

MASTERING THE ART OF

# RITUAL MAGICK

VOLUME THREE: THE GREATER KEY



Frater Barrabbas



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## VOLUME THREE: THE GREATER KEY

Completing the work begun in *Mastering the Art of Ritual Magick: Foundation* and *Mastering the Art of Ritual Magick: Grimoire*, this book contains the detailed instructions on how to build a key of correspondences and apply it to the nine rituals of this series. There is also information that will aid the seeker in forming a sustainable magickal working group as well as an in-depth analysis of the ritual structures of the nine rituals used in this system. Written for the intermediate student and practitioner, this Greater Key is the third volume in the Mastering the Art of Ritual Magick trilogy. This book is the final step in commanding the occult arts of ritual magick, and is recommended to anyone seeking to master the art of building a complete magickal system.

In this book you will learn:

- Components of a key of correspondences
- How to configure your own key of correspondences
- Neopagan, Qabbalistic and Gnostic example keys included
- How to customize the nine rituals of the MARM series
- Methods of forming a Star group and building a group key
- Determining and avoiding group pitfalls and crises
- Instructions for joining the Order of the Gnostic Star
- Example of an actual New Moon working with journal entries
- Glossary of all terms used in the MARM series

Frater Barrabas 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 the *Mastering the Art of Ritual Magick* trilogy, and the *Diaphanous Guide to Ritual Magick*. Visit his website for more information at [www.fraterbarrabas.com](http://www.fraterbarrabas.com).

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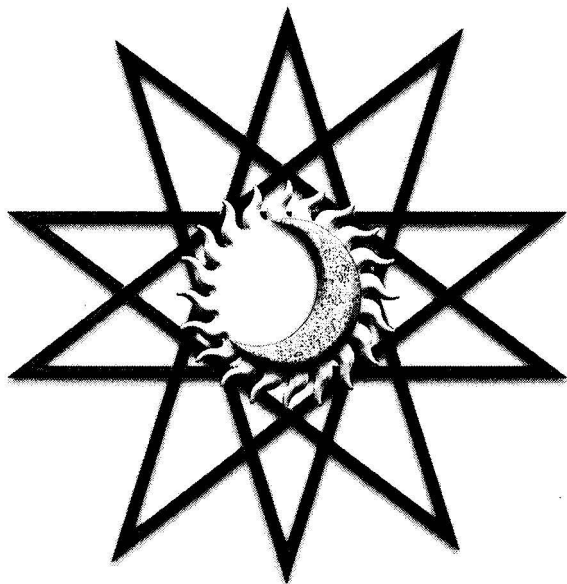
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# Mastering the Art of Ritual Magick

## Book III: The Greater Key



Frater Barrabbas



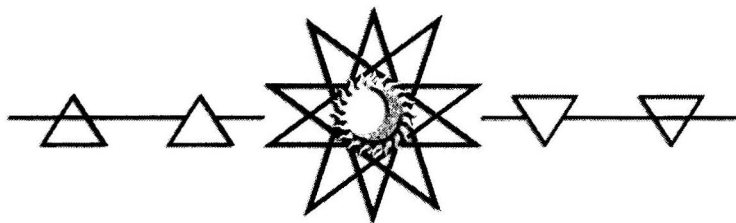
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## Chapter 1 Introduction

*"Treasure up, O my Son Roboam!  
The wisdom of my words,  
seeing that I, Solomon,  
have received it from the Lord.*

*"Also I have written them in this 'Key',  
so that like as a key openeth a treasure-house,  
so this Key alone may open the knowledge and understanding of magickal  
arts and sciences:"<sup>1</sup>*

This is the third book in the series *Mastering the Art of Ritual Magick* (MARM). The purpose of this book is to demonstrate exactly how to build a magickal ritual system for individual or group purposes. In summary, this book

- \* Defines a key of correspondences.
- \* Shows how a key of correspondences can be used to customize the nine rituals of MARM: *Grimoire*.
- \* Describes how to form a magickal working group and keep it together.
- \* Chronicles an actual magickal working using the rituals of MARM: *Grimoire*, which also includes a working magician's comments and magickal journal.

In exploring each of these points further, it is important to note that the cornerstone of any magickal system is its key of correspondences. This key can be used to build a custom magickal system out of the rituals of MARM: *Grimoire*. It can also be used to analyze any other existing

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<sup>1</sup> See the Introduction (p. 1), *Greater Key of Solomon*, translated by S. L. MacGregor Mathers.



magickal system as well as build a completely new one.

Information used for a key of correspondences is typically derived from the Tarot, Qabalah, or other occult sources. This includes religious mythology, symbology, magickal grimoires, and so forth. Since it represents the foundation upon which everything else is built, the key of correspondences is methodically covered in the first section of this book. For this series, we will focus on symbols taken from the Tarot and the Qabalah.

After the key of correspondences is defined, three generic keys are provided as examples, in the traditions of Wicca or Neopaganism, Qabalah (monotheism), and Gnosticism. These will provide you with some solid examples so you may build your own specific key.

The next part of the book describes in detail how this key of correspondences is used to rewrite the nine rituals in *MARM: Grimoire*. Each point is carefully covered, and there are notes to indicate where you can apply additional custom changes as well.

There are two approaches to this task: you may use the rituals almost as written, with minimal modifications, or you may deeply change them to create a personal magickal system. The final product of either approach will be a magickal system customized for your individual use; it will not be suitable for use by a group of individuals.

Techniques for assembling a group to perform the rituals of this series, and for governing and sustaining a group, are covered in Chapter 6 of this book. Building the rites for a magickal group uses the same set of skills required for a personal tradition. However, group consensus is used to build a key of correspondences, which is then used to customize the nine rituals.

Chapter 7 of this book shows how two magicians rewrote and performed a working using these rituals. The two magicians made ritual observations and reported on their experiences. I have also included an analysis of their magick, which demonstrates how it can work and be effective for the average practitioner.

I chose not to include the customized rituals to avoid redundancy, opting instead to focus on the comments and magickal journal showing how a working was developed and performed.

This volume contains a critical part of this series. It reveals the steps involved in bringing all parts of the *MARM* system together to forge a working, individualized magickal system. Thus I have named this volume *The Greater Key*.

## 1.1 Definition of the Greater Key

*MARM: Greater Key* builds on the contribution of the previous two books in the series. The first book, *MARM: Foundation*, established a background of occult practices, beliefs, and assumptions for building a solid understanding at the intermediate level of ritual magick. The second book, *MARM: Grimoire*, applied the philosophies and theories of ritual magick to produce a body of usable rituals.

In reading and applying the knowledge gained from the first book, one may understand the function and use of these rituals as presented in the second book.

Rituals in *MARM: Grimoire* were written generically and required rewriting and personalizing to be used. Although not explicitly stated in *MARM: Grimoire*, rewriting a ritual system employs a key to organize and develop the symbology needed for this task. One is left with only the requirement to somehow fill in the blanks to make the rituals work as they should.

While a magician could certainly rewrite the rituals and produce a useable grimoire, the use of a key ensures that the rituals will be uniform and consistent with the magician's personal magickal tradition. Symbolic consistency is an important factor in crafting elegant and effective rituals. This is why it is critical to build and apply a key.

A key of correspondences is the most important item in a magician's collection of writings and studies. It is the source and definition of a magician's magickal tradition. Originally, this sort of knowledge would have been handed down as part of an initiation into a guild of magicians, with the student sworn to secrecy. Beginning with Agrippa (1530s), many authors eventually published variations on these tables for all to see.

There exist numerous books that incorporate tables of correspondences. However, in order to work, a key must also contain the knowledge of how to apply the specific tables to the body of ritual lore. That specific information was omitted from all of the published books for various reasons, such as secrecy, an incompatibility of tables and rituals, or the fact that the rituals were a part of the tradition long before the symbology was tabulated. Nonetheless, magicians have never practiced ritual magick in a vacuum; it has always been practiced through the lens of a magickal tradition.

Rituals that magicians use must first be qualified by a magickal tradition, which is defined in tables of correspondences. It seems that the "true key" contains the symbolic correspondences and instructions on merging them into the ritual lore to forge a structured, organized,



and consistent discipline of magick. This process of qualifying rituals so they reflect one's magickal tradition is called *reclamation*.

The process of reclamation is vitally important to all practicing magicians who aspire to write their own tradition. Therefore, it is a skill that is taught in this book.

The nine rituals of *MARM: Grimoire* may be altered so practitioners of any of the various subsystems of the Western Mystery tradition can adequately represent their tradition. You will find that rewriting this yourself is more valuable than if I selected one of the many traditions and wrote up the rituals in a completed form, tailored to that particular tradition. You would then have to accept and wholly embrace that tradition and spiritual perspective in order for the rituals to be of any use. This way, you can maintain your own.

Building a key of correspondences aligned to a specific magickal tradition, and using that key to rewrite the rituals of *MARM: Grimoire*, will produce a grimoire tailored to a specific magickal system. In essence, this is what the first half *MARM: Greater Key* is all about.

### *Is the Greater Key of Solomon an Actual Key?*

The term "key" has been used elsewhere in magick, most notably in the famous grimoire called the *Greater Key of Solomon*.

The manuscript of the *Greater Key of Solomon* first appeared in the late 15th century. It was copied and recopied with new material added at each stage until sometime in the late 16th or early 17th centuries, when it evolved into the form that we are familiar with today. Published copies first came out in the late 19th century, and since then, nearly anyone who has ever practiced magick has coveted this book. Magicians have appropriated various parts of it for their own varied uses, even though the original tradition that it represented has long since passed out of practice.<sup>2</sup>

King Solomon, reputed to be the greatest magician of all time, is the supposed author of the book. Legend has it that King Solomon wrote the book for his son as a concise treatise on the art of ceremonial magick, given as a legacy in the form of a magickal key.

However, that authorship has been proven erroneous. No one actually knows who the original author was. Also, in my opinion, the word "key" does not accurately describe the content of the *Greater Key of Solomon*, even though its title has been made famous through the ages. Despite the risk that some might strongly disagree with my opinions, I

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2 Of course, the Solomonic tradition of ritual evocation is making a kind of comeback, so some might dispute this opinion.

feel it necessary to contrast *MARM: Greater Key* to that work to correctly define the nature of a key in magical studies.

In the *Greater Key of Solomon*, the king and archmage Solomon instructs his son Roboam in the application of the inner mysteries and secrets of the Hebrew tradition of ceremonial magick. It contains a great deal of interesting material. It is also an advanced work not meant for beginners, since it assumes that the erstwhile practitioner would already know the basic disciplines required to make use of it. A modern magician would have to thoroughly understand late medieval and early renaissance history and cultural traditions to even begin to understand the magickal traditions behind the *Greater Key of Solomon*.

Notably, it is missing an actual key of correspondences and a method for applying its instruction to the practice of magick. The presentation of talismans, prayers, and sigils are missing any corresponding ritual patterns or an encompassing discipline. There are no statements of philosophic intention, values, periodic rituals (cyclic mysteries), or any complete ritual working structures whatsoever. The unknown author assumes that all of these critically omitted ritual parts and sections are already known to the student as part of the spiritual tradition of the times.

Neither are there any tables of correspondences or any kind of mechanism for defining the various symbols and regalia. Half a century from the disputed origin of the Key, Agrippa supplied some, in his three books *Of Occult Philosophy*. Even so, those works omitted the knowledge of how to apply the key to the body of ritual lore.<sup>3</sup>

The *Greater Key of Solomon* contains many interesting and useful things that can be used only by an experienced adept. It remains as both a cipher and a curiosity to most who have examined it. This is the problem with the old grimoires—what was actually written down revealed only a part of the actual tradition of ceremonial magick.

Mastering the art of magick does not lie in the perfect execution of rituals, but in the rituals' reformation. So the *Greater Key of Solomon* did not contain the rituals of a magickal discipline. Instead it revealed the talismans, tools, and special liturgies used to unlock the mysteries of that magickal tradition. A trained magician would have applied his specially acquired magickal discipline to the knowledge in this book to make it useful.

The old grimoires, in my opinion, therefore represented repositories of occult knowledge and were never practiced as they were written. I believe that the actual magickal discipline was taught as an

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3 Agrippa's fourth book supposedly supplied the rituals, but it is also incomplete in that regard.

## Mastering the Art of Ritual Magick III

oral tradition; so, prior to the Golden Dawn, there is little that represents a living tradition of magick.

### **MARM: Greater Key and the MARM Series**

*MARM: Greater Key* is not at all like the *Greater Key of Solomon* in that it represents the inner mysteries and the techniques of mastering the nine rituals of *MARM: Grimoire*. *MARM: Greater Key* complements *MARM: Grimoire*. Together, they reveal the secrets of the mastery of ritual magick to a properly prepared initiate.

*MARM: Greater Key* was not written in a hidden or obscure manner. It breaks with the tradition that requires the knowledge of the meta-structures of ritual magick to be hidden from everyone except the chosen few, or others who managed to figure it out for themselves — a very small group indeed.

*MARM: Greater Key* will guide you in forging a complex magickal discipline. Traditionally, such a precious and powerful thing could only have been given by a master magician to his dedicated chela, which would have been his long-suffering apprentice or even his son, as in the introduction to the *Greater Key of Solomon*.

I present this book to you without any hidden traps, obscurities, or binding ties. I also seek to reveal the underlying patterns of the rituals themselves and how they could be rewritten and reassembled into new formulations.

Therefore, the *MARM* series presents all three areas of lore involved in the practice of ritual into a single system of magick: the essential foundation, the grimoire of rituals, and most importantly, the key of creative adaptation.

## **1.2 Examining *MARM: Greater Key***

*MARM: Greater Key* contains a number of significant items that allow *MARM: Grimoire* to be used effectively:

1. Patterns of the basic spiritual hierarchy and the symbolic organization found in such lists as the table of correspondences.
2. Elements of the basic spiritual hierarchy incorporated into a matrix allowing for comparisons between those elements, which become the magician's symbolic table of correspondences.
3. Exposition of the meta-structures contained in all magickal rituals,



which establishes a means to decipher the components of the rituals of *MARM: Grimoire*.

4. Presentation of three generic Keys, revealing the important symbolic structures of the *MARM: Grimoire* and their qualification in the generic traditions of Wicca and Neopaganism, Qabbalistic Magick, and Gnosticism (specifically, the Gnosticism of Simon Magus and Valentinus).

5. Twenty-one specific ritual entries to be qualified in the nine rituals of the *MARM: Grimoire*. These are the places in the rituals where text is added and modified in order to make them activated. They are known as the *components of the Key*.

6. Methodology to apply the above Key for the formation of a magickal group, coven, or lodge. Consensus is used in determining the group Key and its application to the ten components. There is also a set of instructions for the creation of an informal magickal study group that evolves gradually into a magickal lodge, forming the basis for an evolving spiritual consensus. It can be said that consensus is the key to group work.

### *About the Order of the E.S.S.G.*

Also included in this book is information about the magickal order called the *Eggregore Sancta Stella Gnostica* (Group Spirit of the Holy Stellar Gnosticism). It is the organization several other occult students and I formed in Kansas City, Missouri, in 1986. Unlike other magickal orders, the E.S.S.G. is an egalitarian nonhierarchical organization created to study and practice ritual magick within the Western Mystery tradition. Each temple is independent and fully autonomous, so there are no secret chiefs or any hierarchy beyond the domain of the local temple.

The *MARM* series was written for students to gain the experience necessary to enter into the order of the E.S.S.G. Therefore, the final chapter of *MARM: Greater Key* includes two sections of the Bylaws of the Order that will assist initiated students who wish to form a practicing magickal lodge. Upon e-mail request, those who contact me ([tiresius@gnosticstar.org](mailto:tiresius@gnosticstar.org)) will be given instructions for joining the Order, obtaining a certified charter, and receiving the first level of ritual lore.<sup>4</sup>

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<sup>4</sup> Current members of the Order are compiling these rituals into a series of books that will be published in the near future.

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The final chapter of *MARM: Greater Key* contains an example of a Lunar Mystery working with an applied Pyramid of Power rite rewritten and performed by two students using the Qabbalistic key. Included in this text are one student's actual magickal diary entries and an epilogue of his recorded experiences, sensations, and associated occurrences, both prior to and following the working.

The six items mentioned above represent all the information required to build a personal magickal system.

### 1.2.1 Seven Steps of Ritual Reclamation

There are seven steps to rewriting and activating the rituals of the *MARM: Grimoire* using the information contained in the Key:

1. Defining a personal spiritual tradition;
2. Producing a set of tabular correspondences;
3. Identifying the areas of the basic set of rituals that require modification;
4. Applying the tabular correspondences to the areas of modification, building a magickal discipline;
5. Establishing a pattern of use for the adapted rituals and determining your goals;
6. Engaging in a systematic practice of the rituals (this is actually three steps in one); and
7. Performing the first initiation rite.

You will also need to establish personal goals, evaluate and implement them through the application of ritual magick (creating a magickal discipline), and successfully perform the first initiation rite of the resultant personalized grimoire.

We will now analyze each step in greater detail, since they are integral to the mastery of this system of magick.

#### *Defining a Personal Spiritual Tradition*

The first and most important step is the definition of one's personal

spiritual tradition. My assumption in writing this series of books is that the reader is already engaged in a specific tradition. But since so little has been written about defining a spiritual tradition, or what is meant by the term *initiate*, I feel the need to define these for the purpose of clarity.

When I use the term *initiate*, I am referring to someone who is initiated into and experienced in a specific magickal tradition. In this series, when I refer to the level of the person who should use this body of lore (i.e., an initiate), I am identifying an individual who already has experience performing ritual magick and is seeking the next step in its mastery.

An initiate can also be a person who has a basic level of competence but may not yet be a follower of an established magickal tradition. Those who have not decided on a specific spiritual path must weigh some important considerations and ponder fundamental spiritual questions before embarking on the task of rewriting *MARM: Grimoire*.

I assume that many students of the occult who are practicing the art of magick might not have joined a mainstream occult organization or tradition. Therefore, these types of students would not have been trained in an orderly fashion or undertaken a traditional initiation ordeal. They may have read and studied books on the subject and even attempted to perform magickal rituals, assembling together a basic system of magick.

Introductory books contain much useful material that can carry a student as far as the first stage of a ritual practice. Certainly, a steadfast use of the *Disciple's Guide to Ritual Magick* could at least guarantee that a practicing magician would have attained self-initiation and a consistent magickal practice. But there would be little if any additional information available to the student to build on this foundation, to construct more advanced rituals or perform a series of advanced magickal workings, unless the student was already involved in a magickal tradition.

Many, but not all, introductory books maintain a consistent level of ritual simplicity and are incomplete in regards to the more demanding applications of a magickal discipline. Magicians working from such books are forced to extemporize and adapt the available rituals to suit their own goals.

The *MARM* series is especially valuable at this point in a magician's development. With the aid of *MARM: Greater Key*, you can make use of a battery of rituals specifically tailored from the nine rites of *MARM: Grimoire*. This aids in the transition from experienced beginner to seasoned initiate.



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If you are self-initiated, you will need to develop a spiritual and magickal tradition that reflects your spiritual and social values. The first source for this tradition is the religion in which you were raised, if one is available to you. If your native religious tradition was inimical to the practice of magick or unsuitable for other reasons, then I presume you would have long since cast it off in order to practice ritual magick. There are many suitable alternatives you might adopt and still practice magick. A mainstream occult philosophy would also be appropriate, as are many esoteric derivations of mainstream faiths.

In my opinion, it's important that you have some basic religious beliefs to act as a foundation for the study of ritual magick. Even a theistic Satanist is preferred over an avowed atheist who is a practicing magician.<sup>5</sup>

However, if you are already initiated and studying under an established magickal tradition, you need only apply that body of lore to *MARM: Greater Key* in order to begin the process of rewriting the rituals of *MARM: Grimoire*. There is less creativity and guesswork in trying to formulate a tradition in this fashion, and the rewritten rituals would then merely facilitate and augment your study of a previously established magickal tradition.

If you have no established path or tradition, then you must develop one through divination, experimentation, and a careful analysis of the phenomena perceived from your most recent occult experiences.

### *Discovering Your Personal Deity*

Once you have determined your basic spiritual tradition, then you will need to figure out who your personal Deity is within that tradition. In order to work the rituals in *MARM: Grimoire*, you must develop a personal aspect of Deity and be able to assume that Godhead whenever required. This is a critical part of the magick this system employs, and it must be developed so that the Godhead has an image and a personality. There are some different techniques that you can use to determine your personal Deity.

You can apply the tools of divination to discover your specific Godhead and its various associations through the Tarot, I Ching, runes, geomancy, and so forth. Remember, however, that the magician

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<sup>5</sup> Although the traditional Church of Satan (à la Anton LaVey) managed to merge atheism and Satanism together, it produced a system that was self-contradictory and highly flawed. This was rectified by Michael Aquino and the Temple of Set, who established a theistic form of Satanism.

uses these divinatory methods to clarify what is really already established. It is through dreams, thoughts, and feelings that the basic premises of a spiritual tradition are born. An adopted magickal tradition must be in agreement with the innate values that you already hold in order for it to be valid, so these values should powerfully move you and make your magickal practice inherently unique.

You can learn about the nature of your Deity through careful experimentation, ultimately assembling a dossier of many qualities and characteristics and then using this knowledge to build and perform the Assumption of the Grail Spirit rite. This will allow you to fully experience the Deity in the guise of its essential *imago*.

By following the methods above, you can determine which characterization of the Deity is applicable to your spiritual perspective. You should not fear that any God-form contacted through the Assumption rite would be offended by the practice of ritual magick. Such a phenomenon would be impossible; any God-form offended by magick would simply not appear in the rite. The process of trial and error in the invocation of a God-form is not like Russian roulette. It is not at all risky. The only possible danger to you is a guilty conscience, and magicians typically have little shame or guilt from what they do.

Deities, in general, are not against the practice of ritual magick but only the unethical use of magickal lore. This pronouncement includes such Deities as Allah, Elohim, Yahweh, Ur-Mahzda, or Jesus Christ; none of these spiritual beings are against the rightful use of magick. There are religious tenets that are against the individual practice of ritual magick, as in Islamic Sharia Law, where it is an offense punishable by death.<sup>6</sup> However, these are the laws of the world of humanity, not of the world of Spirit.

In my opinion, it seems necessary for the Deity to employ magicians to assist in the formulation of the Divine Plan, which is worldwide illumination. A human agent for such a plan is probably the only manner that illumination could be spread and realized by the bulk of humanity. This is quite altruistic, since the typical magician performs magick for self-serving reasons, at least in the beginning.

When you have had numerous magickal experiences and these are part of a consistent effort (a discipline), then your spiritual self becomes actualized, perhaps for the first time. The dreams that you

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6 "The Saudi interpretation of the Sharia considers religions of the occult such as black magic, witchcraft, and voodoo to be considered 'sorcery' and the worst form of polytheism, punishable with death." Gontowska, L. M. (2005). *Human rights violations under the Sharia'a: A comparative study of the kingdom of Saudi Arabia and the Islamic republic of Iran* (Honors college thesis, Pace University). Retrieved from [http://digitalcommons.pace.edu/honorscollege\\_theses/13](http://digitalcommons.pace.edu/honorscollege_theses/13)

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have resonate with profound internal psychic transformations. Beyond the emergence of psychic phenomena and various strange happenings is the Spirit of the Deity reaching out to you. It's a process of carefully analyzing all the odd occurrences, along with the obvious ritual experiences, that ultimately reveals to you the mysterious face of the Deity.

Also, the Deity may take a less subtle approach and appear to you with all the awesome manifestation of the Spirit world imposing itself upon the mundane. Such occult phenomena are rare, but they do occur, ironically and especially to the denser of type of student. The Deity always comes to you in some form, particularly when you seek it. If there is love in your heart for it, then there is no doubt that the outcome will be positive.

The revelation of the Deity, whether in forms subtle or dramatic, represents the initial and most important stage in the process of developing a spiritual tradition. That spiritual tradition could then be considered nothing more than the ongoing dialogue between you and the Deity. However, there are specific components that make up the spiritual tradition as it is defined and used in *MARM*, and these will be described below. This information is covered in detail in the next section to help you build a personal magickal tradition from your own spiritual tradition.

### *Build a Key of Correspondences*

After defining a spiritual tradition and qualifying your perspective about your personal Deity, then you may begin to organize all the symbolic correspondences associated with that tradition. At the end of this step, you will have built a table of correspondences, or a key. An example of such a table organizing various occult symbolisms can be found in Aleister Crowley's *Liber 777*.<sup>7</sup>

Unlike the book 777, instead of using all the symbolism of the various occult traditions throughout the world, you will select only a few that reflect the particular tradition you have chosen. Later in this text, we will cover the specific table entries that must be filled in to complete a set of correspondences for *MARM: Greater Key*.

### *Apply the Key to the Rituals*

The next step is to identify the areas of *MARM: Grimoire* that need to be modified or that require additional information. The rituals were

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<sup>7</sup> See the bibliography in the appendix.



deliberately written with ten specific undeveloped areas that you will need to personalize in order to activate the rituals for use. There may also be other areas in the nine rituals of *MARM: Grimoire* that you can customize, but the ten most critical areas have been identified for you. They are also covered in more detail in this book.

### ***Build a Magickal Discipline***

When the table of correspondences is complete and areas targeted for development have been identified, then you can use the table of correspondences to modify and develop those targeted areas. This is a creative task, encouraging elaboration on the symbolic content and meaning of the correspondences to give them realization through the artifice of ritual.

Expressing the symbolic associations of your tradition gives the associations personal significance and meaning. The act of making the nine rituals of *MARM: Grimoire* personally significant will make them more intense and powerful when they're performed. The greater the creative effort used in developing the rituals, the greater the level of personal magickal power will result from their use.

Once these rituals are crafted and made ready, you can then use them in a structured, disciplined, and periodic fashion in establishing a magickal discipline. The next step is to develop goals and objectives in order to work towards their fulfillment.

### ***Determine Goals***

With the grimoire of rituals complete and a magickal discipline established, what should you do with the rituals and how do you execute the discipline that uses them?

These are important questions for you to ask and ponder. However, I can't provide the answers, because they are a matter of individual priority and need. Obviously, everyone has basic material, emotional, and spiritual needs, and the effective use of a magickal discipline can assist you in fulfilling those needs. Perhaps the easiest way to determine your needs is to produce a list of things that you want to achieve.

The last item on the list should be performing the initiation rite; everything else that is needed in the short term should be placed before that. The items on your list are achievable tasks that build up to that final task, establishing your confidence and proving the efficacy of this magickal system as each task is completed.

As you assemble a list of tasks, distinguish how the Qualified

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Powers can assist with determining magickal workings that will successfully complete the tasks. Then, plan the magickal workings to combine both a Lunar Mystery working and a Pyramid of Power rite set to a specific Qualified Power.

Keep in mind that ritual magick is not performed without the supporting and corresponding mundane actions. In other words, you will also need to produce a list of the various mundane actions needed to help you realize your goal. The list of tasks should be short: perhaps half a dozen workings using different Qualified Powers. This should cover several months of magickal workings and associated mundane actions, with each working performed around the Full Moon and incorporated as part of the Lunar Mystery.

Once you have formulated your task list and plan of action, go through the list and perform each of the workings. Keep a careful journal, as noted below, and make certain that the mundane actions are also completed.

### *Establish a Regimen of Workings to Fulfill Goals*

Working ritual magick often and with clear objectives will guarantee you success. Taking the list of goals and performing the associated workings for several months will help you in determining the effectiveness of this magickal discipline.

Your journal is an important part of the confirmation and record-keeping process. The journal should contain details of your workings, phenomena you experienced, impressions and dreams you may have had, as well as divinations that you performed. Having this in writing will help you identify the subtle signals of a successful working and allow you to recognize when a working has failed.

After this intensive period of work, you undoubtedly will arrive at a level of magickal competency far greater than what you might have otherwise achieved. Learn well the lessons of creating a magickal discipline and using it to fulfill personal objectives.

Only when these rituals are fully rewritten will they be ready; regular and periodic use will make them more effective over time. It's definitely in your best interest to make the practice of these rituals a discipline that will enable you to achieve ultimate success, both materially and spiritually. However, without a continual effort, these rituals won't be able to aid you in the quest for spiritual development. Fully realizing the joy of your own spiritual awakening is the reward for adopting a magickal discipline.

A useful analogy about the importance of having a magickal discipline is a hearth that is cold and untended, compared to one that

is always burning and supplied with all available fuel. When work needs to be done (e.g., cooking a meal), the cold hearth needs a considerable amount of work and preparation in order to be lit and then achieve the useful heat that the tended hearth already has abundantly available.

Similarly, a magician who lacks a discipline will experience a greater difficulty overcoming inertia to perform magick. In such a situation, a larger effort is exerted to perform even a simple ritual working. However, magicians who are disciplined and continuously practicing magick can perform such a working with a minimum of preparation. A disciplined magician's magickal effectiveness is seldom disputed, whereas dilettantes can never be certain if the ritual actions they employ will be successful. Aleister Crowley said of invoking the Bornless One in *Liber Samekh*, "Invoke often." This is the key to all magickal success.

### *Perform the First Initiation Rite*

Performing the initiation ritual, to either the element Earth or the element Air, is the final objective in this series. All previous tasks are nothing more than preparation for achieving this goal. Once this is accomplished, then the student can be acknowledged as a fully initiated and practicing ritual magician. This represents a truly powerful accomplishment—one that will be followed by other accomplishments. The final lesson is that there is nothing that a fully trained and initiated magician cannot accomplish in life.

## **1.2.2 Cult of the Magician**

The discipline of ritual magick was covered thoroughly in *MARM: Foundation* and *MARM: Grimoire*, which established that discipline consists of periodic exercises on a daily, weekly, and monthly schedule. Another important aspect of magickal discipline is the practice of the personal religious "cult" of the magician. This personal cult contains beliefs and experiences related to one's perspective of the Deity, a defined spiritual tradition, and the performance of alignment rituals that maintain the bond between a magician acting as Priest/ess and the Deity.

This necessary spiritual obligation and service arises from the fact that assumption of the Deity by the magician shouldn't violate the Deity's spiritual integrity. One must remain in a state of grace with that entity in order to perform the assumption rite without being



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presumptuous or heretical. If we consider the fact that magicians have integrated their Deity into activities of ritual magick, then magicians must continuously validate and enhance that relationship in order to assure the magickal process a consistent and successful outcome.

Magicians should remain in alignment with the ethical constraints and limitations imposed by the Deity through its revealed esoteric doctrine. In other words, never perform a magickal working that would go against the Deity's proscriptions and expectations. It is permissible to err as a human being, to be frail and susceptible to impulsive pursuits and irrational actions. Keep in mind, however, that assuming the Deity while working magick is not compatible with acting like a fool. All workings must be carefully weighed for their ethical considerations.

To act against the will and design of the Deity is to act against one's own self-interest; the results are as costly. This is why magicians must employ divination and talk with the Deity to explore the ethical considerations for a working.

It is easy to understand the importance of choosing a Deity that allows latitude in seeking spiritual goals through magick without undue restriction. However, the Deity will also induce honesty and sincerity within the sphere of influence of its guiding principles. A magician's performance of obligatory rites of service for the Deity represents the core of the magician's discipline; these rites must never be neglected for too long.

The celebration of the Deity is also the celebration of the self, and service to the Deity is service to oneself. But the self that is being glorified through the Deity is not the mundane self and its corresponding petty ego – it is the Higher Self (the God/dess Within) that is glorified. Full realization of the inner Deity is the key to obtaining enlightenment.

It's important to maintain a balance between material and spiritual pursuits while proceeding on the path towards enlightenment. Working the rituals of *MARM: Grimoire* can facilitate the acquisition of those needed things, but by no means can a magician acquire them by the performance of ritual magick alone.

Magicians must use every ethical means available to succeed in the fulfillment of a desire, including both magickal and mundane actions. Through the use of any of the 40 Qualified Powers, the ritual of the Pyramid of Power can supply the magickal energy required to assist in any kind of endeavor. Yet it's up to each magician to establish a game plan and build the intention that will have the greatest chance for success.

The purpose of ritual magick is gaining complete conscious

realization of the magician's higher self. Transformative initiation assists in that goal, as does the performance of ever more involved workings and ordeals. However, it is the magician's personal cult of the Deity that contains the source of the magician's greatest achievement: the self-exalted and at-one-ment with the Godhead. So the personal religious cult is the foundation stone for the magickal discipline.

Nonetheless, we shall return to discussing the nature of a religious vs. magickal tradition to become clear on the specific meanings of these terms. The magician's personal magickal tradition has many elements peculiar to the practice of magick, so it warrants an overview in contrast with a spiritual tradition.

### 1.3 A Brief Explanation Regarding Tradition

A magician's magickal tradition is different from the spiritual tradition out of which it emerged. Magicians use a spiritual tradition as a base for the practice of ritual magick; the magickal tradition is an adjunct to the magician's spiritual tradition. Its practice causes one to adopt an esoteric interpretation of that spiritual tradition.

One dictionary definition of the word *tradition* is "the act of handing down beliefs and customs by word of mouth, by example, or as an inherited pattern of thought or action."<sup>8</sup> But I use another definition to describe a magickal tradition: *The deliberate creative collection and use of various patterns of belief and action to express one's personal spiritual nature.*

My definition obviously bypasses the requirement that the collection of beliefs and actions must be verbally received from another person or must represent specific customs found in one's culture. This is because magicians deliberately create their own traditions from whatever sources they find. Magickal traditions are not handed down or tested by generations. Each magickal tradition is newly developed by the magician.

Of course, there are many symbolic components that could be incorporated in a personal magickal tradition. It's a creative process, dictated by the tastes and values of each individual magician. Since the tradition must be created and developed by the magician in the first place, the grimoire is at first unwritten and inexplicable. It only becomes defined over time, as the magician matures and evolves as an occultist and a spiritual seeker. Eventually it becomes a very thorough and complex repertoire of rituals, radically changing from time to time

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<sup>8</sup> See the online edition of the Merriam-Webster dictionary: [www.m-w.com](http://www.m-w.com)

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as the magician changes.

### *Symbolic Components of a Magickal Tradition*

MARM identifies several symbolic components of a magickal tradition, which serve as a model for the adoption of a life-practice. The magickal tradition consists of all the components of the practice of magick forged together into a discipline. These components were covered as separate topics in the first book of this series, but for the sake of putting them together in one place, I will repeat and define them here as the seven concurrent phases of the magician's personal tradition:

- Alignment
- Communion
- Assumption
- Mystery Rite of the Higher Self
- Magickal Discipline
- Base of Spiritual Beliefs
- Magickal Identity

These phases represent the core ritual processes of the magician's practice that eventually become incorporated as a magickal tradition. The seven phases will be analyzed further in the pages that follow.

First, a further word on merging the roles of Priest/ess and magician into a single vocation. As mentioned above, merging these two roles distinguishes one's magickal practice and personal spiritual cult from the orthodox spiritual tradition out of which which the practice and the cult emerged. Magicians whose practices include such a merged role, as taught in the MARM series, will find several points of separation between themselves and practitioners of that orthodox spiritual tradition.

Magicians define personal religious beliefs in an esoteric manner, since they perceive the various myths and ceremonies of a spiritual tradition as symbolic analogues for occult spiritual truths. Magicians act out these occult (literally, "hidden") spiritual truths in a ritual format, activating them and charging the magicians' psyche with their power and significance. The edicts of mainstream orthodoxy would condemn this selfish pseudo-spiritual preoccupation as a form of idolatry – and indeed it is! However, the presumptuous behavior is justified, because each of the magicians is acting as Priest/ess of a religion of the individual and is therefore an active participant in the mystery of sacred mediation.

In the New Age, there is no ecclesiastical hierarchy or overriding authority. Nor are there priests and lay congregations. Every man and woman is not only a unique individual, he or she is also a priest or priestess of his or her own personal religion. The fragmentation of religious institutions has achieved its highest expression in the religion of the individual. From this state of complete isolation, one can only proceed toward greater union.

