



Lucifer

*D
i
a
r
i
e
s*

Roger
Williamson

The
Lucifer

The Lucifer Diaries

Roger Williamson

2004

The
Lucifer
Diaries

Roger Williamson

2004

All rights reserved

Text, Cover & Interior Paintings Copyright by Roger Williamson
Cover layout and design by Mitch Henson and Jeff Wellman
Interior design and typesetting by Michael Waltz

First Edition

First Printing, 2004

ISBN 0-9672797-1-2

Metatron Books
P.O.Box 5313
Jacksonville, FL 32247-5313

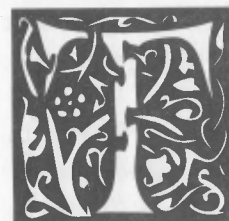
A note to retailer: Metatron Books operates with regard to a non-stripping policy. For credit any books sent back must be in the same condition as they were received.

Forward	7
About the Cover	II
Introduction	13
The Trigger	16
The Code	20
Correspondences	23
The Diaries Introduction	24
The Diaries	26
Machine Magic	52
Basic Machine	56
Advanced Machine	60
Appendix I	67
Appendix II	71
Tables	94
Bibliography	98
Glossary	103



Ace of Cups

and in writing the book, I really wanted to make sure that I was not just writing a book about the occult, but a book that would be a guide for people who were interested in the occult. I wanted to write a book that would be a guide for people who were interested in the occult. I wanted to write a book that would be a guide for people who were interested in the occult.



The Lucifer Diaries, an evocative title isn't it? But what is it going to evoke in you? Evocation, that's a nice idea when you're the one in the circle and something else is in the triangle. But this book is not about simply giving you power, it

is about challenge and uncertainty.

So, before I hand you over to Roger, let me ask you something: Did you know what you were getting into when you picked up this book? You see, friend, every book holds the potential to change you. Your brain may put up certain defenses against dangerous or alien thoughts, but just by reading and allowing these words into your head, something is bypassing those defenses. Don't worry; you've built your fortress walls strong and tight and nothing big or really dangerous could possibly get in, right? Only something small and innocent could ever penetrate the shell of your psyche.

You ever notice how small and seemingly innocent seeds are, from the outside?

This innocent little seed is planted, and it's going to use your brain as an incubation chamber. Soaking in the moist heat of your every thought. Growing strong in the richest soil of your imagination. Slowly, this seed will grow into genuine thoughts, and you're going to think that they are your very own. So precious and original—how could they be otherwise? You'll be so proud of the originality of these thoughts that you will let them flourish. From there, they will come to bear fruit, and the fruit will be your actions.

From a word on a page, totally "outside" of yourself, to a page out of your life. This is how books work. This is why they are dangerous, and this is how they change the world. It's not some elusive, vague, "out there" concept of the world, but the real walk around town and breathe it in sort of world you live in every day. Books don't change governments so much as they change individual people.

Let's take a moment to let things soak in. Breathe... Relax... Everything is going to be fine. Nothing to be worried about here—just a lot of words, right?

Feel better? Good. Now, I want to ask you again, did you know what you were getting yourself into when you picked up this book? Do you have any idea what this book is going to do to you? There are no easy answers—it is going to affect every single person who reads it differently. One man's liberation is another's damnation.

Whether you like it or not, you are in the grasp of something larger than yourself. How are you going to cope? My suggestion? Go with it. Read the whole book. Let it absorb you. Allow yourself to become a vessel for the message it contains. Inside of this vast and controlling message, there are tools hidden for those who know where to look, and the closer you read the better your understanding of these tools will be.

But here's the rub, tools are only good if you put them to use. And all that careful reading, learning and practicing, seem like an awful lot of trouble, doesn't it? I mean really, what sort of commitment are you willing to invest? Wouldn't it be easier to put the book aside, hide under the covers of your bed, and forget dangerous things like books, ideas and other people? Never touched by another, every thought your own. You'd be like a hidden God in the dark. Wouldn't that be lovely?

But here it is. You've already come too far for that to happen. You see, simply by reading this introduction, you've made contact with Lucifer, the bringer of light. Light erases darkness, and once your surroundings have been seen, you can never go back. Simply by reading this introduction, you have been tainted by the light.

Lost in the land of the tainted.

Those who are lost may find need of a map. A map is a conceptual trail made by those who have traveled the paths before you. This book can be that map if you want it to. But without proper orientation, a map can lead you in many directions, and up and down may get confused by the untrained eye. Will you be led to the safety of the outer world, or will you find yourself deeper down than you had previously thought possible? Again, there are no easy answers. The only way to know is to go. Lucifer lights the way. If you want easy answers, join a religion.

1/20/2004

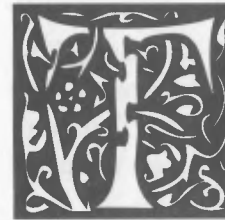
David Miller

Co-editor of Caduceus Occult Journal



The High Priestess

The depiction of the Devil on the cover is taken from *The Lucifer Tarot*¹. His image illustrates the qualities required to face adversities presented during the adventures of the magician's life.



The depiction of the Devil on the cover is taken from *The Lucifer Tarot*¹.

His image illustrates the qualities required to face adversities presented during the adventures of the magician's life.

¹ Roger Williamson, unpublished

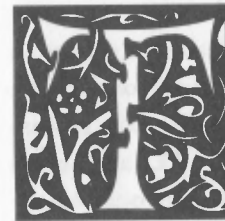
The expression of amusement symbolizes that one needs to maintain a sense of humor when faced with life's challenges. The downward curving horns are reminiscent of the fool's cap, reinforcing the idea of humor and the upward pointing horns are the horns of power and strength.

The eye is the eye of single mindedness in achieving one's life objectives when faced with adversity. The complexion is red because Mars is exulted in Capricorn, the astrological sign that corresponds with the card of the Devil and the Hebrew letter \daleth . The beard is spiral, symbolizing time and the planet Saturn, which rules the sign of Capricorn.

The right hand is holding the elemental magical weapon of the Cup, allocated to Hod on the QBL Tree of Life, and from it rises the serpent which is the path of the magician.

The left hand draws back the left bat like wing to reveal the light beyond, the LVX, the synthesized self, which is the sphere of Tiphareth, where the magician discovers their true life purpose. If too much light is revealed, the obstacles facing the magician will be overpowering and the individual can become overwhelmed and disheartened. It is important that life's goals be challenging but obtainable, so enough light needs to be shed for the magician to be aware that work is required to move forward. However, it is through the duration of time, with the light at one's back, that the magician will be able to look back and see what progress has been achieved. The obstacles to be climbed, seen in the lower right of the card, are the building blocks of the magician's future. These blocks are the remains of the tower that falls in the Tower tarot card, the path of the Tree of Life which corresponds to the Hebrew letter Δ . The path of the Devil is a short-cut or back way to Tiphareth because the accepted way to this sphere is through the paths of the Tower Δ and Death \aleph . See diagram I-II.

Consulting illustration I-02, you will see that this path, \aleph , resonates with path \beth corresponding to the Magician on the Tree of the world below.



he Lucifer Diaries is an odyssey² and the culmination is the decipherment of the Code. Its origins are derived from my written accounts of magical practices, seemingly unconnected at the time of my actual workings. It is these recordings

over many years that eventually triggered my need to review my diaries for a relationship to some later workings. The relevant diaries span the period from November 10th, 2001 through September 22nd, 2002 and they are the synthesis of these earlier years of workings.

In the 20th century we have claims of UFO abductions; in medieval Europe we have descriptions of abductions into the Faery Realm as well as succubus and incubi experiences; and from ancient times we have the accounts of individuals communicating with God or Gods. From reading the diaries I believe that some readers will become aware of the close parallels between these magical workings and the accounts of individuals who believe they are the victims of other worldly abductions.

² See Homers *The Odyssey* for an account of Odysseus' experiences which are as bizarre as those related in *The Diaries*.

My conclusion is that there is a relationship between all of these experiences. I believe what determines the image of the experience is our sense of perspective, determined by the time we live in. Man tends to make his Gods in his own image. The gods and spirits of earlier times are now experienced as *super scientists* because of our present world view which in many cases has replaced the gods with science. It will be interesting to know how our descendants will view these phenomena in the years to come.

There are three basic forms of magical practice that relate to intercourse with denizens of states of reality outside those of our own: evocation of spirits, invocation of spirits and astral projection into the habitats of the entities. In the case of magical evocation, the magician is abducting an entity from its realm of reality into his/her own realm of reality to communicate with it. We are literally ripping it out of the fabric of its world and constraining it through pain in our own. There are many modern accounts of UFO abductees describing their experiences as painful. With invocation we are luring other world entities into our own by creating an enticing environment for them to want to inhabit. Astral projection is the conscious action of the magician to venture into the habitats of these entities.

What I hope will be derived from the Diaries is that through the use of magical technique we are able to induce and take control of these situations rather than allowing ourselves to be the unwitting victims of these encounters. Using the QBL³ as a template we can translate these other worldly experiences into our own language, weave ourselves into the fabric of multidimensional existence, and be fed by their juice.

In assimilating these energies over a period of time we become self perpetuating and individual, a star, the Morning Star⁴, Lucifer, Sirius. It is the annual rising of

Il for an stem.

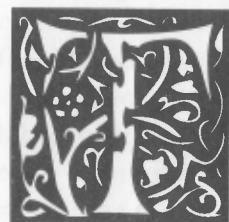
orning Star value is

Sirius which initiates the inundation of the Nile which returns life to the region. In its sojourn through the underworld, its period of incubation, it sucked out the sap of the experience so that it had something to give to the overworld. Like Sirius, we need to discover how to use our roots to suck up the nutrients of our heritage⁵.

Lucifer is the state of mind of one who desires to be empowered to create their own universe, their own world view, and be in control of their own sense of perspective from the food of their primal origins.

⁵ The Shadowland technique described in the Diaries is an example for achieving this.



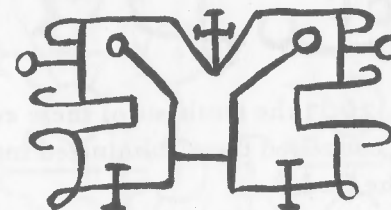


His work is intended for readers who have a basic understanding of the principles of the QBL⁶. For readers unfamiliar with this philosophy I have provided in Appendix II a chapter from my previous book *Howling at the Sky*, QBL, which provides a brief outline of this system. Included in the bibliography are some titles which also provide theories on the magic of the QBL. Magick is like any other discipline in that it requires some knowledge of its symbols if one is to extract its sap and be nourished. If one does not understand the symbols of chemistry one is probably not going to make much progress in the science of chemistry. Equally, one can visit France and have a good time, but the experience can be far richer if one can speak the language and converse with the inhabitants.

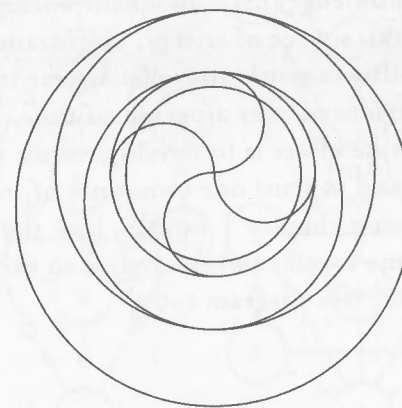
What follows is an account of events induced by magical practice over a period of several years. The catalyst of the events was a working performed on the evening of December 15th, 1993 when the number 131 was received.⁷

The second notable event on November 6th, 1995 was the evocation of Oriax, the 59th spirit of the Goetia⁸.

The numerical value of Oriax is 307. The significance of the numbers will become apparent when reading the text.



The third event on December 25th, 1999⁹ was the arrival of the Machine, diagram I-01. The fourth event on August 16th, 2002 was the discovery of the identity of the spirit Aim, 23rd spirit of the Goetia¹⁰, numerical value 51.



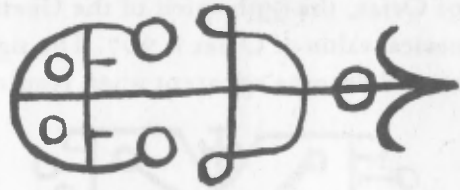
I-01
The Machine

The fifth event on September 22nd, 2002 was the evocation of Aim. The circumstances for evoking Aim are quite unique as will be discerned from reading the Diaries.

⁸ See *The Lesser Key of Solomon*, Joseph H. Peterson, Weiser Books, 2001.

⁹ See *Howling at the Sky, Part II*, and *Calling up the Spirits*, Roger Williamson, Magus Meta Media, 2002.

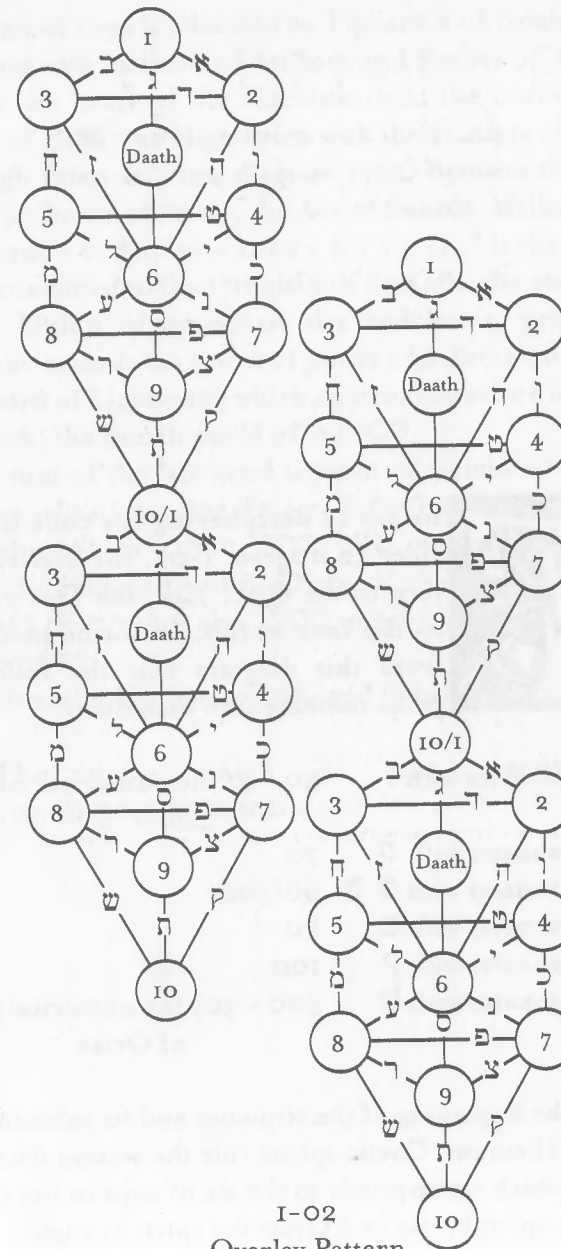
¹⁰ See *The Lesser Key of Solomon*, Joseph H. Peterson, Weiser Books, 2001.



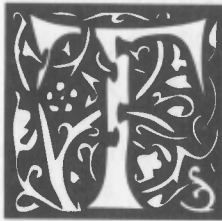
On May 11th, 2003 the synthesis of these events and the workings which conceived them culminated into their integration. (see The Code)

Observing the time line of these workings emphasizes the need for keeping a detailed record of what appear to be at the time unrelated and independent experiences. It demonstrates that initial inter-dimensional contact may at first be unrecognized as such. The practitioner does not necessarily acknowledge that subsequent workings are being inspired from this source of energy. Cognizance is achieved through the ability to synthesize what appear to be unrelated events, experienced over a period of time, into a cohesive whole. Its side effect is to develop within us the ability to be intuitive and to trust our own sense of intuition.

In the following chapter I explain how the situations I experienced came together when applied to the overlay pattern of the QBL. (see diagram I-02)



I-02
Overlay Pattern
of the QBL



he key to deciphering the code is provided in diagram I-02, the overlay pattern of the QBL, קבל, the Tree of Life in the four worlds. It can be perceived from this diagram that the following paths resonate with each other.

א	1	resonates with	י	50 = 51 the numerical value of Aim
ב	2	resonates with	ע	70
ג	3	resonates with	ס ת	60/400
ד	4	resonates with	פ	80
ה	5	resonates with	ק	100
ו	7	resonates with	ש	300 = 307 the numerical value of Oriax

Aim is the beginning of the sequence and its culmination is Oriax. These two Goetic spirits rule the second decan of Scorpio¹¹ which corresponds to the six of cups in the tarot. Aim is the spirit by day and Oriax the spirit by night.

The six of cups is allocated to Tiphareth of Briah¹² which resonates with Malkuth of Atziluth and Kether of Yetzirah. This is the heart of the Machine. It is the union of the Prince of Cups, the High Priest with the Princess of Wands, the High Priestess¹³. (see diagram I-03) Between them they wield the Sword of Power, the Ace of Swords. Malkuth = 10, Tiphareth = 6, Kether = 1. 10 + 6 + 1 = 17. ך is the Hebrew letter attributed to the 17th path of the QBL. Its meaning is sword. Union of opposites, fire and water, prince and princess, bestows the sword of power and discernment. It is the Sword of Lightening which descends to create the world of Assiah, the fourth world of the קבל.

