

# **The Practice of Thelemic Egyptian Witchcraft**

by Fra. 137

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## Foreword

In many religions, mainstream and otherwise, people believe that the time of prophesy has passed with the prophet. They believe that there can only be one prophet, or savior, or teacher, or whatever they call the founder of their way of life. Remember that religion means "way of life". They tend to persecute, or burn at the stake, or ridicule, or lock away in mental institutions, those who claim to continue revelation with one of their own.

I have no need to be a martyr and I'd like to think that the time of martyrdom has passed, not the ability to contact deity.

I'd like to ask one question of all of you. Can you truly trust a religion where the leaders don't seem to be able to "talk" with their deities, or "walk" with their deities, where their prayer is a one sided conversation?

You might think that if their Deities won't talk to them it might be that their Deities don't like them very much.

I think this also defines the difference between some one who has achieved some success in Ceremonial Magick, and someone who is only studying it. Someone who calls to a Deity must expect them to come in answer to that call, when they do come, they can make themselves known. If they don't the operation is questionable.

Maslow, in his book "Peak Experience and Religious Values", says that it is much more likely that a college student of no particular faith have a genuine religious experience than it is that a member of any organized religion have one. He goes further to say that one aspect of most organized religion is to discourage true religious experience, since this indicates that we are all prophets, some are afraid this could ruin the "Special" place of the historical Prophet, or Savior, or Teacher, or whatever. If this happened people might fail to pay the cover-charge and simply make some "music" of their own.

I don't claim to know what music you should listen to, that's a matter of taste. I don't claim that my music is any more relevant than anyone else's. Hell, it's up to you to figure out whether you think the noises that I make are even music.

I'm a Thelemite, I have no vested interest in destroying the special place of the Prophet, any more than the Gnostics wished to destroy the special place of the Christ. I do think Crowley would agree that each of you are god, or goddess, and that you should have knowledge and conversation of this. When I say "Knowledge and Conversation", I mean knowing your Deity well enough to carry on a conversation. If it is in your nature, that revelation may be of use to another. Your own revelation is what counts in any case, it will be the most fitted to help you in your life. I heartily recommend that you learn to do this. It's sometimes the case that another persons revelation might help you to learn. The works of the Prophet, most especially the *Book of the Law* have certainly helped me most.

My work discusses some of my revelations concerning the practice of Thelema, it doesn't define *The Holy Books* for another. Some people quote at me the prohibition against discussing the contents of the *Book of the Law*. Others go so far as to say that you should only read the book

once, then burn it. Others remark that we are forbidden to study the book, though some Initiations may advise you to do exactly that! I say that it's impossible to discuss anything but your own thoughts upon reading that Book, and these are a discussion of your own perceptions rather than of *The Book of the Law*. No one should give an "authoritative definition" of any part of that book for another person. As the comment says, each should approach the *Book of the Law* through Crowley's own writings for themselves, and they should never allow someone else to define the meaning of any part of *The Holy Books* for them. Remember the last three lines of the "Comment" are:

"All questions of the Law are to be decided only by appeal to my writings, each for himself."

"There is no law beyond Do what thou wilt."<sup>1</sup>

"Love is the law, love under will."

I was a Witch before I ever saw a book by Aleister Crowley. I have no problem working lunar and solar systems of Magick together, I think that the Sun and Moon conjoined is at least one interpretation of the "Mark of the Beast". I work a system of Magick, inclusive of the two Principles. But here again is the old controversy.

On the one hand, some of Crowley's comments in "Magick in Theory and Practice, (Book 4 part 3)", regarding Witchcraft are quoted to marginalize lunar rites. And let's not forget his comments in "Liber Aleph", "On the nature of Woman", even more often quoted to marginalize women in general.

On the other hand, I don't agree with every statement Crowley made, I'm a Thelemite, not a fanatic! And though Crowley has made some hasty statements, often taken out of context, I don't think he was anti-witchcraft, as his work with Gerald Gardner proves, nor was he sexist, as a large body of his diatribes against sexism shows.

So my friends, you are on your own. This is what I think ...

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<sup>1</sup> Upon this verse much seems to be based, especially the injunction to study constantly in *The Book of the Law*, out of which came these notes.

## Introduction

Consider what it means to have a circle. How is it two people, or a group can come together to do Magick.

At first what brings them together is a common interest in Magick, focused on actually working, doing Magick. They have the conviction that they can make enlightened their life and the peoples lives around them. They want this to be actualized in a real sense. They don't want to simply pursue a hobby of studying the experiences of others who became enlightened, they want to experiment, to actually work Magick.

They are aware of the fact that many around them are book collectors who vicariously enjoy the hard won initiations of others, but they are excited about the prospects of this practice and believe that their sincere interest can secure for them the instruction that they require. They are willing to work for their enlightenment. If there are no teachers around on the physical plane, they feel that they can get what they need from the true school of the Spirit. Directly from the Gods. And finally, they are willing to fulfill the role of Teacher themselves as they learn and grow.

And so with courage and sincerity in their hearts they will take what risks they are called upon to this end. When they become a Teacher themselves they feel that they will not attempt to usurp the Will of their students, quite the contrary they will empower them even if they disagree with the direction and focus of their students work, and they demand that sincerity from those that they are willing to learn from. Each responsible for the doing of their own Will and yet responsible for passing that that they have been given to those that follow them.

Each small group of friends that forms to this end can do these things, and others that they can't even begin to understand, at this stage of their development as Magicians.

Now let me give you a bit of advice. I know that it is unsolicited, and possibly dead wrong, like all the things I have been saying in this section, but balance your group, let it form by accretion. It is a pearl that grows about the irritation, illustrated by the thought that there must be more to life than the mundane march to the grave while eking out what pleasure we may on the way. It forms about a priest and a priestess, born of the need to do those things that will require the assistance of others. Around them forms a circle. Add new members carefully.

If you are asked by someone that wants to join your circle, and you know that they are sincere and yet they will not fit in your circle, be an elder for theirs. Give of your extra time to help them form their own, and for a time be a member of more than one circle. But remember that it will be **their** circle, when two of them attain to lead it, and that they will go as they Will. Give blessing to those who go to form a Circle of their own that have been in yours. Keep true to each other even when you choose different paths.

The following material is the system used by Hawk and Jackal, and even among those that follow this system there is wide variation. Each man and woman, a star in their own right. Each system formed in their own hearts of what they must do together. Each circle, you see, has those that see with the True Sight. If it did not it could not form, or would not survive for long. Some one, or many, among them that can see in the Spirit, can contact the entities that contacted me and

gave me so much of this, for themselves. They do not have to have others for them to do this, but it may help.

And this help we are sworn to give. The practice we give here is not what all of the members of Hawk and Jackal do, it is the source material for what many of them do. It is a Tradition of Magick, necessarily incomplete and often revised as more is discovered. We learn by actual practice and not only study. Take what you need of it and realize that you have responsibility to those you introduce to these practices. Be there for them when their time comes. Pass on the Tradition.

We begin with the concept of Lunar Rites, though some of you will realize that first will come Initiation, the ritual forming of the group and acceptance of a Man of Earth into the fold of the Circle.

Some may choose to do their rites in a more public forum, and forgo the Initiation and formal acceptance of a new member, to form a looser association. Those who wish to practice Initiation may choose to do so after they have studied the material that will come later in these works. So much in our tradition depends upon it.

## Silver Esbats

As the eight Gold Sabbats relate to the Sun, so do the Thirteen moons of the Silver Esbats relate to the Moon. These thirteen full, and thirteen new, moons are important to Thelemites, as well as to a more traditional Wiccan group, in that we work a system in which men and women have an equal place.

To Quote *The Book of the Law* again:

Liber AL, I, 15-16: "(15.) 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.

(16.) For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight."<sup>2</sup>

The following system, regarding the lunar rites, is more personal than my earlier works, and may apply even less to the general use. I use a predominantly Egyptian symbolism in my Witchcraft, and thus I relate the feminine archetype in those terms.

The title of the Tarot Atu that relates to the Moon, is "The Priestess of the Silver Star". And as "Argentum Astrum" is the Latin for Silver Star, I feel that there is a clear relation between the observance of the lunar rites and that Order.<sup>3</sup>

In Egypt the Moon was personified by several deities. The Sun and Moon are first thought to be the eyes of Ra, then of Horus, Hathor, Ptah, Amoun, or of any God or Goddess considered to be the head of the pantheon in the particular temple involved.

More general usage relates Thoth, sometimes in the name Aah-Tahuti, with his consort Sesheta to both the Books and the Temples where the word of Ra was enthroned, and to the Moon. Remember that it was Thoth who was author of all the arts called civilized. Astronomy, Government, Writing, Building, Mathematics, Medicine, Magick, Mysticism, Music, and all the others, but it was Sesheta that designed those Temples, and kept those libraries of books. There were 42 Books of Thoth in these and other subjects, all now lost, if not when the soldiers of Caesar burned the library at Alexandria, then when the Christian Mob did so.

In Thebes, Khonsu, of the Theban triad Amoun, Mut and Khonsu, was the Principle deity associated with the New Moon. The Egyptians venerated the New, the 7th day, the Full moon, and some say the 21st day. This divides each lunation into four "weeks" and is probably the origin of the division into 7 day weeks attributed to the visible planets, one day at a time. The powers of Thoth and Khonsu would be equal on the 7th and 21st day. Note that the Esbats track through each day of the week as there are about 27 and a third days in a lunation rather than 28.

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<sup>2</sup> I can't resist pointing out that the 15 and 16 from the verse numbers make 31, AL. Further the section that contains the reference to the Sun and Moon is the 16<sup>th</sup> verse, 4 squared mystical and all that.

<sup>3</sup> Seems kind of obvious now that you think about it, doesn't it.

For my personal use, and in Hawk and Jackal, I relate to the deities in this way; Thoth and Sesheta to the full moons, Khonsu and Quersut to the new moons. Quersut is a secret name of Nuit, and as we all know, it is the dark of the Moon that best reveals the stars.

In the early days of the lunar calendar the "blue Moon" was defined, by the month, or sign of the zodiac where two full moons occurred. There was a special emphasis on that sign and an omen<sup>4</sup> for the year.

There are many different ways that an coven or group might work with these silver rites, I believe the natural way will present itself. I'll help if someone chooses to become involved with any of my work, but remember that it is your Will that must be done, and that it is up to you to define that Will.

It is true that there is power in a Tradition, and the longer that Tradition has been functioning the more it pulls those of like mind to itself. It is also true that my Tradition requires me to teach. So enjoy this handbook, but don't take it as Gospel, work out what your group wants to do and reach a consensus. Any group of 13 or under should be able to be of one mind in these matters.

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<sup>4</sup> As for instance pulling a Tarot card attributed to that Sign.

## Actual Practice of Lunar Rites

In earlier times, when the Solar and Lunar calendars were being welded into a coherent system (which I wish was even more coherent) the practice was to number the Moons starting with the New Moon following the Vernal Equinox.

Place in two columns the 13 numbers for the Full and New Moons you could put Full Moons on the Right, these are the White Esbats, those of the New Moons on the left are the Black Esbats.

After the White Esbat one may begin the process of "harvesting" a project with the Waning moon. This is also the time for works of Banishment.

After the Black Esbat one may "sow" a project, and do works of invocation, or evocation, that will grow with the light of the Moon.<sup>5</sup>

Each year consult your ephemeride and find the dates of each full and new Moon, find the exact times. These may be written beside the dates, and used to prepare the above tables.

With the sunrise and sunset tables for your latitude find the time of sunset and sunrise for the date of the full, and new, Moon. Watch some local weathercast, that gives the sunrise and sunset times for your city, so that you can get a feel for how to use the latitude tables, and adjust them for your position. Count the hours and minutes between the Sunset and the sunrise to find the length of the night, on the midnight<sup>6</sup> closest to the Full Moon.

Check your work, is this actually the middle of the night closest to the exact moment of the full Moon, or new Moon, or is it the day before or after. Their true midnight will only be a minute or so different. Add this time to the Table prepared, or calculate it at the time of the rite. Now that you have found the time then you may proceed to the preparation of the rite itself.

The rite should be simple enough that the chorus for the general celebrants can be learned at the ritual itself. It should include the astrological characteristics of the moment, and have symbols from the plant world that have been "brought"<sup>7</sup> by that moon, to plant in the new Moon, or to reap at the full Moon. It should have the proper colors, perfumes, tools, as well as the elementary set used in the rite proper.

In the modern world, with it's considerations, many people will choose to celebrate these Moons at times when they don't have to go to work the next morning, or on the weekend nearest the Moon. When you do this remember the time and placement of the Moon at the exact moment of its occurrence, as well as the time of the ritual itself. Others, including myself have noted that often it helps to do the rite on the midnight after the new, and the midnight before the full, moon. Sometimes its hard to get people to show up to the moon circle when the moon is waning. Waning moons are good to decrease things or banish them and we want our circle to increase, so we tend to use this lunar judo to ride the increase of the waxing moon.