The product of a continuous esoteric religious speculation, as produced by magicians, will ultimately create a form of theosophy (meaning "wisdom of Deity"). Therefore, magicians eventually arrive at the practice of a literal theosophy, completely transforming their basic religious beliefs. Theosophy ultimately becomes the religion and spiritual science of the magician.<sup>9</sup>

The practice of ritual magick produces a state of continual ecstatic spiritual revelation (Gnosis), causing the adoption of a theosophic creed as a means of understanding and integrating these revelations into the magician's life. This is a gradual process that compels magicians to redefine and develop spiritual beliefs and values, while new and emerging spiritual experiences force the old beliefs and values to be either contradicted and abandoned or reinforced in a new perspective. Other creeds fail to assist magicians in integrating the large volume of information that ritual experience generates. Therefore, individual practitioners find the key to both spiritual understanding and spiritual maturity through direct experience of the sacred.

The spiritual hierarchy used by magicians is dynamic and undergoes constant revision. Remember that the symbolic archetypes residing in the unconscious mind do not have an exoteric value, but derive their value through creative association in the magician's conscious mind. Qualifying the archetypal entities in the mind of the individual magician is the true creative process of ritual magick.

It can be said from the position of the magician that the ultimate truth is unknowable and therefore inexplicable. The world of life and death is a great confluence of mysteries and paradoxes that do not reveal their wisdom except through personal experience and revelation, and even then, they are allegorical.

Now, let us examine the seven concurrent phases of a magickal tradition in greater detail.

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<sup>9</sup> This term is not to be confused with the Theosophical Society. I am using it in its literal interpretation: *wisdom of Deity*.

### 1.3.1 Alignment

The nucleus of a magickal tradition is the process known as *alignment*. As revealed in *MARM: Foundation*, alignment is the activity of gaining a close and intimate relationship with the Deity. It is the relationship of the magician to the Deity as its Priest/ess that concerns the practice of the rituals of alignment. These rituals make up the magician's personal religious cult. They act as the method for the process of alignment and assist the magician in assuming the powers and authority of the Deity to practice ritual magick.

Alignment is concerned with the Deity as a defined and characterized Being. However, the image that the Deity assumes is actually a mask, obscuring the fact that the Deity really has no definable characteristics; the Deity is an active part of the domain of Spirit that is inexplicable. The mask that the Deity assumes is for the benefit of the individual. Therefore, it's difficult to determine whether the Deity assumes the mask by its own will or by the artifice of human ingenuity.

The net result is that humanity has developed a concept of the Deity that allows humans to identify and feel an affinity with it. This is why all aspects of Deity seem to contain human emotions, sentiments, and values. This has probably been a reality since the first concepts of Deity were derived. The Godhead has worn the faces of animals, aspects of the natural world, and geographic features, but it has always functioned in a decidedly human manner.

Why do I believe this to be true? It's because I feel that humans need to comprehend and identify with their deities to relate to them and feel some kind of personal affirmation from them. Purely abstract or alien concepts will never be adopted as features of one's Deity. True monotheism has attempted to remove all human qualities and sentiments from the Deity, but all such attempts have actually failed.

For example: the religion of Islam, while having maintained the appearances of a strict monotheistic Deity devoid of human images or sentiments, gave to their God the human-like characteristics of compassion, love, and mercy. These qualities are also attributed to the Christian and Hebrew God as well. Without these human-like emotions, it would have been impossible for the adherents of Islam to have had the feelings of love, devotion, respect, and veneration accorded to their God.

After having assumed particular human characteristics as a divine mask, the nature of the Deity has the qualities of a personality and patterned (archetypal) behaviors that express the essence of its



nature. Therefore, preachers can speak of the "Wrath of God" or the "Love of God," and that "He smites the wicked and blesses the righteous," without seeming to be absurd or misleading. The Deity appears to wear human emotions and qualities so it can be understood.

True revelation of Deity has no human personality or characteristics; it's beyond the human emotions of desire, anger, jealousy, compassion, or mercy. A Deity is mutable and, beyond its existence as the synergistic union of all sentience, seeks to realize itself through the actions of the individual spirits of humanity.

Magicians are not content with simply accepting the conventions of the spiritual tradition of which they are a part. Magicians seek to identify with the Deity completely, so they modify and add to the Deity's characteristics to build an accessible image. This has the effect of personalizing the Deity to an even higher degree than is generally accepted by orthodoxy. However it's accomplished, the magician fashions an *imago* (or image of the Deity) to enable the process of assumption.

Personalizing the Deity is the principal goal for performing the ritual of alignment. Magicians establish an intimate and personal relationship with the Deity, giving a mental animation to the artifice of the *imago*. Instead of being a remotely abstract and archetypal concept, the Deity then becomes a living and intelligible being. What magicians are actually doing through this process is formalizing their perception of the Higher Self, the God/dess Within, so they can better perform the act of assuming the Godhead.

Rituals of alignment consist of the following processes:

- Communion
- Assumption of the Godhead
- Mystery Rite of the Higher Self
- Creation of the Magickal Identity

Each of these processes serves to define the self as a spiritual being and to define a magician's relationship to the source of all spirituality, which is the Absolute Spirit known personally through the *imago*.

The process of alignment defines the self, the Deity, and their integral relationship. It also serves to first define the nature of the Deity and then establish a connection to it through communion and, ultimately, assumption.

A Mystery Rite of the Higher Self seeks to establish the practice of personal service, to intimately identify the magician's self with the

Deity; it eventually becomes the vehicle of self-mastery, illumination, and ascension. The greatest ritual of this repertoire is known as the Bornless One Invocation rite—but the beginning ritual is the summoning and identification of the chosen Godhead and its four emissaries.

The Magickal Identity develops and deepens a magician's spiritual dimension so that the role of Priest/ess of the Deity may be assumed at all times, even while living and operating in the mundane world.

A magickal discipline incorporates the continuous practice of the rites of alignment into every ritual working, powerfully reinforcing the connection between Deity and the magician.

The ultimate goal of this process of alignment is spiritual enlightenment. This occurs when magicians have become the complete embodiment of the Deity, and as avatars, become a perfect and unbiased channel for the Deity to incrementally manifest its cosmic destiny through them.

### 1.3.2 Communion

The ritual of communion, in my opinion, is based upon the ancient spell of the Love Cup that serves to forge a potent bond of love between two individuals. However, instead of acting as a mere love spell, the ritual of communion replaces the mortal beloved with the Absolute Spirit of the Deity, causing the bond of love to occur between devotee and Deity. The medium of the communion rite is the same as the original love spell—substances that are taken internally, that is, food and drink.

Another symbolic and dynamic quality added to this process of alignment is the concept of the sacrificed Deity, who has given of itself in order to be joined with humanity. This concept reflects the belief that human nature consists of the duality of spirit and flesh resolved by the agency of the mind, and that through the medium of the mind, the Deity seeks to reunite all the particles of itself throughout the manifested universe.

The act of reunification has the natural side effect of consecrating all the matter associated with the inhabiting spirit. The mind realizes this effect and celebrates it through transubstantiation (or magickal association). The act of blessing bread and wine, imbuing it with the essence of the Deity and then consuming it, establishes the analogy that all matter associated with spirit is in a state of

consecration and only remains to be realized by the individual. The ritual of communion assists in that process.

The magician performs the rite of communion as a Priest/ess of the Deity and summons that entity forth in a manner that is completely unlike any mainstream Western religion (except Wicca and Neopaganism).<sup>10</sup>

The magician psychically becomes the Deity and blesses the substances of wine and bread directly. This act is presaged with invocations and exhortations to the Deity that establish its image and personality. Then, through the artifice of assumption, the magician projects the power of the Deity to imbue the target substances with its spiritual essence, consecrating them. When the resultant sacraments are consumed, the link between devotee and Deity is firmly established, completing the alignment process and allowing the transformative combination of Deity and humanity to work its magick on the magician and anyone else who partakes of that sacrament.

A magickal rite of communion is used to consecrate the bread and wine in the classical rendition of the rite, but it is not limited to those substances. The communion rite can be altered or augmented to consecrate any other suitable substance that can be applied to the magician's body or consumed in some fashion. The act of blessing a substance and then taking it into the body of the participant are the essential elements of communion.

Analogously, two adherents may assume the spirit of the Deity and then join in sexual union, where the resultant ecstatic state and the mingling of sexual secretions represent the consecration of substances and their consumption. Sacred sexuality is also a sacrament because it tangibly emulates the union of Deity and devotee that result from the intake of sacraments.

### **1.3.3 Assumption of the Godhead**

Central to the magician's repertoire of rituals is the basic expression of spiritual alignment that occurs during the ritual of Godhead assumption. The rite is as old as the rite of communion, and was originally practiced in conjunction with it.

In western Africa, when a shaman priest wears the mask of his god, he assumes the qualities of that Deity. He becomes identified with

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10 Catholic and Orthodox communion is performed as an "as if" action, where the priest doesn't directly assume the Godhead in order to perform transubstantiation. Religious practitioners from these groups would consider direct assumption a heretical act of impiety.

it through the artifice of psychic transformation. This process is activated by the imagination, but it becomes a far more real and potent experience than mere fantasy or childlike make-believe.

Other examples can be found in modern religions such as Caribbean Santería, Haitian Voodoo, and atypical forms of fundamentalism in the United States (charismatics, Pentecostals, etc.). The famous Paleolithic cave drawing of the "Sorcerer of Trois Frères" shows an individual (shaman) undergoing the assumption of the Godhead in the remotest antiquity of our species, indicating how far back this ancient and essential practice dates. The drawing depicts what appears to be a shaman dressed as a stag, although the depiction is more than a masquerade. The shaman as a manlike stag seems to perfectly blend both the qualities of animal and human, representing the archetypal Stag as a human mediator who assists the hunters of the clan in successfully obtaining the bounty of the hunt.

We have not outgrown the need for this kind of identification. Even within the modern tenets of Christianity lurks the process of Godhead assumption. A Catholic Priest who stands before the altar saying mass assumes the mantle and authority of the Christ at the moment of the consecration of the host and wine. The Protestant Fundamentalists speak of receiving the spirit of Christ into their bodies and minds, and as God-intoxicated supplicants, they are possessed and redeemed. This is a magickal process, even though it is disguised through orthodox tenets and mainstream dogma.

Magicians acknowledge that Godhead assumption is a magickal process. But akin to shamanic ancestors, magicians take the direct approach by assuming the mask and identity of the Deity itself, thereby experiencing the powers of the Spirit unalloyed by the deceit of mysticism.

Magicians become one with their Deity in the same manner and through the same process as all the aforementioned examples. The principal difference is that magicians have no fear of assuming Deity; so becoming its active and dynamic vehicle in this world is an expected caveat of magick. Magicians can utter the words "I am God!" and because of the potent alignment with that Deity they shall commit no blasphemy — only state a given fact.

The *MARM* series has already covered the assumption of the Godhead,<sup>11</sup> including how to grade and examine this phenomenon, so it will not be reprinted here. Refer to the appropriate section in *MARM: Grimoire* for additional study or reference.

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11 See *MARM: Grimoire*, chapter 12, p. 102: "Considerations on Channeling Godhead."

On a final note: The bond between magicians and their God is one that must draw them powerfully together into union. Within the sphere of human sentiments, the only force that can draw two beings together as one is love. Therefore, this sentiment is developed to draw a human being into liaison with the Deity. Such a union is greater than even the most ideal of human love.

When spiritual love is realized and spiritually consummated, it's the most profound experience that a person could ever have. Without the element of spiritual love, devotees cannot identify with the Deity, much less lay down egocentric barriers to experience divine union.

The ecstatic state of this kind of union has been the inspiration of all the beautiful psalms and sutras among sacred texts throughout the world. However, ecstatic mystical union is the central or core experience that mainstream religions often wish to control and carefully bestow upon their faithful followers, denying others outside of the faith the right to such experiences.

Magicians seek this union as part of personal spiritual growth. As the "Sorcerer of Trois Frères" seems to show, the action of assuming the Deity is an ancient and formidable tool in the hands of the initiated magician and should rightfully belong to the practice of ritual magick. So, there is no harm in magicians using the religious methods of God-intoxication and putting them to use in the art of ritual magick. Magicians are merely returning an archaic practice to its noble place in the modern art of ritual.

### 1.3.4 Mystery Rite of the Higher Self

Magicians also perform a mystery rite involving their chosen Deity; a rite as important as alignment. It begins as a simple vortex rite and, through customization, eventually evolves into a more complex design.

Anyone who expects to perform the initiation rituals of the Elements must first write their own version of this ritual, since it's not a standard part of *MARM: Grimoire*. I refer you to *MARM: Grimoire*, chapter 19, for a written example of this ritual, which can be examined and used for its ritual pattern.

In the ritual of initiation,<sup>12</sup> the candidate-initiate is asked to rewrite the invocation of the four spiritual emissaries as part of the initiation process. This particular initiation is the mystery rite of the

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<sup>12</sup> See the section *Presentation of the Initiation Mystery* (pp. 143-151) in *MARM: Grimoire*, chapter 9.



magician's chosen Deity, which is used to forge a powerful spiritual bond.

How this is done is also covered extensively in *MARM: Grimoire*, chapter 16. So, between chapters 16 and 19 of the second book, you have been provided with enough information to be able to formulate this important ritual.

The basic ritual pattern for the mystery rite consists of the magician invoking each of the four emissaries to each of the four Angles. In performing these actions, the magician will make a deosil circumambulation around the magick circle, beginning and ending in the Southeast. The magician states the qualities of each of the emissaries and describes their images while summoning them to appear. The combined manifestation of each of the four emissaries forms the basis of the unified expression of the Deity.

The final ritual actions occur in the center of the circle, wherein the magician invokes the chosen Deity through a unified expression consisting of the images and qualities of the four emissaries. Once the Deity is summoned and invoked through the merging of the four emissaries, the magician may then perform the ritual of assuming the Godhead, harnessing its authorities, powers, and intelligence.

### 1.3.5 Magickal Discipline as a Cyclic Practice

A magickal discipline assumes that the magician will perform various rituals and exercises periodically and consistently. The cycles of daily, weekly, and monthly practices build on each other as a solid basis for spiritual exploration and personal fulfillment. These periodic and cyclic workings emulate natural astronomical cycles, such as the daily occurrences of sunrise, noon, sunset, and midnight; the passages of weeks as the changing phases of the Moon; and the monthly culmination of the Full Moon.

Periodic ritual practices making up the magickal discipline and the components of this discipline have been thoroughly covered in *MARM: Grimoire*, chapters 2 and 3. Refer to those chapters to study or review the periodic process of the spiritual and magickal discipline, including how to incorporate the nine rituals of *MARM: Grimoire* into that discipline. It is mentioned here as a reminder of its importance in the practice of ritual magick.

### 1.3.6 Spiritual Speculation, Objectivity, and Gnosis

A magician's spiritual foundation may come from anywhere in the

wide array of creeds and practices of any mainstream religion. Typically, magicians begin as seekers in the religion of their birth. One's native religion can be a firm but incomplete basis for later spiritual searches. It can also drive one to seek out a religion that is completely the opposite of one's birth religion on several points, as frequently happens when former Christians become Neopagans.

In addition, the thoughts and beliefs of parents, lovers, peers, and role models, even the distilled impressions received daily from various media, shape one's opinions and beliefs about spirituality. All of these shape one's own esoteric formulations by extension. Therefore, magicians always base their beliefs about magick on the faith and lore (both historical and mythological) of their cultural origins. In this manner, magicians also learn to harness the powers and authority of their own social consensus for personal spiritual development.

The magician's path moves from the protective foundation of socially accepted spiritual beliefs into the nether realms of dangerous religious speculation and heterodoxy.

In taking this action, the magician departs from the known world and enters into parallel worlds where the simplistic creeds and values of orthodoxy are shown to be incomplete and inadequate. Naturally, magicians grow the philosophies and religious beliefs of their own religious traditions, and through them, seek to explain a more complex and deeper spiritual world. This is because a magician's spiritual beliefs are based on personal experiences. However, a magician should also keep a careful balance between what he or she discovers and what is applicable.

Two processes operate in the practice of ritual magick: creative speculation and objectivity. Creative speculation, which consists of occult research and ritual writing, expands a magician's horizons and gives depth to the magician's basic level of knowledge. Objectivity, also known as peer review or objectification, occurs when a magician shares ritual techniques and journal phenomena with other magicians of like mind and pursuits, and when the other magicians provide input judging the veracity of the magician's techniques and lore. These two processes work together to ensure that the magician's lore is not static and also that what the magician discovers or experiences corroborates what other magicians have encountered. Peer review is also extremely important because it keeps a magician balanced and offsets the biases of ego and imagination.

The product of creative speculation and objectivity forges a mature, tested, and pragmatic spiritual philosophy, which becomes the foundation for the magician's rituals and practices.

No magician can adequately function in complete isolation.

Magicians should never practice their art alone, but rather in loose confederation with other magicians. This will ensure that their discoveries and insights will have a context analogous to what other magicians are experiencing and discovering. Objectivity is an excellent resolution to personal isolation and the deadly effects of the subjective mind. Such a fellowship may be local, such as friends and magickal partners, or it may exist only through the Internet. Whatever magicians can do to thwart their insular tendency is significant and critical.

To assist in this, as a mandatory part of the cycle of transformative initiation, magicians must communicate their divine visions and esoteric insights in a manner intelligible to others. Using an analogy pertinent to the cycle of initiation, magicians can complete their return to the mundane world from the underworld only after successfully translating what they received. This is also true in all of the practices of magick.

Ritual magicians should seek to understand and then to objectively analyze the occult processes that are active deep in the unconscious mind. They must also strive for a practical wisdom in life, applying what they experience to what they know. Magicians develop a combination of pragmatic spiritual perspectives and deeply profound spiritual insights. Such a combination may be a great boon to humanity as well as a problem to the keepers of religious orthodoxy.

Through their practices, magicians develop a specific religious philosophy that supports and affirms magickal experiences. For instance, a magician may believe in reincarnation because of certain visions and insights obtained from working magick, although such beliefs are not held in the magician's mainstream religion.

Practitioners of magick also have the flexibility to serve the Deity in whatever manner is required, as long as they develop and maintain a deep spiritual perspective. The social laws proscribing magick are the inventions of orthodox religious organizations and not the tenets of the Deity.

Magicians must also from time to time deal with the psychological stress and rejection caused by the fact that they are engaging in activities that society considers either irrational or diabolical. They can refrain from talking to non-initiates about their practices, or they may distill the essence of their practices and communicate them in a way that others might understand. A magician develops a personal spiritual creed to explain to others the nature of his or her personal magickal experiences. Because magicians no longer practice magick under a full social consensus, they must compensate for this lack of social accord through the artifice of self-justification and through identification with spiritual seeking.

Practitioners of magick cannot take for granted the spiritual experiences that they have had, so they create a personal philosophy to bridge the gap between social acceptance and spiritual necessity. Therefore, practicing the art of ritual magick exacts its own price; in receiving its benefits, magicians must ever guard themselves against personal isolation.

"Why do we work magick when others in our society will consider us foolish or profane?" This is the question that many potential seekers ask themselves. A master, who has resolved all these differences in the first place, would never have to ask such a question. The reason for working magick is found in the meaning of the word *Gnosis*.

Gnosis is the root of all personal religious experiences. It is also found in that intuitive and profound state of insight that appears to reinvigorate the faith and beliefs of the individual. Yet this power of spiritual regeneration and reaffirmation is often lacking in mainstream religious faiths.

Even conservative orthodox creeds ultimately have an origin in their founder's divine rapture and the resulting speculation that arises, although this fact may be obscured or mythologized. However, we must maintain that all spiritual experiences are valid in the context in which they occur, not just one or a selected few. No particular experience can have precedence over others—which means that all religions and spiritual perspectives based on personal experience have an intrinsic validity that can't be denied by another group. All religions are equal, and no faith has a greater share of the truth than another.

Without the usual proscriptions against personal spiritual speculation, the seeker is finally freed to experience the truth firsthand through rapture and transcendental insights. This is the central religious practice of magicians: to achieve Gnosis, interpret its personal significance, and then act on its imparted wisdom in a practical and balanced manner.

The cycle of personal spiritual enlightenment begins with Gnosis. It first affects the individual and eventually spreads its vision to everyone. The propagation of Gnosis causes a paroxysm of rapture to occur in those who receive it undiluted.

For the magician, Gnosis produces a transcendental vision that acts as a medium for the production of ritual lore and liturgy. These rites embody the visionary experience, giving it expression and special significance to all who partake of it, passing on the visionary experience. This can be done simply through individual acquisition, study, and performance of the ritual lore.

## Mastering the Art of Ritual Magick III

Magicians avoid the next steps that organized religions often incorporate to hold the allegiance of the faithful, which are the creation of doctrine and dogma and the spreading of superstition. Because of this, magicians maintain a fluid state of pure spiritual creativity, holding the ever-transforming state of Gnosis in their minds. In time, this creative process of spiritual speculation produces a mature spiritual perspective that continually grows through the inspirations and insights generated by the performance of ritual magick—a seemingly endless loop.

### 1.3.7 Magickal Identity

The magician's personal religious tradition has as its focus the glorification of the Higher Self. Yes, some have claimed that ritual magick is selfish and promotes a narcissistic preoccupation with the magician's internal psychic processes. However, as a rule, magicians must focus on themselves in order to set the stage for the realization of their full potential.

As agents of spiritual transformation, magicians are part mythic being and part actualized human being. The creation of a magickal identity adds a mythical dimension to the role that magicians assume, so their magickal characterization has a transformational quality.

Roles become more defined and detailed as each magician matures and evolves. Magicians grow until their spiritual role becomes a life vocation, signifying that the call for spiritual service has been heard and acknowledged. Therefore, however superficial the application of a magickal identity in the beginning of a magician's training, the end result is a profoundly developed human being. Magicians are truly self-made by ritual magick—but this is only achieved through discipline.

In *MARM: Grimoire*, the magician's identity is defined as consisting of a magickal name, motto, statements of identity and purpose, and the personal imago. These have already been discussed in extensive detail in the books *Disciple's Guide to Ritual Magick* (chapter 4.1), *MARM: Foundation* (chapter 4), and *MARM: Grimoire* (section 16.1.2), so we need not dwell on them here. Suffice it to say that when the various components of the magickal persona are drawn together to forge a magickal identity, a synthesis occurs that produces a unified self-expression: the God/Goddess Within.



### 1.3.8 Religious vs. Magickal Tradition

The origin of every Western orthodox religion is in the visionary experiences of one or more historical figures. These visions were developed over time, transforming the practitioners' perception of Deity from a powerful subjective and personalized aspect of Godhead into a being that is sensible and rational to the ordinary person.

In the Western orthodox creeds, the Deity is separated from humanity by an impenetrable barrier of differences that cannot be bridged except through a proper and authorized cleric. Adherents are sheltered from a hostile world of evil vs. good. The religious organization uses its resources (gleaned from the collective body of adherents) for various purposes, some of which are far removed from the spiritual tenets the organization was dedicated to uphold. Individuals trust the religious organization to do the right thing, and most of time, their trust is not misplaced.

The purposes of mainstream religions in the West are to maintain the moral fabric of civilized society and to strengthen the social structure by establishing codes of conduct and reinforcing peaceful interactions between the various economic classes. Mainstream religion is also a conduit for spiritual and transcendental media, which assist with revitalizing the commitment of individuals to face and cope with the vicissitudes of life.

They also provide collective meaning and significance to life, making it endurable. Religion establishes a collective destiny that comforts individuals facing the prospects of an unknowable and inescapable physical death.

Average individuals have only two supernatural events in their lives: birth and death. Because the former is not vividly remembered, death is the only supernatural phenomenon to enter one's life while one is fully conscious. A main focus of religious organizations is therefore to comfort individuals and family groups facing loss and separation created through the experience of physical death.

These religious systems also shelter individuals from having to understand and process direct encounters with the Deity; they establish rules, practices and boundaries that both limit and define the nature of God for the faithful. There is no need for direct contact with the Deity, nor for speculation or creative spiritual imagination, since everything is carefully defined and already worked out. Of course, this model does vary depending on the denomination or creed, but in most cases the religious organization tries to keep a tight control on its adherents and their activities.

## Mastering the Art of Ritual Magick III

Religious and magickal traditions are completely different and present a totally contradictory perspective on spirituality and liturgical practices. The Mage and the Sage represent diametrically opposed purposes, demonstrating the inherent differences between magick and organized religion.

A magickal tradition is the religion of the individual, which has no exoteric hierarchy, institutionalized organization, doctrine, or dogma. The only official clergy member is the magician, who is also the congregation. However, the dynamic and potent spiritual organization that an organized church or temple possesses is replicated to a greater extent in the spiritual practices of the lone magician.

Magicians, in contrast to an exoteric religious organization, have the following qualities:

- They build a personal image of the Deity to aid personal assumption and communion.
- They function as their own chief celebrant and congregation, allowing themselves to fully approach the Deity directly.
- They establish a powerful mechanism of personal spiritual alignment reflected in their magickal persona and practiced in the mystery rites of assumption and communion and the three mysteries of the Moon, Sun, and Self.
- They celebrate the assumption of the Deity in the Mystery Rite of the Higher Self (initiation mystery).
- They eventually merge their magickal persona with their personal image of the Deity to obtain conscious union.
- They believe that the only barrier between themselves and the Deity is the one erected in the mind and soul.

The Deity would seem to have a vested interest in connecting with humanity. For mysterious reasons, it seeks a place of mediation with us, so that individuals may experience the full potency of the Absolute State of Being while the Deity absorbs the reality of mortal existence.

This is a dual process whereby humans and the Deity evolve together through union and communion. This is the nature of spiritual love, and it's the process that empowers magicians and enlightens mystics to accomplish the Will of the Deity, thereby fulfilling their own destinies.

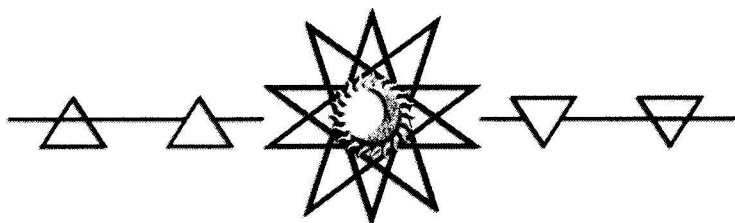
With regards to magickal groups, a whole new spiritual dynamic is activated when magicians join together to practice the art of ritual magick. While an individual magician seeks to emulate and embody the Deity in a personal and subjective process, a group of

magicians undertakes this process objectively, building an *Egregore* — a spiritual entity or group energy field.

An Egregore increases in complexity as it draws together the maturing spiritual processes of the group members into a synthesis. As the Egregore grows, the aspirations of the group become ever more objective and tangible. While the members of the group achieve union with their own personal images of the Deity, the Egregore continues to expand and develop until it becomes the very Spirit of that Deity, emulating all of the personal images of the members' Godhead into a single holistic expression.

This is the theoretical summit that can be achieved through group magickal work. In all my years, I have not met a group that has achieved the goal of manifesting the Deity. However, I have personally seen the most incredible magickal phenomena and felt the greatest magickal intensity while practicing ritual magick with an experienced and trained group.

An experienced ritual magician understands the awesome potential for organized group rituals and the possible achievements of a group of exceptionally trained ritual magicians. I have little doubt that an equal number of trained clerics of some mainstream creed, along with their congregations, probably could not summon the same level of spiritual power as a group of highly trained magicians. Then again, that is not their purpose nor intent.



## Chapter 2. Selecting a Tradition

Now that a magickal tradition has been defined, we must consider how such a tradition is adopted. In our definition of a magickal tradition, we have shown its components in a general fashion. Magicians must define the specifics of their magickal tradition from the stuff of life and from the structures presented in these and other books. While it's not my task to determine the spiritual perspective and direction of any magician, I can provide the methods by which this task is accomplished. The elements of a tradition determine the character of the myths and symbolic images that are an intrinsic part of a magician's personal ritual style.

A central driving force that guides and characterizes the writing of magickal rituals are one's occult beliefs. Through the artifice of symbology, a magician must first characterize the image and qualities of the Deity. This establishes the context out of which other entities will be defined, such as the Four Emissaries, the Divine Tetrad, the Divine Name, associated spiritual qualities, and so forth.

The symbolic foundation of the magician's personal system of magick may be found in the Tarot. The Tarot has a consistent and cogent background, although it has many possible interpretations. There are also many variations of Tarot deck from which to choose, but the tradition behind them is basically the same. In this system of magick, the Tarot is considered a significant resource for divination, revelation of occult symbology, ritual construction, and the fashioning of a symbolic key.

### 2.1 Tarot as a Magickal Tradition

The Tarot is a great storehouse of mythic and symbolic images. It also serves as a hierarchical structure of spiritual symbols and values that represent a model of the spiritual universe.

There are three levels to this hierarchical structure. These three levels also underlie the ritual structures used in *MARM: Grimoire* and are part of the five categories of symbolic alignment of a magickal process.<sup>13</sup>

1. Basic symbolic components that underlie each of the 78 cards. There are four of these components, which consist of basic numbering systems.
2. Organization of the 78 cards into structural groups that have a common symbolic structure.
3. Quality of Union, the transcendent element of Spirit that pervades the whole structure of the Tarot.

### *Four Symbolic Numbering Systems*

Four basic symbolic numbering systems make up the underlying structure of the Tarot. These components are the four occult systems of archetypal numbers.

1. The Triad symbolizing the Deity consists of the three phases of spiritual emanation. The number three represents Deity because it is conceived as the joining of two opposing entities (polarized duality) to create a third that is expressed as their union. The ritual pattern of the Gate adequately includes this symbolic concept.
2. The Pentad represents the four Elements and the quality of Spirit.
3. Seven planetary intelligences or the Seven Rays (3 + 4) symbolize the aspects of human and celestial intelligence.
4. The Ten spiritual aspects or qualities of the Deity ( $5 \times 2$ ,  $3 \times 3 + 1$ ), which are also analogous to the ten Sephiroth of the Qabalah.

The correspondences of the Tarot consist of these archetypal numbers, so the numbers 1, 2, 3, 5, 7, and 10 are the basic numerical symbolic structures; all other structures are derived from them. For instance, the 12 signs of the zodiac are derived from the four Elements and the triplicity of the qualities of cardinality, fixedness, and mutability, so the numbers 4 and 3 are involved, and 4 is twice 2.

### *Structural Groups of the Tarot*

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<sup>13</sup> See *MARM: Foundation*, section 7.3.4, p. 114.

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From the four basic symbolic systems of numeration are derived the actual numeric structural groupings used in the Tarot; they represent the second level of symbolic expression.

These are the structural groupings:

- 16 Court Cards ( $4 \times 4$ )
- 22 Trumps ( $7 \times 3 + 1$ , or  $12 + 7 + 3$ )
- 40 Naib or Pip cards ( $4 \times 10$ ), including the four Aces

The number 12 also figures into the structure of the Tarot as the elemental expression of the transformative aspects of the Deity ( $4 \times 3$ ), which is also found in the 12 signs of the zodiac. The signs of the zodiac appear in the 22 Trumps.

The symbolic confluence of all magickal numerical systems in the Western occult tradition can be realized in the Tarot, based on these these symbolic components and structural groups.

### *Quality of Union*

A repeating feature in the first two levels of Tarot's structure is the number 1 that is also 0, as when assigned to the first Tarot Trump, the Fool. The 1 that is 0 represents a fundamental numeric axiom in ritual magick:  $0 = 2$  because of 1. This formula represents the nihilistic results of the union of opposites.

Aleister Crowley demonstrated the efficacy of this formula but did not state that the nihilism of 0 is actually the union of opposites, perfectly expressing the symbolic quality of the number 1 as unity.<sup>14</sup> As a symbol (noun), the number 1 represents the quality of Spirit within the symbolic systems of the Tarot. As a process (verb), the number 1 is represented by 0 (the fusion of opposites), which is a pervasive force in the Tarot and a definition of the third level. Therefore, combining these two meanings, the number 1 symbolizes ascension through the power of ecstasy.

The symbol systems in the Tarot are further qualified by the occult tradition that defines them and by the magickal tradition formulated by the magician. So it is important for magicians working with Tarot as a magickal system to choose a deck that matches the tradition of their adopted Deity and their personal religious cult.

Now that I have briefly defined the three levels and discussed

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<sup>14</sup> See Crowley's *Magick Without Tears*, chapter 5, pp. 52–63.



their components, I will describe the qualities of each of these components and how they combine to form the hierarchical structure of the Tarot.

## 2.2 Symbolic Components of the Tarot

As noted above, the four symbolic components of the Tarot consist of the numbers 3, 5, 7, and 10. These numeric systems contain a large number of symbolic correspondences, and they are also part of the occult key used in this particular system of magick.

The symbolic components of the Tarot are significant numeric systems because they are universal (found in all religious iconography and symbolism) and fundamental in describing the various qualities of Spirit. Therefore, these numbers are important in occultism and ritual system design; from these systems are derived four tables of correspondences.

The four basic tables of correspondences used in the key contain the universal numbers 3, 5, 7, and 10. If one carefully defines the qualities in these four tables, and inserts various entities and elements into them that represent one's spiritual and magickal tradition, then the derived key can be used to write an entire consistent, uniform magick ritual system.

### 2.2.1 Triad

The triad is a preeminent symbol for Deity; its origin in the far distant past is unknown. Along with the tetrad, it was one of the earliest symbols used by humankind. The triad represents the synthesis of duality, the union of the archetypal masculine and feminine. It is the symbolic analogue of the creative forces of nature as stimulated and inspired by supernatural intelligence. It also symbolizes the past, present, and future, and the body, mind, and spirit. In music, tonal harmony is defined as a triad, consisting of the root note and the corresponding third and fifth notes, producing a beautiful blending of sound.

The processes of birth, continuance, and death are essential meanings found in the mystery of the triad. They are depicted in Hinduism as Brahman the creator, Vishnu the preserver, and Shiva the destroyer.

In ancient Rome, there were the three agricultural deities of Ceres, Liber, and Libera; in Greece, there was Demeter, Iacchus-Dionysus, and Kore. Christianity has the Father, Son, and Holy Ghost,

and in Chinese Taoism the triad is Earth, Humanity, and Heaven. In addition, the Greeks had the three fates, three furies, and three gorgons. Apollo's seer, the Pythia at Delphi, sat on a three-legged chair. Cereberus was a three headed dog. Multiples of three also appear in Greek mythology, such as the nine muses or the 12 Olympians.

Behind the spectrum of all these gods is one ideal: that the constant change of physical reality has as its center an unchanging spiritual source. That source imparts to the physical world the numina of destiny (teleology), which in turn gives all sentient beings the desire to strive towards an ultimate and unfathomable destination—the Source of All.

The triad is the divine mediator of opposites, the middle path between severity and mercy (in the Qabalah), and the balance that represents the product of union. The triad symbolizes the dialectic process whereby all issues and points of reference are harmoniously resolved (thesis, antithesis, and synthesis). Therefore, the triad smooths over potential disharmonious and distracting ideas or causes, which are mitigated through unity.

As a magickal tool, the triad is represented by the symbol of the Gateway and its ritual pattern. From a magickal perspective, the triad is the gateway to the divine, the means of spiritual mediation, and the doorway through which Spirit manifests to us as a sacrament.

### 2.2.2 Pentad

The pentad is the combination of the tetrad, as the four Elements, and Spirit. The tetrad has already been extensively discussed in *MARM: Foundation*. Yet we need to discuss the pentad here, since it incorporates Spirit into the discussion of the classic Four Elements.

The pentad is a sacred numbering system that appears in many different cultures. The most notable for westerners is the Pythagorean system of occult philosophy.

The pentad is found in the diatonic tonal system, number of base petals in the rose, the number Phi (Golden Ratio), and also in the five Platonic solids. It symbolizes life, justice, power, and invulnerability. In Hebrew and Arabic sources, the number five is symbolized by the Khamsa, shown as an extended hand.

Five is the number of the books of the Torah, the number of the Pillars of Islam, and the number of canonical books in the New Testament. Five is also the number of wounds that Christ experienced during crucifixion.

A pentad is the final product of the transformation of the triad into the tetrad. The triad is the simplest representation of Deity, unmanifest and whole; the tetrad is the manifestation of that Deity in the creation of the material universe. The pentad, therefore, represents a further consideration that within the material universe of four elements there is a fifth element, which is Spirit. This progression of three, four, and five shows that there is always an additional hidden and recursive element in any numeric system.