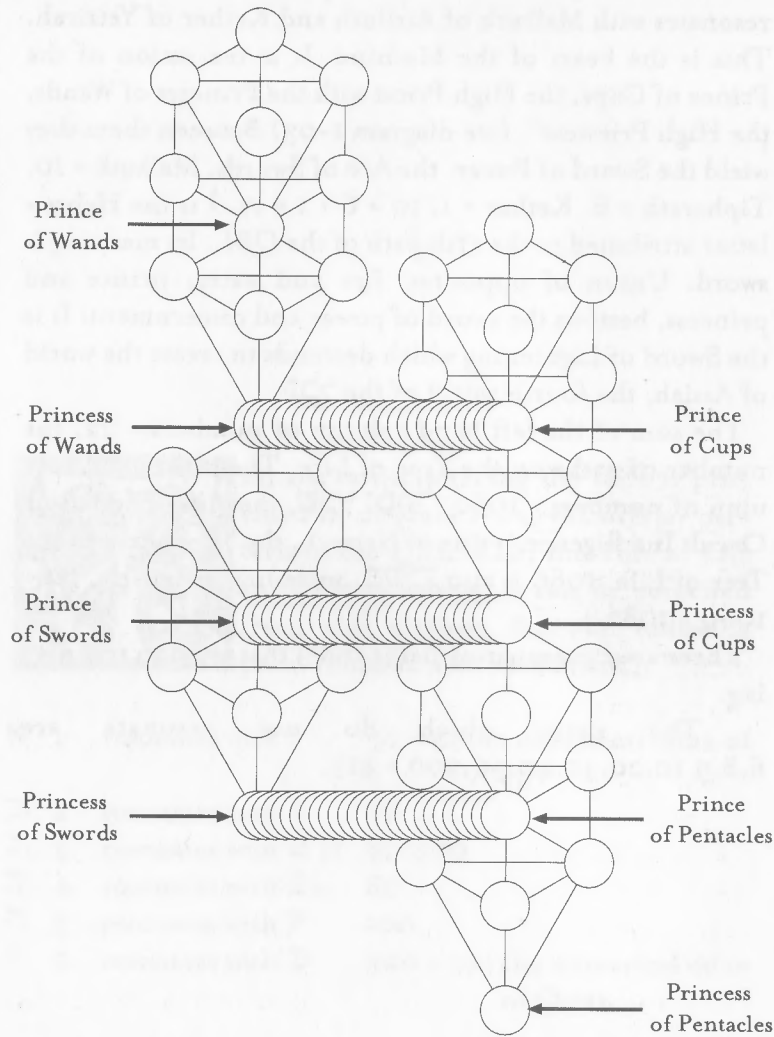
The sum of the left hand column of numbers = 22, the number of paths on the Tree of Life. The right hand column of numbers = 1060, שכל נסתר, meaning Hidden or Occult Intelligence, a title of Netzach, the 7th Sphere of the Tree of Life. 1060 is also משכן, meaning tabernacle. 22 + 1060 = 1082

There are 13 resonating paths and 9 that are non resonating.

The paths which do not resonate are 6,8,9,10,20,30,40,90,200 = 413.

¹² The suit of Cups is water and the world of Briah corresponds to water. Tiphareth is the sixth sephirah.

¹³ High Priest, דגדול, כהן, value 123; High Priestess, דגדול, כהנא, value 523. 123 + 523 = 646, אלהים, the name of God which is a masculine plural of a feminine noun.



I-03

Union of the Princess & Prince
in the 4 Worlds of the QBL



im, א"מ = 51 Oriax, אריאצ = 307. 51 + 307 = 358 whose meanings are snake, Messiah, restored, breastplate of the High Priest and Chassan, אשנ, who is the Angel of Air.

The two angels who rule the third and fourth quinances, the second decan of Scorpio and therefore also the 6 of Cups, are Nelakiel, נלכאל, value 131¹⁴ and Yeyayel, ייאל, value 61. 131 + 61 = 192.

If we remove the duplicated letters from these two angelic names we arrive at נכיאל, value III, an intelligence of the Sun. The Sun is allocated to Tiphareth. III is the sum of the numbers in the magic square of the Sun. III + 21, the mystic number of Tiphareth = 132, קבל, meaning to receive.

The sum of the mystic numbers of the sephiroth relevant to this working, 1 + 21 + 55 = 77, meaning עז strength, מזל destiny, fate, luck and constellation or planet.

¹⁴ 131, Samael, Iams, the Dark Angel. This number was received on December 15th, 1993. See introduction.

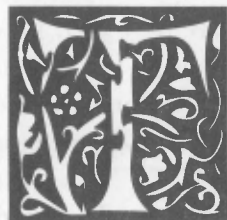
gh I utilize the
system in my
I do not use it for
This is because I
found what I
to be a reliable
correspondence for
ian letters. Table
es this dilemma.
ation of the geo-
mbols to the
letters can be
A Treatise on
ic by Adam
hames Press

er system does
eve that a letters
depend on which
reality it happens
See The Key of it
Allen Hulse,
Publications,
ge 235, where
ital tablet letters
uted for num-

this does not
anslating the
language to take
of Godwins
Encyclopedia and
phiroth included
Crowleys 777

Golden Dawn,
ardie, Llewellyn
ns.

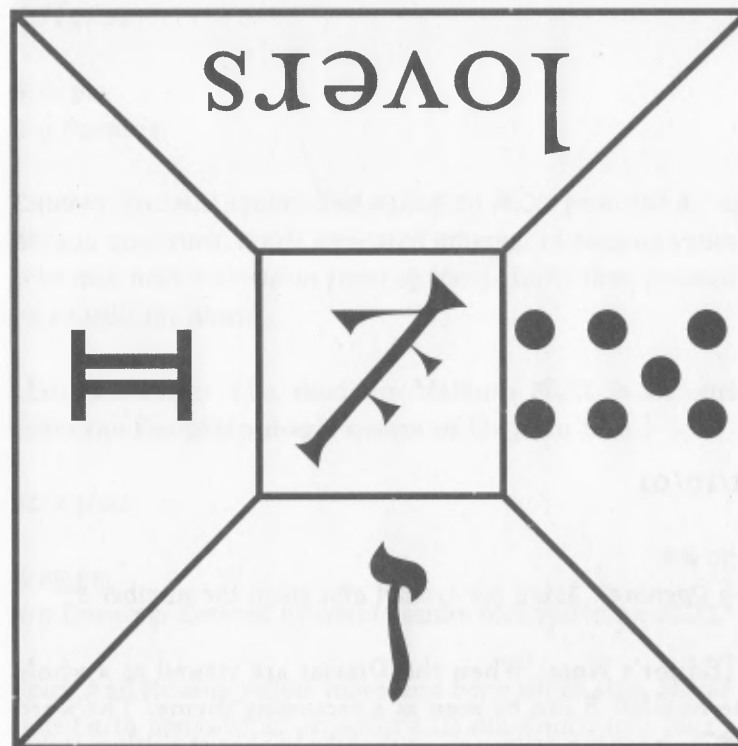
Golden Dawn,
ardie, Llewellyn
ns.



The Diaries consist of two types of magical technique, Enochian¹⁵ and Shadow Land.

They open with workings taken from the Enochian system of Dr John Dee as adapted by the Golden Dawn¹⁶. This method of working begins with the Banishing Machine of the Pentagram and is followed by the appropriate elemental opening. In the case of the Diaries the element Air is used. The practitioner then enters a particular aspect of the element through a symbolic representation of the aspect. (see diagram I-04). The symbols allocated to a specific square are the corresponding Hebrew letter, sign of the zodiac, tarot card and symbol of geomancy¹⁷. The rite is concluded by the Banishing Machine of the Pentagram.

In contrast to the Enochian workings, the Shadow Land techniques are more free form; but still begin and close with the banishing machine of the pentagram. Following the initial banishing one projects through an ancestor photograph, in my case a black and white photograph of my



I-04
Enochian Square of 7EDX

parents' wedding ceremony. The concept is that one taps into the ancestral river from where one originated. The working closes with the banishing machine of the pentagram.

Although these diaries cover the period 11/10/01 through 9/22/02 their roots are embedded within the fabric of many years of recorded experimentation.



II/10/01

8:30 pm

2=9 Opening⁸. Asked for symbol and given the number 8⁹

[Editor's Note: When the Diaries are viewed as a whole the number 8 can be seen as a recurring theme. The word בַּשַׁע , meaning entrance or threshold, has the value eight, as does the letter ח , meaning fence.

Eight spelt out is שְׁמֹנֶה and has the numerical value of 395. This is also the numerical value of Neschamah נִשְׁמָה , the highest part of the soul, diagram I-16. Eight also has a relationship with spider, in Hebrew עֲכָבִישׁ , and has the value of 402 which is also the numerical value of Daughter בַּת . Daughter in the symbolism of the QBL relates to the sphere of Malkuth and the world of Assiah. Another title of Malkuth is gate. The value of Assiah, עֲשִׂיה , is 385 which is also the value of שְׁכִינָה , Shekinah, a title of Malkuth and a Hebrew Goddess.

8 is the combination of force 2, and form 3, because $8 = 2^3, 2 \times 2 \times 2$.]

II/12/01

8:10 pm

2=9 Opening.

Entered pyramid square and called on ÆÐÐ from the Air of Air sub-quadrant. Spirit appeared ethereal in flowing yellow robe and held a shield in front of itself. Spirit then proceeded to split the shield.

[Editor's Note: The shield is Malkuth ÆÐÐ is an entity from the Enochian magic system of Dr John Dee.]

II/13/01

8:05 pm

2=9 Opening. Entered pyramid square and called on ÆÐÐ .

Spirit had flowing yellow robes and bone white skin. Shield now Earth pentacle which spirit cuts diagonally into four. This square brings needed separation, a kind of cleaning.

II/20/01

7:50 pm

2=9 Opening. Called on ÆÐÐ

Entered plane through pyramid and encountered Aroueris²⁰ who showed me the sphinx. Sphinx was a tall thin man with huge wings. ÆÐÐ appeared with bone white skin. Spirit told me I need to exercise my mind because it has become bogged down in earth. Shows me a flash of lightening to explain nature of plane. I need to make my mind more elastic.

²⁰ God of the dawn

II/21/OI

8:05 pm

2=9 Opening. Called ÆDD

Entered plane and met same entities as previous record. Aroueris held a dagger in the right hand and a yellow fan in the left, so also did sphinx. Sphinx also had a pendant which I could not make out. ÆDD held fan and used this to show me the plane. Emphasized intuition and separation. (Intuition, perception of possibilities.) Lightening in light purple sky. Saw Atu 6, the tarot card of the Lovers, very strong.

II/23/OI

I am the vehicle of something which desires to express itself. I am the vehicle and that which desires to act through me maintains the vehicle so that it can experience my world.

I sense a huge shadow presence behind me. Huge dark and without features.

The shadow maintains the vehicle, its medium of experience. The closer the two, shadow and body, the better the body is maintained.

II/24/OI

Still sense the shadow behind me. Through the shadow I see a bridge spanning an abyss. It grows out of my upper back spanning the abyss it enters a red/orange cavern.

8:35 pm 2=9 Called on ÆDD

Entered pyramid after passing down ray into plane. Met Aroueris and exchanged signs. Aroueris held dagger and walked around me. Descended into pyramid and met sphinx with huge wings that seemed to stretch to the extremities of the plane. Exchanged signs. ÆDD appeared walking through the sphinx. We entered the plane which was without any substance. Plane is unformed ideas. Some that leave here will be grounded and become something those that don't leave are nothing. Spirit ÆDD body was in the shape of Hebrew letter T. This was unexpected.

II/28/OI

8:40 pm

2=9 Called spirit ÆDD

Entered plane and met Aroueris who held a fan but this one much larger than previous one. Exchanged signs. Entered pyramid and saw sphinx with huge wings. Called ÆDD and spirit appeared as previously, naked and white in the shape of zayin, side profile. Took me outside of pyramid which was spacious and empty. Plane devoid of feeling, great emptiness.

II/29/OI

Image of shadow and bridge to the shadow not as strong. Its idea will unexpectedly pop into my mind with a vivid impression.

Evening.

Called on the Shadow because of feeling stressed and anxious. Crossed the bridge into the Shadow Land and was confront-

ed by one monster after another. As I slew one a bigger one appeared. After I killed the last one it burst open in a flood of water and I entered the peaceful land.

11/30/01

10:25 pm 2-9 Called spirit ~~ÆDII~~
Plane as expected.

12/08/01

The sun is shining on my face. I sense the shadow I cast on the wall behind me. I move my consciousness back and into the shadow. The shadow is "I" my body is my mask. The shadow is Kether acting on the Moon. The mask is manipulated by Geburah, the sphere of severity, or Chesed, sphere of benevolence. These are the two strings that operate the puppet composed of Tiphareth and the four lower sephirah. Geburah and Chesed can be equated with the waning and waxing phases of the moon. Waxing healing and creating, waning cutting and destroying.

12/9/01

I entered Shadow Land and confronted the monster on the far side of the abyss. Monster was a huge spider²¹. Instead of killing her I impregnated her with my sperm and traveled as the sperm into her. I incubated within her and was reborn as a myriad baby spiders who ate their mother. I was reborn with an awareness of all my diverse aspects. Diverse yet one, multiplicity as one organism.

12/11/01

I enter the Shadow Land behind the mask. The landscape is dry and arid. I am in a very narrow gorge. I walk along through the gorge and enter a fertile glade with a waterfall that cascades into a pool. The trees and flora are thick and lush. I sense a naked woman emerging from the pool. I climb to the top of the waterfall and I can see the surrounding desert stretch for miles in all directions. I am picked up by two great birds. They fly me to a nest and begin eating large eggs within the nest. I leave and enter a beautiful white painted Victorian mansion. It is very bright inside with a huge curved bay window in one wall.

12/12/01

Entered Shadow Land but found it difficult to find the gorge that leads to the garden. (Maybe because I didn't enter with the image and idea of ancestors.)

Eventually found the gorge which now has a trickle of water running down it from the garden. Arrived at the garden and it was far more lush. Water fall in two tiers, flowed into one pool from which it cascaded out into another lower pool. Out of this lower pool rose the girl and snake as lovers. My mind moved to Atu 6, the Lovers card of the tarot, maybe the snake is not going to devour Isis, the girl, but give her his water, sperm or poison meaning knowledge. In this interpretation Perseus is the enemy of the Lovers. The serpent by giving his fluid brings the almost dead girl to life. He makes her a mother. To the idealist Perseus, this is the death of his image of the ideal maiden. Perseus would keep her in a gilded cage, the serpent would make her whole. The barren land

illustrates that the serpent has filled himself up with life experiences which he wants to pass on through his water into the woman who is the vehicle of the future. The hero, Perseus, in the sky is idealism which is never earthed.

I return to the garden and for the first time see the frame of a doorway colored electric blue, the shade of a gas flame. I enter and notice a dark tunnel to my right. I begin to enter and as I do so I look at the girl and the serpent playing in the pool. The scene holds my attention. They demonstrate a very strong sense of play.

Perseus is a symbol of the ideal. Being ideal it is never earthed. The symbol represents idealized function that is taking place on earth, which is the opening up of the serpent. In Egypt the inundation of the Nile river.

The serpent has been filled with life experiences but the true desire is Isis. Life experiences have brought only baroness. We do not discover truth until we have become barren..

(Note square ÆDX , Gemini, is the square I have been working with.)

8:25 pm 2=9 Called spirit ÆDX

Entered plane as before. Great emptiness. ÆDX used sword to cut open wall of pyramid depicting Gemini to exit into plane. Plane empty, then a breeze flashes of inspiration but going nowhere. Interpretation of Lovers agreed on by ÆDX Orion, Perseus, is the ideal, cold and remote that never manifests. Its aspect on earth is the result of the union of Isis and her lover the serpent.

Plane barren because all has been drawn into the serpent. There is nothing material to manifest all the ideas.

When ÆDX made 2=9 sign Gemini was supported on its hands. Formed a gateway

	Path of Strength	
Path of the Hanged Man	Tiphareth, the Sun	Path of the Wheel
	Path of the Tower	

This arrangement forms a gateway to the Sun.

12/13/01

The serpent is the earth embodiment of Orion, Perseus, who will rescue Isis by reviving her with his water, life experiences. He rescues her because he brings change.

Entered Shadow Land through ancestor photograph. Woman takes a floating lotus and puts poison from the serpent on it. She then rubs the hurting parts of my body, left side. But then rubbed it on my heart saying that this the place that hurts. Rubbed it on my third eye to increase the strength of my vision. Poison is the fire of enthusiasm. After returning I looked back and saw the woman dissolve into thousands of black snakes which issued out of her.

Diversity appears to be a unity when viewed from a distance. The Earth appears as a star from a distance but when one gets close we discern what a complex system it is.

12/14/01

Entered the Shadow Land at the location of bare tree. Corn field and a ridge that drops away to the right which is the entrance to the realm. I descend and find myself on the edge of a pine forest. I sense the presence of a UFO above shining bright white light down. On the edge of the forest I meet a short old man with a long gray beard. He indicates the way into the forest. We enter and come to a high ridge which offers a view of a valley and hills thickly covered in pine trees. A mist hangs above the valley. I realize that I move from mystery to conclusion. The mist symbolizes this. The old man gives me a small brown cube. He has the ability to increase his height. We return to the ridge and the tree.

I reenter and meet the old man who leads me into the forest. Deep in the forest the trees thin out and a spiritual atmosphere descends, because of light slanting through the trees and a light mist. The old man is behind me and has become a powerful workman carrying a huge axe. We follow a road that winds down to arrive at a dock on a smooth lake. The dock is at the end of a narrow inlet of water that is surrounded by thick pine trees on either bank, the inlet opens out onto a large lake.

A barge approaches from the lake with a woman standing at the prow. I get in and leave the workman standing on the dock. In the center of the lake a knight in armor rises out of the water and gives his sword to the woman who then gives it to me. We return to the dock where the workman is waiting. He and I return through the forest. As I leave him he asks me to look at the sword. The blade is now a feather and the hilt a pen.

Returned to lake this evening and there was a huge leviathan beneath the surface like a whale. As it moved a UFO like object appeared above it and shone down a bright white light. It descended over the lake and metallic like beings came out of it. The whale ate them and became metallic.