<sup>5</sup> Remember that there are other considerations that must be taken into account, but the Moon is itself a powerful force, sometimes given a quarter of the influence in the Astrological chart. Often the Moon is taken as the unconscious self.

<sup>6</sup> Watch out here, the true middle of the night is what you want, not clock midnight.

<sup>7</sup> Plants that bloom or bear fruit in that month are said to be "brought" by the moon, also sometimes plants that "come up" or sprout for the first time after planting, and rarely those planted ritually at the time of the new moon.

## Ritual Celebrations, Rites

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

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

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

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

The most obvious physical clue that this is a necessary part of a communities needs are shown in the phenomenon that groups of women living together have noted, there seems to be some influence that causes the majority of women present to have their menses at the same time as a "lead" woman. Their menses slowly adjusts until all, but the newest members of the group, have their periods at the same time. If there is a regular observation of the moon, as there was before the advent of electrical illumination<sup>8</sup> they also tend to adopt a period that follows the phase of the moon. Some have said to me that premenstrual stress may be partially, or wholly, eliminated by the regular ritual observance of the lunar rites, but be careful with your birth control when you join a group, if you don't want to get pregnant, while your period adjusts.

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

1. They align their own bodies <sup>9</sup>to nature in the same way that all creatures, evolved on this planet, have done for millennia.
2. They concentrate their energy and psychic selves in concert to address common needs.
3. They organize their lives around the natural calendar, instead of a more artificial construct.
4. They expose themselves to the coherent, and polarized, light of the Moon.<sup>10</sup>
5. They apply their psychic powers more efficiently.<sup>11</sup>

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<sup>8</sup>Not to mention the birth control pills that alter this cycle

<sup>9</sup>Don't forget that men also have a cycle, though it is not as obvious as a woman's.

<sup>10</sup>Some scientists have noted that this in itself may account for some of the effects of the moon on that residual eye which has evolved into the pineal gland. It seems that some babies are sensitive to light through their skull, before the soft spot on top, closes.

<sup>11</sup>Some researchers in parapsychology have noted that the psychic sensitivity of their test subjects increases dramatically at, or near the full moon.

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

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

The passage of the sun, moon, and planets through the signs should also be celebrated by advanced students. The signs, and/or the constellations, form the clues, given by the position of the planets<sup>12</sup> in the "houses of heaven", into a "story" of the activities of the Gods that they represent.

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

Even more properly are they noted in the solar cycle is expressed in the eight Sabbats<sup>13</sup> mentioned in the Sacred Calendar section. Briefly these eight Sabbats are the Equinoxes, the Solstices, and the midpoints of the seasons. These festivals are important to a group as they mark the progression of the year, and the proper relation of the people participating to it.

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

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<sup>12</sup>If you wish to attribute the occult planets, that can't be seen with the naked eye, to the tree of life; I suggest that you attribute them to the three mother letters: Uranus to Aleph, Neptune to Mem, and Pluto to Shin. The symbolism involved should be obvious.)

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

## **Silver Rites**

### **The Rituals of the New and Full Moons**

This outline is what was given me by the Goddess<sup>14</sup> in order to help me construct an Egyptian Thelemic Esbat Rite.

If you wish to expand the Rite so that two additional, or eight additional, persons do the invocations of the Sons of Horus, and the Daughters of Nuit<sup>15</sup>, this outline may be of use.

### **Initial Outline of Silver Rite**

Intro. to people present:

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

Entrance to the Temple:

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

Invocation of Sons of Horus - Priest

Invocation of Daughters of Nuit - Priestess

Invocation by Officers:

- A. New Moon - Mater et Felio
- 1. Quersut - Nuit
- 2. Khonsu - Therion

- B. Full Moon - Patter et Felia
- 1. Sesheta - Babalon (Nebt-het)
- 2. Tahuti - Hadit

Partake of Sacrament:

Pass power to the worshipers<sup>16</sup>

License to Depart:

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<sup>14</sup>Please refer to the Foreword for my standard disclaimer. Feel perfectly free to consider me as crazy as anyone that talks to the Deities.

<sup>15</sup>I'm using "Daughters of Nuit" to refer to Goddesses in general, and here more specifically to the Goddesses Isis, Neith, Sertet, and Neith, that protect the sons of Horus.

<sup>16</sup>The third act of transformation is the union expressed between the H. Priestess and the H. Priest. This is the consuming of the Body (Mater) and Blood (Pater), of the Cakes (Filia) and the Wine (Felio) that pass the energy of the rite to the worshipers.

## The New Moon Rite

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

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

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

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

If the temple has a House of Life<sup>17</sup> and a House of Death<sup>18</sup>, this rite is to be held in the House of Death. The Birth of Life is consummated in the House of Death, and the 13 that are symbolically assembled here, represent the 13 New Moons of the Year. The Rites are done by the Priestess of the Door.<sup>19</sup>

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

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

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

### New Moon Ritual<sup>20</sup>

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

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<sup>17</sup> The 'House of Life' is a generic term for the Egyptian Temple, these temples often were located on the east bank of the Nile. A temple of this sort was considered a celebration of life, and the deity therin a deification of one of the principles of life. Thoth was the God of Magick and it was he that uttered the Words of creation, he was also associated with the full Moon.

<sup>18</sup> The 'House of Death' is a generic term for the tomb, although these tombs had temples attached to them, where the living could go to receive guidance or to give an offering. They became places of Magick. One aspect of Khonsu, as the mumiform Magician and Exorcist, was associated with the Tomb, he personifies the new Moon and was said to be able to transfer his power to objects.

<sup>19</sup> Heb. "Dallet" 4+30+30+5+9=78, and the Priest, Son of Ra, Khonsu. Heb. "Vau", 6+1+6=13, the Hierophant in the Tarot, greets and questions the entrants.

<sup>20</sup>This is only one example, and not necessarily the best one, of an expression of the previous outline of the silver rite.

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

### **The Call:**

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

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

PRIEST: They shall gather my children into their fold:

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

PRIEST: For He is ever a Sun.

PRIESTESS: And she a Moon.

PRIEST: But to him is the winged secret flame.

PRIESTESS: And to her the stooping starlight.

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

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

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

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

### **Ceremony of the Door:**

PRIEST: Where do we come from?

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

PRIEST: Where do we go?

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

PRIEST: Beyond the door are the stars of Nuit

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

PRIEST: The right leaf is Isis.

PRIESTESS: The left leaf is Neptys.

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

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

PRIEST: The Threshold is Seb<sup>21</sup>.

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<sup>21</sup> Some say Geb.

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

### **Purification:**

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

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

### **Sanctification:**

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

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

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

### **Exorcisms:**

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

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

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

### **Invocation:**

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

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

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

## The Priest calls the Sons of Horus

The Priest walks to the direction indicated.<sup>22</sup>

PRIEST: We invoke Thee, Hapi who hast the head of a Ape<sup>23</sup>.

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

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

TOGETHER: We invoke Thee, Son of Horus.

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

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

Spoken by the priest opposite the high priest.

TOGETHER: We invoke Thee, Son of Horus.

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

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

Spoken by the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

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

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

By the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

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

## The Priestess calls the Four Goddesses

The priestess walks to the direction indicated.

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

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

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

TOGETHER: We invoke Thee, Daughter of Nuit.

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

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

<sup>22</sup> These deities are attributed to the directions depending on which realm you are working. Elementary, Planetary, Astral, or Absolute. Some also change the order in which they are called to match. Lucy Lamy gives the directions used at the coronation of the King as: Neith and Hapi to the East, Isis and Imset to the West, Selket and Kebekhsenuf to the South, Neith and Duamutef to the North. Budge gives Hapi to the North, Duamutef to the East, Imset to the South, and Kebekhsenuf to the west.

<sup>23</sup> Budge in *Egyptian Magick*, gives Dog-headed.

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

TOGETHER: We invoke Thee, Daughter of Nuit.

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

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

Spoken by the priestess opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

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

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

Spoken by the opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

### **Call for Blessing:**

PRIEST: We have called Thee, Hapi, Kebekhsenuf, Imset, and Duamutef<sup>24</sup>. Protect us in the time of the waxing moon enlighten our minds, help us heal and grow.

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

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

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

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

They embrace together. Priestess raises cup.

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

Priest breaks bread.

PRIEST: Aye! feast!<sup>25</sup> rejoice! there is no dread hereafter

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

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

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<sup>24</sup>Originally I attributed these with Duamutef to the southeast, Imset to the Southwest, Hapi to the Northwest, and Kebekhsenuf to the Northeast. This is the way that it is in the tomb of Tut-ankh-amon. I have seen various schemes among the ancient Egyptians in these attributions. In rituals they sometimes seem to start at one quarter and move to another. Other attributions given later seem better to me, but feel free to work with them as you will. Check out different Qabalah on the spelling of the names as well.

<sup>25</sup>Do so, feel the presence of the Deities, within and without the worshipers. After the ceremony is ended then the priest and priestess give the license to depart..

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

## The Full Moon Rite

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

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

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

“Sweet is the Truth”: is a traditional greeting between the priests of Thoth. Maat is the quality of that which is True. <sup>26</sup>

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

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

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

In a certain secret sense an eclipse reveals the Goddess of the seven rayed Star in the robe of the Scarlet Woman, BABALON. BAB AL ON = Gate (of) God (in) ON (Heliopolis), Sesheta is said to be a secret name of Neptys, as is Ament. Ament<sup>27</sup> is represented on the Stele of Revealing behind Ra-Hoor-Khuit.<sup>28</sup>

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

At midnight the thirteen<sup>29</sup>, symbolic of the 13 Full moons<sup>30</sup>, assemble for the Rite. The Scribe of the House of Life, and the Priestess of the Star of Seven Rays open the Place, and formally open the Door to the other world.

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<sup>26</sup> Heb. equivalent of English letters,  $9+200+6+5=220$

<sup>27</sup> Ament is a Goddess of the West

<sup>28</sup> As is the Serpent of Magick, Khut on the head of the God, and Uatchit and Nekhebit as serpents, on the winged disk of Hadit.

<sup>29</sup> By 13 I intend to say the Coven, or Cabal, or Group.

<sup>30</sup> Actually there will be 13 of either the white or black Esbats, but not both in a given year.

## FULL MOON RITUAL

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

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

### **The Call:**

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

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

PRIEST: They shall gather my children into their fold:

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

PRIEST: For He is ever a Sun.

PRIESTESS: And she a Moon.

PRIEST: But to him is the winged secret flame.

PRIESTESS: And to her the stooping starlight.

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

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

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

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

### **Ceremony of the Door:**

PRIEST: Where do we come from?

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

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

PRIEST: Beyond the door are the stars of Nuit.

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

PRIEST: The right leaf is Isis.

PRIESTESS: The left leaf is Neptys.

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

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

PRIEST: The Threshold is Seb.

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

### **Purification:**

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

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

### **Sanctification:**

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

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

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

### **Exorcism:**

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

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

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

### **Invocation:**

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

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

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

### **The Priest calls the Sons of Horus**

The Priest walks to the direction indicated.<sup>31</sup>

PRIEST: We invoke Thee, Hapi who hast the head of a Ape<sup>32</sup>.

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<sup>31</sup> These deities are attributed to the directions depending on which realm you are working. Elementary, Planetary, Astral, or Absolute. Some also change the order in which they are called to match. Remember that there is some indication that the deities started in one quarter and moved to another in the course of the ritual in other Egyptian Rites.

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

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

TOGETHER: We invoke Thee, Son of Horus.

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

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

Spoken by the priest opposite the high priest.

TOGETHER: We invoke Thee, Son of Horus.

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

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

Spoken by the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

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

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

By the priest opposite.

TOGETHER: We invoke Thee, Son of Horus.

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

### **The Priestess calls the Four Goddesses**

The priestess walks to the direction indicated.

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

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

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

TOGETHER: We invoke Thee, Daughter of Nuit.

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

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

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

TOGETHER: We invoke Thee, Daughter of Nuit.

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

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

Spoken by the priestess opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

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<sup>32</sup> Budge in *Egyptian Magick*, gives Dog-headed.

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

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

Spoken by the opposite.

TOGETHER: We invoke Thee, Daughter of Nuit.

### **Call for Blessing:**

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

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

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

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

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

They embrace together. Priestess raises cup.

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

Priest breaks bread.

PRIEST: Aye! feast!<sup>33</sup> rejoice! there is no dread hereafter.

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

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

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<sup>33</sup>Do so, feel the presence of the Deities, within and without the worshipers.

## Understanding Egyptian God-forms

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

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

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

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

A Suggested Hierarchy for their study:

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

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

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

## Class A mentions of Deific Principles

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

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

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

*Chapter II:* 34; Pan

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## The Goddesses and Gods

The archetypal family of Nuit, Hadit, and Horus is also represented in many different cultural senses, each character is divided into more and more specialized forms as it evolves, resulting in hundreds of deities throughout the world. However diverse their forms, humans anthropomorphise their gods. It is silly to argue whether or not the gods created us or whether we created them; we grew up together. If we go out into the universe, it will be together.

