

MASTERING THE ART OF

RITUAL MAGICK

VOLUME TWO: GRIMOIRE



Frater Barrabbas

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Building upon the work begun in *Mastering the Art of Ritual Magick: Foundation*, this book contains nine rituals that are core to this system of magick. These rituals are customizable to work with a variety of pantheons for the purpose of building a personal system of magick for solitaires, groups or combinations thereof.

Written for the intermediate student and practitioner, this Grimoire is the second volume in the *Mastering the Art of Ritual Magick* trilogy. This book is the next step in commanding the occult arts of ritual magick, and is recommended for anyone seeking to be an adept ritual magician.

In this book you will learn:

- ✕ Rites to consecrate a temple or grove
- ✕ Empowerment of the self through the vortex and pyramid of power
- ✕ How to enter into the domain of the mysteries through the ritual of the gateway
- ✕ Proper assumption and testing methods of the godhead expression
- ✕ Celebrations of the Mysteries of the Moon, the Sun and the Self.

Frater Barrabbas is a practitioner of ritual magick, teacher and student of the occult arts with almost four decades of practical experience. Founder of a magickal lodge, known as the *Order of the Gnostic Star*, he is also author of *Mastering the Art of Ritual Magick: Foundation*, and the *Disciple's Guide to Ritual Magick*. Visit his website for more information at: www.fraterbarrabbas.com.

A Megalithica Books Publication
An Imprint of Immanion Press
Stafford, England
www.immanion-press.com



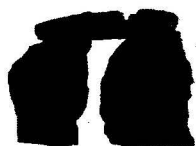
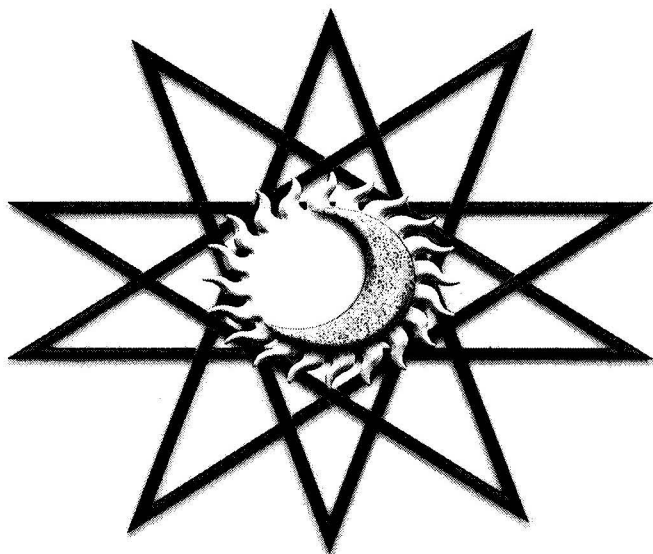
\$20.99
£11.99

Non-Fiction/Esoteric



**Mastering the Art of Ritual Magick:
Book II: Grimoire**

Frater Barrabbas

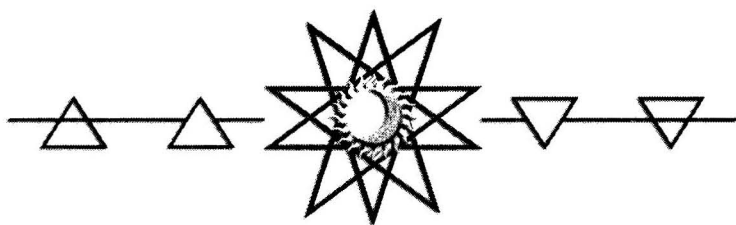


**Megalithica Books
Stafford, England**

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Introduction to the Second Book

This is the second volume in the *Mastering the Art of Ritual Magick* series. Where the first volume, *Mastering the Art of Ritual Magick: Foundation*, provides the base upon which this system is built, this book presents the actual rituals that you will use to forge your own personal magickal system.

Few books contain rituals to customize and re-write, show how to group rituals together to form workings, or even build up a complete discipline of practical ritual magick. This book used in combination with the first, does that and much more.

Certainly, you can spend many years gradually building up a system from trial and error, following clues and testing ideas. Or, you could play it safe and maintain what you have, never venturing into unknown territory, using rituals and spells taken from books in a rudimentary fashion. But you may find either of those choices unsatisfactory and quite frustrating.

Saving you time and encouraging experimentation within certain parameters, this book contains a new set of rituals to start you off with a magickal system that has been tried and proven to work. All it requires is for you to use diligence and consistency in the efforts to rework and master this art.

Magicians learn best by experimentation and innovation; there's no substitute for actual experience. Nothing's more tedious than listening to the chatter of an arm-chair magician or dealing with self proclaimed experts who are full of egotistical ambitions yet so lacking in initiative.

So with that in mind, realize that in order to prove the assumptions introduced to you in *MARM: Foundation*, you must actually perform the rituals contained in this book in a structured and disciplined manner.

The benefits of using this precise set of rites are that you will have a collection of rituals that are personalized and thoroughly understood. You can customize them to fit your tastes and interests as a magician and an occultist. You can also perform any number of powerful workings using just this finite set of rituals.

This volume contains nine rituals essential to creating a personal magickal system:

- Temple and magick circle consecration rite
-the first ritual that always begins a magickal working.
- Grove consecration rite
-used for outdoor magickal workings.
- Rose Ankh Vortex rite
-establishes a vortex energy pattern and acts as a container for a magickal working.
- Pyramid of Powers rite
-establishes a pyramidal energy pattern and acts as the mechanism for affecting the material world, through the use of the 40 qualified powers (Element + Godhead Attribute).
- Gate rite or Underworld Gateway
-used to join other rituals together, or to make a passage from one level of a working to another within a vortex energy structure.
- Assumption of the Grail Spirit
-used to assume a specific Godhead - part of the spiritual discipline of the practicing magician.
- Lunar Mystery Rite
-used to invoke the powers of the Lunar cycle into one's personal magickal workings. The Lunar cycle is most auspicious when used to make changes in the magician's material world
- Solar Mystery Rite
-used to invoke the powers of the Solar cycle into one's spiritual discipline. The solar cycle is used to acknowledge

the changing of the seasons, and to celebrate them in a deeply spiritual and magickal manner.

- Prefect Initiation Rite
 - used to perform a quasi self-initiation, and can be set to a specific elemental quality to assist the magician as initiate to undergo transformative ordeals of the Four Elements.

In addition to the nine rites, this volume also contains:

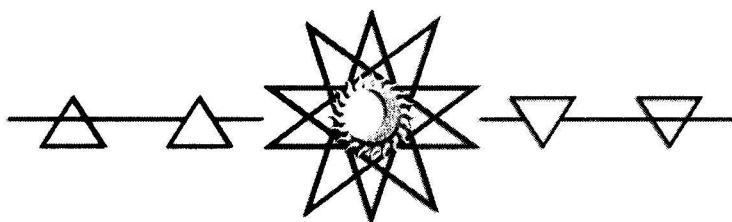
- a listing and analysis of the 40 qualified powers, to assist you in performing the Pyramid of Powers rite.
- ritual to consecrate the four magickal tools
- ritual to perform a divination vortex,
- mystery rite of the higher self,
- ritual to invoke one of the sixteen Elementals,
- an article discussing the issues around the assumption of the Godhead, its powers, virtues and inherent follies.

All of the above magickal lore is unique to this system of magick. These rituals are derived from corresponding rituals used in the Order of the E.S.S.G., and could be considered a training device for gaining the expertise to use these more advanced rituals.

Of course, it stands to reason that there is another more complex and deeper ritual lore beyond the one presented here. Since experience is the best teacher, you are urged to perform and work magic on a regular and frequent basis. This will prepare you for the truly advanced work of performing magickal evocation, traveling the inner planes, communicating with various spirits and discovering the true nature of the hidden god that lives within you. These rituals set the stage for those greater challenges that lie just around the corner.

A thorough mastery of the aforementioned rituals will greatly assist you in being able to handle that deeper lore, since it is considered the prerogative of the adept magician and member of the Order. The method for re-writing them and building a magickal system will be left to future books.

Let us begin. Your future is waiting.



Chapter 1: Ritual Index

1.1 Purpose of These Rituals

This Grimoire contains nine primary rituals and three ancillary rituals that are used to build a complete system of magick. It is focused on just two areas, performing rituals to assist you in being successful in the material plane and further developing various magickal mysteries.

You may consider learning to successfully acquire material objectives through ritual magick to be overly simplistic; but as far as magickal competency is concerned, successfully working this kind of magick is far more difficult than you might realize. I am not talking about the kind of hit or miss magickal workings that most beginners usually engage in, since an inconsistent approach to ritual magick will only produce inconsistent results. I am also not talking about using ritual magick as a crutch for a lifestyle plagued by inertia and lethargy.

Serious ritual magick is always supported by a great deal of activity in the mundane sphere, and starts with the formulation of a plan.

Being proficient as a ritual magician requires having a magickal and spiritual discipline, and be well practiced and informed.

This system of magick is presented to take you to the next level of your magickal study and accomplishment. The rewards materially and spiritually will come from proficiency in dealing with the world from both a practical and a highly intuitive standpoint. A magician must have a material base of operations, and therefore, he or she must satisfy basic needs before considering more lofty or exalted pursuits. However, a successful material life is not the end goal of this system of ritual magick. It is the beginning.

I believe working ritual magick to gain an edge in the material world is always the place where a magickal discipline has its base. Even an experienced magician will from time to time have to work magick to assist in mundane activities such as career changes, acquiring needed monetary funds, seeking better relationships, physical healing, psychological healing - the list is endless. Ritual magick certainly can assist the magician in achieving all of these objectives and much more. Yet a ritual magician must also always engage the material world to gain achievements with hard work, initiative and creativity. Magick helps to grease the wheel of fortune, assists one in determining and ferreting out obscure or hidden opportunities or just changing one's luck to take advantage of potential windfalls. A failed life will not promote a successful magickal career, since they both must go hand in hand.

Once achieving a certain degree of success and comfort, magicians will naturally turn to the pursuit of wisdom, gnosis and deeper spiritual insights, which only a more advanced system of ritual magick would be able to satisfy. It is important to know when enough is enough with regards to the material plane. Certainly, a single minded preoccupation with material concerns will greatly stunt growth. This is the risk of what I call *spiritual materialism*, a potent barrier that must be broken if would-be magicians are going to evolve and spiritually grow.

The ultimate purpose of ritual magick is to become one with the Deity, in whatever form that Deity is perceived or understood. All other objectives must be considered as either aiding in this process or distracting from it.

This shared, I believe the most important ritual in the grimoire is not the ritual of the Pyramid of Power, which assists with the acquisition of material objectives. The most important ritual is the Grail Assumption rite, used for godhead assumption, spiritual alignment and liturgical communion.

If the basic discipline as proposed in this grimoire is faithfully followed, the core of it will be the assumption of the godhead. The magickal action, periodically repeated, will ensure that the intense spiritual alignment necessary for a true evolution will be established so that one does not succumb to spiritual materialism. Instead, you will, over time, become a spiritual seeker of wisdom and a Celebrant of the mysteries; a true master of both the mundane sphere and the World of the Spirit.

Requirements for Practicing Ritual Magick

Acquiring this system of magick is not something that a beginner will find either easy or even possible. This book is written for an intermediate student who has mastered certain prerequisites. These prerequisites are:

- Proficiency with the Tarot and the Qabbalah
- Proficiency with basic ritual magick and religious ceremonies
- An already functioning basic magickal and spiritual discipline.

Proficiency with the Tarot and the Qabbalah are quite important to this system of magick. The structure of the Tarot gives to this magickal system its powers, symbolic imagery, seasonal forces, boundary images and initiatory cycle. The Qabbalah gives this system of magick the techniques of symbolic correspondences and practical applications, such as generating a magickal link and using god names to imprint magickal powers.

The level of ritual proficiency required for undertaking this system is where the magician student has already been through the basic studies and has mastered the ceremonies and liturgies of a respective tradition. If you are a Wiccan or Neopagan initiate, and you have mastered those traditions so that you are competent in performing both magick and religious ceremonies, then you should not find the rituals in this system beyond your ability.

Other traditions would have a corresponding set of requirements for graduating from a beginner level to an initiate level of expertise. If you don't have this level of ritual proficiency to start with, then I would advise you to gain that proficiency by either joining a tradition or perhaps studying my book, *Disciple's Guide to Ritual Magick* - although you will find even that book difficult to master if you have no prior experience.

If you are proficient in some tradition, then I must assume that you will already have a spiritual and magickal discipline developed and in use. What I mean by this is that you have been practicing magick and the religious ceremonies of your tradition in a consistent manner for at least two years or more. You hopefully have also developed some ideas about the nature of Spirit, the World of Spirit, and know how to meditate and achieve some degree of trance. These skills are quite necessary if you are to master this system of magick.

In addition to the basic requirements of proficiency and knowledge listed above, you will need to have available time and personal resources to begin to practice this system of magick. Time

is required to study the materials presented in this series as well as learn to perform the rituals. You will also need to have a dedicated space in which to perform these rites, either a temple or a grove.

The basic requirements of time are not too exceptional and even someone with a busy schedule should be able to accommodate this study. You should perform a meditation session at least once a day for 30 minutes or more, and have a period for study, of three or four hours a week. You should also be able to perform rituals during the evening at some point over the weekend, and also be able to perform the rites of the Lunar and Solar Mysteries as required.

Mastering this system of magick will take an experienced student anywhere from six months to a year, depending on the amount of time afforded to the study and the practice. A zealous student could do it all in less time, but I would recommend that the average student perform at least several Lunar Mysteries and several Solar Mysteries. After this period of study and practice, it is expected that you will pull together the resources and assistants to perform the first Elemental initiation rite.

As you look over the rituals in the grimoire, you will see that I have deliberately left blanks, inserted boiler plate examples and left omissions in the text so you will be able to fill in the blanks and build your own personalized rituals. The advantages to writing rituals in this format means that you will be able to tailor them to whatever tradition you happen to be working through.

The disadvantages are that these rituals by themselves are not capable of being used. It will take you some time and effort to make these rituals usable, but the outcome will be a set of rituals quite meaningful and personally relevant to you.

I did not deem it either desirable or important to create a set of rituals for a specific tradition; since there was no way that I could write such a system that would be useful for any except a small minority. This is the unintended flaw of the rituals presented in my first book *Disciple@ Guide*. The rituals are written to the tradition of the Celtic Holy Grail, and if you happen not be interested in that tradition, then that set of rituals will not be usable.

Consider the final result after carefully researching and assembling information required to rewrite these rituals, and then the crafting, rewriting and the subsequent trials through performing them. These rituals will be personal, filled with the symbols and declarations that are important and valuable to you. What I am supplying here are ritual patterns, structures, and the formulation of

ritual workings for an intermediate system of ritual magick. You are supplying the definitions, the finishing work and applying them into your personal spiritual and magickal discipline. The final product belongs to you and no one can take that away from you. You will own this system and be personally empowered and fulfilled by its use. There can be no greater feat than that, for you, the student, and me, the author.

Armed with these rituals, fully activated and built on your specifications, you will have no need for any pompous teachers or restrictive occult organizations. You will be a free agent, able to find your own way through the bewildering maze of numerous occult blandishments, hype, outright lies and personal delusions. You will be above all that, and as far as I am concerned, I will have accomplished a great deal in helping you to get to that point of independent self-sufficiency. However, what you will need is some friends and confidants, since engaging in the discipline of magick alone and in isolation is not an advisable path.

In order to objectify the work of ritual magick, we are required to be judged by our peer group so that our work will be determined to be rational and reasonable. Who is our peer group? Other magicians, of course! It is important for magicians to seek out like minded individuals for social exchanges and also peer review. Since ritual magick produces such a powerful subjective experience, there is no other way that an individual magician can adequately judge his or her experiences or understand them in an objective manner without the intervention of others.

If you value your independence, but also your sanity, you will seek out others with whom you can talk about occult experiences and practices. These same individuals would also act as your witnesses when you finally perform the Elemental initiation rite, and certainly, they could also join you in the adventure of adopting and building their own ritual magickal system from the rites in this book. I have made allowances for either a solitary practitioner or a small group to use these rituals, but my preferences is for you to do this work with a small group.

1.2 Brief Explanation of Ritual Function

The rituals in the Grimoire are ordered with a numbering system that represents the specific functionality of each ritual. These numbers are based on the seven categories of the master pattern of ritual magick, as demonstrated in chapter 4 of the *Disciples Guide to*

*Ritual Magick.*¹

The master pattern consists of seven levels, beginning with the self, and proceeding to space, then power, alignment, link, exteriorization and insight (divination).

The eight functional categories are based on the actual contents of the grimoire, and as such, they will combine or break out elements from these seven categories. The functional categories are consecration, empowerment, gateway, alignment, lunar mysteries, solar mysteries, initiation and divination. You will note that the categories of gateway and the three mysteries do not have any corresponding element in the master pattern. These eight categories represent the eight functional areas of the grimoire.

Now that I have declared these functional categories, I should define them in greater detail and show how the grimoire is ordered.

1. Consecration - This category is concerned with the preparation and purification of the self and the space used to perform the magick. The space can be either a temple or a grove, so there are rituals to accomplish the consecration of either type of sacred space. The Temple Consecration ritual is given the number 1.1, and the Grove Consecration rite is given the number 1.2. Both rituals satisfy the categories of self and space in the master pattern.

2. Empowerment - This category is concerned with rituals that generate magickal energies. A magician can generate magickal power using a multitude of techniques and ritual mechanisms, including sex magick. However, the grimoire is limited to two mechanisms, the Pyramid of Power, which generates a masculine force using the pentagram and a pyramid pylon structure, and the Rose Ankh Vortex, which generates a feminine force using the Rose Ankh device, a crossroads and a widdershins spiral. The Pyramid of Power contains within it the categories of power, link and exteriorization, and the Rose Ankh Vortex merely satisfies the category of power. The Pyramid of Power is numbered 2.1, and the Rose Ankh is numbered 2.2.

There is also a third ritual in this category, although it is not a proper rite of empowerment. The ritual is the Consecration of the Hallows, and is used to charge and consecrate the magician's working tools. This ritual is numbered 2.3, and is used either in conjunction with the initiation mystery rite, or it can be used with

¹ See the book *Disciple's Guide to Ritual Magick* by Frater Barrabbas, p. 87.

the Lunar or Solar Mystery rite as an internal working.

3. Gateway - This category is concerned with a ritualized formulation of the Western Gateway of the Underworld and the corresponding Eastern Gateway of Ascension. The gateway is used to focus a ritual working, fuse its various layers and parts into a unified expression, and proceed via a passageway to a higher level of power and meaning. This is the function of a gateway whether it is the underworld or the ascension gateway structures. The nature of the trigon (or triangle) of the Gate is that it merges opposing concepts, symbolized by magickal powers, into a unified expression. The underworld gateway, called the Gate of Transformation is a separate ritual in this grimoire, and it has the number 3.1. The ascension gateway is not a separate ritual, and it is included in both the Solar and Initiation Mystery rites.

The Underworld Gateway symbolizes personal transformation because it embodies the three primary stages of initiation. These three stages are symbolized as:

- The Guide - the momentum of progressive forces
- The Guardian - an obstacle or challenge that must be resolved
- The Ordeal - the process of change itself as motivated by one's hopes and desires.

The three stages are developed against the background of the cycle of initiation because every threshold crossing represents an initiation process.

4. Alignment - This category is concerned with rituals that perform the assumption of the godhead. Included are the liturgical practices of devotion, invocation and communion. Rituals of alignment are a critical part of this system of ritual magick, and represent the core of the spiritual and magickal discipline. There is only one ritual in this category, Assumption of the Grail Spirit, numbered 4.1. The functional category of alignment corresponds to the same element in the master pattern, but here there is an entire ritual dedicated to this function instead of a simple exercise, as in the master pattern.

The Assumption of the Grail Spirit ritual is to be rewritten so that it can be used by the magician to assume his or her personal godhead. Although the Grail is used as the theme in this ritual, any appropriate symbol of transformation may be used instead.

Grail as a Symbol of Transformation: The use of the Grail as a symbolic mediation (between humanity and Deity) for the purpose of spiritual alignment assists in transforming consciousness, causing it to be unified with the Spirit of the Deity. This is because the Grail is a symbol of transformation itself, it appears in many guises but represents a single ideal -- the gift of grace acquired through conscious union with Deity. Therefore, the process of alignment and communion through the Grail allows you to assume the powers and wisdom of the Deity through the auspices of spiritual love and grace.

5. Lunar Mysteries - This category is concerned with rituals that celebrate and work with the Lunar mystery and its associated powers and spiritual qualities. The Lunar Mystery is used to create an alignment with the changing phases of the moon as it shifts through its monthly cycle. The importance of the moon is that it represents the powers of the individual psyche, going through the cyclic process of spiritual transformation.

There is also a material aspect to the Lunar mystery, since it also characterizes the ever changing qualities of the human and animal reproduction cycle. It also determines the times for planting and harvesting crops. From a magickal standpoint, the Lunar Mystery is used for personal transformation and for making changes in the physical world, so it governs the powers of the human spirit as well as the human material condition.

The Lunar Mystery incorporates the ritual of the Rose Ankh Vortex as the base, and uses the Gate of Transformation to establish a passage to a personal working, where the Pyramid of Power is used to achieve some kind of material objective. The Lunar Mystery rite is numbered 5.1.

In the practice of ritual magick, the Lunar cycle can be divided into eight segments, representing the Lunation cycle:

New moon - representing beginnings emergence,

Crescent moon - expansion, self-assertion,

First quarter moon - action,

Gibbous moon - revelation, clarification,

Full moon - fulfillment, manifestation,

Disseminating moon – demonstration, dissemination of ideas,

Balsamic moon – transition, release.

Magickal power structures should be erected when the moon is waxing, starting in the crescent, and proceeding to build them to a climax through to the gibbous and full moon. Power is best released during the disseminating cycle. Divination and healing or restorative rites are best performed during the balsamic and new moon.

For the purposes of this particular magickal system at the intermediate level, we will only focus on the four basic lunar phases. However, the four lunar phases will incorporate the above considerations.

6. Solar Mysteries - This category is associated with rituals that celebrate the Solar mystery and its associated spiritual qualities. The Solar Mystery is used to establish an alignment with the changing seasons and the wheel of the year, to recognize and honor milestones, and to turn the cycle of the year into a spiritual process of continuous transformation and growth. As with the moon, the sun represents both a material as well as a spiritual perspective to the changing manifestation of life on the earth. Solar Mysteries are used to measure the amount of positive change that has occurred in the magician's life, and to celebrate and glorify that change. Knowing that it leads ultimately to the magician's perfect unity with the Deity and the earth, of which he or she is a part. The Solar Mystery rite is numbered 6.1.

Similar to the lunar cycle, the solar cycle passes through the four seasons and eight points within those four seasons. A detailed analysis of the solar mystery cycle is already written in the first volume of MARM: Foundation,² and you may examine this section when considering the following additional information.

What is not discussed in volume 1 of MARM but should be briefly mentioned here is the consideration that there are two points in the annual calendric cycle that specifically impacts the magician. These are dates in the year that are marked by the magician's personal life process. The two dates are the solar return (birthday) and a date exactly six months after the solar return.

² See *Mastering the Art of Ritual Magick: Foundation* (MARM: Foundation), by Frater Barrabbas, p. 178.

A practicing magician's fortunes wax and wane during the passage of time between these two points on the calendar. You should carefully note when during this cycle your fortunes increase or decrease, and this information can be used to determine when to work aggressive forms of the magick for material acquisition.

An example: my fortunes increase during the autumn up to my natal return in January, then they diminish until they reach a nadir during the middle of summer, in July. I would tend to work more magick during that downturn, making plans and planting psychic seeds to be harvested when the cycle goes into its normal period of increase. I believe that everyone has this kind of waxing and waning for the greater material fortune, and if you pay careful attention to this fact in yourself, then you will reap greater rewards for your magickal workings.

Similarities of the Solar and Lunar Mysteries: Rituals of the Solar and Lunar Mysteries are similar in that they are both performed within a consecrated and empowered grove or temple. And performance of the Rose Ankh vortex establishes the empowerment upon which everything else is built.

Mysteries are begun with a ritual dance that generates a field of energy. The Solar mystery requires a masculine energy, so it uses a clockwise direction for the circle dance. The direction of the dance for the Lunar Mysteries is widdershins or counterclockwise because it is feminine in form.

The Assumption of the Grail Spirit and the Gate of Transformation rituals are both performed and are a feature of these two mystery rites. These two rituals bring into manifestation the Spirit of the Season or Lunar Phase, therefore opening a passage into its mysteries.

The Gate ritual takes the working to a transcendent level beyond the incarnation of the Deity, allowing workers to practice their personal magick within the domain of the Deity itself. The Gate ritual of the Solar Mysteries is an Eastern-oriented Solar Gate that causes the passage of energies to become manifest, assisting in the revelation of the seasonal forces. The Gate ritual of the Lunar Mysteries is a Western-oriented Lunar Gate that liberates energy to assist with the revelation of psychic forces of the Lunar Phase.

7. Initiation - The initiation mystery is a ritual called the Prefect Initiation Mystery. This is a rite celebrated by the solo practitioner, representing the achievement of personal mastery and self direction. The initiation mystery rite consists of three parts: the masculine

initiation cycle, the feminine initiation cycle and the cycle of self actualization. The masculine and feminine initiation cycles have a central core mystery rite, which is only partially defined. That core mystery is a variation of another separate ritual called the Mystery Rite of the Higher Self, which can be performed independently or integrated into the corresponding masculine or feminine initiation mystery cycles.

Since we extensively covered the cycle of transformative initiation in the previous book of this series,³ I can say that this cycle of entering into the underworld, undergoing the various ordeals, achieving the boon, and then returning to the mundane world via the return gate is the pattern that is used in the initiation mystery. This is perhaps the first deliberate use of this pattern for such a purpose, and is why this initiation rite is so potent to those who undergo it, since it replicates the famous hero's journey. There is a specific mystery for the male as well as the female candidate, representing the fact that there is a cycle of the hero as well as the heroine. Each is important and significant to one's spiritual and magickal development.

There are two rituals in the category for initiation, the Prefect Initiation ritual, which is numbered 7.1, and the Mystery Rite of the Higher Self, which is numbered 7.2. The Mystery Rite of the Higher Self is superimposed over the specific masculine or feminine initiation mystery in the Prefect Initiation rite when it is rewritten.

Self Actualization: The cycle of self actualization is performed as a regular initiation, but the candidate is alone and experiences the mystery cycle in a state of deep meditation. The process of psychic tracking is applied to the dynamic archetype, which has been revealed to be at the root of the issue.⁴

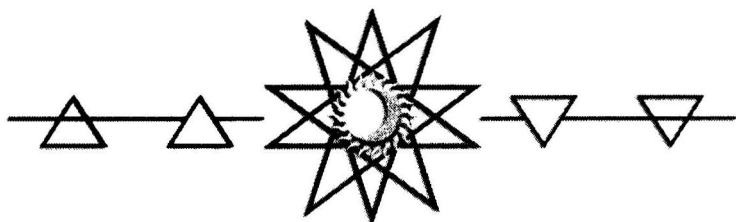
Psychic tracking also helps direct the process of identification and resolution, with the problem or obstacle becoming an agent of positive change. This type of problem solving or personal enhancement is the most effective method of growth and self-realization. Magicians must continually address personal issues in order to become more integrated and individuated persons. Without the continual process of self-analysis, there is little hope that the transformational powers of a full initiation will ever have long-term endurance.

3 See MARM: Foundation, p. 145 - 161.

4 See MARM: Foundation, section 9.4, p. 162 - 167 for a full explanation of this process.

The six-fold process of tracking gives an image and a personality to the challenging issue, forming it into a dynamic archetype, making the issue more accessible and capable of resolution. The dynamic archetype is introduced through the agency of a personal spiritual guide (an aspect of one's Higher Self or God within), and then manipulated through the process of visualization and focused meditation that make up the tracking exercise.

8. Divination - the last category is divination, which would correspond to the category in the master pattern of insight. The Divination Vortex ritual is numbered 8.1. The divination rite is performed after the Rose Ankh vortex ritual, so it's always performed within a vortex structure. It can also be performed within the initiation mystery rite, but only if the self actualization cycle is being used. The basic premise of the divination vortex rite is that the magician creates a powerful magickal environment where he or she will first invoke an aspect of the Intelligence of the Deity, and then under the auspices of that entity, perform either an active or passive Tarot card reading.



Chapter 2: The Grimoire as a Magickal Discipline

Practice, study, and meditation are the keys to self mastery and the mastery of magick - there is no substitute. Knowledge and discipline, built over time, allows for cultivation of good judgment and self direction. As a practicing magician, a magickal discipline acts as a true guide and perhaps, your best teacher.

You can't expect to grow or get the best results if you work rituals occasionally on the full Moon and once in a while, work one of the various seasonal celebrations. Therefore, you must have a magickal discipline and be performing ritual magic on a periodic schedule.

Successful workings of magick are built upon many hours of disciplined meditation, Tarot divination, study and ritual practice. It is also important to be organized and to define your goals.

Daily and Weekly Practices

The practice of ritual magick is not something to engage in sporadically or superficially. It requires a consistent effort, just like physical exercise or developing a new skill, such as learning a foreign language or how to play a musical instrument.

On a daily basis:

- Perform some kind of meditation session.
- Take time to read and write your journal, study, and also perform divination sessions.

For the successful outcome of magick, retaining a high degree of psychic sensitivity and ability to deeply probe and analyze mental phenomena is crucial. The recommended time for a meditation session is at night, perhaps in the hour or so before retiring to bed.

On a weekly basis:

- Perform some kind of working,

Or

- practice the rituals in your personal grimoire to perfect their performance and execution.

Aim to know the rituals so well that they are nearly memorized and require little scripting to perform them.

Monthly Practices

The Lunar Cycle is used to perform various works within your inner psyche. The Lunar Mystery allows for a powerful conduit of contact between your deep unconscious mind and your conscious mind. Such contact encourages creativity, insights and the ability to make changes on the material plane.

Magickal workings are best planned during the waning moon, and begun after the New Moon, and built up to a climax at the Full Moon. At Full Moon, powers and imbedded intentions are released so they may manifest. At this point, the magician must realize the importance of focusing on other things to allow magickal workings the time and distance to fulfill intention.

The magician uses the period of the waning moon to examine the results of those workings. Assessment will reveal whether anything additional needs to be done, such as regrouping and deploying further workings for the next period of the waxing moon.

Divination is performed both during and after a working. Afterwards, however, it shouldn't be too excessive or intrusive. Give things time.

Mundane actions are also required in any magickal working that is seeking to change the material plane. These can be done both before and after the magick is performed, as long as they are not altogether omitted.

For instance, if you want a new job you must be willing to take action to compliment your magick - such as writing a resume, sending it out and following up with prospective new employers.

Seasonal Practices

Solar celebrations can be purely celebratory or they can be used for special magickal workings. The Solar Cycle coincides with the changing of the seasons and represents the mystery of the cycle of light and darkness, life and death. You can perform the Solar celebrations for the solstices and equinoxes or include the alternate celebrations known as the cross-quarter Solar celebrations.

In all, there are eight events. The solstices and equinoxes mark the beginning of one of the four seasons. The cross-quarter Solar celebrations mark the season at its peak or the middle of that season.

In some earth-based spiritual traditions, there are actually two solar cycles. The celebrations marking the solstices and equinoxes are specific to the sun, and the celebrations that are the cross-quarter celebrations are specific to the life-cycle of vegetation. The cross-quarter celebrations are also referred to as the Chthonic (of the earth) cycles, to distinguish them from Solar celebrations.

Candlemas – festival of light,
Vernal Equinox – transition to spring,
Beltaine – celebration of life,
Summer Solstice – light and joy in extension,
Lammas – first fruits,
Autumnal Equinox – harvest celebration,
Samhain – festival of the dead,
Winter Solstice – rebirth of light.

The Solar Mystery rite in this grimoire is written to work with both the Solar or Chthonic cycles, whether they are perceived as being just a part of the Wheel of the Year or are perceived as two separate cycles.

Initiation Cycle of the Four Elements

We live in a world that has the sun, moon, stars, wind and clouds, water and earth (flora and fauna) – all of the elements are naturally represented. It is only natural to have an initiation ritual that reflects this fact. So the initiation ritual in the grimoire can be written to express each of these four elements individually.

Most of the traditions of Neopaganism and Wicca seem to ignore the necessity of going through each of the four elements as

an initiation mystery. Some traditions have three degrees, others one or two, but none offer one for each of the elements.

If you are an initiate of one of the earth-based traditions, then you have assuredly undergone the first initiation of the Element of Earth in some manner. Although the initiation rite in this grimoire is set up to allow an Earth based initiation, you may not find it necessary and choose instead to begin with Air.

Before doing this though, assure yourself that you have completed building up the basic lore of the grimoire to express your personal magickal system.

After faithfully performing the new system for several months, you may then choose a date to perform the initiation rite, setting the Element base to Air. It is advised that you invite peers to witness and to participate in the rite as well, since they will be ones who will judge that you were properly elevated to the that degree.

After a period of time and dedication, you may move on to other initiation rites for the elements of Water and Fire. Each initiation should be seen as an ordeal, with objectives to achieve and new responsibilities to assume.

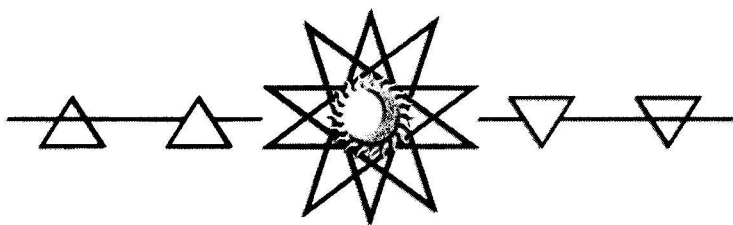
With each initiation, you may wish to consecrate a new tool or magickal item as a token or product of accomplishment. But, that is not necessary.

After completing at least the three initiation rites for each of the Elements of Air, Water and Fire, you will have become a perfected student of magick, also known as the student prefect or Prefect Magician.

This accomplishment has its awards and accolades. Once you have accomplished these ordeals, you will be granted a place amongst the ranks of the other initiated members of the magickal Order, the E.S.S.G.⁵

Proof of undergoing this process requires an affidavit from the attending initiatory witnesses as well as a properly filled out journal with dates and times indicated. The latter should be a regular and integral part of the regimen of any self-respecting and well practiced ritual magician.