The realization of the individual human spirit is also symbolized by the pentad. It is an emblem of the transformation of consciousness, which ultimately reveals the existence of Spirit in all of nature. The Pentagram symbolizes the processes of both creation (incarnation of Spirit) and dissolution (ascension to the One that is God). The revelation of the One in human nature and the revelation of the absolute beyond human nature are also symbolized by the pentad.

In the tradition of ritual magick, symbols for the pentad are the Pentagram, the Pyramid, and the Rose Cross. The pentad incorporates the tetrad, since the pentad is the tetrad in spiritual resolution ( $4 + 1$ ).

The ritual structures involving the four watchtowers or the four angles and the midpoint express the qualities of the pentad (i.e., the pyramid). Within such a structure, the pyramid of power is formed through the ritual actions of connecting the four Angles to each other (squaring the circle) and to the Ultrapoint. Power is generated and unleashed through the ritual actions of three circumambulations spiraling into the center of the circle and three spiraling out to the perimeter. The magickal power that emanates from the pentad transforms the magician and, by extension, the world.

Rituals that consecrate a magick circle or grove and facilitate empowerment use the pentad to accomplish these ends. The double polarities of the tetrad are resolved in the embrace of the One, which is symbolized by the center of the magick circle.

Therefore, the power of the pentad is experienced in magick as the transforming force of self-empowerment derived from the activated vortex and the pyramid of power. These two ritual structures use the devices of Rose Cross, Rose Ankh, and Invoking Pentagram; those devices are geometric mechanisms that generate and dispense magickal powers.

The pentad represents all the methods of empowering a magickal ritual. In complex systems of ritual empowerment, both the Watchtowers and the Angles are used to fashion a hybrid of the five-sided pyramid, formulating the utilitarian Elemental Octagon.

An octagon is used to generate a vortex energy field consisting of the powers of the *elemental*. The elementals are analogous to the 16

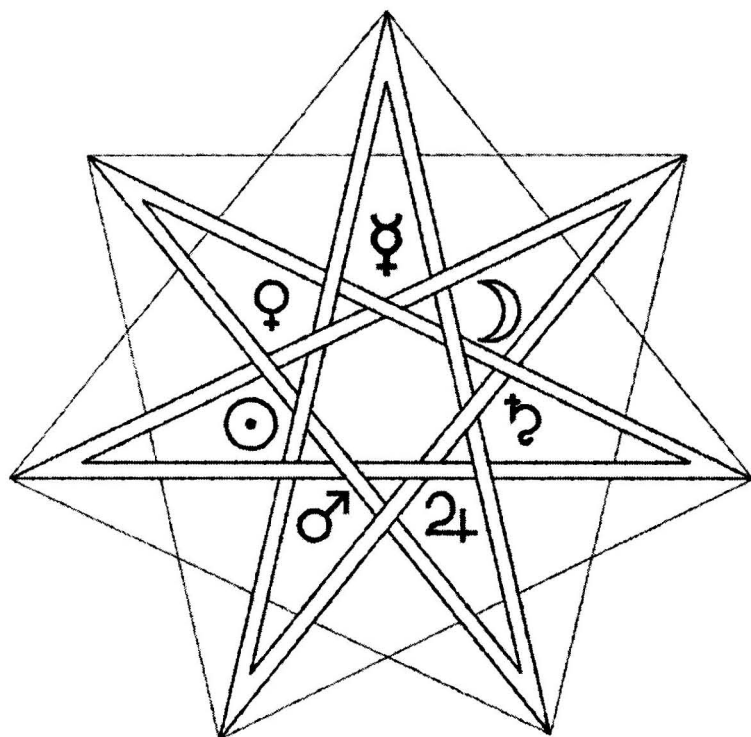
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court cards of the Tarot, and magicians use these corresponding visual images to create allegorical images of magickal power.

Seasonal rituals of the Solar Mystery harness the elemental energies associated with the 16 court cards of the Tarot by pairing them into eight syzygies. These eight pairs are analogous to the eight trigrams of the I Ching. The appendix of *MARM: Grimoire* chapter 20 has a ritual mechanism for using the 16 elementals as an independent magickal force.

The pentad has no obvious correspondence in the structure of the Tarot. However, Tarot has four suits, and the trumps make a fifth. Another pentad is the ten aspects of the Deity (emanations), consisting of the cards Ace through 10 of the Minor Arcana, combined into five pairs. There is also the numeral 5 in each of the four suits, and in some decks, the suit of the Element of Earth is represented by the Pentacle, a five-pointed star in a circle. In a few Tarot decks, a suit of Spirit is added to the Minor Arcana, which deliberately makes use of the pentad. This addition seems redundant in my opinion; it is rarely used.

### 2.2.3 Septagram



## THE SEPTAGRAM

Perhaps the most mystical and significant of all numbers is the number 7. There are a myriad of correspondences for this number, since it has a special significance throughout the world and recorded history.

The number of days in a week is seven, perhaps to match the number of days for biblical creation or because there were seven planets in the cosmological scheme of the ancients. This is probably what has driven all of the other variations of the number seven found in scriptures, suras, and generally in occult treatises. Bearing this in mind, we shall consider the seven planets of antiquity and their associated seven planetary intelligences.

The seven planets of the cosmology of antiquity were the

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greatest luminaries in the sky.<sup>15</sup> At that time, only five of the first nine planets of the solar system were known. And in the geocentric astrological system, the Earth was the center of the universe, so it was not considered a planet. The seven planets of antiquity were also part of an age-old numeric system that had a profound impact on human consciousness for thousands of centuries.

To this day, we still call the days of the week by names whose roots are the names of these seven planets.<sup>16</sup> The seven-day week as a measurement of time is itself wholly derived by the artifice of humanity, not determined by an astronomical periodicity.

Because these seven luminaries are visible to the naked eye, they have been the inspiration for many myths throughout the world. The mythology and layered beliefs associated with these wandering celestial bodies have etched the collective unconsciousness of humanity, becoming the source of the archetypal components of human consciousness.

We even use planetary words to describe moods and actions observed in human nature. A person who is quick-witted or lively and changeable is referred to as *mercurial*, and one who is confident, courageous, and sanguine is also called *martial*. A substance that aids seduction is called an *aphrodisiac*, after the Goddess Aphrodite, whose planet is Venus; the sexual diseases are called *venereal* diseases. A person who is humorless and businesslike is described as *saturnine*. It's no wonder then that these seven planets of the ancients have been used jointly to describe individual behavior in the study of astrology.

In the discipline of ritual magick, the seven planets represent the dynamics of consciousness. When a magician uses them individually, any of the planets can qualify a talismanic magickal force; when used together, the magician can even define the personality of a spirit.

Psychological qualities associated with the planetary archetypes verify the assumptions of both magicians and astrologers, who believe that these archetypes mirror our own internal psychological processes.

The number 7 is the sum of the numbers 3 and 4, and symbolizes the creative intelligence of the Deity.

The number 12 (as in the signs of the Zodiac) is the product of 3 and 4, becoming a variation of the seven planetary intelligences.

Seven planets and the 12 signs of the Zodiac are found in the correspondences of the 22 trumps of the Major Arcana of the Tarot; the

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15 The five planets (Mercury, Venus, Mars, Jupiter, and Saturn), the Sun, and the Moon.

16 Sunday = Sun, Monday = Moon, Tuesday = Mars, Wednesday = Mercury, Thursday = Jupiter, Friday = Venus, Saturday = Saturn.

12 signs also govern the 16 court cards of the Tarot.

In the Qabalah, the Sephiroth from Binah to Yesod, the seven planetary intelligences are included within the ten emanations of the Deity.

As they relate to the Tarot, much of the symbolic qualities of the cards are attributed to the seven planetary archetypes. The seven planetary intelligences are the components of consciousness itself, and magicians use them in the form of imagery and symbolic expressions to alter and manipulate their own conscious minds.

Definitions in the table below represent the qualities of the seven planets. This list is by no means exhaustive; seek out other books that contain more detailed symbolic occult correspondences in order to complete your understanding of the planets.<sup>17</sup>

|         |                                                                                         |
|---------|-----------------------------------------------------------------------------------------|
| Sun     | Identity (ego), pride, dignity, self-expression, individuality                          |
| Moon    | Emotions, feelings, sensitivities, moods, internal or psychic perceptions               |
| Mercury | Communicative, intellectually active, verbal, curious, commercial activities (commerce) |
| Venus   | Desire, love, friendship, creativity, sentiment, sensuality                             |
| Mars    | Aggressive pursuits, courage, disciplined action, self-motivation, impulsive            |
| Jupiter | Compassion, idealism, sympathetic, grandeur, pomp, ostentatious                         |
| Saturn  | Judgment, rules, restrictions, karma, responsibilities, determination                   |

### 2.2.4 Decagon<sup>18</sup>

The final symbolic component of the Tarot is the decagon, a ten-sided figure that symbolizes the ten spiritual aspects or attributes of the Deity; it is also referred to as the ten emanations. In the Qabalah, these ten emanations are called the ten Sephiroth.

Ten is an important number for human beings because it represents the number of digits on both hands, so it has always been a major factor in numeration. The decimal system of numbering is the oldest and most widely used, even though computers have advanced the use of other numeric systems. In occultism, ten is the number of completion, representing the complete cycle of manifestation, from the advent of spirit to the material universe.

<sup>17</sup> I recommend *Graeco-Egyptian Magick* by Tony Mierzwicki as the definitive work on planetary magick. (See the bibliography.)

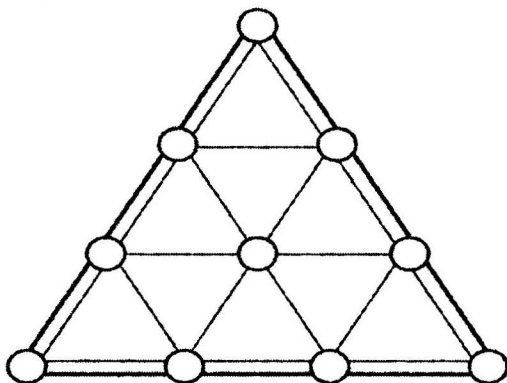
<sup>18</sup> Known also as the decagram in this book.



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The Qabbalah combines the symbology of the seven Planetary Spheres with Earth (as the Four Elements), the Zodiacal Sphere, and the Primum Mobile, which symbolizes the singular point and origin of being. These symbols represent the qualities of each of the points of the decagon.

The decagon is a ten-pointed star, the geometric symbol of completeness. In the occult, it is shown as two interlocking pentagrams, one obverse, the other inverse: a subtle analogy that teaches *Spirit is always ascending and descending*. It consists of five pairs of spiritual powers, one power each from the intertwined pentagrams. The decagon embodies the qualities of the mystic numbers 3, 5, and 7, which are the three prime numbers. The decagon arithmetically contains all of the numbers from 1-4, so it becomes a pyramid with ten cells. The decagon is also represented by the Pythagorean tetractys, which is a symbol of completion, wholeness, and the source from which all things are derived.



### TETRACTYS

The ten Sephiroth of the Tree of Life are represented by the symbolic qualities of the ten emanations. These are defined as archetypes because they embody the pure source of Spirit, with each emanation imparting a single character attribute to the combined qualities of Deity. This unified structure of ten attributes can represent the group spirit of an animal, a human being, a disembodied spirit, or the Godhead of the Deity. All of these entities are analogous because they contain the same archetypal essence expressed through different scales of being.

Because the ten Sephiroth symbolically represent the very stuff of consciousness (planetary and elemental archetypes), magicians can use these symbols to manipulate the conscious mind itself. The

categories of the Sephiroth are used to establish correspondences with all of the symbology of both the West and the East, becoming a repository of all religious and occult symbols. Accessing a Sephirah, then, allows one to access any of the associated symbology, which has a powerful effect on the mind. This is because all of these symbols can be used as symbols of transformation.

When these ten emanations are qualified or defined, then the definition of individual selfhood is established, whether through the definition and psychic profile of a person or the definition of Godhead.<sup>19</sup> Therefore, once one's self-definition is known, the essence of oneself is also known. The intricate knowledge of the self that the ten emanations reveal may assist the processes of divination (Tree of Life Tarot spread), healing (both physical and mental), and the manipulation of symbols to cause physical effects (the process of manifesting one's desires).

*MARM: Grimoire* uses the ten Sephiroth to specifically define and qualify the 40 Qualified Powers associated with the 40 Naib or Pip cards of the Minor Arcana of the Tarot. (Think of the 40 Qualified Powers as a distribution of the symbology of the ten Sephiroth, qualified by the four elements.) The ritual Pyramid of Power uses the symbology of the 40 Qualified Powers to imprint the magickal power generated with a specific quality. The usefulness of this formulation is that the 40 Qualified Powers, as an extension of the Naib cards of the Minor Arcana, covers all the possibilities within the spectrum of life.

*MARM: Grimoire* contains a detailed analysis of the ten Sephiroth of the Qabalah and the 40 Qualified Powers used in the Pyramid of Powers rite.<sup>20</sup> In addition, the Concourse of Forces for the 40 Qualified Powers (section 8.2 of *MARM: Grimoire*) contains an analysis of the symbols and descriptions for each of these powers.

Likewise, I advise you to study the symbology of the Qabalah from which this knowledge was extracted. There are many excellent books published on this subject from which to choose. The bibliography at the end of this volume includes a list of reference books I have found useful in my own study of the Qabalah.

### 2.2.5 Structure of the Tarot

In his *Book of Thoth*<sup>21</sup>, Aleister Crowley stated that the Tarot deck was

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<sup>19</sup> This is why the Tree of Life Tarot spread is so powerful—it allows for the qualification of the ten Sephiroth by placing Tarot cards over those positions.

<sup>20</sup> See *MARM: Grimoire*, chapter 8, pp. 67–71.

<sup>21</sup> See *Book of Thoth*, pp. 40–44.

the premier arsenal of the magician. I also believe that the Tarot contains specific tools required for the practice of ritual magick.

All the symbology and mythology that a magician requires to practice the art of magick is contained in the symbolic images and interpretations associated with those 78 cards. That's why I insist that a thorough knowledge of the Tarot is a necessary precursor to filling out the nine rituals of *MARM: Grimoire*.

The magickal tools Tarot makes available include the 40 Qualified Powers, the 16 Elemental Energies, and the 22 Stages of the Cycle of Initiation. The four Aces, while functioning as part of the 40 Qualified Powers, also represent the four wards or watchtowers of the magick circle.

To the experienced practitioner of magick, an amalgamation of various occult symbols and numerical systems is embedded in the Tarot. The magician uses these systems to derive specific meanings for each Tarot card. Therefore, the art of reading Tarot cards begins not with the memorization of each of the 78 cards, but grasping the underlying structure of symbology that uniquely defines each of them. Additionally, knowing the structure of the Tarot also unlocks that structure for use in building and formulating rituals to practice magick.

That underlying structure is also the key to deriving meaning for the Tarot. Without it, the various images and titles of these cards would make little sense. The meta-structure of the Tarot is visible in the groupings of the cards, organized into tables that show the intersection of symbolic components.

We will now examine how the matrix of these symbolic components is used to determine the underlying structure of the Tarot.

### 2.2.6 Minor Arcana of the Tarot

The Minor Arcana of the Tarot is concerned with the microcosm: processes, events, and powers operating in the material world. The Minor Arcana consists of three different internal groupings:

- 16 court cards
- Four Aces
- 36 Naib or Pip cards

The court cards and the four Aces are, obviously, based on the tetrad. Aces represent the tetrad in its purest expression, while the court cards

represent a synthetic combination of the four Elements, forming a new series of qualities called elementals.

Elementals model the energies emanated by the conscious source and collectively represent the emotional sensations and sentiments of all conscious beings.<sup>22</sup> There are greater subtleties in the classification of Elements, but for the practicing magician, elementals are the powers that are used in most forms of advanced magick.

The Naib cards are categorized by the tabularization of the tetrad with the decagon, creating 40 unique qualities. Each Naib represents the qualities of one of the four Elements and one of the nine emanations of the Deity. The tenth and highest emanation is associated directly with the tetrad and is expressed in the four Aces, distinct from the rest of the Naib cards. This tabularization produces an array of specific symbols and meanings that are useful in defining the 40 cards.

Beginning with the four Aces that represent the inviolable and pristine tetradic qualities of the Deity, these are projected through the lower nine emanations, so creating the 40 (36 + 4) Qualified Powers. The Naib cards represent all the possible archetypal forces in conscious life; they are a catalogue of all the dynamic processes that can impact individual beings.

## 2.2.7 Major Arcana of the Tarot

The Major Arcana of the Tarot are concerned with the profound and dramatic transformation of individuals. Such transformations allow individuals to perceive themselves as part of the greater source of Spirit. The Major Arcana complete the cycle of creation that is slowly and incrementally realized in the lesser mystery of personal transformations.

The symbology of the Major Arcana is derived from multiple sources; most notably, it is an evolution of thought that has its sources in ancient astrology and the destiny of nation-states. From the destiny of nations was ultimately derived the interest in the fate of individuals. The Tarot uncloaked this knowledge as it pertained to both groups and individuals.

People in antiquity thought that cosmology was always tied to the activity of the divine powers that determined the ultimate fate of kings and nations. Therefore, the greater mystery was the process of transformation and destiny that affected whole populations. This

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<sup>22</sup> See *MARM: Foundation*, section 2.2, p. 24, for a detailed description of the mythic creation through the four Elements.

knowledge was mysteriously embedded in the phenomena of the night sky, when the movements of the planets in zodiacal houses and the occurrence of eclipses, comets, and meteorite showers were understood as significant harbingers of the future. Solar and lunar eclipses had specific significances and were considered the most auspicious portents.

Ancient sages looked to the sky for an indication of what was to befall them. Mirrored in the stars, planets, Sun, and Moon, they found the dynamic social forces of their own cultural psyche. And through signs and omens, they attempted to predict their collective future. This ultimately brought about a form of mathematics that allowed these sages to accurately foretell the occurrence of celestial phenomena, such as the positions of the sun, moon, and planets and the occurrence of eclipses. It also allowed them to create calendars, note important dates, and make long-term plans.

Being highly superstitious, the people of ancient Mesopotamia were quite concerned about how the actions of the gods affected their daily lives. They expanded this simple art of stellar divination, creating a sophisticated system in order to concisely predict their collective fate; this system evolved into what was later called astrology.

While first used for rulers and nations, astrology later developed into a divination system for the individual, as long as the time, date, and place of the individual's birth were known. The concept of personal destiny had a powerful effect on the evolution of the individual. Over time, techniques developed to not only obtain this knowledge but also manipulate it for individual advantage.

Because this need to know appears to have concerned humanity in general at one time or another, the use of divination was not restricted to Mesopotamia. The mystery of divination, ultimately, became applied individually through magick and collectively through the mystery schools to represent the interactions of individuals with the archetypal powers of divinity.

The Major Arcana, as previously stated in this this series, represent the process whereby the individual achieves conscious union with the Deity. They represent the central mystery of the process of transcendental self-transformation known as *initiation into the mysteries*.

The 22 stages in the Cycle of the Hero's Journey have already been shown to be analogous to the 22 trumps of the Tarot and to the cycle of initiation.<sup>23</sup> The 22 cards do not follow the sequence of the Roman numerals printed on top of each card, but instead follow the 22 stages of the Cycle of the Hero. Knowing this cycle gives a profoundly

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23 See *MARM: Foundation*, section 9.1, pp. 143–144.

new perspective to the Major Arcana.

However, when we examine the attributes that determine the meaning of the cards of the Major Arcana, we find the same numeric categories covered previously are revealed.

What this means is that the seven planetary intelligences are added to the 12 signs of the zodiac and to the elemental triad (minus Earth;  $7 + 12 + 3 = 22$ ) to characterize the 22 trumps. The correspondences of the zodiacal and planetary symbols represent the basic dynamic powers operating within the process of individual transformation. Indeed, it would seem that the wisdom of ancient astrology has some bearing on the meaning of the cards.

The triad found in the Major Arcana represents the direct intrusion of the Deity into the mental environment of archetypal influences (planets and zodiac) that causes a profound and permanent alteration in the consciousness of the spiritual seeker.

An initiation rite is the ritual enactment and expression of this cycle, since its pattern embodies the archetypal process of spiritual transformation. The rite also confers the status of being initiated through the mysteries, where one is permanently transformed.

Initiation as a cyclic process is enhanced by the correspondences of the septagon (acting for both the planets and the zodiacal signs) and the triad. Joined together, they establish the pattern of initiation, filled with all the potential of human endeavors and possibilities both imagined and real. Those possibilities that initiated magicians emphasize and aspire to, through their magickal traditions, represent the basis for the magicians' spiritual paths.

A common feature of all magickal traditions should be the very process or mechanism that promotes spiritual evolution and growth. This process is stimulated by the use of a ritual pattern of initiation, tracking both the greater and lesser changes of the magician's spiritual progress. The practices that establish the magician's discipline are geared to the achievement of a continual process of spiritual evolution through numerous ritual initiations. It is never-ending, since the joy of the spiritual journey is its own reward; it's the sorcerer's only compensation.

All of the above symbology is additionally qualified through the adoption of a specific Tarot deck. The resultant images of the Tarot deck represent the source of all correspondences required for the work of ritual magick.

Magicians will find in the Tarot all the elements of their magickal identity and the attributes and influences of their chosen Deity. From the Tarot images and ideals are derived the values and beliefs of practicing magicians, as well as the archetypes animating the

magicians' conscious and unconscious selves.

So it could be said that the Tarot deck a magician chooses to work with becomes, at least for a time, the very soul of that magician's practice of ritual magick and the source of all its possibilities. After all, the Trumps themselves imprint the magician's process of initiation and determine the direction and destination at which the magician will ultimately arrive.

In this fashion, the Tarot deck is no longer a passive medium for divination. It is a blueprint for spiritual evolution and the symbolic source for all ritual construction.

### 2.2.8 Spirit as Union

Spirit as the *union of all being* pervades the structures and symbology of the Tarot. It can be found in Trump card The Fool (numbered zero, Atu 0) and in the four Aces. However, the deliberate representation of Spirit is lacking in the Tarot. Spirit, by nature, is ubiquitous and invisible in the Tarot.

The ultimate goal of magicians is to become one with the Deity. So the The Fool becomes the symbolic image of this form of union, which is also called divine madness or enlightenment. However, the actions and the work of the magician as an agent of the Deity are represented by the four Aces (mastery of the four Elements).

Various magickal practices characterize the methods of gaining union with the Deity, such as alignment and Godhead assumption. The achievement of perfect union is the ultimate goal of all ritual work.

Over time, magicians typically establish a living spiritual tradition within their magickal practice. This gives the Deity an image and qualities through which a magician may achieve union with the Deity.

It is through this living magickal tradition that magicians decide their goals, and the intervening forces of light and darkness take turns guiding and testing their judgment. This is because there is no absolute good or evil in the World of the Spirit.

Magicians are spiritually very independent and generally don't need to engage in exoteric religions. They are pioneers and explorers, having their own living spiritual tradition to aid and nurture them. All that magicians have to guide them is a continually renewed spiritual alignment with their Deity and the power and fortitude of their will.

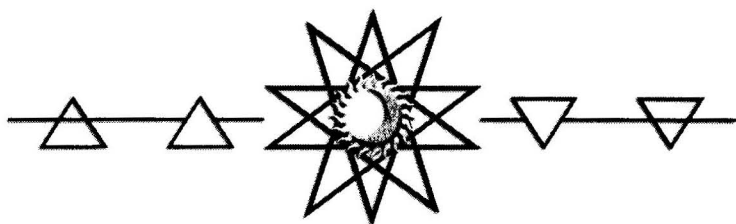
There are few rules that guide the actions of magicians, so alignment with the Deity is very important. The pious actions of performing as the Deity's Priest/ess assist magicians in remaining



balanced amidst all of life's temptations. This allows them to avoid actions that might lead to personal tragedy.

Not all temptations are ruinous, and those that truly benefit magicians are deemed opportunities by the wise. Yet life never seems to give up trying to make fools of those who aspire to wisdom. Therefore, we must be cautious and sober when attempting to integrate into our lives the results of spiritual speculation and divine inspiration. We are allowed the indulgence of a greater wisdom that gives us a chance to understand our follies and correct them before we are harmed by continuing them.

Not even magicians are immune to accidents, but there is little pity for men or women who wantonly seek their own destruction in the pursuit of foolishness. Magicians live like all other ordinary people, making mistakes and learning from them. However, they are always aware of the spiritual and mental dynamics that run through life, perceived in their world as the forces of light and darkness. To these forces, they may apply the finely honed tool of the magician's disciplined will, finding through it the middle ground that leads to enlightenment and union.



## Chapter 3 Key to Mastering the Art of Ritual Magick

### 3.1 Three Generic Traditions

As stated previously, the table of correspondences acts as the key and organizer for the symbology of a magickal system. To assist you in deriving your own key, this book presents three complete sets of generic magickal traditions that are relevant to the present age: Wicca or Neopaganism, Classical Qabbalah, and Gnosticism. Underlying each is a perspective analogous to the theosophic metaphysics of the New Age.

It is first necessary to define the associated spiritual traditions from which these keys are derived. They are described in the way that a ritual magician fully vested in each tradition would practice them.

We will then apply the definition of the three generic keys to the occult themes and ritual structures of *MARM: Grimoire*, producing an activated magickal system. The joining of a spiritual tradition with the rituals and practices of a magickal tradition produces the operant discipline of ritual magick.

There are important reasons why I have produced generic keys of the three potential groups practicing the system of magick from the *MARM* series. I took into account how these traditions formed over time, including their sources and their offspring: other religions in the chain of the Western Mystery Tradition. For instance, from ancient paganism came monotheism; now, from monotheism come newer religious systems that hearken back to the older pagan religions. Yet the current need for personal experience and affirmation is also a factor—one that was in vogue for the Gnostics, who lived in the first few centuries of our common era.

As another example: Monotheism professed a Deity that was both immanent and transcendent, but in practice was usually treated

as transcendent. Yet old pagan theologies preached a different kind of Deity, one that was personal and intrinsic. The tradition of Neopaganism seeks to redress that skewed balance and rediscover the wisdom of an immanent Deity.

The differences between the Neopagan and monotheistic traditions are clearest in their theologies. In both traditions, the Deity is the author and creator of both the physical universe and the spiritual universe. The creative processes, however, are expressed very differently in each tradition. Where monotheism believes that an autonomous Deity created the universe as an artisan creates a pot, Neopaganism believes that creation occurred through the sexual union of the masculine and feminine principles, later giving birth to all that physically and spiritually exists.

Our modern opinions of cosmology have grown quite sophisticated by recent discoveries in astronomy and physics. Therefore, does it not defy logic to hold to the theological concept of a universe-creating Deity that personally relates to us? It is an ethnocentric human myth that this Creator could find any relevance in human life living on a small insignificant planet such as ours. A modern theory influenced by the new sciences would state that our concept of Deity is planet-bound (like our vision) and cannot grasp the vastness of this autonomous universe. We shall visit this concept again when we explore the Gnostic tradition.

### **3.1.1 Generic Neopagan Tradition**

The generic tradition of Neopaganism presented in this key consists of the most common elements of a tradition that would in reality be very diverse and differentiated. However, a generic key (such as the one presented here) should represent what is common to all believers within a religious tradition, and magicians may then customize it with specific variations according to their tastes.

Wiccan or Neopagan traditions do not have an arbitrating orthodoxy, and they easily allow for the practice of magick. The development of a magickal tradition within one of these religions is relatively easy – even expected.

#### ***Spiritual Hierarchy***

A Wiccan/Neopagan spiritual hierarchy consists of an Earth God representing all vegetative life and an eternal, ever-creative Cosmic Goddess. She brings forth new life from death, even resurrecting her

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partner (the vegetative God) when winter gives way to spring. The fruit of their union is the personification of the force of regeneration and reincarnation in all life—called here the Magickal Child—who, depending on the adopted mythology, assumes the role of either male or female.

As a female, she is the heroine, the agent of magick and Goddess Worship, the paragon of wisdom and insight. As a male, he is the hero, the man of superhuman strength and dauntless courage, but who is also mortal and subject to error. The spiritual hierarchy, while apparently a triad, is actually a tetrad if we count both a male and a female expression of the child. However, for the sake of consistency, we shall consider the attributes of the Deity as a triad.

### *Divine Tetrad*

A Neopagan divine tetrad uses an animal totem as its symbolic representation, so the Watchtowers in the consecration rituals are qualified with totemic animals. The Cat and the Hound are the opposing Element forces of Water and Earth, respectively, and the Eagle and the Serpent as Air and Fire. The attribute of spirit is represented by an androgynous human form, which is the synthesis of the four totemic animals.

These five forms have an analogous representation in the zodiac, but this is only one analogy of many. They have been chosen to represent a possible combination that the aspiring Neopagan magician may find useful; however, I encourage you to formulate your own consistent symbolic analogies.

### *Lunar Mysteries*

Neopagan Lunar mysteries are represented by the powers of creation and procreation vested in a feminine Deity, the Goddess. The objective flow of the waxing and waning influences of the Moon are perceived in this tradition as the ebb and flow of the creative and regenerative forces in nature.

These natural forces are personified by both male and female divinities. The Moon seems to embody the bidirectional flow of conscious awareness as the polarity of night and day, inner and outer. The cycle of the Moon is understood as entering into the realm of dream and coming forth into daylight with an awakening awareness. These archetypes of the Moon are imbued with the beauty of nature and seem to resemble the classical interpretations of myth and dream,

but with a very modern perspective.

### *Solar Mysteries*

Neopagan Solar mysteries describe the natural process of the four seasons into a rhapsody of mythic conflict between the forces of Light and Darkness, Life and Death. These dual processes are neither deified nor demonized; they represent the heroic element in human nature.

The theme of humanity's attempted mastery of nature and the inevitable death that nullifies all achievements speaks to life and death as part of a single process. As life is not unlimited and must therefore be followed by death, neither is death final; it must give way to a new life that is something more than the rebirth of what had formerly perished. These themes of life, death, and rebirth are realized in the myths of heroes and heroines who overcome death through rebirth and renewal.

The above themes represent the categories of a system of magick. They have been given a form and an expression because the categories have come alive through myths and mythic themes. There is a theological quality to the themes, but there is no dogma to entrench them as final and indisputable truths, as an orthodox creed would interpret them. These themes are based on the archetypes of the human experience, so they are subject to changing times and the beliefs of the social collective.

Therefore, the Wiccan/Neopagan tradition is more a magickal tradition than a religious one because of the lack of doctrine or absolute truths. The focus of attention is always given to the individual as opposed to the group; this is especially true in the initiation rituals. An individual usually practices these rites, rather than a large congregation, and the practice of the religion of the individual is a principal hallmark of this tradition.

### **3.1.2 Generic Qabbalistic Tradition**

A basic classical Qabbalistic tradition follows the model of a complex monotheism, representing the magickal tradition of Judaism, Christianity, and Islam. Magicians practicing under these religions must step outside the mainstream of their monotheistic faith and act as an exclusive mediator of the Deity, despite the way that role may be received or even rejected by the magicians' religious peers. Mediation of the Deity is necessary because orthodox opinion considers the individual practice of magick presumptuous and heretical. There is a

great deal of pressure on the magician monotheist to acquire sanctity through extreme devotional piety.

The practice of a monotheistic magickal tradition forces magicians to quickly alter their perspective of orthodoxy, causing them to adopt a more liberal and esoteric view. So, in the guise of monotheism, the practice of magick fosters a heterodoxy that must be either obscured by obvious piety or internalized so that such beliefs will not be a cause for overt schism and rejection.

Magicians who profess a monotheistic faith must pay a price for practicing magick: the dissonance produced by the clash of their altered beliefs with those of their religious peers.

### *Spiritual Hierarchy*

A model of the monotheistic magickal system consists of a monotheistic triad operating through a Divine Tetrad, establishing the ascending and descending currents of Grace. The preeminent head of the monotheistic triad is the Union of Being as the primordial and preexistent Godhead. The basic Qabbalistic tradition taught that the Godhead consisted of the word "Ehieh," the primordial I AM, or Identity of the One.

From the I AM emanated the twin forces of Yahweh Elohim, the Creative Spirit, and Yah, the Manifested Power. The creation of the cosmos was accomplished through the agency of the Creative Spirit and the Manifested Power, without God having to be directly involved. These two entities were dual expressions of the one primordial Being, and their union produced a unified triad, symbol of the Monad.

The monotheistic triad of the Jewish Qabbalah has its counterpart in Christianity and Islam. This triad can easily accommodate the Christian Trinity of Father, Son, and Holy Ghost. The creative power was vested in the role of the Father, who was also defined as the Primordial Being. The Son was the agency of the Deity incarnate, so he was the Creative Spirit. The Holy Ghost acted as the Manifested Power and influence of God. It was through the combined powers of the Primordial Being and its Creative Spirit that all life was generated (the Father and Son); but it was the combination of the Primordial Being and its Manifested Power (the Father and the Holy Spirit) through which the human spirit was created.

In Islam, the Deity is perceived through the qualities of Compassion and Mercy, accompanied by the Unity of Being and its mediator as the *Baraka*, which is the manifested Spirit of God.

However, all of these aspects represent the features of a single unified entity and are not to be confused with an amalgamation of several deities.

Despite the fact that monotheism broke off from polytheism in the remote past, polytheism still continues to have a subtle influence on all monotheistic forms of theology. The enforced change to monotheism consolidated many deities into a single Deity with many attributes, giving birth to a new religious perspective.

A triadic Deity of the Qabbalah manipulated the creative powers of the four Elements as a divine tetrad. Therefore, these four powers represent the concept of Deity that is available to our senses. Were it not for the great manifesting mysteries of the Absolute as a Trinity, the Divine Tetrad would be our only tangible experience of God.

### *Divine Tetrad*

The tetradic emanations of the triadic Deity represent the means by which the material universe was created. The impetus came from the triadic being that gave the material universe a spiritual dimension. So we, as sentient spiritual beings of flesh and blood, represent the crossroads of two universes. In the interstice of these crossroads, the Universal Mind may be found—greater than the product of all living consciousness and mediator of spirit and matter.

We embody the triadic qualities of God; these consist of a union (the individual I AM) established between the worlds of spirit and matter. The action of the Universal Mind in the mundane world is the magick of the man or woman who has assumed the Godhead, correcting the state of separation that exists between the One and the many.

The emanations of the Divine Tetrad are represented by four levels or cosmic worlds. These four levels are exemplified as four aspects of the Deity, each with its own qualities and virtues. We have already covered the topic of the elements of the Divine Tetrad in *MARM: Foundation* and in *MARM: Grimoire*. Suffice it to note at this point that there is a powerful interconnection between the Macrocosm, the Microcosm, and the Divine Tetrad. The Microcosm is defined here as the human spirit that functions through the four worlds of the Tetrad; it perceives Absolute Being as the Macrocosm, with its own individual mind and spirit.

A Divine Tetrad as defined in the classical Qabbalah consists of the four Godheads that make up the creative powers of the Deity. These are the quality of Fire, governed by the Godhead Elohim



(ALHIM); Water, by El (AL); Air, by Yahweh (YHVH); Earth, by Adonai (ADNI); and Spirit, by Yaheshuah (YHShVH), which is a formulaic representation of the name *Jesus* or *Joshua* (Deliverer).

The progression from Spirit through Fire, Water, Air, and Earth characterizes an ordered progression from the highest and most abstract emanation to the most dense and manifest.

The aspect of Spirit as deliverer represents the incarnation of God in physical form, revealing the Macrocosmic Spirit through the instrument of an avatar. This personage of the Godhead was prophesied in Hebrew tradition and realized in Christianity. It was then denied in Sunni Islam, where only the Prophet stood closest to God, although he was considered a mortal man.<sup>24</sup> However, from Fire came forth the Divine Presence, which expressed itself as Compassion (Fire) and Mercy (Water). From Air emerged the Universal Mind, and through its creation as Intellectual Insight were the challenges of life mastered (Earth). So the four Godheads of the Tetrad were the principal powers through which the Deity created the universe.