Many forms, from many cultures, are tabulated in *Liber 777*. Only after the significance of any particular deity has been explored as deeply as possible can it be determined whether they may be invoked into oneself. You absorb qualities from everything that you take into yourself. So be very wary in choosing some particular God or Goddess, that you do not aggravate existing prejudices, or problems. People tend to specialize in their interests, which is fine, but the danger is that one may deviate from a balanced path, and cater to one's weaknesses.

Construct your Spells to correct your weaknesses, choose those God-forms that can help you to restore a proper equilibrium.

## The Goddess Nuit

Nuit<sup>34</sup>

Nuit is said to be the Goddess of infinite space and the infinite stars thereof. She is the daughter of the Union of her father Shu and her mother Tefnut. Child of the breath of life and the water of the world. She is the Grandchild of Ra, or as some would say Atum-Ra. She is the Great Mother Goddess. Had, brightness, is said to be the manifestation of Nuit.

Nuit made love to her brother, the earth god Geb, but her father was ordered by Ra to come between their embrace<sup>35</sup> since he had not given his consent to this union, and he knew that it would bear fruit. Ra therefore decreed that Nuit could not give birth to her children on any day of any month of any year. Now in those days before the calendar was usurped by the Roman Emperors the year consisted of 12 months of 30 days each, for 360 days. Now the Moon and Thoth were playing Draughts, and Thoth won five days from the Moon which he gave to the pregnant goddess to have her five children. Osiris, Isis, Set, and Nepthys, and some say Horus the elder. Since these days were not part of the calendar she had not defied the decree of Ra. Ra dies each evening and is swallowed by her, she gives birth to him renewed each day.

In the Pyramid of Pepi it is said that her daughter is Venus<sup>36</sup>, a deity associated with Sesheta upon occasion. Teta says “Nepthys hath united again for thee thy members in her name Sesheta, the lady of the buildings through which thou has passed, and thy mother Nuit in her name of Quersut, hath granted that she shall embrace thee in her name Qersu, and that she shall introduce thee in her name ‘Door’”.

She is often figured as giving refreshment to the souls in the other world from her sycamore tree which is pictured in Heliopolis. Mary rested under this tree before taking her young child, Jesus, to bathe him in the well at Heliopolis to make him the son of god.<sup>37</sup>

Sometimes she is illustrated as a sitting Goddess with her jar-symbol surmounting the sun disk, surrounded by the wings of a bat.

The Goddess is best studied in the first chapter of "The Book of the Law" → we append a few quotes to give a general idea of the contents of this book.

Liber 220: 1; 1-7: Had! The manifestation of Nuit.

The unveiling of the company of heaven

Every man and every woman is a star.

Every number is infinite; there is no difference.

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<sup>34</sup> Heb. 50+6+10+9=75

<sup>35</sup> In other words there came a time in Creation when the air (Shu) came between the heavens (Nuit) and the Earth (Geb).

<sup>36</sup> In the place call the Het Bennu, the house where the Ben-Ben pillar was erected at the Equinox it was said by the priests, “I go in like the Hawk, and I come forth like the Bennu, the mourning star (Venus) and elsewhere it is noted the Bennu is the soul of Ra. The Bennu shines on the world after fiery renewal from the sacred Persea tree where it nests.

<sup>37</sup> Or the son of the Sun, pharaoh, the god-man, Horus.

Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

Be thou Hadit, my secret centre, my heart & my tongue!

Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

The Khabs is in the Khu, no the Khu in the Khabs.

Worship then the Khabs, and behold my light shed over you!

Liber 220: 1; 22-30: Now, therefore I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt.

But whoso availeth in this, let him be the chief of all!

"I am Nuit, and my word is six and fifty. Divide, add, multiply and understand.

Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lament flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! and the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of the at all, since thou art continuous!

None breathed the light, faint & faery, of the stars, and two.

For I am divided for love's sake, for the chance of union.

This is the creation of the world, that the pain of division is as nothing and the joy of dissolution all.

Liber 220: 1; 58-66: : "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest ecstasy; nor do I demand aught in sacrifice.

My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

My number is 11, as all their numbers who are of us. 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.

But to love me is better than all things: if under the night- stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so ye shall come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you!

Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkeness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

At all my meetings with you shall the priestess say --- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple --- To me! To me! calling forth the flame of the hearts of all in her love-chant.

Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

To me! To me!

The Manifestation of Nuit is at an end.

Liber 65: 3; 54: Also the stream of the stars floweth ever majestic unto the Abode; bear me away upon the Bosom of Nuit!

Liber 65: 5; 50: "Let not the priest of Isis uncover the nakedness of Nuit, for every step is a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he the priest of Nuit, and drank of the milk of the stars."

## The Deity Nu

To the Ancients the Male god Nu is said to be the void of the Abyss out of which RA, the creator of all rose on the first day of Creation. The water of the great ocean of space. Nu is, in this system, the Father of Ra, and is said to have been brought forth by Ra.

Nun was the primal ocean of space out of which Nu arose. Interestingly enough it is written by a glyph that looks like the symbol of Aquarius with a hare between the lines.

Kheph-Ra says that he endowed the eye of Nu with Splendor, or power, or with the serpent Khut. Khut has both the power and the splendor.

To many Thelemites Nu<sup>38</sup> is the Bride of Hadit, and that which conceals. The first word in the Hadit Chapter as Had is the first word of the Nuit Chapter.

Liber 220: 2; 1,2: Nu<sup>39</sup> the hiding of Hadit.

2. Come all you and learn the secret that hath not yet been revealed. I, Hadit, am the compliment of Nu, my bride. I am not extended and Khabs<sup>40</sup> is the name of my House.

Liber 220: 2;43, 44: A feast every night unto Nu, and the pleasure of uttermost delight!

44: Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

Liber 220: 3; 17:...Nu is your refuge as Hadit your light; and I am the strength, force, vigour of your arms.

Liber 65: 5; 53. I sailed over the sky of Nu in the car called Millions of Years, and I saw not any creature upon Seb that was the equal of me. The venom of my fang is the inheritance of my father, and of my father's father, and how shall I give it unto thee. Live thou and thy children as I have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

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<sup>38</sup> There is certainly a perspective concerning this mystery more proper to a treatise on the Mysteries of the XI<sup>0</sup>.

<sup>39</sup> A Ritual that is proper to invoke Nuit is given in the A.'. A.'. class A Rituals, Liber 11, or Liber Nu. This is an account of the task of an aspirant from Probationer to Adept.

<sup>40</sup>Khabs is and Egyptian word for "Star", and note that Beth in Hebrew is "House", it is the letter attributed to the Tarot card The Magician.

## The God Hadit

Hudit <sup>41</sup>

This Spelling from the Stele of Revealing is sort of a pun. The full name of this God would normally have been written Heru-Behudite, which means Horus of the city of Behudit, or Edfu. This winged disk form of the Horus became very popular in Egypt and was placed as the lintel of many temples. Now the Word Had is often translated as Bright, this is the Magick name of the Mace of Sacrifice. The Word Hadit, the Brightness, is also a proper name of the White Crown. Besides referring to enlightenment these were distinct tools of the King. Heru Behudite was said to possess a chain and iron spear that had marvelous powers.

In Thelema Hadit is said to be the compliment of Nu<sup>42</sup>. This also has much hidden meaning. In the Traditions of the old time Nu was considered to be a male god, now we find Nu as the Bride of Hadit.

Again "The Book of the Law" is the best reference for the God. See also the "Stele of Revealing" Again we append a few verses from the second chapter of the book.

Liber 220: 2; 1-9: Nu! the hiding of Hadit.

Come! all ye, and learn the secret that hath not been revealed. I, Hadit, am the compliment of Nu, my bride. I am not extended, and Khabs<sup>43</sup> is the name of my House.

In the sphere I am everywhere the center, as she, the circumference, is nowhere found.

Yet she shall be known & I never.

Behold! the rituals of the old time are black. Let the good ones be purged by the prophet! Then shall this Knowledge go aright.

I am the flame that burns in every heart of man, and the core of every star. I am Life, and the giver of Life yet therefore is the knowledge of me the knowledge of death.

I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go.

Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

Liber 220: 2; 22-23: 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.

I am alone there is no God where I am.

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<sup>41</sup> Heb. 5+1+4+10+9=29

<sup>42</sup>Nu, 50+6=56

<sup>43</sup>Khabs could be considered a secret name of Hathor from this verse, since that name means the "House of Horus".

Liber 220: 2; 26: I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

Liber 220, 2, 50-51: Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple and green.

Purple beyond purple: it is the light higher than eyesight.

Liber 220, 2; 79: The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

## The Deity Had

Had means, in Egyptian, "Bright" and was the proper name of the Mace of Sacrifice, a Deity as it was one of the possessions of the Divine Horus, and thus could be a Deity in its own right.

Hadit, with the inclusion of the feminine inclusive "t" means "Brightness". It is often associated with white or whiteness. For instance with the determinative for going, it means to set forth when it gets light out, at dawn. With the determinative for metal it means silver, or money in general. With the determinative for cloth it means linen, or white clothes, with the determinative for shoes it means white sandals, or again the white temple, or white of the eye.

Spelled with the form of "H" that is used in Horus, it can mean attack.

Spelled with another form, the first "H" of Hathor it can mean lust.

It is very interesting to me that this name was written to the left of the first line of the *Book of the Law*. It looks as if it were written after the page was transcribed, in the left margin, or after the second chapter had been written to add symmetry. If this is the case it shows that Crowley did a lot more than change the style of a letter, even after receiving instructions not to.

I've looked and not found many places among the class A writings where Had is mentioned, other than in *Liber 555*, *Liber Had*, which is an instruction for attaining Hadit, and the following verse in *Liber 220* as the first word.

*Liber 220: 1;1. Had!*<sup>44</sup> The manifestation of Nuit.

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<sup>44</sup>Had, is the first word of the "Book of the Law" and looks in the MS as if it were added in the left margin after that line was written.

## Ra-Hoor-Khuit and Ra, in general<sup>45</sup>

This deity is often referred to in the old time as the Horus of the horizon, as Hru-machis is said to be Horus of the Two Horizons. Consider this name after looking into the word that means "Words of Power"<sup>46</sup>. Ra manifesting as the incarnate king, Hoor, in the form of a Khu, or spirit, Ra-Hoor-Khu, the emanation of this principle, Ra-Hoor- Khut, and finally the full manifestation as a Deity, Ra-Hoor-Khuit.

Ra is said to be the Genitor of the Universe, His children were said in the old time to have been Hathor, Shu, Tefnut. and Maat.

Ra has four principle forms that Thelemites use to the directions; Ra at sunrise to the east, Tum at sunset to the west, Khephra at midnight to the north, and Ahathoor at noon to the south.

Thoth, said to be self created like Ra, uttered the Magick Words, at the direction of Ra, and each element of this new universe came into being, Isis was the only other Deity to possess the Words of Power, as Thoth did.

You should study the Holy Books of Thelema to glean this new understanding of the Egyptian Deities — however a few quotes from *The Book of the Law* may be in order.

Liber 220: 2; 64: Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! now rejoice! Come in our passionate peace, & write sweet words for the Kings!

Liber 220: 3; 1-3: "Abrahadabra; the reward of Ra-Hoor Khut.

There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

Now let it first be understood that I am a god of War and of Vengeance. I shall deal hardly with them.

Liber 220: 3; 21-22: "Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast and his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

Liber 220: 3; 30: My altar is of open brass work: burn thereon in silver or gold.

Liber 220: 3; 35: "The half of the word of Heru-ra-ha, called Hoor-pa-kraat, and Ra-Hoor-Khut."

Liber 220: 3; 38: So that thy light is in me; & it's red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou has written), as it is said:

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<sup>45</sup> Ra-Hoor-Khuit, 200+1+5+70+70+200+20+5+6+10+9=596. There are many variant spellings and Gematria.

<sup>46</sup>AA-Khu, the words of Power, AA-Khut the Light of the Sun, AA-Khuit, the Goddess that is the Uraeus Serpent that lights the way of the Sun.

The light is mine; its rays consume

Me: I have made a secret door

Into the House of Ra and Tum,

Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-nech I weave my spell

Show thy star-splendor, O Nuit!

Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me Ra-Hoor-Khuit!

Liber 220: 3; 42: The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know and 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!

Liber 220: 3; 61-62: "61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal which is bliss."

Liber 220: 3; 70-72: "I am the Hawk-Headed Lord of Silence & of Strength; my memyss shrouds the night-blue sky.

Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia --- but my left hand is empty, for I have crushed an Universe; & naught remains.

Liber 220: 3, 74: There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

Liber 7: 4, 34: In the boat of Ra did I travel, but I never found upon the visible universe an being like unto Thee!

Liber 65: 4; 26. My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of the Vengence of Hoor-Ra. Let Keph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my lord has revealed Himself as a mighty serpent, and my heart is the blood of His Body.

## The God Ammon-Ra

In the time of the ascendancy of Thebes, in the new kingdom, around the 18<sup>th</sup> Dynasty, Ammon-Ra became the chief of the Gods, having taken the attributes of Ra of Heliopolis.