5 Information about the E.S.S.G., or Order of the Gnostic Star, can be found at the website: www.gnosticstar.org.



Chapter 3: Learning This Magickal System

If you are able to invest the maximum amount of time needed to practice the magickal discipline, the basic ritual structures in the Mastering the Art of Ritual Magick system can be learned in a year. A large part of the initial period of time will be devoted to reading background material in *Mastering the Art of Ritual Magick: Foundation*.

The progression of steps required for mastery are quite natural and build upon each other, developing the skills required to become an experienced magician. There are five steps to this education program:

- Extensive Tarot and Qabalah instruction
- Introduction to the ritual system
- Theory and Practice I – practice and perform the circle consecration rite and the Pyramid of Powers.
- Theory and Practice II – practice and perform the Lunar Mystery and associated rites.
- Theory and Practice III – practice and perform the Solar Mystery and Prefect Initiation Mystery.

The three levels of theory and practice each require a period of one to three months. The following is the basic education plan for either a group of students or the experienced solitaire.

Extensive Tarot and Qabalah Instruction

Because most of the symbolic concepts and images used in this system of magick are modeled upon the Tarot and the Qabalah, it is necessary to know the Tarot and the Qabalah prior to beginning the practice of ritual.

Read and study books on this subject, both jointly and alone. (I have given references in the bibliography.)

Master the Tarot as a divinatory tool so that you will have the means to gain information that would otherwise elude you. After you are conversant with the Tarot, then you can begin to perform guided meditation sessions on each card or on sequences of them.

I would also advise you to study the Qabbalah as well. Knowledge of the Tarot dovetails nicely with Qabbalahistic Studies. Once you are thoroughly familiar with the Tarot and the Qabbalah, you can move on to the next stage.

Introduction to Mastering the Art of Ritual Magick

Using MARM: Foundation, you should study and be well versed with the information written in that volume in order to make sense out of the rituals contained in this book.

The Grimoire contains all of the rituals, including introductions and step by step instructions. I would recommend that you go over these in detail. You can also download copies of the rituals contained in this book as text files, and load them into whatever word processing editor you are currently using.⁶

Study the Concourse of Forces, keeping in mind that the forty qualified powers are the same as the forty Tarot cards of the Lesser Arcana. These cards and the powers that they illustrate are the keys to the magickal workings that you will perform.

Review the nine rituals that make up the grimoire. Study the first three until you can perform them. In order to do this you will organize the necessary time and materials required, and structure your schedule accordingly.

Theory and Practice I

Having completed the previous required criteria, you are now ready to develop the basic ritual workings. You will need to perform the basic and advanced meditation techniques together on a regular basis until they become almost second nature.

The temple and grove consecration rituals should be analyzed, rewritten and rehearsed until you or your group can perform them without hesitation or uncertainty. This can be

⁶ The official webpage for the E.S.S.G. that contains the rituals, and others as well is <http://www.gnosticstar.org/pages/library.html>

accomplished by performing these rites at least three times in their entirety.

Group or individual meditation, divination and visualization and the workings should all be performed within sacred space. Group activity and guidance will safeguard objectivity and act as a foil against strange obsessions.

At this point you will be ready to undertake the task of learning and practicing the Pyramid of Power ritual and the techniques of directing energy. You also need to master the techniques of fashioning magickal sigils.

When all these components are prepared, you or your group performs three different successful workings of the Pyramid of Power ritual. When these are completed with satisfactory results, the next stage can be pursued.

Theory and Practice II

In the following order, review, and rehearse the rituals of the Rose Ankh Vortex, the Gate of Transformation and the Assumption of the Grail Spirit.

Explore both alignments of the Gate so that the principal basis of the Lunar and Solar Mysteries can be understood later. Then, study and practice the Lunar Mysteries ritual.

The final ritual is the Assumption of the Grail Spirit. Examine and practice the process of assuming God-forms and the associated trance state. Thoroughly review and rehearse this ritual until it is easily performed.

Plan and perform your first Full Moon rite, having inaugurated the monthly cycle of the magickal discipline.

Theory and Practice III

Review and rehearse the Solar Mystery cycle until it is familiar. I would recommend that you research each of the eight festivals to understand the folklore and mythic symbolism associated with them. Once this is done, prepare for the celebration of the first Solar Mystery, beginning the seasonal cycle of your magickal discipline.

At this point, you will have integrated both the Lunar and the Solar workings into your repertoire.

Using the Gate, join the Lunar Mysteries with personal magickal workings (via Pyramid of Powers) to form a complex structure.

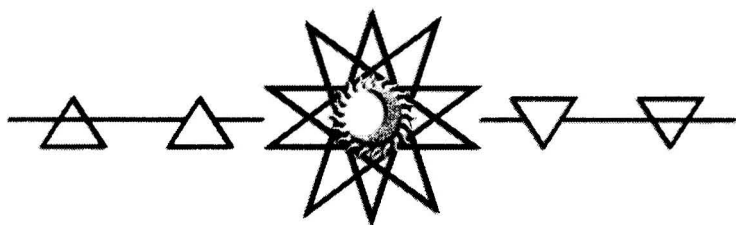
Individually practice some complex ritual workings alone for specific material or spiritual ends. Then, if in a group, you can meet to discuss the results of these workings as opposed to meeting every time someone wants to perform a working.

Group activity now settles into meeting every full Moon for combined workings and every seasonal festival to celebrate the Solar Mysteries.

Examine and review the Prefect Initiation ritual, preparing the necessary components for its use. An initiation date should be chosen in advance and the group can participate even if some of the members have not yet undergone their own initiation.

You will undertake the initiation process after having mastered all the previous rituals and associated lore. When the initiation has been completed, you graduate to a new level of magickal ability – that of the fully initiated practitioner.

When each member of the group has accomplished his or her initiation, then the group has changed from a student collective to a magickal lodge or temple. The individuals of the group may decide to form a combined order of their respective magickal paths, and forge a combined ritual grimoire for that purpose.



Chapter 4: Nine Rituals of the Grimoire & Other Preparation

The chapters that follow contain the previously described nine rituals. Each ritual is denoted by its own series number in the Grimoire, lists the accompanied rituals in the order they are to be performed and contains an introduction that explains the basic structure of the ritual.

The series number is stated as "MARM series ritual" and then a number, which is the functional category of the ritual in the series. A document, which is not a ritual, is listed as "MARM series ritual documentation".

The list of rituals helps you with determining the order of rituals to be performed. For instance, the Lunar Mystery rite has a list of rituals that must be performed first, which looks like this.

Order of rituals to be performed:

I Consecration of the Temple/Grove

II Rose Ankh Ritual

III Lunar Mystery Ritual

This means that the Consecration of the Temple or Grove is performed first, The Rose Ankh Vortex follows; and then the sequence ends with the Lunar Mystery rite.

By checking the ritual order list, you will be able to anticipate the order of rituals that need to be performed for a working or a specific ritual.

The introduction for a ritual is marked as such, and is always placed before the actual ritual instructions. Often the ritual introduction also contains a list of the tools or materials required as well as how to organize the temple.

Instructions for the ritual follow each introduction. Because the instructions are not exhaustive, it is up to you to make the ritual work. This means that it is only natural for each practicing magician to perform these rituals somewhat differently based on individual style.

Meditation Session

Before embarking on the actual rituals, I'd like to review a few basics about meditation. I assume that you already know how to meditate and have been engaged in this practice for some time. Meditation can be performed as a stand-alone discipline or as a preparation for ritual.

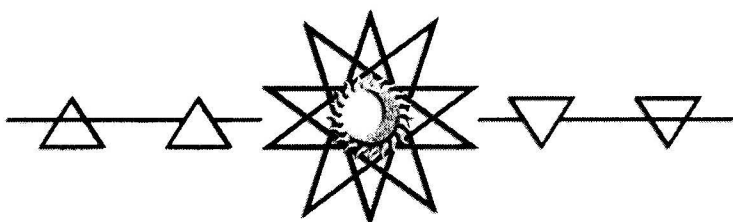
All meditation sessions should begin with some stretching and relaxing exercises to remove any tension from the body and prepare it for a concentrated period of sitting. Assume an asana and after a few minutes of relaxation in this posture, clear the mind of mundane thoughts and sentiments.

Perform a fourfold breathing exercise, repeating it for at least twenty minutes until relaxed and completely at peace. Gently slow the pace of breathing until it reaches a natural rhythm, similar to breathing during sleep. This is the optimal mind-state achieved just prior to any ritual working. Practice this exercise daily.

For a ritual working, practice an enhanced version of the meditation session. Include a cycle of mantra followed by cool breathing.

Mantra: Intone a mantra for a period of time. Perform a mantra using all of the breath. Follow it with slow inhalation. Continue this cycle for several minutes or more. Then follow with a period of silence.

Cool breathing: Use cool-breathing to sharpen the focus of awareness. Perform after cycles of fourfold breath control and mantra intoning. Cool-breathing allows you to awaken from a deep meditation.



Chapter 5: Consecration of the Magick Temple: MARM Series Ritual 1.1

Special Instructions

This ritual has verbal incantations, written as separate paragraphs with the text **bolded**, which are representations of what the final form should look like. However, you will need to formulate your own words for this as well as all of the other rituals.

The facilitator of this rite, hereafter referred to as the Celebrant, is the leader. This is also true in all of the rituals.

Note: The ritual salute is done as a gesture with the dagger and sword or hand, but not the wand. For the sword or dagger: put either the blade of the dagger or sword to your lips or touch it to the forehead, then point the blade out forward and above the head. For the hand: touch your finger tips to your forehead, then move your hand up before your face, palm up and open. This is done wherever a ritual salute is required.

Drawing invoking pentagrams: At about eye level, draw an invoking Pentagram – start at the point opposite the element and draw the pentagram with a single line, repeating the final thrust toward the invoked element point. The pentagram is completed with an invoking spiral around it, moving inwards with the dagger and exhaling with a final thrust gesture at the end.

List of tools required: wand, sword, dagger, two chalices (one for salt water, the other for wine), a paten, and a pair of altar candle sticks with prepared candles of any color.

Additional tools: A vial of scented oil, container of salt, decanter for wine, a bell or gong, an incense censor, a container of incense and charcoal, and a butane lighter. I usually keep an incense censor, incense, charcoal and a lighter conveniently placed on a separate small table.

The following preparation steps should be performed before working the ritual.

Clean the temple: The temple area should be set up for working magick, with all extraneous gear stowed away and the area cleared and cleaned.

Altar placement: An altar may be placed at any one of the four cardinal points or even the center of the circle. The working altar should be marginally decorated and have at least the basic tools arrayed upon or before it.

Deployment of the Circle: The circle can be painted on the floor or just be visualized. Eight small tables hold the Watchtower and Angle candles and decorations. (Some merely opt to use tall and large candlesticks placed at the four Angles as an elegant and esthetic choice if space does not permit erection of eight tables.)

An illuminated lectern would also be handy if space permits -- or at least some place on the altar where a magician's book or ritual papers can be placed.

Preparing your body and mind for ritual: Take a magickal bath for personal purification and anoint yourself with fragrant oil. Meditate for a 30 to 40 minute session. Dress in your robe and enter the temple. You are now ready to begin the rite.

A bell or gong should be sounded three times in order to create resonance and indicate the beginning of the ritual.

Blessing of The Lustral Water

The selected Celebrant stands before the altar, takes the magickal dagger and gives a salute.

Then the Celebrant draws a triangle (point down) and lowers the dagger, blade first into the chalice, doing a slow exhale. Feel the dagger emitting power into the chalice to charge the water.

The Celebrant then says:

**I bless and charge this water,
making it pure and imbued
with the Spirit.
In the Name(s) of [Deity(s) Name].
So Mote It Be.**

The Celebrant then lifts the chalice of water off the pentacle and sets it to the side, exposing the salt positioned in the middle of the pentacle.

The Celebrant again takes up the dagger and gives salute, drawing a triangle (point up) and lowers the dagger, blade first onto the pentacle, doing a slow exhale. Feel the dagger emitting power into the pentacle to charge the salt.

The Celebrant says:

**I bless and charge this salt,
making it blessed and imbued
with Spirit.
In the Name(s) of [Deity(s) Name].
So Mote It Be.**

The Celebrant takes the pentacle and carefully pours the salt into the chalice, sets down the pentacle and places the chalice back upon it. The dagger is picked up and used to draw first an inverted triangle and then an upright one superimposed over it, to form a hexagram.

The Celebrant then lowers the dagger, blade first, into the chalice, slowly exhales and stirs the mixture three times deosil. Then the Celebrant kneels, leans over the resultant sacrament, blowing breath over the surface of the water.

The Celebrant says:

**In the creative joining of Man and Woman, Power and
Mercy, Wisdom and Love,
thou art the Water of Spirit,
the Lustral Water!**

Procession of the Elements

If this working is performed in a group, the following activities may be delegated among the present individuals. Otherwise, a solo magician may perform each action.

In the following order and in a single action, the chalice of lustral water, burning censer and the right altar candle are to be taken up in order to circumambulate the circle once, beginning in the Eastern quadrant and proceeding deosil until completing the circuit in the East.

During each of these actions the incantations of the elements are to be read or recited.

At each Watchtower the workers shall:

- bow and give salute (with the hand),

- aspurge with the lustral water;
- swing the censer four times,
- and draw an equal arm cross with the altar candle.

With regards to the Four Elements -- salt is Earth, water is Water, incense is Air, and the candle is Fire.

The incantation is as follows:

**I bless and sanctify this space
with the Powers of Earth and Water
conjoined with Air and with Fire;
in the Name(s) of [Deity(s) Name].
So Mote It Be.**

Engraving of the Magick Circle

Standing to face the East, the Celebrant takes up the sword and holds it out straight from the waist.

The Celebrant then slowly circumambulates the magick circle, starting and ending in the East, with the blade facing out, imagining an azure line of power forming where the sword crosses the air.

Brief pauses are to be made at each of the Watchtowers to project power into them.

While drawing the circle, the Celebrant recites the following incantation three times:

**Circle of Light,
Circle of Powers,
Bind together the Realm
of Fourfold Towers,
Cause the World of Purity
and Spirit Supreme
To be contained herein
A World of Dreams.**

After the full circuit of the circle is complete, the Celebrant proceeds to the center of the circle and draws a line of power from the Ultrapoint (Zenith) to the Infrapoint (Nadir) with the sword. The sword is then returned to its place.

Summoning the Four Wards

The Celebrant and workers (if any), pick up their daggers and proceed to the Eastern Watchtower and stand before it.

Holding magick daggers aloft, a salute is given to the East and the Ward of the Eastern Watchtower is invoked with the following incantation:

**I call upon You,
O Powers and Intelligences of the East,
[Read East Watchtower correspondences],
to manifest and appear,
to ward the Watchtower of the East.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The participants then draw an invoking Pentagram of Air.

Celebrant and workers then proceed to the Southern Watchtower and stand before it. Taking up their daggers and give salute to the South, the Ward of the Southern Watchtower is invoked with the following incantation:

**I call upon You,
O Powers and Intelligences of the South,
[Read South Watchtower correspondences],
to manifest and appear,
to ward the Watchtower of the South.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The participants then draw an invoking Pentagram of Fire.

Celebrant and workers then proceed to the Western Watchtower and stand before it. Taking up their daggers and give salute to the West, the Ward of the Western Watchtower is invoked with the following incantation:

**I call upon You,
O Powers and Intelligences of the West,
[Read West Watchtower correspondences],
to manifest and appear,
to ward the Watchtower of the West.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The participants then draw an invoking Pentagram of Water.

Celebrant and workers proceed to the Northern Watchtower and stand before it. Taking up their daggers and giving salute to the North, the Ward of the Northern Watchtower is invoked with the following incantation:

**I call upon You,
O Powers and Intelligences of the North,
[Read North Watchtower correspondences],
to manifest and appear,
to ward the Watchtower of the North.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The participants then draw an invoking Pentagram of Earth.

Then everyone proceeds to the East, turn and assemble around the center of the circle, completing the circuit.

All give salute to the Ultrapoint, and holding daggers aloft, invoke the ward of Spirit with the following incantation:

**I call upon You,
O Powers and Intelligences
of the Center,
[Read Godhead correspondences for Center],
to Manifest and appear,
to guard and guide the Practitioners of
Magick herein gathered.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The participants then draw an invoking Pentagram of Spirit. Then the daggers are then replaced on the altar.

Setting the Four Emissaries & Squaring the Circle

The Four Emissaries of the Deity are invoked at each watchtower with a special incantation. A secondary invoking pentagram is drawn (above the original invoking pentagram set for the Element) and the two devices (original and secondary) are drawn together with an invoking spiral, to create a pylon. After all of the emissaries are invoked in this manner, the circle is squared by drawing the four watchtowers together along the periphery of the circle.

Celebrant takes up a wand and resumes standing in the center of the circle to perform the next part of the rite.

Facing the East, the Celebrant intones the Name of the Deity:_____.

Then draws an invoking pentagram of Spirit Masculine above the pentagram inscribed there with the wand and seals it with an invoking spiral.

The Celebrant then intones an incantation of the Emissary: [Invocation of the Emissary of the East - Air.]

The Celebrant then draws an invoking spiral around both pentagrams, drawing them together.

Facing the South, the Celebrant intones the Name of the Deity:_____.

Then draws an invoking pentagram of Spirit Masculine above the pentagram inscribed there with the wand and seals it with an invoking spiral.

The Celebrant then intones: [Invocation of the Emissary of the South - Fire.]

The Celebrant draws an invoking spiral around both pentagrams, drawing them together.

Facing the West, the Celebrant intones the Name of the Deity:_____.

Then draws an invoking pentagram of Spirit Feminine above the pentagram inscribed there with the wand and seals it with an invoking spiral.

The Celebrant then intones: [Invocation of the Emissary of the West - Water].

The Celebrant draws an invoking spiral around both pentagrams, drawing them together.

Facing the North, the Celebrant intones the Name of the Deity:_____.

Then draws an invoking pentagram of Spirit Feminine above the pentagram inscribed there with the wand and seals it with an invoking spiral.

The Celebrant then intones: [Invocation of the Emissary of the North - Earth.]

The Celebrant draws an invoking spiral around both pentagrams, drawing them together.

Facing the Ultra-point in the Center, the Celebrant intones the Name of the Deity: _____.

Then draws an invoking pentagram of Spirit Masculine in the ultra-point with his wand and seals it with an invoking spiral.

The Celebrant then intones: [Invocation of the Personal Deity Aspect that acts as the Ruler of the Emissaries].

The Celebrant draws an invoking spiral around both pentagrams, drawing them together.

Then the Celebrant returns the wand to the altar and takes up the sword again and proceeds to draw a line of force from Watchtower to Watchtower, producing a square; beginning with the East and proceeding deocil, until ending in the East. The following incantation is spoken while performing this task:

[Incantation to the circle squared. *This should be an incantation of the four powers of the Emissaries and the Deity conjoined.*]

Then the sword is returned to the altar and the Celebrant returns to the circle center and draws an equal arm cross in the Meso-point (middle point between the Zenith and Nadir). He/She then draws all of the powers of the three central nodes into him/herself, with arms outstretched, and says the final incantation.

**In the Names of the Powers
of Earth, Water, Fire and Air,
through the Principles of
Wisdom and Understanding,
[Read Godhead correspondences for Center].
these are the qualities that have caused
this circle and Temple of Power
and Light to be formed.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

The Celebrant and workers draw an equal arm cross upon their bodies, touching the head, genitals, right shoulder, left shoulder, then focusing on the heart center, drawing all of the nodes together.

They say as they touch those points:

[Recite the names of the Four Emissaries and their Ruler.]

Performing the Ritual Working

The Celebrant and workers perform a ritual working that consists of either the Pyramid of Power ritual or one of the Mysteries of the Moon, the Sun or Initiation. This is the point where the circle consecration rite effectively ends and the actual working begins.

Banishing the Circle

Note: The banishing is to be performed only in cases where the above ritual working does not perform the Rose Ankh Vortex. A vortex cannot be banished.

When the working is complete, Celebrant and workers assemble in the center of the circle, take their daggers and give salute to the Ultrapoint.

The Celebrant says:

**The work is completed,
the Magick has been sent
to fulfill its purpose.
We thank the
[Read Godhead correspondences for Center]
for assistance and give license
to depart.
May Peace be with thee,
So Mote It Be.**

The Celebrant and workers then draw a banishing Pentagram of Spirit Feminine to the Infrapoint, charging it with a banishing spiral (widdershins, from center to outside), followed by a banishing Pentagram of Spirit Masculine to the Ultrapoint.

The Celebrant and workers proceed to the North. Therein they give salute and the Celebrant says:

**Unto [Read Watchtower correspondences
for the North],
we thank thee for thy assistance
and give you license to depart.
May Peace be with you,
So Mote It Be.**

The Celebrant and workers then draw a banishing Pentagram of Earth, charge it with a banishing spiral and travel widdershins to the West. , They give salute and the Celebrant says:

**Unto [Read Watchtower correspondences for the West],
we thank thee for thy assistance
and give you license to depart.
May Peace be with you,**

So Mote It Be.

The Celebrant and workers then draw a banishing Pentagram of Water, charging it with a banishing spiral and continue widdershins to the South. They give salute and the Celebrant says:

**Unto [Read Watchtower correspondences
for the South],
we thank thee for thy assistance
and give you license to depart.
May Peace be with you,
So Mote It Be.**

The Celebrant and workers draw a banishing Pentagram of Fire, charge it with a banishing spiral and proceed widdershins to the East. They give salute and the Celebrant says:

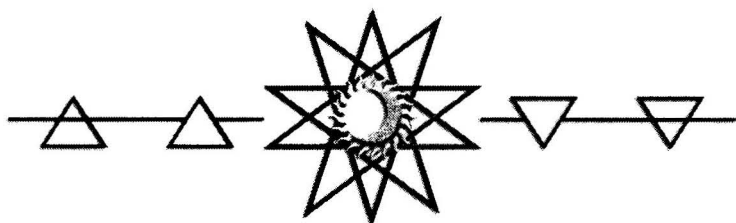
**Unto [Read Watchtower correspondences
for the East],
we thank thee for thy assistance
and give you license to depart.
May Peace be with you,
So Mote It Be.**

The Celebrant and workers draw a banishing Pentagram of Air and charge it with a banishing spiral.

All assemble in the center of the circle and the Celebrant says:

**This Circle of Light and Power
is diminished and extinguished
but its purpose lives on
through our hearts and aspirations
that are guided by the Authority
of [Deity(s) Name].
So Mote It Be.**

With the work now complete, the Celebrant sounds the bell or gong three times.



Chapter 6: Consecration of the Magick Grove: MARM Series Ritual 1.2

Introduction

The Grove consecration ritual is used for an outdoor solitary or group working.

While an indoor temple is a controlled environment, where everything is properly maintained, an outdoor grove is subject to nature, which must be fully integrated into the working.

The basic assumption of outdoor ceremony is that nature is pure and spiritual, requiring only the human mind to be altered in order to perceive it as such. An outdoor environment has living things within its boundaries and is subject to the capriciousness of the weather. These variables must be included in the magickal working, which makes the freak rainstorm and lowly crawling beetle is as much a part of the magick as the ritual performance itself.

Ritual Pattern

The first action of consecration involves giving offerings to the spiritual powers inherent in the earth in order to seek their assistance with the magickal work.

The second action, when circumstances allow, is building a fire in a fire pit, cauldron or brazier. Fire represents the unique power of humanity to harness destructive natural forces for a desired good.

The Guardians of the four wards are similar to those used in the Temple consecration rite, but take on an essence of the natural environment. A temple requires the drawing of invoking Pentagrams to the four quarters to invoke the Guardians. This is

redundant in a grove because the Guardians are always present.

Workers walk the pattern of the four Angles and the Eastern Watchtower to form a giant Pentagram that is contained by the magick circle. This Pentagram is traced after the circle and is etched, using the sword to scratch and engrave the earth.

Inscribing a Pentagram in this fashion brings awareness to the term used in ancient times, *endless knot*, denoting the eternal continuum of life. This magickal action also satisfies the need to project an invoking Pentagram to summon the four guardians.

The final and most important component of the Grove consecration ritual is the erection of the Holy Tree or Magickal Pylon, surrounded by a gateway into the underworld.

In some cases, a pole topped off with horns may be erected in the center of the circle (a Stang), but this is not necessary. If a group is performing this rite, then a man and a woman form the pylon through assuming the masculine and feminine archetypes of life, symbolized by the sky and earth. Impersonating these assumed deities, the couple passionately embraces, fusing the archetypal polarity into a single unified form identified as the World Tree. (The Tree is the synthesis of the archetypal masculine and feminine.)

A magician working solo can do the same by visually merging the internal polarities within his/her own body, or by working with a previously erected pole or Stang.

Once the mythic World Tree is ritually defined, the Celebrant draws spiral devices at the three points where the western gateway is to be formed; first the Northeast, then the West and then Southeast. The gateway, which surrounds the Tree, is the symbol of union.

The Celebrant draws a line, joining these three points of the gateway together, forming a triangle around the center of the circle surrounding the central pylon.

The Celebrant sounds a bell or gong three times, and the couple who are still embracing draw apart and take hold of each other's hands, forming an arched gateway. The Celebrant enters the archway of their body as gate and passes through to the other side.

Other members of the working group follow the Celebrant through the gateway. After the last person has passed through, then the couple embrace once more briefly and separate to join the rest of the group. The place where they were standing is sealed, and all are now in the sacred domain of the grove.

If working solo, the Celebrant performs the portal-gate-opening gesture. He/She stands near the east facing the west,

crosses the threshold approaching the western watchtower, turns to face the east, and walks to the Tree, completing the passage.

This action represents the transition from the world of the profane into the World of the Spirit. This is a ritual artifice, of course, but the participants see the grove almost for the first time in all its original glory.

Tools and required items: wands, daggers, a single sword, bell or gong, torches, altar lamps, oil, fire wood, matches or lighters, incense, charcoal, censor or incense brazier, plates and cups containing the offerings of wine, olive oil, sweet-milk (milk mixed with honey), small cakes and rose water.

Preparations for this rite: The practitioners join together in a private and secured natural site and erect an altar, set up four or eight torches to the four quarters and the four angles, and build a fire pit, assembling the wood and tinder for a fire. Everyone should be suitably garbed for the weather. There should be lamps already lit on the altar, plates and cups containing the offerings and a burning incense brazier or thurible.

Individual preparations: Individuals should quietly stand or sit in meditation for several minutes with minds focused on the purpose of the rite. After this is accomplished, the torches are lit and the participants take their positions in the circle.

Blessing of the Elemental Offerings

Assembling before the altar, each person in turn invokes the Spirit of Life in whatever personal fashion feels appropriate to bless the offerings which will be used in the working.

The Celebrant places hands over each of the sacraments and blows breath over them, to infuse them with the power of the Spirit.

The Celebrant then says for each blessing:

**I bless this Wine as the Spiritual Blood of
the Great Mother, the Earth.
In the Name(s) of [Deity(s) Name].**

**I bless this Oil as the Spiritual Seed of the
Great Father, the Earth.
In the Name(s) of [Deity(s) Name].**

**I bless this Milk as the Spiritual Nutrients
of the Great Mother, the Earth.**

**In the Name(s) of [Deity(s) Name].
I bless these Cakes as the Spiritual Flesh of
the Great Father, the Earth.
In the Name(s) of [Deity(s) Name].**

**I bless this Rose Water as the Scented Dew
of the Great Mother, the Earth.
In the Name(s) of [Deity(s) Name].**

**I bless this Incense as the Burnt Offering of
the Great Father, the Earth.
In the Name(s) of [Deity(s) Name].**

The Celebrant holds hands with the other workers, forming a ring,
and says the following orison to the Elemental Offerings:

**I summon the Spirits of the Earth,
as the Cakes of Light and Joy.**

**I summon the Spirits of the Air,
as the Scented Oil of Consecration.**

**I summon the Spirits of Water,
as the Milk and Honey of sweet nutrients.**

**I summon the Spirits of Fire,
as the Liberating Power of Wine.**

**I call upon the Spiritual Essence of all Mankind, as
the Sacraments
of Life and Joy.**

**I hail and draw to us the Spiritual Essence of all
Womankind,
as the Sacraments of Life and Joy.**

**I invoke the fusion of Love and Desire, that binds
them together as one;
the Child of Spirit and Flesh,
born as the fruition of the ordeal.**

So Mote It Be.

Mastering the Art of Ritual Magick

The Celebrant and workers then gather together the oil, wine, cakes, milk and honey, and place or pour a portion of each into a shallow hole dug into the earth near the altar. A rock or boulder shall then be placed over the hole to seal it.

Illumination and Consummation

The fire pit is blessed by the Celebrant (making an Equal Arm cross over it) while the workers bow their heads to silently meditate upon the qualities of the Element of Fire as Knowledge, Wisdom and Illumination. Then the fire in the fire pit is lit and tended until it is blazing. Chant the following Fire Chant:

**Light the Fire, the Power of Light!
The way of Man and Woman,
the gift of the Gods long ago.
Light the Fire, the Power of Light!**

All then meditate upon the fire for a period of time.

Invocation of the Four Grove Wards

The Celebrant and workers proceed to the Eastern Watchtower, stand before it, take up their wands and give salute to the East. All invoke the Ward of the Eastern Watchtower with the following incantation:

**I call upon You,
O Powers and Intelligences
of the East,
[Read Watchtower correspondences for
the East],
to manifest and appear,
to ward the Watchtower of the East.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

All draw an invoking spiral, penetrating its center with their wands.

The Celebrant and workers proceed to the Southern Watchtower, stand before it, take up their wands and give salute to the South. All invoke the Ward of the Southern Watchtower with the following incantation:

**I call upon You,
O Powers and Intelligences
of the South,
[Read Watchtower correspondences
for South],
to manifest and appear,
to ward the Watchtower of the
South. In the Name(s) of [Deity(s) Name],
So Mote It Be.**

All draw an invoking spiral, penetrating its center with their wands.

The Celebrant and workers proceed to the Western Watchtower, stand before it, take up their wands and give salute to the West. All invoke the Ward of the Western Watchtower with the following incantation:

**I call upon You,
O Powers and Intelligences of the West,
[Read Watchtower correspondences
for West],
to manifest and appear,
to ward the Watchtower of the West.
In the name(s) of [Deity(s) Name],
So Mote It Be.**

All draw an invoking spiral, penetrating its center with their wands.

The Celebrant and workers proceed to the Northern Watchtower, stand before it, take up their wands and give salute to the North. All invoke the Ward of the Northern Watchtower with the following incantation:

**I call upon You,
O Powers and Intelligences of the North, [Read
Watchtower correspondences for North],
to manifest and appear,
toward the Watchtower of the North.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

All draw an invoking spiral, penetrating its center with their wands.

All proceed to the East, then turn to assemble around the center of the circle, completing a circuit.

They all give salute to the Ultrapoint, and hold wands aloft to invoke the ward of Spirit:

**I call upon You,
O Powers and Intelligences
of the Great and Absolute Spirit,
[Read Godhead correspondences]
to manifest and appear,
to guard and guide the practitioners of
Magick gathered herein.
In the Name(s) of [Deity(s) Name].
So Mote It Be.**

All draw an invoking spiral in the Ultrapoint, penetrating its center, and an invoking spiral in the Infrapoint, also penetrating its center.

The Celebrant gives the final blessing:

**By the Powers of Earth, Water, Fire and Air,
Through the principles of
[Read Godhead correspondences for Center]
thus are all conjoined in this
Sacred Grove,
these are the qualities that have caused
this Circle and Grove of
Power and Light to be formed.
In the Name(s) of [Deity(s) Name],
So Mote It Be.**

Weaving the Endless Knot of Life

Celebrant takes up the sword. Workers take up a container of rose water and a thurible with burning incense. Together, they sanctify and cast the magic circle. Workers asperge and incense the area before the Celebrant etches the magick circle on the ground. They proceed deosil around the circle, starting in the East and ending in the East.

If only one individual is performing this action, then the circle is engraved without incensing or asperging.

Once the circle is cast, the workers and Celebrant continue with asperging and incensing the area before the Celebrant, who holds the sword and etches the ground, to form the figure of a pentagram. They begin in the East, proceed to the Northwest Angle, to the Southeast, Northeast, Southwest and returning to the East.

In this manner, a rather imperfect but significant form of a Pentagram is inscribed within the magick circle.

While this is proceeding, the workers chant the following Circle chant:

**The Circle is drawn,
the Pentagram is sown in the Earth,
the Season turns
and the Star in the Center spins.
The Lines of Fate are drawn!
We are the hands that draw it,
We are the minds that direct it.
So Mote It Be.**

Erection of the Holy Tree (Pylon)

All proceed to the center of the circle and summon the masculine spiritual archetype (as the Sky) and the feminine spiritual archetype (as the Earth).

First, summon the Sky by chanting the following several times:

**We call and summon You,
O _____,
to come down to this Grove,
beautifully made.
O Beloved One,
come to us, come to us, come to us!**

Then, summon the goddess of the Earth by chanting the following several times:

**We call and summon You,
O _____,
to come into this Grove,
carefully made.
O Beauteous One,
come to us, come to us, come to us!**

Then two among them, a man and a woman, proceed to the center of the circle and stand facing each other. She faces the Eastern Watchtower; he faces the Western Watchtower.

The woman kneels and embraces the man around the waist, drawing the power up from her feet like the roots of a tree; and the man spreads his arms up and out, like the branches of a tree. He draws the power up from her and into the sky. The rest of the group begins the Chant of the World Tree, which the embraced couple now emulates.

**Behold the Tree in the Center of the World; it stands
between the Heavens
and the gentle Earth.
From above the Spirit embraces Flesh,
from below the Earth embraces Bone;
they join in Humanity -
the Breath of Wind in the Branches,
of the one True and Great Tree.**

Women chant the invocation of the Goddess of the Earth and the men chant the invocation of the God of the Sky. While they are doing this, the woman stands, facing the man and then they gently embrace, drawing the powers from above and below together.

The couple remains embracing as the Celebrant draws an invoking spiral in the Northeast Angle with the wand and says:

**The Wisdom of Life
guides us through our daily trials!**

The Celebrant draws an invoking spiral in the Western Watchtower with the wand and says:

**The Challenges of Life
teach and temper our natures!**

The Celebrant draws an invoking spiral in the Southeastern Angle with the wand and says:

**The Ordeal of Life
causes us to be Transformed and Exalted!**

The Celebrant draws the three positions together in a deosil arc (Southeast, West and Northeast) and then draws each position to the Ultrapoint, in the same order.

