who know who they are. If ever there were an excuse for a religious orgy this day is it. On this day, of all days, obey the instructions in Liber AL I.51-52: ". Be goodly therefore: dress ye all in fine apparel: eat rich foods and drink sweet wines and wines that foam! Also take your fill and will of love as ye will, when, where, and with whom ye will. But always unto me. (52.) If this be not aright; if ye confound the space-marks, saying: They are one, or saying, They are many; if the ritual be not ever unto me; then expect the direful judgments of Ra-Hoor-Khuit!" Remember all the verses in this chapter may be considered as instructions in this respect. Liber XV, The Gnostic Mass, at the very least, should be performed (See Liber AL I.61-63).

April 9 - Hadit Chapter

As before, most verses, of this chapter may be considered as instructions in how worship is to be conducted. This is the chapter with the instructions on all the feast days.

For those that wish another interpretation of Liber AL I.57: ". All these old letters of my Book are aright, but (Tzaddi) is not the Star." Now consider this, if all the other letters are aright then no other letter can be exchanged with Tzaddi, it IS "not the Star.", in and of itself. In Liber AL II.15 "For I am perfect, being Not; .", gives the final hint.

I figure most of you may have noticed that the image of Hadit is a Sun disk with the wings of His flight through the sky. Now we all now know that the Sun is Star, however the particular aspect of the Sun we are addressing is that aspect that is hidden from our view at all times; the core of the Star. Liber AL II.2: "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House." Liber AL II.6: "I am the flame that burns in every heart of man, and in the core of every star.".

We may conduct this feast in a particular manner, Liber AL II.22 "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this." Liber AL II.8: "Who worshipped Heru-pa-Kraath have worshipped me; ill, for I am the worshipper."

April 10 - Ra-Hoor-Khuit Chapter

Liber AL III.11: ". Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!"

Liber AL III.12-15: "Sacrifice cattle little and big: after a child. But not now. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire! Ye shall be sad thereof." (Some see in this verse a celebration to be done after the birth of a child.) Kill the fatted calf, this is an assembly of warriors, armed for the fight. Men and Women armed alike with sword and

spear, (the symbol of air and fire, both extended from the dagger and wand). Verses 21-38 give very specific instructions on the preparation of the Temple in respect to this feast.

The O.T.O. is just such a group of warriors, and understand clearly, you who would contend with the forces of restriction; we fight, we don't play. You are in great danger in any combat, physical or otherwise.

Liber AL III.42 "The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!" As Crowley notes: "'Ordeals': refer to the Comment on Chapter I, verses 32 seq. 'traitors': see Liber 418. 1st Aethyr."

Midspring - Sun 15 Degrees of Taurus - May 5 (aprox.) - Earth

In olden times realize that the constellations had not been reduced to 12 signs. The great ages, or Aeons, were considered in a different light. Since the sky was the basis of all their considerations, observational astronomy, and not mathematical calculations, would be used to announce the "age" or Aeon.

They would have considered that the first new moon, after the Vernal Equinox, marked the beginning of this age. Then they would have sacrificed the white bull with golden horns, as they did at each new year, so long as the equinox occurred while the sun was still in Taurus.

The Bull of Heaven (Gud.anna) was created by ANU, at the insistence of ISHTAR so that Gilgamesh would be defeated for the insult, of refusing Her advances.

In the time of Nebuchadnezzar, 604-561 BC, half a century after the sack of Thebes by the Assyrians, the Babylonians are still referring to the exaltation of the moon as in Pleiades, so by this time the constellations still had not been taken that extra step into becoming the "Signs of the Zodiac", much less had they been separated into "Signs" & "Constellations".

The rule of this king in Babylon was roughly concurrent with the rein of the Pharaohs of the 26th Dynasty in Egypt, the time of Ankh-af-na-Khonsu. This is also the time of the Babylonian Captivity of the Israelites, and that by this very king. Nebuchadnezzar II.