12/15/01

Entered Shadow Land at tree and ridge. Took the left path that leads into the cornfield. A large bull appears that becomes a very powerful tanned naked man carrying a sword and shield. He leads me through the cornfield and we come to a straight country road. Poplar trees are on the left and wild moorland on the right. The powerful man leaves me as I move forward. A wall appears on the left and I sense that there is a garden beyond it. I enter the garden through a small gate and find myself in a kitchen garden. There are a lot of small people working here. I continue to walk until I come to a shaft that I enter and descend into. It leads nowhere so I return. When I arrive at the top there is a colossal figure that demands I tell him why I am there. I say that I have the right to think or go wherever I choose. He reduces in size to my height. I see a small black pyramid in the trees like an altar. I go toward it and find a path that I follow. I enter a forest with huge trees and in the distance a man riding a white horse with a woman seated behind him. I follow and find myself back at the entrance to Shadow Lands.

These visions seem like a form of dying, a sense of letting go.

12/16/01

Entered Shadow Land. All very confused, disjointed leading nowhere until I returned to the garden at the end of the gorge. The electric blue entrance was gone and the garden was dried up and dead.

Evening

Entered Shadow Land and returned to the dock on the lake. The man with the axe is there. I board the boat with the woman and return to the center of the lake. The knight appears and wants the sword back. I refuse and descend with the knight who becomes an octopus with an eye where the mouth should be. I impregnate the octopus with my light that brings light to the deep. I rise and rejoin the woman in the barge.

I am covered in a blue slime membrane and I see that the surface of the lake has a florescent glow. A huge leviathan breaks the surface and rises up with me ascending with it. In time I become it and rise penetrating strata after strata. Eventually we explode like a supernova and create a whole new system. I descend and the woman in the barge is a giant while the giant man on dock has become a dwarf.

12/17/02

Entered Shadow Land and returned to the garden which is very fertile. Climbed to top of waterfall and noticed the ground fall away so there was nowhere for water to come from to feed the waterfall. I mentally created mountains behind the waterfall. Looking the other way I see a vast panorama of rolling hills and valleys bathed in sunlight.

12/18/02

Entered Shadow Land and returned to the garden which was once more fertile. Climbed to top of waterfall and noticed the ground fell away behind the waterfall so that there was nowhere for the water to come from to feed the waterfall. I created mountains behind the waterfall. Looking the other way I saw a vast panorama of rolling hills and valleys bathed in sunlight.

Re-entered gorge in the mountain and saw an old man at this point giants emerged from the earth. I then tried to let the vision flow on its own as I felt I had been controlling it. Saw a stag that had 7 stars in its antlers.

Re-entered and approached a church with a group of people outside of it. I see a path to a house on the left. I follow the path accompanied by some of the people. I enter the house and I am escorted by a ghost up a spiral staircase to a room where there is a sick old man lying in a bed. He is holding a staff and has a goatee beard. There is a veil around the bed. I put a hand on his forehead and on his heart that revives him. When I next visit the house it is he who opens the door. I follow another hall that leads to a balcony that runs around a lower room. I at first think this lower room is a pool.

These visions are more random as I am allowing the images to rise and lead me wherever. Because of this things happen very quickly and it is difficult to keep up and remember. As I leave the house I look back at it and see that there are a lot more plants trees and shrubs growing around it. It has become alive.

12/20/02

Entered Shadow Lands at tree. Walk away from it and come to ridge. I feel I have to jump off the ridge. I do and enter rolling grasslands with grass that is chest high. Sky is steel blue; thunderstorm like and I sense that there is a stone circle close by. I see a hill in front of me with trees at the top. I go there and on the top of the hill where I expected the stone circle to be I discover a fete in progress. When I think about the stone circle dancing I see a group doing a dance formed of parallel lines.

12/21/02

Entered Shadow Lands at lake. It is now glowing and pulsing. It becomes an 8-pointed figure, a mandala like drawing. Pulsing was very obvious and emphasized it coming to life. The lake takes on the appearance of a galaxy because the eight pointed is revolving and the 8 arms become a spiral.

12/23/02

Entered Shadow Lands at lake. A lotus rises from its center with 8 petals.

12/24/02

Entered Shadow Lands at lake. Lotus in center of lake is colossal and issues water from its center down into the lake. It is now on a long stem above the lake and the head hovers over it like a UFO.

1/1/02

Entered Shadow Lands and traveled down a narrow gorge. At the end it widened out into a cavern with a lake. A cloaked figure was standing waiting for me with 2 boats. I get into one and the cloaked figure gets into the other which tows the one I am in. We travel across the lake and through rapids that are very strong. As the rapids slow down I see that we travel towards 3 waterfalls in a u shape. They are huge and very moving. Gave a strong sense of permanence. Although the water cascades down from above I have an impression that they carry light up. We pass through I think the right waterfall and it is like passing through a veil. The passage is now very narrow and I am surprised that there is enough room for the boats to get through.

I see a beautiful landscape and then quite suddenly a huge ziggurat and as it appears a voice from somewhere says "this is what you have been looking for."

I get to the ziggurat and begin to climb up it. I ascend to the 7th level and look down at the unspoiled landscape. Great sense of purity. I am seeing the world before man came. I ascend to the 8th and final level and pick up a black sphere which is resting there. I immediately fall down a hole and end up at the Shadow Lands entry point with the tree and cornfield. As I look around I see that the black sphere is causing things to grow and the landscape becomes transformed at the Shadow Lands entrance behind the ancestors picture. I place the black sphere on a small altar.

1/7/02

Entered Shadow Lands but all very jumbled, felt drugged. However, I did enter the black sphere on the altar and discovered that a huge reptile like a lizard lives there.

1/21/02

Entered Shadow Lands through ancestors photograph. Descend down square shaft and enter tunnel which becomes blocked by a huge maggot. I push the maggot back into cavern where there are 1000's of them. Maggots get pushed down into a ring by shinning black figures like ants. I go with the flow and enter a river. The maggots gave life and food to the river. On a high cliff above the river is a man fishing.

1/29/02

Enter Shadow Lands through ancestors. Arrive a forest where stands the little gray man. He directs me down a path but I can't get very far. I return and he asks about the sword, I show the sword with the feather. I ask to go where I have been before and he replies that that is an error. I insist and move through the forest. Quite suddenly young women run and dance past me going in my direction with scarves, dresses and hair streaming out behind them. Quite suddenly I find myself looking at them from the path I had previously been unable to travel down. At the end of the path are doors that lead into a gothic cathedral. At the far end is an altar with a bright light shinning down on it from above. The light originates from a UFO that hovers above the altar.

I go to the altar and pick up a chalice which stands on it and drink what is inside. I am then drawn up in the light beam and enter the UFO. I and the UFO become one entity. We return to the entrance behind the photograph. The UFO waits there for me.

1/30/02

Entered Shadow Lands. Get into UFO and enter place. Fly over mountainous landscapes and then ascend. All is at first dark and then I become surrounded by fingers of liquid light. I realize that this is a trap and that the fingers are trying to grab me and ensnare me. I break loose and continue to ascend until I break the surface of an ocean. I see a large leviathan, whale like creature, breaking the surface. I see a coastline on my right, I fly to it and land. The UFO is now a sphere. A man walks beside me dressed in arabesque attire. He wears a turban with a metal point sticking up at the top. He is holding a plate which I at first think has a severed head on it. When I look closely I see it is a jacket with a design of crossed swords on it. I follow this figure and we come to a village on the edge of the shore. As we approach I see that hundreds of other people are carrying plates like the man I am with. We follow and walk to the end of the village. No one seems to mind that I am not carrying a plate. At the far end of the village is a huge spider web in front of a cave entrance. All the villagers make offerings to the spider. The spider/mosquito is a vampire and I see it sucking life from the villagers. I try to cut off its head but to no avail. I then remember the sword with the feather blade from Friday 12/14/01. Using this I successfully cut off the beast's head. When this occurs its web collapses and huge quantities of treasure cascade out of its lair. I return to my sphere.

2/21/02

Entered Shadow Lands into a landscape that I thought was snow covered. When I arrived at a huge pyramid I realized that what I thought was snow was limestone dust. Entered and followed ascending staircase that looked as though it had not been used for many years.

3/18/02

Entered Shadow Lands in the usual manner and arrive at a large city on a lake or river. It has a medieval feel. I enter a house with a symbol similar to that of mercury on the door. In side is a figure in a magic circle who has summoned me as a spirit into its triangle. The figure in the circle has a serpent head and that of another animal maybe wolf bear or cat. It is difficult to tell because of it constantly morphing.

3/19/02

Entered Shadow Land arriving in triangle. Figure made a pact with me to destroy one of its enemies on this plane of reality in exchange for which I will receive payment of my choice on my plane of reality. I then allowed myself to be sent out to remove the enemy of the animal headed magician. I encountered the enemy and then tore out all his insides. On the opposite side of the circle is a curtain which takes up the whole wall, green velvet with a red sheen. On the right and left walls bookshelves filled with books. Behind me a huge fire place above which is a landscape painting of desolate moorland. In front of the fire place is a large wooden table filled with alchemical items and a large brass scale.

3/21/02

Enter Shadow Lands into the triangle and rise so that I dominate the figure in the circle. Around the circle are 13 moon phases. In the east full and new. Walking clockwise the moon waxes, anti clockwise it wanes. In the center of the circle is a cross with gears at the points where it touches the circle which move inside the larger circle.

See diagram 1-05. Compare this diagram with that of the Machine diagram 1-01.

4/14/02

Enter Shadow Lands in triangle. I confront the entity in the circle saying that he has not full filled his end of the bargain and that if he fails to I will come back for him and do to him what I did to his enemy.

8/15/02

Entered Shadow Lands through ancestor photo and projected self into triangle. Creature in circle gave name as MIMA. Commanded entity to fulfill its part of the pact, giving it 24 hours. Names in circle, MIMA, OCTEAGON and THARSIS

MIMA =91, Mystic number of the path 2 Gimel

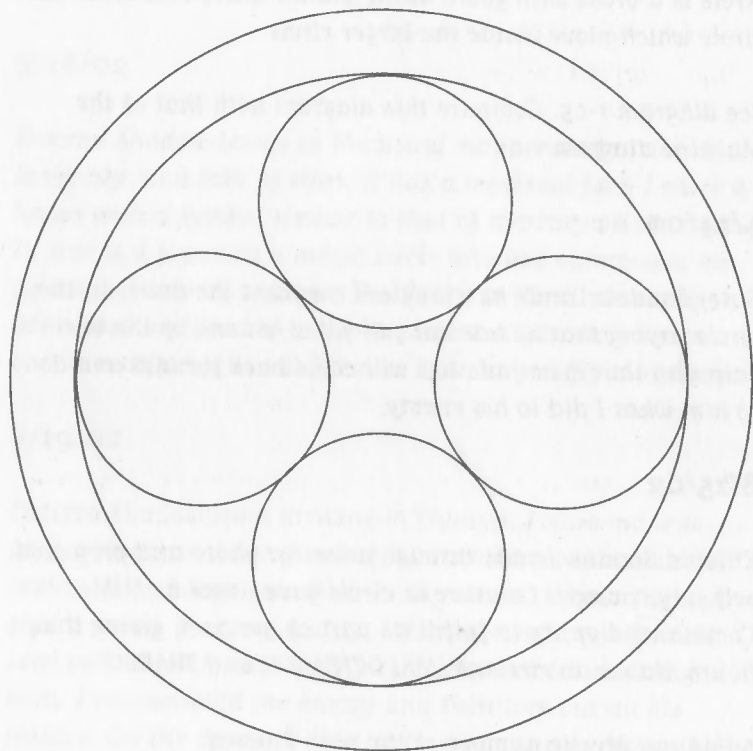
Tharsis, ruler of water, 970

OCTEAGON has correspondences to 8

MI=50

MA=41-Mother

In enochian MIAM is continuance.



I-05
Circle of MIMA

8/16/02

Entered Shadow Lands and confronted MIMA telling him that there had been an improvement but not enough so as to complete his task. MIMA took one of the M's out of his name and said I am 51.

51 AIM Goetic Spirit number 23, Venus, copper
6 Cups Scorpio Day Nov 2-12.

Night Spirit of this period is ORIAX number 307 who I summoned several year ago and who's representation I created and hung in a prominent position as our agreement stipulated.

I have tracked down the entity that summoned me into its triangle Aim. I have its name, I have its number and will now summon this entity into my triangle.

(Editor's Note: At the time of this working the deeper relationship between Aim and Oriax was not known. It was only with the decipherment of the Code on May 11th 2003 that the singularity of the phenomena came to light.)

8/23/02

6:05 am Evocation of Aim
6:50 am Close

On edge. Machine good but actual evocation could have been stronger. Built up terra-form well but didn't concentrate on it while reciting evocation. Spirit has 14 days to complete task.

Smoke spiraled in front of triangle in a circular motion.
Spirit appeared on a red background. The three heads morphed one into the other.

8/26/02

Discovered Li Gah meaning First Spirit in Enochian. Derived from AHIH and AGLA with the duplicated letters eliminated. I will experiment with this using Akash tattwa.

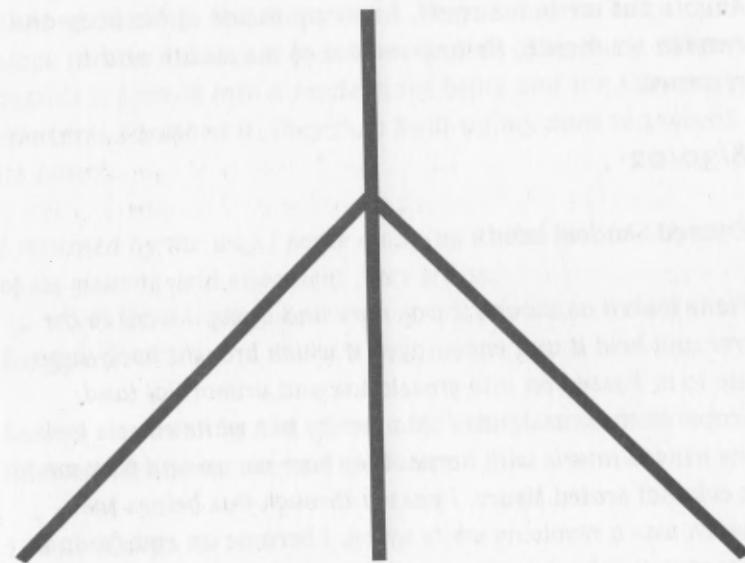
8/27/02

Entered Shadow Lands and took a door on my left and entered a medieval banqueting hall. Climbed stairs and came on to a green plane. Traveled across this and came to a narrow gorge with tall vertical cliffs. Gorge very narrow and I seemed to travel for a very long time without reaching the end. I eventually pass through and find myself above a person dressed as a native American Indian shaman performing a machine over a person who appears to be in a trance lying on their back.

I try to enter the shaman but can't. I then realize that I am supposed to enter the person lying on the floor. I enter this person and find that they are sick. I become a liquid balm to soothe the sick person. I then grab hold of a serpent in the person which is the illness and throw it out of the persons body and prevent its return by inscribing a circle around the person. I then returned.

8/27/02

8:50 pm Spirit Tattwa Portal Opening, 1st Call. Utilized Li Gah
9:00 pm Closed.



Entered plane and confronted Sheer black tall cliffs. Vibrated Li Gah. After vibrating Li Gah entrance opened and I progressed deeper into plane. I stood with Anubis on the globe of the universe which was a black sphere. Anubis explained that we stood on the pivot of the universe and were in balance. Anubis then showed me white enochian pyramid square with the Enochian letter E in center. Great sense of emptiness. I descend into pyramid and Anubis towered above me. I rose in an auric egg of white and Anubis put me in his chest. I rose up inside of his body and entered his mouth. He took me out of his mouth and I returned.

8/30/02

Entered Shadow Lands.

Plane looked as though it was dark and dying. I went to the tree and held it and encouraged it which brought back some life to it. Passed on into grasslands and primordial landscape. In the grasslands I was met by two white classic looking winged angels with horns. They bore me up and took me to a colossal seated figure. I passed through this beings face which was a revolving white wheel. I became an embryo in an egg reverting back to the point of conception. At the point of conception I was very aware of two opposing energies coming from left and right. However, I was also strongly aware of a third vertical energy which was me. The two opposing forces were my body. I was suddenly brought back by the thought of some mundane matter I had to take care of.

When three come together there is form. (see illustration 1-06)

9/22/02

Entered Shadow Lands.

Went to the place of the "Sword of Truth". Guardian in boat met me at the dock and took me to the center of the lake where I took the sword. Silver disc above drew me up and I entered it. I was laid down and shining creatures worked on my body healing it. They used oval stones that looked liked moonstones but they glowed. They then drew out a black tar like substance from the left side of my body. When outside it formed into a crude black being and the shining creatures banished it. They then built up my aura to prevent its return.

I returned by the way I came stopping at the Tree to eat one of its glowing gold succulent juicy fruits.

6:15pm

Second evocation of Aim. I evoke the entity into a picture I have created since the last evocation.

7:00pm Close

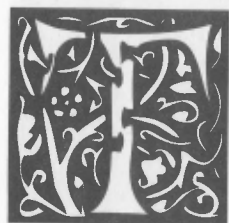
Stronger than previous working. Sense of the spirit beyond the picture base in the shadows. Spirit entered the picture at my summoning. Became very hot as the machine progressed, especially my head. Sweat running in rivers down my face. Bornless Rite performed as though in a dream.

I enter plane through ancestor photograph and emerge into a square room. The walls are decorated with Egyptian hiero-

glyphics depicting the offering scene of a deceased person. In the center of the floor is a square opening that has stairs leading down at about 45 degrees. At the bottom are a pair of sealed doors. The doors are sealed with the Jackal and Nine. In front of the stair well is a black cubic altar on which lay a rose and a lily forming an X. I charge these two flowers as an offering to my ancestors. The walls now take on an electric blue glow similar to that of a gas flame.