At that moment, the Celebrant sounds a bell or gong three times, and the couple who are still embracing draw apart but facing each other, take hold of each other's hands and draw them up, forming an arched gateway.

The Celebrant enters their arch, kneels amongst them and receives their blessing. He/She then passes between them, being gently pressed between their bodies.

Other members of the working group follow the Celebrant through the gateway, receiving a blessing and passing through the arch into the world that lies beyond.

When the last person has passed through, the couple briefly embraces once more and separates to join the rest of the group.

The Celebrant draws a sealing spiral over the space where the passageway was erected, sealing it.

If a solitaire worker is performing this rite, then perform the following actions:

- Draw the powers of the Archetypal Male and Female into the body and proceed to the center of the circle.
- Invoke the three gate positions, drawing them together and joining them to the Ultrapoint.
- Perform the Opening Portal gesture (rending the veil), proceed through the opening, then seal the entrance.

The Grove is now ready and prepared. Meditate briefly before continuing.

Performing the Ritual Working

The Celebrant and workers perform a ritual working that consists of either the Pyramid of Power ritual or one of the Mysteries of the Moon, the Sun or Initiation. This is the point where the grove consecration rite effectively ends and the actual working begins.

Closing the Sacred Pylon Gate

The couple who acted as the Gate proceeds to the center of the circle and therein embraces once again. They then part and turn to the North, and together make a sealing spiral, thus closing the Gate.

The solitaire worker will go to the center of the circle and make the Closing Portal gesture.

The Celebrant draws sealing spirals to the four Angles, four Quarters, Infrapoint and Ultrapoint.

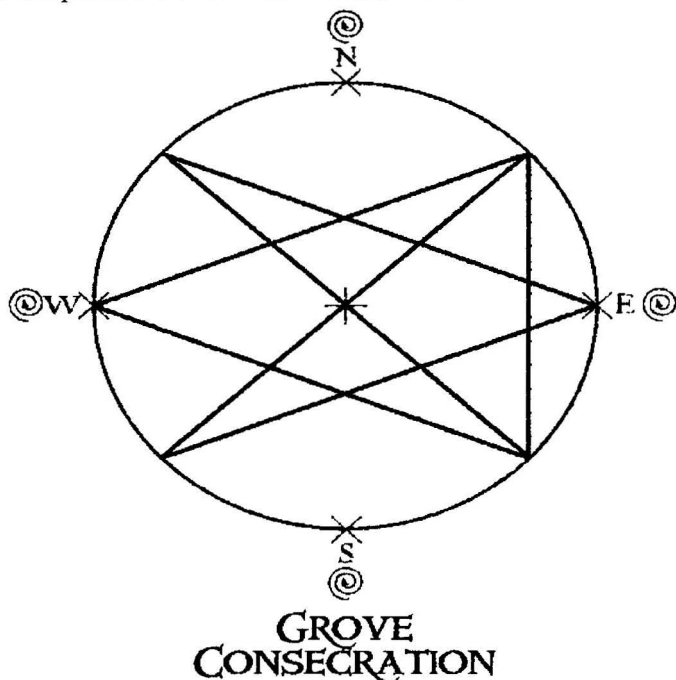
Workers gather together to meditate as the Thanksgiving Meditation is said by the Celebrant.

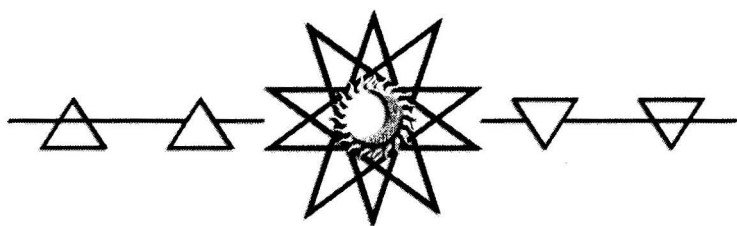
**We join together,
hand to hand,
heart to heart,
seeking to understand
the Mysteries of this Beauteous World.**

**A Gem of Azure,
White, Green and Brown
is this Great World.**

**We celebrate our life in this World through love and a
giving of thanks.**

This completes the Grove consecration ritual.





Chapter 7: Pyramid of Power Ritual: MARM Series Ritual 2.1

Order of Rituals Performed:

I Consecration of the Temple/Grove

II Pyramid of Power

Introduction

The ritual of the Pyramid of Power is used to generate one of the forty Qualified Powers. A Qualified Power is used to make something magickally happen in the material world. Definitions and descriptions of the forty Qualified Powers are found in the next section, so we don't have to cover them here. We will focus instead on the ritual that is used to generate these powers.

The ritual of the Pyramid of Power gets its name from the geometric shape of the energy that is produced when it's performed. It is a modification of the cone of power or witches dance, and it can be performed by a group or an individual. The pyramid shape is determined by the Angles that are drawn laterally together and fused to the Ultrapoint, generating a pyramid energy structure.

Ritual of the Pyramid of Power has five sections. The first section is where the pyramid is erected. The second is where the invoking spiral is circumambulated, the third is where a self-alignment ritual action is performed. The fourth is where the Attribute of Deity is invoked and the power is imprinted and defined. The final section is when the power is released through an exteriorizing spiral, mirroring the invoking spiral.

The pyramid structure is created through setting invoking Pentagrams to each of the four Angles, generating a specific Element. An invoking Pentagram of the same Element is set to the Infrapoint, and an invoking pentagram of Spirit Masculine is set to

the Ultrapoint. The four Angles are drawn together in a deosil pattern, starting and ending in the northwest forming the base. Then the four Angles are drawn to the Ultra-point, forming the sides of the pyramid. The Celebrant then performs an elemental breathing exercise to fill the pyramid with a specific Element, so that it is potentially charged.

In addition, when the four Angles are set with invoking Pentagrams, the Celebrant also recites an invocation to one of the four qualities of the Mystery Life Cycle of Men, passing through the four stages of youth, manhood, fatherhood and eldership. The center of the circle is where the masculine Godhead is invoked who represents all four aspects combined into one eternal being - the All Father.

Once the pyramid is charged, then the Celebrant performs a deosil circumambulation as an invoking spiral, rounding the circle three times, with the arc of the spiral narrowing inwards until the Celebrant is standing in the center of the circle.

The spiral of invocation causes the power to be wound up and intensely focused in the center of the circle. The Celebrant also uses a power chant while performing the invoking spiral and this helps to intensify the power generated.

If the ritual working that is performed does not have the Assumption of the Grail rite (in other words it is not part of the Lunar Mystery), then the Celebrant must perform a minor godhead assumption rite, called a self-alignment exercise. This is a simple ritual action that incorporates the mantle of glory, also known as self-crossing. In addition, the Celebrant draws a triangle on his/her torso and then performs a silent godhead assumption trance state. Once completed, then the Celebrant will perform this rite as his/her personal godhead.

With the power so established, the Celebrant imprints it with the proper aspect of the Deity and the selected Tarot card. This gives it a symbolic image and directs it to its objective through the artifice of a magickal Sigil, which is devised specifically to symbolize the objective or desire of the ritual.

Imprinting the power is done in the following four steps. First, the Celebrant summons the Godhead to imprint the power. Then he/she draws an invoking spiral to the Ultrapoint and defines the Attribute of Deity that he/she is seeking to qualify the Element energy field. The third step is where the Celebrant draws an invoking spiral to the Mesopoint, defining the specific Qualified Power. The final step is where the Celebrant draws an invoking

spiral to the Infrapoint, summons the Qualified Power and performs the Power Chant.

The Qualified Power is now completely realized, and the rituals actions step the Celebrant through drawing the power down the center of the circle, from the Ultrapoint to Infrapoint.

At this point the objective of the rite, symbolized by the Sigil, is used to give a final imprint of personal desire to the Qualified Power, and to clearly define the target. Now the Power is ready to be released.

The Celebrant then performs a widdershins circumambulation as a banishing spiral, starting in the center, rounding the circle three times, with the arc of the spiral expanding outwards until the Celebrant is standing on the perimeter of the circle facing the Northern Watchtower.

The spiral of banishing (exteriorization) causes the power to be released and sent to fulfill its objective. The Celebrant is facing north because it signifies the Earth, and it is a manifesting earthy quality that ensures that the power is sent out to affect a desired outcome.

The Celebrant is also chanting a power chant to release the power while performing this exteriorization, At the end of the round, the Celebrant expressively projects the power out of the circle using both hands.

When the pyramid energy field is released, it becomes a *yod* or lightning bolt that quickly seeks its target through the Celebrant's field of reality. The power unleashed is only as effective as the will and intent of the operator, and dependent upon whether one is able to capitalize on the opportunities that manifest.

Note: The spoken words that are used for the associated Men's mystery rite are only an example, and the magician should craft one's own version of the four-fold life cycle according to personal beliefs and practices.

Items required: a prepared magick sigil representing the desire or objective or the rite, the associated Tarot card, the dagger, sword and wand.

Preparation: Feeling very empowered, and certain of the objective, the celebrant should meditate on the intent and desire of the rite. Then, the Celebrant may create a Sigil that represents a shorthand and symbolic expression of the desire or objective. The Qualified Power also should be thoroughly analyzed and conceptualized – it should bear some relation to the objective.

The Celebrant charges the prepared magick sigil that embodies the purpose of the rite by first holding it in the incense smoke, then placing it upon the altar over the selected Naib Tarot card and drawing an invoking spiral upon them with the wand.

Erecting the Pyramid

All face East. The Celebrant stands in the center of the circle and says the following introit:

**In ancient times the first civilizations built Pyramids
to the glory of their rulers and to themselves as
Nations.
In these modern times,
in this rite of self empowerment,
we erect the Spiritual Pyramids
of our own glory
finding Eternal Edification.
There shall we discover
that all our desires have come to be.**

The Celebrant proceeds to the Southeast Angle, and standing before it, draws an invoking Pentagram of the chosen Element using the dagger, drawing first the Pentagram and then an invoking spiral around it.

Then the Celebrant intones the following incantation:

**The Fool is the Man of Pure Heart,
Pure Soul;
the place where one begins,
The primal origin
as wildness without guile.**

The Celebrant proceeds to the Southwest Angle, and standing before it, draws an invoking Pentagram of the chosen Element using the dagger, drawing first the Pentagram and then an invoking spiral around it.

The Celebrant intones the following incantation:

**Warrior is the Man as Seeker of Truth,
Never straying;
the place where one sees
With open eyes**

for the first time, knowing.

The Celebrant proceeds to the Northwest Angle, and standing before it, draws an invoking Pentagram of the chosen Element using the dagger, drawing first the Pentagram and then an invoking spiral around it.

Then the Celebrant intones the following incantation:

**Father is the Man in his chosen home,
Faithfully protecting;
the place wherein One cherishes
and seeks in all things,
Growth.**

The Celebrant proceeds to the Northeast Angle, and standing before it, draws an invoking Pentagram of the chosen Element using the dagger, drawing first the Pentagram and then an invoking spiral around it.

Then the Celebrant intones the following incantation:

**Ancient One is the Man
finally a Master
teaching and guiding;
The place where one retells of tradition
And shares experiences.**

The Celebrant proceeds to the center of the circle, stands to face North, then draws an invoking Pentagram of the chosen Element in the Infrapoint using the dagger. The Pentagram, first, then an invoking spiral around it. The Celebrant draws an invoking Pentagram of Spirit Masculine in the Ultrapoint.

Then the Celebrant intones the following incantation:

**The God, as Creator
Is the God living in all Masculinity;
The place where the Spirit
Grows and in the Heart, comes forth,
Knowing of all Men.**

The Celebrant takes up the magick sword and proceeds to draw the four Angles together in a square, beginning in the Northwest, proceeding deosil to the Northeast, the Southeast, the Southwest and completing the circuit in the Northwest.

Draw each of the four Angles to the center of the circle in the Ultrapoint. Begin with the Northwest Angle, proceeding deosil and ending in the Southwest.

The pyramid structure is now fully erected.

The Celebrant sits in the center of the circle and performs the element breathing techniques, using the lungs as well as pores of the skin.

Once the element is fully absorbed and contained in the body, then the magician exhales the element, projecting it into the temple, filling up the pyramid from the apex to the base, and visualizing the energy swirling around, fully and potently activated.

Walking the Spiral

The Celebrant circumambulates the magick circle deosil, beginning in the East, chanting the *Power Chant* as a spiral path is traced from the perimeter of the circle to the center, circumambulating the circle three times. Then the Celebrant draws the power established in the Infrapoint through his/her body up into the Ultrapoint, becoming its mediator.

Following is an example of the Power Chant:

**I arouse the Power bold
To kindle the Magick
Of Lily and Rose.
This force I wind-up, to cleave;
Where the powers of Light
And Darkness meet.
This image I send,
This desire projected,
My will to this end,
To fulfill my objective.
So Mote It Be.**

Drawing up the power is called the Ascension Gesture, (slowly raising the hands, beginning with one's palms on the ground, to over one's head).

Assumption of the Power Gesture is performed by using the hands to draw the power from above one's head down to one's body, centered in the heart.

These two gestures are performed together as an expression of connecting the Infrapoint with the Ultrapoint through one's

physical body.

The Celebrant then takes the energy gathered and projects it into Sigil and the selected Tarot card, sitting together on the altar. (The Link is now activated.)

Self-Alignment

This section should be performed only if the Assumption of the Grail Spirit ritual has been omitted.

Standing in the center of the circle, the Celebrant performs the following Self-Alignment exercise:

In the Osiris position, visualize the image of the Deity and silently summon it with love and veneration. Then perform a self-crossing causing the chakras to align in an equal arm cross over the body (Mantle of Glory).

This is achieved in the following manner: The Magician touches the forehead and says,

From the highest;

touches the genitals and says:

To the source of life;

then touches the right shoulder and says:

Through the grace;

then touches the left shoulder and says:

And the power;

and then folds the hands before the heart and says:

Unified in Love, So Mote It Be.

The Celebrant then meditates for a moment with arms outstretched to form a cross with the whole body. With this, the power of the spirit of the Deity is internally summoned.

After the meditation is completed, the Celebrant draws a triangle (left breast, right breast, genitals) representing the gateway through which the spirit of the Deity shall enter. Then a short

invocation of the Deity is spoken. Celebrant folds his/her arms across his/her chest, and then silently assumes the godhead of the Deity. Once this is done, then the Celebrant assumes a more mild trance, and continues the ritual.

Self-Alignment is complete.

Summoning of the Power⁷

The Celebrant stands in center of the circle and intones four variations on the Summoning of the Power Chant, performing invoking spirals in the Ultrapoint, Mesopoint and Infrapoint, and pulling the power down into a compressed point.

Facing the North, the Celebrant says the following preamble (a summoning of personal godhead):

**I summon and call this Spiritual Power,
in the Name(s) of [Deity(s) Name],
and the Union within All**

These words imprint the magick power with the authority of the Deity.

The Celebrant makes an invoking spiral in the center of the circle to the Ultrapoint and says:

**I name you,
The Ray of Life from my
(God, Gods, Goddess, Deity, etc.),
You are [A - Attribute of Deity] .**

These words imprint the magick power with one of the ten aspects of the Deity.

The Celebrant makes an invoking spiral in the center of the circle to the Mesopoint and says:

**I summon and call this Glorified Light, the Qualified
Power of potent intent, you are [B - color] of [B - image],
the Inspiration of [the] [C - Quality of Power].**

These words project a symbolic image on the magick power (cue B -

⁷ See Notes section below in this ritual for listings that show the symbolic content for cues A, B, and C.

color and image) and gives it meaning through verbalizing a description of the type of magickal power (cue C - Quality of Power).

The Celebrant makes an invoking spiral in the center of the circle to the Infrapoint and says:

I summon the inspiration of [the] [C].
I cause you to come forth,
I draw you down.
I absorb you into me.
Eh-he-ya! Eh-he-ya! Eh-he-ya!!

These words describe the magick power (cue C) and resonates it through a verbal mantric chant (italics).

The above mantric chant (EH-HE-YA)⁸ is repeated in ever faster revolutions, until it is reduced to quiet susurrations of sound. Then suddenly exclaim the word "YA!" This completes the mantric chant.

At this point, the magick power is fully qualified, defined, symbolized and linked to the Tarot card and the Sigil.

Releasing the Power

Beginning in the center of the circle and facing North, the Celebrant circumambulates the circle widdershins while tracing a spiral path from the center to the perimeter, and rounding the circle three times. Chant the Release Chant while walking the spiral.

At each circuit of the circle, the energy becomes more intense, resisting and slowing the Celebrant's passage. At the end of the circuit, the Celebrant stands in the North, sending the energy out with a powerful explosive exhalation and projecting it with both arms extended.

Following is the Release Chant:

Let the Power increase,
Let the Power go;
Send my desire outward bound,
Let the Power flow.
Goodwill I here release,
Three times, again, shall grow.

⁸ EH-HE-YA is Ehieh, which is Hebrew for "I am."

The work is now completed. Sit in silent meditation for a short time. Then draw banishing spirals to the four Angles: Southeast, Northeast, Northwest and the Southwest.

Notes

Following items are the categories that may be inserted into the cues as found in the Power Summoning Chant.

Cue A is represented by the Ten Aspects of the Deity that qualify the Element energies.

Cue B, which consists of two blanks, represents the image of the qualified power as a color and a symbol. The two blanks of cue B represent the color of the Element and the symbolic image, respectively.

Cue C is represented by a word or words describing the quality of the power that is summoned. These can be found in the associated section of this book titled "The Concourse of Forces," and on the next page of the Notes.

A - Attributes of the Deity B - Symbolic Image

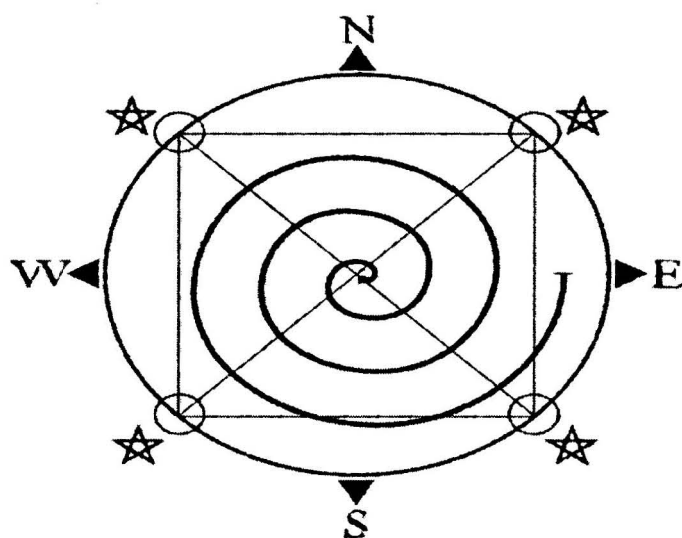
- | | |
|-------------------|-------------|
| 1 Union (Spirit) | Circle |
| 2 Creator | Light (Ray) |
| 3 Producer | Eye |
| 4 Beloved King | Cross |
| 5 Impartial Judge | Staff |
| 6 Child of Light | Mirror |
| 7 Amazon | Heart |
| 8 Sage (Bard) | Scroll |
| 9 Seer | Star |
| 10 World | Flower |

B - Colors of the Elements

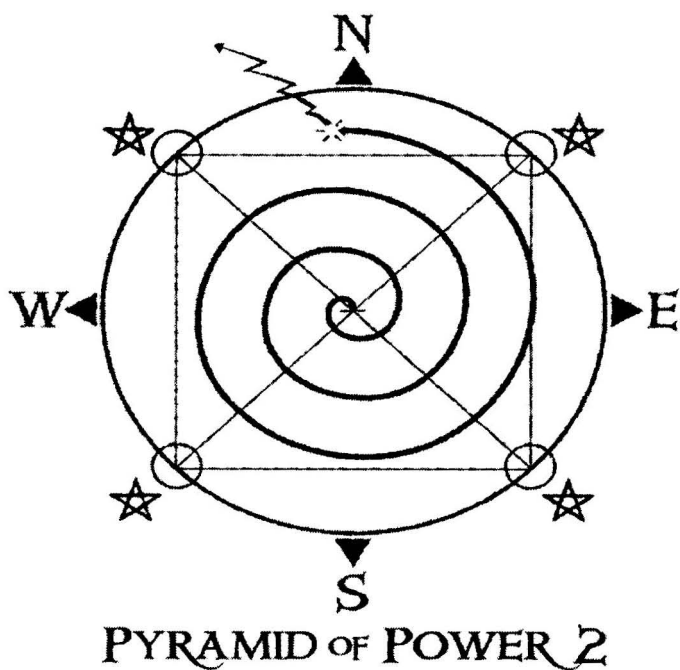
Wands	Fire	Gold
Cups	Water	Azure
Swords	Air	Red
Pentacles	Earth	Green

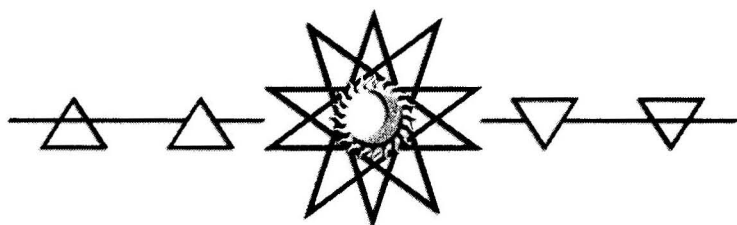
C - Table Matrix of the 40 Qualified Powers

Number	Quality	Fire	Water	Air	Earth
		Wands (Knowledge)	Cups (Emotions)	Swords (Actions)	Pentacles (Fortune)
0	Mystery	Y	H	V	H
1	Union	Gnosis	Devotion	Destiny	Lifeforce
2	Wisdom	Creativity	Tranquility	Challenge	Change
3	Numen	Clarity	True Love	Decision	Society
4	Belief	Guidance	Compassion	Justice	Security
5	Motive	Balance	Faith	Trials	Perseverance
6	Self	Illumination	Sympathy	Actualization	Fulfillment
7	Values	Diplomacy	Liberation	Conflict	Mediation
8	Activity	Communication	Friendship	Discipline	Finances
9	Image	Inspiration	Fantasy	Determination	Pleasure
10	Essence	Logic	Romance	Lore	Healing



PYRAMID OF POWER I





Chapter 8: Concourse of Forces: MARM Series Ritual Documentation

8.1 Forty Qualified Powers

The forty Qualified Powers are magickal energies that are generated by the Pyramid of Power ritual. The easiest way to imagine one of these energies is to compare it to one of the 40 Tarot cards of the Lesser Arcana.

A Qualified Power is a force that is a combination of two qualities – one that is the foundation or base and the other that is the activator. In this case, the foundation is one of the four Elements, and the activator is one of the ten Attributes of the Deity.⁹ The same combination of qualities is found in the Lesser Arcana of the Tarot.

The forty Qualified Powers consist of the combination of one of the ten Attributes of the Deity with one of the four Elements. The generation of a force (Element) is combined and qualified with a symbol of godhead (Attribute of Deity) within the imagination of the magician. It is expressed as the visualization of empowered dynamic godhead acting through the will. When it is generated, the Qualified Power is a living spiritual force, symbolically aligned to the godhead within the magician.

Once the Qualified Power is generated, then it needs to be imprinted with the desire and objective. This process is aided through the use of a sigil, which serves as the symbolic link between the magickal power and the magician's objective. The imprinted energy is then released and sent to its target, where it affects the potential outcome. However, this chapter is concerned primarily with the nature and definition of the Qualified Powers and how

⁹ The ten Attributes of Deity are conceptualized as the ten archetypal godheads, representing the ten incremental levels of conscious creation of the universe.

they can be utilized by the magician.

Qualified Power is not just a magickal power, it can also be defined as a domain, a location within the mystical worlds of the inner planes. This is because the four Elements, which act as the base, can also be perceived as one of the four Qabbalistic worlds of Atziluth, Briah, Yetzirah and Assiah. So, the forty domains of this spiritual world are represented by the correspondence of an Attribute of the Deity (Godhead) combined with one of the Four Qabbalistic Worlds.

Each domain contains various spirits and entities, angels, demons, godheads, mythic themes and spiritual powers. An excellent example of this composition may be found in the depictions of the Lesser Arcana in the Rider-Waite Tarot deck, where each Naib card shows an allegorical theme with underlying spiritual forces and intelligences.

Another way of looking at these domains is to examine the spiritual occupants of the four Qabbalistic worlds.

Atziluth - variations of the Godhead

Briah - Stellar Beings (Archangels or Mythic Deities)

Yetzirah - Spiritual Beings (Angels, Demons,
Demigods, Heroes, etc.)

Assiah - Physical Beings (Human Ancestors, Mythic
Beasts, animal totems or body chakras).

The four Elements and the four Worlds can also be represented by the four Suits in the Tarot:

Atziluth - Wands (Fire - Knowledge)

Briah - Cups (Water- Emotions),

Yetzirah - Swords (Air - Actions)

Assiah - Pentacles (Earth, Fortune).

The four Suits act as a symbolic analogue for both the four levels of consciousness and the four Elements. Therefore, the Elements have four qualities in the manifestation of conscious reality that are Knowledge, Emotions, Action and Fortune.

Having covered the characteristics and qualities of the four Elements, we need to define the ten Attributes of the Deity in order to fully comprehend the nature of the Qualified Power.

Attributes of Deity are characterized by emanations of spiritual, mental and physical creation. They are a model of how the

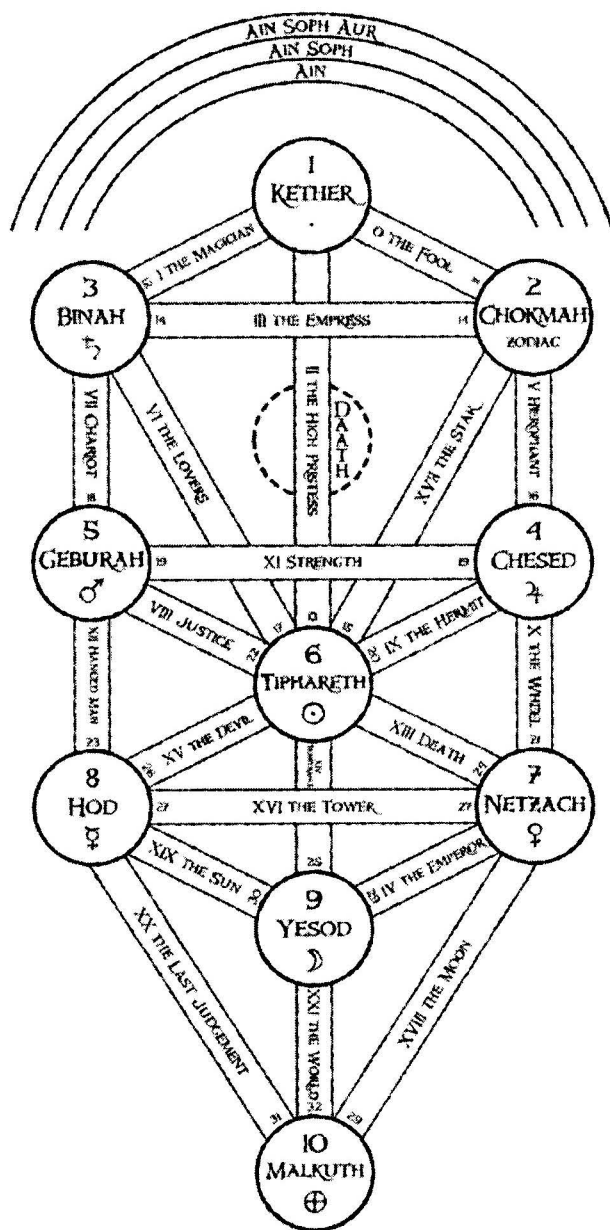
universe was created and formed, beginning with the most abstract and ending with the most dense material qualities.

The most abstract quality is perfect union – where everything is spiritually one and indivisible. The densest quality is the material universe itself. Attributes of Deity trace an evolving course from spiritual union to the multiplicity of material things, as well as everything in between.

The ten Attributes of Deity can also be directly related to the ten Sephiroth of the Qabbalah, since these are also characterized as a kind of involution of spirit into matter. The ten Sephiroth form the Tree of Life, a powerful model that has many applications. It can represent simultaneously the nature of the Deity, the nature of an individual human being, the mechanism of divine creation, and the technique of individual spiritual ascension.

The structure of the ten Sephiroth as depicted in the Tree of Life represents a duality of masculine and feminine archetypes. These pairs of archetypes are joined to create a third archetype which is neutral. The masculine, feminine and neutral archetypes form three triangles of Spirit, Mind and Soul (Emotions). The tenth Sephirah symbolizes the earth, the densest plane, which is base or root of the Tree of Life.

Ten Sephiroth as employed in the three trinary structures of Spirit, Mind and Emotions, and the fourth (Malkuth) as the Body, characterize specific qualities within these fourfold dimensions of being.



TREE OF LIFE

The triangle of Spirit contains the three qualities of Union (Kether), Wisdom (Chokmah) and Understanding (Binah). The three Sephiroth form a triangle with a point facing up, symbolizing the ascendant nature of what is called "the supernal triad." The highest expression is union, and branching down from it is wisdom and understanding, both aspects and expressions of the monad.

The triangle of Mind contains the qualities of Compassion (Chesed), Judgment (Geburah) and Identity (Tiphareth). This triangle has its point facing down, focusing on the manifestation of the godhead as the Universal Mind. Identity is the combination of Compassion and Judgment, and so it is positioned below them both, branching down and forming the point of the descending triangle. Identity is the mediator of the forces of mercy and severity, compassion and fate. Within the Deity it is the human face of the messiah or avatar, within a human being it is the higher self - the spiritualized ego, or true self.

The triangle of Emotions contains Love (Netzach), Knowledge (Hod) and Dreams (Yesod). This triangle also has its point facing down, signifying that the process of involution continues with the manifestation of the first structures and forms. The triangle of Emotions symbolizes the powers and forces of the Deity as it seeks to express itself in matter. The descending point of the triangle is expressed as the coalescence of spirit into form, and the formulation of laws and restrictions. As a model of the emotional nature of a human being, it is the integration of desires (Love), experiences (Knowledge) and fantasy (Dreams) that qualify the inner world of the self.

Fusion of these three triangles of Spirit, Mind and Emotions produces the emanation of matter (Malkuth) and the manifestation of living beings. In this manner, Spirit, Mind and Emotions dwell in the Body, and beings imbued with sensation, sentience and spiritual awareness are so created. Through this unified field of essence, of thought, feeling and life, we seek to grasp the wonders of our world.

To Recap: Qualified Powers symbolize the combination of an Element and one of the ten Attributes of the Deity. Since we have covered these two categories of symbolic characteristics, it is possible to examine and define them.

8.2 Table of Correspondences

This section contains the table correspondences that list each of the forty Qualified Powers, comparatively arranged to the 40 Lesser Arcana of the Tarot. This table is organized into a matrix of key words that characterize the specific qualities of each of the powers. There are also definitions representing the combination of a Sephirah and a Qabbalistic World, symbolized by one of the Four Elements and one of the ten Attributes of the Deity.

Ten basic symbols and four primary colors can also be used to form a simple system of symbology, which will assist in creating imagery of the chosen magickal power.

For example: If one were interested in invoking the Qualified Power with the keyword of *Pure Creativity*, the symbolic construct would consist of Light (a symbol of Chokmah) and the color of Gold (symbol of Wands, Fire, Atziluth and Knowledge) producing a Golden Light or Ray image. This power can also be qualified by the Tarot card of the 2 of Wands. To wield this Power, the magician would use both the Tarot card and the symbolic imagery.

Symbolic correspondences for spiritual beings for each Element are also listed. These consist of the Hebrew God-name of the Sephiroth, the Elements and the matrix of forty qualities that describe each qualified power with a key word.

In addition, there is also a detailed description of each individual power to assist in defining them further. These symbols and qualities are joined together to form the symbolic Key of correspondences for the four Elements.

The forty Naib cards of the Tarot can be studied and analyzed so that the forty Powers may become further understood. However, one must recognize that variations between the many Tarot decks do occur, requiring you to adjust your Tarot deck to the magickal qualities as defined by the forty Qualified Powers.

Base Element: Fire - Knowledge Symbol as Abstract Being

Fire of Union: Ace of Wands
Symbol = Circle.

The power of Gnosis is the ability to perceive the relatedness of everything and to experience everything as one. This power allows one to perceive the relatedness that exists between all things, both animate and inanimate. (Resolution of Spirit and Knowledge)

Fire of Creation: Two of Wands

Symbol = Light.

The power of pure creativity is the ability to anticipate the patterns of probable manifestation before manifestation occurs. This power allows one to engage in unfettered visionary experiences and prophecy. (Masculine of Spirit and Knowledge)

Fire of Reception: Three of Wands

Symbol = Eye.

The power of unbiased perception, the understanding of reality as it truly exists, naked of value and personal perspective. This power dissolves everything into pure actuality, thus cutting through all irrelevancies. (Feminine of Spirit and Knowledge)

Fire of Benefaction: Four of Wands

Symbol = Cross.

The power of guidance and realized patterns of personal destiny as it relates to the cosmos of the individual. This power attunes the operator to various subtle and personal directives as manifested from higher spiritual realities. (Masculine of Mind and Knowledge)

Fire of Judgment: Five of Wands

Symbol = Staff.

The power of equilibrium and balance is established through the imposition of rationality over emotions or physical reactions. This type of balance restores order to disordered emotions or impassioned feelings through the use of rationalization and clarity. (Feminine of Mind and Knowledge)

Fire of Identity: Six of Wands

Symbol = Mirror.

The power of illumination is the exaltation and transcendence of self-knowledge, the revealing the spiritual dimension of the self and its collective and absolute truths. This power causes the ineffable to become revealed and experienced. (Resolution of Mind and Knowledge)

Fire of Passion: Seven of Wands

Symbol = Heart.

The power of love and charismatic glamour that causes the breakdown of differences and the establishment of love, peace and conciliation. This power is the embodiment of diplomacy and

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peacemaking, literally the knowledge of transforming love.
(Feminine of Emotions and Knowledge)

Fire of Sagacity: Eight of Wands

Symbol = Scroll.

The power of eloquence in speech, writing, and the knowledge of how to communicate. This power transcends language and reveals the source of understanding and communication between beings.
(Masculine of Emotions and Knowledge)

Fire of Dreams: Nine of Wands

Symbol = Star.

The power of emotional exaltation of the self and the power of inspiration. This power causes the reversal of misfortune and sorrow through the application of projecting fantasy in a creative "as if" manner. (Resolution of Emotion and Knowledge)

Fire of World: Ten of Wands

Symbol = Flower.