Neibo (or Nabu), the Scribe of the Gods, was associated with the city of Borsipa, and was considered also to be the personification of the sky at the winter solstice, marked by the helical rising of the star Aldebaran (The Star of the Tablet upon which the scribe would "forecast" fate). Today, due to 1 degree of precession every 72 years, this star has become one of mid spring, rather than the Equinox. The traditional day for this Feast is May 1, Beltane. The Names associated with this Cherubic sign may be studied in the sections preceding. But especial attention must be paid to the nature of THERION, remember what has been said in the preceding section of BAVO MEITHRA. (BAPHOMET). If you wish you may study the significance of the Bull in the worship of Meithra, baptism will take on a whole new significance when considered in the light of the position of Orion under the constellation of Taurus. Consider the significance of the Apis Bull, the star-studded leather of the Priest of Heliopolis. They sometimes wore a leather garment that had gold "Tua" stars with jasper centers, it was

dyed a very dark blue. If one were wrapped in it, it seemed as if one were wrapped in the skin of the Cow of Heaven with its many stars.

There were the young men and women, the Bull dancers of Crete, who leaped over the backs of the sacred animal in the spring rites. Remember that even 10,000 years ago at Katul Hayuk, there were the Bull horn studded temples to the Goddess of grain. This Constellation then led all the others at the Equinox of Spring. Much later came the legends of Hathor the heavenly cow of the sky, and later still the OX, and Fool, prophet of NUIT, the Feast of the Height of Spring, the adornment of the Phallus, the erection of the Ben-Ben pillar, and of the May pole.

In order to make clear a feast that has not been given much attention in Thelemic circles let me give a bit of the history of the celebrations of old. Bel tane means the fire of Bel, and is dear to the heart of Bel Imn.

Upon a high place, after all the fires in the country were extinguished the night before, the materials were gathered to prepare the sacred fire. As has been done, upon the earth, for millennia: a plank of oak is placed under an erected pole and turned in its frame till it kindle. (A sacrificial victim may have been tied to the pole by young maids by many turns of ribbons, which when tight, begin to turn the pole till it kindle.) When fire begins to spark a species of agaric mushroom is fed to the flame till it burst to full flame. A cake baked with eggs is baked in the heat. This cake has a hole through the middle through which the sacred cows are milked. When it is broken and eaten one bit contains a black stone, or bit of charcoal. The next year, unless the majority of the celebrants interfere, this person would be sacrificed to BAAL or BEL. This Godname is also the word for Ball or Sphere as well as the name of a God.

Sometimes a second fire was lighted and the victim placed "between the fires" on the same day. In later times, or if he be favored, he would leap three times through the flame, the sacrifice of one's enemies by fire being frowned upon.

The Bailfire, which also comes of the root BAAL, must be made of particular woods. The cattle were driven around the fire in the apparent direction of the sun in the sky, clockwise, and then between the two fires. It is also carried three times in the same direction, in the case of "need", to bless a house, temple or a person. The Hearth fires were then rekindled throughout the country from these sacred flames.

In later years a "May Queen" would be elected from among themselves, by all the girls who were not married. She would then mount a Horse and ride nude through the center of town. This was a great honor and the horse was the white horse symbolic of Epona. Not a few times did this practice reduce the number of unmarried girls, but probably not in the way it would if the practice were revived in modern times.

In a modern celebration some light a Bel-fire when the Sun is 15 Degrees of Taurus.

For this feast there is a sacred fire made of several woods. These are of the plants and trees sacred to the planets in the sign (or in some cases the constellation) of Taurus.

The location of Venus, which rules Taurus, is used to indicate which woods, plants, and perfumes that are used in the balefire. The celebrants wear robes or clothes of red, or jewels of topaz. The Hierophant of the Mysteries conducts his Initiations at this time in the Spring. At this time the "Rite of the Door" is celebrated as in Egypt of old. (Note. This relates to the Empress and the Hierophant.) The section of The Treasure House of Images for Taurus is read, following that of the Sun, and after all preparations have been completed.

Summer solstice - Sun 0 Degrees Cancer - June 21 aprox.