Prince of Cups



His Rite is included to provide a practical example of how to utilize the overlay pattern of the four worlds of the קבל . Their combined resonance of spheres and paths creates a machine for achieving contact with intelligence from other realms of reality. In musical terminology it would be described as a chord.

The rite is centered on Tiphareth of Briah which corresponds to the tarot card of the 6 of Cups and the Prince of Cups. Referring to diagram²² I-03, you will see that this sphere resonates with the Malkuth of Atziluth, the 10 of Wands and the Princess of Wands, and the Kether of Yetzirah, the Ace of Swords. To make it more comprehensible, it is a useful exercise to lay out the cards of the tarot that are relevant to the working. In this example they will be the cards of Death, the 6 of Cups, the Prince of Cups, Temperance, the 10 of wands, the Princess of Wands and the Ace of Swords. Death corresponds to the astrological sign of Scorpio, the fixed water sign, and under it fall the 6

of Cups and the Prince of Cups. Water is strong because the 6 of Cups and the Prince of Cups are the center decan of Scorpio. Temperance corresponds to the astrological sign of Sagittarius, the mutable fire sign, under which fall the 10 of Wands and the Princess of Wands. Fire is weak because the 10 of Wands and the Princess of Wands fall in the final decan of Temperance. The Ace of Swords is embryonic because it is the Kether of Yetzirah and therefore potential. Scorpio is evolutionary change; Temperance management of energy; and the Ace of Swords is evoked energy. In magical terminology we see the Magician/Alchemist as Temperance channeling natural change²³, Death. This is so that he/she can successfully wield the Sword of Power to manifest their Will which will be materialized as the world of Assiah. This formula is equivalent to an electrical circuit that converts the polarity of an energy source into something tangible. Continuing to use an electrical circuit as an analogy, it is easy to see that if the circuit is inefficient then insufficient energy will be delivered to power the sword. If the sword is over used, the energy source can be drained or the circuit over heated causing a melt down. The more the magician is in harmony with translating the polarity of the power source then the truer the universe that will be created. Put another way, the finer the intuitive faculties of the magician are to reading the rhythm of polarity, then the greater will be his/her peace of mind. This is because the individual will not be in conflict with the power source but will be efficiently translating its message into tangible results. Problems arise when the ego usurps its place and desires to use the power source for its own ends when these ends are in contradiction to the natural laws of cause and effect.

²³ The rhythm of life and death, integration and disintegration.

In diagram I-07 the outer gold circle is Tiphareth of Bria; the inner yellow²⁴ section is Malkuth of Atziluth; the white is Kether of Yetzirah. The numbers are the numerical values of the two Goetic spirits and the two Angelic entities that are allocated to Tiphareth of Bria, the 6 of Cups. This diagram is used as a gate into the plane.

In diagram I-01, the Machine for the three highest worlds of the QBL, it can be seen that the center resembles a turbine or water wheel, a potential driving force for energy conversion. This is the basic principle of a machine, a device that converts energy from one form into another.

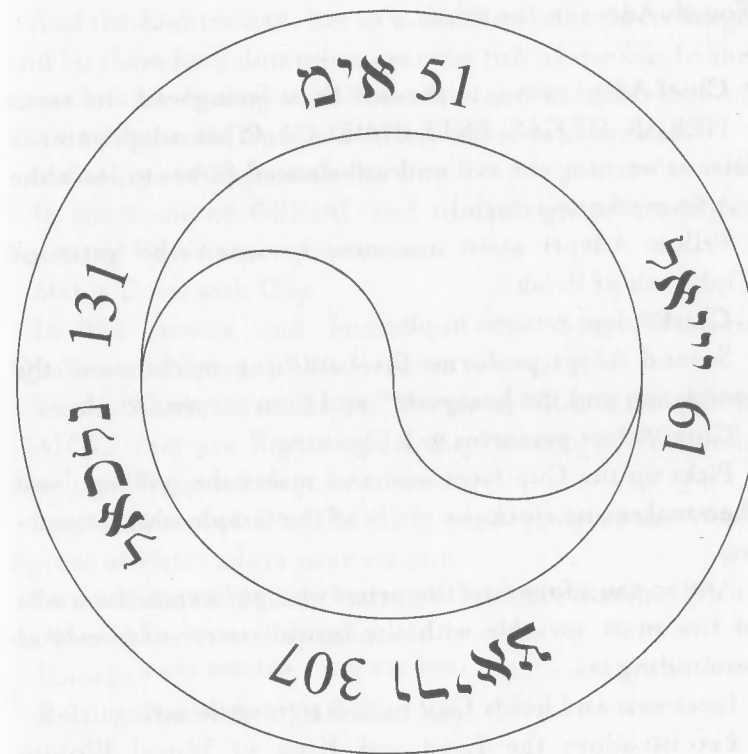
Two examples of the Rite are provided, basic and advanced. The basic is easily adaptable for solo working.

The Officers	Golden Dawn Grade	God Form	QBL World	Color	Weapon
Chief Adept	7=4	Isis	Bria	Blue	Cup
Second Adept	6=5	Nephthys	Atziluth	Red	Wand
Third Adept	5=6	Thoth	Yetzirah	Yellow	Dagger
Fourth Adept	1=10	Osiris	Assiah	Black	Pentacle

These four persons, although individual, act as one unit and integrate themselves with each other as do the components of a machine.

Devote some time prior to the Rite building up Egyptian god forms²⁵.

²⁴The Golden Dawn, Gardner, Llewellyn Jones. Chapter: Of the Threshold: Egyptian God Forms of the Adeptus Minor Grade.



I-07

A Machine for Tiphareth of Bria

Basic Machine

Part I

Chief Adept stands in the west
Second Adept in the south
Third Adept in the East
Fourth Adept in the north.

Chief Adept moves to the northeast facing west and says,
HEKAS, HEKAS, ESTE BEBELOI. (This roughly trans-
lates as warning the evil and unbalanced forces to leave the
confines of one's circle).

Fellow Adepts assist me now to open the gates of
Tiphereth of Briah

Chief Adept returns to place.

Second Adept performs the banishing machines of the
pentagram and the hexagram²⁶ and then returns to place.

Chief Adept performs 3=8 Opening.²⁷

Picks up the Cup faces west and makes the 3=8 sign and
then makes one clockwise circle of the temple while repeat-
ing.

And so therefore first the priest who goverenth the works
of fire must sprinkle with the lustral waters of the loud
resounding sea.

Faces west and holds Cup in 3-8 sign while saying

Let us adore the Lord and King of Water! Elohim
Tzabaoth! Elohim of Hosts!

Glory be to the Ruach Elohim which moved upon the Face
of the Waters of Creation!

Amen

Makes the invoking pentagram of Spirit Passive with Cup
while vibrating

HCOMA

Makes Spirit symbol in the center of the pentagram while
vibrating

AGLA

Makes invoking water pentagram with Cup while saying
AL ELOHIM TZABAOTH

Then recites

And the Elohim said: Let us make Man in our own image
and let them have dominion over the fish of the sea. In the
name of Al, Strong and Powerful, and in the name of
Elohim Tzabauth, Spirits of Water adore your creator.

Makes sign of Eagle with the Cup

In the mane of GBRIAL and in the sign of the eagle,
Spirits of Water adore your creator.

Makes Cross with Cup

In the names and letters of the Great Western
Quadrangle, Spirits of Water adore your creator.

In the Three Great Secret Names of God MPH ARSL
GAIOL, that are borne upon the banners of the west,
Spirits of Water adore your creator

In the Name of RAAGIOSEL, great King of the West,
Spirits of Water adore your creator.

In the name of Elohim Tzabaoth, I declare that the Spirits
of Water have been duly invoked.

Knocks * *** ** * ** * ** * ** *

Recites The Fourth Enochian Key

Part II

Fourth Adept is seated in the center of the circle and the
three other Adepts form a triangle of water around
her/him, single point in the south.

Howling at the Sky
Enochian World of
Crowley, New
Publications, 1991
Examples of practical
tal Grade
gs.

Chief Adept in the west
Second Adept in the south
Third Adept in the east
Chief Adept

I am Isis vehicle of Briah the creative expression of the Bornless Spirit. My weapon is the Cup of Water and my number is 218.

Second Adept

I am Nephthys vehicle of Atziluth the archetypal expression of the Bornless Spirit. My weapon is the Wand of Fire and my number is 357

Third Adept

I am Thoth vehicle of Yetzirah the formative expression of the Bornless Spirit. My weapon is the Dagger of Air and my number is 315.

The three Adepts together

Raise their weapons to form a three-sided pyramid over the Fourth Adept.

We are individual but act as one. We are the Stable Intelligence and our number is 1070

Fourth Adept

I am Osiris vehicle of Assiah the material expression of the Bornless Spirit. My weapon is the Pentacle of Earth and my number is 385.

Fourth Adept stands, moves to the north and raises weapon to other three to create a four sided pyramid.

All four Adepts together

We are Adam Qadman the Machine of the Bornless Spirit and our number is 1455.

Fourth Adept returns to center of circle to begin vision. Uses 6 of Cups machine for entry. (see Diagram I-07)

Second Adept performs invoking hexagram machine for Sol²⁸ over fourth adept towards the location of Sol at the time of the working..

28 See Howling at the Sky

Close

Second Adept performs Banishing Machines of the Pentagram and Hexagram

Chief Adept goes to the northeast and says:

I now release any spirits which may have been imprisoned by this ceremony.

Depart in peace to your abodes and habitations.

Go with the blessing of the Bornless Spirit

Advanced Machine

Part I

The Bornless Rite

Chief Adept stands in the west

Second Adept in the south

Third Adept in the East

Fourth Adept in the north.

Chief Adept moves to the northeast facing west and says, HEKAS, HEKAS, ESTE BEBELOI. (This roughly translates as warning the evil and unbalanced forces to leave the confines of one's circle).

Fellow Adepts assist me now to open the gates of Tiphereth of Briah

Chief Adept returns to place.

Second Adept then performs the banishing machines of the pentagram and the hexagram²⁹.

Returns to the south faces north and says

Thee I invoke, the Bornless Spirit

Thee that didst create the Earth and the Heavens

Thee that didst create the Night and the Day

Thee that didst create the Darkness and the Light

Thou art the Bornless Spirit whom no man hath seen at any time

Thou art Motion

Thou art Time

Thou hast distinguished between the just and the unjust

Thou didst make the female and the male

Thou didst produce the seed and the fruit

Thou didst form men to love one another and to hate one another

My number is II and I stand between the 4 and 9 and I am they emissary whom thou didst commit thy mysteries the ceremonies of the Bornless Spirit.

Thou didst produce the moist and the dry and that which nourisheth all created life

Hear thou me for I am II the voice of 222

This is my true name handed down by the Bornless Spirit.

Turns and faces south, picks up fire wand, and then moving clockwise makes one circle of the temple while repeating:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe. Hear thou the voice of fire.

Make invoking pentagram of fire in red while vibrating OIP TEAA PEDOCE.

Make sign of Leo _ in green in center of pentagram while vibrating ELOHIM.

Make fire sign and say:

In the names and letters of the great southern quadrangle I invoke ye, ye angels of the watchtower of the south.

Light candle and place fire wand on altar.

Chief Adept in the west picks up water cup and makes one clockwise circle of the temple while repeating:

And so therefore first the priest who goverenth the works of fire must sprinkle with the lustral waters of the loud resounding sea.

Make invoking pentagram of water while vibrating EMPEH ARSEL GAIOL.

Make sign of Scorpio _ in center of pentagram while vibrating AL.

Make water sign and say:

In the names and letters of the great western quadrangle I invoke ye, ye angels of watchtower of the west.

Light candle and place water cup on altar.

Third Adept in the east picks up air dagger and makes one clockwise circle of the temple while repeating:

Such a fire existent, extending through the rushings of air. Or even a fire formless whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

Make invoking pentagram of air while vibrating ORO IBAH AOZPI.

Make sign of Aquarius _ in the center of the pentagram while vibrating IHVH.

Make air sign and say:

In the names and letters of the great eastern quadrangle I invoke ye, ye angels of the watchtower of the east.

Light candle and place air dagger on the altar.

Fourth Adept in the north picks up earth pentacle and makes one clockwise circle of the temple while repeating:

Stoop not down into that darkly splendid world, where continually lieth a faithless depth and Hades wrapped in gloom. Delighting in unintelligible images, precipitous, winding, a black ever rolling abyss, ever espousing a body un luminous, formless and void.

Make invoking pentagram of earth while vibrating EMOR DIAL HECTEGA.

Make sign of Taurus _ in center of pentagram while vibrating ADONAI.

Make earth sign.

Light candle and place earth pentacle on altar.

Chief Adept goes to the northeast and says:

The visible sun is the dispenser of light to the earth. Therefore, let us form a vortex in this chamber that the invisible light³⁰ of the spirit may shine herein.

30 Invisible light, Sirius the invisible corner of the cube.

The Chief Adept now leads the three other adepi in a circular procession around the circle making the sign of the Enterer in the direction of movement each time when passing the East.

When an adepi has made three circuits of the circle they return to their place.

Second Adept south of the altar faces north and performs the following

Make active spirit invoking pentagram and vibrate EXARP. Make sign of spirit in center.

Make passive spirit invoking pentagram and vibrate HCOMA. Make sign of spirit in center.

Make passive spirit invoking pentagram and vibrate NANTA. Make sign of spirit in center.

Make active spirit invoking pentagram and vibrate BITOM. Make sign of spirit in center.

Make Portal Sign, and repeat:

In the names and letters of the mystical tablet of union I invoke ye, ye angels of the celestial spheres.

Stand in the sign of Osiris Slain, and repeat:

I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe be ye also the guardians of this mystic sphere. Keep far removed the evil and unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the eternal gods. Keep my sphere pure and holy so that I may enter in and become a partaker of the divine light.

Repeat the following making the Projecting Sign at the end of each line and close with the Sign of Silence

Holy art Thou Lord of the Universe
Holy art Thou Whom Nature has not formed
Holy art Thou Oh Vast and Mighty One
Lord of the Light and of the Dark.

Chief Adept goes to the north
Second Adept goes to the east
Third Adept goes to the west
Fourth Adept goes to the south

This is the allocation of the elements to the signs of the zodiac

Chief Adept picks up the Machine, faces south, assumes the god form of Taweret and says

I am she the Bornless Spirit having sight in the feet, strong and the Immortal Fire.

I am she the Truth

I am she who hate the evil should be wrought in the world

I am she that lighteneth and thundereth

I am she from whom is the shower of the life of earth

I am she whose mouth ever flameth

I am she the begetter and manifester unto the light

I am she the grace of the world

The heart girt with a serpent is my name

Come thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the ether, upon the earth and under the earth

On dry land and in the water, of whirling air and of rushing fire and every spell and scourge of god may be obedient unto me
IAO, SABAO

Such are the words.

Part II

Fourth Adept is seated in the center of the circle and the three other Adepts form a triangle of water around her/him, single point in the south.

Chief Adept in the west
Second Adept in the south
Third Adept in the east
Chief Adept

I am Isis vehicle of Briah the creative expression of the Bornless Spirit. My weapon is the Cup of Water and my number is 218.

Second Adept

I am Nephthys vehicle of Atziluth the archetypal expression of the Bornless Spirit. My weapon is the Wand of Fire and my number is 357

Third Adept

I am Thoth vehicle of Yetzirah the formative expression of the Bornless Spirit. My weapon is the Dagger of Air and my number is 315.

The three Adepts together

Raise their weapons to form a three-sided pyramid over the Fourth Adept.

We are individual but act as one. We are the Stable Intelligence and our number is 1070

Fourth Adept

I am Osiris vehicle of Assiah the material expression of

the Bornless Spirt. My weapon is the Pentacle of Earth and my number is 385.

Fourth Adept stands, moves to the north and raises weapon to other three to create a four sided pyramid.

All four Adepti together

We are Adam Qadman the Machine of the Bornless Spirit and our number is 1455.

Fourth Adept returns to center of circle to begin vision. Uses 6 of Cups machine for entry

Second Adept performs invoking hexagram machine for Sol³¹ over fourth adept towards the location of Sol at the time of the working..

Close

Second Adept performs Banishing Machines of the Pentagram and Hexagram

Chief Adept goes to the northeast and says:

I now release any spirits which may have been imprisoned by this ceremony.

Depart in peace to your abodes and habitations.

Go with the blessing of the Bornless Spirit

Appendix I

Even though the roots of this material go back to years ago I have taken only what I see as the key events that had a direct impact on the incidents recorded in the Diaries.

On Febuary 8th, 1982, I received the number 123³² and followed a path that was of a very Solar nature.

On the evening of December 15th, 1993, I received the number 131 and the Lucifer Seal. (see diagram I-08). This may not seem remarkable to the reader, but for me, it was very traumatic because of its shadow correspondences. For approximately nine months I wrestled with the implications of them until on September 9th, 1994, I received the Sirius Seal and realized that it was the same as the Lucifer Seal³³. From this I realized that the Morning Star, Lucifer, is not Venus, as generally assumed, but Sirius, the star that rises once a year with the Sun to announce the inundation that returns life to the Nile valley³⁴.

In 1999 I received the number 1031.