The power of deductive reasoning and the practical application of wisdom, divinely inspired, applied to the challenges of everyday existence. This power is the great problem solver. When applied to the internal issues of the individual, it causes them to be resolved.
(Life Force and Knowledge)

Base Element: WATER - Emotions

Symbol as Stellar Beings

Water of Union: Ace of Cups

Symbol = Eros.

The power of spiritual love or devotion. This is the power that connects individuals in alignment to the Deity, however Deity is perceived. This power directs the forces of harmony (Tao) to still the lake of one's emotions so that it becomes like a mirror to reflect the wisdom of the Spirit. (Resolution of Spirit and Emotions)

Water of Creation: Two of Cups

Symbol = Uranos.

The power of emotional balance and equilibrium and ability to cause emotions to find a greater depth of awareness. This power makes the operator experience a profound mind-state of tranquility that is quite contagious. (Masculine of Spirit and Emotions)

Water of Reception: Three of Cups

Symbol = Hera.

The power of true love and the mysterious force that determines the destiny of one's loves. It also determines whether one's love has a higher spiritual alignment or is an illusion. The power can also generate potent bonds of spiritual love between individuals if their karmic potential shall allow it. (Feminine of Spirit and Emotions)

Water of Benefaction: Four of Cups

Symbol = Zeus.

The power of divine compassion, love and its spiritual effect, charisma. This power represents the process of overall emotional healing through the benediction and intervention of the Spirit upon an issue. It may even correct inequalities through the power of inspiration, which through self-empowerment and positive thinking brings good fortune. (Masculine of Mind and Emotions)

Water of Judgment: Five of Cups

Symbol = Ares.

The power of internal emotional strength, the force that fuels one's convictions and allows one to undergo and transform all adversity. This power represents inner strength and the ability to project one's beliefs in a very resolute manner. (Feminine of Mind and Emotions)

Water of Identity: Six of Cups

Symbol = Apollo.

This power reveals the mysteries of the hearts of others. This is the power that establishes a network of sympathy, the web of emotional connection. (Resolution of Mind and Emotions)

Water of Passion: Seven of Cups

Symbol = Aphrodite.

The power of passion, the lighting of the fires of sexual desire. The intensification of this power will cause heightened states of sexual stimulation that can result in ecstasy and the liberation of the soul. (Feminine of Emotions and Emotions)

Water of Sagacity: Eight of Cups

Symbol = Hermes.

The power of gaining trust, confidence, and building friendships and important social connections. It facilitates the establishment of platonic relationships. This power also fosters peace and tranquility

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between people of different persuasions or backgrounds.
(Masculine of Emotions and Emotions)

Water of Dreams: Nine of Cups

Symbol = Artemis.

The power of the imagination as it impacts one's feelings. It produces the inner knowledge of the heart that is expressed through desires and fantasies. This power allows the emotions to be expressed freely and without inhibition as the heart's secret desires.
(Resolution of Emotion and Emotions)

Water of World: Ten of Cups

Symbol = Poseidon.

The power of the theatrical expression of love as an archetypal romance. This power not only expresses itself as a common and often-played theme, but also has many deeper levels. At its most fundamental level, this power is the ritual drama of the soul's ascendancy through the union of love. (Life Force and Emotions)

Base Element: AIR - Aspirations

Symbol as Spiritual Beings

Air of Union: Ace of Swords

Symbol = Seraphim (Spirits of Illumination).

The true will is the power of the realization of one's principal destiny. This true will is forged through challenges and adversities and it is derived by much thought, design and deliberate artifice. The method of gaining insight into one's motives is a potent technique for unleashing the power of personal direction .
(Resolution of Spirit and Action)

Air of Creation: Two of Swords

Symbol = Cherubim (Guardian Spirits).

The power of courage that assists one in successfully meeting challenges. This is the power of perseverance and the empowerment of self-belief that is instrumental in resolving difficulties and actualizing through adversity. This power is experienced through decisiveness, which facilitates the quick achievement of results.
(Masculine of Spirit and Action)

Air of Reception: Three of Swords

Symbol = Dominions (Spiritual Bases).

The power of the clarity of motivation that enables one to be

decisive and confident. This power represents the faith in one's own internal process and the belief that all of one's choices are indeed deliberate, significant, and that they reflect the ultimate good of one's life process. This power of clarity also causes one to resolutely adhere to a specific direction and endure all its vicissitudes. (Feminine of Spirit and Action)

Air of Benefaction: Four of Swords

Symbol = Benefactors (Spirits of Goodness).

The power rectifying legal inequalities and injustices. This power is very potent in that it causes justice to be wrought upon all wrongs associated with a specific issue, always weighing in favor of the absolute truth, regardless of who is rewarded or punished. So this power must be used with care. It shall neither aid nor hurt the magician, but only follow the path of truth, judging all by the higher and inscrutable law of karma. (Masculine of Mind and Action)

Air of Judgment: Five of Swords

Symbol = Powers (Spirits of the Will of God).

The power of purification, the elimination of that which is irrelevant and unrefined. This power is intense and will cause a brief burst of disharmony in order to clear the atmosphere of disassociated and discordant beliefs. This power also causes one's mind to become consolidated and complete. (Feminine of Mind and Action)

Air of Identity: Six of Swords

Symbol = Virtues (Helping Spirits).

The power of self-realization. This entails the dual revelations of the spiritual self (unifying principle) and one's true will. This power of revelation is managed through the agency and inner knowledge of the higher self (self as Spirit) that is experienced directly through one's personal identity, thus causing the revelation of one's destiny. (Resolution of Mind and Action)

Air of Passion: Seven of Swords

Symbol = Principalities (Spirit Rulers).

The power of initiating or ending relationships with other individuals. The key to this power is understanding the importance of other people in one's life. If there is no spiritual bond between two persons, generating this power can create one, but only as an intellectual type of bond or partnership. It can also sever bonds that no longer serve any positive purpose, and it can also protect one

from perversity. (Feminine of Emotions and Action)

Air of Sagacity: Eight of Swords

Symbol = Intelligences (Spirits of Knowledge).

The power of maintaining one's direction and the integrity of one's purpose through discipline. This discipline causes one to undergo a continual process of self purification and refinement. Thus when it empowers one, it does so without a corresponding inflation of the petty ego. (Masculine of Emotions and Action)

Air of Dreams: Nine of Swords

Symbol = Bene Elohim (Scion of the Deity).

The powers of self-determination that are represented as actualizing one's potential through the artifice of the imagination, thus inspiring one's boundless willpower. When one's true will is inspired, nothing can halt the process that ultimately brings success. (Resolution of Emotion and Action)

Air of World: Ten of Swords

Symbol = Arelim (Spirit Watchers).

The power of establishing ideas and beliefs as permanent features in the collective mind. This can be accomplished only if one projects an archetypal process (myth) into society, and through inspiration spreads it throughout the masses. (Life Force and Action)

Base Element: EARTH - Fortunes

Symbol as Physical Beings

Earth of Union: Ace of Pentacles

Symbol = Ecosphere.

The power of growth, well-being and physical goodness. This power represents the source of all life in its purest manifestation, which is the Egregore of existence and the Spirit of Life. This power causes growth, wholeness and material perfection in all that it touches. However, it is necessary for one to be able to mediate the spiritual essence of life in order to harness it. (Resolution of Spirit and Fortunes)

Earth of Creation: Two of Pentacles

Symbol = Man.

The power of evolution, revolution and transition, through transformation of the physical world. This power causes all things

physical to change, particularly within the sphere of the individual magician who works with these forces. Static situations are swept away and trapped psychic energies released. Change causes all physical things to complete their cycles. (Masculine of Spirit and Fortunes)

Earth of Reception: Three of Pentacles

Symbol = Woman.

This power represents the organizing forces of nature that draw individuals together to work and enjoy the fruits of their labors. This is the socializing power that assists the individual in manifesting inner desire that is shared and realized by many. (Feminine of Spirit and Fortunes)

Earth of Benefaction: Four of Pentacles

Symbol = Horse.

This power represents the use of laws and rules to ensure the security of one's person and one's belongings. This is the power that protects one against calamities and unforeseen misfortune by invoking the social symbols of the protective institutions and using their powers to protect one's interests. An image of this power is the fortress, wherein one is ensured protection. (Masculine of Mind and Fortunes)

Earth of Judgment: Five of Pentacles

Symbol = Raven.

This power represents the kind of steadfast commitment required to cause great changes or reforms that affect many people. This is the power of destiny, the realization of self direction and the successful conclusion of one's primary aspirations. Once unleashed, this power establishes a continuous wave of willpower to fortify the pursuit of one's desires. (Feminine of Mind and Fortunes)

Earth of Identity: Six of Pentacles

Symbol = Phoenix.

This power represents the knowledge of solving problems and achieving ultimate ends. It is the continual regeneration of life that inspires one through intuitive wisdom to achieve material success and physical accomplishment. Intuitive wisdom may also be used to creatively resolve issues and establish methods for the successful pursuit of one's desires. This power is dedicated to long-term instead of short-term gain. (Resolution of Mind and Fortunes)

Earth of Passion: Seven of Pentacles

Symbol = Swan/Dove.

This power is the force of mediation, the establishment of long-term partnerships (marriages or business partnerships) and the bestowing upon them a potent benediction for material realization. This power is known as the forger of life bonds that causes material well-being as well as spiritual bonds, resulting in harmonious partnerships. (Feminine of Emotions and Fortunes)

Earth of Sagacity: Eight of Pentacles

Symbol = Ape/Dog.

The power of seizing the initiative and collecting small-term gains. This is the power that assists the gambler or the seeker of fortune. It gives one the sense of timing that enables fortuitous coincidences. However, this power also enables one to overcome small issues (selections or other random choice types) and to perceive the patterns of events in order to realize gain. This power is experienced as serendipity. (Masculine of Emotions and Fortunes)

Earth of Dreams: Nine of Pentacles

Symbol = Sphinx.

This power causes the manifestation of dreams and desires so that they may be acted out in full realization. This power is the desire that causes dreams to become manifest. It is also the power of pleasure and its associated feelings of fulfillment and satiety. (Resolution of Emotion and Fortunes)

Earth of World: Ten of Pentacles

Symbol = Eagle.

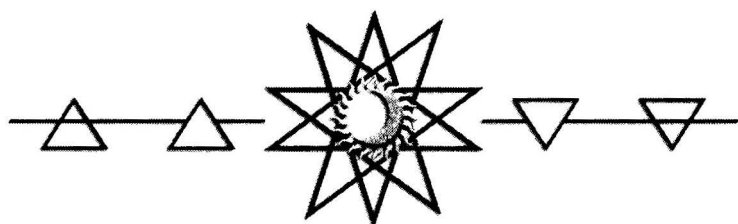
This power is represented by all forms of healing; the life force is poured upon the earth and all that it touches is potently revitalized and regenerated. This power could, if completely realized, provide the magician with eternal potency in life (eternal life). This power also represents the maximization of all that is in potentiality, thus causing it to gain physical form. (Life Force and Fortunes)

The following table is a compilation of the symbolic beings associated with the forty Qualified Powers. Since the above selections represent a simple example, please feel free to use whatever variations you are able to find as a replacement.

Key-Word Concepts for the 40 Qualified Powers				
(The Ten Aspects of Deity in the Four Elements)				
	Fire	Water	Air	Earth
	(Knowledge)	(Emotions)	(Action)	(Fortune)
	(Trinary of Spirit)			
1 o	Gnosis	Devotion	Destiny	Lifeforce
2 +	Creativity	Tranquility	Challenge	Change
3 -	Clarity	True Love	Decision	Society
	(Trinary of Mind)			
4 +	Guidance	Compassion	Justice	Security
5 -	Balance	Faith	Trials	Perseverance
6 o	Illumination	Sympathy	Actualization	Fulfillment
	(Trinary of Emotions)			
7 +	Diplomacy	Liberation	Conflict	Mediation
8 -	Communication	Friendship	Discipline	Finances
9 o	Inspiration	Fantasy	Determination	Pleasure
	(Body - Environment - karma)			
10 *	Logic	Romance	Lore	Healing
Energy Polarities: (+ male, - Female, o Resolution, * Earth)				

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Symbols of the 40 Qualified Powers					
	Element:	Atziluth	Briah	Yetzirah	Assiah
		Wands/Fire	Cups/Water	Swords/Air	Pentacles/Earth
	Attribute:	Abstract Being	Stellar Being	Spiritual Being	Physical Being
1	Union	Circle	Eros	Seraphim	Ecosphere
2	Wisdom	Light	Uranos	Cherubim	Man
3	Numen	Eye	Hera	Dominions	Woman
4	Belief	Cross	Zeus	Benefactors	Horse
5	Motive	Stave	Ares	Powers	Raven
6	Self	Mirror	Apollo	Virtues	Phoenix
7	Values	Heart	Aphrodite	Principalities	Swan/Dove
8	Activity	Scroll	Hermes	Intelligences	Ape/Dog
9	Image	Star	Artemis	Bene Elohim	Sphinx
10	Essence	Flower	Poseidon	Arelim	Eagle



Chapter 9: Rose Ankh Vortex Ritual: MARM Series Ritual 2.2

Order of the Rituals Performed:

I Consecration of the Temple/Grove

II Rose Ankh Vortex Ritual

Introduction

The Rose Ankh Vortex is a ritual type about which little has been written. It is the feminine complement to the Pyramid of Power --its polar opposite. Whereas the masculine magickal power moves clockwise and rises to the zenith of the magick circle, feminine power moves counterclockwise and is drawn down to the nadir.

The principal quality of the vortex is containment and centering. It is used to contain and maintain other energy fields, coexisting in layers within the vortex itself.

The vortex can also project energy outside of itself, to create a wave-form causality effect that is stealthy, ultimately potent and irreversible.

The wave-form causality effect is a continuous process of emanating cycles of energy timed at harmonic intervals. This pulsing effect can be used to overcome entrenched obstacles and create seemingly impossible resolutions.

However, the vortex is not a strong aggressive force like the Pyramid of Power. It is gentle, subtle and requires many overlaid levels of magickal workings generated over time to reach the point of intensity where a wave-form causality effect would be triggered.

The Rose Ankh is a hybrid. It represents both the life-giving, eternally regenerating qualities of the Ankh and the sensual, passionate qualities of the Rose. This combination symbolizes the sanctification of life, the essence which is personified by spiritual love that is sensual and expressed within the mysteries of romantic

love.

The core of this ritual concerns itself with the Feminine Mysteries as the fourfold manifestation of the spiritual life of women. These mysteries are expressed in poetic form and intoned at each of the four Angles in succession. The four are resolved within a fifth, representing by the archetypal feminine in its purest expression.

Ritual Structure

The basic structure of the vortex ritual is through drawing of a Rose Ankh device to the four Angles and Infrapoint.

The Ultrapoint is set with an invoking Pentagram of Spirit Feminine, thereby drawing down the source of the archetypal feminine. The Angles are drawn together through the Infrapoint. The magickal power generated throughout is drawn from the Ultrapoint down through the body of the Celebrant and into the Infrapoint, creating a kind of psychic black hole.

The vortex ritual is completed with a widdershins circumambulation of the circle that is performed three times. This action generates the vortex energy field, and is accompanied by a chant and mantric round for World Peace.

Consideration before beginning this rite: The magick circle has already been consecrated as either a temple or a grove. The circle must be already set or the attempt to create a vortex would cause the energy field of the whole magickal circle structure to collapse. The magick circle assists in helping to contain the vortex, keeping it from imploding.

Required tools: wand and sword.

Introit and the Fourfold Mystery

If possible, the Celebrant for this ritual should be a woman so that the Women's Mysteries are properly represented.

Workers stand forming the periphery of the magick circle. The Celebrant stands meditating in the center of the circle, starting out with some breath control, mantra intoning and then progressing to a swaying movement or dance.

The circle of workers then slowly move in a widdershins circuit around the circle, and the Celebrant pivots in place, turning widdershins. Then she recites the opening Introit, while everyone else continues their circumambulation.

**We stand before the gate,
The essence of woman;
The threshold of life and death,
The threshold of sleep and waking,
The threshold of love and mystery!
We summon the subtle
Powers as the vortex,
These shall overcome the strong
And the unbending.**

The workers and the Celebrant pause for a moment in their movement to contemplate the purpose of this working. They then move towards the center of the circle while the Celebrant proceeds to the Northwestern Angle.

All face the Celebrant as she begins the Mystery of the Fourfold Rose Ankh. (Picks up the wand.)

The Celebrant stands in the Northwestern Angle and bows to that direction. She draws an Ankh with an invoking spiral in its center (the Rose Ankh) with the wand and then intones the following Mystery:

**The Maiden is the pure and civilized one,
She is like the ideal of culture
And also nature,
For in her heart is the legacy
Of the coming age;
The passage of generations was first created.
The essence of her soul
Is the beauteous dream,
Realized in the world of eternal light.**

The Celebrant proceeds to the Southwestern Angle and bows in that direction. She draws an Ankh with an invoking spiral in its center (the Rose Ankh) with the wand and intones the following Mystery:

**The Woman as lover and Amazon;
She is prepared for love,
She is girded for war!
She seeks to be known,
For to enfold desire is to be strong.
The veils are removed,
The hymen has been breached long ago.
Yet the loss has become a greater gain,**

**For she has found confidence,
Power and control!**

The Celebrant proceeds to the Southeastern Angle and bows before that direction. She draws an Ankh with an invoking spiral in its center (the Rose Ankh) with the wand and intones the following Mystery:

**The woman as Mother,
She is the life-giver,
The mystikon of eternal renewal.
Her power of creation
Has made an unsheltered life
Into a home, a place
Of growth, knowledge and mystery,
A place of the heart.
She has received from the father,
Ideas omniform,
Gave them life and realization.
Oh maker of reality,
You are the Queen of magicians.**

The Celebrant proceeds to the Northeastern Angle and bows before that direction. She draws an Ankh with an invoking spiral in its center (the Rose Ankh) with the wand and intones the following Mystery:

**The woman as Crone is the giver of death,
She holds the ultimate wisdom of all life.
She becomes the guardian,
The powers of creation,
The arbiter of its many
Manifestations as fate.
She is destiny's daughter,
Thus controlling the powers
Of death and regeneration.
In the final judgment;
Her wisdom is eternal!**

The Celebrant proceeds to the Center of the Circle and bows before that direction. She draws an Ankh with an invoking spiral in its center (the Rose Ankh) to the Infrapoint with the wand.

Celebrant then draws an invoking Pentagram of Spirit Feminine in the Ultrapoint with the wand and intones the following Mystery:

Woman Spirit is all women,
All shapes, ages, races
And of all times.
She is growing, giving birth,
Nurturing and dying,
Being reborn through regeneration.
Woman Spirit is the Magick of Creation,
The Mystery of Life.
The Spirit joins with the flesh,
Bone and blood,
Giving life through love!

(Sets down the wand.). The Celebrant then takes the sword and joins the four Angles to the Infrapoint, beginning in the Northeast, to the Southwest, the Southeast and completing the process with the Northwest.

Walking the Vortex

The Celebrant circumambulates the circle widdershins beginning in the Northwest Angle while chanting the Peace Chant. She traces a spiral path from outside of the circle to the center, circumambulating the circle three times.

Once in the center, the Celebrant draws the power from the Ultrapoint through her body down into the Infrapoint, thus projecting the resultant force into a narrow well-like form below the ground.

She raises her arms to the image of the Woman Spirit in the Ultrapoint and draws it down into her heart, the center of her being. Then she projects the power from her heart down into the Infrapoint, bending over it and touching the ground with her fingertips.

The following Peace Chant is begun by the single voice of the Celebrant intoning the Introit passage. Then everyone takes up the chant as a mantric round, which is chanted in an increasing tempo. While the workers are chanting the Peace Chant, they are also circumambulating widdershins on the outer edge of the circle.

Peace is a song that we sing in the night

(Introit)

**We know the world's sorrow,
Hatred and fright!
We seek to end the violence,
To stop the fight!
We love and we dare,
Hoping the world will care!
Peace is a song, is a dream, is a right!**

(Chant)

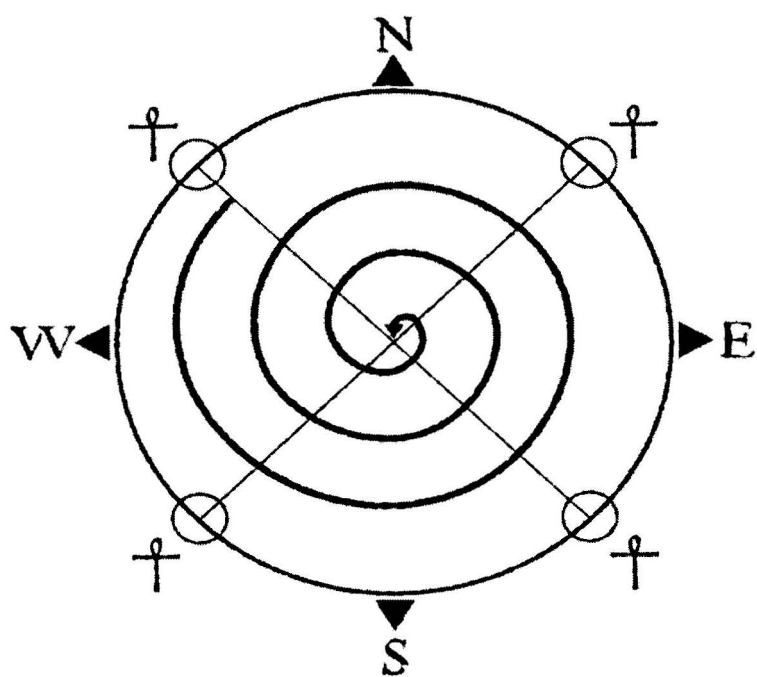
**Peace is a friend, is a thought, is a life!
Peace is a love, is a mirth, is a light!
Peace is a song that we sing in the night!**

The vortex is now complete and whatever internal workings are desired can now be started.

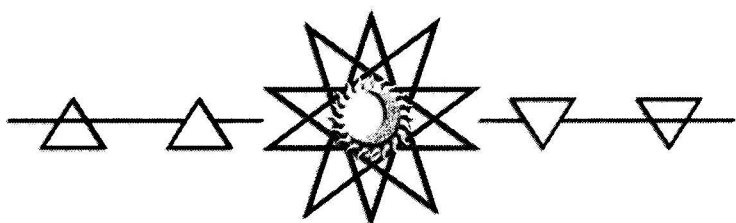
When these are completed, the Celebrant goes to the four Angles and draws a sealing spiral in the order of Northeast, Southeast, Southwest and Northwest with the wand.

The Celebrant then proceeds to the center of the circle and draws sealing spirals to the Infrapoint and the Ultrapoint with the wand.

The workers then proceed to draw sealing spirals to the four Watchtowers to the North, West, South and completing in the East. The vortex is now sealed, but is still marginally activated. To fully activate, it requires only the consecration of a new magick circle, establishment of a proper mind-state, the raising of an energy field and drawing of unsealing spirals to the eight positions. These acts will unleash the vortex to its original level of power and intensity.



ROSE ANKH VORTEX



Chapter 10: Gate of Transformation: MARM Series Ritual 3.1

Order of Rituals performed:

I Consecration of the Temple/Grove

II Other Magickal Ritual(s)

III Gate of Transformation

Introduction

The Gate Ritual is perhaps one of the most unusual and important rituals that a magician can use.

Like the Rose-Ankh Vortex, the Gate ritual represents a feminine energy, but the Gate establishes a bridge between different ritual stages in a working. It is always used in conjunction with other rituals because it unites all the prior ritual layers of a working. Acting as a passage, it causes the resultant unified energy field to be transformed into a higher expression.

Two different Gates represent a polarization between East and West in the Grimoire. To the West, it becomes a passageway into the unconscious mind revealing the spiritual essence of a Being and its associated mystery. The Western Gate represents sleep, death, the setting sun and night. To the East, it becomes an entrance into the light, causing its associated mystery to be translated (exteriorized) and fully understood. The Eastern Gate represents the dawn, the "Coming Forth by Day" as the ancient Egyptians once called their magickal process of resurrection.

However, this particular Gate ritual focuses on just the Western Gate, which is the threshold of the mythic Underworld. It causes a powerful transformation in the magician's mind, so it is called the Gate of Transformation.

The Gate ritual uses the mythic images and symbols of the Cycle of Initiation (the Hero's Cycle) to trigger the transformative process. It is used in all hybrid ritual patterns that call for the ability to unify diverse energy patterns.

This ritual also opens a passageway into the deeper mysteries of the human spirit and aid in their comprehension.

The Western Gate is used with all the mystery workings such as those included in this Grimoire, which are the Lunar, Solar, and Initiation Mysteries.

Requirements: This ritual is always performed in a consecrated empowered magick circle where other rituals have been performed and completed. This ritual is begun only when the other ritual structures are stable and ready for transition.

Required tools: Wand.

Crossing the Threshold

The Celebrant stands in the East, facing the West and says:

**The journey within is begun
By the crossing of the threshold
And the opening of the gate;
Thus is transformed what once
Was established here.**

The Celebrant proceeds to the Southeast Angle, draws an invoking spiral with the wand and says:

**I open the gate
Between worlds
And summon the guide
Who teaches me the ways
Of the spirit
And the wisdom of change.**

The Celebrant proceeds to the Western Watchtower, draws an invoking spiral with the wand and says:

**I open the gate between worlds,
Summoning the Guardian
Who judges me.
My desire to seek knowledge is
Challenged.**

**Courage shall open the door
Or fear end my progress forever!**

The Celebrant proceeds to the Northeast Angle, draws an invoking spiral with the wand and says:

**I open the gate between worlds
Summoning forth the ordeal;
The enemy in my heart,
That I am striving to resolve.
Each search for wisdom is a task
That I must accomplish
So that the way to the center
is found.**

(The wand is set down.)

The Celebrant proceeds again to the East and faces the West. Drawing a line of force with the hand from each of the gate positions to oneself saying the following incantation:

SE)

**The Hero begins the journey by receiving
the call and meeting with the Ancient One,
his/her guide, and herein is instructed about
the coming tests and tasks.**

W)

**The Hero meets with the guardian of the
threshold who allows passage only by
means of a positive judgment.**

**For the Hero
must become as the "dead" in order to be
reborn and his/her directive in life renewed.**

NE)

**The Hero has overcome all obstacles and
now is met with the supreme ordeal.**

**Here, he/she must integrate the light and
the darkness within, and so become
whole and reborn.**

The many are fused into the one.

The Celebrant then slowly advances to the Western Watchtower, makes the sign of the Opening Portal gesture, enters and then turns to face the East.

The Celebrant then advances to the center of the circle and is now within the core of the underworld, beyond the Gate Threshold.

Inner Working & Closing the Gate

The gate crossing is completed, and now the Celebrant performs the inner working. The inner working consists of the rituals that are performed within the symbolic underworld. These are typically the Pyramid of Power ritual or the Mystery Rite of the Higher Self, but only when performed as part of the Lunar Mystery working.

When the work within the underworld structure is completed, the Celebrant stands in the center of the circle, then departs and proceeds to the West, facing the gateway. The Closing Portal gesture is made and the gateway is sealed with an equal arm cross.

The Celebrant turns and faces the East, advances towards the East, then turns and faces the West as before.

Celebrant then draws sealing spirals to each of the three gate positions, beginning with the Northeast, then the West and finally the Southeast with the wand, while saying the following incantations:

SE)

**The Hero has gained the boon
which he sought,
the vision of the future with his
new role profoundly defined.
For only those who are whole
can gain the wisdom to understand
their time and replace its failing vision
with a new revelation.**

W)

**The Hero contemplates the return and
learns that he must be healed;
reintegrated into the world of the Living
from the World of the Dead and Dreams
to be Reborn again.**

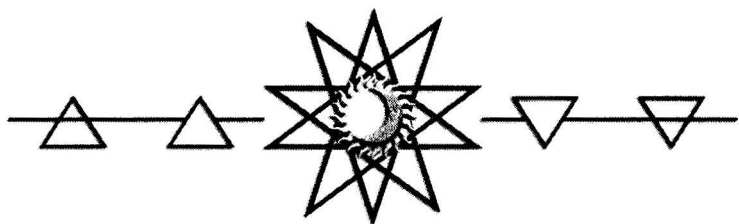
**So there is the test of the
mediation between visions and reality;
of what might be - to what must be.**

NE)

**The Hero has translated the vision
that is the boon received from the
Inner World,
and it acts as the Symbol of Transformation
for the Outer World.
So the Hero has become
the master of both worlds.**

The Celebrant proceeds to the center of the circle and therein meditates.

The Gate working is now completed.



Chapter 11: Assumption of the Grail Spirit

MARM Series Ritual 4.1

Order of the rituals to be performed:

- I Consecration of the Temple/Grove
- II Rose-Ankh Vortex
- III Assumption of the Grail Spirit

Introduction

Note: You should be advised that there are many different levels of Godhead assumption, and that tests can and should be performed to ensure that it is genuine. *See section 12 for considerations about channeling the Godhead.*

As the central ritual of the Grimoire, the Assumption of the Grail Spirit rite maintains the spiritual alignment of the magician. This task is fundamental in the magician's discipline to work the art of magick not only by the Authority of Deity, but also as Deity.

Magicians who appropriately partake of communion wine and bread experience an at-one-ment with their Deity, created by the inebriation of the God-induced trance state.

Deity enters into the body and merges its being into the fabric of mortal existence, so causing one to become transformed.

Assumption of the Grail Spirit first begins with a guided meditation to assist participants with understanding the nature of the Deity through a symbolic image.

The universal symbol of the Grail is utilized to symbolize the means by which a trapped human spirit is liberated through infusion of sacrament as a magickal link connecting the individual to a spiritual source.

Fivefold Grail serves as a poetic metaphor for the five transformative properties of human existence. The sixth aspect of

the Grail is Spiritual Avatar, or divine human represented by the state of spiritual union produced by ritual communion.

After communion, a chosen individual volunteers to channel Deity for the benefit of all present. This volunteer begins by respectively performing a centering exercise and intoning an invocation to summon the Deity. The Deity is called by name and enticed to manifestation through verbal expression, flattering and statements of gratitude.

In the next stages the individual, now functioning as Priest/ess, draws the Mantle of Glory. This action consists of crossing oneself and is analogous to the Middle Pillar exercise found in the Golden Dawn rituals. As this self-crossing is done, the Priest/ess expresses the five qualities of the Grail at each of the five points of the cross.

The second invocation is intoned, and it's an incantation that glorifies the imago or image of the Deity. This glorification creates a mental image that assists the entranced Priest/ess to assume the personality of the Deity.

Then the Priest/ess draws a triangle upon his/her body (breasts and yoni for a woman, breasts and forehead for a man), which opens the heart, allowing Deity to be received. The triangle structure is used here as the symbol of the gateway through which the God finds egress.

In the third stage the Priest/ess enters a trance and seeks to make connection with Deity to occupy his/her being. During this trance super-imposition, the Priest/ess holds the spiritual being of the Deity within oneself. The workers as devotees chant the name of the Deity until it gives a sign that assumption has succeeded. Then, either the affirmation is read, which is the third invocation, or the deity speaks spontaneously.

In the fourth stage the communion rite takes place allowing the fully realized Priest/ess as Deity to bless the food, drink and give oracular pronouncements or blessings for individuals.

After the blessings are dispensed, workers sit in meditation with the Priest/ess and the resultant energies are shared. A thanksgiving meditation is recited and the rite is ended.

Required items: Chalice of ale/wine, a plate of cakes/bread.

Meditation Upon the Grail Spirit

The circle has already been consecrated and the Rose Ankh ritual has been completed, forming a vortex in which the Mystery is to be

presented.

Devotees gather together and meditate while someone reads a guided meditation, revealing through symbolic imagery the Grail Spirit in its various guises (Sword, Lance, Dish, Cup and Stone), with the sixth a final form as the Grail Avatar. Also, the spiritual values associated with each manifestation are explained.

*In the beginning was the Spirit of Wholeness,
for it was the Source of all spiritual beings,
and it shall receive all souls at the end,
thus it is called the Well of the Spirits.*

*And the Wholeness was split into four parts
each with an attribute of the Source of the Whole.
These are known as the Grails of the Spirit,
and they are experienced in myriad forms.*

*The Lance is the Grail of Knowledge and
Forgiveness, of acceptance and self-reliance.
For the transformation of Knowledge inspires
the true beginning of the ultimate wisdom.*

*The Chalice is the Grail of Love and Compassion,
the Love of the Spirit poured out before humanity.
For the impact of spiritual love in the Seeker
causes the realization of the Oneness of All.*

*The Sword is the Grail of Judgment and
Justice, the power of decisive action and truth.
The need for power causes the intrusion of Fate,
and therein one wields the powers of
controlled change.*

*The Dish is the Grail of Bounty and Good Fortune,
the wellspring of life and wealth. For the effects
of the Spiritual Wholeness of the Grail causes all
matter to resonate with its harmony.*

*The Stone is the Fifth Grail, the Synthesis,
the power that fuses the other four together.
For the fifth grace is purely of the Spirit,
as the individual spirit of humanity. Thus we
share the Water of Life, to bond in the union*

of the "Souls of all Light."

The Divine Human Being is the Sixth Grail, the channeling of the pure spirit into the greater material world. For the perfection of spirit and life is the living God or Goddess, the Great Pointer of the Way.

Herein is a mystery, let one anointed in the Name be here and now and take into his/her heart, the Being of Light that is the summation of All.

Herein is a paradox; that which is transcendent is also the same as that which is your essence. Behold, the Spirit invoked and living in a brother or sister; we thus regenerate the source and empower the individual.

Primary Invocation (Summoning)

Note: A solitaire worker is encouraged to use a recording of the invocation while performing the assumption exercise alone. He/She should be seated and assume a light trance state. No other tools or aids are required.

The individual who has been chosen to play the part of Deity stands in the center, surrounded by a circle of seated devotees.

The elected Priest/ess begins the process of assumption by performing a centering exercise, focusing upon the magickal chakras from crown to foot. Devotees assume a reverent attitude while the one acting as moderator reads or recites the first invocation, which is the Summoning. After it is completed, the Priest/ess performs another centering exercise, this time from foot to crown.