As the Equinox was the "sunrise" of the year, this day is the "noontime" of the year. The time of the Greatest light, for those in the northern hemisphere. The further north or south of the equator that you go, the greater the extremes. It is the opposite in the southern hemisphere, there it is the time of the greatest darkness, and all these Gold Sabbats must be adjusted to the conditions there. Here, we celebrate the Feast of the Day. Whatever your location on the earth, this is the time when the Sun is at its extreme northern declination.

In Egypt this was a very sacred day, about this time of year the Star called Sothis, Sopdet, or Sirus, rose in the rays of the sun just visible. This marked the beginning of the inundation, or the beginning of the Nile flood. We know that in later times an adjustment must have been made due to precession (1 degree backward for each 72 years). The tears of Isis have brought the Nile to full flood, they will water the corn-filled image of Osiris, from this flood will arise the emerald shoots of the "reincarnation" of the God of grain.

This was also a time among the Celts to give gifts to the Goddesses of the healing springs. Where a spring of water gushed from the ground, or collected in a deep well they would plant flowers, deck the place with colored ribbons and decorations made of flowers. They would also sometimes cast gifts of silver or gold or jewels into the water.

At about this time another celebration was held by games of prowess. Archery and games were held with a great feast. Sometimes in the case of drought, or for a special offering, a stream would be diverted into a ditch dug beside its bed. Then an animal would be sacrificed upon the stream bed and a fire built for roasting beside it. After the sacrifice the games and cooking began. When the meal was ready the meat would be shared among them and the stream would be allowed to return to its old bed.

Some would roll great wheels of yellow cheese down the hill in a contest. The house whose cheese held together best would do well in the coming year.

As the "twin" Godform Heru-ra-ha, called Hoor-pa-kraat and Ra- Hoor-Khut, presides over the Equinox's; so we relate the time that the Sun is exalted to Hadit, the winged disk, the image of the Sun flying through the Sky. The enemies of Egypt would be struck down with hallucinations of raging color, should they be foolish enough to attempt to cross the desert to attack the King. Consider the Resh symbol of this feast as well, AHATHOOR the Noon day Sun (Hathor); remember that this Goddess, besides being related to Aiwass by way of the path Dallet, is the House of Horus. She is the feminine aspect of the heat of the sun, in which he dwells as in a house. As Crowley says in his commentaries on the first verse of the second chapter of Liber AL: "As Had, the root of Hadit, is the manifestation of Nuit, so Nu, the root of Nuit, is the hiding of Hadit."

Mid-Summer - Sun 15 Degrees Leo - Sept 22 aprox. - Fire

The Mid-Summer festival in Babylon was celebrated by bathing the image of Tamuz "true son of the deep water". In Alexandria the images of Adonis and Aphrodite were also committed to the waves.

Among early Christians the feast of St. John the Baptist was celebrated in stead of, but in the same way as the ancients celebrated these feasts. A general baptism to symbolize the god-form, then a general public baptism or cleansing. There is a bonfire burned after the general bathing to keep off the cool of the coming evening. As is the usual case in these festivals much wild oats were sown, both of the figurative and of the actual variety. For this is a festival of the crops, and of fertility.

In Germany young men and their lovers leapt high over the bon- fires to make the hemp grow tall. (You tell me why all the Rituals to make the hemp grow tall, I don't know myself, maybe they made a lot of rope.)

In some of the countries of Scandinavia, a mid-summer "Bride" was elected and she then chooses a "Husband". Though they were not married they must spend the coming night together, and do what must be done, to assure the fertility of the crops. In the more remote past the Man chosen to spend the night with the "Bride" was killed when the sun rose, or forbidden to ever again lie with the woman who served as "Bride" on that night.

Liber AL II, 15: "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

Perhaps it is only a curiosity that the festival of Mid-Summer occurs in the midmost of the Sign Leo, and that this is the sign of the Hebrew letter Teth=9 (419 spelt in full). The Season begins with the Sun at the beginning of the Sign Cancer, Cheth=8 (418 spelt in full). The Beginning and Mid-point of Summer. These signs signify, by their rulerships of Sun and Moon, the Beast and his Bride.

In this case as in those before it there are many hints of practices undertaken by the ancients at this time of year. First note, as has been done before, the colors, jewels, and other symbols for the Sign of Leo.