1. Liber7: 3; 1-15: 1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!
3. God! how I ran out in my rage and scattered the chorus!
4. But in my temple stood Bacchus as the priest of Ammon-Ra.
5. Therefore I wen wildly with the girls into Abssinia; and there we abode and rejoiced.
6. Exceedingly; yea and in good soothe!
7. I will eat the ripe and unripe fruit for the glory of Bacchus.
8. Terraces of ilex, and tears of onyx and opal and sardonyx leading up to the cool green porch of malachite.
9. Within is a crystal shell, shaped like and oyster-O glory of Priapus! O beatitude of the Great Goddess!
10. O Pearl! thou has come from the majesty of dread Ammon-Ra.
11. Then I the priest beheld a steady glitter in the heart of the pearl.
13. So bright we could not look! But behold! a blood-red rose upon a rood of glowing gold!
14. So I adored the God. Bacchus! thou art the lover of my God!
15. I who was the priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the gray land.

## The God Seb

Seb was considered in the old time to be the Earth god, the son of Shu and Tefnut. He and his sister Nuit, albeit with objections after the fact by their father Shu, conceived all life on earth. After this Shu, the air, lifted the sky goddess away from her tryst with the earth. In the air was finally the space for life to grow.

Liber 65: 5; 53. I<sup>47</sup> sailed over the sky of Nu in the car called Millions of Years, and I saw not any creature upon Seb that was the equal of me. The venom of my fang is the inheritance of my father, and of my father's father, and how shall I give it unto thee. Live thou and thy children as I have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

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<sup>47</sup>This royal Uraeus serpent is called in Theban times at the Initiation of Pharaoh, the Daughter of Amon. Ra's serpent is called Khut. Khut-na-em Abta, means I work Magick in my heart by means of my will. So from this point of view: Ra-Hoor-Khu is Spirit, Ra-Hoor Khut is Magick, Ra-Hoor-Khuit is Deity.

## The Goddess Hathor

Hathor is said to be the Goddess of Love. She is the daughter of Ra, her sisters are Maat, and Tefnut, her brother is Shu. Sometimes she is identified with Nuit, and called the Heavenly Cow, in this form the Sons of Horus are her four legs, and she is the vault of heaven.

This is a part of the Adorations; Ra to the east, Tum to the west, Khephra to the north, and Ahathoor to the south. I use Liber 220; 3; 36-38 as a ritual. I sing it upto the point in verse 38 where it says ..., "as it is said:", the last part of the verse is spoken.

Liber 220: 3; 38: So that thy light is in me; & it's red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou has written), as it is said:

The light is mine; its rays consume

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Into the House of Ra and Tum,

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I am thy Theban, O Mentu,

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-nech I weave my spell

Show thy star-splendor, O Nuit!

Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me Ra-Hoor-Khuit!

Liber 7: 3, 35-37: 35. Yea I smite- and the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.

36. I smite. The whole world is broken up into a mighty wind, and a voice cries aloud in a tongue that men cannot speak.

37. I Know that awful sound of primal joy; let us follow on the wings of the gale even unto the holy house of Hathor; let us offer the five jewels of the cow upon her altar!

Liber 65: 1; 34: Thou seest you petal of amaranth, blown by the wind from the low sweet brows of Hathor.

Liber 65: 4; 23: I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow or Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!

## The God Set

Set was brother of Osiris, Isis, and Nepthys. He was married to Nepthys and as the god of Darkness was a fitting husband to the goddess of the unknown. It is said that he became jealous of the power and position of Osiris, not to mention that he was sleeping with Set's wife and had the child Anubis by her, so he killed him and spread his body all over Egypt. Isis managed to collect most of the pieces and by the use of her Magick she brought him back to life long enough to conceive the Child Horus. There after there is a great fight between Horus and Set where Set plucks out the eye of Horus and Horus rips off the testicles of Set. Isis is upset at what Horus has done to Set and tries to intervene, he rips off her head and throws it into the fields. Thoth finally puts an end to the violence and restores the eye and testicles, but not finding the head of Isis he is forced to use the head of a cow, thus is explained one story of the birth of Hathor.

Set was, in the time of the old kingdom, not a negative deity. He is called upon to aid the King in the starry sky. In fact there is some evidence that he was a star-god, or a god of the darkness that reveals the stars. Sometimes when there is a rebellion and a new king takes the Throne by force, set is used in the king-name, for he is the archetype of the rebel.

Liber 7: 1; 30: Not Isis my mother, nor Osiris myself but the incestuous Horus given over to Typhon, so may I be!

This seems to indicate an association of Typhon to Set. The reference is to the time Set sodomized Horus when he was drunk. Horus got back at him by hiding some sperm in lettuce and giving it to Set to eat in a salad, this had the effect of getting Set pregnant. Highly embarrassing situation for the god of Darkness. Note however that all mammalian life is conceived in the darkness.

## **The God Ptah**

Ptah was the chief god of the Memphite pantheon, which consisted of him, Sekhet and Imhotep. He was a potter god that fashioned men and women out of clay on his divine wheel. His children have the same names and functions as the Sons of Horus.

He is the chief god of all workmen in metal, stone, and artificers in general. Maker of the weapons of the Gods. In his pantheon he is called “father of fathers, power of powers, father of beginnings, creator of the eggs of the Sun and Moon. He helped Khnemu in carrying out the command of Thoth for Ra in the creation. He made the pillars of the universe that held up the sky. These are often pictured as his sons.

Liber 65: 4; 25: For thou art He! Yea,? Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; thou shalt blacken his throat, wherein his spirit abideth. Ah serpent Apes, but I love Thee!

## The God Osiris

Osiris, or Asar, is the child of Nuit and Seb, brother of Set, Isis, and Neptys, and some say Horus the elder. He is father of Horus the younger that represents the living God-King of Egypt, and he represents the dead king that has gone over to the land beyond.

In many ways the legend of Osiris is the legend of John Barleycorn, a good of wheat he is resurrected as the wheat is resurrected in the replanting of his seed in the spring. Consequently an image in sod of the god was planted in wheat and left in the tomb to bring renewal for the dead king buried within.

When he was slain by his brother out of jealousy he was cut in 14 pieces and scattered about Egypt, some say this is why there were so many places that claimed to be the final resting place of the King. None the less Isis found all but his phallus and bound the pieces in the first mummy to revive it to life. Since the missing piece was so necessary to her in the Magick of conceiving a child of him she was forced to call the son she would have had if it were not for his untimely death back from the future to conceive himself. Horus was begotten by a strange loop in time.

Liber 220: Ch 1; 49: Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat at the Equinox of the Gods; let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa<sup>48</sup> the sufferer; Hoor in his secret name and splendour is the Lord initiating.

Liber 7: 1; 30: Not Isis my mother, nor Osiris myself but the incestuous Horus given over to Typhon, so may I be!

Liber 7: 7; I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis headed One charmed away the strife<sup>49</sup>.

Liber 65: 1; 1: I am the Heart and the Snake is entwined

About the invisible core of the mind.

Rise, O my snake! It is now the hour

Of the hooded and holy ineffable flower.

Rise O my snake, into brilliance of bloom

On the corpse of Osiris afloat in the tomb!

O heart of my mother, my sister, my own,

Thou art given to Nile, to the terror Typhon!

Ah me! but the glory of ravening storm.

Enswathes thee and wraps thee in frenzy of form.

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<sup>48</sup>Isa is the Coptic rendering of the word Jesus, itself a Greek rendering of Joshua, thus Isa. Some relate this name to Isis, though this is that word Asi, or Isis, backwards.

<sup>49</sup> This is a reference to the great battle between Horus and Set mentioned in an earlier note.

Be still, O my soul! that the spell may dissolve  
As the wands are upraised, and the aeons revolve.  
Behold! in my beauty how joyous thou art,  
O Snake that caresses the crown of my heart!  
Behold! we are one, and the tempest of years  
Goes down to the dusk, and the Beetle appears.  
O Beetle! the drone of Thy dolorous note  
Be ever the trance of this tremulous throat!  
I await the awaking! The summons on high  
From the Lord Adonai, from the Lord Adonai!

Liber 65: 1; 54: Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar<sup>50</sup>. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou their equivalence?

Liber 65: 3; 30: Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in the Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!

Liber 65: 4; 25: For thou art He! Yea, ?Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; thou shalt blacken his throat, wherein his spirit abideth. Ah serpent Apep, but I love Thee!

Liber 65: 5; 5: Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal soul of things like a fiery star that falleth upon the darkness of the earth.

Liber 65: 5; 58: Moreover, I heard the voice of Adonai: Seal up the book of the Heart and the Serpent; in the number five and sixty seal thou the holy book.

Liber 66: 38: "I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst. As fine gold that is beaten into a diadem for the Pharaoh, as great stones that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do thou bind together the words and the deeds, so that in all is one Thought of Me thy delight Adonai.

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<sup>50</sup> Which time I wonder, his phallus before he died with which he conceived Anubis, or Horus as his phallus after he died. The latter I think is the reference.

## The Goddess Isis

The Goddess Ast, sometimes spelled Aset is, and the Goddess Nebt-het, or Nepthys, have both been said to be the mother of Anubis, by the ancients, though Isis is sometimes held to be the mother, by Set, of this elder brother of Horus some say that Nebt-het got Osiris drunk and thus begat this strange child, and thus he had two children by the two sisters. Perhaps this is what led, at least in part, to his murder by Nebthet's husband, Set.

We call Aset<sup>51</sup> to protect the Son of Horus Imset, with the words, "I conquer the foe, I make protection for Imset who is in me." Her words are said by the priestess opposite the high priestess in the circle, in other words the east.

Ast in her robe of blue, and Nebt-het in her robe of Scarlet red, are daughters of Nuit, Mother of the Gods. Isis presides over all the Known Universe with her Words of Power, the great Enchantress. Nepthys presides over the Universe of the Unknown. Isis is mentioned in our Holy Books in many places.

Liber 7: Ch 1; 30: Not Isis my mother, not Osiris my self; but the incestuous Horus given over to Typhon, so may I be!

As in her symbol, the Throne, Isis is King maker. In the next reference the prophet speaks, not as the young Horus about to ascend to the throne but as the older king.

Liber 7: Ch 7; 27: I am the Initiator and the Destroyer. Mine is the Globe --- and the Bennu Bird and the Lotus of Isis my daughter!

In the next reference He speaks of her as Asi, her ancient name.

Liber 65: Ch 2; 1-15:1. I passed into the mountain of lapis- lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.

2. So came I to Duant, the starry abode, and I heard voices crying aloud.

3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother!

Thou speck of dust infinitesimal!

Thou art the Lord of Glory, and the unclean dog.

4. Stooping down, dipping my wings, I came unto the darkly- splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.

5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.

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<sup>51</sup> In the tomb of Tutankhamen she is in the south-west with the son of Horus Imset. We call her to the east and Nepthys to the west to stand for life and death. We call Neith to the north and Serket to the south in that particular circumstance where we call the Goddesses alone. Otherwise she is called to the quarter of the son of Horus by the High priestess, in that particular rite, and speaks facing the opposite quarter to her.

6. Therein was this virtue, that the One became the all.
7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and loosing my girdle, cast myself into the stream.
8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.
9. Yea! I gave her of the flower of my youth.
10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.
11. Yet I worshipped her, and gave her of the flower of my youth.
12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.
13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.
14. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.
15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me."

These passages should be studied in context with the other sections of the Holy Books from which they are drawn. They are given here to enable the student to "purge" the ancient conceptions of the "old time", in respect of the Gods and Goddesses mentioned in our Holiest works.

Liber 65: Ch 4; 24-25: "Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!"

25. For Thou art He! Yea, Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!"

Liber 65: 4; 25: For thou art He! Yea, ?Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; thou shalt blacken his throat, wherein his spirit abideth. Ah serpent Apep, but I love Thee!

Liber 65: 5; 5: Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal soul of things like a fiery star that falleth upon the darkness of the earth.

Liber 65: 5; 50: "Let not the priest of Isis uncover the nakedness of Nuit, for every step is a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he the priest of Nuit, and drank of the milk of the stars."

Liber 66: 38: "I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.

There are other references to Isis, in her various names, among the books of Thelema. Especially in Liber 418

## Imset

Imset is one of the Sons of Horus, he is protected by Isis. We equate Imset to Air due to the fact that he is man headed. Traditionally, as one of the Canopic Deities, his head is on the jar in which were the stomach and large intestine

Each of these Deities has been attributed to many different directions. Imset<sup>52</sup> is man headed and we tend to call him to the direction we would use Aquarius or air. In the Elementary world this would be to the East. In the Planetary Tropical to the West. In the Pure Astral of the Great year Aquarius is to the East.

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<sup>52</sup> Budge attributes Imset to south in his book *Egyptian Magick*. If there is an association with Set this would make sense. In Tutankhamen's tomb this Canopic jar is oriented to the south-west. We call him to the quarter most appropriate to the realm in which we work.