**In the name of the great feminine/masculine
Spirit, He/She whom we call, [Deity Name]
I summon you to appear through words of
love and the overpowering desire
that draws us all together.
Come down to us,
O Beauteous Being of Light and Love!
Shed your light and commune with us, revealing your
Wisdom.
We offer unto you the gift of life,**

**which you shall partake
when in union with us.**

(For the Feminine Grail)

**O blessed Lady of Light,
whose Name is [*Deity Name*],
I call upon thee.
Giver of life and love,
the Creatrix,
the Grail of Rebirth and Renewal,
Purity, Joy and Ecstasy!**

(For the Masculine Grail)

**O blessed Lord of Might,
whose Name is [*Deity Name*],
I call upon thee.
Giver of Inspiration and knowledge,
the Universal Mind,
the Grail of Insight and Exaltation!**

Mantle of Glory

The Priest/ess then performs a self crossing, causing the chakras to join in an equal arm cross over the body, in the following manner:

The Priest/ess touches the forehead and says:

From the highest;

touches the genitals and says:

To the source of life;

the right shoulder and says:

Through the grace;

then touches the left shoulder and says:

And the power;

and then folds the hands before the heart and says:

Unified in love, so mote it be.

The Priest/ess then meditates for a moment with arms outstretched to form a cross with the whole body. In this posture, the power of the spirit of the Grail is internally summoned.

Secondary Invocation (Glorification)

The moderator reads the second invocation and summons the Grail Spirit into manifestation, linking it with the body of the Priest/ess. The second invocation is called the Glorification because it celebrates the merging of the Grail Spirit and the Priest/ess. After the invocation is completed, the Priest/ess draws upon him/herself a triangle representing the gateway through which the Spirit of the Grail shall enter.

For the Feminine Grail - the High Priestess performs the following actions.

**Thou art the Grail as Woman,
Avatar of the Feminine Spirit.
Thus as the Grail Maiden,
thou art the perfect ideal of womanhood,
glamour and beauty,
harmony of natural form,
vessel wherein prevails
the greatest intuitive wisdom
guide of all life and love.**

The Priestess then touches her left breast, right breast and yoni, and says while she traces this triangle upon her body:

**The Grail is the font of Death,
Rebirth and Inspiration.**

For the Masculine Grail - the High Priest performs the following actions.

**Thou art the Grail as Man,
Avatar of the Masculine Spirit.
As the Grail Knight,
thou art the Perfect Ideal of manhood, idealism and**

**aspiration
that knows no boundaries or limitations.
Energy and insight grow together
to forge the Alchemy of
Transformation and Creativity.**

The Priest then touches his left breast, right breast and forehead,
and says while he traces this triangle upon his body:

**The Grail is the Power of Enlightenment,
Insight and Hope.**

Then the Priest/ess crosses arms over the breast.
The moderator completes the glorification:

**Thus is the image of the Avatar,
as perceived by humanity.
This being who we can know
does not manifest all the qualities
of the Grail.
Herein is only a momentary
but glorious occurrence,
clothed in a form and assuming an image
so that we may
know its Spiritual Essence.
The Grail shall continue
to intercept our world,
appearing, then disappearing
and reappearing
in another place and time.
The Grail is the Spirit
which we are aware
when opened in love;
and therein the Grail shall live
in our hearts, pure and safe.**

Grail Manifestation and Affirmation

The Priest/ess then enters into trance. It will be a shallow trance if standing, however, if reclining, a full trance is possible. Draw in the Grail Spirit, feel its power and glory. Then raise the arms up, reaching for the Ultrapoint.

The circle of devotees chant the associated name of the Deity as this sensitive process of identification occurs. Once the trance state is fully realized, then either the moderator reads the following affirmation or the Priest/ess will utter words inspired directly from the Deity:

**I am the Spirit of the Grail,
the breath of infinity
blowing into a finite world.**

**I am the Soul of all sentience,
of all being,
the channel of wholeness.**

**I am the body of the
Sacrament of all Life,
the Grail of the Joy of Living,
the Chalice that has become filled
with the Wisdom of Understanding;
the Spear of Destiny
that shall cause the winds
of war or peace to be unleashed.**

**I am the ecstasy of union when the Radiant
Light of the Source is seen;
hail to the light, to love
and to me,
the God/dess upon this world.**

Communion and Final Gesture

When trance has reached its maximum effect and begins to recede, the devotees become silent and bow before the Deity.

The Priest/ess as Deity steps forward and then gives a blessing (laying on of hands and blowing the breath into the crown of the head) to those devotees who come before him/her.

Then food and drink are brought before the Priest/ess, laying hands and breathing upon them, saying the following blessing:

**I, as the Spirit of the Grail,
do bless this food/drink
as the joining of spirit and matter;
thus will the food/ drink sustain**

**your bodies
and the spirit will fortify your souls.**

**And the joining of spirit to spirit
shall be the joy of the realization of the
individual within the embrace of All.**

So Mote It Be.

The feast of the Agape then takes place as the Priest/ess partakes of the drink, food, and then passes them to devotees who reverently consume them as sacraments.

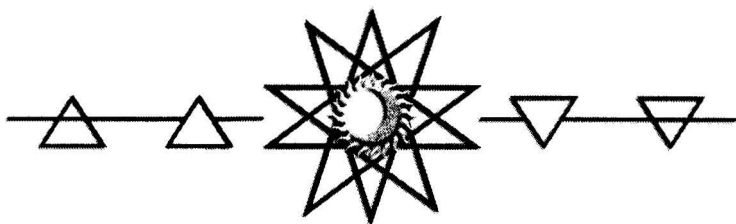
When all food and drink have been consumed, the Priest/ess takes position amongst the devotees and they all hold hands, to allow the last of the spiritual energies of the Grail Spirit to circulate to everyone during a period of silent meditation.

When all is accomplished, the workers and Priest/ess arise as one and the moderator recites the following Thanksgiving meditation, signifying the completion of the Grail Assumption rite:

**Let us open our hearts
and be pleased with our Communion
of Life, Spirit and Love.**

**May we come to know the wholeness
of the Grail, as it enters our lives
and gives us the blessing
of the Fivefold treasures of Human Life: Wisdom,
Compassion,
Justice,
Fortune,
and Serenity.**

So Mote It Be.



Chapter 12: Considerations on Channeling Godhead MARM Series Ritual Documentation

The assumption of Godhead is the most important ritual that a magician can perform. It's a staple of this system of magic, and as I also heavily emphasized it in the Disciple's Guide to Ritual Magick, its mastery is required to do this work and achieve the desired effect. This chapter is written because the following considerations are extremely important for any individual or group following a magickal or earth-base spiritual tradition seeking to channel Godhead as part of magickal workings or liturgies.

In the early 20th century, Aleister Crowley advocated a system of magick where magicians, through deep trance, identified and became the personification of their personal magickal Deity. This was not really a new concept, since there were plenty of religious cults and earth-based spiritual traditions that used this approach to create an imminent experience of the Deity. However, it was a new concept in the tradition of European ceremonial magick, and therefore radically changed how that system of magick was practiced.

We can trace a fracture in the tradition of ceremonial magick to the writings and practices of Aleister Crowley, where ceremonial magick was replaced by a new methodology. Gone from the preparations of magickal practice were the extreme strictures of piety and self abasement. Instead, magicians created a personal cult of their Godhead, and served as chief liturgical official, ardent devotee and congregant all in one.

Magicians used this assumption of the Godhead to work magick, and assume all moral justifications for that work. Magicians expropriated the authorities and powers of the chosen Deity and

projected them into the rituals or ceremonies they performed. Magicians created an Imago, or a detailed image of their Godhead, and this acted as the focus for all religious devotions and spiritual speculations.

However cutting edge this practice seemed, it used an archaic mechanism for experiencing the Deity, merging the Godhead into the conscious being of the magician as a prelude to all works of magick. A similar mechanism can be found in ancient forms of earth-based spirituality, which has its roots in Shamanism.

Aspects of this new methodology that were clearly established by Crowley were use of rigorous devotions, preparations, the intensity of the assumption and testing the results by those who participated.

Since Crowley found any primitive form of channeling or mediumistic practices to be highly objectionable or even an abomination, preparation and results testing were extremely important. The reason for all of this was to make certain that the resultant channeling of the Godhead was genuine and unadulterated by the Medium's personality, bias or even pathos.

Crowley, and the tradition of Thelema that he developed, went to great lengths to promote the immersion of the individual within the Imago of the Deity. They touted this method as the new central tenet to the practice of ritual magick.

The new form of magick found its way into all of the new religions that were inspired from Aleister Crowley's writings and practices, most notably the religions of Neopaganism and Wicca, or Modern Witchcraft. These other traditions incorporated the central tenet of Godhead assumption into their practices, but the corresponding rigors of preparation and testing the results were less emphasized, until they disappeared altogether.

Amongst the more archaic earth-based spiritual traditions, assumption of the Godhead is a rigorous process that is experienced by lay persons and clergy under controlled and monitored circumstances. Aberrations and excesses are strictly dealt with, and the gods and goddesses are too well known and identified to be either faked or regressively emulated.

Problems such as these are easily dealt with in these older traditions, but not so in the new earth-based spiritual systems of Neopaganism and Wicca. Here the central tenet of Godhead assumption is lionized, but all of the controls are omitted.

How this methodology is often wrongly practiced is that it is first based on a regressive and hypnotic trance state as opposed to

one that is transcendent and deeply immersed in the domain of Spirit. Then in this tainted trance state, the medium channels a Deity that is infused with fragments of the Medium's personality. These fragments manifest in a chaotic or barely coherent manner, since they are no longer pulled together into some semblance of order by the conscious ego.

The resultant manifestation of Deity is merely a hypnotic extension of the Medium's own personality, fragmented and disjointed, and infused with a regressive psychic energy. When such a Priest/ess is channeling the Deity there is no rigorous period of preparation and no test for the outcome. The occurrence is accepted as is, and in fact it's considered bad form to scrutinize either the manifested Deity or its Medium.

This lack of established standards allows for all sorts of excesses, from outright fraud to manifestations of regressive personas that spout irrelevant profundities, or it can even demonstrate the most horrid paroxysms bordering on the epileptic. While this might be acceptable to tribal shamans and other native practitioners, it is not the desired mechanism for a modern magician, witch, or neopagan.

Also, the modern practitioner does not have the deep internal connections or the ability to transcend the petty ego that the Shaman obtains through his many near-death transitions and great personal self-transformations. The modern practitioner, is, well, modern, and easily succumbs to the mediocrity of a bourgeois existence.

This is not to say that all individuals who channel Deity within Wicca or Neopaganism are aberrant, yet without the preparations and testing, who can really judge what they are experiencing? This is a major issue within these new religions, but one that can be prevented with careful practices and safeguards.

However, without these preparations and evaluations, many can be led astray or even experience a form of spiritual endangerment. The danger is present to both the adherents of the coven or grove and the clergy who are performing it. While I can't speak to what goes on in most Neopagan organizations, I can speak with experience in the area of British Traditional Witchcraft (B.T.W.). I also believe that anyone who practices a form of Godhead assumption within their magickal tradition is liable to this kind of risk, and should use every precaution against the ill prepared and unmonitored assumption.

When a person experiences the incursion or brief union with the Deity that occurs during the Drawing Down of the Moon, Sun or

Horn God (i.e., Godhead Assumption), and if they assume a regressive hypnotic trance instead of a profoundly humbling and transcendent deep-trance, then instead of channeling Deity in an unbiased manner, they instead greatly inflate their petty ego or the illusory sense of self.

This is because instead of having that profound sense of greater *other* enveloping one that goes with a good Godhead assumption, the Medium experiences a personal attachment and over-identification and extension of their mundane self with the Imago of the Deity.

It makes one feel that instead of merely experiencing the human dimension of the Godhead that one is actually the physical incarnation of that Godhead. This causes a person to either temporarily or even permanently exhibit Godhead intoxication, in other words, they experience a regressive God complex instead of experiencing the transcendental transformation of the Deity.

Godhead intoxication has been jokingly called the High Priestess or High Priest syndrome amongst craft folk, but it's no joke. In this state of illusory self-importance the Medium of the Godhead acts as the worst sort of autocrat, and such a state allows for the mistreatment of lesser initiates, inflexibility, exploitation and other forms of abuse.

This is why learning to understand the self and deity, and to know the proper way to assume the godhead is important in the practice of Witchcraft and other forms of Neopaganism and ritual magick. Certainly a test and an evaluation of the Godhead assumption would curb the excesses of this phenomenon, as would a proper period of preparation and devotion to that Deity.

Preparations for Godhead Assumption

Let us then examine the proper preparations for Godhead assumption, methods for testing the occurrence of Deity acting through the Medium, and the techniques for evaluating the magickal event itself.

Not every Godhead assumption is going to be given the highest marks, and even the most advanced priest/ess will occasionally miss the mark, and produce a less than stellar assumption experience. Also, members of the group should freely be given the tools and authority to perform these tests and evaluations. Students should be trained not only in the discipline of the proper preparation for Godhead assumption, but also in the

techniques for evaluating such an event.

The most important technique that a group or even an individual must adopt for Godhead assumption is to have a defined aspect of Deity to emulate. What this means is that the Medium must develop a concept of Deity that has a name, characteristics, virtues, powers and other qualities that can be identifiable by others. The Imago of the Deity should be something that is built up and known to all. So when the Medium prepares for a Godhead assumption, he/she is targeting a specific known entity.

Working with a known entity avoids the situation of an open ended Godhead assumption with no real target, just a nebulous *Deity at Large*. Open ended Godhead assumptions are quite dangerous, and easily allow the personality of the Medium to become the operational vehicle of the Deity that is assumed.

Also, an open ended assumption does not lend itself to being tested, since no one else will have a clue as to whom they are addressing. Open ended assumptions invite abuses, are difficult if not impossible to verify or control, and too easily allow for the inflation of the Medium's ego, since it may be just a fragment of the Medium's personality and not a bonafide manifestation of the Deity.

The group works from an established Imago of the Deity, and also act as moderators or controllers for its manifestation. Considering the fact that a Medium is not always in complete control of his/her faculties when channeling a Deity, then it is the responsibility for the group to manage, control and organize the event for the Medium. It is also not a good idea to mix the role of group leader and Medium unless it is unavoidable. If the leader is to perform the Godhead assumption, then others in the group must assume command and control of the ritual working, since the one who is the Medium can't be expected to perform that role and also run the group.

The preparations for a proper Godhead assumption preclude the capability of the Medium also managing the ritual working at the same time. If such a thing is common in a group and its activities, then either the trance state achieved by the group leader is insufficient (regressive) to channel the Deity at the optimal level, or there is a certain degree of fraud or self delusion being perpetrated. When we look at the preparation steps that are necessary for assumption, this will become very apparent.

The preparatory steps performed for a Godhead assumption consist of the following operations.

- First, the group must set the controls for the working, which consists of determining the Deity's name and creating the imago. This target Deity and its imago should be a recognizable entity that is familiar to all of the participants, not just to the Medium or the hierarchy of the group.
- Second, the ritual working in which the assumption is to be performed should have a specific set goal or purpose. The group should determine this goal without the knowledge of the Medium, to add a test or challenge to the manifestation of the Deity.
- Third, the group should have shared the knowledge and techniques for judging the manifestation of Deity so that everyone knows what they need to be looking for when it occurs.

With these controls in place, the elected Medium goes to a private place alone and begins the preparations for the assumption of the Godhead. These preparations consist of an extended meditation session that may last for up to an hour's time, where the Medium immerses him/herself in contemplated devotions to the Deity, perhaps even quietly performing a pre-invocation.

The Medium focuses on the imago of the Deity and seeks to become completely and deeply connected to that entity, feeling it around and even within him/her. It would also be helpful if the Medium would have practiced this meditation session on other occasions before the working, becoming very familiar with the Deity, and performing rites of devotion, communion, invocation and even partial assumptions as well.

Once the preliminary meditation session is completed, the medium, now deeply immersed in the spirit of the Deity, rejoins the group, who have already consecrated the temple or grove. The Medium does not need to perform any ritual or liturgical activities that would distract him/her from the main operation - the Godhead assumption.

In the situation where a magician is performing this rite alone as part of a Godhead assumption to perform ritual magick, then assumption is not the true goal of the operation, and can be performed as an ancillary rite with only a minimal manifestation of the Deity required. The difference is that a group working whose objective is to manifest the Deity through a Medium surrogate must ensure that the level of manifestation is high in order to validate

what occurs during that operation.

Assumption and Testing

The crucial part of the Godhead assumption is the testing that is performed after the Deity apparently manifests. Participants may question the Deity in several manners, but there are basically three questions that should be asked. If the manifested Deity does not respond adequately to these three questions, and the entity does not seem to be responding in a manner contiguous with the Imago, then the participants should perform a license to depart and end the Godhead assumption rite, whether the Medium is willing or not.

This test is used to protect the group and the Medium against unwanted manifestations and makes certain that only the intended targeted Deity manifests. The three questions are:

1. "Who are you?" The Deity must identify itself. This makes certain that the assumption is not open ended, and that the intended target has at least been nominally realized.
2. "Teach us about yourself (What are your qualities?)." The Deity must have recognizable qualities that conform to the imago.
3. "What do you wish to impart to us tonight?" The Deity must have a limited objective; this also precludes an open ended assumption. In many cases, the objective or purpose is decided beforehand by the group without the knowledge of the Medium, adding a level of omniscience to the test. If the Deity exactly states the objective, then the participants can be certain that the level of manifestation is high.

If the Deity responds appropriately to these three questions, then the participants can proceed with their work, which is the administering of the sacraments of blessings, divine insight or prophecy, and the communion meal of food and drink. Other types of workings can also be deployed, such as seeking greater knowledge on a topic particular to the Deity, or reinforcing a specific kind of working, such as a healing, special divination, rectifying injustice, or other kinds of divinely sanctioned favors. When the work is completed, then the license to depart is given.

The Deity is called by name, thanked for its help and assistance, and gently but firmly urged to depart, returning to its eternal source and place of origin. The Medium is then assisted to ground out all of the affects of the assumption, and given something to eat and drink. Rubbing the legs, head and arms helps; as does walking around or other actions to get reconnected with reality.

The higher the manifestation of Deity, the more time and effort it takes to return to normal. However, what if the Medium doesn't return to normal? In some rare instances, a Medium who fails to return to normal consciousness should be judged as having failed the test for a proper assumption, since neither obsession nor possession is part of that process. In such cases, an exorcism or even therapy may be required.

After the working is over and the Medium has returned to regular consciousness, the group should briefly meet to discuss the assumption rite, give their perceptions about the experience, hear the perceptions and opinions of the Medium, and then grade the experience.

The simplest way to grade the assumption is to use a numeric range from 1 to 10, where 10 is the ultimate experience, and 1 is a barely perceptible manifestation. I will give examples of each numeric level to assist in determining the quality of the manifestation of the Deity.

Level 1. The Medium is barely able to perceive or project the manifestation of the Deity. There is no presence of *other*, and no other type of phenomena is observed. The Medium will pass the first question, but do poorly on the second and not be able to pass the third question at all.

The Medium might have problems maintaining the proper trance state, may go in and out of trance, or may show signs of a regressive trance, such as having fits, rolling the eyes, showing the whites of the eyes, drooling saliva, convulsing, etc. These might be impressive in a disgusting kind of way, but they show a lack of focus, centering and an inability to gain the proper transcendental state. The Medium also seems to enter into trance too quickly and easily and drops out of it without the need for grounding. Also, what is communicated by the Deity is obviously based on opinions and knowledge that the Medium already had, and is not represented by any kind of omniscience.

Level 2. The Medium maintains the trance state throughout the manifestation of the Deity, and gets two out of three questions correct. There is a little sense of the *other* in the manifestation, but otherwise it is pretty normal and not very exceptional. What is communicated is also pretty mundane, but the Medium maintains control and establishes an adequate connection to the Deity.

Level 3. The Medium not only maintains the trance state but shows a great deal of self control. Additionally, a sense of the *other* is starting to be perceived by the participants. There may also be the

beginning affects of psychic phenomena sensed by the participants, but the Medium still gets only two out of three questions correct. This is the usual level experienced in a Godhead assumption rite, using a Medium of adequate training and experience.

Level 4. The Medium starts to exude a stronger sense of the *other*, and the Deity seems to be more present than the personality of the medium. More phenomena is experienced peripherally to the assumption rite, but it is still subtle. There seems to be something or someone barely perceptible that is present besides the Medium and the participants, although it may not be perceived as coming directly from the medium.

Level 5. The participants begin to strongly sense the presence of the Deity, even though the personality of the Medium has not altogether disappeared. Phenomena are more observable, and is now obviously emanating from the medium. The entity, although present, still does not get all three questions correct. However, the insights presented by the Deity and the blessings bestowed are very thoughtful and relevant.

Level 6 through Level 8. Variations of the intensity of the presence of the Deity vs. the observable personality of the medium, which begins to recede until it does not appear to either interpret or flavor the manifestation of the Deity. At level 7, all three questions are answered correctly, and at level 8, there seems to be an obvious numinousness emanating from the medium. All works performed by the Deity at this level seem to be charmed, empowered, and profoundly significant.

Level 9. The personality and even the facial or bodily characteristics of the Medium disappear and are replaced with those of the Imago of the Deity. There are obvious occurrences of psychic phenomena, disembodied voices, celestial music or tones heard, unaccountable feelings of joy, bliss and happiness. The personality exhibited by the Medium is completely immersed in the Imago of the Deity, and nothing of the medium's own personality seems to be active. Blessings and prophetic insights that are dispensed by the Deity at this level are deeply meaningful, profound, and far reaching.

Level 10. The Medium can speak without moving his/her lips - a voice seems to emanate from the mouth, which may or may not even be open. The Medium has completely transformed, however briefly, into the imago of the Deity, and any physical contact with it seems to convey a sense of profound inspiration and even rapture. Any working or application of the Deity's powers at this level

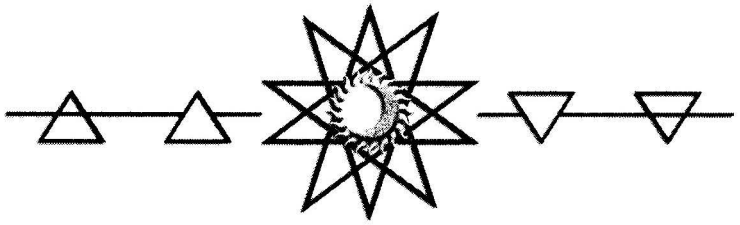
produces results that are inexplicable and wholly outside of the realm of possibility (miracles).

As you can see, the average level of the manifestation of a Godhead assumption is a 3, so that means that the higher levels are more extraordinary and unusual. A level 9 or 10 manifestation is probably beyond the realm of possibility for most Mediums, and a level 7 would be so significant as to be sensational to those who experienced it.

So with that in mind, as long as the assumption does not exhibit signs of being at a level 1 regressive trance, then the participants and the Medium can judge their encounter with the manifestation of Deity with a certain degree of cautious certainty. It can be assumed that the higher the level, then the greater the significance and impact of the experience.

When the Medium and the participants have discussed, evaluated and judged the manifestation of the Deity, they should journal the results, making certain that they take the average of all opinions to arrive at a numeric level that represents the consensus of the group. It will noted that the journal will show over time that the mediumistic skills of the members of the group will grow and the significance of the insights and blessings will also become greater, providing yet another source for occult lore and the accumulation of spiritual wisdom.

By using the methods of rigorous preparation, testing and evaluating the results, the group will avoid the excesses and danger of performing open ended assumptions, and also maintain a level of objectivity so important in the practice of sane occultism. Such a regimen will also avoid the pitfalls of ego inflation and the abuses of power that it promotes.



Chapter 13: Ritual of the Lunar Mysteries

MARM Series Ritual 5.1

Order of rituals to be performed:

- I Consecration of the Temple/Grove
- II Rose Ankh Ritual
- III Lunar Mystery Ritual

Introduction

The Lunar Mysteries are performed by incorporating the waxing and waning powers of the Moon into the ritual pattern.

As it pertains to the individual as well as the social collective, the Moon represents the powers of the unconscious mind. It brings forth the realization of potential desires and aspirations. However, it also has an opposite potential polarity to bring forth hidden or repressed desires and fantasies that are illusory or even self-destructive. One could say that the Moon is like a double edged sword.

As healer of the psyche, the moon causes of the eruption of unconscious forces that have been repressed in the mind. Whether or not a person is actually prepared for its revelation, the Moon serves as the great revealer of inner truth.

The waxing and waning of the Moon illustrates states of contraction and expansion associated with the life force as it correlates to women. Where psychological associations of the Moon are typically centered on a woman's menstruation cycle, it could also have a corresponding impact upon men. This might be where the legends of were-wolves have their origin.

Culturally, the Full Moon is often associated with attacks of "lunacy" or irrational impulses. The lesson here, of course, relates to self control or the constructive channeling of such forces.

The purpose of working the Lunar Mysteries is to take control of the powers inherent in human existence through the moon cycle and harness it for constructive uses. One example of this constructive use is found in agriculture, where farming communities plant by the darkness of the New Moon and harvest at the light of the Full Moon. The cycle of the planting season is a symbolic process that begins with the development of a potential idea (planting a seed), then later, after much care it reaches the maximum level of growth. It's in this manner that an emergent desire becomes capable of realization (harvesting). This symbolizes the cycle of the Moon as it increases its light from the darkness of the New Moon to Full.

The other side of the Lunar cycle is when the Moon's light is diminished into darkness. There, it becomes the internalization of Lunar power and revelation of the inner mysteries of the hidden parts of the soul. These cyclic changes of the Moon are continuously affecting all life on this planet.

Magicians should learn to use the constructive powers of the Lunar Cycle so they can profit from them. It is the method of the art of magick to reveal and use the inherent positive patterns found in life for the direction and fulfillment of the self.

Basic Ritual Structure

The basic ritual pattern of the Lunar mysteries consists of performing the Rose Ankh vortex ritual to establish a sacred field of containment for the mysteries to be presented.

Since the mysteries are primarily about the creative cycle of women the vortex acts as a personification of the powers of the Feminine Archetype.

Next stage involves increasing the intensity of the established feminine power field through ecstatic dance. The initial direction of the dance should be widdershins to generate the feminine energies, but then reverse direction (deosil) at the climax to supply a pulse of masculine energy.

A group may dance together with joined hands, forming a ring, serpent or a linear form. A solitaire may achieve the same effect by circumambulating the circle by simply walking or performing a variable dance step.

The pace should slowly increase in speed, from slow to a rapid and frenzied movement until climax is achieved. At the peak, action should suddenly stop, then reverse direction for several steps

to facilitate a polarization of the energies.

Then the lunar mystery is begun with an invocative meditation that introduces the concepts of the Lunar Cycle and is followed by revelation of the corresponding mystery according to the phase of the Moon.

Immediately following, perform the Assumption of the Grail Spirit, orienting it to the Feminine Spirit (i.e., the Goddess), followed by communion, which should refresh and fortify everyone. Then The Gate of Transformation should be performed to establish a gateway into the underworld.

Other rituals may also be performed once the underworld gateway is completed. If desired, the Pyramid Power ritual is performed to fulfill a specific need. The group may also wish to engage in clairvoyant trance, divination or just to use this spiritual space to engage in lunar based meditations.

The final action in the ritual is the closing of the Gate and the sealing of the vortex. The working is then completed.

Requirements: Temple/Grove consecration, Rose Ankh Vortex, energy raising dance. No required tools.

Presentation of the Mystery

Workers sit together in a ring, holding hands, meditating silently and using breath control to establish a deep trance.

The moderator intones the following meditation.

**The Sun has set and the light is gone,
Darkness covers the earth,
causing fear and blindness;
But then a dim light is seen --
the moon rising over the horizon.**

**The Moon is the reflected light of the Sun
and having received his brilliance,
she takes it within and ponders it.**

**So is the Moon as a Gateway to the
deeper self, the revelation of the mysteries
of our own origin.**

**The Moon
is the key to our forgotten world,
of promises not kept and issues
avoided.**

**A world of shadows and illusion,
a place where the soul projects its
images upon the mind.**

**We descend into the world of night,
and a subtle
illumination shows the way.**

After a suitable period of meditation, a selected Priestess stands in the center of the circle. Holding her arms in the mudra of the station of the Moon, she absorbs all that is spoken through empowerment of her imagination.

The Moderator intones one of the following Lunar Mysteries depending upon the phase or station of the Moon.

[New Moon]

**We summon the White Lady
of regeneration and growth.
For the Dark Moon is the time
of preparation,
of planting new seed,
of regeneration.**

**For the women,
the New Moon symbolizes ovulation,
the revelation of all potential,
the first flowering of perfecting aspirations.**

**For the men,
the New Moon symbolizes openness
and truthfulness,
the heart is made soft,
revealing its inner desires.**

Mudra: The same mudra as Full Moon, except the arms are held down over one's belly, signifying the New Moon.

[First Quarter]

**We summon the Scarlet Lady
of Passion and Warfare.
For the Waxing Moon is the time of action, the enacting of**

**plans
that will grow to fruition
With the waxing light of the Moon.**

**For the women
the Waxing Moon symbolizes
the onset of fertility,
which is as ephemeral as a flower,
and represents receptivity
to the conception of ideas
and the fulfillment of desires.**

**For the men the Waxing Moon
symbolizes the transformation of the beast, for all control
is overcome
and desire has fully taken control.
The task is to channel that desire.**

Mudra: The First Quarter is depicted by the arms and hands curving up forming a concave arch, starting at the shoulders and continuing to the out-stretched finger tips, signifying the waxing Moon.

[Full Moon]

**We summon the Blue Lady
of meditation and reflection.
For the Full Moon is the time
of completion and fruition -
the matter has come
to its ultimate manifestation.**

**For the women
the Full Moon symbolizes
the death of life potential
and the first occurrence
of the menstrual flow,
swelling and purgation that follows
or the onset of pregnancy.**

**For the men
the Full Moon symbolizes
the obscuring of the self,
for so intervenes self-control,**

**and the beast is firmly bound,
caged and controlled.
For herein is the exhaustion of all desire.**

Mudra: Full Moon is with the hands held together to form a circle, thumbs to thumbs and fingers matched, thus making a full circle within the arch of these fingers just barely touching. This mudra is held over one's head.

[Last Quarter]

**We summon the Black Lady
of Death and Dissolution.
For the Waning Moon
is the time of release;
the work is completed
and only time shall reveal
whether it will bear fruit.**

**For the women,
the Waning Moon symbolizes
the cessation of the flow of blood,
a time for purification,
for remembrance and for renewal.**

**For the men,
the Waning Moon symbolizes
internalization,
the quiescence of desire,
self doubt and the reexamination of belief.**

Mudra: The Last Quarter is depicted by the arms and hands curving downwards forming a convex arch, starting at the shoulders and continuing to the out-stretched finger tips, signifying the waning Moon.

Assumption and Transformation

After a period of silence, the Priestess is still standing in the center of the circle. The rest of the group performs the preparation steps of the ritual Assumption of the Grail Spirit, using the feminine incantations and symbols. The Priestess then simply assumes the Feminine Grail Spirit, and the group bows and praises her as an

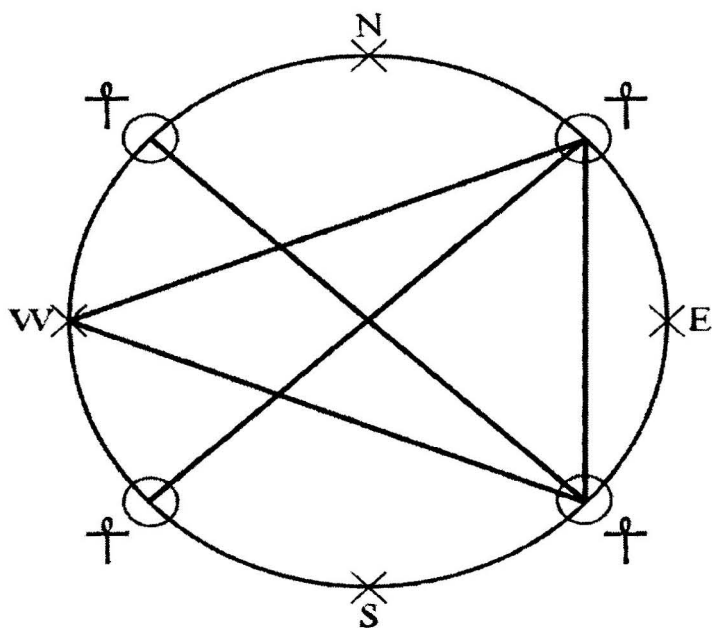
avatar of the Goddess. The assumption ritual is completed with the act of communion.

The group then performs the Gate of Transformation ritual, with the selected Priestess glorified as the Deity, acting as Celebrant. The Gate is left open, allowing for a working (or workings) to be performed.

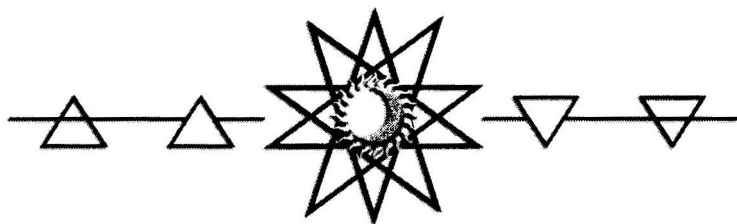
[The working is performed here.]

When the working is completed, the participants gather together and meditate upon what has transpired.

Then the closing Gate spell is performed to close the space. The group draws sealing spirals to the eight positions of the magick circle (the Watchtowers and the Angles) and the Lunar Mystery is completed.



LUNAR
MYSTERY



Chapter 14: Ritual of the Solar Mysteries

MARM Series Ritual 6.1

Order of the rituals to be performed:

- I Consecration of the Temple/Grove
- II Rose Ankh Ritual
- III Solar Mystery Ritual

Introduction - Solar Wheel of the Year

While the Lunar Mysteries increase awareness of the inner process of growth and transformation, Solar mysteries connect people with changing cycles that occur throughout the world.

The Solar Wheel of the Year represents the external life cycle of nature with emphasis on processes of the human race-- birth, infancy, adolescence, puberty, adulthood, old age and death. The cycles of the renewal of life as represented in the Wheel of the Year also reveal the mystery of rebirth and reincarnation.

The four seasons are stages in the continual mythical contest between light and darkness, life, death and rebirth. The four seasonal quarters are represented as the seasonal midpoints of midsummer and midwinter and the equinoxes or equal nights.

Winter Solstice signifies the longest night; a time when light is at its lowest ebb. Conversely, the Summer Solstice is the time when the day is the longest, the light having reached its highest expression. The Vernal Equinox occurs as the light is waxing, and the Autumnal Equinox occurs as darkness is waxing.

In addition to the four seasonal quarters, there are also four cross-quarter seasonal festivals which represent the *fixity* or stasis of the season's energy.