By using Liber 777 you may undertake to determine what "heavenly" players (the Planets) are to be included in the Setting of the Sign of Leo. Remember that the Tarot Atu attributed to this sign is Lust.

Now that the setting is prepared the most predominant symbols in the ancient celebrations could be "purged" and added in the proceedings. For instance the Rite of Baptism of the Gnostic Church could be profitably performed after the Mystery play in which the Archetypes are presented. The nude couple running into the water, or sprinkled by it, prior to the public rites is a traditional touch.

Note that the rite of Enthronement of a King at Thebes involves just such a Baptism. The Gods representing the cardinal points approach the Candidate in the center of the sacred pool, after the first pylon, and pour the "waters of Life" over his head from electrum ewers to wash away any mortality, and expose the God that upon the fulfillment of the Rite will become King of all the lands circled by the Sun. Further remember the Baptism of Fire in the House of the Flame!

Feast of The First Night of the Prophet and His Bride - August 12

This Feast celebrates the beginning of a series of workings between Rose and Crowley that would eventually lead to the reception of the "Book of the Law" in Cairo.

In order to complete the series, some may insist on celebrating the first night of all the women who held the post of Scarlet Woman, and the Beast. Whatever may have happened later it was Rose who uttered "they are waiting for you" and led the Prophet to his Revelation!

There is of course the obvious form of Celebration of this feast; emulate the behavior of the Prophet and his Bride on their wedding night.

Some might wish to re-enact; a marriage of a couple at this time, and the Gnostic ceremony appropriate thereto, could kick off an evening of general revelry as couples renew their relationships. This Feast, following the temporary liaisons of the preceding feast, could be viewed as the renewal of the relationship with ones more permanent "mate". A healing of any rifts that may have gone before.

Autumn Equinox - Sun 0 Degrees of Libra - Sept. 22 approx.

This is the balance of day and night, called Equinox, that leads to the Great Night celebrated in Winter Solstice. This is the midpoint of the year that began at the Vernal Equinox.

In some traditions a new password is chosen at each succeeding Equinox. This practice assures that a Brother or Sister long absent will have to be introduced and given the password to gain access to the gatherings.

At this time in Egypt the King walked around the walls of his City as did the Sun in the Sky. He carried a walking stick with him which symbolized the fact that the Sun would diminish in strength until Winter Solstice. This festival is called the "Birth of the Suns walking-stick".

In Summer this time was the new-years, the re-emergence of the Green after the parched summer months. The Hierogules and the Hierophant, or the King would celebrate this with the sexual rites with the Hieros Gamos Rite. Inanna (later called Ishtar) made love with her returning lover Tamuz. Tamuz spent half the year in the Underworld, his sister

Geshtinanna would upon this date enter the underworld in place of her brother, she was released at the Vernal Equinox when her brother descended.

Remember that this is the time of balance. Some may choose to celebrate the rite of the Weighing of the Heart, which is attributed to the time of the passage of the Sun into Libra. Should one wish to study an example ritual, there was one in the Golden Dawn that was used for either Equinox.

In preparing for this rite we should consider the aspects of the other planets to the point of the crossing, i.e. 0 Degrees Libra rather than the whole of the Sign of Libra.

The colors of Libra may be used as a backdrop and some such drama as is indicated by the planets in aspect to this point or the symbolism of the Atu Adjustment may be used to good advantage, the Ox-goad opposite to the Ox on the paths of the Tree of Life.

It will always be illuminating to write a ritual to fit the circumstances of each of these "turning points" of the Sun, if however no one in your group has the time to work out a more fitting rite, another may be adapted.

If the Rite of the Weighing of the Heart is used, remember that one is casting off their "sins" and declaring them not to be a part of their being any longer. You must understand that the Egyptians considered a man may be reborn each morning with the Sun. A ritual could make this renewal more real. A King had several names each taken at an appropriate time.