### *Lunar Mysteries*

The lunar cycle is actually very important to monotheistic traditions. The Jewish calendar is largely a lunar one, and the phases of the Moon (particularly the full moon) mark the time for the commencement of religious commemorations and feasts. The full moon marks the times of Passover and Rosh Hashanah, and it represents the dual forces of atonement and jubilation that are active in the Hebrew religion. In Islam, the advent and ending of the fast of Ramadan is marked by the Horns of the Moon, or when the Moon is in its quarter phases during the ninth month of the lunar Islamic calendar. Easter, the Christian Passover, always occurs on the first Sunday after the Full Moon nearest the Vernal Equinox.

The Moon represents the feminine qualities of the Spirit of God (the Shekinah). The waning Moon symbolizes the introspective disciplines that cause us to be closer to God, and the waxing Moon symbolizes the emergence of the Spirit of God in the World. The Full Moon is the full grace of the Deity revealing itself once a month in all seasons, giving forth a bounteous light and guidance in the darkness of night.

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24 Shia Islam believes in a divine deliverer called the *Mahdi*, which is the twelfth Imam or spiritual descendant of the prophet's son-in-law, Ali.

## *Solar Mysteries*

Solar mysteries in the monotheistic tradition are concerned with the death and rebirth of the Spirit of Light; this motif is superimposed on a historical and allegorical framework. The events of death and rebirth model the life cycle of human beings, but the symbolism of light expresses the quality of eternity and infinity.

The birth and death of light represent the allegorical descending and ascending grace of the Absolute Being, as it comes into alignment with human nature and transforms it. The descending grace occurs in the spring and matures during the summer. The manifestation of that grace is the bountiful harvest and the fruitful year for the faithful. The grace then ascends as it returns to the Divine Source as an offering of collective thanksgiving. The autumn represents the advent of the time of greatest darkness (winter), when the grace of God is absent. This is a time of atonement and purification that reaches its greatest peak in the days of late winter, thus readying the faithful for a return of the grace of God.

### **3.1.3 Generic Gnostic Tradition**

The Gnostic tradition, generalized here into a more generic form, departs from the above theological concepts of Neopaganism and Monotheism. The traditions cited previously all agree that the Deity is the creator of the physical universe. However, the Gnostic tradition believes that the physical universe is the work of a quasi-intelligent being that has little relevance to humans. The universe is perceived as either an autonomous process or a process that exists on a vast, incomprehensible scale. This perception precludes the possibility of an intimate relationship existing between that entity and us. Perhaps the Creator of the Universe was a vast impersonal mechanism that caused the greater process of the cosmos to unfold – or maybe there was no intelligence behind the creation of the universe and its unfolding, except the elegant manifestation of chaos theory.

The universe is truly unaware of us; this is the tragic and bitter wisdom that 21st-century humanity has learned. It serves as the source of our alienation and has caused us a loss of self-esteem and ended our naïve age-old ethnic and religious egotism. We have found that we are the occupants of a very small insignificant planet in a vast domain of outer space; along with this discovery came the profound diminution of our collective self-image.

Ironically, the Gnostic tradition of the fourth century closely

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captured our current sentiments. Gnostics of that period viewed the cosmos as an unfriendly place, full of danger and mischance. While their antinomian and anti-cosmic zeal struck a chord different from that of any contemporary beliefs held in the religions of the West, the sources for this philosophical perspective were in Greek Stoicism and Iranian Dualism.

Gnostics were different in their approach because they devalued the cosmos and believed that the source of the human spirit lay outside the phenomenal universe. They aspired to leave this place of bondage and to rediscover the heritage of spiritual humanity. This sentiment is certainly analogous to the attitudes of the modern adherents of the New Age. However, our New Age beliefs have been shaped by many years of scientific discoveries not previously available to humanity; therefore, we have matured because of this accumulation of knowledge. Yet the belief in our otherworldly origins has persisted, fueling the Aquarian movement in its search for our spiritual source and true heritage.

Since we live on the threshold of the Aquarian Age, it is no longer sufficient for one or two persons to find this spiritual source, experience it, and then reveal it to the rest of humanity as has been done before (usually in the form of a new religion). We must each experience this spiritual source by ourselves, and then evaluate and realize the consequences of that encounter alone. In this manner, people will discover their own truths and they will understand the necessity of joining their beliefs with others of like mind.

This paradigm of Gnostic spirituality is defined as the individual search for truth and the source of spirit, and it is also the principal aspiration of the Aquarian movement. We have come full circle from the fourth century and that era's Gnostic spiritual beliefs. Now we must complete the work that was interrupted long ago by the tyranny of Christian orthodoxy.

### *Source Traditions: Simon Magus and Valentinus*

Our Gnostic Key is an amalgamation of various Gnostic traditions that were used to derive this generic tradition, and those traditions were from the Simonian and Valentinian sects (the followers of Simon Magus and Valentinus).

The Simonian tradition was an early system of Gnosis that told of a hidden and unknowable tripartite Deity. This Deity consisted of three parts: from Silence came forth the *Nous* (Mind) and the *Ennoia* (Thought), and these formed a syzygy of the Activated Mind of God

(or Power, as derived by the Greek word *Isxuros*). However, this God was not the Lord of the Hebrew Scriptures, but a different Deity that did not participate in the creation of the physical world. The Power and Mind of this God remained aloof and separate from the created world.

However, the Ennoia was tricked by the *Archons* (angels who created this world as a poor and soulless facsimile) so that she entered into the world of matter and was trapped there. The current chaotic state of human affairs is the result of the Ennoia being still trapped in the material world and seeking to be liberated. The process of liberation or redemption occurs when the Ennoia is freed from the prison of matter and returned to her place with the divine Nous. It is through the intercession of the Nous that the Ennoia is redeemed, representing the Soul redeemed by the power of the Mind.

This rescue was acted out in a historical setting when Simon Magus, acting as the agent of the Nous, rescued his future partner, Helena, from the brothels of Tyre and claimed that he had rescued and redeemed the Ennoia. (I believe that his claim was eminently valid, and that some form of sex magick was probably the means of that profound redemption.)

The Valentinian tradition developed the philosophies that originated in the older and more simplistic ethos of Simon Magus. The Valentinian system also incorporated the teachings of Basilides, an Alexandrian Gnostic philosopher of the early second century and a possible source of the Qabbalah. Therefore, the Valentinian tradition contained both the mysticism of Simon Magus and the Neoplatonism of Basilides.

Valentinus, as a candidate for the Bishop of Rome (the seat of the Papacy), brought his philosophies closer to the orthodox teachings of Rome, refining them and omitting certain anti-Christian tenets. In the Valentinian variation of the above myth, the Ennoia is given the name *Sophia*, and the syzygies that make up the absolute were expanded to become an *Ogdoad* (four pairs of opposites). The Ogdoad was given various names, such as the *Pleroma* (fullness), and the entities that made up its parts were called *Aions*. The Pleroma was a perfect creation without substance or form. It was the model for all physical creation. However, the illicit, unsanctioned creation of the physical plane became the source of all that is wrong and chaotic in our world.

The Pleroma existed in a state of perfection from its inception, prior to the manifestation of the physical world. The existence of the Pleroma negated any purpose for the creation of other worlds, since it was perfect. Yet it was also in eternal stasis. This was its flaw.

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It was through the desire of Sophia that the creation of the physical world was begun. Sophia was the last Aion to be created; therefore, she remembered too well the glory of the Universal Mind creating the Pleroma. In order to emulate the glory of the Universal Mind, she sought to create a facsimile of it. This desire to imperfectly create was the one error that begat all the errors and wrongs in the physical plane. Therefore, we as individual humans are not responsible for the presence of sin and evil in our world. We are relieved of guilt and the consequences of the Original Sin, for sin was introduced into the world as a flaw and a deviation from the perfect model of the Pleroma.

The error of Sophia was also countered by her grace of redemption. The world of matter had trapped the light of the Spirit in the guise of animated life, and particularly in humans, this light was the one great perfection that Sophia sought to rescue and return to its original state. Opposed to this process of redemption was the *Demiurge* (the Deity of the Hebrew Old Testament), who jealously guarded his created world and sought to deny the presence of anything beyond his sphere.

The Demiurge sought to keep the potential of the human spirit trapped in its fleshly coverings and to resist the powers and influences that Sophia sought to make in the physical world. There is still a battle being waged between the forces of liberation and tyranny, and these forces vie for our spiritual potential. The powers of Darkness and Light are arrayed against each other. We are faced with a choice: to seek the light of the Spirit, and therein discover our liberation, or to seek the cynical soulless pleasures and vanities of this world, and find that their reward is the loss of our spirit.

### *Spiritual Hierarchy*

A generic Gnostic tradition is presented in this series as a combination of the best ideas from both of these traditions. This generic tradition perceives the Primal Being as consisting of the Universal Mind and its dual emanations of Thought and Willpower. The source and background of the Universal Mind is the nihilism of the Void that is the Silence of Nothing. Therefore it is established that from nothing, everything has its origin. The creations of the Universal Mind exist solely within the mind of the Deity and are without any physical form, so that they are perfect and idealized. These creations are called the Aions, and they consist of the perfect emanation of four pairs of opposites, known collectively as the Ogdoad or the Pleroma.

Through the creative desire and the love of the Absolute, Sophia fosters within the physical world the spark of consciousness and self-awareness that is counterpoised to the world of matter. Prior to this occurrence, the universe of the Pleroma consisted of formations of perfect consciousness that were separate and indifferent to the universe of matter. To all the Aions except Sophia, the universe of matter was cold and soulless, an automaton of gigantic gaseous formations, guided by physical laws that caused extreme limitations (entropy).

Yet in this soulless universe, Sophia placed her seed of potential spirituality, and there it took root and grew. The consequences of this single act were profound—it caused an intersection between the two universes. In this intersection were born many sentient beings, including humanity. Through Sophia, the Universal Mind had indirectly imbued matter with consciousness, engendering all sentient beings with a physical life. This process occurred in waves of emanations that caused different epochs of life to emerge, beginning with the most primitive nonphylum and eventually evolving life into a completely sentient type of being: humanity.

The spirit that became rooted in humanity has become the essence of all that is wise in human nature. It is a living collective that is in constant and dynamic interaction with our cultures and our beliefs. This is a power that grapples with our individual spirits, causing us either to succumb to mediocrity or to aspire towards infinite possibilities, our ultimate potential. There are many traps and pitfalls that keep us locked in the state of blindness and ignorance, for knowledge sets us free. It is the knowledge or Gnosis of our spiritual nature that illuminates and liberates us.

However, the powers of evolution appear to be gaining in the mastery of our collective impulses; therefore, we shall proceed as a species, staggering and stumbling toward our ultimate destiny, which is perfect union within the Pleroma of the Universal Mind. Until that day of destiny comes to each of us, we shall be ever ignorant of the true nature of the Deity and its essence. So we are as aliens in our world; the products of an alien god.

### *Divine Tetrad*

The tetrad represents the model of the Pleroma that was duplicated into physical form and became the domain of consciousness, layered into a stratigraphy of emanations. The Tetrad is the "mind model" of the Universal Mind as reflected in the physical world of conscious

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beings. The tetrad of the Gnostics was taken from the Eastern concepts of the domains of consciousness and may have had its origin in the ancient Brahmanic traditions of the Aryans. The order of the four Elements, which was established in the Qabbalistic tradition, differs from those of the Gnostic and Eastern traditions.

The first principal emanation is the pure light of consciousness as transmitted by Sophia from the Pleroma into this world of matter. The wisdom of Sophia is analogous to what in the East is called the Buddhic plane and is associated with Fire. From the Buddhic plane emanates the spirits of all conscious beings. These form the next level as the plane of *Manas*, which is the Element of Air. This plane is associated with the Gnostic concept of *Protonoia*, the Bornless One or Higher Self of each physical being. The spirits of humanity are among the first principles of living creation, acting as the forethought of the Universal Mind. Therefore, the plane of *Manas* also represents the individual minds of all sentient life as a collective, and it characterizes the planetary Eggregore.

The Eggregore of sentient life descends into an intimate synthesis with physical beings, so the next level of consciousness is generated. From the *Manas* is produced the *Kamas*, or the emotional energies of life and their structures and inherent limitations.

The Element of Water and the Gnostic concepts of Hope and Compassion, which draw us beyond the confines of our physical world to experience the universe of the Divine, represent *Kamas*. This level of consciousness is analogous to the Gnostic concept of *Epinoia* (Greek for intention or afterthought), for if we cannot plan our future steps (intention), we are condemned to repeat our past errors.

*Epinoia* symbolizes redemption, representing the truth that our thoughts may release us from spiritual bondage. It is used interchangeably in Gnosticism with the word *Ennoia* (thought), thus tying itself together with the concepts of *Kamas* and *Ennoia*. Into the domain of the *Kamas* appears the mystery of the lesser Sophia (the *Ennoia* as the trapped spirit), which symbolizes the spiritual wisdom inherent in each of us (the Sophia within us all).

The *Kamas* generate in their turn the physical world, or more accurately, the conscious perception and interpretation of the physical world. The physical plane is of the Element of Earth and was called by philosophers of the East the plane of *Sthula*. The Gnostics called this level the place of death and desolation, the Wasteland, and the world of psychism and phantasm. In this world is found the physical brutishness of the Primal Man, an archetype of the undeveloped state of humanity. The Primal Man blindly seeks for enlightenment, yet upon gaining self-awareness (the first stage), he must experience ego-



death in order to liberate the pure spirit within.

The process of ascension, which is every sentient being's right and heritage, cannot be started until the active spiritual process in life is revealed. This process is symbolized by the descending grace of Sophia, representing the power and authority of the Pleroma where it takes the form of an avatar. The descent of the Absolute Being, to momentarily live as a man or a woman, represents the action of another facet of the Deity. This facet is called the *Logos* (Word), which is the agent that brings forth illumination and dispels all illusions, thus heralding the revelation of the true reality of the Spirit.

Logos is also called the Christos or anointed (initiated) one. The Eastern philosophers called this agency of the Absolute, the Atman, or individual God/dess-within. The purpose of the entire practice of ritual magick and its spiritual disciplines is nothing more than awakening the Atman in the individual and what follows after, which is the world of enlightenment. The purpose of the planetary Egregore is to assist all of its associated sentient life forms in eventually reaching illumination, awakening the individual Atman on a planetary scale.

### *Lunar Mysteries*

The Moon is a mediator of the enlightened truths of the Source, and is therefore a great teacher and guide to those aspirants seeking illumination. The New Moon symbolizes the passageway to the Source cleared of all obstructions for those who can see by means of their own light, so it is favored for traveling the dimensions of the Inner Worlds of Spirit or the Inner Planes. The Full Moon represents the revelation of the Unknown God, who is secretly and silently entering into this world through the grace and compassion of Sophia. This phase is favored for celebrating the emergence of the True Spirit through the agency of Sophia. The Full Moon is a time of receiving blessings, while the New Moon is for spiritual and magickal work. Magicians open the Gate between the worlds of spirit and matter during the lunar phase of the New Moon, and there, travel back to the source of all Spirit. On the Full Moon, they ride the chariot or stellar boat upon the night winds of bliss and perfect freedom, having been united with the Spirit of the Absolute.

Lunar mysteries of the Gnostic tradition, unlike the Solar mysteries, represent an opening and closing gateway to the spiritual worlds that are touched directly by the Pleroma. There is no duality here: the Moon represents the internalization of the seeker's aspirations, where the seeker will find passage beyond the material

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world. The dim and spectral light of the Moon shining in the night's darkness was thought to present the material world as it truly is, an ephemeral place of darkness and shifting shadows. The softly shining moonlight illuminates the way so that the recently awakened initiate may travel with guided steps through the darkness. The Moon also helps the seeker's eyes to acclimate, so that he or she may gradually become aware of the Sun's limitless daylight and not be blinded. Such is the manner in which the seeker approaches the greater light of the Absolute Being.

### *Solar Mysteries*

Solar mysteries of the Gnostic tradition are represented by a more potent dualism than either Neopaganism or monotheism.

The powers of Light and Darkness are in constant conflict for the possession of our spirit. This battle is fought in the material world and finds its expression in the changing of the seasons, in which the Light, as the warmth and light of the season, undergoes a constant transformation, periodically increasing and decreasing.

It is believed that a force greater than death inhabits the darkness. It is known as the Death of the Spirit; total subjugation and corruption of the light and all that is good motivates the dark powers. The Light seeks to liberate the spirits trapped in the material universe and to guide them to the place of union, where they are once again joined with the Pleroma. Therefore, Gnostics scrutinize the waxing and waning of the Light, and its subtle mystery is revealed in the Gnostic liturgical calendar.

From February through July, the Light is empowered as it waxes; from August through January, the Darkness is empowered and the Light dies. This death is temporary, for the Light dies only to be reborn on the darkest day of winter (the Winter Solstice). The Light is liberating and the Darkness is enslaving. Between the conflict of Light and Darkness, spiritual seekers choose the path that leads from the tyranny of the materially dominated world into the place of Light, wherein the grace of Sophia reunites them with the perfect wholeness of the Pleroma.

### *Gnosticism vs. the New Age*

This derivative of the Gnostic tradition has been defined as a modern lineage relevant to the dawning New Age. It contradicts the traditions

of Neopaganism and monotheism, where the manifested world is believed to be a product of the creation of the spiritual world. Even though these dual worlds are integrated through all sentient life forms, they are distinct worlds that operate under different laws. To the modern Gnostic, all being exists in the medium of consciousness as if it were a world unto itself.

I have written that consciousness is the mechanism of the Spirit activating the mind, and that it is not completely dependent upon organic life. Consciousness can exist without a body, and bodies can exist without consciousness, so the two worlds can be separated. The fact that a human being contains a spirit is the only concern of the Pleroma; the spirit is the only part of a physical being in which it has a vested interest and responsibility. The Pleroma was the source of all spirituality and from it came the ascendant and descendent cycles of Spirit in consciousness that merge within physical life, causing it to be redeemed.

The importance of the Gnostic Tradition today is that we are asking the same questions and seeking the same kind of answers as did the religious philosophers in the first to fourth centuries CE. Many of their ideas have resurfaced two millennia later, rediscovered and repackaged for the New Age movement. It is sad to think that we are building a new tradition without considering what has been derived in ages past.

Beliefs that seem so novel to many people today are actually old beliefs dressed up in modern jargon. If you consider the more central beliefs of the New Age and forget about the more childish preoccupations, such as channeling ascended masters or chasing UFOs, then the Gnostic tradition appears to have unwittingly lent many of its central beliefs to the New Age movement. Both traditions represent a period of spiritual and temporal turmoil where the very cultural institutions are in transition. Also, then as now, we doubt that an intelligent being created the vast and chaotic physical universe. We also believe that a creator Deity would be unconcerned about us because of the vast differences in scale among the universe, our small and insignificant world, and the puny life forms that live on it.

Where the physical universe is governed by entropy, the spiritual universe is governed by synergy. The forces of entropy and synergy are another dualistic paradigm that is active in human nature. It is synergy that causes collectives to be formed among living beings, and these collectives continue to grow until all life is coequal within consciousness. There is a planetary group mind called Gaia, the Ecosphere, the Planetary Egregore, or Logos. The planetary Logos is the collective of all sentient life existing together on a planet, and this

aggregate of consciousness collects together to form a unified being called an Egregore.

Therefore, individual conscious beings join together to form ever-greater scales of union. At the highest point of this spectrum of consciousness, perhaps even the very stars are conscious beings, but in a manner that would be incomprehensible to us. In the early 21st century, we are presented with an array of mysteries concerning the nature of the universe and humankind. No amount of brilliance has been able to answer all of our questions, and still new ones arise—so the cosmic mysteries that humanity has been puzzling over for many ages remain unanswered.

The Gnostic tradition anticipated our current spiritual crisis by many centuries, and it alone can assist us in finding the appropriate answers. The Gnostics professed to fear the vast and autonomous universe because they believed it threatened to engulf and extinguish their delicate spiritual spark. The alienation and existential entrapment that such an anti-cosmic view produced then is also found in our modern society today.

The Gnostics countered this despair and loss of soul by developing a profound spiritual awareness. This activity caused them to contact and then ultimately unite with the Spiritual Collective, of which humanity is a significant part. Our current New Age preoccupations—such as the need for personal encounters with the spiritual source, the belief in extraterrestrials (or angels) as subtle intervening forces found in common existence, and the coming of either Armageddon or Utopia—would have been relevant issues to the fourth century Gnostic. Therefore, in this New Age, we profess beliefs and aspirations that have their source in the Gnostic philosophies of antiquity, and we are poised to complete the cycle begun and halted almost two millennia ago.

### 3.2 Table of Correspondences

Although not an exhaustive list, the items given in the table of correspondences will assist you in creating a key and rewriting the rituals of *MARM: Grimoire*. This list provides a structure to use in the formulation of your own tradition.

Magicians' first tasks when creating a new magickal system are organizing the beliefs, symbols, and myths of their spiritual traditions; matching these with all the symbolic categories of a key; and producing a table of correspondences. In doing this, magicians may have to research some of these categories from sources in their occult

libraries before they are able to complete the table. The table is actually an outline of the principal symbolic structures that act as the basis for the rituals of the grimoire. And this table, although constructed for *MARM: Grimoire*, can be additionally used as a tool for analyzing the core beliefs of any magickal system.

In this series, a key consists of seven tables of correspondences that represent the different symbolic systems<sup>25</sup> that make up a magickal tradition. When these seven symbolic tables are applied to the rituals of *MARM: Grimoire*, a set of seemingly unrelated generic rituals are transformed into a living magickal tradition.

However, it is my purpose to cover these items in greater detail to complete the definition of a magickal key. The following paragraphs will define each of the seven categories of the table of correspondences as symbolic systems operating within a magickal tradition.

The seven symbolic categories are:

- Triad of Deity
- Divine Tetrad
- Gate of Transformation
- Elemental Sacraments
- Seasonal Correspondences
- Ten Emanations
- 40 Qualified Powers

Each category is additionally broken down into lists of symbolic correspondences that serve to qualify and define positions in a numerical grid.

For instance, the table of the tetrad contains a list of four or five cross-corresponding symbolic qualities, beginning with the four Elements, and may include other items such as colors, perfumes, initiation grade signs, Egyptian gods, and so on.

The generic system already written into the grimoire has taken care of the more mundane correspondences, such as color, element quality, and magickal weapon. Therefore, we are only concerned with the correspondences that assist with rewriting the *MARM* rituals.

If we were creating a completely new system, all possible correspondences would have to be considered. We only have to look through Aleister Crowley's book 777 to see the many possible correspondences that might be useful to a system-building magician.

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<sup>25</sup> These systems were discussed in *MARM: Foundation*, *MARM: Grimoire*, and earlier in this book.

## 3.2.1 Triad of Deity

As the symbol of the Deity, the triad represents the unifying components that express one's perception of the Absolute. The three components of the triad consist of the Absolute (Union) and the Feminine and Masculine Archetypes. The triad is the symbolic fusion of opposites plus the creation of the third element that exists as their union.

Defining the triad within your own spiritual tradition necessarily defines the Deity and its attributes in this system of magick. These definitions are used to fill out all of the references to the Deity in the nine rituals.

The following are the qualifications of the triadic table for the generic traditions of Neopaganism, the Qabbalah and the Gnostic traditions.

### *The Triad*

See also the section Gates of Transformation, below.

| The Triad as Godhead (Tripartite Structure) |                                 |                            |                             |
|---------------------------------------------|---------------------------------|----------------------------|-----------------------------|
| Symbolic Meaning                            | Neopaganism                     | Qabbalah                   | Gnosticism                  |
| Absolute Being as Union of Opposites        | Magickal Child (Aradia, Adonis) | AHYH (Ehieh)               | ISXUROS (Divine Will Power) |
| Masculine Archetype                         | Earth God (Heme)                | YHVH ALHYM (Yahweh Elohim) | NOUS (Universal Mind)       |
| Feminine Archetype                          | Star Goddess (Diana)            | YH (Yah)                   | ENNOLA (Thought-Sophia)     |

## 3.2.2 Divine Tetrad

The Divine Tetrad is a table of the four Elements and their associated correspondences. The tetrad symbolizes the creative powers of the Deity that initiated the creation of the physical world. The basic contents of the table of the tetrad are characterized by each of the four Elements, and these serve to order and define the other categories.

Symbols in the table of the tetrad are used to define the basic structures in ritual magick, namely, the four cardinal points or wards of the magick circle. Magickal-system builders would need to create a tetradic table of correspondences that would include (at the very least) the Element, cardinal direction, color, and philosophic attribute for each of the four elemental categories.

Another important element would be a specific symbolic

creature or being to represent the character of the divine Tetramorph. The creature or being could be a totemic animal, a mythological beast, an archangel, a facet of the Godhead (emissary), or a personified Spiritual Principle. In this manner, the four Quarters or Watchtowers of the magick circle would be defined and richly qualified, making them ready to be incorporated into rituals that call for such modifications.

The table of the Tetrad consists of the following items in sequence: the Tetramorph (Neopagan, Qabbalistic, and Gnostic), the Archangel, Spiritual World, Magickal Tool, Cardinal Direction, Formula Letter, Polarized Pair, Philosophic Concept, and Corresponding Angle (other than the four cardinal directions).

### *The Divine Tetrad*

See also section 3.3, Elemental Sacraments and Seasonal Correspondences, below.

| The Four Elements of the Tetrad and Spirit |                    |                         |                      |                              |
|--------------------------------------------|--------------------|-------------------------|----------------------|------------------------------|
| Fire (Red)                                 | Water (Blue)       | Air (Yellow)            | Earth (Green)        | Spirit (White)               |
| Serpent - <u>Anguis</u>                    | Cat - <u>Felis</u> | Eagle - <u>Aquila</u>   | Hound - <u>Canis</u> | Human - Primal Humanity      |
| ALHYM - <u>Elohim</u>                      | AL - <u>El</u>     | YHVH - <u>Yahweh</u>    | ADNY - <u>Adonai</u> | YHShVH - <u>Yeheshua</u>     |
| Sophia                                     | Epinoia            | Protonoia               | Proto-Anthros        | Logos                        |
| Michael                                    | Gabriel            | Raphael                 | Uriel                | Ratziel                      |
| Archetype                                  | Spirit             | Mind                    | Life                 | Apotheosis                   |
| Wand - torch - staff - spear               | Chalice - cauldron | Dagger - Sword          | Paten/dish - shield  | Magick Circle - <u>lamen</u> |
| South                                      | West               | East                    | North                | Center (I.P.)                |
| Yod                                        | Heh                | Vav                     | Heh                  | Shin                         |
| Warrior and Lover                          | Father and Mother  | Youth (Fool) and Maiden | Old Man - Crone      | Avatar                       |
| Primal Creative Impulse                    | Matrix of Creation | Structure as Mediation  | Physical Existence   | Eternal Now                  |
| Southeast                                  | Southwest          | Northeast               | Northwest            | Center (U.P.)                |

### 3.2.3 Gates of Transformation

The Gate of Transformation represents the three phases of spiritual transformation, either descending into or ascending from the

underworld. Since each descent must have a corresponding ascent, this transformation is a cyclic process. The structure of this dual triadic process of spiritual transformation is like a wave that is both descending and ascending.

The three phases are aligned to the West, the place of descent into the underworld of the unconscious mind, and to the East, the place of ascent into full conscious awareness. The East also represents the completion of the cycle of Darkness and Light that operate within the soul of the seeker.

The cycle of descent and ascent is intrinsic to the pattern of transformative initiation. It is characterized by 22 stages as discussed earlier, but it can also be symbolized by the triadic process described here, representing descent and ascent in only three stages each.

The double gateway of descent and ascent is another way of representing the pattern of the Cycle of Initiation, symbolizing the Divine Mind entering into human consciousness and human consciousness entering into the domain of the Godhead. This two-way supernatural intrusion causes the initiate to experience a profound alteration of beliefs and perspectives; it appears and departs mysteriously.

This is why I present the triad as the perfect pattern for describing the process of transformation. I have applied it to the ritual pattern of the Gate, where its transformative powers can be harnessed to intensely alter and shape the fields of magickal power within a charged magick circle.

Erected in the midst of a ritual working, the Gate of Transformation causes the unification of all previously performed ritual structures. Upon that point of union, a magician may then make a passage into a new dimension. The entrance into another and higher world represents the passage of the magician through the threshold of spiritual transformation, where the magician is exposed to the domain of Divinity and infused with the grace of the Absolute Spirit.

A magician's task during the initiation cycle is to translate an ineffable experience into something significant and meaningful to all.

The following describes the symbolic qualities of the double gateway as defined in the three generic traditions. Generic versions of the Gate represent variations in the myths and symbols of transformation, as found in these three different spiritual traditions.

Since magicians define the gates of descent and ascent using their own spiritual tradition to qualify their initiation process, the gates of initiation are most critical to a magician's growth and personal transformation.

As in the cycle of initiation, the first to be described is the



Western Gate, then the Eastern Gate. The basic descriptions of the double gateway will then be followed by the three generic traditions and their interpretations.

### *The Western Gate: The Doorway of Transformation*

The initial process of transformation ceremonially characterizes the ritual pattern of the Western Gate. This theme is superimposed on the three points located at the Southeast Angle, the Western Watchtower, and the Northeast Angle, forming a triangle within the magick circle.

Progression of the ritual pattern begins in the Southeast, proceeds deosil (like the Sun) to the West and then the Northeast, where each of the three stages of the descent is defined. These three positions are then joined in a widdershins arc, establishing a polarized energy field that empowers the gate structure.

The magician proceeds to the East, turns and faces the West, then advances, stopping at its threshold and performing the opening portal gesture. At this point the magician receives the full potency of the unified magickal energy field (of the underworld) and proceeds to the center of the magick circle, declaring the unified expression of the underworld gate process.

The significance of the ritual of initiatory descent is defined in three stages. Therefore, we must analyze that descent into the inner-world of the Spirit.

*Southeast: The Guide* The seeker begins the process of transformation through a twofold stimulus of cathartic change and self-redefinition. This process can occur as a psychopathologic event or as a normal transformative process of growth. Old habits and beliefs have failed to be effective in dealing with new issues, calling the seeker to change and adapt in order to find the means and the insights for their resolution.

The mythic Guide symbolizes resources that aid a seeker by resolving problems and overcoming obstacles that might deflect from the pursuit of goals. Through the assistance of the Guide, one is able to overcome difficulties and adversities. Therefore, each person has these helpful virtues operating within their soul; they are the inner mechanisms that assist one in coping with adversity, allowing one to rise above despair and desperation. The Guide is also the spiritual authority of the lineage through which the magician has been linked by initiation; the magician is additionally under its direction and protection.

*West: The Guardian of the Threshold* The Western Gate represents

the triangular apex of the ritual structure of the Gate. It serves as both the place of egress and the barrier at the threshold. The spirit of this lintel crossing is the Guardian of the Threshold, which patiently and menacingly stands before seekers to challenge, test, and punish or reward. The Guardian of the Threshold reveals one's weaknesses and flaws, acting as a negative mirror to reflect inadequacies. One must overcome this obstacle, symbolized as limitations in the self that block one from achieving the next stage, the Ordeal.

An obvious foil to the Guardian is, of course, the Guide. It is important for the seeker to be completely open to the advice of the Guide, so that the seeker may defeat the barrier erected by the Guardian. Both of these psychic beings are of equal strength, so they will naturally cancel each other out and leave the seeker without guidance for the upcoming Ordeal. Through tenacity, courage, and strength, the seeker may maximize the assistance of the Guide to absorb all of its virtues and overcome the Guardian. Seekers ultimately absorb both Guide and Guardian into their souls, having mastered the lessons and wisdom of both. Such is the way that the powers of Light (Guide) and Darkness (Guardian) are mastered. The ordeals of the Guide and the Guardian represent the lesser ordeals that force seekers to become internally strengthened and filled with a deadly purpose.

*Northeast: The Ordeal* The Ordeal is the stage of initiation where the seeker meets the ultimate test and must master the psychic issues that precipitated the transformation in the first place. One must gather all one's resources to overcome the challenges of the Ordeal. Whereas the Guardian negatively mirrors one's image, the process of the Ordeal contains the strategic blockages that completely obstruct one's path to self-realization.

These obstacles are the archetypal powers of the unconscious mind, filled with repressed needs and sublimated beliefs. They represent internal issues symbolizing all the imperfections of one's soul. They are overcome by first acknowledging them, then causing them to be matured into the virtues of one's higher nature.

The lesson that the underworld transit teaches is that the powers of Light and Darkness must be integrated into a single force that is annealed into one's being. This is the sacred marriage of opposites, the resolution of good and evil, representing the healing of internal differences, which makes one whole. It produces a powerful transformation whereby one briefly mirrors the image of Deity through the Higher Self.

*Ultra-point: The Synthesis* The ultra-point is the place where the seeker has completed the cycle of descent and has passed the supreme Ordeal. The nadir of the descent has been achieved and the cycle is

fully internalized within the seeker's psychic underworld. The grace of spiritual union is gained and the seeker experiences the joy and ecstasy of that moment.

In emulation of this mythic cycle, the magician has drawn the three points together into a single expression of transformation defined as the ultra-point. Whether implied or used deliberately, this produces a geometric form of the tetrahedron, and becomes the tetrahedron gate of descent.

Completion of the Gate ritual pattern unleashes the transformative powers as defined in the triadic qualities of the mythic descent. Yet the task remains unfinished; the seeker must then begin the process of the return. The aspiration of self-renewal is awakened, and as the Divine Agent is filled with a heartfelt compassion for all humanity, he or she begins the task of altering the mundane world by translating the inexpressible mystery of the Godhead.

### *The Eastern Gate: The Dawn of Realization*

The ritual pattern of the Eastern Gate is characterized by the threefold process of realization superimposed on the three gate nodes at the Southwest Angle, the Eastern Watchtower, and the Northwest Angle.

The ritual pattern begins in the Southwest, proceeds widdershins to the East, then moves to the Northwest, where the magician defines each of the three stages of the hero's ascent from the underworld. Then the three positions are joined in a deosil arc, which establishes the polarizing energy field that empowers the gate structure.

The magician proceeds to the West and turns to face the East, and then slowly advances forward, stopping at the threshold and performing the opening-portal gesture. At that place, the magician opens up to receive the full potency of the unified magickal energy fields (previously erected) and proceeds to the center of the magick circle, where he or she declares the formula of the unified expression of the gate process.

The individual definitions of the three stages of the Eastern Gate ritual pattern are significant in the ascending transformative process. Completing the gate ritual pattern unleashes the powers of self-realization as defined in the threefold qualities of that ascent. Therefore, as with the Western Gate, we must analyze the three stages of the ascent of the seeker returning to the outer world of humanity.

*Southwest: The Guide* The Guide of the ascending gate process is the Guide of Light, who represents the qualities that heal and

reintegrate one into the world of normal consciousness from the World of Spirit. This process of healing and reintegration allows the seeker to translate and communicate the internal experience of the underworld ordeal into a personal message or meaningful ideal. In this manner, the mysterious processes of the unconscious are made intelligible and useful to humanity as a whole.

With the help of the Guide, experiences of the unconscious mind are brought into ordinary consciousness, where they may be realized as common and archetypal experiences that affect all humankind. They are not dismissed; instead, they are put in a proper context that provides both personal significance and universal appeal. The seeker identifies life processes as transformative and understands their orientation, direction, and importance. These insights, derived from paranormal experiences, constantly shape the seeker's self-perceptions and personal values.

*East: The Guardian* The Guardian of the Eastern Gate is the guardian of the return threshold. Some may identify both the entrance and exit guardians as one and the same, but the exit threshold guardian is actually fiercer and more terrible. It is the guardian of the treasures of the unconscious mind.

There is a barrier at the entrance and exit of the World of Spirit: the double gateway of transformative initiation. However, the tasks that the seeker must undertake at the entrance and at the exit are very different.

At the entrance threshold, the seeker must shed old beliefs and perceptions to re-experience the interaction of light and darkness within his or her soul. This interaction culminates in the union of opposites, forging a synthesis of new beliefs and directions in life.

At the exit threshold, the seeker must take these newly developed insights and apply them to life to verify and regenerate his or her self-definition. Since the forces and intelligences of the inner-worlds jealously guard their secrets, the seeker must translate the obscure knowledge so that it is meaningful. The inner world of the collective psyche is not easily understood by the rational mind. Like dreams and fantasies, it is perceived by the mind in a symbolic form; the language of the unconscious is made up of archetypes and the symbology of the deep mind.