Lammas (August 1) is the heart of the summer as unbearable "dog days," when the Sun as the Light of Life becomes the scorching

Sun of death. This seasonal power ripens and dries fields of grain.

Samhain (November 1) represents the death of nature, and as a seasonal festival celebrates the Ghost of Life and the exaltation of darkness. The theme is closely related to the modern celebration of Halloween (October 31), however November 1 represents the more abstract occult concept of Samhain, the Celtic Calends.

Astrological Considerations of the Seasons

The four quarter and four cross-quarter seasonal festivals make up the eight celebrations of the Wheel of the Year. These dates are determined by astrology, an occult system concerned with time.

Astrological correspondences determine the magickal significance of each of the eight festivals; therefore in magick one must scrutinize these to understand their essential importance aside from folk custom and tradition.

Solstices and equinoxes are determined by exact positions in the zodiac, when the Sun first enters a specific zodiacal sign. So the four quarter seasonal festivals always occur at the first degree of each of the cardinal signs of the zodiac (Aries, Cancer, Libra and Capricorn). The cardinal signs represent the seasonal energies in a state of change, so the balance of light and darkness are shifting at these periods.

Example: The quality of cardinal Fire is represented by the fertile potential of the Vernal Equinox; this fire is the creative vital force, freshly released as spring. So the Vernal Equinox occurs as the sun enters the sign Aries, which is cardinal Fire.

The four cross-quarter festivals occur at a point a third of the way into each of the four fixed signs of the zodiac, and are less exact. The position is somewhere between 8 to 10 degrees, or approximately 10 days after the sun enters into that sign. The fixed signs are Aquarius, Taurus, Leo and Scorpio, signifying the dominance of the Element in a season.

Example: Lammas occurs on August 1, but the Sun enters the sign of Leo usually on the 22 or 23 of July. At August 1, which is eight or nine days after the Sun enters Leo, the position of the Sun would be around 8 to 10 degrees of Leo, representing the growing powers of that sign (the first decan). Fixed Fire is represented by the quality of the hot season of Lammas.

Elemental Considerations of the Seasons

In addition to the Astrological correspondences, there are also elemental correspondences to the eight Festivals.

An Elemental is defined as the qualification of a base Element by another Element or by itself. Thus there are 16 elementals (4×4), which are signified by the sixteen Dignitaries or Court cards of the Tarot.

Example: Fire of Fire is the King of Wands, Water of Fire is the Queen of Wands, Air of Fire is the Prince of Wands and Earth of Fire is the Princess of Wands. Each of the Elementals corresponds to one of the 16 Court Cards of the Tarot.

The elemental forces are the underlying powers that qualify the seasons and pervade the astrological correspondences of the eight Solar mysteries.

Each of the eight festivals can then be determined by two Court cards of the Tarot, symbolizing the elemental energies of the season. Defining these seasonal energies allows the magician to tap into and use them to boost personal magickal workings integrated in a Solar Mystery working.

The key to the seasonal energies exists as the combined expression of the two Court cards of the Tarot. The table below shows the symbolic elemental correspondences defined as the powers latent in the season. The Solar Mystery rite has a place for the magician to focus on these symbolic images.

Mastering the Art of Ritual Magick

Season Festival	Astrological Base	Elementals/Dignitaries
Vernal Equinox	Aries (Cardinal Fire)	Fire of Fire (King of Wands) Water of Water (Queen of Wands)
Beltane	Taurus (Fixed Earth)	Fire of Earth (King of Pentacles) Earth of Fire (Page of Wands)
Summer Solstice	Cancer (Cardinal Water)	Fire of Water (King of Cups) Water of Fire (Queen of Wands)
Lammas	Leo (Fixed Fire)	Fire of Air (King of Swords) Air of Fire (Knight of Wands)
Autumnal Equinox	Libra (Cardinal Air)	Air of Air (Knight of Swords) Earth of Earth (Page of Pentacles)
Samhain	Scorpio (Fixed Water)	Water of Earth (Queen of Pentacles) Earth of Water (Page of Cups)
Winter Solstice	Capricorn (Cardinal Earth)	Air of Earth (Knight of Pentacles) Earth of Air (Page of Swords)
Candlemas	Aquarius (Fixed Air)	Water of Air (Queen of Swords) Air of Water (Knight of Cups)

Ritual Outline

The Solar mystery ritual pattern begins with:

- Consecration of the grove or temple,
- Generation of the Rose-Ankh vortex
- Revelation of the Feminine Mysteries.

Note: The powers of the feminine vortex serves as the base for all the mystery rites, even those important to the masculine-dominated Solar mysteries.

When the vortex is established, a field of energy is generated using the same ecstatic dance techniques found in the Lunar Mysteries. After these rituals are completed, the Seasonal Mystery itself is presented.

Because of the masculine nature of the Solar Mysteries, ideally the role of Celebrant should be male in gender. However, either a man or woman may take the role of Celebrant for the Solar Mysteries in order to have the experience channeling the masculine energies.

The Seasonal Mystery begins with an invocative meditation describing the Wheel of the Year. Participants establish the ritual pattern of the seasonal Elemental energy and proceed with the Summoning of the Twin Seasonal Powers, represented by the two Dignitary cards of the Tarot.

The chosen Priest (who is also the Celebrant) then stands in the center of the circle and assumes the two gestures that symbolically describe the season. The first is the gesture of seasonal quality as either transformation (arms out and up, in a "V" shape) or as fixity (arms crossed before one's breast).

The second gesture denotes one of the four Elements. These gestures are arrived at either creatively (a body expression for each element) or by using traditional gestures found in any book about the Golden Dawn tradition

The Solar Mystery text is read by a moderator while the Priest absorbs the described energy. The Mystery working is then followed by Assumption of the Grail as the Masculine Spirit.

This is followed by a communion with the God and a final exteriorization of energy caused by the climax of ecstatic dance. The final action is the opening of the Gate of the East, the Solar Gate of "the Coming Forth by Day." And the rite is then completed with a

silent meditation of seasonal gratitude.

Requirements: Temple/Grove consecration, Rose Ankh Vortex.

Tools required: Twin Tarot Court Cards selected for the Season, Celebrant's wand. The two Tarot cards are placed in a prominent place for all to see.

Presentation of the Mystery

Workers sit together in a ring, holding hands. They meditate silently, using breath control to establish a deep trance.

The moderator then intones the following meditation, inserting the cues for the season. Cue A is Fixed or Cardinal, cue B is Locked or Transforming, and cue C is Spring /Summer /Autumn /Winter. (See notes below.)

**The Wheel of the Year turns and again
The Power of the Sun shall wax or wane;
Equal day to equal night;
The shortest day
And longest night;
The longest day,
The shortest night.**

**The cardinal sign is the beginning,
the power of the Sun is in transition. The fixed sign is
the climax,
the power of the Sun is locked in place.**

**Therefore, we celebrate the [A] Sign,
The Sun is [B] into the season
of [C].**

Summoning Twin Seasonal Powers

Celebrant stands in the center of the circle. He takes up his wand, draws an invoking Pentagram of the qualifying Element of the first of the two seasonal elementals to one of the four Quarters, determining the base Element.¹⁰

¹⁰ Ds example, to invoke the Queen of Swords as the first seasonal elemental of Water of Air (Candlemas), the invoking Pentagram of Water would be drawn in

Moderator reads an invocative image of the first elemental while participants concentrate on the Tarot card, which has been strategically placed where all can see it.

Celebrant draws an invoking Pentagram of the qualifying Element of the second of the two seasonal elementals to one of the four Quarters, determining the base Element.¹¹

Moderator then reads an invocative image of the second Elemental while the participants concentrate on the Tarot card.

Celebrant draws a line from each of the invoking Pentagrams in their respective Quarters to the center of the circle in the Ultrapoint, beginning with the first Element and concluding with the second. Then, a Hexagram device is drawn in the Ultrapoint.

Moderator then reads an invocative image of the Seasonal Power, which is the combination of the two Dignitaries or Court Cards of the Tarot, and the mythic image of the Season.

The image of the Seasonal Power is derived from the combination of the dynamic powers of the elementals and the spiritual tradition to which the workers are aligned. The participants then meditate to summon the energy into the circle.

The Seasonal Mystery

Moderator reads the Seasonal Mystery, and the Celebrant as Priest stands in the center of the circle and denotes the specific Solar festival by making the first and second gesture.

The gestures symbolize the qualities of the forces inherent in the Solar Mystery of Life through expression of both the symbol of the quality of the season, which is cardinal or fixed, as well as its elemental energy.

[Vernal Equinox] - Transformation (arms out and up, in a "V" shape) and the sign of Fire.

**I reveal the Mystery
of the Vernal Equinox,
Fire is in transformation.
Ideals are as pure potential,
set into motion so that they shall bear fruit in the coming
year.**

the Eastern Watchtower (Air).

11 For instance, to invoke the Knight of Cups as the second seasonal elemental of Air of Water (Candlemas), the Celebrant would draw an invoking Pentagram of Air in the Western Watchtower (Water).

**Knowledge to begin changes is revealed so all projects
and endeavors are now
begun.
The Light is in Ascension.**

[Beltane - May 1] - Fixity (arms crossed before one's breast) and the sign of Earth.

**I reveal the mystery of Beltane,
Earth is in its fixity;
the net is cast and destiny is invoked.
The seed has been planted and the desire to make it
fruitful quickens the blood.
Here is love found and also lost.
There is pleasure knowing that
darkness is nearly gone,
its spirit layeth with the forgotten dead.
The Light is Conquering.**

[Summer Solstice] - Transformation (arms out and up, in a "V" shape) and the sign of Water.

**I reveal the Mystery of the Summer Solstice,
Water is in transformation;
So the heart shall become generous and
the home shall open to all neighbors and faraway friends.
Darkness is swept away and life is
Everywhere thriving.
Though the darkness has been reborn;
it is weak and appears only
where you least expect it.
The Light is Dominant.**

[Lammas - August 1] - Fixity (arms crossed before one's breast) and the sign of Fire.

**I reveal the Mystery of Lammas,
Fire is in its fixity;
Knowledge is sought for its own end,
and there is found
the beginning of error.
Yet the light is still
bright, hot and burning,**

**and the grains
finish their growing cycle,
ripening to golden brown.
It is the time of joy in the
first fruits,
Ideas conceived in the spring.
The Darkness has begun its Ascent.**

[Autumnal Equinox] - Transformation (arms out and up, in a "V" shape) and the sign of Air.

**I reveal the Mystery of the Autumnal Equinox,
Air is in transformation;
Changes are quickly brought to fruition.
Our ideals are fully realized,
yet the will is beginning to wane.
Forces of death begin
their awakening.
Our life force has been spent
and the harvest is collected
by the autumn people.
The Darkness is in Ascension.**

[Samhain - November 1] - Fixity (arms crossed before one's breast) and the sign of Water.

**I reveal the Mystery of Samhain,
Water in its fixity;
Now there are thoughts of death.
We search for the spirit that transcends it.
Earth lies fallow, the last fruits
harvested;
and the final killing frosts
have already arrived.
The ghost of life haunts the desolation.
The Darkness is Conquering.**

[Winter Solstice] - Transformation (arms out and up, in a "V" shape) and the sign of Earth.

**I reveal the Mystery of the Winter Solstice,
Earth in transformation;
Moment of greatest darkness has come,
yet the light is reborn**

**and life whispers its renewal.
Up from the ashes and dust of death.
For the candle and yule log burns bright,
Casting its holy and mysterious light.
The Darkness is Dominant.**

[Candlemas - February 1] - Fixity (arms crossed before one's breast)
and the sign of Air.

**I reveal the Mystery of Candlemas,
Air is in its fixity;
So we must ever be
steadfast in our pursuits,
unwavering and seeking
equality and justice.
Cleansing and renewal;
the old ideal is cast away
and made ready for rebirth.
We light the fires of inspiration,
To open the doors to what is new.
The Light has begun its ascent.**

Assumption

After a period of silence, the Priest is still standing in the center of the circle. The rest of the group performs the preparation steps of the ritual Assumption of the Grail Spirit, using the masculine incantations and symbols. The Priest then simply assumes the Masculine Grail Spirit, and the group bows and praises him as an avatar of the God. The assumption ritual is completed with the act of communion.

Eastern Gate - Coming Forth By Day

To perform the Eastern Gate ritual, the Priest again as Celebrant, stands in the West, facing the East and says:

**The way is made clear
Truly the time is poised for change;
The threshold awaits the twilight division
To behold, the Coming Forth By Day!**

Celebrant proceeds to the Southwest Angle, draws an invoking spiral with the wand and says:

**I open the Gate of Revelation
and summon the Guide of Light,
wherein shall we learn
the eternal cycle of death and rebirth.**

Celebrant proceeds to the Eastern Watchtower, draws an invoking spiral with the wand and says:

**I open the Gate of Inspiration
and summon Guardian,
Ward of the Mystery of Life.
Those who would be reborn
must first experience death,
then ashes transformed
into living flesh.**

Celebrant proceeds to the Northwest Angle, draws an invoking spiral with the wand and says:

**I open the Gate of Transformation
summoning forth the Radiant One,
Lord of Light and Life,
One who has died and been reborn;
beloved of the Spirit of the Mother,
Son of the Great Father Spirit.
The dance of life and death has begun.**

[Sets down the wand.]

Celebrant proceeds again to the West and faces the East, drawing a line of force with the hand from each of the Gate positions (Northwest, East and Southwest) to oneself, while saying the following incantation:

**I stand in the West,
Facing the East,
I greet the Golden Dawn,
The Sun-star of the morning light,
The seven rayed splendor of life.
For we are reborn in the knowing**

**In the celebration of the turning
of the Seasonal Wheel.
As the vegetation
shall wax and wane,
die in the ground,
to be reborn again!
In the spring - the dawn!
So shall we, mortal in body,
eternal in spirit,
rise up in that morning from our graves
and be reborn as
flesh and blood once again.**

**For nothing is new that has seen
The light of day!**

Celebrant then slowly advances to the Eastern Watchtower, makes the sign of the Opening Portal gesture, enters and then turns to face the West.

Advancing to the center of the circle, the Celebrant is now within the world of light, beyond the Gate Threshold. [An individual working may be performed.]

Conclusion

Once the individual working is complete it should be followed with an ecstatic dance. All dance until a great climax is sensed, and the mystery exteriorized with a sudden cessation.

When the rite is finished, the participants gather together to meditate upon the experience.

The Celebrant then draws sealing spirals to each of the three gate positions, beginning with the Northwest, then the East and finally the Southwest. Workers also draw sealing spirals to the eight positions of the magick circle (the Watchtowers and the Angles), denoting the completion of the Solar Mystery.

Notes

The following are possible insertions for the three cues above.

[A] -- Fixed/Cardinal

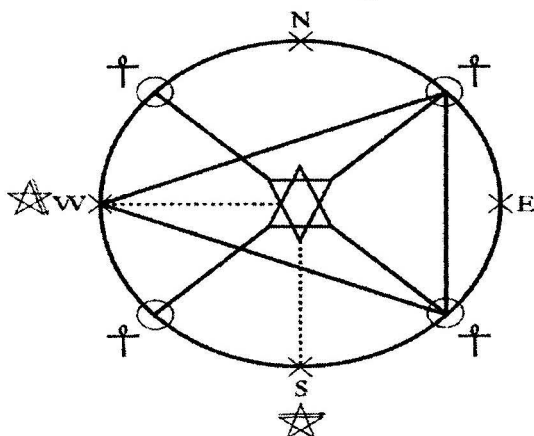
[B] -- Locked/Transforming

[C] -- Spring/Summer/Autumn/Winter

The following is a tabular key that represents the Element and quality of the eight Solar Festivals.

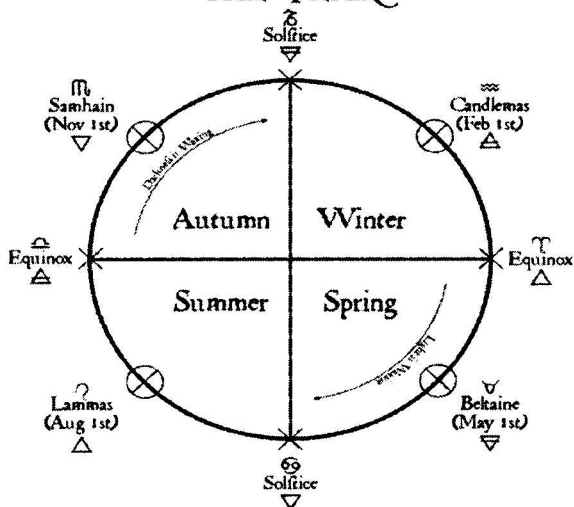
TRANSFORMING	LOCKED
(Arms up and out from the body)	(Arms crossed before the chest)
Spring ARIES - FIRE Vernal Equinox (March 21) Rites of Spring	TAURUS - EARTH Beltane (May 1) Feast of Love
Summer CANCER - WATER Summer Solstice (June 21) Midsummer	LEO - FIRE Lammas (August 1) First Fruits Feast
Autumn LIBRA - AIR Autumn Equinox (September 21) Harvest Rites	SCORPIO - WATER Samhain (November 1) Feast of the Dead
Winter CAPRICORN - EARTH Winter Solstice (December 21) Midwinter	AQUARIUS - AIR Candlemas (February 1) Festival of Light

SOLAR MYSTERY

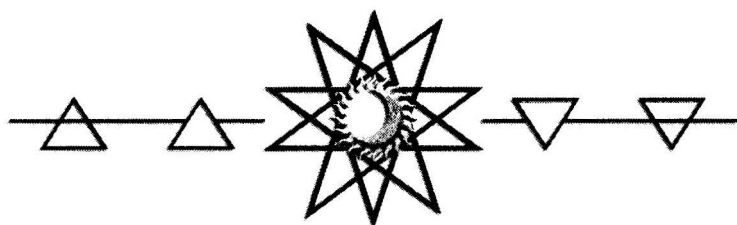


Set for Seasonal Forces - Summer Solstice
 1. Fire of Water (King of Cups)
 2. Water of Fire (Queen of Wands)

WHEEL OF THE YEAR



Quarter Seasons
 &
 Cross Quarter Seasons



Chapter 15: Prefect Initiation Ritual

MARM Series Ritual 7.1

Order of the rituals to be performed:

- I Consecration of the Temple/Grove
- II Rose Ankh Ritual
- III Prefect Initiation

Introduction

The ritual of initiation is probably the most important of the mysteries of the Grimoire, but is the last for mastery.

An initiation always represents the advent of something that has already been accomplished. In other words, it requires skills, experience and knowledge that one is deemed to currently possess. Opening new doors to greater awareness and ability, initiation may also release knowledge locked in the unconscious mind and previously hidden from the candidate-initiate.

Spiritual development occurs in many stages. But an initiation brings otherwise subtle changes down to the level of the body, causing an indelible and permanent alteration to occur within the core of one's being.

Magickal initiations cause three things to occur within the candidate:

- Self-empowerment created by the process of assuming Godhead and expressing it through the self.
- The taking on of a magickal persona which consists of the forging of a new life perspective, a life history, identity and destiny.
- Establishment of an alignment to a specific Deity. In this manner one becomes a Priest/ess, the perfect channel for

the Deity to fulfill its cycle of manifestation.

Therefore, the ultimate spiritual discipline that develops from one's relationship with the Deity becomes the essential quality of an initiatory lineage.

Prefect Initiation Considerations

This particular initiation ritual has the benefit of containing three different transformations to assist in fulfilling the spiritual needs of the magician. There is a separate initiation mystery for men, another for women, and also a special process for one to resolve personal issues and assist self-actualization.

Because of the three mysteries, this initiation ritual addresses the gender related issues of an individual, allowing for a greater degree of transformational change through life transition. It also establishes a spiritual discipline for the resolving of immediate challenges.

The initiatory process of self-actualization constitutes the continual struggle for personal growth at all levels, which is a profoundly progressive and evolving cycle of self-expansion and spiritual growth.

Gender related initiation mysteries focus on the differences between men and women and related gender specific issues. These differences are physical, cultural and psychological, requiring different archetypal mythic cycles.¹²

Due to the complexity of the initiation ritual, one should have previously mastered the other rituals in this grimoire prior to undergoing the ordeal of initiation. There are also a number of preparatory steps for initiation, as well as the process of developing a more intensive magickal and spiritual discipline.¹³

Taking place within a consecrated grove or temple, the initiation is performed within the Rose Ankh vortex. The candidate-initiate assumes a magickal identity, reads a prepared Statement of Identity and then assumes the Mantle of Glory (self-crossing). Workers then dance around the circle to raise a field of energy.

After the initiation mystery is presented, Assumption of the Grail Spirit ritual is performed followed in quick succession by the Gate of Ascension (Eastern Gate).

¹² These differences have been discussed in the previous book, MARM I, chapter 9.

¹³ I have discussed these in greater details in section 16.

These last two rituals profoundly build on the initiatory mystery, opening a conduit for the manifestation of the candidate's Godhead, and creating a profound link to the image of one's Deity. This is an important step allowing the magician to forge a personal and individual lineage of magick. The establishing of a lineage or spiritual path (tradition) opens one to a continual cyclic initiatory process, which does not end when the initiation rite is completed.

The initiation rite can be used to perform an initiation or it can also be used to perform psychological tracking. This is the third initiation path or process (where the masculine is first and feminine is second).

Psychological tracking is used to resolve issues and promote self-actualization, and it may be used throughout personal spiritual development. This is the method where the magician continues the growth begun through initiation. Performing it assists with building a discipline of continuous spiritual evolution.¹⁴

The initiation mystery can be set to any of the four Elements. This is done by setting an invoking Pentagram of a given element to charge the four Angles and Infra-point. So an Earth-based initiation using an invoking Pentagram of Earth will have a different quality of energy from one that uses an invoking Pentagram of Fire.

Each angle of the circle also requires four mythic or spiritual personages to be selected. That allows the initiation ritual to be highly individualistic and personally relevant.

In addition, the initiation ritual can be altered and re-experienced at certain intervals to assist the candidate in undergoing a full initiation pattern. The initiation cycle of four Elements and Spirit symbolizes a progression of soul mastery.

Ritual Pattern of the Initiation Rite

The Prefect initiation ritual can be used for a variety of initiatory experiences and personal resolutions. Since mile-stones in one's accomplishments can be completed at various stages of spiritual growth, the initiation ritual becomes a primary tool of self-expansion, magickal achievement, and a continuous discipline of the magician.

The initiation ritual consists of just two parts – preparation of

14 See MARM Volume 1 Foundation, section 9.4, p. 162 – 167, for the Lesser Initiation of Self Actualization.

the candidate and presentation of the mystery.

Preparation consists of a ritual bath for personal cleansing, meditation on life, death and resurrection as the concept of eternal being, and the process of trance induction for mental purification. Time is also to be spent donning oneself in proper attire and applying jewelry and makeup as desired, to look the part of the initiated magician.

Preparation then continues with performing either the temple or grove consecration rites, and the erection of the Rose Ankh vortex. Once within the ritual structure of the vortex, the candidate makes the Statement of Identity to establish magickal persona acting within the newly revealed magickal path.

The second part of this ritual is the Initiation Mystery. It has five ritual positions at each of the four Angles and Infrapoint. At each position the candidate draws an invoking Pentagram for a specific Element, intones an invocation for the Emissary of the Deity and states the associated stage of the initiation pattern.

Then the candidate draws the four Angles together through the body while standing in the center of the circle. The candidate then projects these forces into the Ultrapoint, sealing them with a hexagram.

Drawing the hexagram signifies the union of all facets of the mystery and triggers a transforming effect. The energy of this spell is drawn down to the heart of the candidate, which establishes an alignment with the Deity.

The next ritual is Assumption of the Grail Spirit, where the candidate assumes the God/dess-form of a chosen Deity and then becomes that Deity incarnate. This ritual activates the deified connection established by the initiation mystery so that it becomes realized on many simultaneous levels.

At that point, the candidate performs the Gate of Ascension, which represents the candidate's emergence from the initiation ordeal to be reborn and to build a whole new life process. Through this process, the candidate seemingly extends the initiation mystery so it becomes a single holistic expression, briefly causing the bliss of spiritual union that occurred between the candidate and his/her Deity to be realized in the material world - an awesome climax.

The candidate performs the entire initiatory process with only marginal assistance of others acting as witnesses to the spiritual coming of age. Witnesses affirm the empowerment of the candidate and acknowledge the assumption of the Deity. They may also give offerings and homage to this newly manifested incarnation of Deity.

What follows is the communion feast of the candidate. Similar to the Agapic Feast, everyone present shares the blessed food and drink, so encouraging a deep spiritual bond between them. This is known as the Celebration of Life Renewed and the participants engage for a time in an ecstatic dance as tribute to the newly made initiate.

The final ritual action occurs when the candidate presents him/herself to the eight directions or positions of the magick circle (the four Watchtowers and Angles). At each point the candidate shall announce his/her magickal name and motto (purpose) and that he/she is now an initiate of the discipline of magick. This being accomplished, the initiation is complete.

Preparation

See section 16.1 in its entirety for all of the preparation steps that an initiate candidate is expected to perform.

Tools required: Candidate's wand and sword.

As part of the preparation for initiation, the candidate takes a ritual bath of purification. Water is drawn and then purified through the blessing of salt by taking pure sea salt into one's palm and blessing it with the sign of the Cross (Male) or Ankh (Female), and sealed it with the power of one's breath (Spirit). The salt is then deposited into the water.

The candidate blesses the combination of water and salt by blowing breath across the surface of the bath water, and recites the following incantation:

**I bless this Water and Salt,
Lustral water of spiritual purification,
in the names of [Deity Name]!
So Mote It Be.**

At this point scented or unscented oils, powders, flower petals, herbs or other items may be added to the bath water. These are selected according to the taste or requirements of the candidate, since everyone has different esthetic sensitivities.

Then, the candidate strips, enters the water and slowly washes the body with scented soap.

During the ritual bath one should remain very still in the water periodically in order to contemplate upon the purpose of this special event.

When the bath is complete, then the candidate dries thoroughly and anoints the body with scented oils, once again selected specially for the candidate, based on individual tastes and needs.

Then the candidate-initiate dresses in ritual attire in order to assume the magickal persona. The initiate should present him/herself fully dressed and adorned as the magickal persona, which may be expressed through the wearing of robes, jewelry, make-up, mask or even elaborate head gear.

Assuming a meditative repose, in silent seclusion, the Candidate performs the four-fold breath control technique, to foster a serene state of mental detachment.

At this point, the candidate should meditate upon death, the final destiny of all human life and then upon the process of rebirth. This takes the form of the resurrection of the spirit as a being of disembodied consciousness. After the candidate has meditated upon this subject for a suitable period of time, preparation is complete and the working may begin.

Assumption of the Magickal Persona

As stated previously, all of the ritual actions are performed by the candidate himself. Attending witnesses may assist, but not interfere with the performance of this working. Where workers are specified, these are the witnesses for the rite.

In a temple or grove, after its consecration and the performing of the Rose Ankh Vortex ritual, workers dance around the circle accompanied by music. The workers dance to a climax, circling deosil raising an energy field to assist the initiation process. When this is completed, they stand in a circle around the candidate.

The candidate stands in the center of the circle, unmoving and looking like the great mythic magician of antiquity in the flesh. The candidate makes the sign of the Tau cross with his/her body; standing straight with both arms outstretched and parallel to the ground. Then the candidate takes a step forward, draws the palms of the hands together before one's chest in a gesture of piety and prayer.

Then the candidate intones the Statement of Identity.

Note: The following is only an example. The initiate is encouraged to write a personalized statement as part of pre-initiation day preparation.

I, [magickal name], am the mage who has chosen the path of

Theurgy, seeking the company of fellow mages so I may share in their wisdom.

I am the personification of [Deity(s) Name], wise in the magickal arts and a steadfast seeker of truth. Ultimately, I will seek the bliss of union with the Absolute Spirit, knowing the power, glory and ecstasy of being a God. I am the eternal unbegotten one who has lived throughout the ages and is the source of all wisdom.

The magician seeks to know the hidden (occult) ways of the Spirit and to reveal that knowledge in simplicity. So I, as the Magician God, shall transform the world; first for myself, then for others, whom I touch, love and share the experience of life.

For these objectives, which are part of my magickal discipline and represent my thirst for spiritual truth, do I now invoke the powers of transformation that shall reveal the Bornless Spirit of myself, living within the collective of the Spiritual Whole.

Let me be protected by the grace and powers of [Deity(s) Name], that I may grow and learn the hidden ways of Spiritual Evolution, and obtain the powers of peaceful social revolution. So mote it be!

Candidate performs self crossing, causing the chakras to align in an equal arm cross over the body by making the following actions and verbal proclamations:

The candidate touches the forehead and says:

From the highest;

then touches the genitals and says:

To the source of life;

then touches the right shoulder and says:

Through the grace;

then touches the left shoulder and says:

And the power;

and then folds the hands before the heart and says:

Unified in love, So Mote It Be.

[For the Cycle of Self Actualization (i.e., tracking), go directly down

to the section *Presentation of the Initiation Mystery*, since the next part is concerned exclusively with the greater initiation rite.]

Next, the candidate must assume the Magickal Persona by reading a previously prepared magickal description of him/herself, which illustrates the persona that has been adopted.

While this is written as a self invocation, the persona described therein can be in the third person, seemingly distinct from one's self. However, as the powers and virtues of this personality are described, the candidate follows each statement with a self-affirmation ("I am the power, the glory and the light!").

Note: the following paragraphs are only an example.

I am [X], Master of the Powers of Light and Darkness. My hair is the color of a raven's wing and my eyes are azure and silver like the piercing lights of the Stars.

I have lived forever in numerous forms, but have always been a follower of the path of Magick and I wear the black robes of mystery and secret wisdom.

I am a power of magick that channels the pure Spirit of God. I am a triple power, for I have been before all creation and I have grasped all the occurrences of the future's distant shadows. In the name of the Deity, of whom I am a manifestation, I am the power, the glory and the light!!
[This is repeated as a mantric round numerous times.]

So mote it be!

The candidate concludes the above two statements with a potent affirmation, through a Statement of Purpose in dedication to a magickal tradition that revolves around a specific Deity.

Through the statement and its associated Deity, an affirmation is also made, which serves as the purpose for wielding the powers of magick in service of the chosen Deity.

Note: the following paragraphs are only an example:

I, [X], the servant and agent of [Deity(s) Name], do swear to dedicate my life to the practice of the Art of Ritual Magick so that the Mysteries of my God will be known and His power shall be felt and recognized by everyone.

I am a beloved of the Powers of Life and Earth. I seek a balance with nature, which I see as the pure reflection of my God. I swear that it will remain unsullied and preserved forever.

I will be a judge and an arbiter of the Powers of Light and Darkness, wielding them for the greater good and opposing those who wrongfully use them.

I place myself under the protection of my God and apply myself to his rules and dictates, so that one day I may realize true union and enlightenment within His Being.

Therefore, I shall never harm another with my magick except to defend my life and the lives of those whom I love and cherish.

May my God act as a witness to these words of truth and may He aid me in carrying them out!

So mote it be!

When this is accomplished, the candidate is then prepared to undergo the initiation mystery.

Presentation of the Initiation Mystery

Candidate turns to face the West still standing in the center of the circle and says the following:

**I begin this new life with a single step,
I have erected the magick circle
Summoned the powers
to witness this initiation.
In the manner of all traditions,
I have chosen myself to begin and
complete this undertaking by my own will,
wisdom and ability.**

The candidate then performs one of the three Initiation Mystery tracks. While the men will probably select the Masculine Initiation Mystery, and the women, similarly, will select the Feminine Initiation Mystery, it is possible and even beneficial for men and women to cross gender barriers so that each might realize the other's issues and assist in their resolution. There is also a third mystery track that confines itself to the internal tracking method used to assist the initiate to self actualization.

Masculine Initiation Mystery

Candidate proceeds with the wand to the Southeast Angle, stands before it and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the East and the Element of Air is then intoned:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:

[The Call to Adventure]

**The horn is sounded,
the call is made
and the worthy shall harken to it!**

**The hero is born
ignorant of his nobility,
his divine origin and destiny.
For he is marked as the one,
the inner voyager
seeking to find
the source of spirit.
Yet at the gate between worlds
he shall encounter the Guide,
the Guardian and the task
that risks life and limb.**

Candidate with the wand then proceeds to the Southwest Angle, stands before it and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the South and the Element of Fire is then intoned:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[Trials and Victories of Initiation]

**The path is revealed
as the Road of Trials
that is overcome only through
the pain of adversity,
which tempers and tests an individual until all
imperfections are removed.
For therein he shall meet
the beauteous lady, lover, sister, mother, daughter as One!
And if he shall establish balance through self-discipline,
then shall the union of Light and Dark become perfected.
The inner laws of form and structure shall become the
tool of the self-born**

**as a Divine King -
he who knows the secrets
of life and death.**

Candidate with the wand then proceeds to the Northwest Angle, stands before it, drawing an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the West and the Element of Water is then intoned:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[Revelation of the Cosmic Cycle]

**So is revealed the Mystery
A place within the Cosmic Cycle
that one occupies,
the proper and true vocation
of the Thrice Greatest Initiate
Hermes.**

**In the beginning everything was created
from nothing - the emanations generating the fabric of
being.
The waves of light have shown forth
As signs and portents of the future.
Yet in the end, the world of the living
shall be born knowing the pain
and revelation of death.**

**So is the dissolution that presages
Dawn of rebirth and renewal.**

Candidate with the wand then proceeds to the Northeast Angle, stands before it and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the North and the Element of

Mastering the Art of Ritual Magick

Earth is then invoked:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[Return and Reintegration]

**The knowledge of the Spirit
resides in the Heart of the Soul -
and so it is the Wisdom Untold,
the knowledge Unnamed.
It may be experienced
but never expressed
in its purest form.**

**The magician as poet
shall sing the song
of redemption.
There shall be healing and rejoicing,
the revelation of a new wisdom,
a new light to replace
the darkness of the old.
For the lantern of spiritual wisdom
Is mortal and too easily extinguished,
requiring periodic rekindling.**

Candidate with the wand then proceeds to the center of the circle, faces the West and draws an invoking Pentagram of the chosen Element in the Infrapoint.

Then the candidate intones the following invocation of the principal Deity with whom alignment is sought:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Candidate puts down the wand, takes up the magick sword and draws the four Angles to the center of the circle in the Infrapoint. Action begins with the Northwest Angle and proceeds deosil to end in the Southwest.

Standing again in the center of the circle, the candidate draws a Hexagram in the Ultrapoint, charging it with an invoking spiral. The resultant device is then drawn down to the heart chakra to

establish a spiritual alignment.