Crowley's Lesser Feast - Sun 19 Degrees Libra - October 12

This Feast is that of Crowley's Birthday. It is the lesser feast due to Liber AL II, ".; a feast for life and a greater feast for death". Some Gnostics celebrate a Crowley Mass on this day, and due in part to the similarity between the names, give gifts to family and close friends. Some, recounting that this is the beginning of the Prophets service upon the earth, give gifts of services for their friends, or the Order, and save the giving of material gifts for his Greater Feast on Dec. 1.

Invocation of the presence of the Prophet to aid in the Work is propitious on his Lesser or Greater Feast day. (I've met so many "re-incarnations" of the Prophet, that it seems to me many people must be subconsciously doing this particular invocation. They can't all be the "true" re-incarnation, or can they?

Liber AL I,56: ."All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked.".

All questions of the Law are to be settled by consulting the writings of the Prophet each for himself. A point made by another is a hint of helpful experience (sometimes interference) by another traveler upon the road, not a dogma.

The prophet was born with his sun a few degrees west of Spica in the Constellation of Virgo (not the Sign). This is one of the "Stars of the Crown" from The Vision and the Voice Liber 418, 15th Aethyr, "And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and all the letters of the stars in his crown , Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye."

Grady's Lesser Feast - Sun 25 Degrees Libra - October 18

Grady's sun is even closer to Spica, though to the East of it as Crowley's is to the West. You might say that Spica translates the light of the Conjunction of their Suns. The word "Caliph" is generally held to refer to the Office of successor to the Prophet. His feast has been celebrated by giving him gifts and a general feast.

Mid-Autumn - Sun 15 Degrees Scorpio - November 7 aprox. - Water

The Traditional day for this feast is November 1, however the night before this a Hallowed Evening, or Halloween, was celebrated in which a feast was prepared for the loved ones departed.

In the Ancient times all of the fires among the Celts were extinguished and all new fires relit by runners from the sacred fire, lit after appropriate ritual and sacrifice, at Tlactga People in Ireland used to go from door to door collecting money and the preparations for this feast. Candles were lighted on Samhain to bless those who had died.

There was much feasting and rejoicing. People bobbed for apples, saw apparitions and fairies who walked abroad on the Halloween.

In the woods strange rites were done by the wise to lay to rest those who walked in unrest. Natural loops of wood formed when a vine or tree looped down to earth again to reroot were crept through thrice for their blessing. Again the divination with the cake was done with a coin

symbolizing riches, coffin chip for death, sloe berry for longevity, and a ring for love. Whoever received the object in their cake was blessed by that power symbolized.

In some places a place was set at the table to invite the spirit of a saint long dead to dine. Huge bonfires were lighted and circles made of their ashes, torches run through the cities.

This was a time also of the mysteries of Hecate, the thin old moon. Remember the water baptism that accompanied the celebration of the Sun in mid-Leo. The Lighting of the Sacred fire here should give a hint of balance, the sun being in mid-Scorpio. The fire lighted with the sun in fixed water, the baptism with the sun in fixed fire. Now think for a moment. You can never see the sign that the sun is in, it's light obscures it. The only way to tell where the sun is, is to know where it must be by the stars opposite. Those that rise in the east when the sun sets.

With this in mind realize that there are the rites of Mid- Aquarius and Mid-Taurus to balance as well.

Again many Thelemites will want to celebrate a Gnostic Mass and, especially at this time, use the long list of the Gnostic Saints rather than the abbreviated one. After the saints are present among the celebrants a feast in which they are viewed as participants might be appropriate. People could dress in the costumes of these persons and entertain the others with quotations from their works or tales of their valor. Death is but transition and you may be sure that some of these are, in fact, physically present, if they were not it would be a sad day for the O.T.O.

Note that this is a feast of Water, or Scorpio. Take to heart the triune symbolism attributed thereunto. The Eagle, the Serpent, the Scorpion. This also is a Sign of Regeneration and there will be many strange children born of the Sexual energy of this night, corporeal and not.

The decorations may be prepared by using the symbols traditionally attributed to the Atu of Thoth and the columns of Liber 777, as has been said before.

Check out the relations of the planets in this sign of the Zodiac by considering their aspects with each other and thrown to them from other places in the Zodiac.