Similarly, the Absolute plane is also expressed by archetypes and the symbology of the deep mind. When we contact the inner worlds, they interact with our minds through the artifice of symbolic devices, myths, and fantastic visions. Ultimately, these symbols must be interpreted in order to realize their true significance; there is a trick to doing that properly.

The difference between the World of Spirit and normal consciousness is that archetypes and symbols of the deep mind are always allegorical, not literal. We may often make the mistake of taking things literally when we examine the results of mystical, magickal, and dream-like phenomena. Our unconscious minds and our souls speak in the riddles of the super-symbolic reality, so it's unwise to ever take them literally.

*Northwest: The Ordeal* The ordeal of the ascending gate is synonymous with rebirth. The Eastern Gate is compared to the mythic scenario of the *Coming Forth by Day*, the rebirth of souls as found in the eschatology of Ancient Egypt. It was believed that the souls of the departed boarded the solar boat of eternity and were resurrected by the powerful dawning of the Sun, as the solar boat rose into the heavens.

The analogy used here is that the dawning of the sun casts away the darkness of the night and is victorious over it. The victorious light represents the ascendancy of knowledge over ignorance. Yet this is a special kind of knowledge: the knowledge of the purpose and destiny of the spiritual self. We call this knowledge Gnosis, the essential creative impulse that drives the practice of mysticism and magick.

Magicians work magick to learn and understand the world in terms of both the physical and spiritual dimensions of which they themselves are a synthesis. It's necessary for all of humankind to periodically renew their goals, their sense of where they have been (and why), and to recreate their personal identities. No one can remain the same indefinitely — we must either grow or decay. By the nature of deliberate self-willed transformation, magicians constantly undergo a process of renewal, so they are more capable of adapting to the abundance of new insights and expanded awareness produced by practicing magick. This is the challenge of the ordeal of the new dawn. We must either change and adapt to the sobering revelations of our true nature or be deflected by delusion and false aspirations.

*Ultra-point: The Synthesis* The cycle of ascent has been completed and the seeker passes through to the supreme Ordeal. The zenith of the ascent has been achieved and the cycle is fully externalized. In ritual emulation, the magician has drawn the three gateway positions together into a single expression, denoting complete realization.

The pattern of ascent has resolved itself like the pattern of descent; and in the Ultra-point (zenith) of the magick circle, there shines the device of the six-rayed star. Experiencing peace and freedom in that moment, the seeker has gained the grace of spiritual renewal. The mythic cycle is fully completed, and the seeker revels in the renewal made by the light of perfect wisdom and clarity. However,

this moment of bliss and achievement is fleeting; as the wheel of life turns, a new and greater test awaits in the future.

The process of spiritual evolution is relentless and never-ending. As the seeker basks in the glory of achievement, the very fates seem to whisper, as the servant who held laurels above the head of a Roman general riding in his triumphal chariot: "Remember, you are mortal!"

### 3.2.4 Gates of the Generic Traditions

We have now covered the descending and ascending gates of transformation as they are described in a general fashion, but they can be further qualified by the three generic traditions. Cycles of descent and ascent can be archetypally symbolized to express the mythic background of the magician's spiritual path, which provides greater depth and personal significance. Each of the three generic traditions perceives the initiation cycle of descent and ascent from a different philosophical perspective.

Because there are three points or nodes in the descending and ascending cycles, these three points in each process must be modified to qualify the overall meaning of the gateway. Tarot trumps, selectively chosen, are one such method to qualify the three points and further characterize the basic meaning of the specific Gate node.

Tarot qualification of the gateways also produces a formula consisting of three Hebrew letters, one for each of the Western and Eastern gateway nodes. Only one formula is needed, since the descent and ascent are mirror images of each other and use the same letters in reverse order.

The following paragraphs illustrate how the descending and ascending gates are qualified in the three generic traditions explored earlier.

#### *The Wiccan/Neopagan Gate*

The Wiccan/Neopagan Gate symbolizes the reclamation of the natural self and one's powerful realignment with the natural world. Nature is holy and complete; nature acts as the healer and redeemer for seekers who pursue an Earth-based spirituality.

Seekers living in the modern world have lost touch with their primal essence. They must put aside modernity and rediscover the essential paths of ancient humanity to affirm the vitality and simplicity of life. By returning to their roots, seekers are able to rediscover the essential meaning of life.

Since the Earth is generally perceived as the Mother, Earth-

based spiritual paths tend to honor and lionize the feminine role in human relationships. Yet each individual is also valued, and social structures are typically non-hierarchical.

The powers of light and darkness that imbue the essential life cycle are seen as the twin forces of life and death that sustain the planetary Egregore and maintain the balance of existence. Light and darkness are not opposed to each other, but work in unison to empower and liberate humans from the endless cycle of mundane existence.

There are two kinds of death that living sentient beings experience: the death of the body and the temporary cessation of consciousness resulting in ecstasy. Death physically alters the life process and ecstasy transforms the mind. These two forces cause outward changes and inward transformations, which are symbolized by the cycles of light and darkness found in nature: the diurnal cycle, the lunar and solar cycles, and the constantly changing inner self of the individual. In the center of this eternally changing circle, seekers enter the internal reality of the Spirit (still-point) through ecstatic release.

The first stirring of religious awe was established through extreme ascetic practices (fasting, ordeals of pain, sensory deprivation), physical energetic release (dance or sex), or consuming psychoactive herbs under rigorous controls. These practices produced extreme transcendental states of consciousness that were used and mastered by shaman leaders. Later, religious urges for ecstasy were sublimated by the more sobering practices of devotion, meditation, and contemplation. The Wiccan/Neopagan transformation process seeks to reintroduce ecstasy as a tool of personal transformation. This perspective affects the corresponding gateway of descent and ascent.

*Atu II: The Priestess (Guide)* The Guide of the Wiccan/Neopagan tradition is the transcendent power of nature personified. To some modern ecologists, the Egregore of the planetary ecosphere is called Gaia. However, the ancient pagans worshiped natural forces and local phenomena that progressively took on more human-like characteristics. If we consider that all life could be perceived as a single phenomenal being, then human consciousness plays a large role in its expression. Therefore, an anthropomorphized perception of nature is not far removed from the modern ecological concept of Gaia. So the mythic Guide is the totality of life, life personified as the gods, or a single monolithic planetary Godhead. The Guide as nature personified assists us in reconnecting with our living essence, and from it, we derive anew the meaning of our lives.

*Atu XV: The Devil (Guardian)* The Guardian of the Wiccan/Neopagan tradition is the entity classically known as the

Horned God, also personified as "Old Nick" or the "Devil." However, the archaic and primordial mind's concept of evil was the mysterious natural cessation of life, which is death. Therefore, the Horned One was really representing the power of death and transformation that greatly affects life.<sup>26</sup>

There are two moments in one's life when one will undoubtedly experience the supernatural: the moments of birth and death. Both events are analogous, since they represent the most profound changes in physical and spiritual existence. Birth is hardly ever remembered, so it's death alone that represents the really powerful supernatural element in one's life.

A third supernatural experience is ecstasy, which is another form of death, though it is not as universally understood. The archetypal Horned God tempts us with ecstasy and teaches us the deeper mysteries of life and death through meaningful trials and challenges. The transformative powers of ecstasy represent the key to the supernatural reality of the spirit world, and this key exists naturally in all sentient life. One deliberately cultivates and harnesses these powers to open up the spirit world and realize its inherent powers, so some of us are driven by the search for the transcendental within normal existence. The Horned God symbolizes this search and its greatest discovery: ecstatic self-transformation.

*Atu XXI: The World (The Ordeal)* The domain where the transformative experience occurs is, of course, the Earth; specifically, the underworld. The Wiccan/Neopagan spiritual perspective is that Earth is the womb and the tomb of all life, the chalice of rebirth and the font of the life force. The underworld is where all things originate and where one must sometimes return, including the time of death itself.

To those following an Earth-based spirituality, the challenge of the powers of the Earth is channeling the inherent creative forces that give life significance and meaning.

Discipline is necessary to help one live in equilibrium and harmony with oneself and nature. Perceptions and beliefs are grounded in physical reality, but never limited by it.

When one rediscovers the spiritual dimension that subtly coexists within all life, it is a truly great achievement. This rediscovery represents a realization of the harmony and beauty of nature in its purest manifestation. It is characterized by humanity's earliest spiritual belief, animism, whereby one perceives spirit in all of nature.

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26 The Horned God is not to be confused with the Christian Devil, since the former is perceived as a dying god and the latter was a rebellious angel. Christians who condemn modern witches tend to conflate these two entities.



Followers of Earth-based spirituality are therefore ultimately freed from the constraints of their modern world, and able to revel in the wondrous mysteries of nature in their purest and most simplistic expression.

### *The Qabbalistic Gate*

The Qabbalistic or Monotheistic Gate represents the cycle of light and darkness and the redemption of humanity.

According to both Jewish and Christian mythologies, we exist in a fallen state of sin and have been banished from our spiritual source. The cycle of the underworld is interpreted as the challenge of darkness that is thrown upon us as well as the resultant war between good and evil. The battle threatens to either spiritually destroy or strengthen us.

The fulcrum of this dynamic transition between light and darkness is the power of free will, our heritage as human beings. The discernment of good and evil is our inherent virtue and strength. We are the masters of our own fate, wherever it leads us. And there is no power that can interfere with our free will. We are, therefore, liable for our actions and subject to the shrewd judgment of God.

In our souls, we carry an accumulation of sin, which also includes the sins of our ancestors.<sup>27</sup> We can only atone for these debts through an intercession of the Godhead – with Deity, sought in a form of social communion. Through this social communion, we receive the grace of God that transforms us into spiritual people, where we find redemption and forgiveness for our sins.

In this tradition, the gateway governs the process of salvation and spiritual regeneration. These processes are necessary because of the lack of grace in our material world. Therefore, the gate of transformation renews and frees us from our accumulated sins, causing us to become holy and filled with grace.

In ancient times, an animal was sacrificed for the expiation of sin.<sup>28</sup> Even sins committed unwittingly were considered sources of disease and misfortune, requiring atonement through ritual sacrifice. However, the modern interpretation of the monotheistic creed is that all sins may be canceled out through the process of social communion

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<sup>27</sup> Of course, in Christianity, this sacrifice and atonement is accomplished through Christ, thus negating the effects of one's past sins or the sins of one's fathers.

<sup>28</sup> There were four types of animal sacrifice in Temple Judaism: whole offerings, peace offerings, sin offerings, and guilt offerings. Each had its own set of requirements and procedures.

(See <http://en.wikipedia.org/wiki/Sacrifice#Judaism>.)

with the Deity.

An example, and the principal shaping paradigm, was the death and resurrection of the Christ. The pattern of death (the Gate of Descent) and resurrection (the Gate of Ascent) represented the installation of a new paradigm that replaced the old. Instead of sacrificing an animal to atone for sins, the faithful sought the blessing of their savior and were reborn through the aspiration and realization of their faith.

For modern Jews, the mechanism of salvation is found in the religious celebrations of Rosh Hashanah and Yom Kippur, the autumn time of atonement and refocusing of piety on the power of Yahweh to redeem his chosen people.

The Hajj is the essential equivalent for followers of Islam. Once in a lifetime, the believer returns to the holy city of Mecca. However, Allah is not to be found in the mysterious Kaaba, but in the hearts of the worldwide pilgrims coming together in a single place. The fast of Ramadan is also an important element of obtaining spiritual purification in Islam.

Magicians take this paradigm of salvation (in its Christian guise) a step further and completely identify with the divine victim, experiencing a form of psychological death and resurrection that expiates all previous errors and affirms a new state of blessedness. Non-Christian magicians appropriate the social communion of their respective faiths for individual atonement and personal purification.

*Atu I: The Magician (The Guide)* The Guide of the Monotheistic Gate is the figure of the man or woman who has obtained the powers and authority of the Deity through purification, religious atonement, and the audacity of direct assumption. Although such a direct assumption of the Deity is considered heresy by orthodox opinion, it is an acceptable and viable alternative, as implied by sacred writings. The great heroes of the Bible did not stint in their approach to God, and their actions were only later accepted as examples of God's generosity.

Seekers must emulate these biblical heroes and heroines and assume the mantle of spiritual authority in a direct manner, although this may place them against the dogma or customs or their creed. In the eyes of God, all men and women are created equal; therefore, anyone may assume the role of spiritual mediator if they are pure in heart and intent. The practice of ritual magick assists the seeker in preparing for such a role through purification, contemplation, and the liturgical practices of devotion, atonement, and communion. Only then is the seeker truly worthy of assuming the glory of the Deity.

*Atu VIII: Justice (The Guardian)* The Guardian of the Monotheistic Gate is the stern avenging angel of the Lord holding the flaming sword

of justice. The blade of this sword is double-edged – the sword of the guardian is both a scourge and a protector.

This Guardian gives no challenge to the righteous, yet magicians can expect to be given challenges that tax the mind, body, and soul. Magicians must be spiritually strong enough to endure these, since the challenges are always spiritual and the most difficult to resolve. If magicians can resolve the challenges, then they will be eminently qualified and deserve to represent the Deity.

To the followers of monotheism, the challenge consists of obtaining illumination and spiritual redemption, against which the incessant powers of death and darkness are powerless. Illumination and redemption resolve death through eternal life and light, so this is considered the central principle of the seeker's spiritual initiation. The Guardian itself shall protect magicians who are victorious.

*Atu XVI: The Tower (The Ordeal)* The Ordeal of the Monotheistic Gate is represented by the Tower or House of God (Hebrew: *Bethel*). Within this House is both Heaven and Hell, because the power of the Spirit of the Almighty dwells within it.

The magician, having assumed the mantle of the sacred priesthood, enters the Tabernacle to be judged and to serve. Those who are deemed worthy are shown the mysteries of the Spiritual World and guided through the many levels of Heaven and Hell. Those who are unworthy receive divine retribution instead.

It is imperative that the magician obtain the blessings of the Guide and the Guardian in order to be allowed to directly serve God. The worthy magician stands before the face of the Deity and there receives the vision of the Archetypal Cosmos. The magician's ordeal consists of fully realizing this vision and knowing his or her role and place within it. The magician acts as the mediator of the Deity and assists in fulfilling its divine plan.

### *The Gnostic Gate*

The descending and ascending Gate of the Gnostic tradition also represents the cycle of redemption— not from sin, but from the imperfections of the material world. The generic Gnostic creed teaches that we are not guilty of our actions; evil occurs because of an absence of wisdom.

To Gnostics, humanity consists of three classes of spiritual awareness: Hylic, Psychic, and Pneumatic.

Hylic awareness represents a complete disassociation with Spirit, characterizing those individuals who exist in a purely physical

and soulless state. Psychic awareness represents a limited spiritual sensitivity gained through inquiry and the desire to know one's spiritual nature. This stage is the beginning of the path of transformation. Pneumatic awareness represents the fulfillment of total spiritual transformation, characterizing individuals who exist in a state of complete awareness or cosmic consciousness.

Undergoing incremental initiatory transformations, Gnostic magicians are seekers beginning the transition from spiritual blindness to complete awareness. Magicians in this tradition are psychics (initiates) who are becoming pneumatics (adepts). The process of Gnostic initiation includes a descent into darkness followed by an ascent into the light. Seekers must find their path in the stygian darkness of the underworld before being shown the ladder of ascent into the brilliant light of illumination.

Seekers take the path that leads into the internal world of the unconscious mind, where issues that bind their spirit to the physical world are resolved. The resultant transformation opens them to another level of spiritual awareness. However, they must first become aware of their predicament—being trapped in a soulless and uncaring material universe.

The seeker experiences horror and alienation at this revelation, but when he or she perseveres beyond it, the ascending path into the world of light and spirit is revealed. The ultimate achievement for seekers is union with the Source of Spirit, the Absolute, transforming them into a pure being of light (disembodied consciousness). Having regained the original state of spiritual humanity, the seeker is redeemed from the suffering and despair of physical life.

Pneumatics have perfected their spiritual awareness and completely resolved all their issues. They have become like living avatars, no longer affected by the same problems that bedevil the average person. This frees them to engage in the titanic struggles of light and darkness.

To Gnostic magicians, the initiatory process causes the liberation of the Spirit. This liberation is activated when they become one with the Unknown God. The resultant ecstasy confers upon them the lineage of Spiritual Wisdom (Sophia) and the power to express and enact in the mundane world, the Divine Thought (Nous).

*Atu V: The Hierophant (The Guide)* The Guide of the Gnostic Gate is the Hierophant, the master of both the spiritual and material worlds. The Hierophant is also the Ecclesiastic Prince, Magician as Bishop. The hierophant holds the twin keys to the dual worlds. He is a mediator who is able to assist in the resolution of the conflict between our material and spiritual lives. This is the lesson that the Guide imparts to

those who are spiritually aware.

The seeker must always find the point of balance between the material and spirit worlds and not be influenced by either. Only by adopting a pose of neutrality is the seeker able to find a way through the labyrinth of desire and despair. Therefore, seek not to deny either a physical or spiritual life, but to unify them into a single sanctified expression. Only in this fashion is duality completely resolved.

*Atu XI: Strength/Lust (The Guardian)* The Guardian of the Gnostic Gate is the archetype of Desire.

It was desire that urged Sophia to animate physical life with spiritual sentience, and it is desire that draws us to discover our true nature and heritage. Yet it is also desire that can thwart our spiritual evolution, extinguish our spiritual light and devolve us into beasts of passion and despair.

Desire is not evil, because it's a motivating force in our hearts. However, if it proceeds without discipline or self-awareness, then tragedy and misfortune result.

The lesson here is that we must always be in control of ourselves and not allow the heart to rule the mind and soul. The only moment we should give up self-control and discipline is when we approach the Unknown God to seek union within its embrace. There we can surrender ourselves wholly and leave behind our plaguing doubts. But until that time, we must be vigilant against unwanted diversions and distractions.

*Atu XX: Temperance/Art (The Ordeal)* The Ordeal of the Gnostic Gate is represented by Temperance/Art as the principal medium of Spirit. It is through communication that the knowledge of the spirit is propagated to all seekers.

Gnostic seekers attempt to understand the mysteries of their spirit. Once that is accomplished, they engage the task of revealing Gnosis by creating a testament, or holy writing containing all of the myths, allegories, parables, occult symbols, and drama of their experiences. The urge that drives Gnostic seekers to write down their divine experiences in the form of a holy book represents the active unleashing of creative powers used to encapsulate spiritual awakenings. Such writings characterize the creative output of Gnosticism, and the power and drama written into these works serves as a powerful inspiration to others.

Inspired writings also inspire others, which leads them to create more inspirational writings. This explains the multitude of gospels, steles, tractates, and psalms in the various Gnostic collections, often erroneously attributed to various biblical or heretical figures. These works were actually written by God-intoxicated Gnostic seekers, with

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the creation of a written spiritual tract as the final stage of spiritual ascendancy. It illustrates, in words, the translation of the internal process of the evolution of the spirit.

The production of such lore has the additional effect of causing a corresponding realization in those who are outside of this process who read and are inspired by its words.

This process, of course, is why the various Gnostic writings were judged dangerous and heretical by orthodox authorities. Gnostic ideas were contagious and fomented doubts and questions amongst the faithful.

To explain why such writings were considered dangerous in antiquity is to understand that the Christian church sought to create a closed society of one orthodox viewpoint ruling everyone.

The most dangerous thing in a static and closed society is a new idea, especially if that idea offers new insights into the nature of Spirit and the need for individual spiritual experiences. New ideas that were not in accord with orthodoxy were suppressed, and their authors were persecuted and eliminated. Heresy was not tolerated then and it is only barely tolerated now.

In today's world, we supposedly hold our destiny in our own hands, but the forces of the status quo would deny us the right to pursue it. We must break away from the established tenets of our respective cultures and creeds in order to find truth. We must also understand the nature of that truth in the light of our own individual lives and the lives of all others. This search for truth is not new. And the Gnostics of antiquity have shown us the way to find that truth: by seeking outside orthodox tenets and beliefs and focusing on individual experiences with the divine.

The power and the mystery of allegory are woven within the words of our personal truth, becoming a truth to be understood and appreciated by all. This truth inspires new insights in others, so the contagion of heterodoxy continues to spread, causing a kind of chaotic enlightenment in its wake. Spiritual knowledge is propagated and expanded upon, becoming an ever-changing, growing, perennial occult philosophy.

### 3.3 Elemental Sacraments and Seasonal Correspondences

Elementals play a passive role in the rituals of *MARM: Grimoire*, but they are in no way unimportant to the practice of magick.

In the lore of the E.S.S.G., there are rituals that generate and project the powers of the elementals and use them as the energy base

for all advanced ritual work. Therefore, invoked elementals are the base upon which a more advanced system of ritual magick is established. We shall study and understand them as the various sources of magickal phenomena.

In the *MARM* series, the elementals are given a role in the Solar Mysteries. I have also stated that they can be analogous to certain psychic states and are associated with practices and substances that induce ecstasy. As the basis of magickal phenomena, they are the stimulators (or "juice") that cause the onset of greatly altered states of consciousness.

An altered state of consciousness is the basic mind-state in which magickal power is perceived and manipulated to produce magickal effects. Methods of mind control covered in this series and in the *Disciple's Guide* can be classified by the elemental power that they generate. To master ritual magick, magicians must first master the elementals.

Elementals are extensively covered in *MARM: Foundation*, where they are defined as sacraments.<sup>29</sup> There is also an operational definition for elementals as seasonal qualifiers and energies in *MARM: Grimoire*.<sup>30</sup> I briefly define them in this chapter to explain how I elected pairs of them to characterize the eight seasonal celebrations.

### *Brief Definition of Elementals*

An elemental is defined operationally as the combination of two Elements. This includes the combination of the same Element with itself, as in the elementals Fire of Fire, or Earth of Earth. A total of sixteen elementals are created by the permutation of four Elements.

Elementals are a synthesis of the Elements that combine to create them; they work like hybrids, each with its own distinctive character.

An elemental consists of a base element and a qualifier element. The base establishes the foundation of the elemental, and the qualifier represents the additional quality or extended definition of that foundation.

For instance, the Element of Fire signifies knowledge and insight, and Air signifies volition or willpower. The combination of these two elements will produce the two elementals having the quality of *directed insight* (Air of Fire) and *willed self-knowledge* (Fire of Air). The

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<sup>29</sup> See *MARM: Foundation*, section 3.3, pp. 53–59.

<sup>30</sup> See *MARM: Grimoire*, chapter 14, pp. 122–124, and chapter 20, pp. 186–187.

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elemental of Air of Fire characterizes the aspect of Will qualifying Insight, producing the impulse for the search for knowledge, or the enforcement of reason. Knowledge is the base, and from it the seeker confidently proceeds, armed with its comforting theories and beliefs.

However, if we reverse the positions of the two Elements and consider the elemental Fire of Air, then a different quality is produced. With the Will as our foundation, we proceed without any prior insights to search for the answers to our questions. The reversal of the two Elements produces a less secure intellectual position, but makes up for the lack of foresight with passion and the earnestness of the search.

The doubling of an Element produces a pure and spiritualized essence of that elemental energy, so it becomes an energy that is like a basic emotion (happiness, sadness, satiety, etc.). For instance, when Water is doubled to become Water of Water, then the nature of Water becomes powerfully emphasized. The elemental of Water of Water produces visions, dreams, poetry, art, and true love. It is the epitome of the Feminine Spirit as it inspires our sentiments. Elementals that consist of doubled Elements cannot be reversed, so they are unique among elementals.

The elemental key of correspondences contains the derived images of the elementals as used in the Solar Mystery rite. In this, the elemental is defined as an attribute of magickal power through the use of an image and a keyword. Sixteen keywords are used as metaphors to describe the effect of the magickal power. So, the elemental key should provide sufficient information to assist you in defining the powers inherent in the eight Solar celebrations.

In order to understand the composition of both the Elemental Sacraments and the Elemental Seasonal Correspondences, it is necessary to first analyze the basic definitions of the sixteen elementals.

As a guide, I have used the sixteen Court cards of the Tarot to assist in visualizing and identifying the elementals. A list of keywords has been prepared to assist with formulation of the magickal powers associated with the elementals.

Following is a table of the sixteen elementals, which consists of the associated keyword, court card, and the matrix of elemental qualities.

### *Basic Qualities:*

Fire – Wisdom, Knowledge, Insight

Water – Internal Perceptions, Feelings, Sensitivity

Air – Volition, Activity, Willpower



## Key to Mastering the Art of Ritual Magick

### Earth—Growth, Acquisition, Life-force

| Table of the 16 Elementals |                                       |                                      |                                    |                                |
|----------------------------|---------------------------------------|--------------------------------------|------------------------------------|--------------------------------|
| Base/Qualifier             | Fire                                  | Water                                | Air                                | Earth                          |
| Fire                       | Insight -<br>King of Wands            | Intuition -<br>Queen of Wands        | Inspiration -<br>Knight of Wands   | Pragmatism -<br>Page of Wands  |
| Water                      | Compassion -<br>King of Cups          | Sensitivity -<br>Queen of Cups       | Regeneration -<br>Knight of Cups   | Desire -<br>Page of Cups       |
| Air                        | Realization -<br>King of Swords       | Fantasy -<br>Queen of Swords         | Decisiveness -<br>Knight of Swords | Discipline -<br>Page of Swords |
| Earth                      | Responsibility -<br>King of Pentacles | Fertility -<br>Queen of<br>Pentacles | Work -<br>Knight of<br>Pentacles   | Healing -<br>Page of Pentacles |

### *Elementals of the Wheel of the Year*

Seasons of the Solar Mysteries consist of the eight festivals of the Wheel of the Year; the elementals are dynamically paired to represent the powers of these celebrations.

The mystery ritual of the season is expressed through the images of the two elementals and their union, which depicts the natural forces present in the seasonal dynamic. This union of elemental forces (power image) is then qualified by the mythology of the magician's magickal tradition to establish the spiritual significance of the event. The power image is defined by the magician's personal beliefs and adopted tradition, so it represents a milestone—one of many—in the magician's spiritual process.

It may benefit magicians to rewrite all eight of the Solar Mysteries and perform a new seasonal rite every year. This would enhance the powers latent in the Solar Festival and personalize the magickal effects of the changing of the seasons. In an effort to master the constant changes in life, a magician may seek to harness the Wheel of the Year through rites of seasonal mysteries.

### 3.3.1 The Four Levels of Power

In addition to the Elemental Sacraments, there are four levels of expression of the power used in ritual magick. Understanding the nature of magickal power allows magicians to harness its more subtle aspects in order to experience magickal power through sacraments. However, magicians should not use elemental sacraments alone to wield magickal powers. There are many other subtle sources that can also be employed effectively.

Magicians should remain in control of their mental and bodily

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processes at all times, since over-indulging in sacraments may lead to a distortion or negation of the desired magickal objective. They should also guard against addiction to or obsession with any given ecstatic practice. They should avail themselves of all of them equally – and at other times, completely abstain from them.

The following is a synopsis of the four levels of power as covered in *MARM: Foundation*.<sup>31</sup>

### *Level 1: Primary Charge*

This level represents the purest expression of magickal power. It consists of the union of polarities as expressed in sacramental sexuality. All other subsequent levels emulate this level and represent the symbolic expression of the union of polar opposites. This ritualized action can be performed in an actual or a symbolic manner.

### *Level 2: Secondary Charge*

The secondary charge is concerned with material substances imbued with an essence of spirit. Sacramental substances represent a link between matter and spirit, acting as the fusion of both. They embody an analogous or symbolic quality that emulates sacramental sexuality. Secondary-level substances include lustral water (water and salt), sacramental wine and bread, balms and consecrated oils, elixirs, and psychotropic substances. When any of these substances are applied to another object, that object is consecrated by association.

### *Level 3: Tertiary Charge*

The tertiary charge departs from all physical representation and consists of abstract symbols and devices. Polarity is represented by the mental images of angles and curves and by the geometric structures they create. The merging of curving lines and straight lines represent the joining of an abstract level of feminine and masculine.

For instance, when an invoking Pentagram is drawn in the air with an athamé, it's drawn in a continuous line to form a Pentagram. There is an implied spiral in how the lines form to make the invoking pentagram. In addition, an invoking spiral is drawn over the completed Pentagram device. These two devices are drawn as a single form, pentagram and spiral, representing the fusion of opposites (straight lines and curves).

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31 See *MARM: Foundation*, section 3.4, pp. 59–60.

Also included within the tertiary charge are the gestures, mudras, circumambulations, and specific ritual actions that symbolically represent the process of resonance. The basic premise is that *resonating movement is magickal power*.

#### *Level 4: Quaternary Charge*

The quaternary charge represents the most abstract of the attributes of magickal power. The premise is that any object perceived to be magickal or ritually used in a magickal rite expresses its ultimate archetypal form. In other words, such objects become magickal by association.

Use or manipulation of this perceived magickal device or tool causes a corresponding symbolic manipulation on the archetypal level of consciousness. This linking event becomes the psychic trigger for an actual physical phenomenon to occur.

When we project occult symbols and meanings on objects that did not originally possess them, those objects become by association the occult symbols and meanings that we intend them to be. Any interaction with those altered objects can cause a corresponding physical magickal phenomenon to occur. This means that magickal tools are archetypal triggers. For instance, a temple is a domain of sacred space and a grove is the place where spirit and life are experienced as one. A temple and a grove can both contain a quaternary charge.

Therefore, a quaternary charge represents things and places that are perceived to be imbued with numinous and magickal powers. This powerful glamour can attach itself to a person, creature, inanimate object, or even a geographic location. Charismatic people, holy relics, and holy places all attest to the efficacy of this type of magickal power. In the proper mind state, symbolic archetypes are realized as actual material things and projected into the physical plane.

For instance, magickal power can be readily perceived by trained magicians as emanating from a fully prepared ritual chamber or temple. The temple exists as an analogue of the archetypal temple, and the tools and equipment contained within it represent the archetypal processes active in that plane. The manipulation of these tools and the interactions performed in that space will cause analogous physical phenomena to manifest. This is true as long as the magician is in the proper altered state of consciousness.

So, magick exists wherever magicians are able to perceive and use it. This is the special mindset that magicians employ to view their world as magickal and to imbue their tools and devices with special

significance.

It is a basic foundation for the functioning magician: to sense and operate on magickal things and locations, to perceive magick in the world where others can't. Magicians see power in historical places, objects, and traditional roles, giving them a special significance. All sacred spaces are magickal places or geographic zones of power; they are a special part of the quaternary charge of magick power.

To master this magick, magicians learn to see both the archetypal and the physical worlds as one seamless whole.

### 3.3.2 Elemental Seasonal Correspondences

Magicians typically seek out folklore and examine their own religious rites to determine the myths and symbolism used to qualify the eight sabbats of the Solar Mysteries. While this is an effective method for researching and understanding them, I have expounded upon this by adding distinctly magickal qualities to these eight solar celebrations. The addition creates an underlying magickal power for each seasonal occurrence. Regardless of one's spiritual perspective, these underlying powers would not change or alter.

I believe that the seasons can be actually understood as conflicting and opposing forces, giving them a dynamic and distinctly magickal quality. For this reason, I have qualified each of the eight solar celebrations with two interacting elemental powers.

The chosen elemental combinations are based on my own beliefs, opinions, and judgments. You may ultimately choose to rearrange them into different patterns. However, it is important to see the logic I used in making these selections and grasp the underlying pattern that these dual powers create. Understanding the structure behind the outer form will enable you to assign different combinations competently and consistently, if you wish to do so.

In short, I determined these seasonal elemental pairs by choosing opposing elementals and matching one of the elements used in that pair to the element quality of the zodiacal sign in which the sabbat occurs.

The solstices and equinoxes have the zodiacal quality of the cardinal element signs, and the cross-quarter sabbats have the quality of the fixed element signs. I used the doubled elementals for the equinoxes—Fire of Fire and Water of Water for the Vernal Equinox, and Air of Air and Earth of Earth for the Autumnal Equinox.

The rest of the sabbats use paired elementals with the same two elements, but where the base and qualifier are switched. For instance, I

chose the elements Fire and Earth to qualify the sabbat Beltane, so the elementals Fire of Earth and Earth of Fire create the dynamic of opposing forces.

The combination of elementals and magickal powers associated with a sabbat will become clearer as we continue.

Keep in mind that although the year and its changing seasons are perceived as a seamless continuum, there are actually two processes at work. The first is, of course, the waxing and waning of the sun's light and its observable phenomena. For instance, the solstices and equinoxes represent the limits of sunlight and the duration of the diurnal cycle.

The other process is the cycle of birth, growth, maturation, death, and rebirth for vegetation. There is also a seasonal cycle affecting such creatures as insects, amphibians and reptiles, bird migrations, and to a slightly lesser extent, mammals. The cross-quarter seasonal events, then, mark the mid-point in the seasons of growth and decline in nature.

Remaining mindful of this distinction, let's examine how the elementals work within a framework of the yearly cycle. We will begin with the Vernal Equinox and move through the Wheel of the Year, noting the popular name of the sabbat, its magical quality, the zodiacal element and quality, the general seasonal significance, the associated elemental pair, and a description of the powers that they represent in the seasonal mystery.

Recall that the Solar Mysteries places one elemental as the base and the other as the qualifier; we will also order the descriptions of the elementals accordingly.

### *Vernal Equinox: Transcendent Light (Cardinal Fire)*

*Description* The Light as Fire acts as the quickening agent of nature, aiding in the transformation of winter into spring. The attribute of this quality of Fire is life-giving, indicating that it is qualified by Water. The combination of these elements represents the powers of the regenerating life force, the advent of the powers of life.

*Elementals* King of Wands (Fire of Fire) as the base and the Queen of Cups (Water of Water) as the qualifier. The base is the power of illumination and the qualifier is the power of intuition. Combined, they represent the powers of the transcendent light that verifies, awakens, regenerates, and makes whole all who receive its blessings.

### *Beltane: Spiritual Manifestation (Fixed Earth)*

## Mastering the Art of Ritual Magick III

*Description* Manifestation of the Life force through the soil acts as the fixing agent for life, causing the new growth of spring to become the lush growth of summer. Beltane represents the full manifestation of life as graced by the spirit of all life. Earth power is potent and rich in fertility. When it is qualified by Fire, the combination is realized as the blessings of the good and fruitful earth. This power causes all living things to increase and grow strong, fulfilling their highest potential for good.

*Elementals* King of Pentacles (Fire of Earth) as the base and the Page of Wands (Earth of Fire) as the qualifier. The base is the wisdom of the careful stewardship of the land (cultivation and conservation), and the qualifier is the power of the manifestation of desires and the fulfillment of needs. When these elementals are joined together, there is peace, harmony, bounty, and good fortune for all. The grace of the Deity has become manifest through nature.

### *Summer Solstice: Dreams of Transcendence (Cardinal Water)*

*Description* The gentle water of summer rains has assisted in bringing the life force to its highest expression, and the light of the Fire has reached its ascent as the longest day of the year; light is at its zenith. Our dreams are filled with the hints and promises of fulfillment made perfectly clear in the brilliant ambiance of peaceful abundance. The seeds of potential have been planted, germinated, emerged from the earth, and now begin to mature, filled with the aspiration of growth and fulfillment.

The power of Water is in flux, causing revelations when qualified by Fire. The combination Water and Fire causes profound insights about our capacity to spiritually perfect ourselves. We therefore discover the key that can unlock our greatest potential.

*Elementals* Queen of Wands (Water of Fire) as the base and the King of Cups (Fire of Water) as the qualifier. The base is the power of intuition and unconscious knowing, and the qualifier is the power of spiritual love. Combined, they bring dreams of transcendence.

### *Lammas: Knowledge of Attainment (Fixed Fire)*

*Description* The power of Fire has reached its peak, and the heat and light has scorched and dried out all life—in such manner it attains full maturity. The light, which shone brilliantly during the formative periods of the spring and summer and assisted in the burgeoning

development of all living things, has grown to achieve its full potential. However, achievements are not permanent on the physical plane. All things that live must certainly die.

This period is significant because it is empowered with the greatest trials, representing the labor and care required to realize a bountiful harvest. It's the time just before the harvest when we need to tend to our affairs most carefully. The power of Fire is in its fixity (Leo), and therefore knowledge, which is an attribute of Fire, ultimately grows to become wisdom.