## The Goddess Nepthys

Nebt-het<sup>53</sup> means "Lady of the House", she was the mistress of Osiris, and the wife of Set. Her sisters name, Ast, is sometimes given to mean "Behold", the exclamation of Nuit when she first gave birth to a Daughter. As inheritance passes from mother to daughter, who so married Isis would become the King of Egypt. This was Osiris, and she became the Lady of his House when she left Set, Lord of Darkness. She is often said to be the mother of Anubis.

We call her to the Circle<sup>54</sup> to protect Hapi, she says "I hide the hidden thing, and I make protection for Hapi who is in me." Her words are spoken by the priestess Who is opposite the High priestess as she invokes.

In the same manner as we have done before, we should investigate the relationship of Nepthys in the Class A, Argentum Astrum, documents. But there is no mention made of her, unless you count the AB document: *The Vision and the Voice* <sup>55</sup>

In the 18th Aethyr the Prophet leaving the Kings Chamber of the Ruby Pyramid: "And now we go out of the chamber; on the right is a pylon, and the right figure is Isis, and the left figure Nepthys, and they are folding their wings over, and supporting Ra."

The note for this section (#21): Isis (nature) and Nepthys (perfection) preside over the arising of the new star. The Magister Templi is a little pyramid of dust in the City of the Pyramids (see 14th Aethyr) awaiting the Fire that shall burn him up to a white Ash (see 6th Aethyr)."

In the 5th Aethyr the Angel of the Aethyr speaks: " Is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nepthys, whose name is Perfection. And Isis must be known of all, but of how few is Nepthys known! Because she is dark, therefore is she feared.

But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou hast neither mother nor father, nor sister nor brother, nor wife nor child, who has made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nepthys."

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<sup>53</sup> Heb. 50+5+2+9+5+5+9=86—or possibly 50+5+2+9+5+5+400=476

<sup>54</sup> She is called to the direction that Hapi is called in. Different for the different realms. Budge attributes Hapi to the north, he is in the north-west in the tomb of Tutankhamen.

<sup>55</sup> Liber CCCCXVIII (Liber 418)

## Hapi

Hapi is the god of the Nile inundation, he sometimes shown as a man, that has pronounced breasts, and is depicted as a nourisher of the land. He is protected by Nepthys. He is the Nile and its waters and so we attribute him to water. Hapi<sup>56</sup> among the Canopic gods is often depicted as dog headed.

In the elementary world water is to the west, in the planetary tropical world water is to the north, in the world of the pure astral, of the great year water is to south, it being the Age of Aquarius<sup>57</sup> since Horus took his seat in the east at the Equinox of the Gods.

Air is therefore to the east in both the Elementary and Pure Astral, the swap is between water and earth.

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<sup>56</sup> Budge attributes Hapi to the North in his book *Egyptian Magic*. He is in the North-west in the Tomb of Tutankhamen.

<sup>57</sup> See *Encyclopedia of Astrology* by Nicholas de Vore for an exposition of the Mathematics of an oblique sphere, and the precession of the Equinoxes. Those that think the Age of Aquarius begins in 2150 haven't done the Math, much less noticed the Equinox of the Gods.

## **Selket**

Called the Scorpion Goddess, she is one of four protectors of the Sons of Horus, or variously the Sons of Ptah. She is called to the direction<sup>58</sup> where Kebekhsenuf is called, and speaks to the High priestess from that quarter. She is the protector of the teeth of a person. Some associate her with death as the scorpion can kill. She accompanied Isis into the swamp where Isis hid with her sister Nepthys ,to give birth to the self-concieved Horus. She was accompanied by seven scorpions. None the less another scorpion stung the child and Thoth<sup>59</sup> was called to heal him.

Selket, sometimes spelled in English Serquet, or Serket, says of the Child of Horus she protects, “I employ each day in making protection for Kebekhsenuf, who is in me.”

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<sup>58</sup> Budge gives this direction as the West in Egyptian Magick, in the tomb of Tutankhamen she was in the North-east corner.

<sup>59</sup> See the Matternich Stele.

## **Kebekhsenuf**

One of the Sons of Horus he has the head of a Hawk that flies before the Sun. He is protected by Selket the scorpion goddess. As one of the Canopic Deities he protected the liver and gal-bladder.

We relate Kebekhsenuf <sup>60</sup>to fire, as Ra and Horus are sometimes related. Fire is related to the south of the Temple in the elementary world, to the east in the Tropical Planetary, and to the west of the pure astral of the Great Age.

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<sup>60</sup> Budge attributes him to the west in *Egyptian Magick*. In Tutankhamen's tomb this Canopic jar is oriented to the north-east corner.

## Neith

Neith is the Goddess Protector of Duamutef. Budge attributes her as Lady of the West, yet one of her main temples was Sapi-mhet or Sapi of the North, also called Het-Neith<sup>61</sup>, and also Ast-Neith, or the “Seat of Neith.” Her festival was celebrated in Sais as the Festival of the Lamps. Lamps were lit containing salts and giving different colored lights both without and within the house. Her sign is made of crossed Arrows, both descending.

As one of the protectors of the sons of Horus she says “I pass the morning and I pass the night of each day in making protection for Duamutef who is in me.”

She is called to the quarter<sup>62</sup> where Duamutef is called.

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<sup>61</sup> The House of Neith

<sup>62</sup> In the tomb of Tutankhamen she is in the south-east quarter, Budge gives East as the direction for Duamutef whom she protects.

## **Duamutef**

Duamutef<sup>63</sup> is one of the Sons of Horus he has the head of a Jackal and is related to the earth. He is protected by Neith. As a Canopic Deity he protects the lungs and heart. He may be called to help heal in this capacity, as may all the other sons of Horus we call.

Earth is to the north in the elementary world, to the south in the tropical planetary, and to the north in the pure astral of month of the great cycle of Aeons that is the Age of Aquarius.

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<sup>63</sup> Budge in his *Egyptian Magic* attributes Duamutef to East, but in the tomb of Tutankhamen he was found to be in the south-east.

## The Deities Anubis and Wepwawet

Anpu<sup>64</sup> in as far as may be explained, the opener of the ways of the North, and yet is said to personify the Summer Solstice, the time of the longest Day. Anpu is the jackal god of Death and Embalming as well as the Keeper of the Keys of Heaven and Hell. The Gnostic Christians considered him the embodiment of the Christ Principle. Since Christ is perhaps a reference to the Charest, or anointed one that was the Mummy, Anpu would be the Annointer.

Apuat<sup>65</sup> opens the ways of the South, and yet is said to personify the Winter Solstice, the time of the longest Night.

Apuat is sometimes said to be a wolf god, rather than a Jackal God, He is one of the two gods that introduce the King on his Initiation, the other being hawk-headed, Dunawy. They take the King by the hands and lead him to the great Double Doors to the South of the Temple.

These Gods are known otherwise as Anubis and Wepwawet. Some consider them to be but aspects of the same god, as the gods have many titles. Among the Holy books of Thelema there is not much mention of Anubis, or other Jackal Gods.

Liber 65: Ch 4; 26: "My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of the Vengeance of Hoor-Ra. Let Keph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my Lord hath revealed Himself as a mighty serpent, and my heart is the blood of His body."

This is a verse that contains much of the symbolism of the Tarot Atu "The Moon", which pictures the two Jackals, the image of Keph-Ra and the two towers. The Magick Weapon of this path is the Magick Mirror. Beware lest you be led away into illusion thereby, as was Dionysus by the Teitans.

Anubis is the Circle that bounds the Known and borders upon the Unknown; known as "He who sits upon his Mysteries". Kerux of the Gods, guide of those who are in the Desert. Or so it was said in the Aeon Past.

The following is extracted from "The Book of the Jackal", I wrote this in the late 70's.

Understand me clearly, priests and priestesses who have come with me of old; I have come to do this. I Will set up my Temple anew in the Aeon of the Crowned and Conquering Child!

Though you may remember it Not, this we have done these many Aeons past and this we will do in the many Aeons to come. We will do as we did in the Aeon of Osiris, called Asar; and as we did in the Aeon of Isis, called Ast. Hearken well unto my words; before ye were witches ye were priestesses in the Temple of the Goddess my Mother. Before ye were Gnostics ye were priests in the temple of the God my Father.

My path is long, I have seen the coming and going of many times. Come, we will set our house in order.

<sup>64</sup> Heb. 1+50+80+6=137, and as you might guess an important name for me, I took it in the 1<sup>st</sup> Degree.

<sup>65</sup> Heb. 1+80+6+1+9=98, or possibly 1+80+6+1+400=488

Beware therefore, as Heru-em-Anpu is Light and Night, LUX and NOX. Death and Terror, as well as Opener of the Ways.

## The God Horus

The God Horus<sup>66</sup> is rendered into English in many ways, Hru, Heru, Hor, Hoor, Horus, and in his child form Harpocrates, or Hoor-pa-kraat, or Heru-pa-Kraath. Each of these names should be considered in all the various systems of Qabalah and Gematria. Many mysteries will be revealed in this way.

In many aspects Horus was the living God King of Egypt and the phrase in The Book of the Law that says "...the Kings of the earth shall be kings forever..."<sup>67</sup> could very well refer to each of us that is such a King. The Priests and Priestesses of Egypt were often referred to as slaves of the God, or servants of the God. So I believe there is much about those us who have lived many of our lives in Egypt in this verse.

Horus was the name of three different Deities, or as some say three different aspects of the same Deity. One was Horus the Elder, son of Nuit and Geb. The other was Horus the son of Isis and Osiris. Sometimes there is reference to Horus the elder being the son of Ra and Hathor as well.

We must be aware of each of the aspects of a Deity, they are sort of like a tuner in which we tune in just that aspect of a God that we wish to invoke. There have been thousands, if not millions, of words written about this, one of the most important Gods of Egypt, I won't try to give a synopsis here. Remember however that this Deity is the Lord Initiating in the Age of Aquarius. He has taken over the reigns of the Aeon from his father Osiris, as Osiris did from Isis in his Aeon.<sup>68</sup>

Please see *The Equinox of the Gods* for an account of the operation of Magick at the beginning of the Aeon of Horus. He took the throne at the Equinox of the Gods<sup>69</sup>, March 20, 1904, in Cairo Egypt.

Liber 220: Ch 1; 35: The half of the word of Heru-ra-ha, called Hoor-paa-kraat and Ra-Hoor-Khut

Liber 220: Ch 1; 49: Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat at the Equinox of the Gods; let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

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<sup>66</sup> Hru- "light, Day": 5+200+6=211, air in Hebrew equivalent to the English letters. Now I know people will give me s\*\*t for mixing languages and cultures in Qabalah but I have found some rather exquisite Magical hints in this way. Consider that *The Book of the Law* is in English and some words in it may be considered in multiple languages and Qabalah's.

<sup>67</sup> Liber 220, 2, 58: Yea! Deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever; the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

<sup>68</sup> See Book 4 ,Part 3, Chapter 5: where the procession of the Aeons is discussed.

<sup>69</sup> As the Egyptians saw the cycle that is represented as the procession of the Equinoxes to be "The Great Year" an Equinox of the Gods is when the Equinox precesses to the previous Sidereal Sign. So this would be the beginning of the Age of Aquarius. Fagin and Bradly use the star Aldebaran to fix the sidereal borders for the Signs, so they believe that the Age of Air will not begin till the year 2150. As the Wright brothers have shown, this is not the case. Crowley used an ayanamsa based upon the star Regulus, popular in the Golden Dawn, it gives the proper date. A new Deity takes the Throne of the World at each Equinox of the Gods.

Liber 220: Ch 2; 8: Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Liber 220: Ch 3; 35: "The half of the word of Heru-ra-ha, called Hoor-pa-kraat, and Ra-Hoor-Khut."

Liber 7: 1; 30: Not Isis my mother, nor Osiris myself but the incestuous Horus given over to Typhon, so may I be!

Liber 65: 5; 5-6: 5. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal soul of things like a fiery star that falleth upon the darkness of the earth.

6. Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor! and they shall find thee as a black and gnarl'd glittering stone, and they shall worship thee.

## **The God Apis**

The bull headed god of the Delta. He had human wives and omens were taken from his movements in his temple. When he died his body was mummified and the country searched for a young bullock with the proper markings to take his office.

Much of the mumia that was used in medicine in Europe during the middle ages came from the mummified remains of the many bulls that were in the Apis temple. The Egyptians believed that when he died it was due to the fact that his soul had moved on to another animal. This belief shows that the Ancient Egyptians had considered the process of reincarnation. Some believe that this concept was carried to the Harapin civilization in north India and later incorporated into the Vedas.

Liber 7: 7; 19. Thou beautiful bull of Apis! Thou beautiful serpent Apep! Thou beautiful child of the Pregnant Goddess!

## The God Apep

Apep is the serpent that opposes Ra in the Underworld. In much of the time of Dynastic Egypt Apep is regarded with great fear and loathing, his servants that threaten the dead and Ra are serpents also. The following chapter of The Book of the Dead is to be said over a figure of Apep inscribed upon a new papyrus with green ink and placed inside a covering on which his name is written, tied with cord and then burned.