The candidate intones the following Initiation Mystery facet:
[Ultimate Destiny of Spiritual Union]

**The path of Magick is a Cycle -
The Great Work never-ending.
There are two quests in the true path -
the quest for unity
and the quest for completion.**

**Upon the path leading inward,
we cross the Threshold of Light
and Darkness
and enter into the source of both,
where we discover the bliss of union.**

**Then we must translate the wisdom
found therein,
causing others to transform
and behold the truth!**

The Masculine Initiation Mysteries are now complete.

Feminine Initiation Mystery

Candidate with the wand proceeds to the Southeast Angle, stands before it and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the East and the Element of Air is then intoned:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[The Body of Woman as Avatar]

**Harmony of Nature,
the endless cycles of life -
knowing this wisdom is accomplished through the body,
the womb,
the breasts, the monthly flow.**

**For a woman knows that through her body is found the
Spiritual Source -
the image of the Great Mother,
the Archetypal Woman,
life, love, creation
and a chalice of ecstasy!**

She then with the wand proceeds to the Southwest Angle, stands and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram, and then an invoking spiral around it.

Invocation of the emissary of the South and the Element of Fire is then intoned:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[The Marriage of Death]

**The Chains of Love that bind,
the knowledge of tears in translation;
O Son of Man knows not his heart, becoming the cause of
hurt,
anger, fear and pain.
Women must control their bodies,
bondage is an evil not long endured.
In knowing the Great Mother within, you must project it
outward always
To realization - for woman is
the source of creation.**

Candidate with the wand then proceeds to the Northwest Angle, stands before it and draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the West and the Element of Water is then invoked:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:

[Temptation of the Serpent]

**The Serpent of the Heart burns with
the bitterness of repression and pain.
Yet with pain comes birth,
from this knowledge comes love
and the growth of self empowerment.
A woman controls her destiny;
the summoning of a spiritual mate,
the analogue of the transformed
man of completion.
To the heart of Woman Spirit,
power becomes love, truth,
an affirmation of all life!**

Candidate with the wand then proceeds to the Northeast Angle, stands before it, draws an invoking Pentagram of the chosen Element, drawing first the Pentagram and then an invoking spiral around it.

Invocation of the emissary of the North and the Element of Earth is then invoked:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

Then the candidate intones the following Initiation Mystery facet:
[Trials of Love as Truth]

**The Power of Woman-Spirit is released!
And the Goddess shall be realized
in the flesh through the trials of love.
Herein woman finds her greatest
power
To love, heal, to touch, reveal,
to give the secret of life to all.
For women are the heart that is
the center of life,
through birth, nurturing, laws,
serenity and finally,
death.**

Woman is the source of life,

**the womb matrix,
life forming,
life affirming,
life as Light!**

**For how can one forsake her,
how can one not glorify her,
love and venerate her?
Holy Mother,
Spiritual Source,
Great Goddess,
Divine Feminine,
Primal Woman -
the belly of creation.**

**She is the oracle of existence
and the way of nature.
She is the home, the hearth,
the place of order and belonging.**

Candidate with the wand then proceeds to the center of the circle, faces the West, and draws an invoking Pentagram of the chosen Element in the Infrapoint.

Then she intones an invocation of the principle Deity with which she is seeking an alignment:

**I invoke thee, [Deity(s) Name],
I summon thee to appear...**

The candidate puts down the wand and takes up the magick sword and draws the four Angles to the center of the circle in the Infrapoint, beginning with the Northwest Angle, moving deosil and ending in the Southwest.

Standing again in the center of the circle, the candidate draws a Hexagram in the Ultrapoint, charging it with an invoking spiral. The resultant device is then drawn down to the heart chakra to establish a spiritual alignment.

Then the candidate intones the following Initiation Mystery facet: [The Daughter as Mother]

**After these revelations are experienced
and the issues underlying them
are known,**

**and then shall the Daughter,
having been tempered, tested
and found true,
become the great Mother in her turn.**

**Thus the mystery of being a woman
Is that the daughter,
through profound trials,
shall become the mother.**

The Candidate has now completed the Feminine Initiation Mysteries.

Mystery Cycle of Self Actualization

Proceeding to the Southeast Angle and standing before it, the candidate draws an invoking spiral with the wand and then sits in a meditative posture to focus on the following concepts.

Access the Archetype: The first step in tracking is to identify the problem and its various associations.

Proceeding to the Southwest Angle and standing before it, the candidate draws an invoking spiral with the wand and then sits in a meditative posture to focus on the following concepts.

Befriend the Archetype: The next step in tracking is to communicate with the archetype and find out what it has been doing within your psyche.

Proceeding to the Northwest Angle and standing before it, the candidate draws an invoking spiral with the wand and then sits in a meditative posture to focus on the following concepts.

Transform the Archetype into its Mature Image: The third step in tracking is to seek out the archetype in its resolved phase, or mature state.

Proceeding to the Northeast Angle and standing before it, the candidate draws an invoking spiral with the wand and then sits in a meditative posture to focus on the following concepts.

Create Internal Order: The next step in tracking is seeking from the mature archetype the teaching necessary to completely resolve the problem.

The candidate then proceeds to the center of the circle faces the West draws an invoking spiral with the wand in the Infrapoint, and sits in a meditative posture to focus on the following concepts.

Establish a Principal Perspective : The next step in tracking is the translation of all that has been learned and previously

established into one's daily existence.

The candidate then takes up the magick sword and proceeds to draw the four Angles to the center of the circle in the Infrapoint, beginning with the Northwest Angle, proceeding deosil and ending in the Southwest.

Standing again in the center of the circle, the candidate draws a Hexagram in the Ultrapoint, charging it with an invoking spiral and then drawing the resultant device down to the heart chakra to establish the center for actualization.

Then the candidate sits in a meditative posture and focuses upon the following concepts.

Universalize: The final step in the tracking process is to apply the knowledge gained through integrating the mature archetype successfully into the sphere of one's individual life and applying it to the analogous problems of one's neighborhood, town, even to the nation or world.

The Candidate has now completed the Self-Actualization Mysteries. All eight points of the circle are now sealed with sealing spirals. The Self Actualization Mystery rite is complete.

Deification & Spiritual Feast

After a final period of meditation, the candidate rises to a standing position in the center of the circle and performs the ritual Assumption of the Grail Spirit, using appropriate incantations and symbols of personal godhead.

The candidate assumes the Grail Spirit as the Deity, and the workers focus on the temporary avatar of the Deity. The ritual working is completed with the actions of communion, which acts as a fortifier for the work yet to be accomplished.

Eastern Gate - Coming Forth By Day

The group then performs the Eastern Gate ritual.

Candidate stands in the West, facing the East and says:

**The way is made clear
Truly the time is poised for change;
The threshold awaits the twilight division
To behold, the Coming Forth By Day!**

Candidate proceeds to the Southwest Angle, draws an invoking

spiral with the wand and says:

**I open the Gate of Revelation
and summon the Guide of Light,
wherein shall we learn
the eternal cycle of death and rebirth.**

Candidate proceeds to the Eastern Watchtower, draws an invoking spiral with the wand and says:

**I open the Gate of Inspiration
and summon Guardian,
Ward of the Mystery of Life.
Those who would be reborn
must first experience death,
then ashes transformed
into living flesh.**

Candidate proceeds to the Northwest Angle, draws an invoking spiral with the wand and says:

**I open the Gate of Transformation
summoning forth the Radiant One,
Lord of Light and Life,
One who has died and been reborn;
beloved of the Spirit of the Mother,
Son of the Great Father Spirit.
The dance of life and death has begun.**

[Sets down the wand.]

Candidate proceeds again to the West and faces the East. drawing a line of force with the hand from each of the Gate positions (Northwest, East and Southwest) to oneself, while saying the following incantation:

**I stand in the West,
Facing the East,
I greet the Golden Dawn,
The Sun-star of the morning light,
The seven rayed splendor of life.
For we are reborn in the knowing
In the celebration of the turning
of the Seasonal Wheel.**

**As the vegetation shall wax and
wane, die in the ground,
to be reborn again!
In the spring - the dawn!
So shall we, mortal in body,
eternal in spirit,
rise up in that morning from our graves
and be reborn
as flesh and blood once again.**

**For nothing is new that has seen
The light of day!**

Candidate then slowly advances to the Eastern Watchtower, makes the sign of the Opening Portal gesture, enters and then turns to face the West.

Advancing to the center of the circle, the Candidate is now within the world of light, beyond the Gate Threshold.

[An individual working may be performed.]

If this initiation rite is being worked to resolve an issue or assist one in self-actualization, then after the Gate is erected the candidate may perform a divination working, simply meditate or celebrate the birth of a new mind-state.

Once the working is complete it should be followed with an ecstatic dance. Dance until climax is achieved, followed with a sudden cessation.

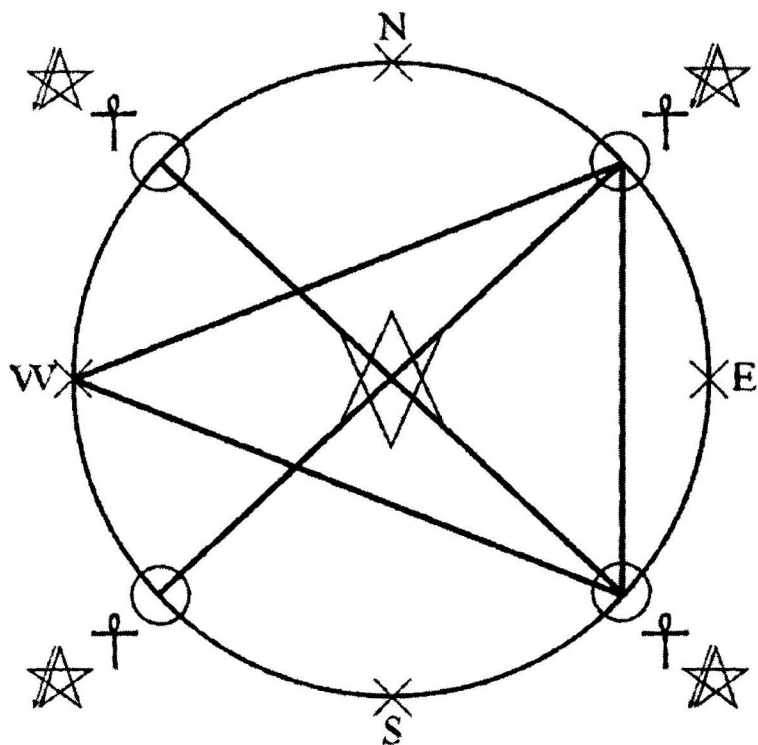
This is followed by a brief meditation to fully embrace what has transpired.

Then the closing Gate ritual is performed to end the working and seal the mysteries. The candidate sets sealing spirals to the three gate nodes and performs the shutting the veil gesture.

The candidate, now as a full initiate of the Four Elements, is presented to the eight positions of the magick circle beginning with the East and proceeding deosil. After each presentation is intoned, the initiate draws a sealing spiral at each circle position with the wand.

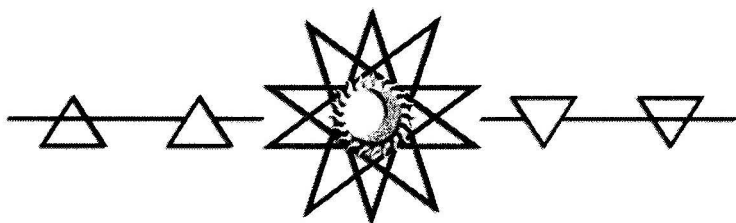
**In the Name(s) of [Deity(s) Name],
I reveal the fact that I am this day
made an initiate of the path of magick.
So let it be known to the powers and virtues
That reside in this temple
and throughout the Inner Planes.**

Then the workers embrace and welcome the candidate into the occult path of the Western Tradition of Ritual Magick.



First Degree - Element Base = Earth

PREFECT INITIATION



Chapter 16: Initiation and the Magickal Discipline: MARM Series Ritual Documentation

16.1 Preparation for Initiation

The following instructions will assist you in preparing the initiation ritual for use. Since the initiation ritual only contains the details required to perform it, I felt that there should be more extensive information provided for the candidate who is preparing to perform the initiation ritual for the first time.

16.1.1 Introduction

There are five tasks that the candidate for initiation needs to fulfill in order to perform the initiation ritual:

- Develop a magickal personality
- Select the personal symbols of one's magickal tradition
- Develop a personal religious cult
- Develop the initiation mystery
- Choosing a date for the initiation and inviting assistants to facilitate the process of objectification.

Out of the five above items, there are three tasks that absolutely need to be done before performing an initiation. The magician needs to formulate a magickal identity, develop and practice the Mystery Rite of the Higher Self and write up the initiation rite itself. The Candidate should develop the magickal identity and the Mystery Rite of the Higher Self beyond what an intermediate student would normally possess, building a personal cult and image of that personal Deity with oneself as the magickal priest/ess. These three tasks greatly develop the candidate as a magickal and spiritual

being, preparing one for a truly powerful transformation.

Consider that the candidate performs the Mystery Rite of the Higher Self as the central part of the ritual of initiation, where the Deity and its four emissaries are defined and invoked, and then the candidate assumes that Godhead during the assumption rite performed immediately afterwards. The results of these combined actions would have to be profound and transformative to an astonishing degree. So the greater the detail and effort that one puts into the components of the initiation rite will make that rite much more powerful, meaningful and life changing.

The image of the Deity is central to the magician's specialized cult, since it acts as the spiritual control and ethical compass for all subsequent magickal workings. This bonding relationship is dynamic, never static or restrictive. The manner in which the magician perceives Deity is always changing, yet central to the personal religious cult of the magician is devotion and dedication to the Deity.

Personal devotions are performed even more often than personal ritual workings. The rituals and beliefs of the magician's personal cult must change so that the changing and evolving perception of the Deity is always kept fresh and new. The manner that these personal rituals are developed and changed occurs as a direct result of the magician's personal communion with that Deity. They are built upon the basic ritual of Alignment (i.e., the Assumption of the Grail Spirit).

The magician will also need to select symbolic correspondences from the active tradition that he/she is using to build up the initiation ritual, since as it stands, it needs a great deal of embellishment. Supplying the occult symbology from one's magickal tradition will greatly assist this process.

Choosing a date for the initiation is very important, since it will become the point where the Elemental initiation process will actually begin. Being completely prepared is one condition, and also selecting a date that is personally significant and auspicious is another condition.

Having witnesses present during performance of the initiation rite is also quite important. A self-initiation performed without witnesses is completely legitimate, but I do not advise such a course of action. It is important that the initiation ritual should be objectified and this can't be done without witnesses.

The final test of an initiation is the extent that it impacts one's daily existence. If it fails to change the candidate then the initiation

itself has failed. If it succeeds, the initiate must establish a new way of living to fulfill the initiation process.

Once the initiation process is begun, the magician must completely redefine him/herself based upon the insights and principles gained through the initiation experience. This additional task could be called the duties and obligations of an initiate. They are tailored to the individual and are a part of the chosen tradition into which one has been initiated.

The magician takes the initiatory experience very seriously, allowing its impact to circulate throughout all aspects and facets of life and being. When the magician undergoes a profound transformation during an initiation, achieving as a result, a greater spiritual awareness, then he or she must accept as significant all that occurs within that experience. To reject what is perceived out of hand is liable to bring upon oneself the curse of alienation and possibly, madness.

The knowledge gained in an initiation is put to the test of rational thinking afterwards, and the magician is always aware that the magickal experience is expressed in metaphors and analogies rather than literal expressions of truth.

16.1.2 Formulating the Magickal Identity

A magician normally develops a magickal identity or persona as he/she is engaging in the practice of magick. This naturally occurs as one learns to master a tradition, but that persona is usually weaker than it should be if the magician is to proceed on an independent path. The kind of magickal identity that this system of magick requires is one that allows the magician full autonomy to function as he or she feels directed, beyond any external authority.

The acquisition of a fully autonomous magickal persona adds greatly to the magician's confidence and effective ritual performance. It is my assumption that you, the student, have already acquired a fully developed magickal persona, but you need to make it autonomous and distinct from any external tradition.

However, when a magician seeks to become initiated, the development of a magickal identity becomes a deliberate and concentrated activity. The magician chooses a new unique name that will be used in a magickal ritual context and adopts a magickal motto that represents important spiritual and magickal goals in his or her life. This name should be new and never used by the magician in any other tradition or group.

The naming may occur spontaneously or by design, but the name itself represents a series of mythological themes and correspondences. Such names as Merlin, Apollonius, Hermes, Morrigan, Diana and Aradia have a wealth of folklore and occult correspondences already established and ready for use.

There is a wealth of material for choosing a name, but the selection must represent something personally significant for the magician. However, if a magician selects a name that has no past representations and is completely new and invented (such as a foreign word, title, term, or even a magickal formula name), then the magician must invent its associated personality, where adopting the name of a mythological personage has the advantage of already having certain expected traits.

When selecting or inventing the character of the magickal persona, the magician should choose positive qualities that affirm personal talents and virtues. When the magician has developed the magickal identity and assumes it as part of the discipline of ritual magick, then the magick performed becomes more profound. The magician is then able to integrate with the archetypal level of consciousness and become an archetypal personality - part myth, part spirit and part human.

In the initiation ritual, the magickal personality is fortified and further defined by the Statement of Identity. The magician then invokes the image of the chosen magickal personality, called the imago, by means of the magickal description, and assumes that imago. This is called the assumption of the magickal persona.

With the Statement of Alignment, the magician establishes a link between his or her magickal persona and image of the Deity, and declares an affirmation that they are joined. The final action, the Statement of Purpose, is the magician describing the tradition and the Deity served, establishing the motive for seeking union with that Deity. Therefore, there are three specific components used in the initiation ritual to impact the magickal personality. We should examine them in greater detail.

Statement of Identity

Statement of Identity is a formal statement given by the magician that expresses a fundamental mystery in the initiation process. The words and concepts of the statement must be selected with great care, since it's like swearing an oath or declaring a dedication.

This verbal affirmation is solemnly spoken and expresses the direction that the magician wishes to take with magick, and the types of virtues and talents dedicated to this quest. The Statement of Identity also justifies the acquisition of magick and its use for a specific end. This statement is made in front of others (the witnesses) who take note of its aspirations and its serious commitment.

The statement can be of any length, but must be memorized as part of the initiation rite. It must state the magician's magickal name, define who that personality is and state by what authority (the spiritual alignment) one has elected to undergo initiation.

A sentence or two is required about what being an initiate entails, how to act and what one's spiritual role in the community at large will be. The reasons for becoming an initiate must be plainly stated as well as the obligations and duties that one is assuming. A good example of this statement is found in the Prefect Initiation ritual.

The assumption of the magickal persona is based on a creative description of the magician's magickal personality, which can be written and memorized or spontaneously expressed. The contents of this statement should be concerned with the magician's image, personal perspectives, ethical beliefs and considerations, and finally one's spiritual alignment.

Statement of Alignment

Statement of Alignment should represent the love and service that the magician has devoted to the personally chosen Deity. It should be invocative, as if summoning this godlike personage to appear. The magician may even use visualization to cause the magickal persona to appear, and then identify with that image to become one with it, speaking words of affirmation: "I am that being of Magick!" When a series of characteristics are described, they are immediately followed by the affirmation of the self, which is the proper ritual response.

Through this, the magician is performing a ritual process that imprints the psyche and profoundly redefines the self through an internal reprogramming of the mind. This function of self redefinition begins the mystery of transformation, where the first critical steps of the initiation process occur.

Statement of Purpose

Statement of Purpose seeks to join the prior two affirmations into a dedication to a specific magickal tradition involving the chosen Deity. Having determined one's purpose and magickal identity, the magician must now define the discipline and the spiritual perspective that associates it.

These spiritual values are affirmed through a statement of spiritual service that the magician seeks to realize through the adopted discipline of the path and its relationship to the Deity. The magician will also state prized ethical considerations, and thereby establish the boundaries between right and wrong actions. These are stated as affirmations, representing a kind of Golden Rule that the magician will personally enforce.

A magician's chosen path of growth and development is also defined in the Statement of Purpose. However, it is an accepted axiom in the art of magick that the purpose for the practice of ritual is to ultimately achieve union with the Deity; all other considerations are either a preparation for that union or deviations from the true path.

The real avocation of the magician begins after this union has occurred, but the achievement of it is referred to as the Great Work and it represents the acquisition of enlightenment. This is no small achievement, since many magicians spend their whole lives attempting to realize it. However, merely stating it as an objective is important to the process of spiritual growth through the practice of ritual magick. The Statement of Purpose is integral to establishing the magician's path and guiding one's principles.

16.1.3 Developing the Initiation Ritual

The Prefect initiation ritual consists of an undeveloped outline in some sections and a specific set of ritual actions in others. The places in the ritual where the most development should occur are in the sections where the magician defines the spiritual basis of the initiation mystery and where one assumes the magickal persona.

The mystery ritual pattern and the assumption of the magickal persona rites are the two areas that the magician must tailor in the initiation ritual. These two rituals are enacted as part of the greater initiation mystery and represent the spiritual agency of the transformative process.

Finally, the magician must undergo the exteriorization of this internal change, causing both the internal and external experiences of reality to be transformed. Therefore, the mystery ritual and the assumption of the magickal persona are the triggers for personal transcendence.

As already stated, the magician has to create a personal religious cult, and this is the source that the magician uses to fill in the undeveloped parts of the initiation ritual. It is a prerequisite for writing the initiation that the magician have this spiritual system already developed. For this reason a brief outline of such a system shall be presented.

Religious Cult of the Magician

The religious cult of the magician centers on the specific mythic image of the Deity as determined by folklore, mythology or by a current mainstream theology. The magician develops this image of the Deity, activating it by the power of visualization, devotion and performing ritual assumption.

I will assume that you have been studying and practicing long enough that you will have already developed a number of opinions and practices in regards to the Deities in your religious tradition, and that out of them there is one specifically that you can personally relate to. This Deity will become the central Godhead of your personal religious cult. However, if that is not the case, then you will need to make some decisions regarding the nature of your personal Deity.

If the Deity or its character and qualities cannot be found in a usual manner, then the magician can resort to magick or divination to find the most suitable Deity.

Another way is to list one's highest virtues and then identify a deity who most exemplifies them. Sometimes the God-aspect comes upon the spiritual seeker and selects him, sometimes even against his will.

Normally, the magician adopts the Deity of his or her accepted religious tradition, and then searches for an aspect of that Deity to represent a lawful use of ritual magick. In this way the Deity becomes personalized and personally identifiable with the magician so that the spiritual dimension of the self is awakened and profoundly impacted. The imagination and the desire of the magician give life to the image of the Deity, forging a bridge between them.

After the Deity is determined, the magician researches its associated mythological or theological background and selects four entities that closely correspond to the power and authority of the Deity and can act as its agents. Even a monotheistic Deity has angels, saints and prophets who can act as emissaries.

The magician will then take these four selected emissaries and use them to qualify the four Angles in the Mystery rite of the initiation ritual. These will be developed so an invocation to each one can be written.

An emissary invocation should consist of an incantation summoning the spirit by name, a narration that describes its image and characteristics, and the physical action of completing an invoking spiral. These four invocations are kept as part of the cult rituals and are read or recited by the magician as a preliminary to invoking the Deity itself.

In the mystery rite of the initiation, also known as the Mystery Rite of the Higher Self, the magician performs the invocation of the four emissaries and the Godhead. These actions are done to the four Angles and the Ultrapoint in the center of the magick circle. An invoking pentagram is also set to each of the four Angles and the Infra-point. A hexagram is set to the Ultrapoint, and all six points in the circle are joined together to form a vortex with a hexagram shining above it. The element quality of the invoking pentagram is determined by the Element degree that the magician is pursuing.

For example: If the magician has used the Element of Earth to perform the self-initiation ritual in the Disciple's Guide, then he/she may select the next Element in sequence, which would be Air.

The most powerful combination occurs where the Mystery Rite of the Higher Self is used in conjunction with the Assumption of the Grail Spirit ritual. These two rituals done together will invoke the Godhead and its associated emissaries, and then the magician will assume the Godhead. It's believed that in such a ritual context, the magician would briefly control and wield the four emissaries as well. This is a powerful combination of rites, and is a distinct feature of this system of magick. It becomes the fulcrum of an ever greater magickal lore and practice. This ritual combination is a more simplistic variation of the ritual known as the Invocation of the Bornless One, as practiced by the Golden Dawn and Aleister Crowley.

When these combination of rituals are performed within the initiation ritual, the candidate magician assumes the Godhead in

front of witnesses. The associated veneration and reverence of the Deity that is given to the magician by witnesses causes a powerful objectification to be mirrored upon the candidate impersonating the Deity. The candidate magician experiences for a brief moment the realization of the Deity within one's soul, which permanently alters the spiritual relationship to that Deity forever.

A magician's personal religious cult then consists of a constant awareness of that Deity through meditations, visualizations, orisons and offerings, and the cyclic performance of the mystery rites and the ritual of Alignment. This fashions the magical bonds of the eternal connection between the magician and the Deity.

The reward for such an investment is a profound sense of spiritual independence that frees one from the limitations of mass religion, producing a state of mind that is very much missing from our present world.

Magicians become the embodiment of this spiritual independence, having found a personal connection to the spiritual source of all being. Through it comes all spiritual knowledge and personal power, and the process of spiritual evolution cannot be fulfilled without it.

16.1.4 The Obligations of Initiation

The aftermath of the initiatory experience represents the development of the spiritual life process, direction and ethical motivations of an initiate of the Four Elements. There are certain expectations that an initiate must meet, even though the bulk of the values and spiritual experiences may be unique to the individual.

No one can dictate how an initiate should behave. Every decision that a magician makes, whether with intention or by accident, is unique, and the resultant actions must be weighed individually within the context of events. However, a few principles can be expounded upon for they apply to the whole initiatory experience.

As initiates, magicians must take responsibility for all their issues and actions. This responsibility does not entail any blame or guilt, which would be a false inflation of the petty ego; but it's the ability to accept all that has occurred as valid and real. Nothing is dismissed and nothing is avoided. One lives in the real world, both internally and externally.

Initiates should ever strive for a greater level of self awareness, openness and sensitivity to others. The process of an expanding awareness is relative to both the inner and outer worlds. This, of course, precludes the possibility that the ego will become overinflated, for no one is more aware of the cares and needs of people than one whose heart is open and who is self-aware.

Initiated magicians learn humility by realizing that they are no different than anyone else, and neither gifted nor cursed with the afflictions of practicing the Art of Magick. Magician initiates are a product of their time and can't change that fact. Initiated magicians however, continue to expand upon the experience of at-one-ment with the Deity, and through that union become one with the whole world. They become an instrument of the will of the Deity.

Deity is greater than any individual human, and the only power that motivates it is love. Therefore, from Deity, magicians discover how important love is. That love is able to heal all wounds and rectify all iniquities. It lifts up the lone individual and causes him to become united with all of humanity in a single moment of bliss. So it negates all the suffering and pain of alienation. The trials of life are made easier when individuals can share their burdens with other humans. This is greatly facilitated with an imminent Deity who is intimate to the whole of the human experience, and who is also that which transcends it.

Initiated magicians have undergone a great change, having become dedicated spiritual people. They are individuals who have not only chosen a spiritual life to achieve a greater wholeness, but also to communicate that wholeness to others. Initiates become responsible for the spiritual actions of their community. So with additional knowledge and spiritual power, they must impart this wisdom to others in some manner, however great or small. It is the role of initiated magicians to become teachers and resources of wisdom, even if that fact is completely obscured from the public. Magicians have chosen the active as opposed to the passive (mystical) spiritual path and must become an agent for the process of spiritual evolution in order to fulfill their ultimate initiation cycle.

Some wise men have said the final cosmic destiny of humanity is that eventually everyone on our planet will become enlightened. In that time, the whole of humanity as a union of spirits and minds will no longer require individual physical bodies, so they will merge into a single Being of Light.

This destiny ironically represents the total dissolution of individual identities, a hallmark of being human. Initiated

magicians represent human nature as having passed the first stage toward this cosmic goal, and so they may actively serve in this great evolutionary process. This is the nature of the spiritual service of an initiate, to assist others in becoming initiates in their own right and to share in the profound experience of continuous individual transformation.

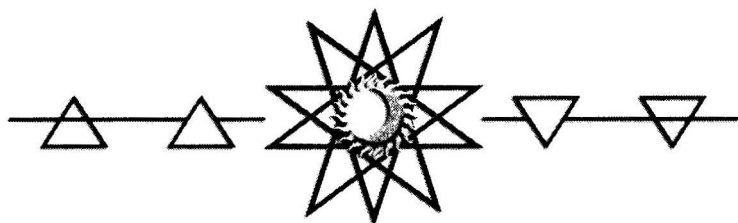
The goal at all levels of initiation is the integration of perfect spirituality with basic human nature. In the Western tradition there are grades of initiation that signify the extent to which this integration has occurred, but these do not always verify that such an achievement has actually been realized.

Initiates must live their own principles, even though they are always changing and evolving. This will lead them to the threshold where union with the Deity is imminent, where the state of super consciousness is eternally realized and infinitely experienced. For herein is the essential promise of immortality, not as an organic being but as a spiritual being, an emissary of the Deity.

As individuals seek to fulfill their spiritual processes through union with the Absolute Spirit, they must also assist the world to fulfill its cosmic design of Union. Whatever assists the realization of this goal will eventually be adopted and become part of the collective process of spirituality.

Correspondingly, whatever obstructs this goal will be ultimately ground into dust, and as it is being reduced, it becomes first a digression and then a terrible error. However, if this digression is persistently followed by many people, it becomes truly evil, yet such an evil is short lived. Since whatever stands against the progress of spiritual evolution is doomed to failure, and whatever assists it will be immortalized.

Initiates must seek to determine if any given action of theirs will assist, hinder, or be irrelevant to the process of Universal Evolution. It best serves magicians and the world if the action that they choose assists the overall process of evolution, avoids that which obstructs and lessens dependence upon that which is irrelevant. The question is answered, the spiritual relationship is determined, and the initiate takes responsibility for the outcome. This is the application of spiritual ethics, knowing that only that which assists Universal Evolution is the true and proper direction.



Chapter 17: Consecration of the Hallows

MARM Series Ritual 23

Order of Rituals Performed:

I Prefect Initiation Ritual

II Consecration of the Hallows

Introduction

This ritual is used to consecrate the five basic magickal tools, such as the dagger and sword, the wand or staff, the pentacle or dish, the chalice and the crystal. It is a copy of the ritual used in the Order and also was used in the Disciple's Guide. The symbology may be altered and changed as required.

Although all magickal tools become ultimately consecrated by use and by approximation to the temple area, the magician can also deliberately consecrate tools so as to imbue them with greater power and value. Usually, in a typical magickal lodge, the magickal tools are consecrated immediately after the neophyte's first initiation, but in this book, the magician may perform this rite as often as required until all tools are consecrated, or they can be consecrated all at once. This can also be accomplished long before one actually undergoes the initiation mystery rite.

The ritual of the Consecration of the Hallows is used to charge and consecrate the five principal magickal tools, making them ready for magickal use. Each tool is charged and blessed by its associated Element, establishing a connection with all the elemental symbolic correspondences. The physical tool is transformed from its mundane association and becomes the physical embodiment of the archetypal tool. Once consecrated, a tool must be treated with the veneration and respect due to a sacred object and must never be used for any other purpose save ritual magick. In this manner, the

magickal tool becomes dedicated to the use of ritual and ceases to be a mundane object.

The ritual pattern for this rite is very simple and direct. The magician begins the ritual by performing a self-crossing to sanctify him/herself in preparation for the rite of consecrating the tools of the Art of Magick.

The initiate then blesses the tool with sacraments of lustral water, incense smoke, and oil. The tool is dedicated to magick with a short incantation that associates the tool with the Element and the archetypal weapon of ritual magick. Air is associated the dagger/sword. Fire is associated with the wand/staff. Water is associated with the chalice. Earth is associated with the pentacle/dish and Spirit is associated with the crystal or stone. The chalice, which is probably being used to hold the lustral water, is blessed through the use of a second chalice that is used to hold the sacramental wine or fruit juice. The magician may also use a surrogate chalice to hold the lustral water while blessing the chalice that is to be regularly used.

The power that is used to consecrate the tool is generated through the artifice of a simple Element vortex.

The magician intones the personal name of the Deity and draws an invoking pentagram of the corresponding Element. The pentagram is sealed with an invoking spiral, and the magician intones a formula letter and word (in Greek) denoting the five qualities of the Grail. The structure of the ritual uses the four Angles connected to a pylon in the center of the circle.

The magician draws the invoking pentagrams to each Angle in the order of Southeast to Northwest, in a deocil circuit. The forming of the pylon is due to the duality of the highest and lowest points in the circle. The pylon consists of an invoking pentagram of the corresponding Element drawn to the Infrapoint and an invoking pentagram of Spirit Masculine or Feminine to the Ultrapoint.

The magician also intones the personal name of the Deity when setting the device in the Infrapoint. The choice of using either the Masculine or Feminine Spirit is determined by the gender of the initiate. The four Angles are then joined to the pylon through the Infrapoint, creating a hybrid of both the pyramid and vortex ritual structures. The Angles are connected to the infra-point in the order of the Northwest to the Southeast, in a widdershins circuit. Both types of energies are represented by the ritual actions and incantations of the magician.

The final actions of the ritual consist of the magician drawing the powers of the Infrapoint and the Ultrapoint together through his/her body. The magician invokes the blessing of the Archangel associated with the tool and the Element.

The magician directs the imprinted field of magickal power through one's body into the tool that is to be consecrated, blowing breath (pneuma) upon it. The magician intones the formula letters and words in the order which they were established to the four Angles, and joins them to form the word *Calix*, which means *Grail* in Latin. The unified formula joins all the positions of the four Angles into a harmonious and completed field of magickal energy, thus assisting it to emulate the nature of the Spirit of the Deity. The tool, so imbued with significance and meaning, is charged and consecrated.

The theme of this ritual is concerned with the Grail, which represents the five Archetypal tools as a fivefold manifestation of the powers of the Deity. The Grail, as a symbol of transformation itself, also symbolizes the five tools of ritual magick that are used to alter reality, and it is an apt symbol to be used in a ritual whose aim is to charge and consecrate the magician's tools. I've also incorporated the use of the five Archangels to act as emissaries for the magickal blessing of the tool, but the magician can choose other types of spiritual beings to accomplish this task. The five emissaries are associated with the respective five manifestations of the Grail, and they are connected with the blessing of the Spirit associated with each of the five Grail images.