Fire is qualified by Air, representing the activation of that wisdom. When they are joined, we may become inspired with the desire to discover our ultimate destiny.

*Elementals* Knight of Wands (Air of Fire) as the base and the King of Swords (Fire of Air) as the qualifier. The base is the power of inspiration and ambition, and the qualifier is the power of the realization of our destiny. When they are joined, they cause us to see clearly so that we may act with decisiveness in the pursuit of our full potential.

### *Autumnal Equinox: Transcendent Darkness (Cardinal Air)*

*Description* The power of Air has caused the winds of change to blow, and the earth shivers with the anticipation of death and the coming of winter. The power of Darkness has begun its ascendancy, and the winds bring coldness and infirmity. There are also moments of warmth and islands of brilliance to offset the diminishment of light, and there is the harvest of the fruits of potential that were planted as seeds (ideas) and then successfully grown. The last fruits and grains have been picked, and only the tubers, gourds, and roots remain to be harvested.

The power of Air is in transition as we are sobered by the knowledge of death and the impermanence of all living things. Air is qualified by Earth; the powers of manifestation have brought the dreams we strived to obtain to their fruition.

*Elementals* Knight of Swords (Air of Air) as the base and the Page of Pentacles (Earth of Earth) as the qualifier. The base is the power of decisiveness, and the qualifier is the power of healing and the realization of life. When these elementals join together, they represent the profoundest insight into the nature and meaning of life. There is also recognition of the darkest aspects of life and death.

### *Samhain: Transformative Source (Fixed Water)*

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*Description* Darkness has come to the forefront, exposing us to the powers of Death and the revelation of its mystery. Spirits come forth from the Gate of Death to remind us of the promise of eternal life beyond physical transformation. After death, we become bodies of light as our higher self resurrects into the pure existence of the Spirit.

The element of Water dissolves and breaks matter down, causing dead plants to rot and putrefy; they are consumed by the elements until all that is left are the dried brittle bones of winter. Yet amidst the dead vegetation littering the earth are the seeds for new life and renewal. Water is qualified by the power of Earth, so that life is found amidst death; there, the secret of the eternal cycle of life may be discovered.

*Elementals* Page of Cups (Earth of Water) as the base and the Queen of Pentacles (Water of Earth) as the qualifier. The base is the power of desire and the manifestation of dreams; the qualifier is the power of life and regeneration. The combination of these powers represents the continuity of spirit, which symbolizes our rescue from the finality of death. Through the medium of consciousness we persevere and, as spirits, endure to the end of days.

### *Winter Solstice: Ascension and Rebirth (Cardinal Earth)*

*Description* Darkness has triumphed over the land and death prevails. However, the land is locked only in the eternal sleep of winter. The Spirit of Light has become reborn in the time of greatest darkness and it illuminates the stygian gloom with the light of spiritual wisdom (Gnosis). It is believed that those individuals who have received initiation and have learned to overcome the powers of death and darkness while still living will discover an afterlife absorbed in the Spirit. The planetary Egregore represents a variety of living and departed spiritual beings; they are all co-equal within its field. Only the illusion of life separates the living from the dead, so the Spirit of Light holds the key to its mastery.

The power of Earth is in transition, signifying that death is the potential of life. The Earth is qualified by Air that brings in the strong cold winds of winter, ruling the seemingly eternal tomb of nature.

*Elementals* Page of Swords (Earth of Air) acts as the base and the Knight of Pentacles (Air of Earth) acts as the qualifier. The base is the power of discipline and self-control; the qualifier is the power of creation and manifestation (work). The combination of these elementals produces the highest state of purification and manifestation available to sentient beings, which is found through union within



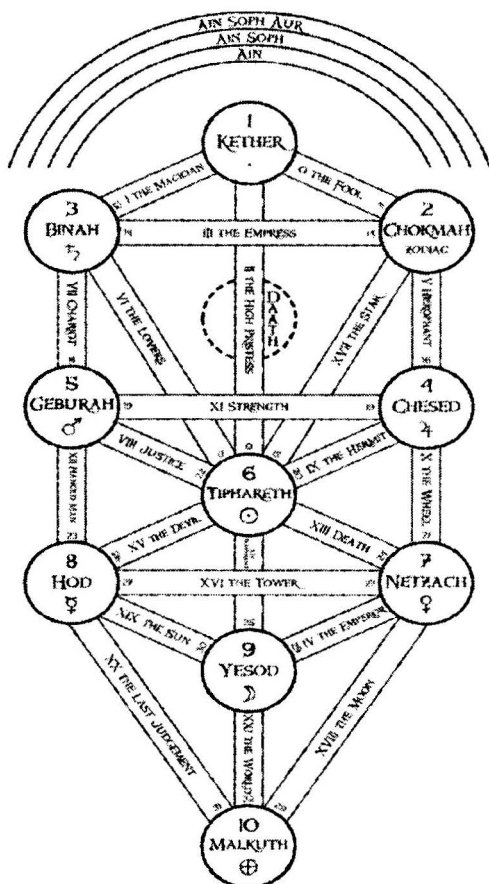
Spiritual Light.

*Candlemas: Manifestation of the Logos (Fixed Air)*

*Description* Light is in ascension, and its power is expressed as the manifestation of the Unity of Being, the planetary Egregore that represents our ultimate evolution. The Logos, or the Word, is believed to be the Active Intelligence of the Deity that causes divine illumination for those able to receive it. This seasonal festival is called the Festival of Lights because it is the time of the ascending Powers of Light as well as the dispelling of the Darkness.

The powers of Air are in their fixity; therefore, the spiritual intentions that we have had in life are imprinted on and immortalized in the universal mind. Air is qualified by Water, signifying that our deepest intuitions and senses are given a sharp definition and brought into contrast with the light of our collective cultural knowledge. The individual is immortalized through the symbolic mythic images that exist within the world of pure consciousness; through identification with those images, we assume bodies of light.

*Elementals* Knight of Cups (Air of Water) as the base and the Queen of Swords (Water of Air) as the qualifier. The combination of these two elementals fuses the powers of Regeneration and Imagination. Through the highest images and perceptions of our minds, we achieve union with the Absolute, and we are made infinite and immortal.



## TREE OF LIFE

### 3.4 Correspondences of the Ten Emanations

Magicians perform ritual magick according to the model of a constructed spiritual cosmos. This model has two forms: a table of correspondences and a glyph that succinctly represents the model in an operant format.

The table of correspondences is used to tie all of the various symbols and occult concepts together, showing how they are related to each other and how they are linked to form a whole structure. The glyph shows how the symbols and occult concepts work together to form a unified structure that is used for pathworking, contacting (invoking) divine agencies, and for organizing the table into a symbolic

structure.

The table of correspondences contains all of the various symbols and occult concepts in a tabular form, which tags and defines these items so they can be used in ceremonies and rituals. The glyph is the Tree of Life, although other types of symbolic structures (such as John Dee's Hieroglyphic Monad) could also represent it.

The Tree of Life as a glyph symbolically depicts the emanation of the Godhead into the material universe. However, the model of the spiritual cosmos as defined in this work is also based on the symbolic structures of the Tarot. The Tarot incorporates several different occult-based numeric systems into a single paradigm.

Let's analyze this system in a more practical fashion, focusing on the ten emanations and their various correspondences. From the ten emanations we shall further delineate the various components of the Tarot and understand how they relate to the processes of ritual magick.

The key of occult correspondences contains four different tables that are used to present some (but not all) of the associations of the ten emanations. These will link together all the components used in this work.

1. Table of the basic qualities of the ten emanations and their comparison with the ten Sephiroth of the Qabbalah
2. Table of the God names for the three generic magickal traditions, which functions as the key to unlocking the essence of those traditions
3. Table of the correspondences of the seven planes to the ten emanations, which ties the elements of consciousness and ritual actions to the dynamic processes of spiritual evolution
4. Table of the five qualities of Spiritual Alignment compared to the ten emanations, organizing them into pairs<sup>32</sup>

The following are the four tables of the correspondences of the ten emanations.

### *1. The Table of Basic Qualities*

This table has six columns that represent the correspondences between

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<sup>32</sup> An exception to this pairing is the combination of the third, sixth, and ninth sephiroth, or three sephiroth, which together produce the quality of Alignment.

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the Ten Emanations of the Tarot and the Ten Sephiroth of the Qabbalah. The column labeled *Qualities* contains the key words for the ten emanations and the void, and the column *Planets* represents the planetary correspondences. The column *Insight* represents the dichotomy between the absolute plane and the physical plane and their relationship to each other. This column is also called the *Principal Relationship between the Deity and Humankind*. The last two columns represent the Hebrew and English names for the corresponding Ten Sephiroth of the Tree of Life.

| The Key of the Ten Emanations |                 |                   |           |                  |                |
|-------------------------------|-----------------|-------------------|-----------|------------------|----------------|
| 1. Table of Basic Qualities   |                 |                   |           |                  |                |
| Num.                          | Qualities       | Planets           | Insight   | Sephiroth        | English        |
| 0                             | Mystery         | Cosmos/<br>Uranus | The Void  | <u>Ain Soph</u>  | Limitless Void |
| 1                             | Union           | Pluto             | Macrocosm | <u>Kether</u>    | Crown          |
| 2                             | Wisdom          | Neptune           |           | <u>Chokmah</u>   | Wisdom         |
| 3                             | <u>Numen</u>    | Saturn            |           | <u>Binah</u>     | Understanding  |
| 4                             | Belief          | Jupiter           |           | <u>Chesed</u>    | Mercy          |
| 5                             | Motive          | Mars              |           | <u>Geburah</u>   | Strength       |
| 6                             | Self (Identity) | Sol               |           | <u>Tiphareth</u> | Beauty         |
| 7                             | Values          | Venus             |           | <u>Netzach</u>   | Victory        |
| 8                             | Activity        | Mercury           |           | <u>Hod</u>       | Splendor       |
| 9                             | Image           | Luna              |           | <u>Yesod</u>     | Foundation     |
| 10                            | Essence         | Earth             | Microcosm | <u>Malkuth</u>   | Kingdom        |

## 2. The Table of God Names of the Three Generic Traditions

This table is the key to the three generic traditions presented in the MARM series.

These God names are compared to the ten emanations so that their qualities are clearly defined. The names are traditionally accepted in regards to the Hebrew, Greek, and Egyptian, but the Gnostic names have been derived from the Valentinian system of Gnosis and represent only eight (hence, the Ogdoad) of the total 30 Aions of the Pleroma. Magicians may choose these God names to create another variation.

God names are critical to the practice of ritual magick and are used throughout MARM: *Grimoire*. Using them will help the magician

## Key to Mastering the Art of Ritual Magick

discover the core of a living tradition.

| The Key of the Ten Emanations                             |                     |                  |                |                  |                  |
|-----------------------------------------------------------|---------------------|------------------|----------------|------------------|------------------|
| 2. The Table of God Names of the three Generic Traditions |                     |                  |                |                  |                  |
| Num.                                                      | Hebrew              | Concept          | Egyptian       | Greek            | Gnostic (Ogdoad) |
| 0                                                         | AYN <sup>SOPh</sup> | Abysmal Waters   | Nuit           | Pan              | Sige (Silence)   |
| 1                                                         | AHYH                | Child            | Horus          | Zeus             | Bythos (Depth)   |
| 2                                                         | YH                  | Father God       | Osiris         | Athena (Wisdom)  | Nous (Mind)      |
| 3                                                         | YHVH ALHYM          | Mother Goddess   | Isis           | Demeter          |                  |
| 4                                                         | AL                  | God of Justice   | Amon           | Poseidon         |                  |
| 5                                                         | ALHYMGBVR           | Warrior Goddess  | Neith - Sekmet | Ares - Hippolyta | Logos (Word)     |
| 6                                                         | YHVH ALVH VDOTh     | Solar God        | Ra - Aten      | Apollo           |                  |
| 7                                                         | YHVH TzBAVTh        | Love Goddess     | Hathor         | Aphrodite        |                  |
| 8                                                         | ALHYM TzABAVTh      | God of Crafts    | Thoth          | Hermes           | Zoe (Life)       |
| 9                                                         | ShDY AL ChY         | Lunar Goddess    | Shu - Khonsu   | Artemis          |                  |
| 10                                                        | ADNY MLK            | Earthly Paradise | Set & Nephthys | Persephone       |                  |

### 3. The Table of the Seven Planes

The table of the Seven Planes contains three columns of correspondences: the seven planes of consciousness, the seven categories of ritual magick, and the seven types of ritual workings. The table of the seven planes also contains an inherent eighth quality: the mysterious source. These columns are compared to one or more of the ten emanations shown as rows in this table.

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| The Key of the Ten Emanations                              |                        |                          |                                    |
|------------------------------------------------------------|------------------------|--------------------------|------------------------------------|
| 3. Table of the Seven Planes (with 0 as the Hidden Eighth) |                        |                          |                                    |
| Num.                                                       | Plane of Consciousness | Categories of Ritual     | Types of Ritual Workings           |
| 0                                                          | Void                   | (Synthesis)              | Gate                               |
| 1                                                          | Absolute               | Insight                  | Divination                         |
| 2                                                          | Spirit                 | Alignment                | Godhead Assumption                 |
| 3                                                          |                        |                          |                                    |
| 4                                                          | Mental                 | Empowering the Intention | Initiation Mysteries               |
| 5                                                          | Higher Astral          | Objective                | Solar Mysteries                    |
| 6                                                          | Lower Astral           | Self                     | Lunar Mysteries                    |
| 7                                                          | Etheric                | Power                    | Pyramid/Vortex Empowerment         |
| 8                                                          |                        |                          |                                    |
| 9                                                          | Physical               | Space                    | Circle Consecration (Temple/Grove) |
| 10                                                         |                        |                          |                                    |

### 4. The Table of the Five Qualities of Spiritual Alignment

Five qualities of spiritual alignment are taken from *MARM: Foundation*, section 7.3.4. These are the five categories of symbolic alignment, which are presented as the basic building blocks (qualities) of ritual magick.

There are two columns in this table. The first is the *Keyword*, which represents the actual quality of the ritual action involved in the category. The second is the *Concept*, which represents the nature of the relationship between the magician and the Deity. The second column also compares these five qualities to the ten emanations of the Qabbalah, establishing a correspondence between ritual processes and the ten emanations.

| The Key of the 10 Emanations                          |                  |                         |                                                           |
|-------------------------------------------------------|------------------|-------------------------|-----------------------------------------------------------|
| 1. Table of the Five Qualities of Spiritual Alignment |                  |                         |                                                           |
| Keyword                                               | <u>Sephiroth</u> | Concept                 | Ritual Structures                                         |
| Identity                                              | 1 & 7            | Statement of Definition | centering, midpoint, ritual verbiage (statements)         |
| Occurrence                                            | 0 & 2            | Differentiation         | pylon, divination, drawing lines of force                 |
| Polarity                                              | 5 & 10           | Mediation               | pyramid, circle squared, Rose Cross, Rose Ankh, Pentagram |
| Alignment                                             | 3, 6 & 9         | Union or Fusion         | cube, sphere, gate, hexagram, sacramental communion       |
| Resonance                                             | 4 & 8            | Intensification         | equal arm cross, spiral, swastika, ritual dance           |

### 3.5 Analysis of the Nature of the Grimoire

Rituals in *MARM: Grimoire* are modular; they are reusable and may be joined together to form workings. Rituals have a specific function, but can be modified to express variations on that function. Once the nine rituals are customized to accommodate the magician's magickal tradition, then these rituals can be used for the full spectrum of magickal workings without having to be structurally modified. Variables built into the rituals allow each to express different qualities associated with the ritual's specific function. This was incorporated into the grimoire of rituals used for the Order and is part of the regimen of the practice of ritual magick used in this and other related systems.

So, instead of having to rewrite a complete ritual working every time a magician wishes to work magick, he or she can choose rituals from the set of nine and then vary some of the qualities used in the ritual process to achieve a specific goal.

To operate in this fashion, the nine rituals have been written to accommodate specific variables for customization. For instance, the Lunar Mystery is customizable to express any of the four lunar phases; the Solar Mystery is customizable to work any of the eight sabbats. The Pyramid of Power ritual is customizable to invoke any of the 40 qualified powers, and the Assumption of the Grail Spirit can be modified to assume the magician's personal Godhead.

This concept of ritual modularity and reusability was examined in greater detail in *MARM: Foundation*.<sup>33</sup>

*MARM: Grimoire* contains four essential workings that are an integral part of the practice of ritual magick:

- Ritual working of Acquisition, using the Pyramid of Power rite
- Ritual working of the Lunar Mystery, using the Rose Ankh vortex, the Lunar Mystery rite, the Underworld Gateway, and (optionally) the Pyramid of Power rite
- *The Lunar Mystery has the added capacity of facilitating the ritual working of acquisition.*
- Ritual working of the Solar Mystery, using the Rose Ankh vortex, the Solar Mystery rite, and the Ascension Gateway
- Ritual working of Transformative Initiation, using the Rose Ankh vortex, the Prefect Initiation rite, the Underworld Gateway, the Mystery Rite of the Higher Self, and the Ascension Gateway

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<sup>33</sup> See *MARM: Foundation*, section 7.3.5, p. 130.

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All of the ritual workings begin with a meditation session and the appropriate circle consecration rite, either for a temple or a grove. In addition, the magician may also perform a specific rite for divination or for tracking and resolving a specific psychological or spiritual issue.

Ritual patterns used in *MARM* and in the E.S.S.G. have a geometric structure that produces prismatic energy patterns designed to imprint the psychic domain of the magician and, by extension, the outer world.

These patterns consist of the building blocks we previously discussed at great length – the five categories of spiritual alignment. These patterns are used to classify the ritual structures and qualify the energies that they produce as well as the occult ideal that they express. By examining these ritual structures and classifying them, we can understand how a ritual works and the effects it is supposed to produce.

To recap the five categories and their associated ritual structures:<sup>34</sup>

*Identity*: midpoint, declarations, star devices (septagram), self-centering – *defining a quality*.

*Occurrence*: pylon, drawing lines of force – *self and opposite; mirroring*

*Polarity*: rose cross, rose ankh, pentagram, circle squared – *magickal power defined*

*Alignment*: triangle, hexagram, enneagram, gateway, sacraments, six-point circle sphere – *union of opposites; expression of Deity*

*Resonance*: spiral, circumambulation, equal-arm cross, swastika, octagon, vortex – *magickal power put in motion*

Wherever these ritual structures are used in this system of magick, the effect they have in that rite is defined by the quality of the five categories to which they correspond. So, each ritual structure has a specific effect within the ritual, and combined together, the structures express the qualities of that ritual. Each ritual action produces an accretion of energy and meaning in the ritual. Serially, they combine to produce the overall meaning.

The various components of the ritual system of *MARM: Grimoire* have been covered in detail, and how they fit together has been briefly discussed.<sup>35</sup> The key of the *MARM* series' ritual system should directly and succinctly describe the meta-structure of the grimoire. The ritual

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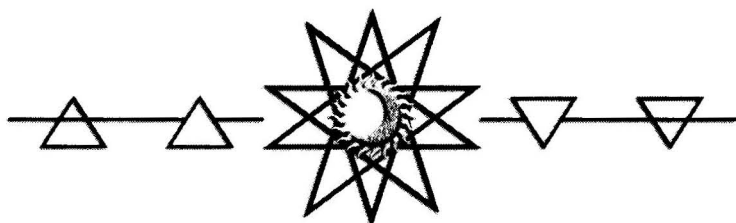
<sup>34</sup> See *MARM: Foundation*, section 7.3.5, pp. 118–131. Pay particular attention to the ritual structures and their functions (pp. 125–131).

<sup>35</sup> See *MARM: Grimoire*, section 1.2, pp. 16–23.



patterns presented in the key, which organizes all the parts of a ritual, should be made very clear and simple to understand since these patterns are the most important part of any magickal system.

The following chapter contains outlines that succinctly present the modular system of ritual magick as found in the *MARM: Grimoire*. As you read, take notice of the progression from the most simplistic components to the artifice of the mystery workings.



## Chapter 4 Key and Meta-structures of the Grimoire

The five basic rituals of *MARM: Grimoire* consist of the Circle Consecration, the Pyramid of Power, the Rose-Ankh vortex, the Underworld Gate, and the Grail Assumption rites. These are the rituals that form the essential grimoire and represent the critical collection of rites for this series.

The two basic workings are the linear pattern for the stand-alone working of acquisition and the mystery pattern, which is used to establish the three mystery workings (lunar, solar, and self). The linear pattern uses just the Circle Consecration and the Pyramid of Power rituals.

There are three rituals associated with the mystery pattern: the lunar mystery, solar mystery, and prefect initiation mystery rites.

Mystery workings use the vortex as their power base and also the underworld and ascension gateways as a mechanism to emphasize the mystery cycles of light and darkness. The ritual patterns of the workings and the mystery rituals will be further examined in this chapter.

### 4.1 Rituals of Temple or Grove Consecration

The purpose of a circle consecration rite is to purify and charge the Temple to make sacred space. A grove is not actually consecrated so much as it is activated.

The categories inherent in this ritual pattern are Polarity and Resonance, with a secondary quality of Identity established at the beginning of the rite.

### *Ritual Pattern*

A short outline of this ritual pattern appears below.

#### *Preparation*

Statement of Purpose—*Identity*

Assumption of the Magickal Self

#### *Purification*

Consecration of the Lustral Water

Procession (Deosil Circumambulation) of the four Elements—*Polarity & Resonance*

#### *Establishing the Field*

Circle drawing or casting (implicit circumambulation and resonance)

Invocation of the four Wards and erection of the four Watchtowers

Setting the Four Emissaries and squaring the circle—*Polarity & Resonance*

To banish a magick circle, use the final step in reverse order.

The Grove consecration has an additional fourth step, which is the establishment of the Gateway and the World Tree as God and Goddess united. This fourth step incorporates the additional category Alignment.

## **4.2 Rituals of Empowerment**

In the *MARM* series, there are two types of magickal empowerment: the Pyramid of Power and the Rose Ankh vortex. These are the masculine and feminine magickal powers, respectively. The linear and mystery workings use both rituals in conjunction, signifying that a working is always performed within the containment field of a vortex.<sup>36</sup>

### *The Pyramid of Power*

The purpose of this rite is to generate one of the 40 qualified powers,

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<sup>36</sup> A careful examination will show that both rituals of empowerment use the same three combinations of qualities to define their structures. Only the addition of a fourth quality really differentiates them.

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imprint it with a symbolic link, and then project that power field into the exterior world (exteriorization).

There are three categories used to qualify the Pyramid of Power ritual: Polarity, Resonance, and Occurrence. The magickal link represents the category of Identity, which encapsulates the magician's desire and objective into a symbolic formulation (i.e., a sigil).

The combination of the temple consecration ritual and the Pyramid of Power ritual represents the basic ritual pattern, which is called *the working of acquisition*. In the Western Mystery tradition, all grimoires would have a variation on this type of working.

### ***Ritual Pattern***

A short outline of this ritual pattern appears below.

#### *Establishing the Power Base*

Statement of Purpose

Setting the five points of the magick circle in a deosil progression (Angles and Ultrapoint), with the base element to the four Angles and Spirit Masculine to the Ultrapoint, using the invoking Pentagram device for a specific element – *Polarity*

#### *Erecting the Pyramid*

Drawing the lines of force of the five points to create the geometric pattern of the Pyramid, using the sword – *Occurrence*

#### *Summoning the Qualified Power*

Circumambulation spiral deosil to the center of the magick circle, with three revolutions (walking the spiral), and amplifying the charged field – *Resonance*

Centering power through the Self (Mesopoint) with the Power Chant – *Occurrence*

Charging the Magickal Link and summoning the Qualified Power (qualifying the base energy) – *Identity*

#### *Releasing the Qualified Power*

Exteriorization through a widdershins circumambulation and extreme resonance with the Releasing Power Chant – *Resonance*

### ***The Rose Ankh Vortex***

The purpose of this ritual is to generate a containing field (or vortex) within which certain additional rituals may be performed. The vortex field allows for the greater versatility of overlaying multiple workings, thereby containing and building upon resultant energy as the greater temple or grove power base.

There are three categories inherent in the Rose Ankh Vortex ritual: Polarity, Resonance, and Occurrence. The ritual action of centering the resultant force within the midpoint is represented by a fourth category, Alignment.

### *Ritual Pattern*

A short outline of this ritual pattern appears below.

#### *Establishing the Vortex*

##### Statement of Purpose

Setting the five positions of the magick circle in a widdershins progression (Angles and Infrapoint), with a Rose Ankh to the four Angles and Spirit Feminine to the Ultrapoint, using the invoking Pentagram device—*Polarity*

Drawing together the four Watchtowers within the center of the circle in the Infra-point, using the Sword—*Occurrence*

#### *Walking the Vortex Pattern*

Circumambulating the circle with a widdershins spiral from the outside to the center of the circle with a gentle resonance—*Resonance*

Centering the resultant energy through the self as the Mesopoint while chanting the Peace Chant—*Alignment*

The base is now established for other rituals or ritual workings.

#### *The Return*

Sealing the five points of the vortex in a deosil progression (beginning in the North), with a sealing spiral—*Resonance*

### **4.3 Ritual of the Gate of Transformation**

The Gate ritual is unique among the rituals of *MARM: Grimoire* because it uses a ritual pattern based on the number 3 instead of 4. This is because the triangle, as a magickal geometric symbol, represents a door; as a triad, it characterizes the qualities of the Deity.

The triangular structure of this ritual corresponds to the power

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of Alignment. This motif of the gateway acts as a device the magician may pass through, moving beyond the veil of the mundane world and into the World of the Spirit. The direction of the focus of the ritual, which is the orientation of the point of the trigon, is aligned either to the West or Eastern Watchtowers depending on the intended significance of the working.

Therefore, the alignment of the gateway alternates between the Descent into Darkness (West) and the Ascent into Light (East). The use of both the Western and Eastern Gates is a feature of the Mysteries. The Lunar mystery uses the Western Gate; the Solar, the Eastern Gate. The Initiation mystery uses both Gates. There are other rites (such as Evocation) that would also incorporate both gates into a structure known as the *Double Gate*.

The ritual of the Gate has additional qualities besides that of Alignment. The Gate ritual uses the power of Resonance as the spiral of descent and ascent and in the intensity of the expression of the opening and closing portal sign. It also uses the power of Occurrence to establish the lines of force and develop the theme of the transformational mystery.

### *Ritual Pattern*

A short outline of this ritual pattern appears below.

#### *Establishing the Gate*

Expressing the Statement of the Affirmation of the Veil while standing opposite the Gate—*Occurrence*

Setting the invoking spiral to each of the three Gate Points while summoning the Guide, the Guardian, and the Ordeal of

Transformation—*Resonance & Alignment*

Drawing lines of force between the Self and the three Gate points while expressing the Mystery of the three Phases of Transformation (often, preselected Trumps of the Tarot qualify the three phases)—*Occurrence & Alignment*

#### *Passage Between Worlds*

Assuming the posture of the "Enterer," proceeding to walk the transit between the East and the West and performing the Opening of the Portal gesture—*Alignment & Resonance*

Assumption of the Mystery of the Spirit through the self, which is acting as the mediator (Mesopoint)

#### *Return*

Performing the opposite of the gateway entrance actions: the closing portal gesture, setting a sealing spiral to each gate point, presenting the three phases of the Return/Realization of Spiritual Transformation — *Resonance & Alignment*

#### 4.4 Ritual of Alignment (Assumption of the Godhead)

The ritual of Alignment is the most important ritual of the basic five. Its purpose is to establish spiritual authority of the Deity through the magician. Without this ritual, the magician could not function as an autonomous spiritual authority. He or she would instead have to practice ceremonial magick to achieve the same result.<sup>37</sup>

As the assumptive representative of the Deity, the ritual magician is guided by divinely revealed and personally derived ethics and by voluntary discipline. The purpose of this rite is to foster a direct psychic link between magician and Deity for union and spiritual fusion. This union brings renewal, fortification, and blessings to the magician; it also causes a state of profound empowerment.

The three categories inherent in the ritual of Alignment are Identity, Alignment, and Resonance. There is also a subtle intrusion of Occurrence in the Primary Invocation and of Polarity in the Glorification section.

Approaching the Deity as a being of flesh, mind, and spirit, the magician becomes open to receive the infusion of Spirit. Through a combination of the ritual process of identification (association; drawing together the chakras into the sign of the cross and drawing a gate trigon on the magician's body), the magician is consciously altered and then merges with the *imago* of the Deity. The resultant trance state is then imbued with the power and the presence of the Deity.

##### *Ritual Pattern*

A short outline of this ritual pattern appears below.

##### *Grail Meditation*

Meditating on the Grail as a multiform manifestation of Divinity, using guided visualization to create an image of the Deity — *Identity*

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<sup>37</sup> This argument has already been well defined in *Disciple's Guide to Ritual Magick*, section 5.13, p. 176. The ceremonial magician must placate the Godhead in order to assume its powers and authorities.

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### *Primary Invocation*

Summoning the Deity through the heart chakra, beginning with a centering exercise of the descending wave; then intoning Invocation of the Deity, followed by the centering exercise of the ascending wave—*Occurrence & Alignment*

### *Mantle of Glory/Glorification*

Drawing an equal-armed cross on the Body (Qabbalistic Cross); performing assumption trance with a statement expressing Union; drawing a trigon on the torso—*Alignment & Polarity*

### *Assumption, Communion, and Affirmation*

Assuming full trance, fully identifying with the Godhead; stating affirmation of union with Deity—*Resonance & Identity*

Bestowing blessings (as Deity) upon the intention of the working, the sacramental bread and wine, which are served and consumed; using remains of sacramental bread and wine to charge subsequent magickal operations—*Alignment & Occurrence*

### *Thanksgiving*

Giving a final blessing as Deity; then, marking the passage of the Deity with a statement of Thanksgiving and Devotion—*Alignment & Identity*

## 4.5 Ritual Workings

The five ritual patterns outlined here are intended to combine and form the basic magickal working. I have already given a detailed explanation of the seven functional categories of the discipline of ritual magick.<sup>38</sup> However, the seven functional categories are presented here as the linear pattern of ritual magick. It is the most simplistic ritual working pattern, which is used to acquire or accomplish a specific end.

The categories in the ritual working patterns listed below are not in numerical order; they are listed in the sequence in which they should be used.

### *Linear Working Pattern* (in order of presentation)

The numbering scheme used here incorporates the seven basic steps of

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38 See *Disciple's Guide to Ritual Magick*, pp. 87–120, for a complete examination of the seven functional categories of the Master Pattern.



the Master Pattern.<sup>39</sup>

1. Self: bath/vestment/meditation session
2. Space: Circle Consecration & Statement of Purpose
- 3–6. Power, Alignment, Intention, Exteriorization: Pyramid of Powers
7. Insight: Divination with Rose Ankh Vortex base (optional)

The linear pattern is covered by only three rituals: the circle consecration, Pyramid of Power, and Divination vortex rituals. As noted, these should be used in combination for the sole purpose of achieving a specific goal.

### *Mystery Working Pattern (in order of presentation)*

The ritual pattern of the Mystery working also consists of the seven functional categories of ritual magick. However, the Mystery working introduces the eighth functional category, the Gate ritual, and a ninth category, the Mystery rite itself. The Mysteries are the backbone of the discipline of ritual magick. The tenth functional category is the basic linear working ritual pattern performed in the Mystery vortex. In this fashion, the Mystery rite embodies the personal aspirations of the magician.

The ritual of Alignment is also an important feature of the mystery working and is always performed – it is not an auxiliary rite in the stand-alone linear working pattern.

Following is the Mystery working pattern. This pattern is analogous to all three of the Mystery rituals of *MARM: Grimoire*, and it can be adapted to the Lunar, Solar, and Initiation Mystery rituals.

(Notice that the numbers of the Master Pattern are not in sequence and that the gateway and the mystery rite have been added. The steps of generating power are divided into two phases: one for the initial vortex, and the second for the pyramid of power.)

1. Self: bath/vestment/meditation session
2. Space: Circle Consecration & Statement of Purpose
3. Power (First Phase): Rose Ankh vortex, circle dance, chant, and trance state
9. Mystery Rite: Mystery Rites of the Moon and Sun, Prefect Initiation
4. Alignment: Assumption of the Grail Spirit
8. Gateway: Gate of Transformation or Ascension

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<sup>39</sup> See *Disciple's Guide to Ritual Magick*, chapter 4, p. 87.

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3, 5, 6. Power (Second Phase), Intention, Exteriorization: Personal ritual working (Note: You may optionally use the Pyramid of Power ritual to form a personal working.)

7. Insight: Divination (Note: The Mystery Rite is an excellent venue for divination before, during, or after the actual mystery presentation.)

The Mystery Rite consists of the categories of Identity, Polarity, Alignment, and Resonance. The category of Identity is the prominent theme in all three of the Mystery rites.

In the Lunar Mystery, the category of Identity is defined as the Inner Self. In the Solar Mystery, it is the Self in the Transformative World. And in the Initiation Mystery, it is defined as the Self as Spirit in Transcendence.

The Mystery rite also embodies a combination of functional categories 5 (Intention) and 6 (Objective) of the seven functional categories of the Master Pattern.

### *Ritual Pattern*

A short outline of this ritual pattern appears below.

#### *Introit to the Mystery*

Meditating and visualizing to set the field for the Mystery presentation—*Identity*

#### *Mystery Rite*

Assuming the Spirit of the Mystery through Mudra expressions, or body postures

Presenting the Mystery through guided visualization (symbolic content: feminine symbols for the Lunar Mystery and masculine symbols for the Solar Mystery)—*Resonance & Identity*

#### *Seasonal Forces*

Drawing an Invoking Pentagram (qualifying Element) in one of the four Cardinal directions (the implied base Element) while expressing an invocative visualization (Note: The Solar Mystery establishes the dual Elemental Forces of the Season through the given pattern.)—*Polarity & Occurrence*

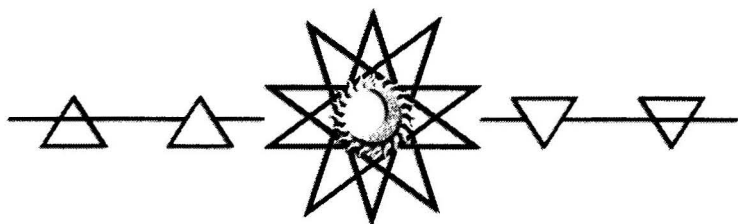
Defining the two Elementals of the Season—*Polarity & Alignment*

Drawing two Pentagrams (the qualifying Element of each Elemental) to the center of the circle in the Infrapoint, forging a vortex pattern; drawing a Hexagram device in the Infrapoint—*Occurrence & Alignment*

*Initiation Mystery*

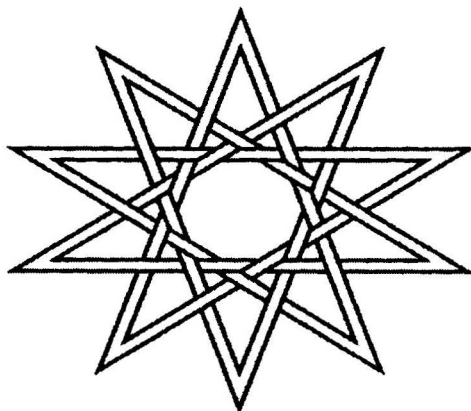
Assuming the Magickal Persona—*Identity*

Presenting the Mystery Ritual representing the magician's personal religious cult—*same as vortex pattern*



## Chapter 5 Decagram: Applying the Key to Rituals

In this section, we will examine the details of the nine rituals discussed and presented in the book *MARM: Grimoire*. To work with the material in its entirety, you are encouraged to refer to *MARM: Grimoire* for examination. If you do not have a copy handy, you may download generic rituals from the Web.<sup>40</sup>



DECAGRAM

### 5.1 Introduction

Thus far, we have covered all components that are used to formulate the key of correspondences. Now we need to discern how to apply these correspondences to the rituals in the grimoire.