“Apep hath fallen into the flame, a knife is stuck into his head, his name no longer existeth upon the upon this earth. It is decreed for me to inflict blows upon him, I drive darts into his bones, I destroy his soul in the course of every day, I sever his vertebrae from his neck, cutting into his flesh with a knife and stabbing through his skin. He is given over to the fire which obtains the mastery over him in its name of ‘Sekhet’, and it hath power over him in its name of ‘Eye burning the enemy’. Darts are driven into his soul, his bones are burnt with fire, and his limbs are place therein. Horus, mighty of strength, hath decreed that he shall come in front of the boat of Ra; his fetter of steel tieth him up and maketh his limbs so that they cannot move; Horus repulseth his moment of luck during his eclipse, and he maketh him to vomit what is inside of him.<sup>70</sup> Horus fettereth, bindeth, and tieth up, and Aker taketh away his strength so that I may separate his flesh from his bones; that I may fetter his feet and cut off his two hands and arms; that I may cut out his tongue from his throat, and carry off his ears; that I may tear out his heart from its seat and throne; and that I may make him so that he existeth not. May his name never exist, and may his kinsfolk never exist, may he never exist, and may his heir never exist; may offspring never grow to maturity; may his seed never be established; moreover, may his soul, and body, and spirit, and shade, and words of power, and his bones, and his skin, never more exist.<sup>71</sup>

Liber 7: 7; 19-20: Thou beautiful bull of Apis! Thou beautiful serpent Apep! Thou beautiful child of the Pregnant Goddess!

20. Thou has stirred in Thy sleep, A ancient sorrow of years! Thou has raised Thine head to strike, and all is dissolved into the Abyss of Glory.

Liber 65: 4; 23-26: I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow or Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile

24. Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!

25: For thou art He! Yea, ?Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; thou shalt blacken his throat, wherein his spirit abideth. Ah serpent Apep, but I love Thee!

26. My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of the Vengeance of Hoor-Ra. Let Keph-Ra sound his sharded drone! let the

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<sup>70</sup> So that he releases the Sun he has swallowed at the time of the eclipse. Remember the Sun and Moon conjoined is one version of the Mark of the Beast.

<sup>71</sup> See E.A.W Budge's Gods of the Egyptians p. 270

jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my lord has revealed Himself as a mighty serpent, and my heart is the blood of His Body.

Liber 65: 5; 57: O thou Serpent Apep, my Lord Adonai, it is a speck of minutest time, this traveling through eternity, and in Thy sight the landmarks are of fair white marble untouched by the tool of the graver. Therefore Thou art mine, even now and for ever and for everlasting. Amen.

Liber 66: 1. Apep deifieth Asar.

Liber 66: 38: "I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.

Liber 66: 46-49 :46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.

47. I will give thee the kingdoms of the earth, O thou Who has mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon my altar: I will have your blood to drink.

49. For I am a mighty vampire, and my children shall suck up all the wine of the earth which is blood.

## The God Sebek

Sebek was probably a destructive deity in the earliest times, but by the sixth Dynasty he became associated with one of the forms of Ra. Sebek-Ra. As so he was the form or Ra that was the son of Neith. He dwelt in a temple that was built on the Mount of the Sunrise and assisted Horus to be re-born daily.

Sebek, Tum, and Hathor were the Spirits of the West. In the Pyramid Texts it is he that restores the eyes of the dead, gives him use of his head, and makes firm his mouth. He brings Isis and Nepthys to the departed, and helps to overthrow their enemies.

His cult center was called Ombos, and there he was identified with Seb and was said to be the father of Heru-ur. He had quite a large number of other Temples throughout the two lands.

Sebek is the name by which Mercury was called in Egypt in the time of the Greeks and Romans. Although the god thought to rule this planet at that time was Set.

Liber 7: 3; 30: Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in the Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!

Liber 7: 4; 23: I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow or Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!

## The God Tahuti

Thoth<sup>72</sup> was the scribe of the Gods and it was he who uttered the words of RA so that the Universe came into being.

He was said to be the Wisdom, Understanding, and Mind of the God Ra. Called by the Egyptians "Tahuti<sup>73</sup>, Three times Great, Great."

As Aah-Tahuti he was called "Moon God".

In the early time he was identified with the Western Sky, and the left eye (the Utchat of the Moon), as the setting Full Moon; as Horus is identified with the Eastern Sky, the right eye (the Utchat of the Sun), and the Rising Sun.

His totem was the Ibis. He restored the eye of Horus when it was ripped from its socket in the battle with Set, also restoring Set's testicles after Horus ripped them off. There is also an interesting illustration of the intimate relationship between the Goddess Isis and the Goddess Hathor in one other of his restorations after the conflicts between the Gods. When Horus ripped off and the head of his mother Isis (his mother on earth) Thoth restored it with the head of a Cow (Hathor, his mother as son or Ra, rather than Osiris). There is mention of Thoth among Thelemic literature, the Tarot is called *The Book of Thoth*, and has 78 Cards.

In the Holy books Thoth is mentioned:

Liber 220: Ch 2; 39: A feast for Tahuti, and the child of the Prophet-secret<sup>74</sup>, O Prophet!

Liber 7: Ch 7; 15: "I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife."

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<sup>72</sup> Especially in the Full Moon celebrations is Tahuti revered.

<sup>73</sup> Heb. 9+1+5+6+9+10=31

<sup>74</sup>Seshet, or Sesheta, with a different determinative to point that it is the common, rather than the Divine, means Secret, The Goddess is sometimes said to be the Goddess whose name is "Secret". Amon means "Hidden". Remember that Sesheta is the consort of Thoth, Thoth's wife is Maat.

## The God Khonsu

The God Khonsu<sup>75</sup> is mentioned principally in the name of Ankh-af-na-Khonsu, among the Thelemic literature.

Khonsu<sup>76</sup> is identified with the First New moon of the Year, and the hidden moon that rises with the Sun in the East.

In Thebes he was the divine "son" of Amon (Hidden) and Mut (Mother). The second of the two great lights of heaven, first son of Amon-Ra, the beautiful youth, who maketh himself young in Thebes in the form of Ra, son of the Golden Goddess, Child in the morning, Man at noon, Old Man in the evening. He who cometh as a child after he was old, and who reneweth his births like the Disk itself.

He had many forms and there is some justification for the association of Khonsu with the Deified placenta of the king, his "lunar brother" that died upon birth that the solar god Horus, who ruled from the throne of Egypt might live.

His name, and the addition of His other forms, is sometimes transliterated Khensu.

Much is made of the scars on his face (the moon) in the sky as he battles the meteors and comets that seem to attack the earth.

His appearance is sometimes depicted with the sidelock, as is Hoor-paar-kraat. A particularly beautiful version was in the tomb of Tut-ankh-amon.

He was considered to be ruler of the lunar month, and was held to have absolute power over the evil beings, the personification to those parts of the universe hostile to man. As the Exorcist he became famous beyond the borders of Egypt, even to the shores of the Euphrates river in the time of Rameses II. In one aspect he wears a cross of gold with a red circle in it's center. (Khonsu-neffer-hotep).

His power caused the conception of animals, the ripening of fruit, and to people he was the God of Love.

He could by tradition transfer his power to objects, even multiply it as he did so. His priests then used these sacred objects to "perform mighty deeds and miracles, and vanquish the demons of darkness."

His strength was as a fiery bull when the moon was new, but waned to that of a steer with the full moon.

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<sup>75</sup> Heb. 8+6+1+50+60+6=131

<sup>76</sup> New Moon is the time of His greatest strength

## The Goddess Sesheta<sup>77</sup>

Concerning the Goddess Sesheta<sup>78</sup>, in the text of Teta, is said the following: "Nebt-het (Neptys) hath united for thee thy body in her Name Sesheta, the Lady of the Buildings through which thou has come."

Her Name is very similar to the word "Sesheta" (a determinative) which means the Mystery or the Secret. Some therefore say that she is the Secret Goddess (Remember Amon means Hidden) or the Goddess of Secrets. The word hasn't changed much in the translation to English has it!

Her Name also resembles one with close pronunciation that means "niche in the wall" or the house of a God in a Temple. And a word that is "Seshed" which was a bandlet into which has been stuck a feather. This is one of the Crowns of Power of the Pharaoh and symbolized the Orbit of the Sun. This, of all the Crowns, has assumed even grander proportions for it may be viewed as the portion of the Galaxy within the orbit of the Sun, or the Ecliptic, as was traditional.

This Goddess was associated with Isis at Dendra, where that Goddess absorbed the attributes of the other "Daughters of Nuit".

She was the consort of Thoth, and mistress of the Library of the Gods. She was also the Goddess of the Temples, the places where go the spirits who are well-equipped, and those who come daily to renew themselves among the Gods. And it is She who builds the Temples of Eternity among the Gods.

Upon her body is the form-fitting garment of leopard skin, and in her hands are the palate, and reed pen, of a scribe. She also holds the Cartouch where she will write the Name of the Kings and Initiates. She holds the palm-branch where she will count their deeds and years.

She wears a device upon her head that is composed of the horns of Hathor inverted over a seven rayed star scepter. Some have interpreted this to mean that she has seven horns. Some see in it the leaf of the Hemp plant that reveals the Hidden (Amon) Secret (Seshet).

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<sup>77</sup> Full Moon Celebration in the Hawk and Jackal rituals

<sup>78</sup> Heb. 60+5+300+5+9+1=380

## The Goddess Quersut<sup>79</sup>

Concerning the Goddess Quersut<sup>80</sup>, also in the text of Teta and picking up where the other quote left off, the following is given: ".and thy Mother Nuit in her Name Quersut hath granted thee her embrace in her name Qersu, and shall introduce thee in her Name "Door".

Now though the word "Tua" is sometimes used to indicate the star of the morning and the priests that are up at that hour. The word "Tua"<sup>81</sup> is better rendered as "morning" and "star (of the) morning" is "Sba-Tua".

"Sba" also has the meaning of "Door", and "to teach", as well as "Star".<sup>82</sup>

As the Stars become more and more apparent with the waning of the moon, the aspect of the Goddess that presents itself is less and less lunar and more and more stellar.

In the case of an eclipse of the sun, an astral door opens up of great power, one may see the stars behind the sun, one may see Her Ring.

She has been said to be goddess of the Cemetery and of the Door that admits to the sky. Sometimes her name is written "Qerastt", which means the necropolis, and which is differs only slightly from the name of the Goddess.(a determinative)

As a form of Ament she appears behind Ra-Hoor-Khuit on the Stele of Revealing. Ament was a goddess in the west. "To go west" was a euphemism for "to die". One of the other names of Ament was "Sbatt"

An alternate rendering of the name of the "Queen of the Stars" is SABAT<sup>83</sup> This is very interesting in that 73 is also the numeration of Gimel<sup>84</sup>, it has also the meaning of a holy holiday, or day of rest. (Some say the word "Esbat" is related)

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<sup>79</sup> New Moon Celebration in Hawk and Jackal Rituals

<sup>80</sup> Heb. 100+5+200+60+6+9=380

<sup>81</sup> Heb. 9+6+1=16

<sup>82</sup> Heb. 60+2+3=63

<sup>83</sup> Heb. 60+1+2+1+9=73

<sup>84</sup> Heb. 3+40+30

## **Knowing the Gods.**

Each member must form a relationship with these deities and very likely others in order to work this system of Magick. You may photocopy and color these images to use on your walls or altars, or to put around a glass candle, they should be invoked by the members and some of them by the Circle in times of Ritual and need. Their attributes should be understood and material from the Class A or D works incorporated in the Invocation.

I emphasize that first one must become and **acquaintance** of the Deity, then a **friend**, a **confidant**, and finally a **lover**.

Each stage of this progression has its initiations and consequence. These occur in the life of the initiate, in the way he actually lives. They can be quite intense and very challenging. They effect everything and every person with which the initiate interacts. Jobs, lovers, parents, children, the cosmos, absolutely everything. No part of life is exempt from its effects. Once the process is begun it is inevitable.

Each Deity has its own unique personality and way of interacting with an Initiate. Each has its own special worship. Star and Star, system and system.

They have to be real for you, and each time you risk all.

## The Temple of the Gods

The visible object of worship is Ra-Hoor-Khuit, the others are secret; for the Beast and his Bride are they, and for the winners of the Ordeal X.

Asar is united with Isa, the term of his regency done. Therion is united with Babalon and the red robe is about the Scarlet Woman. In Her is all power given.

In the North, and to the left of the Throne, should be an image of Nuit. There is, None!

In the South, and to the right of the Throne, should be an image of Hadit. There is, Not.

As we worship the Khabs the light of Nuit is shed over us. Had, Her Manifestation. This Khabs is within the Khu, and the house of Hadit who is hidden in Nu his Bride. Ra-Hoor-Khu is with thee and Heru-pa-kraath is the worshipper.

Heru-ra-ha called Hoor-pa-kraat and Ra-Hoor-Khuit is God, the Child of None and Not. Hoor in his secret Name and Splendour is the Lord Initiating.

Menthu, warrior lord of Thebes, guards the temple and helps in the unveiling of Nuit before the Children of Men.

These gods of the stations of the Sun preside over the stages of the life and Initiation of Man.