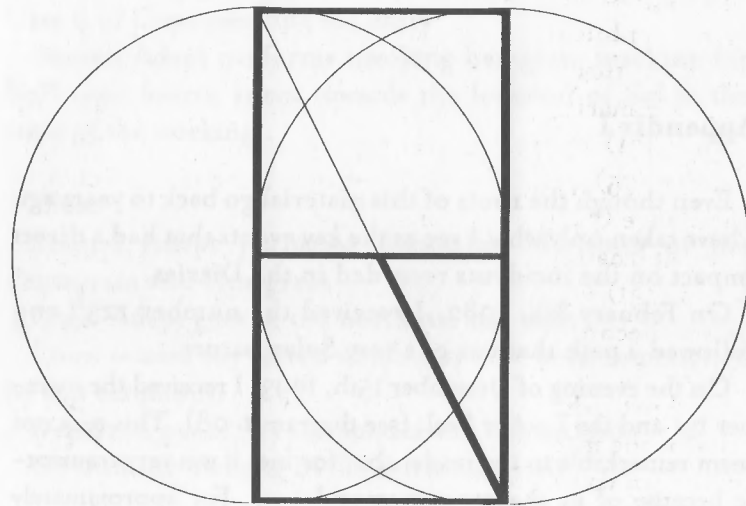
123 + 131 + 1031 = 1285, הלל בן שחר meaning Morning Star, Son of the Dawn, Lucifer³⁵. Lucifer spelt in Hebrew הלל = 75.

³² The numbers are numerical values of names received which are formulas of energy

³³ The seal is created by removing duplicated letters from Lucifer and Sirius to create the word Lucifers. A system popularized by Austin Osman Spare.

³⁴ See *Howling at the Sky*, Roger Williamson, Magus Meta Media, Minneapolis, 2002

³⁵ Lucifer, a symbol of a self-empowered individual



I-08

Lucifer, Sirius Seal

The first letters of each of the names, I23, I3I and IO3I is \aleph , Ω , $\aleph = 73$, the Hebrew letter \aleph spelt in full, $\aleph\aleph$, that is allocated to The High Priestess of the tarot. The meaning of this letter is camel, symbolic of a vehicle.

The number between 73 and 75 is 74 which equates with Daath meaning knowledge.

It is knowledge that separates the self, 75, from its vehicle, 73.

$73 + 74 + 75 = 222^{36}$ the value of the Hebrew word $\aleph\aleph$ meaning to ride, drive, driver and vehicle. In ancient Egyptian philosophy this attribute equates to Neter, meaning to go, that is a quality of the Gods.

To summarize, The High Priest (I23) summons the Dark Angel (I3I) in the Kingdom of Fire (IO3I)³⁷ to become Lucifer (75) upon the vehicle (73). Lucifer (75) obtains knowledge (74) of the vehicle (73) to drive it (222).

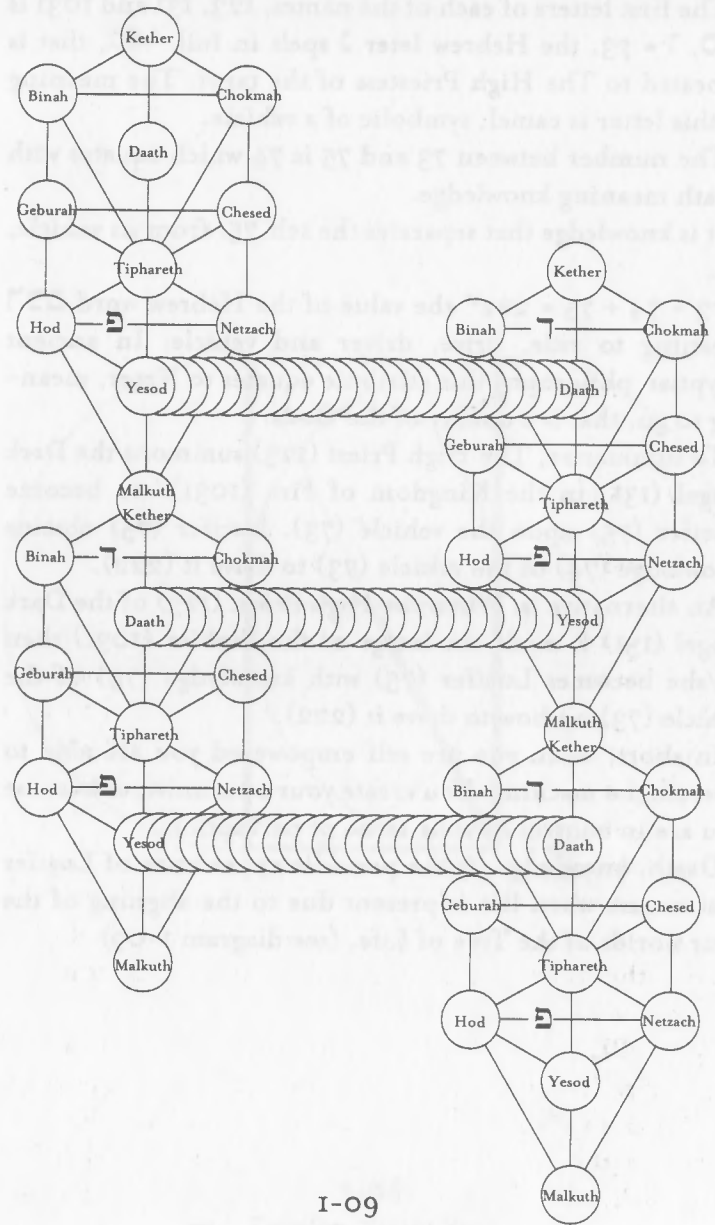
An alternative is: When the High Priest (I23) of the Dark Angel (I3I) is made the image of the Elohim (IO3I) then he/she becomes Lucifer (75) with knowledge (74) of the vehicle (73) on how to drive it (222).

In short, when you are self empowered you are able to operate the machine. You create your own universe because you are in control of your sense of perception.

Daath, knowledge, is the periodic appearance of Lucifer that occurs when life is present due to the aligning of the four worlds of the Tree of Life. (see diagram I-09)

³⁶ See Diary entry for 11/10/01 $2 \times 2 \times 2 = 8$.

³⁷ IO3I is both "And the Elohim made man in their own image" and Kingdom of Fire, IO = Kingdom and 3I = Fire.



I-09

The Appearance of Daath
on the Tree of Life

Appendix II
QBL

The Illusion of the Magus is Balance.

There is a message continually being transmitted from the void. Like radio waves, it invisibly permeates all things.

By using a system known as the QBL, we can construct a mechanism to receive and translate this message. The better the QBL is understood, the better the clarity and accuracy of the message received.

The message being transmitted gives details on how to construct a vehicle to transcend time and space. When used, it offers us the ability to travel between differing realms of reality, the vacuum of inter-galactic space, and to communicate with the denizens who inhabit these realities.

The QBL is composed of color, sound and the laws of geometry. The correct understanding of these components and their interrelationships with each other are the substance of the vehicle of attainment called the chariot of Merkabah, the double cube. The Merkabah, Throne

Chariot of God, was believed in early Cabalistic literature to offer shamanic experience through levels of heavenly realms as detailed in the vision of Ezekiel. In modern language, the Merkabah is a vehicle used to experience different realms of reality. The objective of experiencing these realms of reality is to expand our consciousness to its full potential that we might live more dynamic and exciting lives.

A shortcut to these realms can be obtained by the use of drugs. However, this method of passage, although offering the experience of the realm, does not necessarily provide an understanding of its language or dynamics or the ability to control the dialogue or experience.

One should refer to the tarot card of the Moon for the symbolism, dangers and precautions necessary when utilizing the shortcut method³⁸.

There are many doors leading from this world into the infinite, and the QBL is just one of many entrances.

For this work the QBL is our guide into unknown territory.

The QBL is a dynamic principle. It is not an object, thing or religion. That is not to say that certain parties have not made it any or all of these things. It is a system of attainment that expands our consciousness by taking us from the world with which we are familiar into the unknown realms that we can, with experience, make our own. The QBL is the action of life and because it is life, it is a testing ground for our worthiness to continue in its adventure.

The language of this unknown territory, as stated previously is, color, sound and geometry. It is paramount that we quest into these realms if we are to understand the basic applications of these energies, in this world, the worlds beyond and the interrelationships between them.

Understanding of these realms is achieved by realigning ourselves to the universe through practicing the exercises detailed in *The Black Book of the Jackal*. These exercises are the gate of direct astral experience where the language of energy is communicated to us. It is here that we are empowered to develop our personal system of reference to confront the challenges of the adventure zone.

The technique is called magic and it must have an impact on our lives. Magic is performed to bring vitality and adventure into our lives by awakening the current of the life force within us. With this awakening will come the awareness that we have the choice to be more than we presently are, that there are multiple possibilities open to us, that we have command over our destinies and that we are accountable for our actions.

If we do not allow magic to impact on our lives, then our magical practices become an entertainment and an escape from reality.

Magic is the opposite of escaping from life. It is practiced so we may be enticed to fully participate in life's drama. Our strengths and weaknesses must become exposed so that we might work with them to be more suitable agents of life.

I do not intend to give a deep description of the QBL. There are many good titles that already cover this subject.

For the reader who may not be familiar with the subject, I will give a brief synopsis on how the QBL relates to the system of self-empowerment presented in this book.

The QBL is a reference system that can explain the transition of any idea from concept to conclusion. This can be the concept of God as non-being becoming existence, or of an idea becoming a conclusion in three-dimensional reality. It is also an ideal tool for individuals of different doctrines to discuss in a common language the interpretation

of their beliefs. The QBL used in this way, as a vehicle of reference, can escape the pitfall of fanaticism, and give people of different belief systems a basis for the exchange of concepts and an understanding of the interrelationship of their philosophies.

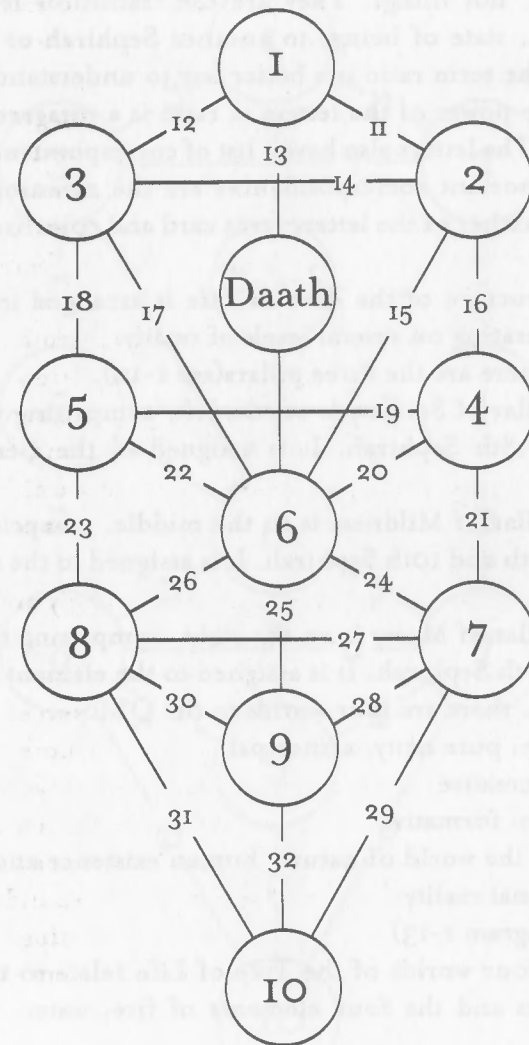
For the common image of the QBL, (see diagram I-10). This illustration is called the Tree of Life. The Tree of Life is composed of ten spheres known individually as Sephirah and twenty-two paths which connect these Sephiroth.

The Sephiroth are actual things or states of being, while the paths are the action of the root powers of geometry which are transforming principles. The Sephiroth are form and the paths are force. These two principles are what make up existence. In alchemy, these principles are represented by the quality of sulfur, the symbol of force and function, and by salt, the principle of fixing or structure. The balanced application of these two principles creates consciousness, the quality of mercury, existence³⁹.

The top sphere is called Kether and is purely archetypal. The lowest sphere is Malkuth, the world of the actual, the realization of what was first conceived in Kether.

Each Sephirah has a list of correspondences to enrich the idea represented by it. It is important to note that the Sephiroth are not these correspondences but that there is a relationship between the Sephiroth and the correspondences. See Aleister Crowley's 777 and Godwin's Cabalistic Encyclopedia for commonly accepted correspondences. I would suggest however, that it is more rewarding for you, through experience, to develop your own system of correspondences.

The paths are the energies of the Hebrew letters, see (I-II), and each letter is associated with a number. Giving the letters numbers however, is somewhat misleading as a num-



I-10
The QBL Tree of Life

icted in the image
orphic Egg which is
with a serpent spi-
round it.

ber is something and the letters, as stated, are transforming principles. The letters are dynamic powers, creative impulses, not things. They are the transition from one Sephirah, state of being, to another Sephirah or state of being. The term ratio is a better way to understand how to access the power of the letters as ratio is a measure of difference. The letters also have a list of correspondences. The most important correspondences are the meaning of the letter, number of the letter, tarot card and color (see tables 1 and 2).

The structure of the Tree of Life is arranged in several ways, operating on several levels of reality.

First, there are the three pillars(see I-12).

The Pillar of Severity is on the left, comprising the 3rd, 5th, and 8th Sephirah. It is assigned to the element of water.

The Pillar of Mildness is in the middle, comprising the 1st, 6th 9th and 10th Sephirah. It is assigned to the element of air.

The Pillar of Mercy is on the right, comprising the 2nd, 4th and 7th Sephirah. It is assigned to the element of fire.

Second, there are four worlds to the QBL:

Atziluth: pure deity, archetypal

Briah: creative

Yetzirah: formative

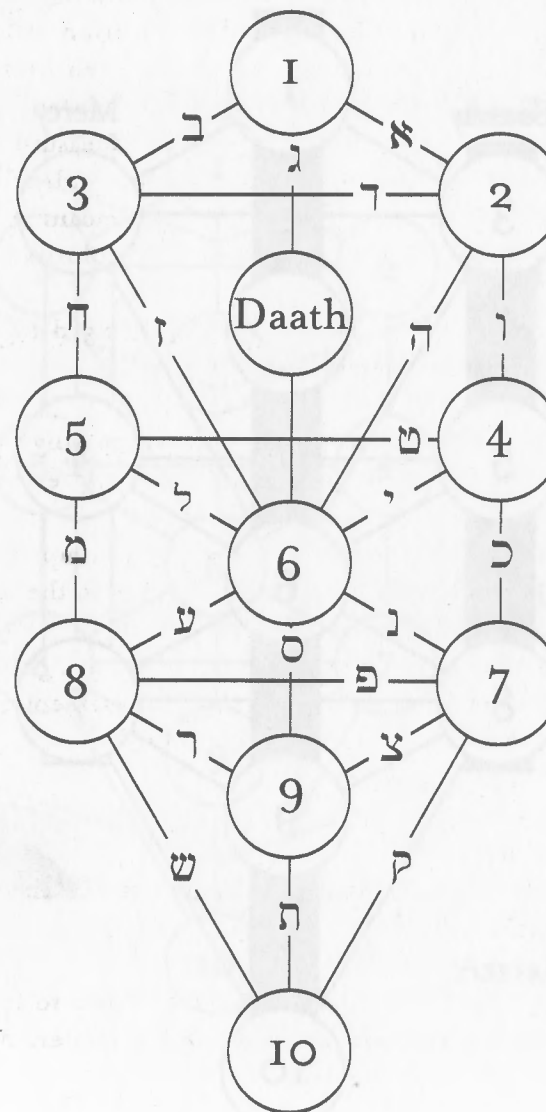
Assiah: the world of nature, human existence and three-dimensional reality

(see diagram I-13)

These four worlds of the Tree of Life relate to the four tarot suits and the four elements of fire, water, air and earth:

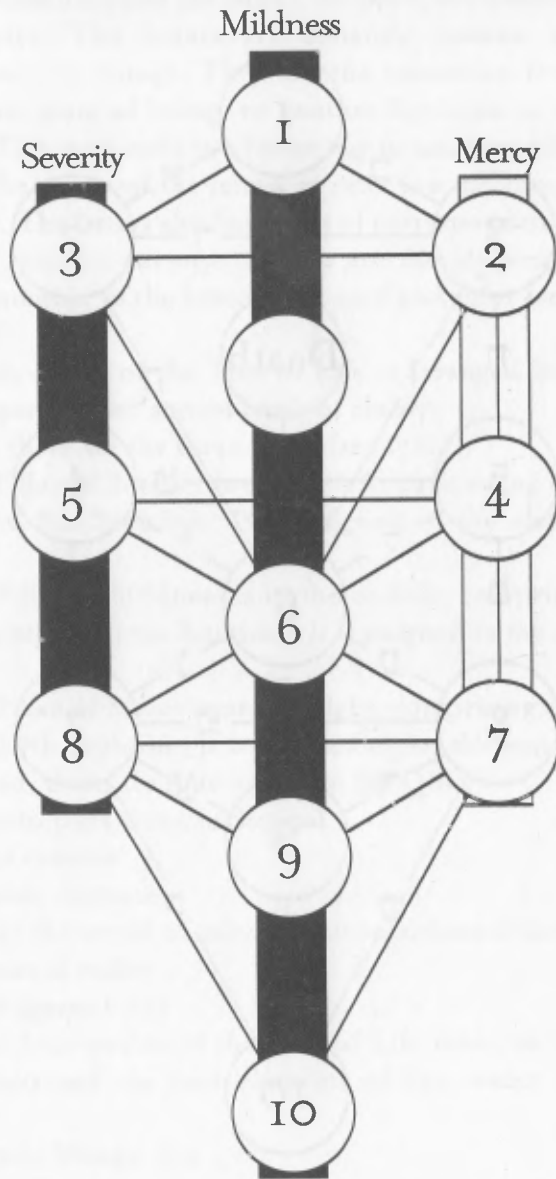
Atziluth: Wands, fire

Briah: Cups, water



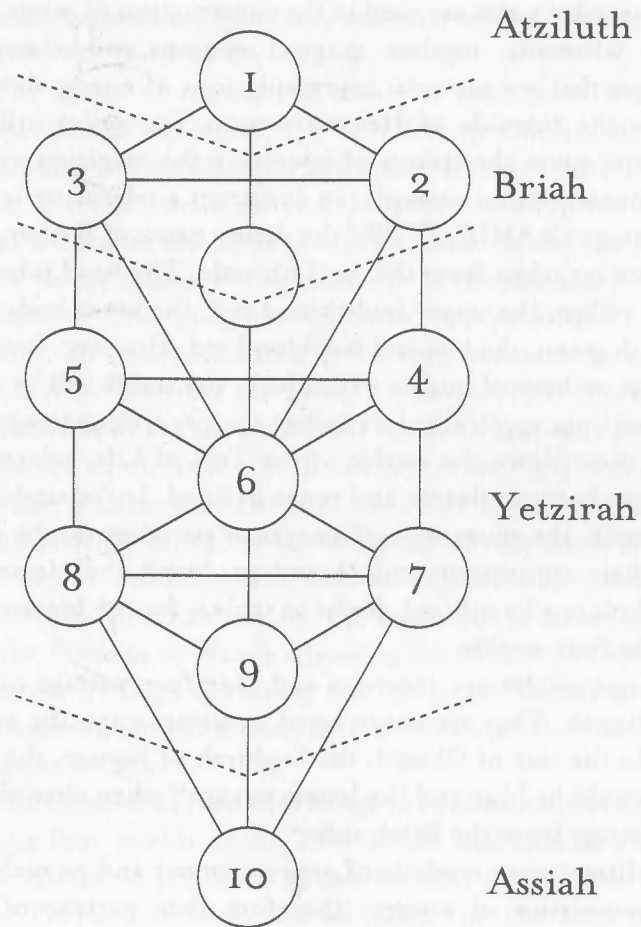
I-II

The Hebrew Letters on the Tree



I-12

The Three Pillars of the Tree



I-13

The Four Worlds of the Tree

Yetzirah: Swords, air

Assiah: Pentacles, earth

Each Sephirah and path is allocated a color for each of the four worlds (see table 2).