Blessing of the Hallows

The Celebrant consecrates each one of the five tools of magick. These will become his/her expression of the newly gained virtues of the Grail and their continued cultivation. These are each charged with a specific Element and identified with the corresponding archetype.

Fire:	Wand/Staff	- Michael
Water:	Chalice	- Gabriel
Air:	Dagger/Sword	- Raphael
Earth:	Pentacle (Dish)	- Uriel
Spirit:	Crystal (Stone)	- Raziel

The Celebrant stands before the altar. If the tools are a dagger, a sword, or a wand, they are placed upon the altar directly sitting upon the pentacle. The chalice contains lustral water and sits behind

the crossed dagger, sword, and wand. The staff is placed leaning against the center of the altar in the midst of the other tools. The crystal is carefully placed upon the stacked triune of wand, sword, and dagger.

This ritual may be worked for each tool separately in the following order: chalice, pentacle, dagger, wand, sword, staff, and stone. Each charging would utilize the other tools whether consecrated or not. The result would be the complete charging of all tools.

The Celebrant blesses the tool with lustral water, incense, and oil. The following prayers are used for each:

FIRE

O Wand/Staff of living wisdom! You were born centuries past and now illuminate with the sacrifice of your long life and greater rebirth. You call and the Spirits listen. May you be blessed.

WATER

O Chalice of reflection! You are shaped in a form loving and giving. The Moon is your heart and the water of life is the fluid of your strength. May you be blessed.

AIR

O Dagger/Sword of the will! You were made of Air and Fire and to such you will return. You are a star-metal seed that etches the lines of power. May you be blessed.

EARTH

O Pentacle Image of Cosmos! You are the great edifice of all peace and resolution. The center does not spin, the knowing and the righteous do not bend. May you be blessed.

SPIRIT

O Crystal Stone of Creation! You are the mind that perceives and the soul that receives from the Source of all

Being. Through you are the currents made visual and physical. May you be blessed.

Establishing the Element Vortex

The Celebrant stands in the center of the circle and faces the four Angles, starting from the East, proceeding clockwise to invoke the four Archangels who each bear in their hands one of the four Grails from their resting place in Sarras (the ultimate hiding place of the Grail).

To the Southeast, the Celebrant intones the Name of the Deity: _____, then draws an invoking Pentagram of the corresponding Element and seals it with an invoking spiral. He/She says the letter, *Chi - Charites* (The Grace).

To the Southwest, the Celebrant intones the Name of the Deity: _____, then draws an invoking Pentagram of the corresponding Element and seals it with an invoking spiral. He/She says the letter, *Ioata - Iudex* (The Judgment).

To the Northwest, the Celebrant intones the Name of the Deity: _____, then draws an invoking Pentagram of the corresponding Element and seals it with an invoking spiral. He/She says the letter, *Xi - Xoanos* (The Crucible).

To the Northeast, the Celebrant intones the Name of the Deity: _____, then draws an invoking Pentagram of the corresponding Element and seals it with an invoking spiral. He/She says the letter, *Alpha - Arcana* (The Mystery).

To the Center, the Celebrant intones the Name of the Deity: _____, then draws an invoking Pentagram of the corresponding Element in the Infrapoint and seals it with an invoking spiral. He/She says the letter, *Lambda - Lux* (The Light).

The Celebrant draws an invoking Pentagram of Spirit Masculine or Feminine in the infra-point and seals it with an invoking spiral. The Celebrant proceeds to connect the four Angles together through the infra-point, beginning in the Northwest and completing in the Southeast, making a widdershins circuit.

He/She then returns to the center of circle and stands, drawing the pentagram in the ultra-point and connecting it in a downward arc of force and joining it with the pentagram in the infra-point to form a pylon of unifying light through his/her body.

The Celebrant says for the selected Element/Tool:

FIRE

I Invoke thee, MICHAEL !

O thou who bearest the Sacred Spear and therein reveals the Mystery of the Path of the Spiritual Healer. For through selfless service, compassion and love of God shall the Hallowed Spear return from Sarras to reside herein with us!

AIR

I Invoke thee, RAPHAEL !

O thou who bearest the Sword of Power and therein reveals the Mystery of the Path of the Spiritual Warrior. For through pure integrity, truthfulness and obedience to God shall the Hallowed Sword return from Sarras to reside herein with us!

WATER

I Invoke thee, GABRIEL !

O thou who bearest the Chalice of Glory and therein reveals the Mystery of the Path of the Sage of Devotion. For through the divine passion of the highest spiritual love in the quest for Union with God shall the Hallowed Chalice return from Sarras to reside herein with us!

EARTH

I Invoke thee, URIEL !

O thou who bearest the Dish of Inexhaustive Treasure and therein reveals the Mystery of the Mastery of Life. For through great steadfastness, self-awareness and the maturity of ages shall the Hallowed Paten return from Sarras to reside herein with us!

SPIRIT

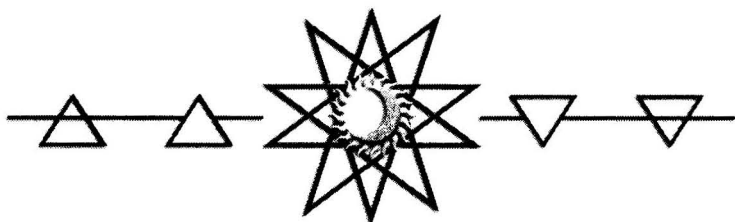
I Invoke thee, RAZIEL !

O thou who bearest the Stone of Sion and therein reveals the Mystery of the Source of All. For through openness and pure wonder, spiritual insight and the knowing found in the Light of Divine Reason shall the Hallowed Lapidus return from Sarras to reside herein with us.

The Celebrant stands in the pylon, facing the altar and breathes in the force of the vortex, letting it flow from him, through his/her hands to the tools upon the altar and says:

Charites, Arcana, Lux, Iudex, Xoanos -- C.A.L.I.X: The Five Hallows appear!!

The Celebrant approaches the altar and blows the spirit breath or pneuma upon the tools, blessing them and sealing the charge. The Celebrant should use each charged tool (or each in sequence) immediately following the charging and blessing, as it is traditional, and it locks in the consecration for that tool.



Chapter 18: Divination Vortex Ritual

MARM Series Ritual 8.1

Order of Rituals Performed:

- I The Rose Ankh Vortex or the Prefect Initiation ritual (Self-Actualization Cycle)
- II The Divination Vortex Ritual

Introduction

The Divination Vortex is a ritual that uses either the Rose Ankh Vortex ritual or the Initiation Mystery of Self-Actualization as its base.

The Divination vortex ritual is used to create a charged and sacred space to perform any form of divination - Tarot, Runes, I-Ching, Geomancy, knuckle bones, skrying, etc. While the typical performance of divination does not require such a special space to perform it, this rite was developed for those very special and important divination sessions that would come about once in a while.

This rite summons the attributes of Wisdom and Insight inherent in one's personal Deity, to bless and empower the divination reading. The Wisdom of the Deity that is summoned as part of the core mystery of the divination vortex also gives the reading greater clarity and authority.

The use of divination gives insight into the World of the Spirit about which you have no direct means of detecting. Certainly, the World of the Spirit and its activity are opaque to all magicians without the assistance of various methods of divination.

You should never let the results of divination determine your actions. You must weigh all the accumulated information whatever its source, and guided by your instincts, choose an appropriate

action. Never be ruled by divination alone, but make educated choices using its derived information as a guide.

As a matter of mastering the art of magick, you should become highly skilled at the use of the Tarot cards. Since this system of magick uses the Tarot as its symbolic foundation, you have the option of using the cards in both an active and passive manner. A passive manner is referring to the random selection of cards, and an active manner is when the cards are deliberately selected beforehand.

In an active reading, you direct your will to manifest a desired outcome represented by the pre-selected cards. This active reading resonates to the highest archetypal level, to return and manifest on the physical plane as an affirmation of the Deity. This technique can also be used within a divination vortex, where you can select and lay out the Tarot cards as a kind of *forced* reading, and allow the resultant magickal powers summoned to fulfill it.

You will want to perform a passive reading in most cases within the divination vortex in order to receive the highest level of communications and insights about the nature of reality and the realm of potential possibilities. Random selection ensures a more honest and open kind of reading, too.

The optimum time for performing a divination session is after performing a ritual working to trace the effects (if any) that the working has produced. Sometimes the impact and the implication of a ritual working cannot be determined without the aid of divination.

The directions for performing the Divination Vortex is that you first perform the Rose Ankh Vortex ritual or the Prefect Initiation ritual via the initiation track of Self-Actualization. Only then do you perform the beginning section to establish the base of the divination rite.

The initiation mystery of Self-Actualization cannot be performed until you have begun the Element initiation process. The Rose Ankh Vortex ritual has no prerequisites, so you may begin using it from the very beginning of your magickal practice.

An invocation of the Spiritual Intelligence of the Deity is the core of the divination working. This Being can be represented by one of the ten Attributes or Emanations of the Deity, such as the key word Activity as in the Sephirah of Hod, or by an independent God/dess within a traditional Pantheon, such as Hermes or Mercury.

You then develop an invocation of the selected Deity used to summon the powers of the Universal Mind, acting as an aid and witness to the divinatory process. As an example, this ritual uses an invocation to Hermes Thoth Trismagistus.

Hermes Thoth was chosen because he is considered the Great Revealer of Occult Wisdom. This Deity represents the joining of the Greek God Hermes and the Egyptian God Thoth (the Twice Greatest) producing a hybrid that is called the "Thrice Greatest" (Trismagistos). The combination of Deities symbolizes the occult nature of the Mind of God (Hermes as *psychopompos* and Thoth as the Great Revealer), and from it comes all knowledge of the World of the Spirit.

In developing your system, feel free to utilize deities from singular or multiple pantheons to strengthen the attributes and connections you wish to obtain.

/ *Clairvoyant Trance Working (Skrying)*

Since there is little written about the subject of skrying, I'd like to spend some time to explain this medium of divination: I believe that it is a skill useful for an intermediate student, and should be developed to a high art, especially if one seeks to perform more advanced forms of magick that require the use of clairvoyant envisioning.

The basic level of consciousness required for working a clairvoyant trance session must be achieved first. This can be accomplished by performing the meditation session in an intensive manner and entering into a deep trance from that relaxed hypnotic mind-state. Once you gain this deep trance state, then you may open your eyes and direct your gaze at a skrying device.¹⁵

Keep your eyes open, staring and intensely focusing on it. Your eyes should be staring intently at this device while engaging in a short period of cool-breathing, which will quickly relax into controlled breathing.

Controlled breathing, once engaged, keeps the mind from being distracted by extraneous stimuli. After about ten minutes of this regimen (or less), your vision should begin to greatly distort.

At this point of the visual trance state, you will formulate the divinatory question as a phrase or image and allow it to cycle in the

15 This device can be a crystal ball, a magick mirror, a Yantra illustration or even a blank wall.

mind. This is done while your eyes behold the visual formation of the responses as they emerge from the unconscious mind and are projected onto the skrying device. You will either narrate what is observed to a scribe or mentally note it for later journal entries. You may even use a digital voice recorder to capture what is seen in the device.

Once established, the trance state should last as long as possible until all the questions and inquiries have received some kind of response. A scribe should note down the questions and answers the seer articulates. It is necessary for you to be able to narrate what you're seeing, even if alone and there is no recording being done. You should whisper or speak in a subdued monotone voice so that the act of talking does not become a distraction to what is being envisioned.

When the trance is completed, you perform a grounding exercise and stretch your body, rubbing the hands and feet to stimulate the circulation of blood.

Ritual Structure

The divination vortex can accommodate any form of divination except skrying and astral projection. Within the energized field of the vortex, the Celebrant summons the wisdom of God to bless and charge the medium of the chosen method of divination. The Deity is also asked to assist the Celebrant in deciphering the reading after it is accomplished.

You may use the I-Ching coins, geomancy sticks, rune stones, the Tarot, the pendulum, dice, or even an Ouija board and planchet as the divinatory medium. An interval of meditation follows the analysis of the divination results, allowing for a period of introspection and intuitive insight.

However, if you are performing the initiation cycle of Self-Actualization, then the ritual process of tracking follows the divination. You identify the issue through divination and then develop it through tracking until it is completely resolved. You may need more than one session of the initiation cycle of Self-Actualization to completely resolve an issue; therefore, the use of divination prior to tracking assists you to accelerate the process.

Divination Vortex

To establish the appropriate field in which to perform divination, one should choose from performing the Rose Ankh Vortex ritual in its entirety or the Prefect Initiation ritual, using the mystery cycle of Self-Actualization.

The Celebrant then shuffles the cards, randomizes the runes, or just places hands upon the instruments of the divination and intones the following example invocation:

**I summon and call upon thee,
O Supreme Mind and Universal Intelligence,
Hermes Thoth Trismagistus.**

**You are the Eye of God
that resolves all mysteries
and perceives the totality of all matters.**

**You are the Mind of God
that understands all that is hidden,
who has the power to reveal
and show it to mortal eyes.**

**Lay your hands
upon these tools of your art,
so that they shall reveal the mysteries and the show
the answers
to all the questions that I seek.**

**Let these mysteries
be revealed and shown,
may they be sensible
and then written down,
so that their wisdom
shall be studied and preserved.**

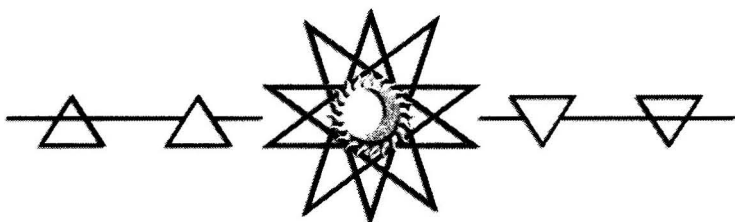
**In the Names of [Deity Names] ,
So Shall It Be Ordained.**

The Celebrant then performs the divination and meditates upon the results. When the meditation session is completed, the information is written down into a personal Grimoire and magickal diary.

Notes

If working with the Rose Ankh Vortex, then the vortex must then be sealed after the divination ritual is completed. The initiation mystery has directions for how it must be properly ended.

If you are using the initiation mystery, then you must fully determine the nature of the issue before attempting to perform the mystery. This may require some preliminary divination.



Chapter 19: Mystery Rite of the Higher Self MARM Series Ritual 7.2

Order of Rituals Performed:

I Solar or Lunar Mystery Ritual

II Mystery Rite of the Higher Self

Introduction

The Mystery Rite of the Higher Self is a stand-alone ritual that is the same as the mystery that is presented in the Prefect Initiation ritual. This rite functions as a distinct ritual for the performance of the religious cult of the Celebrant.

I have included a version here written with Egyptian god-forms as an example for you study.

The basic premise of this ritual is that it is used to invoke and empower the symbols of the Deity, which represent the magician's core spiritual tradition. Each use of this ritual strengthens and empowers the Celebrant's spiritual alignment, especially when it is used in conjunction with the Assumption of the Grail Spirit rite, where the Celebrant assumes the Spirit of the Deity.

So the mystery rite, when used in conjunction with the assumption rite, becomes the method for invoking the Higher Self through a powerful association of the magician, the four emissaries, and the Deity itself.

The basic structure of this rite is the creation of an Element based vortex. Incantations of the four emissaries are performed at each of the four Angles, and an invoking pentagram device is also set at those points, to establish an element charge.

The center of the circle is where the Deity is invoked. It is set with an invoking pentagram of the Element to the Infrapoint and a hexagram to the Ultrapoint. The five points of the circle - the Angles

and the Infrapoint, are joined together to form a vortex ritual structure, with the hexagram shining above it in the Ultrapoint.

The Assumption of the Grail Spirit ritual can now be performed, where the magician will become one with the Deity that has been invoked through the mystery rite. Once these rituals are completed, the magician may perform an even greater magickal operation.

The Celebrant then draws an inner circle, steps into it, sits down, enters into a deep trance and begins to summon the spirit of the Higher Self using the magickal identity as a focus.

Directions for writing your own version of this rite are found in section 17.

Egyptian Version - Initiation Mystery

Since this is an Egyptian version of the mystery rite, the four emissaries are the Sons of Horus. They are associated with the powers of preservation and resurrection, each the guardian of one of the four Canopic jars containing the vital organs of the Egyptian mummy.

In this version of the Mystery Rite, the powers of resurrection and eternal life (in the Spirit) are associated with the powers of the four Sons of Horus. The Higher Self (Ka), as the sixth element of this rite, would also assume an Egyptian character, so the Egyptian God Heru-par Kraat (Harpocrates) is used to represent the magickal identity of the Celebrant practicing this rite.

Tools required: wand.

Initiation Mystery

The Celebrant proceeds to the center of the circle and stands in the posture of Osiris risen. The Celebrant then performs a self crossing causing the chakras to align in an equal arm cross over the body in the following manner.

The Celebrant touches the forehead and says:

From the highest;

then touches the genitals and says:

To the source of life;

Mastering the Art of Ritual Magick

then touches the right shoulder and says:

Through the grace;

then touches the left shoulder and says:

And the power;

and then folds the hands before the heart and says:

Unified in love, So Mote It Be.

Celebrant then meditates for a moment with arms out stretched to form a cross with the whole body. In this posture, the power of the spirit of the Deity is internally summoned.

After the meditation is complete, the Celebrant draws a triangle before him/her with its point to the earth, representing the gateway through which the spirit of the Deity shall enter and then says:

**I summon forth the Sons of Horus
who are as the Four Pillars
that support the Sky,
thou art also the Lotus Gods,
whose roots lieth deep
in the River of Life that flows
from the throne of Osiris.**

[Pick up the wand.]

Celebrant proceeds to the Southeast Angle stands before it, draws an invoking Pentagram of the chosen Element with the wand and then an invoking spiral around it.

Invocation of the deity of the East and the Element of Air is then intoned:

**I invoke thee, Tuamutef,
Lord of the East and Royal Son of Horus, unleashed of
the winds
and guardian and keeper
of the wand and staff.
Thou art the Jackal-Headed God**

**who guards the Mystery
of the Regeneration of the Soul.**

Celebrant proceeds to the Southwest Angle stands before it, draws an invoking Pentagram of the chosen Element with the wand and then an invoking spiral around it.

Invocation of the deity of the South and the Element of Fire is then intoned:

**I invoke thee, Mestha,
Lord of the South
and Royal Son of Horus,
Keeper of the Flame
and Wielder of the Scimitar of Righteousness.
Thou art the Man-Headed God
who bestows the awakening of the Ka
in the Solar Boat of a Million Years.**

Celebrant proceeds to the Northwest Angle stands before it, draws an invoking Pentagram of the chosen Element with the wand and then an invoking spiral around it.

Invocation of the deity of the West and the Element of Water is then invoked:

**I invoke thee, Qebhsennuf,
Lord of the West
and Royal Son of Horus.
You preside over the rivers and seas
and are the keeper of the Sacred Vessel of Fulfillment.**

**Thou art the Hawk-Headed
God of thy Father,
who shall turn away the darkness
of Death's despair and the evil
of the Serpent of Apophis.**

Celebrant proceeds to the Northeast Angle stands before it, draws an invoking Pentagram of the chosen Element with the wand and then an invoking spiral around it.

Invocation of the deity of the North and the Element of Earth is then intoned:

**I invoke thee, Hapi,
Lord of the North
and Royal Son of Horus.
You are the keeper of the Dish
that holds the treasures produced from the rich Black
Lands,
an Inexhaustive Source of Life.
Thou art the Ape-Headed God of Wisdom and Piety,
for thou hast the Scroll of Sacred Words that shall
raise up the Nepha of the Eternal Spirit unto Life
Everlasting.**

Proceeding to the center of the circle, the Celebrant faces the West, draws an invoking Pentagram of the chosen Element in the Infrapoint with the wand.

Then the Celebrant intones the following invocation of the principal Deity with whom alignment is sought:

**Invoke thee, Heru-Behutet,
Lord of the Raging Flame,
swift as the Hawk in flight
who swoops down,
victorious over his enemies;
and who rises
with the Golden Aten Disc
forged in the Fires of Edfu.
Thou art the Brilliance of the Sky
that is thy Eternal Dwelling Place.**

**Thou art the destroyer of Darkness,
and the Lion-Headed God
who has conquered all the enemies of Osiris and
Pharaoh.
We shall forge weapons in thy honor, and protect our
two Lands of the Great River and its Gifts of Life and
Happiness that are thy precious possessions.**

The Celebrant draws a Hexagram in the Ultrapoint with the wand, seals it with an invoking spiral and then connects the four Angles together through the Infrapoint, beginning in the Northwest and completing in the Southeast, making a widdershins circuit. Then the wand is set down.

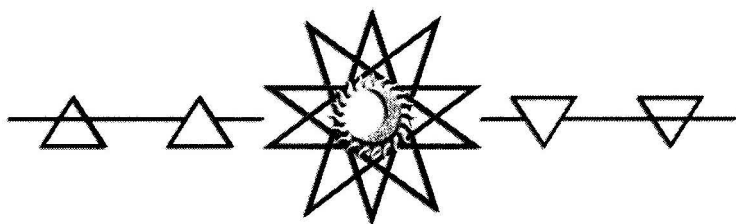
Then the Celebrant draws a line from the hexagram in the Ultrapoint in a downward arc of force, joining it with the Pentagram in the Infrapoint to form a pylon of unifying light. The Celebrant then stands in that pylon and centers the power in the heart chakra.

The Celebrant may perform the Assumption of the Grail Spirit ritual solo, and assumes the Godhead that was invoked in the center of the circle.

Once the assumption rite is completed, the Celebrant then draws an inner circle, steps into it, sits down and enters into a deep trance. Then the Celebrant may summon the spirit of the Higher Self, feeling it fully enter into the body and communes with its potent spiritual essence. This is done by simply calling to it as the fully embodied incarnation of the Deity.

The Celebrant meditates for a period of time so that the encounter with the Higher Self is fully absorbed. Then he/she steps out of the inner circle and draws a sealing spiral over it. Sealing spirals are also set to the four Angles, the Infrapoint and the Ultrapoint.

The Initiation Mysteries are now complete.



Chapter 20: Elemental Invocation Working

The Pyramid of Power ritual sets a qualified power that can be worked within the Lunar mystery cycle to charge and empower desires associated with one of the forty Qualified Powers.

However, an advanced magician may seek a greater degree of tangible power by using one of the 16 Elementals in conjunction with the Qualified Power. How this is done is that an Elemental Invocation rite, like this one, is used instead of or in addition to the Pyramid of Power ritual.

The qualities of the 16 Elementals are directly associated with the 16 Dignitaries or Court cards of the Tarot.¹⁶ An examination of the 16 Court cards of the Tarot should suffice to assist anyone in understanding what an elemental is.

While I am not promoting a level of expertise that can incorporate Elementals in this book, I do want to share some information about how a magician could craft such a ritual and use it with the Pyramid of Power ritual.

An Elemental is briefly defined as an Element qualifying an Element, such as Water of Earth. In this, Earth would be the base, and Water, the qualifier. The Elementals correspond to the sixteen court cards in the Tarot, with the base Element represented by the suit (Wands, Cups, Swords, Pentacles), and the qualifying or activating Element by royal rank (King - Fire, Queen - Water, Prince - Air, Princess - Earth). Use of the Tarot court cards assists the magician in determining the qualities of the 16 Elementals.

There are also sixteen Enochian calls (numbered 3 - 18) that can be used as powerful incantations in a barbarous tongue to assist in the manifestation of the Elemental. However, if you wish to use

¹⁶ We have already covered this information, both in the Solar Mystery rite, and in MARM I, section 3.3, p. 53, where the elementals are discussed as potent sacraments.

these calls, you must keep in mind that the Elementals are given names and positions in the spiritual hierarchy of the Enochian system of magick.

The Elemental and the Qualified Power represent two different but complimentary types of magickal power. It is a precisely defined magickal power that can be used for various reasons and applied to any situation or purpose to cause change to occur.

The Qualified Power is used to generate a field of potential for a specific life process, determined by the combination of Element and Sephirah. When used together, the Qualified Power sets the energized field of potential, and the Elemental penetrates and accomplishes the magician's desired goal within that field. The Qualified Power sets the context. The Elemental performs a specific operation within that context. The magician may also use more than one Elemental within the context established by the Qualified Power.

The Qualified Power and the Elemental are also used in conjunction with the Lunar cycle, and in fact, that is how the cyclic duration of the working is determined.

After the New Moon, the magician can perform the Pyramid of Power and evoke into manifestation a Qualified Power to set the energy field for all following workings. Then as the Moon approaches or achieves the Full phase, the magician will invoke the Elemental.

These two rituals will be performed within the Lunar Mystery Vortex rite, giving a powerful context and temporal target for the empowerment rituals to manifest the full force of their magickal effects. In the case of using both the Qualified Power and the Elemental, the magician forgoes the crafting of a sigil for the Qualified Power, and instead uses it in the Elemental invocation rite.

The following is a ritual pattern containing the ritual actions but no verbiage. This should aid in crafting your own Elemental invocation rite if so desired.

Ritual Pattern for the Elemental Octagon

Introit

Celebrant bows, eight tolls of the bell are rung.

[Introit is declared here.]

Celebrant bows again, and makes five knocks with staff or wand.

Setting the Four Watchtowers

Celebrant proceeds to the Eastern Watchtower and bows, gives salute, and intones: [Magick Concept]

Celebrant draws the Invoking Pentagram of (chosen base element), projects a yellow energy into the pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Eastern Elemental Node]

Celebrant proceeds to the Southern Watchtower and therein bows, gives salute, and intones: [Magick Concept].

The Celebrant draws the Invoking Pentagram of (chosen base element), projects a red energy into the pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Southern Elemental Node]

Celebrant proceeds to the Western Watchtower and therein bows, gives salute and intones: [Magick Concept]

Celebrant draws the Invoking Pentagram of (chosen base element), projects a blue energy into the pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Western Elemental Node]

Celebrant proceeds to the Northern Watchtower and therein bows, gives salute and intones: [Magick Concept]

Celebrant draws the Invoking Pentagram of (chosen base element), projects a green energy into the pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Northern Elemental Node]

Celebrant proceeds to the Center of the Circle and therein bows, gives salute and intones: [Unified Magick Concept]

Celebrant draws the Invoking Pentagram of Spirit Feminine to the Infrapoint, projects a dark violet energy into the pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Center Infrapoint Node - then formula recitation of each of the four Magick Concepts, and a then the Unifying Magick Concept which units the four into one.]

Celebrant then draws the four Watchtowers together through the Infra-point using the sword and so the lines of force are drawn together.

Fill the body with the quality of the base element through pore breathing, and then exhale and load the temple with that element.

Setting the Four Angles

Celebrant proceeds to the Southeastern Angle and therein bows, gives salute and intones: [Magick Concept]

Celebrant draws the Inverted Invoking Pentagram of (chosen modifying element), projects an orange energy into the inverted pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Southeastern Elemental Node]

Celebrant proceeds to the Northeastern Angle and therein bows, gives salute and intones: [Magick Concept]

Celebrant draws the Inverted Invoking Pentagram of (chosen modifying element), projects a light blue energy into the inverted pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Northeastern Elemental Node]

Celebrant proceeds to the Northwestern Angle and therein bows, gives salute and intones: [Magick Concept].

Celebrant draws the Inverted Invoking Pentagram of (chosen modifying element), projects an ocher energy into the inverted pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Northwestern Elemental Node]

Celebrant proceeds to the Southwestern Angle and therein bows, gives salute and intones: [Magick Concept]

Celebrant draws the Inverted Invoking Pentagram of (chosen modifying element), projects a purple energy into the inverted pentagram and seals it with an invoking spiral.

Then intone: [Incantation for the Southwestern Elemental Node]

The Celebrant proceeds to the center of the circle and therein bows, gives salute and intones: [Unified Magick Concept]

Celebrant draws the Inverted Invoking Pentagram of Spirit Masculine into the Ultra-point, projects a white energy into the inverted pentagram and seals it with an invoking spiral.

Then intone:

[Incantation for the Center Ultra-point Node - then formula recitation of each of the four Magick Concepts. Then the Unifying

Magick Concept which unites the four into one.]

Celebrant then draws the four Angles together through the Ultra-point using the sword and so the lines of force are drawn together.

Fill the body with the quality of the qualifying element through pore breathing, and then exhale and load the temple with that element.

Now both elements are swirling around the circle, the base element occupies the lower area of the temple, and the qualifying element occupies the upper area of the temple.

Fusion and Exteriorization

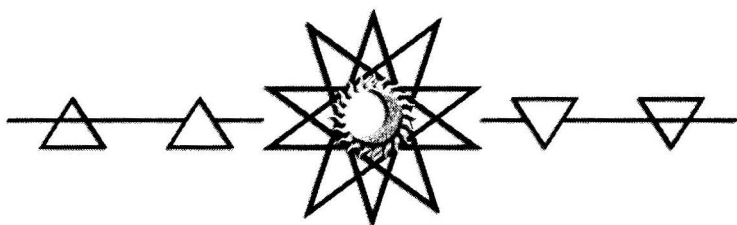
Then the Celebrant draws all the watchtowers and angles together by drawing an arc with the sword - pausing and energizing all eight nodes of the combined octagram.

Celebrant says: [Unifying concept - all eight Magick Concepts recited as two formulas for Power, one for the Watchtowers and Infra-point, the other for the Angles and the Ultra-point. These two formulas are joined to produce one unified concept.]

Celebrant intones the appropriate Enochian Call for the specific Elemental.

Then the Celebrant takes the staff and erects it in the center of the circle, unifying powers established in the Ultrapoint and the Infrapoint through the body of the staff.

Taking the sigil in one hand, holding on to the staff with the other hand, the power of the Elemental is projected out of the circle using the hand holding the sigil, to fulfill the intention of the rite.



Chapter 21: Epilogue to the Grimoire

We have now completed all of the tasks that we set out to do at the beginning of this book and I have presented you with all of the rituals that can be used to build your own system of ritual magick.

We have covered a lot of detailed information about these nine rituals, and also examined other rituals and documents that will assist you in adopting the Grimoire in an organized and structured manner. Having laid the groundwork in MARM: Foundation, we have built upon it in this second volume of the series with this set of rituals.

This volume presented to you nine rituals essential to creating a personal magickal system:

- Temple consecration rite,
- Grove consecration rite,
- Rose Ankh Vortex rite,
- Pyramid of Powers rite,
- Gate rite or Underworld Gateway,
- Assumption of the Grail Spirit,
- Lunar Mystery Rite,
- Solar Mystery Rite,
- Prefect Initiation Rite.

In addition to the nine rites, this volume also presented:

- A listing and analysis of the 40 qualified powers,
- A ritual to consecrate the four magickal tools
- A ritual to perform a divination vortex,
- A mystery rite of the higher self,
- A ritual pattern to invoke one of the sixteen Elementals.

In addition to reading and studying the above collections of rituals and documents, there are other tasks awaiting you. Perhaps the greatest task is how to build a magickal system. What does it consist of? And how is it organized?

Certainly, such a task will use the information that has been presented in books one and two, but it could also be considered a key to the mysteries, since how magickal systems are organized is one of the great secrets and guarded mysteries in ritual magick.

However, we must content ourselves with the information given in this book for the moment, knowing that enough information has been given for you to actually re-write these rituals into a personal magickal system. And from this, you will achieve empowerment, autonomy, and build a stronger discipline.

Some of the ritual structures presented in this second volume are a bit obscure. I encourage you to take time to study and understand them. I would recommend using your imagination first, and in your mind, performing the rituals in an elaborate temple, just to get a feel for how they work and how the ritual actions flow from one event to another.

Also, it would be prudent to start thinking now about what your personal magickal system would be like, perhaps even writing up a list of items that it would contain, like the aspects, Imago and attributes of the Godhead in its various guises. What the Watchtowers would look like, or the Angles, and what kind of personal religious cult you would put together to worship yourself as an expression of Deity.

These thoughts and consideration will keep you quite busy until the next and final volume comes out, where I will share with you how to build a personal magickal system and how to form a successful magickal group.

There are lots of other topics that we will hopefully get to share in the future. The Order has quite a large cache of rituals that await your perusal, and there are the disciplines of evocation, theurgy, and even the Gnostic occult philosophy and magickal practices of Archaeomancy – the greatest of all the various advanced systems of magick awaiting your discovery.

All of these systems are available to members of the Order of the E.S.S.G., also known as the Order of the Gnostic Star.

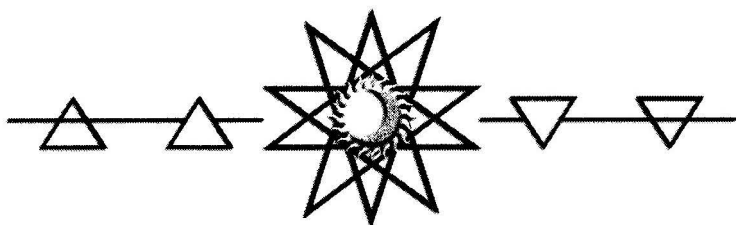
You may examine some of these rituals, and also download copies of the rituals contained in this book by examining the Library of Alexandria page of the Order's website.

The web address for the Order is www.gnosticstar.org and you may also contact me via email on that site as well.

I remain your not-so humble servant and look forward to hearing from you as you continue your journey.

Frater Barrabas Tiresius

A stylized, handwritten signature in black ink, likely representing the name 'Frater Barrabas Tiresius'. The script is cursive and somewhat ornate, with a colon at the end.



MARM Series Bibliography

The following is a list of books that I have assembled for suggested reading for you, the intermediate student. It's necessary for you to be proficient in several disciplines in order to become a master of ritual magick. Therefore, this list will provide you with a brief list of corresponding material that will augment the material presented in the *Mastering the Art of Ritual Magick* series. This list is by no means exhaustive and it represents a selection of books from my own personal library. This list is divided into ten different categories, covering the topics that I felt were vital to the study of advanced ritual magick. These categories are Alchemy, Astrology, Fiction (Occult), Gnosis, Magick, Mythology, Psychology, Qabalah, Sexuality, Tarot and Wicca & Neopaganism.

Note: Some of these books are quite dated, but there are new and revised versions of them out on the market, and they can be considered of such value as to be indispensable. Also, some of the older books are available free from online distributors in the form of ebooks.

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- Gray, William, *Magickal Ritual Methods* (Samuel Weiser, 1969)
- Knight, Gareth, *The Practice of Ritual Magick* (Samuel Weiser, 1979)
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- *Foundations of Practical Magic* (Aquarian Press, 1979)
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