As in all the Cross-Quarterly Sabbats it is a good idea to do a General invocation of the Four Cherubic Signs after the pattern of Liber Samekh, the Watchtowers, Liber Regulæ, or another rite of your own device, prior to the special emphasis upon Scorpio.

Crowley's Greater Feast - Sun 9 Degrees Sagittarius - December 1

At this time the sun was very near Antares in the Constellation of Scorpio (not the sign) and the symbolism could not be more appropriate. The legacy of the Prophet at the time of his death should be celebrated and the Greater Ritual that he asked to have done should certainly be considered for public use. May he be blessed in the way that he Will. Remember he was a habitual reincarnate by his own admission and your rite must not sink into past-tense morbidity. Some choose to give gifts at this the Greater Crowley Mass, after all it is his gifts to us we celebrate. Again note that Cor Scorpionis is another of the "Stars of the Crown" to which we have previously referred. The celebrations referred to the "Fixed Stars" separate from the calendar date and precess 1 degree every 72 years. Later there will be two feasts: one to mark the Suns conjunction with the Star, another a calendar anniversary that stays more, or less in sync with the seasons.

Winter Solstice - Sun 0 degrees Capricorn - December 21 aprox.

This Feast is the celebration of the greatest Night, as the Summer Solstice is the celebration of the Greatest Day.

In the Northern Hemisphere the sun is furthest to the South, bringing Summer to the Southern Hemisphere, and the arc of its daily passage is lowest in the sky. The longest night. After this time the sun will rise slowly higher each day, so this time of the turning of the sun was taken as the beginning of the New Year, though the heart of winter yet remains.

The Persians Celebrated the Birth of the Savior Meithra on the 25th of December in ancient times, and from this practice the Christians took the date of the birth of their Savior as well. This is the Midnight of the Year. Liber AL III, 74 "There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son".

Among the Egyptians at the time of winter solstice a gilt cow was carried seven times round the temple. Again note that Ahathoor is related to the heat of the noon-day sun and this is the time of the midnight of the year. After this the outsides of the houses were kept illuminated the whole night with oil lamps throughout the whole of Egypt.

The Persians celebrated the festival of fire called Sada or Sasa at the solstice and kindled bonfires everywhere. Some even sent fire aloft tied to birds, or thrown, or whirled through the air.

In Syria and later in Egypt the Birth of the Sun was celebrated in the inner shrines of the Temples and at midnight the priests and priestesses would rush out exclaiming "The Virgin has brought fourth", amid much shaking of the Sistrums; and "The Light is Waxing" amid sounding of instruments of music.

In the East the Goddess thus represented was Astarte or Ishtar, in Egypt Hathor. The image of Harpocrates (Son of Ra and Hathor) was brought forth and exhibited to the worshippers.

Liber AL II, 8: "Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper."

Though a feast of Khephra could be held at this time to celebrate this the longest night. The Lights and Rites to Hathor may be seen as calling forth the heat of the Sun that will be higher each day hence till the Solstice of Summer.

This is the time of the Rite of the Pool of Heliopolis, remember that worship is the stated function of He who wears the sidelock; that, that we worship, we are! Deus ex Homo.

For those who wish this is again a time of the giving of gifts, some may need help to make it through the winter.

Remember to check the planets and other macrocosmic signs before constructing a rite and arranging the decorations from 777. The lighting of bonfires or of lights is an old tradition, as is a torch procession and the singing of songs.

Mid-Winter - Sun in 15 Degrees Aquarius - Feb 4 approx. - Air

The Traditional time of this feast is February 2, called Candlemass, Imbolc, or Brigit's Day.

This celebration in Scotland is related to the revival of vegetation and in the olden times a young woman may have "revived" an older man, symbolizing the winter again coming to life to give birth to the Spring.

In later times a bed of straw, illuminated by candles, was prepared and with the mistress of the house leading the chant "Briid is welcome" three times. Upon arising the ashes of the fire are

checked for the imprint of Briid's Club, propitious if found. In other parts of Europe men and women would leap high with the sowing of seed and clap rods and clubs together while rushing at each other at breakneck speed, leaping high to show the Crops how high to grow.