The color scales are used in the construction of magic circles, talismans, amulets, magical weapons and telematic images that are pictorial representations of energy derived from the formula of Hebrew names. The scales utilized depend upon the sphere of operation the magician wishes to contact. As an example, to construct a telematic image of the name AHIH, איהי³⁸ the divine name of Kether, the colors are taken from the Atziluth scale. The head is bright pale yellow, the upper body blood red, the lower body yellowish green, the legs and feet blood red. However, because of the archetypal quality of Atziluth, the image will be seen as swirling, spectral colors rather than as a clear image. As you move down the worlds of the Tree of Life, telematic images become clearer and more defined. In Yetzirah, for example, the zoomorphic³⁹ images of astrology can be used in their appropriate colors and in Assiah the elemental symbols can be utilized. Refer to table 3 for the hierarchies of the four worlds.

Magic circles are receivers and therefore partake of the Sephiroth. They are constructed to attract a specific energy. In the case of Chesed, the Sephirah of Jupiter, the circle would be blue and the letters orange⁴⁰ when channeling its energy from the Briah scale.

Talismans are symbols of empowerment and as such are representative of energy; therefore they partake of the paths. To be empowered with the energy of Mercury for emotional thinking, such as writing a poem or a work of fiction, one would use the colors of the Briah scale. The background would be light purple and the figures and letters

light yellow, the flashing color. For purely academic results you would use the Yetzirah color scale.

Amulets, symbols of protection and refuge, are associated with the known and so have a close affinity with the magic circle. Amulets are generally assigned to the Sephiroth of Assiah, the realm of the everyday world.

The name of traditional name of God from the Old Testament of the Bible, יהוה, IHVH, permeates all existence and can be allocated to the four worlds of the Tree of Life, the four elements and the court cards of the tarot. This is because the name is representative of the rhythm of life. ך is the father, ך the mother, ך is the son and ך is the daughter. The daughter contains the potential of the future, who when activated by the son, becomes the mother, and he becomes the father. However, this incestuous translation of the formula leads nowhere and only perpetuates the continuation of the known order. It is only when the son is attracted outside of the circle to seek a daughter from another circle, or the daughter of one circle attracts the son of another circle, that an explosion of possibility occurs. In the court cards of the tarot, this is demonstrated by the Princess of Wands attracting the Prince of Cups, the Princess of Cups attracting the Prince of Swords and the Princess of Swords attracting the Prince of Pentacles (see diagram 1-03).

The Princess of Pentacles hangs in a vacuum at the bottom of the four worlds of the Tree of Life and attracts a whole new system of reference as can be seen in diagram 1-03. The Princess of Pentacles, although the last card of the deck, is the incubating womb of the future and the entrance into untapped potential, the gate of infinite possibility.

Atziluth: ך, Fire, Knight

Briah: ך, Water, Queen

Yetzirah: ך, Air, Prince
Assiah: ן, Earth, Princess

The court cards of the tarot also relate to the Sephiroth of the Tree of Life.

Chokmah: Knight
Binah: Queen
Tiphareth: Prince
Malkuth: Princess

From this it can be seen that the tarot interacts well with the Tree of Life.

Each of the four worlds contains a whole Tree of Life and each Sephirah in each of these worlds, contains a Tree of Life. By adding all of these Sephiroth in the four worlds, one discovers that there are four hundred Sephirah, which is the numerical value of ן, the final letter of the Hebrew alphabet. The following are examples of alternative configurations:

The world of Yetzirah can be divided into seven levels corresponding to the seven Elohim. This world is the body of the Merkabah. (see diagrams I-14a and I-14b)

The Elohim ם׳ל׳ה׳א are the androgynous quality of the One God. It is illustrated by

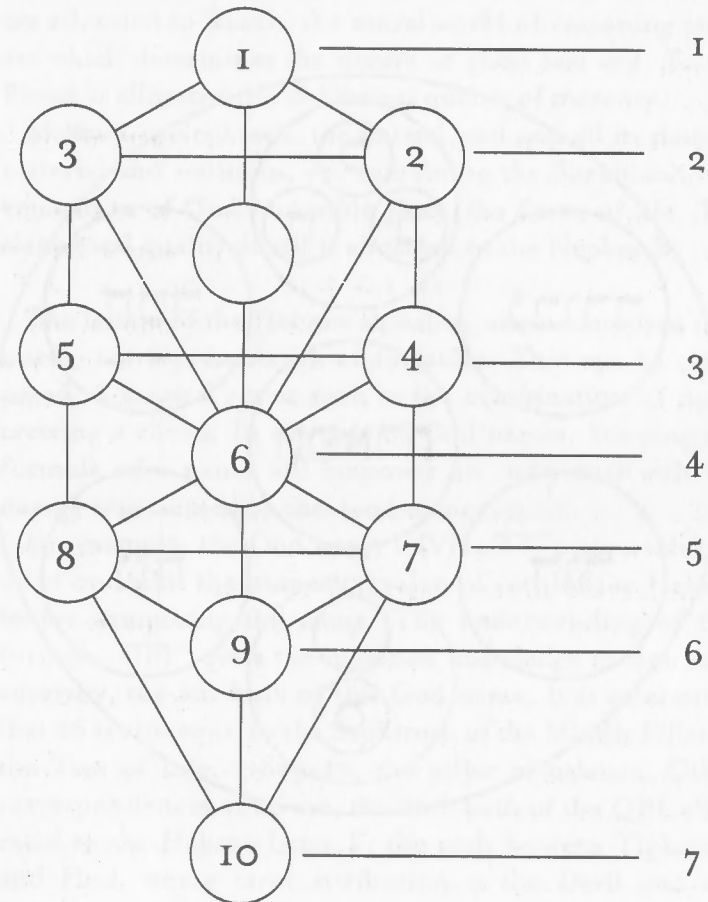
the word as a feminine noun ן׳ל׳א with a masculine plural ׳׳. Each of the seven

Elohim are assigned to a planet and allocated to the composite figure of the

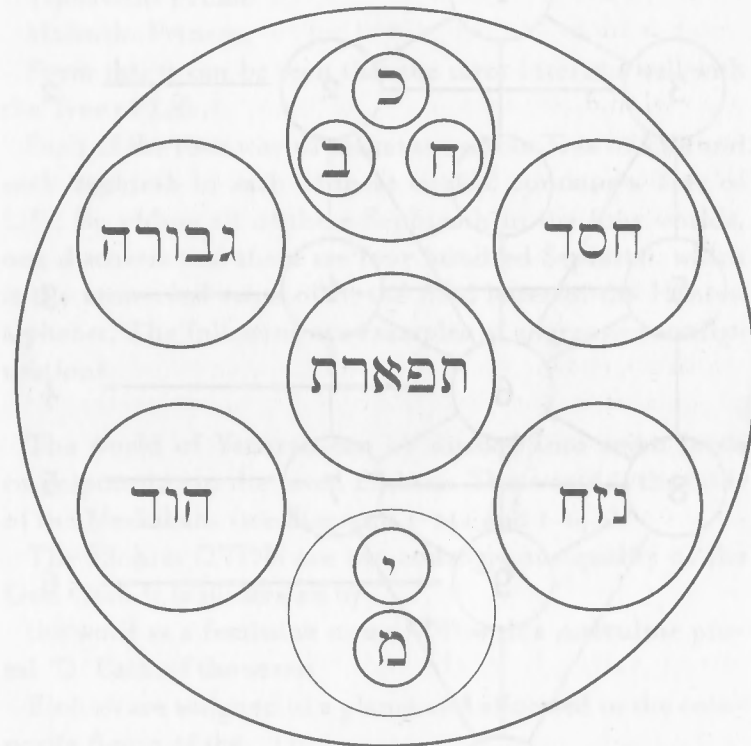
hexagram. Each point of the hexagram is attributed a planet and the center is

assigned to the Sun. (see diagram I-15)

In man, the world of Assiah, the Tree is divided into three, Neschamah, Ruach and Nephesch. (see diagram I-16)



I-14a
The Seven Levels of Yetzirah



I-14b

The Seven Levels of Yetzirah

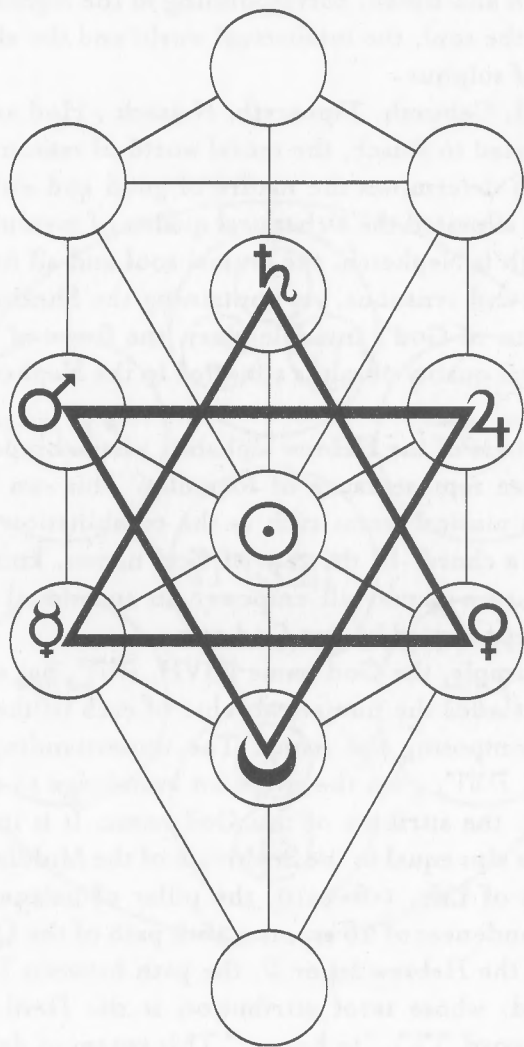
To Neschamah are allocated the Sephiroth Kether, Chokmah and Binah, corresponding to the highest aspirations of the soul, the intellectual world and the alchemical quality of sulphur.

Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod are allocated to Ruach, the moral world of reasoning powers which determines the nature of good and evil. To the Ruach is allocated the alchemical quality of mercury.

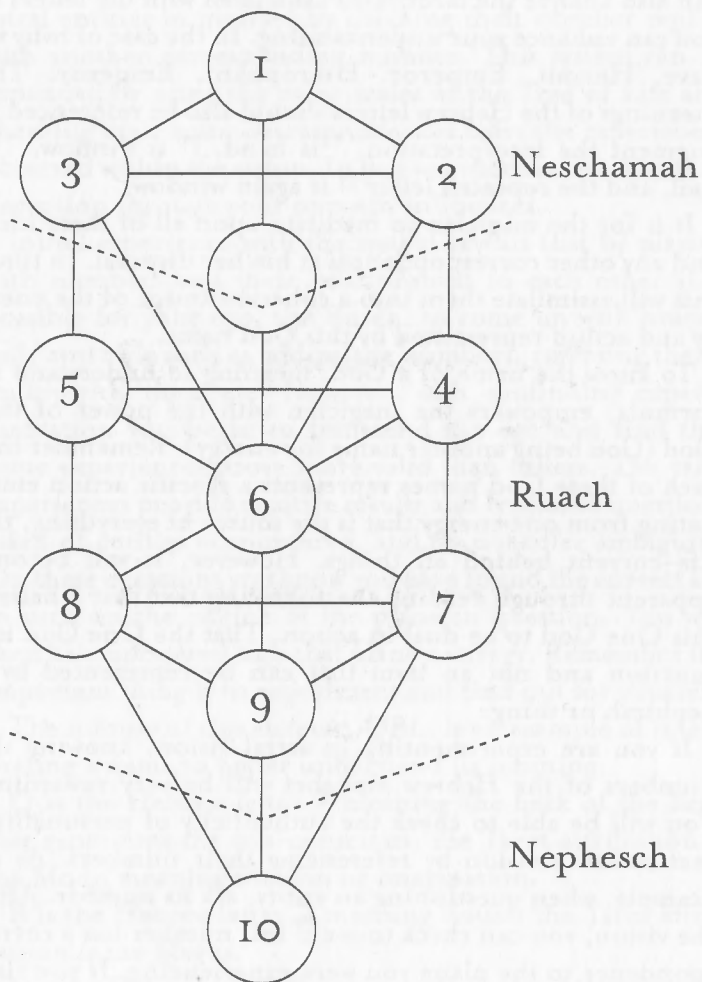
Malkuth is Nephesh, the animal soul and all its desires, material and sensuous, yet containing the Shekhinah, the emanation of God's invisible glory, the flame of life. The alchemical quality of salt is allocated to the Nephesh.

The letters of the Hebrew alphabet, when composed into words, are representative of formulas. This can be compared to musical terms such as the combination of notes creating a chord. In the case of God names, knowing the formula of a name will empower an individual with the energy represented by that God name.

For example, the God name IHVH, יהוה, has a value of 26 if one adds the numerical value of each of the Hebrew letters composing the name. The understanding of this formula, יהוה, gives the magician knowledge to deal with adversity, the attribute of this God name. It is interesting that 26 is also equal to the Sephiroth of the Middle Pillar of the Tree of Life, 1+6+9+10, the pillar of balance. Other correspondences of 26 are, the 26th path of the QBL allocated to the Hebrew letter ע, the path between Tiphareth and Hod, whose tarot attribution is the Devil and the Hebrew word כבוד, "to honor." This system of deriving an expanded meaning of a word by comparing it with words of the same numerical value is called gematria. The principle of gematria is that words with the same numerical value have



I-15
 Attribution of the Planets
 to the Hexagram



I-16

an accord, or harmonic resonance, with each other.

When endeavoring to unlock the essence of a name, you can also analyze the tarot cards associated with the letters so you can enhance your understanding. In the case of hvhy we have, Hermit, Emperor, Hierophant, Emperor. The meanings of the Hebrew letters should also be referenced to augment the interpretation. ך is hand, ן is window, ך is nail, and the repeated letter ן is again window.

It is for the magician to meditate upon all of these ideas and any other correspondences at his/her disposal. In time, this will assimilate them into a coherent image of the energy and action represented by this God name.

To know the name of a God, meaning to understand its formula, empowers the magician with the power of that God (God being another name for energy). Remember that each of these God names represents a specific action emanating from one energy that is the source of everything, the life-current behind all things. However, it will become apparent through reading the following text that I believe this One God to be dual in action. That the One God is a function and not an item that can be represented by a Sephirah or thing.

If you are experimenting in astral vision, knowing the numbers of the Hebrew alphabet will be very rewarding. You will be able to check the authenticity of personalities met within a vision by referencing their numbers. As an example, when questioning an entity, ask its number. After the vision, you can check to see if this number has a correspondence to the plane you were experiencing. If you find the number has an affinity with the plane then the validity of the experience is that much more correct; if not, then there has been an error somewhere in your working which you will need to research. If you are working with another

party this system can be taken to another level. Let one of you be the traveler and your colleague be the scribe. If the scribe knows his numbers, you will be able to converse with astral entities in number by checking their number replies with another corresponding number. This system can be expanded by using the color scales of the Tree of Life and checking their color correspondences from the experiences observed within the vision. In this way there is less chance of deception through your own ego influences.

Initial experience with the system reveals that by playing with numbers and their relationships to each other it is possible for your ego, the Ruach, to come up with practically anything such as adding the numbers, reversing them, multiplying them etc. However, with continuing experimentation you begin to transcend the ego and find that some experiences prove more valid than others. The valid experiences provide positive results and replies to questions asked of entities encountered, and do not offer ambiguity. On these occasions you know you have found the correct key to turn on the engine of the plane in question. You will then be empowered with that plane's energy. Remember the important thing is to experiment and find out for yourself.

The subtitle of this chapter, QBL, is an example of interpreting a name to better understand its meaning.

Q is the Hebrew letter ך meaning the back of the head that represents the sub-conscious; the Tarot attribution is the Moon meaning illusion or imagination.

B is the Hebrew letter ך meaning house; the Tarot attribution is the Magus.