<b>Ra</b>	Sunrise	Birth
<b>Ahathoor</b>	Noon	Life
<b>Tum</b>	Sunset	Death
<b>Khephra</b>	Midnight	Between death and birth
<b>Hrumachis</b>		Crown Prince

Study the Word of Aiwass, the Minister of Ra-Hoor-Khuit, and of Hoor-pa-kraat. The above is composed of statements taken, in most cases from Liber AL vel Legis. The most significant danger in them is that the student may fail to study the Law and draw his own conclusions in reference to their meaning.

Isa is a Coptic phonetic rendition of Joshua (Jesus). Had in Egyptian is "Bright".

## The Names from Liber AL

1. **Had**
2. **Nuit**
3. **Hadit**
4. **Hoor-paar-kraat**
5. **Ra-Hoor-Khu-it**
6. **Ra-Hoor-Khuit**
7. **Asar**
8. **Isa**
9. **Hoor**
10. **Nu**
11. **Heru-pa-kraath**
12. **Tahuti**

\* Some consider Amen in II,49 to refer to the Egyptian god, later, Amen-Ra

13. **Ra-Hoor-Khu**
14. **Ra-Hoor-Khut**
15. **Hrumachis**
16. **Heru-ra-ha**
17. **Hoor-pa-kraat**
18. **Menthu**
19. **Ra**
20. **Tum**
21. **Khephra**
22. **Ahathoor**

- Some also include part of the name of Ankh-af-na-**Khonsu**, and **Bes**-na-maut, to add two names to this list **Khonsu**, and **Bes**, though they are properly part of the names of a son and his father.

## A Litany of Praise

Consider this short spell of a phrase for each name for use until a more expanded Litany is given. The attributes are taken from Liber Al vel Legis, the repository of the most potent Magick in existence:

**Ra**, Crowned and Conquering Child of this new Aeon, I invoke thee by thy Names, thou art:

**Had** the manifestation of **Nuit** and **Nu** the bride and hiding of **Hadit**. **Heru-ra-ha** called **Hoor-pa-kraat** and **Ra-Hoor-Khuit**. Thou who art It of **Ra-Hoor-Khu**, **Ra-Hoor-Khu-it**. **Asar** the adorant and **Isa** the sufferer. **Hoor** the Lord initiating. For **Ra-Hoor-Khuit** hath taken his seat in the East at the Equinox of the Gods. **Hrumachis** shall arise and assume his throne and place. Thou **Ra** at sunrise, **Ahathoor** at noon, **Tum** at sunset, and **Khephra** at midnight. **Amen**. **Tahuti** and the Child of the Prophet. I am thy Theban, o **Mentu**. By **Bes-na-maut** my breast I beat, by wise Ta-nechh I weave my spell. By thy names I invoke thee for thou art powerful to protect thy servant.

Realize that the above spell is only a short form of the kind of spell that is the Litany of Ra drawn from *The Book of the Law*, a much more complete form can be made up from the quotes that are given earlier in this book. It is very important and powerful due to its source. The short form is very powerful consider the effect of the more lengthy version.

## **The Liber AL Names by Groups**

These Names from Liber AL naturally group themselves. This does not change the concept of the Gods as aspects of Ra, and if you note closely you will see that every name in this list is solar. The fact that there are 22 names should indicate a possible relationship to the Hebrew letters, and the elements of the Tesseract working.

### **Names of Ra:**

- 1.Ra
- 2.Ra-Hoor-Khu
- 3.Ra-Hoor-Khut
- 4.Ra-Hoor-Khu-it
- 5.Ra-Hoor-Khuit

### **Names of Hoor:**

- 1.Hoor
- 2.Hoor-pa-kraat
- 3.Hoor-paar-kraat

### **Names of Heru:**

- 1.Heru-ra-ha
- 2.Heru-pa-kraath

### **Names of Ra at the Solar Stations:**

- 1.Ra at Sunrise till Noon
- 2.Ahathoor at Noon till Sunset
- 3.Tum at Sunset till Midnight
- 4.Khephra at Midnight till Sunrise

### **The other Names:**

- 1.Mentu
- \* Some include Amen
- 2.Hrumachis
- \* Some include Khonsu, from the proper name, Ankh-af-na-Khonsu.
- Some include Bes, from the proper name Bes-na-Maut.

## The Preparation of the Priest and Priestess

The consecration of the Priest and Priestess often begins with the ritual cleansing, healing, and dedication of the parts of their body to the work to be done. This is so that there is no part of them that is not of the Gods.

If you wish to do a shorter working use the Chakras and their attendant Gods. But in times of great need use all the techniques of massage and Tantra are used to empower the healing and charging technique. Use the attributes drawn from the pyramid texts, coffin texts, and the Book of the Dead, or Chapters of coming forth by Day. That longer list may be further enhanced by recounting the legend of the God as it pertains to the particular task at hand.

First the priestess deifies the priest as a God then he does the same for her as a Goddess. Many people adapt the two pertinent portions of Liber XV, but do the transformations before they begin. Some use these techniques to prepare cakes light to be used in the ritual..

You may of course use the actual and not the simulated actions given in the Mass to even greater effect. The techniques for doing this are discussed in various places in Crowley's Writings, and later in these works, especially in *The Dialogs* that will follow. These are my own work and used by many in Hawk and Jackal.

I asked for, and got, much direct instruction from the Gods in this regard. There are techniques for slowly increasing the level of intimacy among the members of the Circle until they feel comfortable in working in these more powerful ways. I heartily recommend that if you do not use those you at least work out your own. If you go to far too fast you are in danger of damaging yourself, if you go not far enough, and you dare not fight for your freedom, but play, and The Book of the Law addresses this issue better that I could. Be brave!

## Chakras Planets Egyptian Gods

Sahasara	Stars	<b>Nuit</b>	All Mantras	Crown
Ajna	Saturn	<b>Set</b>	OM	Third eye
Vishuddhi	Jupiter	<b>Amon</b>	HAM	Throat
Anahata	Venus	<b>Hathor</b>	YAM	Heart
Manipura	Sun	<b>Ra</b>	RAM	Solar Plexus
Svadisthana	Mercury	<b>Tahuti</b>	VAM	Pubic
Muladhara	Mars	<b>Horus</b>	LAM	Root

The table above does not use the Ancient Egyptian attributes of the planets to Gods. It uses a Hybrid system that is made of the modern western conceptions of planets and then attributes the Egyptian Gods and Goddesses that most fit. Some such system was used by those that were of Ptolomaic Greek origin, worshipping the Gods in Alexandria. I was given the key to doing this in material from *The Dialogs*. I no longer remember where the syllables given come from, other than that they were given in a book on Tantra I no longer possess. They have proven their worth in use.

## Parts of the Body, Egyptian Gods

Head - **Horus**

Scull - **Star of God**

Hair - **Nu**

Brow - **Nu/Had**

Face - **Ra**

Eyes - **Hathor** sun/moon

Ears - **Apuat**

Nose - **Thoth**

Mouth - **Khonsu**

Lips - **Anpu**

Teeth - **Serket**

Tongue - **Maat**

Chin - **First Lady of Sekem**

Neck - **Uatchit**

Throat - **Mert**

Shoulders - **Set**

Arms - **Ba-Neb-Tet (Ra-Hoor-Khuit)**

Forearms - **Neith**

Chest - **A A Shefit**

Breasts - **Bast**

Backbone - **Suti**

Trunk - **Lords of Kher-aha**

Belly - **Sekhmet**

Buttocks - **Eye of Horus**

Phallus - **Hadit**

Kties - **Nuit**

Thighs - **Hequet**

Knees - **Twin souls of Seker-tcher**

Calves - **Ptah**

Feet - **Ptah**

Souls of feet - **Maat boat**

Legs - **Neith and Serket**

Sinews - **Lords of Ker-Aha**

## The Temple of the Hawk and Jackal<sup>85</sup>

Join me as I walk, in my minds eye, through an astral temple of Egyptian style. This allegory is a pure figment of my imagination, if you wish to think it so. But to many it is a place that they can reach on the Astral Plane. Many have sought and found instruction there. Some of us meet there regularly though we may reside in different parts of the world, and even sometimes in different times.

The temple is on the east bank of the Nile. It is aligned to the south, towards the source of the Life of Egypt. Egypt, the gift of the Nile. From the sacred waters of this river the sacred pool of the temple is filled. We, of the Clergy, wash for the Adorations of the Sun in this pool. We do this so that we may be pure for the rising of the Ra.

As the Ra rises over the two mountains of the East it seems that the two Sisters lift Him into the wine stained sky. The faint clouds, that rise over the hills, catch more and more light until Ra appears in the form of the winged disk.

Priests, priestesses, and even the baboons on a further hill, raise their arms and intone their greeting to the single Star of Day. Prayers in the heart of the Holy of Holies come to their climax in the moment that the sun casts its image, through some priestly device, upon the west wall of the High Room of the Sun and Stars. A great shout of exaltation rings out following the booming voice that seems to come from the Sacred Bark itself.

"God is risen!!!"

The soil is rich and many priests, who are Men of Earth, till the fields. With the fruits of our labor we make offerings to the God in the Temple, as to the God in the Temple of our bodies.

The Nile flows from the south, from the exotic lands that are the source of much that is valued in the Two Lands. The papyrus boats, that carry goods or persons, sail before the wind to the South or with the current to the North. Each quay, like a Star in the heavenly river that flows in the form of the milky way, is an island of life and light at night, a bustle of trade in the day. Will we one day sail the one as easily as we do the other.

You and I walk, from the dock by the river, along the processional way. The Sphinxes of stone seem to be alive and stretching as the shadows retreat before the day. Touch and feel the cool of the night still upon them. At night they hold the heat for a time after the setting of the sun. I've many times warmed my heart against their red granite as I rested my weary back against their majestic support. It seemed to me, then, that they were alive. Once I fell asleep and dreamed of the land where men are Gods.

The smaller temples along the way, and the gardens of sacred plants, lend their beauty and fragrance to our passing. Each year after the flood brings its fruits of rich black mud from the land of Punt, the cord is stretched anew and the ordered divisions of man are restored, that the gardens may bring forth their fruit. The land is renewed, the mind of man establishes the

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<sup>85</sup> This material was circulated among Thelemites from about 1975 in *The Book of the Jackal*, it refers to an astral temple that I would love to see arise again. Modeled upon the Temple of Amon-Ra at Thebes.

familiar borders after the river has taken away their form. So in truth is the cord stretched for Man when he emerges from the flood of the womb.

We arrive at the South Pylon behind which are the four great squares of our temple. We stand before the great cedar doors, covered in metal, they shine in the light of the Sun, to whom they are opened at the Solstice. On that sacred day the southern "Doors of the Sun" are aligned so that the rays penetrate to the inmost recesses of our Holy Place, then with the rays of his hands does Ra illumine his own sacred bark, and His Image therein. May He illumine our work in the year to come as well.

When you feel the rays of Ra upon your face, you are touched by the very Body of the God. Do you imagine that he does not feel every contour of your being?

The Cedar has been brought at great cost of money and labor from Lebanon. There is copper and bronze, silver and gold used in the intricate decorations.

At the holiday time the Priestesses of Isis and Nepthys stand upon the two sides of the Pylon above the Double doors and utter the formulae.

The people of the surrounding countryside surround the temple at this time for their festival, they will wash in the sacred lake, and the men of earth will complain of the damage that they do nigh unto the next holiday. But this is to be expected.

The young ladies appear above the great doors dressed in Red and Blue. They are covered at this point but soon will loose their robes as their invocations grow in intensity.

They bemoan their Brother, Osiris, who was lost in the flood of the Nile. He, like the grain, had been rent into parts in the previous season. As the seed has been sown, so do they, with their words, seduce him to rise again. They speak of their love of him and how they have missed his presence since he went away. Oh, how beautiful they look! How seductive their voices as they sing their spells. How erotic their movements as they dance to the beat of life. No God could resist. Indeed they could give an erection to a dead man. The seed cast. It grows, and springs green from the ground.

The two leaves are attributed to these two Goddess. Every part of the doors have sacred significance, and a God or Goddess that protects. No one may pass unless he knows the Names. Since you and I are in the service of the God, we know. We have been Initiated and come from between the Pillars.

## **The Golden Dawn - Men of Earth**

We enter the forecourt and now stand in the first square, where are the workrooms. The "Horizon of the God" is behind us and we look about the square. The Soldier Initiates, of the King, guard the outermost gates, for none, not Initiated may pass beyond.

If there is a purchase to be made, or a petition for justice, it is to be heard in a tent set up before the Temple's first pylon. Or it may be asked directly of the God, when he goes forth from the Temple in the season of his procession.

Around this area are the workrooms and offices of those whose business is to manage the affairs of the work of the Temple. They come from within after their morning ritual and prepare for the Men of Earth who will arrive in the courtyard to be assigned.

Here the Men of Earth pursue their tasks, or receive their tools and assignments for work outside the temple itself. Here the physical support of the temple complex is planned and done. Here are made many of the objects that we will use, or sell, to the benefit of our Order.