Again we must realize that the ancient tradition of invoking the opposite forces to those in the Macrocosm. This Celebration of Air, Aquarius being the Cherubic sign of Air could be celebrated by everywhere "greening" the earth, by planting the seed to come forth in the Spring. The astrological setting, or rites from the Holy Books of Thelema, may be used to celebrate the Divinity of Man. For Man is the Cherub of Air. The bonfire and Tantric practices of the Ancients may be propitious where they are the Will of those concerned, and are a fine tradition, though dangerous in modern society.

1 Magick connected to the Moon

2 The rites of the Sabbats have to do with the Sun and seasons, we call them the Gold Sabbats

3 At least that aspect of witchcraft that employs ceremonies, is ceremonial Magick.

4 In the Cabal of the Hawk and Jackal, and in its various covens, we refer to the lunar rites as "Silver Esbats" and those that refer to the Sun at the stations of the year as "Gold Sabbats".

5 One who has "Knowledge and Conversation" of the Holy Guardian Angel.

6 The Lesser Ritual of the Pentagram, and the Star Ruby, Liber 25, deal with the quarters as in the Elementary Directions. Air to the East, Fire to the South, Water to the West, and Earth to the North. The Lesser Ritual of the Pentagram calls the Archangels about the Magician and the Holy Guardian Angel within. Raphiel to the East, Michael to the South, Gabriel to the West, and Arial to the North. These are mentioned in the form of the Four Holy Creatures in Ezekial's Vision. Raphiel means "Healing of God", Gabriel means the "Strength of God", Michael means the "Likeness of God", Ariel means "Light of God".

7 Crowley used Liber Samekh, SMK 120, to achieve Knowledge and Conversation.

8 The Structure of Mind/Time contains the reference, from The Appendix to the Tesseract Working.

9 See p656 in Book 4, all the Magical Weapons are described in this work.

10 The Golden Dawn was an Occult Order Founded in 1875, the year of Crowley's Birth. There were many prominent members. Aleister Crowley and Israel Regarde among them.

11 The Elixir Vitae is the elixir of life. It can confer miraculous power to a Sigil, and even heal a mortal wound or illness. It must be properly employed by the Magician, and not for any selfish end, or its use is fraught with danger.

12 Liber 220, I, 3

13 Liber 31 includes this complete phrase, Liber 220: 1, 61, has "The Five Pointed Star with the Circle

in the Middle and the circle is Red."

14 See The Tesseract Working, The Tesseract Ritual, The Handbook to the Tesseract Working, and Concerning the Witchcraft.

15 The following Table gives a rather personal set of correspondences that are used to compress the set of Symbols.

16 The Tesseract material is very much concerned with the consecration and use of the elementary tools by the use of the dimension of time. Most especially see the Handbook to the Tesseract Working.

17 This book, by Aleister Crowley, was published in London by the O.T.O. in 1938

18 The middle pillar adds to 26 and is Union. The white pillar adds to 13 and is called the pillar of Mercy. The Black pillar adds to 16 and is called Severity. The whole of it is the Mystic number of 10 or 5 by II.

19 Each of the are 7 and the whole of them are 21

20 Daleth for woman and Venus, Teth for the lust between man and woman and union, Pe for Man and Mars. Their union is 93.

21 Times have surely changed since I wrote this piece. Templars in the OTO often do not swear their oaths to Baphomet. This name has been interpreted as referring to the Motto of Aleister Crowley, as it is used in the ritual, and the last two Kings of the United States have substituted their own Mottoes either in its place or after it. I asked Grady once why he and Germer had not substituted their mottoes for Crowley's. "You misunderstand" ,he said, "Crowley reformed the rituals of the OTO for Reuss along Thelemic Principles, Templars have always sworn an oath to Baphomet, and not to a man, even if they obey their superior in the field. This is why we are an 'Order' and not a 'Cult' we don't follow a private individual we follow a metaphysical principle, Karl and I both understood this".

22 Those who have the first edition of The Book of the Jackal will have all the cites given. This is important not only to this word, but to the study of many other aspects of Magick in The Holy Books.