L is the Hebrew letter ך meaning the ox goad that is guidance; the Tarot attribution is Justice.

In this example, on first examination, it would appear that the Illusion of the Magician is that he/she is in Balance.

Another interpretation is that the subconscious of the Magician is the Residence of his Guidance, that it is from the subconscious that he/she seeks the answers to life's challenges. However, it could be explained that the Magician is using his/her imagination to achieve balance, meaning that the magician is traveling the path of P Qoph. In so doing he/she is moving from the state of Malkuth to a more synthesized and complete state in Netzach.

By traveling the path of P the adventurer is traveling several paths simultaneously, namely, N Universe, W Judgment, S Sun, Z Star, E Tower and the path P Moon itself. This is because the path P connects Sephiroth 10 and 7 directly. See diagram I-II of the Tree of Life.

At the beginning of this chapter I stated that the tarot card of the Moon illustrates dangers and precautions necessary for experiencing altered states of reality with the use of drugs.

Now that the fundamentals of the QBL have been outlined I feel it appropriate to describe what was implied by this statement.

The card of the Moon is allocated to the path of P on the Tree of Life, the path that connects the sephiroth of Netzach and Malkuth⁴³. The astrological sign attributed to this path is Pisces, the twelfth and final sign of the modern zodiac. In the foreground of the card is a crustacean emerging from a circular stagnant⁴⁴ pool. The circle represents a revolution, completion and the cycle of a year⁴⁵. The crustacean⁴⁶, the transforming principle, is emerging from the past year to travel the path before it that is the circumference of a larger circle as yet not realized as a circle. At the entrance to this path is the jackal god, Anubis⁴⁷, the guide through the underworld. Howling at the moon, the image which dominates this card, Anubis is alerting us

to the dangers of this astrological body's quality, illusion. The illusion of the path is fear and it is fear that we must overcome if we are to become whole⁴⁸. Below the Moon are four Hebrew ' that add up to forty, the number of the letter m that has the tarot attribution of the Hanged Man⁴⁹. The two towers in the center of the card are Geburah and Chesed, the Sephiroth before the Abyss, limits of the rational realm and the conclusion of the world we are about to depart from. They represent the understanding of correct action, which is the function of the Ruach. The back ground color of this card is purple, a color of Daath that represents the paths in total and the veil that conceals the Supernals. As the ninth sign of the Egyptian zodiac, it represents giving birth⁵⁰, which is the death of energy in becoming form. This is the rebirth of the adventurer, the constellation of Orion, who will release the waters of the inundation in the sign of Cancer⁵¹.

The word QBL translates in Hebrew as, "to receive," and as a receiver partakes of the symbolism of the cup and grail.

A study of grail mythology reveals that the individual who has become drained of life in the single minded quest for the grail is the one refreshed by the fountain of energy received upon its discovery.

The Grail legends show us that we need to be receptive and open to new ideas, qualities of the grail, if we are to become infinitely energized. This receptive quality is the key to immortality.

Since writing the chapter QBL, I have experimented extensively with the overlay arrangement of the Tree of Life. I am now of the opinion that the Tree should be rolled into a ball. See diagram I-17. This illustrates that no world is above or more important than another but that all are

48 It is fear when we have not experienced the path in sequence for we have not been empowered by the qualities of them. In this situation we are out of our depth and fall victim to the illusions and phantasies of our unstable minds.

49 This is symbolizing that an act of sacrifice must be made when entering new territory.

50 To the ancient Egyptians Cancer was the first sign of their zodiac.

51 The inundation is the action of fertilization.

intermeshed. If you take the time to copy, cut out and then glue this illustration at the marked crosses some interesting points of interest become discernable.

The most important being that if you are on one side of the wheel and consider Kether to be at the top then the opposite side of the wheel has the Tree inverted with Kether at the bottom. The key to becoming the Magus is to move to the center of the wheel, the axis, to become nothing so that you have the potential to be anything.

The four worlds are the body, vehicle, of the individual which is filled by the Bornless Spirit. The Bornless Spirit influence into the worlds is through the Daath spheres. When death occurs the worlds disengage, Daath disappears, and all returns to the primordial soup. While the body is alive and the worlds engaged with each other the system is a self perpetuating machine.

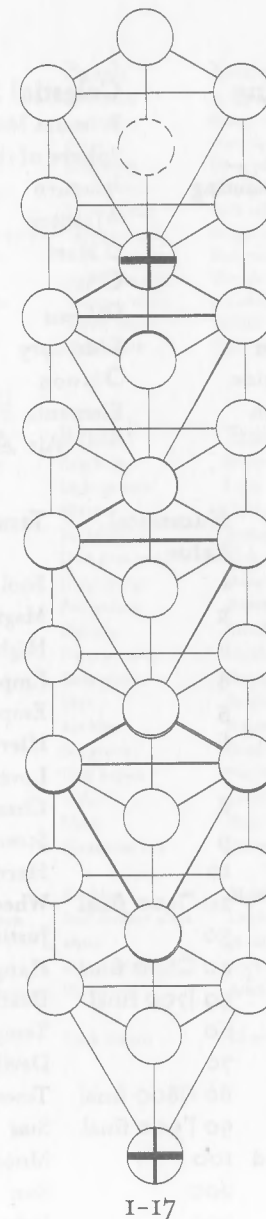


Table 1
Sephirah

<u>Name</u>	<u>Meaning</u>	<u>Celestial Sphere</u>
Kether	Crown	Primum Mobile
Chokmah	Wisdom	Sphere of the Fixed Stars
Binah	Understanding	♄ Saturn
Chesed	Mercy	♃ Jupiter
Geburah	Severity	♂ Mars
Tiphareth	Beauty	☉ Sun
Netzach	Victory	♀ Venus
Hod	Splendor	☿ Mercury
Yesod	Foundation	☾ Moon
Malkuth	Kingdom	Elements, Fire Δ , Water ∇ , Air \triangle and Earth ∇

Paths

<u>Letter</u>	<u>Meaning</u>	<u>Numerical Value</u>	<u>Tarot Card</u>	<u>Astrological</u>
⌘ Aleph	Ox	1	Fool	♈
⌚ Beth	House	2	Magician	♄
ג Gimel	Camel	3	High Priestess	☾
ד Daleth	Door	4	Empress	♀
ה Heh	Window	5	Emperor	♂
ו Vau	Nail	6	Hierophant	♄
ז Zayin	Sword	7	Lovers	♋
ח Cheth	Fence	8	Chariot	♄
ט Teth	Serpent	9	Strength	♏
י Yod	Hand	10	Hermit	♁
כ Kaph	Palm of hand	20 7500 final	Wheel of Fortune	♁
ל Lamed	Ox goad	30	Justice	♋
מ Mem	Water	40 600 final	Hanged Man	♁
נ Nun	Fish	50 700 final	Death	♁
ס Samech	Prop	60	Temperance	♁
ע Ayin	Eye	70	Devil	♁
פ Peh	Mouth	80 7800 final	Tower	♁
צ Tzaadi	Fish hook	90 7900 final	Star	♁
ק Qoph	Back of the head	100	Moon	♁
ר Resh	Head	200	Sun	☉
ש Shin	Tooth	300	Judgment	♁
ת Tau	Cross	400	Universe	♁

Table 2
Color Scales

<u>Sephiroth</u>	<u>Atziluth</u>	<u>Briah</u>	<u>Yetzirah</u>	<u>Assiah</u>
Kether	Brilliance	Brilliance	Brilliance	White-flecked gold
Chokmah	Pure soft blue	Light gray	Blue pearl gray	White-flecked red, blue, yellow
Binah	Crimson	Black	Dark brown	Gray-flecked pink
Chesed	Deep violet	Dark blue	Deep purple	Deep azure-flecked yellow
Geburah	Bright orange	Scarlet red	Bright scarlet	Red-flecked black
Tiphareth	Clear pink	Yellow-gold	Rich salmon	Gold amber
Netzach	Light amber gold	Light emerald	Bright yellow green	Olive-flecked gold
Hod	Violet purple	Tawny orange	Red russet	Yellow-brown flecked white
Yesod	Indigo	Violet purple	Very dark purple	Citrine-flecked azure
Malkuth	Bright yellow	Citrine, olive, russet, black	4 Colors flecked with yellow	Black rayed with yellow
Daath	Lavender	Gray white	Pure violet	Gray flecked gold

<u>Path</u>	<u>Atziluth</u>	<u>Briah</u>	<u>Yetzirah</u>	<u>Assiah</u>
⌘	Bright pale yellow	Pale blue	Blue-emerald green	Emerald flecked yellow
⌚	Primrose yellow	Light purple	Light gray	Light indigo rayed violet
ג	Pale silver blue	Silver	Cold pale blue	Silver-rayed sky blue
ד	Emerald green	Sky blue	Spring green	Bright rose rayed pale green
ה	Blood red	Dark rose red	Rich red	Glowing red
ו	Red orange	Deep indigo	Deep warm olive	Rich brown
ז	Orange	Pale mauve	Brownish orange	Reddish-gray hue to mauve
ח	Dark amber	Maroon	Rich bright russet	Dark greenish-purple
ט	Greenish yellow	Deep purple	Medium gray	Reddish amber
י	Yellowish green	Slate gray	Green gray	Plum
כ	Violet	Blue	Bright purple	Bright blue rayed yellow
ל	Emerald green	Sea blue	Aquamarine	Pale green
מ	Deep blue	Sea green	Deep olive green	White flecked purple
נ	Green blue	Dull brown	Very dark brown	Livid indigo brown
ס	Deep blue	Yellow	Green	Dark vivid blue
ע	Dark indigo	Black	Blue black	Dark gray near black
פ	Deep scarlet	Elemental red	Venetian red	Bright red rayed azure or emerald
צ	Amethyst	Sky blue	Bluish mauve	White tinged purple
ק	Ultra violet crimson	Buff flecked silver white	Light translucent pinkish brown	Stone
ר	Orange	Gold yellow	Rich amber	Amber rayed red
ש	Glowing orange scarlet	Vermilion	Scarlet flecked gold	Vermilion flecked crimson and emerald
ת	Indigo	Dark indigo	Blue black	Black rayed blue

Table 3
Sephiroth Hierarchies

<u>Sephiroth</u>	<u>Atziluth,</u> <u>Divine</u>	<u>Briah,</u> <u>Archangelic</u>	<u>Yetzirah,</u> <u>Choir of Angels</u>	<u>Assiah,</u> <u>Astrological</u>
Kether	Eheich	Metatron	Chaioth ha Qodesh	Rashith ha Gilgalim
Chokmah	Yah	Raziel	Auphanim	Mazloth
Binah	IHVH Elohim	Tzaphkiel	Aralim	Shabbatai
Chesed	El	Tzadkiel	Chashmalim	Tzedek
Geburah	Elohim Gibor	Kamael	Seraphim	Madim
Tiphareth	IHVH Eloah va-Daath	Michael	Malakim	Shemesh
Netzach	IHVH Tzabaoth	Haniel	Elohim	Nogah
Hod	Elohim Tzabaoth	Raphael	Beni Elohim	Kokab
Yesod	Shaddai El Chai	Gabriel	Kerubim	Levanah
Malkuth	Adonai ha-Aretz	Sandalphon	Ishim	Olam Yesodoth

Planetary Hierarchies

<u>Planet</u>	<u>Name In Hebrew</u>	<u>Angel</u>	<u>Intelligence</u>	<u>Spirit</u>
♄ Saturn	Shabbathai	Cassiel	Agiel	Zazel
♃ Jupiter	Tzedek	Sachiel	Iophiel	Hishmael
♂ Mars	Madim	Zamael	Graphiel	Bartzabel
☉ Sun	Shemesh	Michael	Nakhiel	Sorath
♀ Venus	Nogah	Hanael	Hagiel	Kedemel
☿ Mercury	Kokab	Raphael	Tiriell	Taphthartharath
♁ Luna	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachothe Schechalim	Schad Barschemoth ha-Shartathan

Elementary Hierarchies

<u>Element</u>	<u>Letter Of</u>	<u>Name Of God</u>	<u>Archangel</u>	<u>Angel</u>	<u>Ruler</u>
<u>Pentagrammaton</u>					
Spirit	w Shin	Eheich, active	Metatron, active		
		Agla, passive	Sandalphon, passive		
Fire	y Yod	Elohim	Michael	Aral	Seraph
Water	h Heh	Al	Gabriel	Taliahad	Tharsis
Air	v Vau	IHVH	Raphael	Chassan	Ariel
Earth	h Heh	Adonai	Auriel	Phorlakh	Kerub

Machine Diagram Correspondences

<u>Geometric Figure</u>	<u>Color</u>	<u>Sephirah or Path World</u>	
Lower crescent	white	Kether	Yetzirah
Inner crescent	yellow	Malkuth	Atziluth
Top crescent	gold	Tiphareth	Briah
Inner arc	blue	⌒	Briah
Inner arc	green	⌒	Yetzirah
Inner arc	red	⌒	Briah
Inner arc	red	⌒	Atziluth
Inner circle	violet	Yesod	Briah
Inner circle	violet	Daath	Yetzirah
Inner circle	gray/white	Daath	Briah
Inner circle	indigo	Yesod	Atziluth

Table 4

<u>Enochian</u>	<u>English</u>	<u>Hebrew</u>	<u>Symbol of</u> <u>Geomancy</u>	<u>Astrological</u> <u>Sign</u>	<u>Number</u> <u>Value</u>	<u>Golden</u> <u>Dawn</u>	<u>Crowley</u>
V	b	ב	Puer	Aries	5	5	5
B	c	כ					300
6	g	ג	Foruna Major	Leo	9	9	9
⌒	d	ד					4 or 31
⌒	f	פ	Cauda Draconis			300	300
⌒	a	א	Amissio	Taurus	6	6	6
⌒	e	ה	Albus	Gemini		7	10
ε	m	מ	Tristitia	Aquarius	100	90	90
⌒	i	י	Acquisitio	Sagittarius	60	60	60
⌒	h	ה					1
⌒	l	ל	Via	Cancer	8	40	40
⌒	p	פ	Populus	Cancer	8	8	8
⌒	q	ק					40
⌒	n	נ	Rubeus	Scorpio	50	50	50
⌒	x	ז					400
⌒	o	ו	Puella	Libra	30	30	30
ε	r	ר	Laetitia	Pisces	100	100	100
⌒	z	ז	Foruna Minor	Leo	9	1	1
⌒	u	ו	Carcer	Capricorn	70	70	70
⌒	s	ס	Conjunction	Virgo	10	10	7
⌒	t	ט	Caput Draconis		400	400	

Bibliography

- Banzhaf, Hajo & Haebler, Anna *Key Words For Astrology*, Samuel Weiser Inc 1996.
- Black, Jason & Hyatt, Ph.D. Christopher, *Pacts With The Devil A Chronicle Of Sex, Blasphemy And Liberation*, New Falcon Publications 1993.
- Brennan, J.H. *Astral Doorways*, Thoth Publications, 1995.
- Brennan, J.H. *Ancient Spirit An Exploration Of Magic*, Warner Books, 1993.
- Budge, E.A. Wallis, *The Book Of The Dead*, Dover Publications, 1980.
- Budge, E.A. Wallis, *The Egyptian Heaven And Hell*, Open Court 1974.
- Bulwer-Lytton, Sir Edward, *Zanoni: A Rosicrucian Tale*.
- Busenbark, Ernest, *Symbols, Sex And The Stars*, Truth Seeker, 1949.
- Carroll, Peter, *Liber Null And Psychonaut*, Samuel Weiser 1987.
- Cassell, Nancy, *An Easygoing Guide To Astrology*, Altan Publishing 1992.
- Clark, R.T. Rundle, *Myth And Symbol In Ancient Egypt*, Thames and Hudson 1978.
- Colquhoun, Ithell, *Sword Of Wisdom MacGregor Mathers And The Golden Dawn*, Neville Spearman 1975.
- Cooper, J.C., *An Illustrated Encyclopedia Of Traditional Symbols*, Thames & Hudson 1978.
- Crowley, Aleister, 777, Samuel Weiser Inc. 1986
- Davidson, Gustav, *A Dictionary Of Angels Including The Fallen Angels*, The Free Press 1971.
- DuQuette, Lon Milo, *Tarot Of Ceremonial Magick*, Samuel Weiser Inc. 1995.
- Falorio, Linda & Fowler, Fred *Shadow Tarot: Book And Deck Set*, Headless Press, 1991

- Faulkner, Dr. Raymond, *The Egyptian Book Of The Dead*, Chronicle Books 1994.
- Fideler, David, *Jesus Christ Sun Of God Ancient Cosmology And Early Christian Symbolism*, Quest Books 1993.
- Fontana, David, *The Secret Language Of Symbols*, Chronicle Books 1994.
- Fowles, John, *The Magus*, Little Brown & Co. 1965.
- Getting, Fred, *Dictionary Of Astrology*, Routledge & Kegan Paul 1987.
- Gilbert, R.A., *The Sorcerer And His Apprentice Unknown Hermetic Writings Of S.L. MacGregor Mathers And J.W. Brodie Innes*, Harper Collins Publishers 1983.
- Godwin, David, *Godwins Cabalistic Encyclopedia*, Llewellyn Publications.
- Grant, Kenneth, *Cults Of The Shadow*, Samuel Weiser 1976.
- Grant, Kenneth and Steffi, *Hidden Lore*, Scoob Books Publishing Ltd. 1989.
- Grant, Kenneth, *Hecate's Fountain*, Scoob Books Publishing Ltd. 1992.
- Grant, Kenneth, *Outside The Circles Of Time*, Frederick Muller, Ltd. 1980.
- Grant, Kenneth, *Nightside Of Eden*, Frederick Muller, Ltd. 1977.
- Grant, Kenneth, *Magical Revival*, Frederick Muller, Ltd. 1972.
- Gysin, Brion, *Dreamachine Plans*, Temple Press Ltd. 1992.
- Harte, George, *A Dictionary Of Egyptian Gods And Goddesses*, Routledge & Kegan Paul 1986.
- Henson, Mitch, *Lemegeton*, Metatron Publications.
- Howe, Ellic, *Magicians Of The Golden Dawn*, Routledge & Kegan Paul 1972.
- Hulse, David, *The Key Of It All Book Two*, Llewellyn Publications 1994.