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<sup>40</sup> The file is located at  
[http://www.gnosticstar.org/library\\_pdf/MARM2Rituals.rtf](http://www.gnosticstar.org/library_pdf/MARM2Rituals.rtf)

## Decagram: Applying the Key to Rituals

There are ten items used to organize and apply the correspondences in the key to the nine rituals, producing a complete personalized magickal system.

These ten items are specific to this series. However, the methodology is used in other magickal systems, most notably the rituals of the Order of the Gnostic Star (E.S.S.G.). To symbolize this methodology, I have made these ten items into a symbol of modularity and flexibility for the art of ritual magick, giving it the archetypal shape of the Decagram.

The decagram is an interesting star design. It is formed by an upright and an inverted pentagram joined together. It is a syzygy of five pairs, making it analogous to the Tarot and the Qabbalah. The decagon represents the methodology of building a new magickal system—the ten things that symbolize mutability and ritual mutation. It can be also symbolized by the Pythagorean Tetractys and the Tree of Life, where it embodies all the mysteries essential to practical occultism.

The key in this system of magic consists of the tables of correspondences and the specific technique of applying those symbols to a set of generic rituals, making a personal magickal system. This chapter focuses on the second part of the process of a magickal key: how to customize the body of rituals.

Once the nine rituals are rewritten and become part of your practice, do not put away and forget the tables of correspondences. The tables should be continuously used, consulted to define and help you understand the symbology encountered in your dreams, visions, and magickal experiences. While you may have to consult other sources of information as well, surprisingly, the symbolic language of the World of Spirit most often uses the symbology reflected in the tables of correspondences. New insights will add additional information to these tables and will definitely expand not only the number of tables, but also the quality of information contained in them. These tables are an integral part of a magician's repertoire of definitions and meanings.

The nine personalized rituals are then used to form the three basic types of workings: acquisition, alignment, and self-knowledge.

Self-knowledge adds information that can be entered into the table of correspondences and from there, assimilated into the personal magickal tradition of the practicing magician.<sup>41</sup> Acquisition assists the magician in obtaining security and peace of mind in the material

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<sup>41</sup> Self-knowledge would consist of the divination vortex as well as the three mysteries.

world. Alignment helps with spiritual growth and evolution, aiding the magician in the quest for spiritual union.

These three types of ritual workings have an ultimate goal—obtaining conscious union with God. It's the process by which the magician becomes the perfect embodiment and channel for the Deity. The by-product of this state is the banishment of all darkness and mortal peril within the magician's physical and emotional being and the liberation and enlightenment of the magician's mind and soul (illumination). This cycle begins with a simple personal grimoire and the consistent practice of ritual magick as a spiritual discipline.

The Key is therefore the most important acquisition that a magician can aspire to create and own. It is the backbone of all ritual construction and all spiritual speculation. Because the Key is an embodiment of the magician's beliefs and actions, it's always present and can never be taken away or lost. The Key is the ever-changing Lamen of the magician and remains his or her most precious tool. Through the Key, the magician may create new rituals and categorize and realize new occult secrets that can be applied to his or her collective wisdom.

## 5.2 Applying the Master Key

This Master Key is structured into three phases and ten individual parts. I have associated the ten individual parts of the Key with the symbolic device of the Decagram. The three primary phases consist of the following activities: *defining and building a personal magickal path*, *applying modifications to the rituals of the grimoire in compliance with the magickal path*, and *forging a magickal discipline*. These three phases represent divisions in the Key identifying the steps used to develop a magickal discipline.

The ten individual parts of the Key consist of the list of rituals below, organized around the three phases of the method of ritual development. This methodology is part of the life cycle of ritual development—a cycle that is continually repeated as the magician evolves through his or her spiritual process. Once this cycle has been mastered, the magician can assimilate any established magickal tradition and fashion it into a new tradition.

### *Defining a Personal Magickal Path*

Remember that the Master Key is the assembly and categorization of symbols and images that the magician has given significance and

meaning. The symbolic Key contains the beliefs and myths of the magician's chosen magickal tradition and the chosen elements of the table of symbolic images and correspondences. These specific items consist of the cultural background of the magician's religious tradition, derived spiritual tradition, table of correspondences, and derived magickal tradition.

### *Application of the Symbolic Key*

*Circle Consecration rituals* The magician applies the symbolic Key to specific areas in the rituals of the Temple Consecration and the Grove Consecration.

*Pyramid of Power ritual (masculine empowerment)* The magician applies the symbolic Key to specific areas in the ritual of the Pyramid of Power to develop the masculine definition of spirituality.

*Rose Ankh Vortex ritual (feminine empowerment)* The magician applies the Key to specific areas in the ritual of the Rose Ankh to develop the feminine definition of spirituality.

*Gate of Transformation ritual* The magician applies the Key to strategic areas in the ritual of the Gate of Transformation, greatly depending on the nature of his or her magickal tradition.

*Assumption of the Grail Spirit ritual (alignment)* The magician applies the Key to strategic areas in the ritual of the Assumption of the Grail Spirit, particularly building an *imago* of his or her personal Godhead.

*Lunar Mysteries rite* The magician applies the Key to alter and define the Lunar Mysteries specific to his or her magickal tradition.

*Solar Mysteries rite* The magician applies the Key to alter and define the Solar Mysteries specific to his or her magickal tradition.

*Prefect Initiation rite* The magician applies the Key to the Initiation Mysteries, therein developing the Magickal Identity, the Rite of the Personal Mystery Cult, and the Initiation Mystery Working.

### *Forging the Magickal Discipline*

The synthesis of the key and the grimoire produces a dynamic process called the magickal discipline. The discipline consists of a periodic practice of the three kinds of workings and divination and the appropriate times for their practice. Therefore, the aspects of Self-Knowledge, Acquisition, Alignment, and Spiritual Synthesis (which is their combination) are fulfilled through the periodic practice of the

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rituals of the formulated personal grimoire.

In this next section, we will cover the detailed information for each ritual, including the ten parts of applying the Key.

### 5.3 Application of the Key to the Circle Consecration Rituals

This section applies to the Temple Consecration and Grove Consecration rituals. There are three tasks to be completed for each.

#### *Temple Consecration 1.1*

1. Insert the appropriate God names in the ritual sections of the "Blessing of the Lustral Water," the "Procession of the Elements," "Engraving the Magick Circle," and the "Summoning of the Four Wards."
2. Take time to apply the attributes of the Divine Tetrad to the characteristics of the Four Wards in the ritual. The generic symbolism should be modified according to your chosen magickal tradition.
3. For summoning the four Emissaries of the Deity to each Watchtower in the Circle, use the ritual of the four Emissaries and the developed concept of your personal Deity to qualify the act of squaring the circle. These formulations are an abbreviated form of the Mystery Rite of the Higher Self, developed for the initiation rite.

#### *Grove Consecration 1.2*

1. Fill in the God names in the "Blessing of the Elemental Offerings," the "Invocation of the Four Wards," and the "Erection of the Holy Tree." This ritual should be modified differently if you are using a Wiccan/Neopagan key or a monotheistic/Qabbalistic key. A more pagan theme could be developed for Earth-based traditions or left as is; however, a monotheistic tradition may have some difficulty with perceiving Nature as an essence of the Deity. If that is the case, then you may view the grove as like the Jewish Tabernacle on Holy Ground, or in a tone similar to the Song of Solomon or the Rubáiyát of Omar Khayyám, and allow a degree of pagan sensuality to reign during outdoor workings.
2. Modify the mythic content of some items, such as the



sacraments, so they express the tenor of your spiritual tradition. The spiritual and magickal traditions you develop are the sources for the replacement or modification of the generic mythic motifs in the Grove Consecration. This includes modifying or rewriting the following sections: "Blessing of the Elemental Offerings," "Illumination," and "Consecration and Erection of the Holy Tree."

3. Apply the attributes of the Divine Tetrad, modifying the Four Wards to better express your spiritual and magickal tradition.

## **5.4 Application of the Key to the Rituals of Empowerment**

This section applies to the masculine and feminine processes of empowerment and deals with rewriting and modifying the masculine and feminine mysteries.

### ***The Pyramid of Power Ritual 2.1***

1. In the section "Erecting the Pyramid," modify the qualities of the Masculine Mystery of the Divine Tetrad. The basic qualities of Youth (as Fool), Manhood (as Warrior), Authority Figure (as Father), and Sagacious Old Age (as Ancient One) can be changed to fit your images of Divine or Blessed Humanity. You may even choose four mythic personages that reflect these different states. The point of modification occurs when the Element Invocation is placed in the ritual.
2. The section "Summoning of the Power" requires definition, specifically the qualification of the spiritual powers as the authorization of the rite, the ten Attributes or Emanations of the Deity, and the 40 Qualified Powers. The symbolic link of the ritual intention is captured in the derived Sigil. The associated Tarot card (one of the 40 Naib cards) is used to identify the image of the Qualified Power. The following items that need to be defined in the ritual are taken from the table of correspondences that the magician has developed:
  - God name Pair (God Attribute and Element God names)
  - Secret Name of the God-name Pair (derived from the Concourse of Forces)
  - Symbolic Image of the Qualified Power (Symbolic Image

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and Color)

- Tarot Card (Naib) and Mythic/Symbolic Background
- Sigil as Link between Qualified Power and the Ritual Objective

3. Consider modifying or completely changing the various chants found in the generic ritual.

### *Rose Ankh Vortex Ritual 2.2*

1. In the section of the "Fourfold Mystery," the Tetrad of the Feminine Mystery that consists of the Maiden, Lover, Mother, and Crone<sup>42</sup> should be modified to suit your tradition. The four personages represent womanhood at the four principal stages of physical and spiritual development, as in the masculine mysteries. Apply the qualities of the Divine Tetrad to each of the feminine representatives. Try choosing a heroine or a mythic personage to represent each image of the Feminine Mystery.
2. As in the Pyramid of Power ritual, you may alter or change the "Introit and Fourfold Mystery" section and the Peace Chant in the "Walking the Vortex" section.

## **5.5 Application of the Key to the Gate of Transformation Ritual**

This section applies to the ritual of the Gate, which brings into union all prior ritual structures and makes a passageway to a new level of spiritual expression.

### *Gate of Transformation Ritual 3.1*

Characterize the three gate positions using the cards of the Major Arcana as images and definitions. Through these qualifications, the mythic content and images of the Guide, Guardian, and Ordeal are modified to perfectly express your magickal tradition. For each of the positions of the Gate, choose the letters of the Gate Formula and then build up the mythic images to incorporate into the rite. The generic key

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<sup>42</sup> The fourfold Goddess (an addition to the usual triple Goddess) is used in some traditions of witchcraft and follows the pattern of the masculine mystery for the Pyramid of Powers.

gives examples of how three basic traditions define the Gate, and you can use them to approximate your own version. The mythic quality of the thematic Underworld Journey should also be modified to agree with your magickal tradition.

## 5.6 Application of the Key to the Assumption of the Grail Spirit Ritual

This section applies to the ritual of alignment, which forges a link between the magician and Deity through the twin spiritual processes of God possession and Sacramentation.

### *Assumption of the Grail Spirit Ritual 4.1*

1. The essential definition of your Deity is derived from the Highest Principle of the Divine Triad as defined in the symbolic Key. This definition gives the Deity a form, image, name, and personality characteristics. These attributes are used in concert to fashion the proper Primary Invocation to bring your concept of the Deity to life. The "Glorification" section defines the Deity and its relationship to the celebrant who is acting as the magician-Priest/ess, so the image of the Deity is personalized and made approachable through your own words and feelings.
2. The above Divine construct is applied to the following three sections of the ritual:
  - "Primary Invocation (Summoning)"
  - "Secondary Invocation (Glorification)"
  - "Grail Manifestation and Affirmation"
3. The "Communion and Final Gesture" section of the ritual can be modified to reflect either a *high-church* or *low-church*<sup>43</sup> approach to ritually charging and sharing the sacrament. The magician acts in this rite as a representation of the Deity; magickal identity is altered so that characteristics of the Deity can be freely expressed through one's being. Therefore, this singular process of transformation must be undertaken with the greatest openness and love for the Deity.

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<sup>43</sup> *High-church/low-church*: These terms refer to the elaboration or simplicity of the ceremony employed.

If you have developed a suitable alternative, feel free to alter the myths of the transformational Grail.

## **5.7 Application of the Key to the Lunar Mysteries Ritual**

This section is concerned with the "Presentation of the Mystery," encapsulating the lunar mystery and representing the ebb and flow of the unconscious mind and its effects on men and women.

### ***Lunar Mysteries Ritual 5.1***

Although adequately represented, the Lunar Mystery ritual can be expanded by the addition of specific mythic material from your derived spiritual tradition. The Lunar ritual empowers and qualifies the performance of individual ritual workings.

## **5.8 Application of the Key to the Solar Mysteries Ritual**

This section concerns the Solar Mysteries, which represent the transition of seasons and the eternal spiritual essence that emanates from within them.

### ***Solar Mysteries Ritual 6.1***

1. The Solar Mysteries are the seasonal festivals celebrated with a mystery presentation and empowered by dual Elementals, represented by two of the Court Cards of the Tarot. The seasonal mythology is combined with the Mystery of Light and Darkness (polarity) to produce the dynamic expression of the seasonal ritual. However, when the mythic content of the seasonal mystery is altered, the type of energy dynamic generated is also profoundly altered. The following items represent the basic components of the Solar Mystery ritual and should be modified to change the tone of the seasonal mystery:

- Seasonal folklore: The specific folk tradition associated with the seasonal celebration.
- Mystery concept: The underlying forces active in the season, determined by a combination of two elementals and their synthesis as a single dynamic expression of

force.

- Combination of seasonal myths and the forces associated with the joined elementals: This construct consists of the invocative images of each elemental, defined by the images of the two Court cards of the magician's Tarot, and the invocative image of the Seasonal Mystery, which represents the synthesis of the elemental forces.

2. The Eastern-aligned Gate ritual (the *Coming Forth by Day*)<sup>44</sup> can be left in its generic state or you may qualify it according to your magickal tradition. The three generic Keys give examples of the Solar Gate ritual.

## 5.9 Application of the Key to the Prefect Initiation Ritual

This section concerns the initiation ritual, which is used both to celebrate the accomplishment of spiritual evolution and to cause a profound spiritual transformation.

### *Prefect Initiation Ritual 7.1*

#### *The Triad of the Self (Direction, Identity, and Justification)*

1. Develop your magickal image and persona. The section of the ritual "Assumption of the Magickal Persona" has areas that should be intensely developed. These cover the areas of the Triad of the Self.

*Statement of Identity* Define your intention to walk the spiritual path of the ritual magician.

*Assumption of the Magickal Persona* Read an invocation of your magickal image and assumed magickal personality, and then declare an affirmation that that persona is your own.

*Statement of Purpose* Describe the tradition and the Deity that you serve. The Statement of Purpose is a dedication to your tradition and to the chosen Deity of that tradition. Make a potent affirmation of seeking union with that Deity.

### *The Fourfold Initiation Mystery*

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<sup>44</sup> This is what I call the Eastern Gate. It is taken from the name of the Egyptian *Book of the Dead*; these are analogous processes of death and resurrection, though the Egyptian is literal.

- The Initiation Mystery represents your personal religious cult. This rite is inserted into the masculine or feminine initiation as part of the initiation ritual. However, this ritual should be developed independent of the initiation ritual and performed as part of the discipline of magick. The following items are the elements of the Mystery Rite that are derived from the Key.<sup>45</sup>
- Select one of the Four Elements as the basis for qualifying the Four Watchtowers. The combination of Element and the gender of the Mystery determine the specific quality of the Initiation powers. It is suggested, but not required, that the initiate of any tradition begin with the Element of Earth. Subsequent initiations can be performed using the other three Elements, with the order of Air, Water, Fire, and even Spirit being adopted. In this manner, the initiate incrementally ascends the ladder of the four Elements, from Earth through Fire and finally Spirit. The Mystery rite should be changed to reflect the characteristics of the base Element. The fifth variation of Spirit could be conceived as using either the Element of Feminine or Masculine Spirit.
- Develop the concepts applied to the Four Angles and the Ultrapoint in the Mystery rite, using the correspondences selected for the Divine Tetrad. The joining of these four elements generates a fifth, which becomes the magician's image of the Deity. The spiritual significance of the Tetrad is stated at each of the four positions of the ritual structure and restated in the center of the circle, so the Godhead is defined as the fusion of the four Emissaries and the Image of the Deity. In the Tarot, these five beings are represented by the four Aces and Atu 0, the Fool. The following steps represent the pattern used to develop the mystery of the Deity through the structure of the Mystery rite:
  - Summoning the four Emissaries of the Deity to each Angle in the Circle
  - Summoning the chosen Godhead in the center of the circle
  - Forming the Synthesis of the five Elements of the Godhead

The Gate of Ascension included in the initiation ritual represents your personal quest for truth and illumination. Qualify the three positions with the attributes of your personal spiritual quest, as determined in the Statement of Identity. The mythic cycle of ascent is no longer an objective event, since it has become the expression of your personal

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<sup>45</sup> See the Appendix of *MARM: Grimoire*, section 19, for an example of this rite.

initiation cycle. The Gate of Ascension, so personalized, is always used in conjunction with the Mystery rite as its own variation.

The Assumption of the Grail Spirit ritual is qualified so that it represents the process of union between you and your personalized Deity. This process of divine assumption is used to empower you with the glory, power, and authority of the Deity, and it gives you permission to practice magick in the Deity's name.

1. Insert all the appropriate God names in the blanks provided for them in the initiation ritual. These are found in the following sections: "Preparation," "Assumption of the Magickal Persona," "Initiation Mysteries (Masculine or Feminine)," "Deification and the Spiritual Feast."

### *The Hexagram of the Higher Self*

1. The Mystery Cycle of Self-Actualization is a central part of the initiation ritual. It celebrates the mystery of the self. You should develop this simple rite and make it the basis for all divination and self-actualization ritual work. Qualify each of the six positions of the mystery cycle differently every time you use it. What drives this rite is your desire to become clear and soluble, to know the secrets relating to a specific challenge or a problem you are confronting. Each time you use this rite, record the resultant images and insights in your personal journal. These can become the symbolic basis of future rituals. The following items represent the six positions of the Mystery Cycle:

- *Access*: Define the problem/challenge as a symbol.
- *Communicate*: Establish a dialogue with the symbol-being.
- *Transform*: Raise the level of consciousness of the self and the symbolic intelligence through the assumption of the Godhead.
- *Order*: Seek and receive knowledge and insight into the matter.
- *Principal Perspective*: Translate the knowledge and insight received into lessons about this life.
- *Universalize*: The translation is completed when the seeker's knowledge has become fashioned into a tool that can be applied universally for his or her own benefit and the benefit of the world.

## 5.10 Magickal Discipline: Synthesis of the Key and the Grimoire

Perform these steps after you have completely modified the nine rituals and made them ready to use.

- Regularly and periodically use these rituals to form specific workings. Practice makes for greater proficiency.
- Perform daily meditation sessions to build up the proper mental state and acquire a higher degree of self-control. Also, perform periodic formal divination sessions when needed.
- Use the phases of the moon and the lunar cycle to establish magickal workings every month. Perform the lunar mystery and a personal working together. (Typically, weekends are best for scheduling these workings.) The Grail Assumption rite is also performed as part of the lunar mysteries.
- Celebrate the seasonal ceremonies for the solar mysteries. These should be done with an acknowledgement of what has been accomplished since the last celebration.
- Actively engage in the ritual working of Self-knowledge, which is the rite of the Mystery Cycle of the Self (Self-actualization) and the ritual of Divination, upon which it is based. The ritual working of Self-knowledge can be performed whenever needed or as part of the internal workings during either the Solar Mystery or the Lunar Mystery of the Dark Moon.

The following describes the cycle of ritual practice and how each of the three processes interacts with each other.

*Acquisition* From the ritual disciplines consisting of the Pyramid of Power rite used as a ritual working, you wield the powers, symbols, and creative vision inherent in yourself to cause changes and opportunities to arise in the mundane sphere. The purpose of performing these rites is to establish a solid material and emotional basis from which you may fulfill the object of your desire.

*Alignment* Your spiritual dimension becomes expanded and evolved through the application of the ritual disciplines of your personal religious cult. You evolve and develop your spiritual sensitivity and become more spiritual in the manner in which you live. At some point in your spiritual development, these two seemingly opposed processes of alignment and acquisition merge to forge the Spiritual Life Process, in which you take upon yourself the responsibilities of spiritual service.

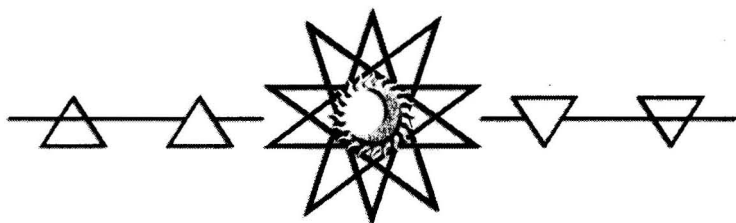


*Self-knowledge* From divination, you gain knowledge that can be converted into lore, applying it to the elements of the symbolic key and producing an ever-increasing repertoire of ritual information and spiritual insights.

Use the Mystery Cycle of the Self to apply that knowledge to the continuous process of psychological growth and spiritual evolution. By doing this, you will achieve true transformational change and become completely individuated within the enlightened embrace of the Absolute.

*Spiritual Synthesis* The fourth and final process is itself a mystery; it represents the inexplicable occurrence of enlightenment. The discipline of Self-knowledge merges with the magickal processes of the Spiritual Life Process. The joining of these two processes produces a fourth, the culmination of the application and integration of the magickal discipline.

Spiritual synthesis represents a profound shift in the magician's aspirations and devotions. One loses all concern for the material acquisitions of life, but does not renounce the world and all its material forms, as does the mystic. Instead, one focuses on the acquisition of occult knowledge of the Self and the Spiritual Cosmos.



## Chapter 6. Key and Consensus: Group Workings

Having examined how to build a personal magickal system, let's cover the analogous steps needed to create a magickal group.

### 6.1 Forming a Working Group

I have said previously that it is helpful and productive for magicians to gather together and perform their workings and ceremonies as a group. However, there are some important considerations that members need to make in order to form a group that is capable of withstanding all of the stresses and changes that each of them will experience while working together. You cannot simply assemble a group of people together and expect them to work harmoniously. To start with, it is critically important to set boundaries and ground rules for the working group.

In this chapter, we will examine all of the tasks and dynamics of putting together a group to perform the system of magick as outlined in *MARM: Grimoire*. Since the rituals in this series are adaptable to group performance—particularly the initiation ritual, which requires witnesses and co-celebrants, and the lunar and solar mystery rites—a chapter on how to build and run a group is an important addition to the *MARM* series.

In establishing a group, I can't emphasize more clearly that *each individual is still responsible for his or her own individual study and magickal practices*. A group does not replace individual workings or personal mastery. Building a group uses some of the same tools that are forged in building an individual magickal discipline, except that the group will determine the overall tradition, qualities, and objectives for working magick together. A group develops a complete system of magick (minus the initiations) that is separate and distinct from each

member's personal magickal system. Therefore, the group needs to forge a common ritual liturgy used by all.

If the members of a group do not forge a common ritual liturgy, then they will not be a working group; they will only be individual magicians practicing magick in a loose confederation. The forming of a magickal working group requires a higher level of cooperation than a simple fellowship. Organizing a working group is a dynamic and creative act requiring patience, tolerance, and goodwill; it is also an in-depth study in spiritual diplomacy.

Building a common ritual liturgy and then practicing it as a group is the superlative method of creating a magickal organization. This organization is called a magickal lodge in its most evolved and formalized structure, but it usually begins loosely as a Magician's Circle.

The materials in the *MARM* series and in the *Disciple's Guide* are ideal for beginning this process of forging a group. This is because the members of the group must first formulate a personal magickal system and then, as a group, formulate a group key and grimoire. Selections of the various elements of the symbolic key are determined through consensus, and the members in concert and agreement perform the creative rewriting of the rituals of the grimoire. In other words, the workings are performed for the benefit of all instead of a single individual.

Finally, as part of this process, you must answer two questions: Why do you want to put together a group? What is the group's purpose?

The benefit you will gain from working in a group is greater clarity and objectivity than what you could derive from working alone. Also, building a group magickal system represents an excellent challenge for those who have only recently built their own personal magickal system. A group of magicians should assemble together in the spirit of equity and sharing, even if they are at different levels of knowledge and maturity. They then pool their knowledge and resources to forge a working group based on egalitarian principles.

I believe that spiritual egalitarianism is an important quality for each magician to develop. Unfortunately, there are those who shun equality and who seek to build magickal empires to satisfy their own lust for personal power. It's even become fashionable to support forms of spiritual fascism and to knock egalitarianism as a form of excessive social mediocrity and political correctness.

Proponents of spiritual fascism eschew all forms of spiritual egalitarianism as weak and ineffectual. However, it is the only government that a group of mature and anarchic magicians would

suffer to have. Magicians need to emphasize their openness and sensitivity and seek to cooperate with others of like mind because the benefits far outweigh the costs.

Magicians are not known for being either humble or cooperative, and they often lack social graces. Magicians can be arrogant, uncooperative, aloof, and antisocial. Magicians can also have difficulty relating to the average person. They are prone to isolation and alienation. Working in a group represents a profound counter-therapy to the psychosocial maladies that commonly afflict magicians.

Not all magicians are so afflicted, but their known involvement with unacceptable forms of spiritual practices takes its toll. Social disparagement will affect a magician's sentiments in a very negative and antisocial way, however positive or optimistic a magician might attempt to be.

A magickal group allows for an intimate social connection where each member can find acceptance and reinforcement. Social bonding acts as a healing balm to the wounds of rejection that society unknowingly inflicts upon the individual magician. Magickal groups can curb the worst excesses in the practice of magick, such as ego inflation. A group of magicians is self-policing and balancing, since no one can spot hyperbole or self-deceit in another person better than a magician. Magicians are most prone to the follies of pride and megalomania; therefore, they can easily see it in others.

Members of the group will make certain that no single individual usurps all of the attention, denying others in the group the opportunity to express themselves or try out ideas. Sharing and equality are mutually enforced through peaceful competition between members, each vying for the opportunity to contribute the greatest lore to the group. So, the individual's natural proclivity for selfishness and egotism is directed for the benefit of the group. Such a group may be short-lived, but the fruits of its works will be great and prodigious. This is the nature of ritual magickal groups: they are ephemeral, but they are also the best occult classrooms.

True magicians march to their own drumbeat. This is precisely why a group of magicians need to work hard in order to learn to march in sync. The petty ego can't teach enlightenment except as a painful object lesson. Its existence is a barrier to the greater wisdom that the practice of magick ultimately reveals. Spiritual egalitarianism is actually the great proving ground for real spiritual growth, and its adoption by the members of a group represents their passage out of spiritual adolescence.

## *How to Form a Group*

The members of the group can loosely follow these steps in the sequence indicated.

- Each magician formulates his or her own personal symbolic key and grimoire and adopts a personal magickal practice.
- Together, create a group symbolic key.
- Rewrite the rituals of the grimoire. The group now has a symbolic key and a grimoire of rituals.
- Decide on group goals and objectives.
- Periodically meet to perform group workings and ceremonies.
- Develop and perform Element Initiations.
- Adopt a tradition and formalize the group's organization.

Solar Mysteries are the best times for members to meet, but members also need to meet at least once every three months for a group Lunar Mystery rite. They should also meet to discuss individual workings and may invite various other members to assist in personal magickal endeavors.

After practicing for a period of a year, the group will decide to begin their Element initiations. They will pick specific dates for each member's initiation, and the group will attend, witness, and assist. The bonds of mutual initiation will give birth to the Egregore, so another magickal organization will implicitly be born.

It is at this point in its development that a group may choose a tradition that already exists and petition its members for entrance. Although most traditional magickal organizations would not be able to support such a self-made group, there are advantages to belonging to one.<sup>46</sup>

One such magickal organization that would be completely open for such a group to seek admission is my own order, the E.S.S.G. This organization considers all seekers, whether experienced initiates or complete beginners, as equally respected students of the Art of Magick. Its full name is the *Egregore Sancta Stella Gnostica* (the Group-Mind of the Sacred Stellar Gnosis); I call it the Order of the Gnostic Star.

After the group has joined an occult organization, it changes and becomes a well-connected and autonomous organization called a magickal lodge. The confederation has evolved into a tight magickal

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<sup>46</sup> Such advantages would be additional ritual lore, the camaraderie of fellow initiates, and further initiations, to name a few.

group in which each member is prepared to practice ritual magick within the group for the benefit of all members.

### 6.2 Groups and Ethical Considerations

The *MARM* series facilitates the practices of both the individual and the group. However, it can't act as an arbiter between members who have differences with each other. It's up to each member to practice diplomacy, tolerance, patience, and openness. Members should attempt to deal with problems in the group using as much common sense as possible.

Important considerations that students should deliberate when forming a group are those about leadership, authority, organization, and group dynamics. In regards to authority, a student's typical question is "who's the boss?" This is generally followed by the question "if I'm not the boss, what's my rank?" The second question, of course, assumes that the organization of a group is strictly hierarchical.

It is only natural for human beings to form some kind of hierarchy. Hierarchical organizations are evident everywhere and represent habits that were forged by the earliest primates. Assuming a hierarchical structure will typically divide a group into alpha and beta members. Normally, there can only be one alpha member allowed in a group, so forming such a group is usually dominated by infighting between alpha members until only one is left. The remaining alpha member establishes the order and hierarchy of the beta members and eliminates any members who try to resist. Infighting may continue as others challenge the alpha member.

Of course, this kind of organization is much too rigid and primitive for any enlightened activity that requires trust and stability. Also, experienced magicians usually have strong alpha-type personalities and are mildly anarchic; typically, one would never consent to join a group unless his or her independence could be retained.

An organization based upon spiritual egalitarianism is better suited to magickal working groups because it has no real leader or hierarchy. The leadership of the group is vested in the consensus of all of its members. Those who act as leaders are actually facilitators. They take on the roles and responsibility of leadership, but without any real authority, because authority always belongs to the group. The group rules by consensus, and even the concept of *consensus* must first be agreed upon by everyone. The nature of such a group means that members always define roles in the group and determine their degree

of responsibility. Facilitators implement the decisions made by the group – they don't act on their own.

In such a group, no one individual is more important or more empowered than another; all are equal despite their differences and diversity. Within the group, each member represents a facet of a personal spiritual discipline and magickal practice. All facets are equal in their importance to the whole.

This type of nonhierarchical, egalitarian organization is called a *Star Group*. It is the kind of group that I prefer because I dislike being a demagogic leader coercing followers, and I loathe any form of spiritual tyranny. It is also the kind of organization that most practicing magicians would find tolerable, at least.

In addition to the dynamics between members in a Star Group, other dynamics exist between each individual and the group itself, between the magickal practices of the individual and those of the group. These two spheres of activity should be distinct in the minds of each member of the group, but not kept entirely separate. Magicians bring their personal magickal practices and knowledge to the group, adding to the collective lore and magickal power, so the practices of each member unavoidably affect the entire group.

Magicians should reserve the performance of their personal magickal workings for their own personal practice. However, they may share magickal moments with others, especially close associates within the group. The group is not the place for magicians to work out their personal magickal issues. Instead, group activities should be confined to the fulfilling of the group's collective goals. The group may work a healing on a member, but unless the group is specifically set up for doing healings, this type of working should be an exception rather than the rule. This guideline keeps any single individual from dominating the group's activities.

An ideal group would consist of magicians who are all at the same level of development. Because this is ordinarily not possible, each group may have members who are more experienced and others who are less experienced. A Star Group enforces the practice of social and spiritual egalitarianism. The more experienced magicians will assist those who are less experienced, creating a temporary mentor relationship.

This kind of relationship is not demeaning to less experienced students because the group gives them an opportunity to lead and to formulate group activities. They are equally respected members of the group. Students with more experience are similarly unable to dominate those with less experience or monopolize the magick of the group. In this fashion, the group becomes a place of trust and respect,

which facilitates sharing, learning, and mutual growing.

Problems arise when magicians bring their issues with them into the group. It's up to the group to become aware of these issues and to quickly resolve them before they become a regular part of the group's dynamics. Star Groups have the power to encourage or discourage certain behaviors, and those behaviors that would threaten solidarity must be actively discouraged.

Troublesome behaviors can be rectified only if they are recognized and brought out into the open. Therefore, it's important for members to be able to read the signs of an impending group-related problem, then do something constructive to thwart it.

Assembled in the next section are eight topics representing classical behavior dynamics that can hurt the functioning of a Star Group. These topics cover basic issues that I have personally experienced over the years I spent practicing in several groups throughout the United States. I have also included advice about how I believe these classical conflicts can be resolved without destroying the group in the process.

### 6.2.1 Intimidation vs. Cooperation

It's easy to recognize someone in a group who is seeking to intimidate and dominate others. These are the members who will find fault and blame in everyone and everything except themselves. They will bitterly and loudly complain and act in divisive and polarizing ways, putting other members on the defensive. This ploy will allow them the opportunity to dominate the group. They will never take responsibility for their own actions, and they persecute anyone who challenges them. Such individuals may start out quietly and meekly enough, but they will reveal their true aggressive tendencies when they believe it opportune to do so.

If the other group members allow this dynamic of intimidation to continue, then the insidious slow process of dominance intrudes on the group's interactions, and the spirit of egalitarianism is soon replaced by tyranny. When the emotional energy drain becomes too great for the group to bear, then it will collapse, having been killed by a form of emotional vampirism.

The most obvious corrective response to this kind of behavior is to reflexively mirror the complaints and blame back on the accuser and end the defensive responses. The group can dispassionately examine complaints and issues, and those without merit can be firmly rejected. Such a remedy can be painful and humiliating, but when the group



also applies love and acceptance as a healing infusion to the process, the alternative behavior is (hopefully) reinforced. In this fashion, the group uses deflection and positive reinforcement to modify its members' behavior.

A group should determine rules of behavior that preclude the excesses of self-aggrandizement. These rules should include declarations of cooperation and mutual respect, be established through verbalized affirmations expressing the type of behaviors the group idealizes, and then be spoken and reaffirmed in group meditation prior to working ritual magick. The affirmations will act as powerful guiding axioms that shape the consciousness of the group Egregore. Members will find it difficult to act in a disharmonious manner when these affirmations are established as core values of the group.

Because each member of the group is a practicing magician and every magician is a mediator of the Deity, then each magician must be treated with utmost respect and reverence. Blatant irreverence to a single member will affect the spiritual alignment of the whole, so the group must respect and revere the individual. This practice fosters trust, openness, and cooperation because each individual is valued and empowered. Individuals who can't abide by this important rule will ultimately leave the group, either by their own decision or by group consensus.

### **6.2.2 Hidden Agendas vs. Openness**

A pattern even more insidious than naked aggression is passive-aggressive behavior. It represents the intrusion of hidden motives and manipulations that override the consensus of the group.

When some members of the group have hidden agendas, their actions may seem rational and without fault, but their subtle and persistent manipulations are an attempt to lead the group without its consent. Their behavior can destroy the trust and openness that are important features of an effective magickal group. A passive-aggressive member's hidden agenda will eventually be revealed, but by then, the group is already effectively paralyzed. Then the hidden manipulator will come out of hiding and assume the role of oppressive tyrant. Yet removing such an individual can also have negative effects, since it would powerfully impact the group mind and perhaps completely destabilize it.

The group must protect itself against hidden agendas and passive-aggressive behavior before this pattern can take root and damage the group.

How, then, do groups combat passive-aggressive behavior? Simply, they should make certain that power in the group is shared equally among all members. Since a group is ruled by consensus, no one is really in charge. This becomes apparent when anyone is elected to facilitate a group-sponsored event. Every member should have a turn at running and organizing such events. When they discover how disconcerting it is to have responsibility but no authority, the individuals seeking power will not covet a leadership role so ardently. It's also wise for the group to create affirmations defining its goals, perhaps chanting them during the meditation period prior to working ritual magick. This will potentially reinforce them and make it very difficult any member to formulate a hidden agenda.

### 6.2.3 Dishonesty vs. Truthfulness

Perhaps the single most destructive behavior in a magickal group is dishonesty. It is even more destructive once the behavior is revealed to the group. Dishonesty can manifest in many ways. Some of it can be less harmful than others, but when dishonest behavior is revealed, it must be quickly dealt with or the group's foundational assumption of trust will be compromised.