The Guilds, who preside over a particular kind of work, have their places in the rooms that surround this square. There they conduct their business, after they invoke the God or Goddess that looks over their work. They choose the crews to undertake their assignment for the day.

We have each earned our passage into this place by Initiation. Thus, have we entered this courtyard of our Temple. To go into the Temple we must be passed in by way of the baptism of fire. We must be passed, as the ore of metal passes in its grossness, through fire, and we must emerge with the dross burned away, with the shine of the God upon us. As a sign of our attainment we wear jewels of silver.

It is a Golden Dawn, indeed, when the Sun rises on his Son.

We now stand by the Gate of a holier place, the pylon that leads to the second area of our Temple. We must satisfy the guard with the Jackal's badge of Dignity that we know well the Word, Grip, and Sign that admits us to the realm beyond. Men of Earth may not go further into the recesses of the Temple without passing the Ordeal appointed.

## **The Rose and the Cross - lovers**

We pass into the first of the areas that is mostly enclosed from the sky. There are Hieroglyphs everywhere with the sacred utterances of the Gods. All around the central pool, fed by the pure waters of the Nile, are the apartments, the library, and the Temples of Love.

The central pool serves the same purpose as the sacred lake does for the Men of Earth, but sooner, for these who are being purified will lead the others in the Rites of the Rising of the Sun that must be done at sunrise for the Men of Earth.

The pool is used in the Initiations as well and has walkways that lead from the four cardinal points. These enter the pool by way of stairs that lead to the bottom.

The whole of the four sections may be covered as may the central area, which then resembles the "Well of the Sun".

About this central pool, and it's oasis of greenery in carefully tended pots, under the opening to the Sky, are the apartments of those who serve here. Their offices are to be found in the rooms around the large square of the Men of Earth, but here they live, and relax. The rooms are not large but they need only contain the personal image of the God, and the bed and perhaps a cushion or two. There are cabinets and a desk for personal use but little else. Everyone bathes in the central pool and there are rooms for the personal hygiene and all else in common areas near it.

Beauty seems the absolute dictator of all we see! Khonsu be praised, in his form as a God of Love.

Along the main axis of the Temple we walk. The Lovers are the Adepts of our Order. Before this grade Priests and Priestesses are not allowed to sleep within the sacred precincts of the main Temple itself, petty jealousies must be burned in the Ordeal of Fire, were they not, they would interfere with the tasks of the intellect which are carried out in the House of Life.

We are only asked to attend to the affairs of our offices for one third of the three sacred seasons of four months. Most of us serve with our lovers, a few have family outside and are protected from the jealousies and envies of the non-initiated by the secrecy of their oath. Seshet be praised in her form as goddess of Secrets.

Here in this part of the Temple are the Books of Thoth and much else written or copied by generations of the scribes that serve here. The great library of our Temple prepares those who are The Lovers for the Ordeal that will gain them admission to the next stage of our Order. They have opened many doors that were concealed or locked; Love is the law, love under will. By the law was the Universe founded, and by the law, revealed. As a sign of our attainment we wear jewels of gold. It is a red Rose and gold Cross that is united by the Lovers.

Again we pass by "The Opener of the Ways" who wears the mask of a Jackal. We must give the Word, Grip, and Sign of our attainment before we may pass through the Pylon in the North, leave the Hall of the Lovers, and enter the Holiest and innermost hall of the Temple.

## The Silver Star - hermits

The Third Area of the Temple is this Double Hall of Truth. At first glance we see that one hall is set at right angles to the other. This reveals a great Sanctuary of the Bark of Ra, divided into this Equal armed Cross by the four smaller Temples in the corners. In these four Temples are the Rituals performed by the Hermits that are Masters of the Temple.

We come now to the rose of the cross formed by this double hall. Near the center we stand, before the Bark of the God. It appears to us as if it were the very boat with which the Ra sails upon the breast of Nuit. Inside the cabin and under a blue lapis lazuli net of beads sewn on an azure canopy, studded with stars of five rays made of gold with a center circle of red jasper, we come face to face with God. Child. Power! Silence!

The Priests of the Holy of Holies wash this Form with the sacred oil, dress it with the robe of finest cloth, deck it with priceless jewels, and bestow upon it the Magick weapons of the Ruler of the Gods.

"How came thou here!", and loud the voice booms!

You speak ( of this Rite ):

"I passed in procession about the White Walls of my Temple. As I approached the first pylon there came a God from within. He was the Son of Hathor and Ra. It was Horus of the Horizon who approached me. He greeted me as a Brother and took my hand in his. I would have taken flight had it not been for the Lord of Silence within me. I was taken into the Courtyard of the Temple by this God, for I served Him as a Man of Earth.

I met another God at the end of my journey, before the second pylon of the Temple - Tum. These Gods, with my two hands between theirs, took me forward through the second pylon to a pool. All my attributes were taken from me by Tum. Nude I entered the pool. From the Quarters of the World came Thoth, Set, Hadit, and Horus. These Gods approached me as I was in meditation and poured the Waters of Life upon me from vessels of Silver and Gold. For that which was mortal was illusion. As one who is pure I came in, as a God I left the waters of the Pool of the Lovers. Son of the Sun.

A King of Egypt, God incarnate, performs the Great Litany of Ra. The Priests all repeat his words, as if they were he, in all the Temples of the Lands circled by the Sun. All Gods and Goddesses are masks of Ra.

I left that pool, and transformed I walked out to the North. Before me was the passage leading onward. In the Right Corner the doors that lead into the "House of the Flame"(Egy. Per-neser), the Temple of the North within the greater Temple of this Hall. To the Left and behind "The House of the King"(Egy. Per-wer, from which comes our word Pharaoh), the "Great House" of the South.

I passed into the House of the Flame where the Rites of the Gods are performed. It seemed as if all the Gods were present before me. I was the center of some rite of their device. They performed many transformations upon me. When their work was complete there was no part of me not a God.

When I left the House of the Flame I walked as if my feet were not on the ground. My Will was supreme, and it had led me to the Great House.

In the Great House I met the daughter of Ra, she seemed to me a seductive priestess. She seemed to me then to be transformed into a Cobra, Khut, the heat of the sun is Her venom. "Great in Magick" was She. If one thought of the Mortal had entered my mind I would have been struck dead. She rushed to embrace me, and I was lost in her embrace. It seemed to me as if the millions of years were passing and I watched as they went from the Boat of Ra. My lives passed before my eyes as a pageant. I was by a stream and the stream bed was made of jewels, she poured the water into the stream, and as it bore the warmth of my own blood, it had no heat nor cold but only the electric tingle of life. I saw the shield and the spears, the bow and the arrows, the loves and the loss, and such things as I know not how to say. When I again saw that Temple about me I felt a warmth upon my body and a weight upon my head. I reached up and felt the jewels of red that gleam in the eyes of the Uraeus; Her Image burns upon my brow and I will never again fear the loss of my life.

There comes one who wears the sidelock, and the priests who serve him.

Upon my head he placed the Crowns.

## The Crowns Of The Two Lands

The **Hadit**, White Crown of Upper Egypt, the South where grows the papyrus and where is the Source of Life. Given in the Great House.

The **Desert**, Red Crown of Lower Egypt, the North where grows the lotus in abundance in the Delta. Given in the House of the Flame.

The **Sekhemti** these two Crowns together, the White inside the Red, the Nek-heka, the two Magick ones.(Egy. "Heka "-Magick)

The **Atef** Crown of Ra, with the disk, plumes and horns.

The **Seshet** head-band, the Orbit of the Sun, star crown.

The **Khephresh**, the Blue Crown, the leather helm of War, may Mentu grant us strength in arms.

The **Suti** Crown, of the two tall plumes of Amon.

The **Mehdah**, the filet that was tied with two ribbons, and a feather.

The **Ames** Headdress, the striped cloth and the Uraeus, the crown of he who conducts.

The **Nesrit** Crown, Khut, or Aakhu-t is the name of the Uraeus.

The Sacred Words were in my mouth.

"**Aakhu**", Words of Power, the light, light of the Sun; "**Aakhu-t**", the Goddess of the light of the Sun, Heat of the Sun, name of a Crown; "**Aakhu-it**" the fiery Uraeus serpents that light Ra's way. Consider if this could be parallel to the understanding of "**Ra-Hoor-Khu, Ra-Hoor Khut, Ra-Hoor-Khuit**". The Word, Light of Ra, The Goddess that receives this Light, The Manifest Deity Ra-Hoor.

Then was I to be dressed in the Royal Dress. Each part with its own Magick.

## **The Robes of the King (And some other implements)**

The **Khet-hat**, the wig or head cloth.(Egy. "Khet" things)

The **Wasek**, collar of many beads with two falcon heads.

The **Nubti**, collar of Gold.

The **Menat**, necklace of Hathor.

The **Ankh**, mirror of Life.

The **Iagn**, shirt of the chest.

The **Tyet**, buckle of Isis.

The **Daiu**, loin cloth.

The **Test**, Knot of the Belt.

In my hands he placed the ritual Implements.

## **The Ritual Implements**

The **Shut**, the Fan behind the throne.

The **Nek-heka**, the flail of severity held over the shoulder of Mercy.

The **Heka**, the crook of mercy held over the shoulder of Severity.

The **Aba**, the scepter of authority, of shining control.

The **Had**, the mace of sacrifice, bright.

The **Was**, the tall scepter with the slanted cross "T" and the two prongs.

The **Ames** walking stick, of the conductor of the Mysteries.

The **Matepnut**, Tep, The knife of stone. (head).

The **Bagesu**, the Dagger of Iron of the South.

The **Padit**, Bow.

The **Sheser**, Arrow.

The **Akechu**, the Ax reserved for Nobility.

All their Magick was taught me that I may rule my way, going!

Your speech has enlightened me, but soon we are to leave this Double Hall.

As a sign of our attainment we wear stones of precious waters.

There are doors to the East and West, they form the arms of this double hall. From these doors the Bark of God goes forth and returns at the festival season. Then and only then do the people see some glimpse of it.

At these festival times the priests and priestess carry the boat of the God upon their shoulders and walk with it down the processional way. These are the times of the visitations between the Temples of the Two Lands. These are the times when beer flows as freely as the waters of the Nile. These are the times when the Lovers of the God go in procession to visit other lovers in other Temples, to celebrate rites that are strange to them, to take drugs that are strange to them, and to hear words of another Truth behind another mask of the God enthroned in Ra's seat.

It is not strange to those who know, that in another Temple and sanctuary, another hierarchy is taught, and another pantheon is worshipped. For these are but the many masks of the one God, and he is one by virtue of the Unity of Love. For the sake of this love has the One manifested in the Many, and in celebration of it do the many become one, and Lovers unite in the bliss that none may endure. Saying, "Beyond and Beyond, unto Nuit and the pleasure of uttermost delight!"

There is dancing and delight, rich foods and sweet wines. Each priestess wears her finest jewels. The young ones wear the single robes of their skin, and stand bare and rejoicing under the stars, the old ones wear single robes of another sort.

The Priests of the Temple that they visit cover the priestesses with rich garments, and with jewels. And when the time comes to depart they gather together great stores of spice, and incense, and those beautiful stores of women, gathered, and grown, and made in the Temple, for the visiting priestesses to take back to their own sanctuary.

The Procession that came forth from the west doors with the rising of the Sun, arrives at the Temple at sunset and enters the great doors in the east.

To the assembled multitudes, gathered to watch the Sun from the western heights, the Bark looked as if it came out of the Temple, or perhaps the disk of the Sun itself, as the Sun hung upon the horizon to the east. And so it appears that the bark enters the Temple just as the Sun enters the land to the west.

There will be beer, and bread, and public Rites, all given out to the Men of Earth who have stayed behind to do their appointed tasks. There will be a few chosen to become Initiates into the higher Grades, for some have stayed behind when the great procession left the other Temple.

But we, who are called, must pass beyond this realm. Through the North arm of the Hall and out the Double Doors. Of the Ordeal of the Lofty Chosen ones I speak Not at All.

## **The Garden Of The Silver Star - hermits**

We pass and walk beyond this Door to the North, and into the enclosed courtyard that is the Garden of the Silver Star. It may only be entered by way of the Holy of Holies. Here is the

Sacred Persea Tree, spawned by the one in Heliopolis, in whose branches mother Nuit seems to hang her stars. Here she feeds the hungry soul. Here are written the names of the Kings by the scribe of Ra, Tahuti or Thoth. Is it not written that:

"Therefore the kings of the Earth shall be Kings forever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was."

Whoever is dipped in this pool of Heliopolis is become the Son of the Sun.

From here the Hermits radiate their light upon the World.

The stairway to the Temple of the Stars is entered from this courtyard. Here the Astronomer Priests study the Ultimate Sparks of the intimate fire. They are the Lofty Chosen Ones tried in the Highest. They are the openers of the door of Nuit.

All this Temple, from the outermost courtyard and field to the innermost sanctuary, was constructed to one end alone; to serve God. All this Temple, from the lowliest man to the loftiest Priest, was organized to one end alone: to Initiate Man!

There is no god but **MAN!**