- Hyatt, Ph.D., Christopher *The Toxic Magician*.
- Ions, Veronica, *Egyptian Mythology*, Peter Bedrick Books 1982.
- Jackson, Nigel, *Masks Of Misrule*, Capall Bann Publishing 1996.
- King, Francis, *Ritual Magic Of The Golden Dawn*, Destiny Books 1997.
- Kraig, Donald Michael, *Modern Magick*, Llewellyn Publications 1988.
- Lawler, Robert, *Sacred Geometry*, Thames and Hudson 1982.
- Laycock, Donald, *Complete Enochian Dictionary*, Samuel Weiser Inc. 1994.
- Leach, Maria, *Folklore Mythology And Legend*.
- Lee, Dave, *Magical Incenses*, Revelations 23 Press 1992.
- Linden, Mishlen, *Typhonian Teratomas: The Shadows Of The Abyss*, Black Moon Publishing 1991.
- Lurker, Manfred, *Dictionary Of Gods And Goddesses, Devils And Demons*, Routledge & Kegan Paul 1987.
- MacGregor Mathers, S.L., *Kabbalah Unveiled*, Samuel Weiser.
- MacGregor Mathers, S.L., *The Goetia The Lesser Key Of Solomon The King*, First Impressions 1993.
- MacGregor Mathers, S.L., *The Key Of Solomon The King*, Samuel Weiser Inc. 1974.
- Massey, Gerald, *Ancient Egypt The Light Of The World*, Black Classic Press 1992.
- McLean, Adam, *A Treatise on Angel Magic*, Phanes Press 1990.
- Mingana, Alphonse, *The Yezidis: The Devil Worshipers Of The Middle East*, Holmes Publishing,
- Noll, Richard, *The Aryan Christ: The Secret Life of Carl Jung*, Random House 1997.
- Parfrey, Adam, *Apocalypse Culture*, Ferel House 1990.
- Peterson, Joseph H., *The Lesser Key of Solomon*, Samuel Weiser Inc. 2001.
- Ponce, Charles, *Kabbalah An Introduction And Illumination For The World Today*, Quest Printing 1986.

- Raine, Kathleen, Yeats, *The Tarot And The Golden Dawn*, Dolmen Press 1972.
- Regardie, Israel, *The Golden Dawn The Original Account Of The Teachings, Rites And Ceremonies Of The Hermetic Order Of The Golden Dawn*, Llewellyn Publications 1992.
- Regardie, Israel, *The Complete Golden Dawn System Of Magic*, New Falcon.
- Regardie, Israel, *The Tree Of Life*, Samuel Weiser.
- Richardson, Alan & Walker-John, B. *The Inner Guide To Egypt*, Arcania Press 1991.
- Rohmer, Sax, *Brood of the Witch Queen*, A.L. Burt Company.
- Rohmer, Sax, *A Bat Flies Low*, Caxton House, Inc. 1939.
- Sakoian, Frances & Acker, Louis, *The Astrologer's Handbook*
- Scharfstein, Zevi, *Shilo Dictionary: English-Hebrew, Hebrew-English*, Shilo Publishing House 1957.
- Selby, Peter, *Geometry And Trigonometry For Calculus A Self-teaching Guide*, John Wiley and Sons 1975.
- Semple, Gavin, *Zos-Kia*, Fulgur 1995.
- Shah, Idries, *Oriental Magic*, Penguin Arkana 1995.
- Shah, Idries, *The Secret Lore Of Magic*, Citadel Press 1958.
- Skinner, Stephen, *Terrestrial Astrology: Divination by Geomancy*, Routledge & Kegan Paul, 1980
- Smith, Clark Ashton, *The Infernal Star (Included in the compilation "Strange Shadows"*, Greenwood Press 1989.
- Staal, Julius, *New Patterns In The Sky*, McDonald and Woodward Publishing 1988.
- Suares, Carlo, *The Cipher Of Genesis*, Samuel Weiser Inc, 1992.
- Suster, Gerald, *The Truth About The Tarot*, Skoob Books Publishing 1990.
- Talbot, Michael, *The Holographic Universe*, Harper Collins Publishers 1991.
- Temple, Robert, *Sirius Mystery*, Destiny Books 1998.
- Thompson, C.J.S., *The Lore And Romance Of Alchemy*.

- Torrens, R.G., *The Golden Dawn The Inner Teachings*, Samuel Weiser Inc. 1980.
- Torrens, R.G., *Secret Rituals of the Golden Dawn*, Samuel Weiser Inc. 1973.
- U.D., Frater, *Practical Sigil Magic*, Llewellyn Publications
- von Franz, Marie-Louise, *Alchemy An Introduction To The Symbolism And The Psychology*, Inner City Books 1980.
- Wang, Robert, *Qabalistic Tarot*, Samuel Weiser
- Wang, Robert, *An Introduction To The Golden Dawn Tarot*, Samuel Weiser
- West, John, *Serpent In The Sky*, Quest 1993.
- Westcott, W.W., *The Chaldean Oracles Attributed To Zoroaster*, Sure Fire Press 1984.
- Whitcomb, Bill, *The Magician's Companion A Practical And Encyclopedic Guide To Magical And Religious Symbolism*, Llewellyn Publications 1993.
- Williamson, Roger, *Lucifers, Walkers Between Worlds*, Magus Books 1994.
- Williamson, Roger, *The Sun At Night*, Eschaton Publications.
- Williamson, Roger, *The Black Book of the Jackal*, Magus Meta Media 2000.
- Williamson, Roger, *Howling at the Sky: Draconian Architecture and the Sabian Keys*, Magus Meta Media 2002.

- Aim**
23rd Goetic Spirit. אים, value 51.
- Aroueris**
Egyptian god of the dawn.
- Assiah**
Fourth world of the QBL, corresponds to the physical universe. אשיה, value 385.
- Atu**
An ancient Egyptian word meaning door or gate, used as a title for individual tarot cards.
- Atziluth**
First world of the QBL, corresponds to fire and archetypal energy. אצילות, value 537.
- Banishing Machine**
Traditionally known as the banishing rituals of the pentagram and hexagram. The term machine is used by the author to differentiate the techniques of magic from those of religion.
- Binah**
Third power zone of the QBL, understanding and form. The sphere of Saturn. בינה, value 67.
- Briah**
Second world of the QBL, corresponds to water and creative energy. בריאה, value 218.
- Chesed**
Fourth power zone of the QBL. The sphere of Jupiter. חסד, value 72.
- Chokmah**
Second power zone of the QBL, wisdom and force. The sphere of fixed stars. חכמה, value 73.
- Cups**
A suit of the tarot relating to water and emotion.
- Daath**
Eleventh power zone of the QBL, present when the four worlds of the tree are aligned in a specific man-

ner. Life and the sphere Daath are present when the worlds are aligned in this way. Daath disappears and the body dies when the worlds disengage. It is the indefinable presence that exists in a body when it is alive and disappears at death. דעַת, value 474.

Dimension Interface

This is achieved when personal resonance is in harmony with a sphere of another dimension. This creates a chord, as in music, that opens a channel of ingress and egress to a specific dimension. This can occur in several sephirah of the QBL. First conscious awareness of this is achieved in the sephiroth of Tiphareth and is commonly referred to in the tradition of western ceremonial magic as conversation with ones Holy Guardian Angel. Through training, we can resonate at specific frequencies and achieve dimension interface at will.

Enochian

A system of magic revealed through the astral visions of Edward Kelly to Dr John Dee, magician, mathematician and court astrologer to Queen Elizabeth I of England.

Geburah

Fifth power zone of the QBL, severity and the sphere of Mars. גבורה, value 216.

Gematria

A number system that can be used to check the validity of experiences with other dimensional entities.

Gemini

Third sign of the zodiac ruled by the planet Mercury. Corresponds to the tarot card of the Lovers. תאומים, value 497/1057.

Geomancy

A system of divination associated with the element of earth.

Goetia

A medieval grimoire of spirit summoning.

Golden Dawn

A secret magical organization founded in 1888 that synthesized the scattered materials of western magic and divination into a coherent and workable system.

Hexagram

A six pointed geometric figure associated with the planets Saturn, Jupiter, Mars, Sol, Venus, Mercury and the Moon.

Hod

Eighth power zone of the QBL, the sphere of Mercury. הוד, value 15.

Horus

Egyptian god of light and of duplication of established order, such as that of state, society, family, religion or perpetuation of ego. See Set.

IHVH

The traditional name of God from the Old Testament of the Bible, יהוה, IHVH, permeates all existence and can be allocated to the four worlds of the Tree of Life, the four elements and the court cards of the tarot. This is because the name is representative of the rhythm of life. ך is the father, ם is the mother, ן is the son and ן is the daughter. יהוה, value 26.

Invoking Machine

Traditionally known as the invoking rituals of the pentagram and hexagram. The term machine is used by the author to differentiate the techniques of magic from those of religion

Isis

Visible aspect of nature.

Kether

First power zone of the QBL. כתר, value 620.

Li Gah

First Spirit in Enochian. The author developed the word by removing the duplicated letters from the Hebrew words **לִי גַח**, **לִי גַח** and **לִי גַח**, the active and passive spirit names. Useful when exploring the tattwa card of Akasha, spirit. **לִי גַח**, value 49.

Lucifer

Concept of independence, self empowerment and personal accountability. This is an inner process of attainment symbolized in the outer world as the rising of Sirius with the Sun, the light bringer that shows our short comings because of the shadows they cause to be cast. As the Herald Star Sirius, announces the catalyst of a new year, and represents the stepping into the unknown future of infinite possibilities. Lucifer, meaning morning star, is generally assumed to be

Venus. Therefore, the author believes that Lucifer, the morning star, should be assigned to Sirius which rises with the Sun to announce the inundation of the Nile. From this it can be construed that Set and Lucifer equate as a common energy principle, originality. Lucifer is the light of gnosis that is bestowed upon those who, having completed a cycle, step out into the dark of an unknown territory with the illumination of experience. This unknown territory is symbolized as the beginning of a new year that is not just a duplication of its predecessor. **לִי גַח**, value 75.

LVX

The light of gnosis, see Lucifer, Sirius.

Machine

A system that converts energy from one form into another: a vehicle of transformation. Machines can be

used to transport people or things from one place to another, communicate with other life forms, and shape or transmute materials. Magic is a machine that is used to transport you from one place to another, communicate with other life forms, shape and transmute you. In Hebrew **מַכּוֹנָה**, value 121 = 11², Daath in action.

Magic

A system used for cleansing and balancing one's sense of perspective.

Malkuth

Tenth Power Zone of the QBL, physical reality, the universe and the body of any system within the universe. **מַלְכוּת**, value 496.

Merkabah

Throne Chariot of God. A vehicle used to experience different realms of reality, a type of UFO. Believed in early Cabalistic literature to

offer shamanic experience through levels of heavenly realms as detailed in the vision of Ezekiel. See UFO. **מַרְכָּבָה** value 267.

Morning Star

Lucifer, Sirius.

Nephesch

The animal soul and its desires, material and sensual, yet containing Shekhinah. The alchemical quality of salt. **נֶפֶשׁ**, value 430.

Nephthys

Hidden aspect of nature.

Neschamah

The sephiroth Kether, Chokmah and Binah, corresponding to the highest aspirations of the soul. The alchemical quality of sulphur. **נִשְׁמָה**, value 395.

Netzach

Seventh power zone of the QBL. The sphere of Venus. **נְצַח**, value 148.

Oriax

59th Goetic spirit. אצ'ר, value 307.

Osiris

Egyptian god of resurrection and rebirth.

Pentacles

A suit of the tarot that relates to the element of earth.

Pentagram

A five pointed geometric figure associated with the five elements: spirit, fire, water, air and earth. The pentagram, with a single point at the top, contains in its center the inverted pentagram. The inverted pentagram, with two points at the top, contains in its center the pentagram with a single point at the top.

The pentagram with a single point at the top is the image of how we see ourselves. For this reason it is a symbol of protection. It places us in the world with which we are

familiar. It is also the higher aspects of the self suppressing the four elemental aspects of ourselves.

The pentagram with one point directed vertically down, often imagined as a symbol of evil, is the sign of the adventurer, the individual who is involved in life. This is the mark of Cain and a symbol of Set. It is the individual delving into the subconscious underworld to find the reality of the true self, rather than being content with the present image of the self, symbolized by a pentagram with one point at the top. It is the gate to the underworld. This symbol is often imagined as evil by those who wish to escape the reality of life because of the adversity and challenge it evokes. It is the head of the goat Capricorn, adversity, challenge, and the mountains we must climb to be alive. The Sun is at its lowest point when in the sign of

Capricorn. This is the period of winter when the nights are longer than the days. Capricorn on the Tree of Life is the path of the Hebrew letter o meaning eye, which is allocated to the Devil card of the tarot. With this eye we open up and bring light to the unknown adventure land as seen by the daring individual as a life that is a sequence of problem solving events. The solving of one problem entitles the initiate to progress to the next more complicated and challenging problem. With this attitude we realize that life is now and act with the noblest of our abilities to do the best we can with each moment offered to us. We learn to enjoy the journey.

QBL

A Hebrew word that translates as, "to receive". It is a system of attainment that classifies diverse forms of energy and is the language of

Western Ceremonial Magic. Depending on the translation, it is spelt in numerous ways such as Cabala, Qabalah, Kabbalah. The spelling QBL has been used throughout this text as being more in line with the text's philosophy. קבל, value 132.

Ruach

The moral world of reasoning powers which determines the nature of good and evil. The sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. The lens through which influences pass shaping ones perspective on life experiences. Magical workings are used to balance this medium. The alchemical quality of mercury. קוץ, value 214.

Samael

The Dark Angel. Realization of our own shortcomings, the shadows cast by the light of LVX. lams, value 131.

Scorpio

Eighth sign of the zodiac ruled by Mars. Allocated to the tarot card of Death.

סקרפ, value 372.

Sephirah

One of the power zones of the QBL. A place of incubation where the energy of the paths one has experienced is assimilated. Assimilation is complete when the sephirah has been eaten. If one moves on before devouring the whole sephirah then the remnants of the sphere descend and create the Qlippoth, unresolved life issues traditionally know as demons.

ספירה, value 756.

Set

The triumphant re-emergence of the life force after its confinement, bringing the excitement of future possibilities. The energy represented by the birth of Set is the catalyst of adversity because the act of doing

or being something challenges that thing to exist. Set represents the breaking out of the mold of make-believe safety with nothing but the elemental energies of what you fundamentally are. The significance of Set being the first born, is that he is the first born into a new reality, different from that of his origin. Set is the rebel because, by initiating original circumstances, he cannot be reborn as he is always original.

Shadowland

A form of lucid dreaming that taps into the ancestral heritage of the practitioner.

Shekinah

The emanation of God's invisible glory, the flame of life. A Hebrew goddess and title of Malkuth. שכ"נה, value 385.

Sirius

A star in the constellation of Canis Major that rises

once each year with the Sun to announce the inundation of the Nile. This phenomenon equates with the concept of Lucifer that is found within the self. Sirius is a fitting symbol of duality because it announces the death of the old and proclaims the arrival of the new. It is the star of Set because it is initiating an original current born out of the ashes of the old order and therefore partakes of the symbolism of the phoenix.

Spirit

The four elemental aspects of the self, fire, water, air and earth in synthesis.

Swords

A suit of the tarot that relates to the element of air.

Tarot

A deck of 78 cards that are said to contain the wisdom of the ages. Used for divination and for entrance

points for other dimension experiences.

Tattwa

A set of Hindu symbols that integrate well into the Western system of ceremonial magic. Akasha spirit, Tejas fire, Apas water, Vayu air and Prithivi earth.

Terra-Forming

Traditionally referred to in the tradition of western ceremonial magic as assumption of god forms. In this technique you are temporarily confining an energy into a tangible delineation. Known also as shapeshifting.

Thoth

Egyptian god of magic and reason.

Tiphareth

The sixth power zone of the QBL, Beauty, the sphere of the Sun. תפארת, value 1081.

UFO

Unidentified flying object. A vehicle for inter-dimensional travel whose visible appearance is determined by the mind set of the observer. See Merkabah.

Wands

A suit of the tarot relating to the element of fire.

Yesod

The ninth power zone of the QBL, foundation, the sphere of the Moon. יסוד, value 80.

Yetzirah

Third world of the QBL corresponds to the element of air. Formative energy. יצירה, value 315.

Magic / Research / Occult

The Lucifer Diaries is an odyssey of spirit invocations, astral experiences and alien interface that melds into a lavish kaleidoscopic rollercoaster ride through the halls of Amenti, the underworld.

What do you do when you have mastered the basics of magical technique?

Also included is a glossary of both familiar and unfamiliar terms.

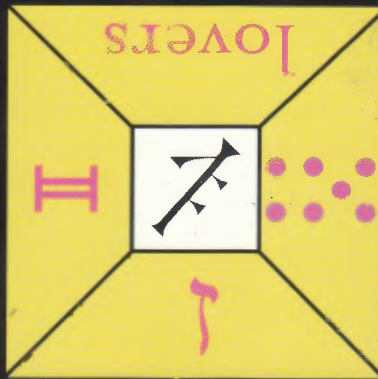


METATRON BOOKS
P.O. Box 5313
Jacksonville, Fl. 33247-5313

ISBN 0-9672797-1-2



9 780967 279718



1-04



1-01



1-07