Here is a brief list of the most heinous acts of deceit, by which we may establish obvious ethical considerations of any group.

- All forms of unjustified black magick, such as covertly working negative magick with the express intention of harming others who are innocent of any wrongful actions.
- Using deceit, blackmail, or threats to manipulate or exploit others either within or without the group.
- Willful and malicious breaking of rules and affirmations established by the group. This can be considered an act of negative magick against the group.
- Engaging minors in occult activities without their parents' or guardians' express approval or presence. (Minors are here defined as individuals under the age of 18, in keeping with the law of the land.)
- Cheating members out of money; stealing personal or group property.
- Spreading gossip or rumors about members or group activities, either inside the group or in public; misrepresenting the group to individuals or to the public.
- Being confronted by the group for group ethics infractions and

then lying or being evasive about one's responsibilities. Accusing others of one's own ethical lapses or wrongdoings.

- Acting as a group facilitator and making decisions, spending monies, or using group resources that have not been agreed upon by the group, and then either covering it up or lying about it when confronted by individuals or the group.

The list of misdeeds is endless. Unfortunately, one or more of them will be committed at some time during the life span of a group, no matter how altruistic the members appear to be. Human nature being what it is, there is always someone in the group who is not what he or she appears to be.

Group members caught in the above dishonest actions should be immediately dealt with: either made to perform some kind of penitence or forced to resign from the group, especially if the crime is serious.

Lesser forms of dishonesty are actually forms of self-deceit, which are correctable and forgivable. Self-deceit is a fault that afflicts all of us. We are all prone to telling little white lies and then believing them, but they are usually harmless. Self-deceit is dispelled by the blunt sincerity of others – a reality check.

When we are deeply engrossed in our spiritual and magickal processes, we sometimes lose our objectivity. At times like that, we should realize the importance of taking a break from our preoccupations and discussing our experiences with another member of the group. The response that we get may clear up a confusing perspective and make certain that it does not lead us astray.

Openness and sincerity establish the foundation of trust that is integral to any good organization. When these qualities can no longer be supported, the group members will be unable to intimately share in ritual workings. A loss of trust destroys the cohesion and intensity of group magick. A guiding principle of the group should be the preservation of sincerity and openness, even if individuals in the group are hurt as a consequence of adherence to this principle. After all, if you can't be open and sincere with your magickal colleagues, then with whom? However, there is no excuse for a lack of respect or tactfulness when communicating with others, and group members should show that respect and tact while also speaking openly, truthfully, and sincerely.

It's fitting to remember that the reason why people form magickal groups in the first place is to share spiritual growth and to maintain a high level of objectivity throughout. There may be times that members do not want to share a particular experience with the

group, but they should be open and honest about their choice, not evasive or deceitful.

When members can manage a high level of integrity regarding their personal interactions within the group, then the group will be spiritually healthy and harmonious. When a group fails to establish trust, or loses it through some irresolvable incident, it is time for that group to disband and form into newer and smaller groups—or members may even seek solitary paths instead.

### 6.2.4 Exploitation vs. Mentorship

In any kind of learning environment, experienced students can be tempted to use their knowledge as a basis for authority; it's easy for less experienced students to accept these conditions for the sake of learning and growing. However, less experienced students tend to get cheated by this arrangement, and more experienced students can use the opportunity to inflate their egos and engage in some gratuitous exploitation.

Unchecked, human nature can cause us to take advantage of situations and other people when opportunities present themselves. In magick, we must be cautious about allowing our inherent flaws to reign over our common sense. Magick intensifies relationships, and that exploitation can easily fall into a master/slave pattern. Such a pattern has an inherent reversal, in which the master is eventually overthrown by the slave, who then becomes the new master. It's really an unproductive cycle of dominance and it has no place in a magickal group.

Exploitation also destroys trust and mutual respect within a group, and it will quickly destroy an egalitarian and nonhierarchical organization. There will always be individuals who are more knowledgeable and experienced than others, but compared to the Deity, the differences between students of ritual magick pale and become irrelevant.

With that in mind, there is absolutely no reason for one member to exploit or lord anything over another. All members should have an equal status within the group; exploitation should be immediately revealed when discovered, and the perpetrator forced to do penance or to leave the group. It doesn't matter what other groups do, since in all cases, it's a violation of personal and group ethics. Suffice it to say that initiates who exploit others will lose all progressive spiritual momentum. The exploiter's ensuing corruption becomes a complete barrier to any further growth and evolution, so such a one becomes

just another example of a pitfall on the path to spiritual mastery.

An egalitarian magickal group treasures the knowledge and experience of each member. The previous knowledge and experiences held by members of a group are priceless commodities, which becomes apparent whenever a group seeks to do some working in the area of a fellow member's specialty. When a group instead ignores a beginner's previous experiences and knowledge, it denies that person credibility. It also makes that person's knowledge and experience unusable, robbing the group of additional lore and different perspectives from which to gain a greater understanding.

A beginner on the magickal path can also be vulnerable to all sorts of exploitation, urban myths, and misinformation. Groups must properly guide and instruct beginners through sharing and by example. At this formative stage of spiritual development, the student is prey to all sorts of fears and delusions. It is the additional responsibility of the group to make objective and allay a beginner's fears and superstitions, so that the student may know and appreciate the truth about magick.

Mentorship occurs when experienced students assist beginning students so that the group-mind can expand and grow. A group is only as strong and proficient as its weakest member; therefore, training and caring for less experienced students helps the group as a whole. The sharing of information and experience fosters trust and compassion, and it allows for an exchange of ideas and insights between teacher and student. There is always something new for even the most advanced student to learn, and seeing the basics again through the eyes of a beginner can be a learning experience in itself.

True mentors take a student's prior knowledge into consideration and seek to build the lore of the group upon that knowledge. Individual merit is determined individually, and one person's achievements are not comparable to another's. It's also necessary for the role of mentor to be temporary rather than permanent. The student must be encouraged to become an independent contributor, and when the student achieves this, the group will benefit from having another fully empowered member to assist in group ritual activities.

### **6.2.5 Personal Power vs. Group Authority**

Even in a Star Group, which is dedicated to equality and consensus, there may be problems regarding members' use of power and

authority.

The polarized roles of dominant leader and submissive or passive-aggressive member can be the most difficult type of behavior dynamic for a group to resolve. People who have a strong desire to be authority figures must learn to take a back seat in organizing the affairs of the group. Passive-aggressive members who might have the potential to formulate hidden agendas must be given positions of responsibility so that they realize how difficult spiritual leadership can be.

Everyone should have opportunities to act as the group's organizer and leader, especially those who are too self-conscious or who lack the strength of conviction to lead. Wallflower types are never a behavioral problem in a group, but the group doesn't receive the benefit of their knowledge and experience if they are too shy to come forward and volunteer.

A magickal group is a good classroom to learn how to lead as well as how to follow. It is said that the best leaders are those who know how to follow. However, in a Star Group, there are no real leaders and there are no mere followers. All actions are based on group consensus, which means that everyone must at best be in favor of taking a given direction, and at least not opposed to it. If one person is strongly against a certain decision, then it should not be implemented. Consensus means that the group will avoid investing too much power in a majority and maintain respect for each individual's opinion.

Sadly, in all forms of spiritual practice, there are many well-known stories attesting to the dangers of a group member becoming dominant, succumbing to all sorts of vanities and egotistical escapades. Some people can become pompous dictators when given just a little authority from the group. A Star Group avoids these situations.

A group practicing spiritual egalitarianism will offer its members temporary positions as facilitators, but these positions will have very little authority. The roles will also entail a greater share of the work and logistical responsibilities. It is thus important for a group to define the limitations of leadership and personal power, so as not to encourage any form of dominance by one member over others. Since there are boundaries between the personal magick of the member and the group magick of the organization, there should also be a strict boundary between personal power and group authority.

### 6.2.6 Group Disciplines and Practices

A magician-student should concentrate on two areas in the practice of

ritual magick. The first and foremost of these two areas should be the magician's own personal magickal practice, because that's where one develops the skills necessary to take an active role in a magickal group. The second area is then organizing and practicing ritual magick in a group.

These two areas need to be carefully coordinated and balanced so that they do not interfere with each other. Magicians should neither let group activities detract from their personal magickal practice nor let their personal practice detract from the activities of the group. There needs to be a balance between group magickal activity and personal magickal activity; at certain times, these two processes merge — such as when the group performs an initiation for the benefit of one of its members — but the balance should always be maintained.

A group can meet briefly once a week (or talk on the phone, communicate via the Internet, e-mail, etc.) to plan future activities and determine a schedule. This is not a gathering to perform magick, so it can be kept to a minimum of time and involvement. Because of the busy schedules of most modern people, there will be scheduling conflicts to be resolved and changes to be made in the group schedule. It will also be difficult to manage a personal magickal practice and a group magickal practice while also keeping everything together in your mundane life. However, it is more important for you to keep your personal life and magickal practice together than to forfeit these for the sake of group activities.

Members of a group should consider their group activities cumulative affairs that allow each member to share his or her personal magickal process. Therefore, it is better to plan infrequent but well-organized group gatherings than more frequent and hastily planned ones. Quality is much more important than quantity.

One way of encouraging the members of a group to actively pursue their own personal magickal practice is for everyone to keep magickal diaries, and at informal gatherings, share experiences from them with the group. It should be obvious that one person's profound magickal experience can inspire a group to a flurry of individual magickal activities. The members who have gone out to experience a working for themselves will have their own experiences to share the next time the group meets.

Perhaps the most difficult things for a group to determine are the nature of their goals and the direction that they wish to pursue. These two things must be decided upon before the group can choose when to meet to best fulfill these goals and exactly what combination of rituals will be used at each meeting. A newly formed group should have as their principal goal the performance of an initiation ritual for

each member. Once all the members are initiated to the Element of Earth or Air, then the group may consider secondary goals that were formulated during the period of initiations.

Members will develop common interests. They will want to experience the type of magickal phenomena that are best for groups, such as invoking spirits or performing an elaborate and potent combination of ritual workings. The key consideration here is that ritual workings that require the greatest amount of objectivity are prime candidates for performance in a group setting.

The group should also consider gathering for the eight seasonal Solar Mystery rites, where they can celebrate together their passage through the seasonal cycles of magickal practice. At any time, a member may require assistance in dealing with a difficult issue or phase of spiritual development. The group should consider gathering together to assist the healing and growth of an individual member — but remember that this should never become a habitual process. It should be reserved for those times when the group's assistance is critical to one member's well-being.

### 6.2.7 Sex, Drugs, Ethics, and Group-determined Behaviors

Conduct of individuals within a magickal group requires what might be called *acceptable standards of behavior*. This includes issues such as the use of substances within the group, intoxication, engaging in sexual activities between members, public discretion, and other judgments that either allow or disallow behaviors within the group.

Shortly after students form a group for the practice of group ritual, they will establish values that discriminate between acceptable and unacceptable behavior. If the group has several nudists and no one is uncomfortable with nudity, then ritual nudity will likely be an option in that group. However, if only one member favors nudity and the rest feel uncomfortable with it, then it will almost certainly not be an option for that group. In this way, a group will establish ground rules for the practice of ritual magick.

A group will also determine the rules for social interaction; some groups will seldom meet in a social setting, and others will be quite gregarious. The rules are determined by the level of comfort that the majority has about certain behaviors, both in a ritual setting and in public. Those who are uncomfortable with behaviors that the rest of the group finds acceptable will probably leave that group to form their own group, join a different group, or practice in solitude.



Performing magick is a serious endeavor, and having one's wits about one is important. Therefore, it doesn't help this delicate process if someone is drunk and disorderly, stoned, in a bad mood, sick, distracted, or otherwise unfocused on the work. Self-respect, and respect for other members and their time investment, requires all group members to comport themselves in a manner that helps the group thoroughly and efficiently accomplish its objectives. It's better for a group member to avoid coming to a group activity altogether if he or she is not in the correct mental or physical state.

An important consideration that a group must make in the course of determining a code of acceptable behaviors is to weigh them against what society considers acceptable. A group should not practice behaviors that are too far from what the general public considers ethical. For instance, it would be unacceptable for any magickal group in our culture to engage in ritual murder, child abuse, animal abuse, cannibalism, or other perversions that society would consider profoundly offensive and criminal.

Yet when it comes to sexuality and substance use, the boundaries of social acceptance are vague and debatable.<sup>47</sup> It has always been the responsibility and presumption of society to control the Dionysian urges of its populace. However, society does not rule the private practice of ritual magick, so it is up to the individual magician and magickal group to determine what is right and acceptable with regards to sex and drugs.

A magician typically considers substances and their associated exalted mindstates sacramental — gifts from the Deity. They are not to be abused or allowed to physically and psychologically dominate and debilitate one's will and self-control. Again, the magickal group must decide through consensus how these substances will be handled in the group.

Groups may decide to be completely law-abiding and not engage in any illegal activities; they will engage in purely platonic friendships and use legal substances such as tobacco, wine, and spirits, if any at all. Another group may not use any substances, but may decide to use forms of sexual bondage and discipline in their magickal group practices. Although this would be outside the norm of acceptable social behavior, they would be practicing their discipline in private and as consenting adults.

The group should determine the nature and scope of their use or non-use of sex and substances in conjunction with ritual workings,

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<sup>47</sup> We may consider various behaviors from a theoretical perspective, but I do not advocate illegal activity of any kind.

making certain that everyone is comfortable and that deviations do not fall too far from socially acceptable norms.

If a group decides to use controlled substances in their rites, they will have to take the necessary precautions and ensure that their use in no way endangers anyone. This includes taking responsibility for actions and resolving any problems that this activity may cause, whether related to everyone's psychological and physical health or to legal considerations.

Some sexual activities may also be considered illegal in some locales; therefore, if the group decides to practice these activities along with ritual magick, discretion is highly advised. By practicing such activities, a group may open itself to legal difficulties if members are reported to the authorities. This is why I advocate full compliance with local laws and statutes.

I don't presume to judge any magician's use of substances or sex as magickal sacraments, as long as the magician also practices self-control, reverence, and respect. Magicians' private lives are sacred, and the personal choices they make are completely their own responsibility, except when their choices interfere with the activities of the group.

Groups are responsible for making certain that all members adhere to an agreed-upon code of ethics. The code should not intrude on the personal life of the magician, but it should guard the harmony and well-being of the group, protecting it from disturbances produced by the personal vices of one or a few members. Because the issues regarding the control of sex and substance use are so explosive and divisive, all members must be clear about how their personal habits fit into the accepted code of behavior adopted by the group.

An avowed sybarite would find it difficult to work in a magickal group of ascetics, for example, so magicians must choose a group whose adopted code of ethics and behavior is close to their own personal values.

### 6.2.8 Separations and Mergers

The final consideration regards the dynamics of what I call separations and mergers. A magickal group forms because there is a fellowship of like-minded occult students who wish to assist each other in developing a magickal discipline. As long as the group is directed by consensus and all parties are satisfied with ongoing outcomes, then the group can theoretically last a lifetime.

Because it's difficult keeping social institutions together in these

trying times, it's even more difficult keeping a group of anarchistic magicians together. So, groups will form and groups will disband; it's perfectly natural for this to occur.

A magickal group is a very special kind of group, and when one arises, we should be extremely gratified. This is because what the members learn there is so much more profound and meaningful than what they would learn on their own. A group is also ephemeral and short-lived because each member is continuously changing and evolving. It's possible that all the members of a group can change together and weather the storms of personal growth and transformation. However, magicians need not be gloomy at the prospect that their group is not long for this world. Magickal groups are a part of the phenomena of ritual magick, and mergers and separations are always happening in a magickal community.

Mergers occur when several practicing magicians decide to form a group and practice their rites together. Often, the threads of friendship and common interest pull them together. They may not know everyone in the clique very well, but they are all part of a larger social group and tend to know about each other, even if they don't all know each other intimately. Sometimes mergers occur when different groups come together, perhaps after they each break off from another group or tradition. Whatever the reason, most successful groups begin with a large degree of goodwill and optimism. It often seems as if that goodwill can last forever. Unfortunately, it doesn't.

Conversely, members of a group should be able to read the signs indicating that the group itself is no longer able to function, that it has lived beyond its ability to be useful. Sometimes separations occur amid the storms of internal controversy, with disputes and verbal fighting between members or factions. Other times, members just lose interest or want to engage in other activities, and the group lapses due to inactivity. The chief sign that a group's time has come is when its members can no longer determine its direction by means of consensus. When this occurs, the members may want to consider disbanding their association, perhaps forming newer and smaller coalitions.

Also, the ritual lore of this series does not support large groups with more than 20 members. The optimum number is less than 12; larger numbers usually cause the group to break down. The practice of rituals within large groups requires a completely different approach than what is being proposed here. A large group has less time to concentrate on the needs of the individual, nullifying the reason for forming a group in the first place. Therefore, uncontrolled growth in membership may naturally force a group to split up into smaller groups.

When separation does occur, members must choose the faction, if any, to which they will belong. The separation should be performed without rancor or ill feelings, and all members must resign themselves to the fact that the group no longer exists. The time for discussing and arguing is over; members must go their own way in peace and goodwill. Magicians have a bad habit common to the rest of humanity, which is picking fights with the few members of their own kind that they happen to meet. This is more tragic because the population of practicing magicians is so small.

As a guiding rule, we should not engage in magickal wars, and we should instead be supportive of each other's right to practice ritual magick in whatever manner we each want. Although we can strongly disagree about the fine points of metaphysics, semantics, and praxis, we don't have to practice ritual magick with each other unless we want to. We should also abstain from hurling insults and publicly defaming each other. The world is a tough place for magicians to live in, and we need not make it more difficult for our own kind.

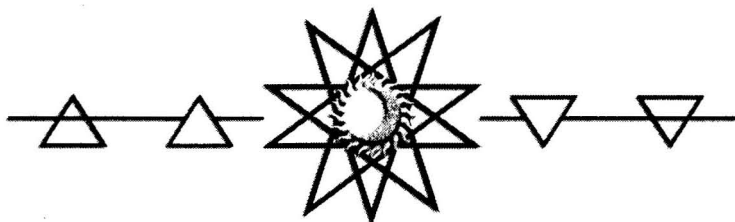
A time will come in a magician's path when one finds oneself alone, without the advantages of objectivity and spiritual companionship. Magicians are peculiar because the practice of magick can make them very isolated from the world, allowing them to form unique perspectives on all matters of spiritual truth but also increasing the potential for self-delusion. This is a natural part of being a magician and of being human. Groups are a blessing, but they don't last; then, magicians discover (or rediscover) what it's like to practice magick alone.

In these modern times, it's easy to find oneself practicing magick and being socially isolated. Magicians may be married and have families, but unless their spouses are also practicing magick, it can be as lonely as being a single person. However, even when a magician has a mate who is also his or her practicing partner, there are certain magickal crises that must be faced alone and without aid. It's a solitary lot to be magician, even when we are blessed by the accolades of family, friends, and the greater public; we are still alone within the vastness of our inner selves.

We have within us a veritable universe of worlds, which we experience as the dimension of personal consciousness. The paradigm of consciousness is that it connects all sentient beings into a unified field of wholeness. Consciousness can also seem paradoxical because, even as all beings are united by consciousness, those same beings can know loneliness and isolation while exposed to the cold and formidable infinite reaches of inner space.

Magicians are the pioneers of inner space, perhaps even more

than mystics who seek to escape the material world. Magicians seek to bring the inner and outer worlds together. Therefore, they are part of the sacred channel of spiritual wisdom and inspiration that has enriched and evolved the lives of everyone else. Magicians are dreamers who seek to realize their dreams. They desire to perfect the spiritual dimension of humanity and apply it directly to life itself. Magicians are therefore the engineers of the spirit.



## Chapter 7 New Moon Lunar Mystery Working

I felt that the *MARM* series needed an example of a magician rewriting and performing a few of the rituals of *MARM: Grimoire*, particularly the Lunar Mystery and the Pyramid of Power ritual working. The purpose of such a trial was to demonstrate that the rituals could be used to produce bona fide magickal results.

### 7.1 Introduction

A friend and student of mine performed the working given below, with the assistance of his wife and magickal partner. He was charged to perform any of the four Lunar Mysteries using his own version of the Circle Consecration ritual and the Pyramid of Power rite.

Included in this section are an examination of all the preparations that he made, a journal entry describing his experiences, and an analysis of what he experienced.<sup>48</sup> There is a theme expressed through symbols encountered in his visions, and these are also defined. The significance, intention, and purpose of this ritual working are each examined.

My objective in sharing this is to present a thoroughly analyzed example of an actual ritual working that may help you grasp the requirements of this system of magick. Overall, the main lesson here is that the only tool needed to rewrite a complete ritual magickal system is a creative imagination.

The Lunar Mystery is a perfect example for performing a ritual working of acquisition. However, the magickal objective may not necessarily be something material. In this particular working, the

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<sup>48</sup> I have omitted the actual modified rituals so that the text here can focus on the results of the working. If you are interested in seeing the rituals themselves, you can download them in their unedited, original form at [http://www.gnosticstar.org/library\\_pdf/MARM3rituals.rtf](http://www.gnosticstar.org/library_pdf/MARM3rituals.rtf)

participants were seeking an internal empowerment that would refocus their life's direction and also build the endurance to keep it fixed.

My friend and student (hereafter, Frater Anubis) chose the powers inherent in the symbolic correspondences of the Eight of Swords to impact the magickal energy generated by the Mystery rite and direct that energy to his goal. Frater Anubis selected the New Moon phase, an auspicious time for any working to begin a process, and a time of planting and plotting. Frater Anubis wished to plant a psychic seed in order to harvest a new attitude and perspective by the waxing light of the Moon.

The New Moon Mystery working produced subtle results. It was directed to the internal psychic processes that affect mood and attitude. The mystery was a type of empowerment, giving the magicians' perspective an energized boost.

A common opinion in psychology is that positively empowered attitudes are important for the successful accomplishment of one's goals. In order to activate this empowered attitude, the magician must first define the issue that is blocking personal achievement at the root of his or her psyche. Then the magician projects the appropriate magickal power through the Pyramid of Power ritual in a precise and effective manner, transforming the issue.

Inspiration becomes boundless when not bottled up by inhibition and doubt. In this particular working, Frater Anubis and his wife and partner, Soror Nike, sought to alter themselves in order to maximize the powers of self-realization. This working may seem mundane, involving only a simple inner change and therefore requiring only a minor degree of willpower. But considering that most people can't change unless faced with a crisis, the power to quickly initiate self-change is indeed profound.

The practicing magician will discover that the most powerful magickal effects cause permanent internal changes rather than an outward manifestation of supernatural phenomena. However, the associated visions received and the significance of the symbols revealed by performing a working are always greatly insightful and intellectually gratifying, even without supernatural phenomena. Performing a working seems to exude an arcane atmosphere that obscures the subtle means by which the finger of the Deity redraws the lines of fate.

## 7.2 Prelude and Preparations

*Frater Anubis and Soror Nike performed this working in the summer of 1995. At that time, Frater Anubis was 27 years old and had been studying magick*

and occultism for more than 11 years. He and Soror Nike, age 21, lived in the southeastern region of the U.S.

Frater Anubis and Soror Nike were students, with jobs to support them while they completed their studies. Frater Anubis was an initiate in the E.S.S.G. and had been working with its lore for almost two years.

Prior to joining the Order, he was working with the lore of the Golden Dawn (but did not belong to any Golden Dawn temple), and he had made some excellent progress with it. However, he wanted to practice a more rigorous discipline of ritual magick, and the Golden Dawn lore was not able to assist him. He felt that he had gone as far as possible without joining a Golden Dawn temple. Because I was living in the same town at that time, Frater Anubis decided to join the Order of the E.S.S.G. and study with me.

Frater Anubis was a quick student and able to pick up the lore of the Order in record time. Despite my business-related move to another town, he had persevered with his magickal studies, and he quickly became a very competent ritual magician.

Soror Nike had been studying for only two years, but she was a born magician. Through her tremendous empathic and psychic abilities, she was able to quickly pick up the practice of ritual magick. She had been studying magick and the occult with her husband and would probably need to be initiated soon.

Soror Nike acted as the Priestess and channel for the divine powers tapped in this working, the principal of which was a Goddess. Frater Anubis was the master of ceremonies, and he divided the ritual actions between his lady and himself so that both would be engaged in performing the working.

The Goddess aspect that they chose to work through was very obscure. Frater Anubis had run across it while doing some related research, and he decided that this Goddess aspect would be perfect to use in a New Moon ritual working. The Goddess was known as "the Woman who Lightens Darkness" and is found in Chapter LXXX, plate 28, of the *Egyptian Book of the Dead*.<sup>49</sup> The passage reads: "*Nwk Hmt Sšp Kkw(y)*—Niwak Hemet Seshep Kekawi—I am (the) Woman (who) lightens (the) darkness."

So, Frater Anubis chose the name of an unidentified Egyptian Goddess to represent the Goddess aspect for the New Moon working.

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49 Faulkner, R. (Trans.) (1994). *The Egyptian book of the dead: The book of going forth by day*. San Francisco, CA: Chronicle Books.



A further analysis of the associated chapter of the *Book of the Dead* reveals that it is the chapter for transforming the soul of the departed into the spirit of a god that gives light and darkness.

The rest of the passage of the *Book of the Dead* reads as follows:

*I have come to lighten the darkness, and it is bright. I have lightened the darkness, I have felled the evil spirits, those who were in the darkness have given praise to me, and I have made the mourners whose faces were hidden to stand up, even though they were languid when they saw me. As for you, I am the Woman of whom I do not permit you to hear.*

This aspect of the Goddess was not only appropriate to the New Moon mystery, but it also embodied the intention of the ritual. The ritual working seeks to clarify and inspire life's ambitions and aspirations from the darkness of ignorance and the doldrums of self-absorption. The purpose of this aspect of the Goddess is to dispel the darkness and to glorify the light of realization. As an impulsive selection, this aspect of the Goddess represents a deep and insightful choice, and it demonstrates the high degree of synchronicity that pervades the planning and performance of ritual magick.

Frazer Anubis explained the imbedded mythology of this working in the following paragraph. (I have edited and distilled his writing, which was sent to me with copies of the rituals and his diary entries.)

*"The Woman who Lightens the Darkness" represents the hidden side of the Moon as its dark side. I thought she would be appropriate since the New Moon represents the dark side of the Lunar Mystery. Thoth (Tehuti) is reputed to be one of her consorts, and he supposedly won from her the five extra days of the Solar Calendar (12 months of 30 days) so that the God of the Earth, Geb, could be together with his wife, Nut, the sky. This was necessary to balance out the annual cycle of the Solar Calendar.*

*Ra, the Sun God, was against the mating of Geb and Nut, and he ordered Shui, the God of Air, to lift up Nut as the sky, thus separating the heaven and earth. Ra decreed that the separation of Geb and Nut was part of the natural order, and that they should not be allowed to join during any day of the year. However, Thoth, being the legal scholar, saw a loophole in this decree and gambled successfully with the Moon Goddess (probably some form of Isis) to obtain some of her light, adding five days to the year.*

*These additional days were not covered by the decree; therefore, the sky and the earth were allowed to join at that time. These five days became five feasts representing a time where the natural order was overturned, so slaves became the masters and the lords and ladies acted as their seroants. The*

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*Goddess aspect of "Woman who Lightens the Darkness" represents the Goddess that Thoth gambled with. She is probably a forgotten fertility goddess, but I like the imagery of light overcoming darkness because it represents for me the gateway to the deeper self through the darkness of the unconscious mind.*

*The purpose of this ritual is to assist me in putting my life into greater focus. I want to become more disciplined and inspired. I am about to restart my training at the electronics school and lately I haven't been making the same progress compared to last year, when I began this education. I have a tendency to procrastinate, and at times it is difficult for me to finish what I have started. I want to develop a focused ambition and discipline in order to complete my education. In addition, I want these powers of ambition and discipline to carry over into my physical training (weight lifting), and to assist me in performing my job. Principally, this ritual working is to begin a new period of disciplined self-direction that will help me accomplish my goals of finishing school, staying pumped up, and continuing to encourage the growth of the metaphysical book store that I am managing. I perceive the New Moon to be a period of reflection and reevaluation as well as the time for beginning projects and planting new seeds.*

The intention of the New Moon working consists, then, of inspiring one's ambition and keeping it on course through discipline. This magickal power was to be applied to the celebrant's mundane avocations of school, physical fitness, and work.

The Eight of Swords is represented by the power of Air of Sagacity (also, Hod of Air), which is the power of maintaining one's direction and the integrity of one's purpose through discipline. The key concept for this power is that one's discipline needs to undergo a continual process of purification and refinement in regards to its direction and ultimate goal. So the Element of Air represents the powers of aspiration, and this is exactly the quality of energy that Frater Anubis wanted to incorporate into his life process.

His wife and lady, Soror Nike, had recently changed her career path and needed to refocus in another direction. She had some ideas about what she wanted to pursue as she started a new career, but she also needed some inspiration and discipline in order to aggressively pursue and develop this new path. Therefore, both of them needed the same kind of empowerment in order to successfully achieve their goals. They decided to work this New Moon ritual together even though their specific goals were slightly different. Because it represents only a mental alteration in the participants, the intention of this ritual working has no ethical ramifications beyond the indirect influence it has on those who are close to the participants.

However, because it does not directly affect anyone outside of the working (the energy is not projected at an outside target), the only question that requires an answer from the two magicians is whether this energy is truly what they need. A resounding "yes" would be their reply to such a question, and it would not even require divination to verify it. A periodic empowerment and refocusing is a necessary part of any spiritual practice.

Frater Anubis and Soror Nike gathered all of the above information before beginning their New Moon working. Frater Anubis had written his versions of the circle consecration rite and the Pyramid of Power ritual.

The remaining tasks were the selection of a specific date and the assembly of the required rituals and materials. As stated previously, this ritual working was to follow the working pattern of acquisition, which was performed as part of a New Moon Lunar Mystery. The date for this working was to be the next occurring period of the New Moon, which was Friday, August 25, 1995. Both magicians made plans to be available for a late start (the New Moon would occur at 12:31 a.m. EDT on Saturday), so all was in readiness for the time of the working.

### **7.3 Performance of the Working**

*[Diary entries for the New Moon Mystery]*

The New Moon Mystery rite was performed on August 25, 1995. The rite was to span both Friday night and the early morning hours of Saturday. During the period of the ritual, two astrological events influenced the proceedings. The first was the occurrence of the New Moon at 12:31 a.m. EDT on Saturday. The other event was the conjunction of the Moon and Venus, which occurred at 3:28 a.m. The Moon was in the zodiacal sign of Virgo, at 2 degrees and 29 minutes for the event of the New Moon.

The Sun had also entered the sign Virgo recently and it was in conjunction with the Moon, causing the advent of the New Moon. Venus was also in Virgo, so the Virgo influences were strong, particularly in their feminine expression. Solar eclipses often occur during times of the New Moon, and so the feminine energies are ascendant over the masculine energies during that period.

The Moon in the sign of Virgo symbolizes the Lunar energies in their most sensitive phase. When the New Moon occurs with the Moon in this sign, it makes the powers of the unconscious mind most volatile

and impressionable.

The effects of Virgo on the planet Venus are a dampening of Venus's passion and a conservation of its emotional expression. It is a muted position for Venus. The conjunction between the Moon and Venus represents a highly intense emotional response to ideal beauty and emotional harmony. The Moon also was in conjunction with the asteroids Vesta and Pallas, which indicated an opening and a focusing of the self as cautiously influenced by the Moon in Virgo, manifesting as a hardworking dedication to one's goals. August 25 was also Women's Equality Day, which was yet another auspicious omen for a New Moon Lunar Mystery.

### 7.4 Entry from the Magickal Diary of Frater Anubis: August 25, 1995

*[Edited version. My commentary is in bracketed italic type.]*

We entered the temple at 11:30 p.m. and divided up the parts of the circle consecration rite, alternating between one person reading the text while the other performed the required ritual actions. *[In this manner, they were both being engaged simultaneously and no one had to sit while the other did all the work.]* I started by reading the Introit, and then Soror Nike read the text while I blessed the salt and the water.

The weather had been cool all day, and rainy. There was a hurricane down in South Florida and several storms in the Atlantic, but it was cloudy with some intermittent thunderstorms during the day. At night the storms had passed, and it settled down to a calm and starless night.

Prior to beginning the circle consecration, my lady and I talked for a few hours about our lives and our relationship. I believe the reason that we talked so much before the ritual working was because the performance of ritual required us to be very deeply connected. Any unfinished issues are barriers to connecting on both an emotional and spiritual level. Also, it was the time of the New Moon, which was a time for reflection and reevaluation.

Anyway, we alternated reading and performing the ritual actions for the circle consecration ritual. The circle was set around 2:00 a.m. Nike's pronunciation of Enochian is improving. I told her a few simple rules: that all the syllables are pronounced, that you should use the associated vowel with the name of the Hebrew letter, and that Z is actually pronounced Zod. But she has a natural talent for languages.

She also knows more about the terminology of magick than I had first thought, such as the names of the Angels and the symbology.

After performing the consecration rite, we paused and talked for a while, perhaps an hour. The buildup of the energy from the consecration rite and its minor spherical vortex field was subtle at first, but continued to grow after a while. We both experienced a swell of power after our discussion and preparation for the Lunar Mystery. I felt the rush of power was similar to a Kundalini-induced rush, and it was a more tangible energy type than what we experienced earlier in the evening when performing guided meditations, as we do before any ritual working. We made a final check of all the parts that we were to play. Once we started, we knew there wouldn't be any breaks until we finished with the whole rite.

Soror Nike read the intro to the Rose Ankh Vortex rite while I moved around the circle doing my power chant, then we alternated the reading and the actions until we had established the vortex, and the rest of the ritual we read together.

Both Soror Nike and I felt the energies of the Rose Ankh Vortex as a spiraling downward flow of energy. It was slow and pulsating, moving counterclockwise to the Infrapoint, where it shot to the ceiling and through the Ultrapoint. This cycle was endlessly repeating itself. The powers of the vortex felt like the energies of the Element of Water or like the primordial sea. However, we moved on to the next ritual, which was the Lunar Mystery rite for the New Moon. I read the parts while my lady assumed the role of the High Priestess. She began to summon the Goddess aspect of the Hidden Light even before we performed the Assumption of the Grail Spirit ritual.

We paused for a brief period of quiet meditation upon the New Moon Mystery, and then we continued with the Assumption of the Grail Spirit. From this point to the end of this rite, I acted as the moderator while Soror Nike began to draw down the Goddess aspect, *Woman, Light of the Shadows*. She became very quiet, probably phasing in and out of consciousness. I guided her through the chakra balancing exercises using a guided meditation. We have found guiding each other through meditation to be a very powerful technique.

The Goddess manifested quietly, like a shadow or a dream. She was both there and not there. The energies and aura of the Goddess spread throughout the temple, but Soror Nike was still somewhat conscious and she was effectively channeling the Goddess aspect without a loss of volition. She was behaving like an experienced High Priestess. Also, at this time, there was a great deal of telepathy going on between us. We both felt certain that we were experiencing and seeing the same manifestations of the magick power, and we seemed

to anticipate each other's thoughts and movements. I assisted my lady through the blessing of the wine and cakes, and also to bless the staff that she had recently made.

Then we performed the Gate of Transformation ritual, and we subsequently made a passage into a new level of magickal power. Because Soror Nike was still in the mindset of having assumed the Egyptian Goddess, *Woman, Light of the Shadows*, I asked her to tell me where we now were. She said: "A place of Darkness and clarity high above the Earth. Yet this place is connected to the fiery energy deep within the Earth." I don't know if my lady knows that the Moon's gravitational influence churns the center of our planet, and helps to keep it molten. This force pulls the tectonic plates and causes the Earth's magnetic field to be enlarged. I was flooded at that moment with images of a huge black plane with the Earth above and a pillar of energy supporting a huge living planet.

After this experience, we sat down to meditate and absorb the impact of this revelation. The first thing I saw when I closed my eyes was a huge tiger, which I mounted and then rode down through dark spiraling wormholes that penetrated the darkness of deep space. Soror Nike began at this moment to speak as the Goddess, *Woman, Light of the Shadows*. She described her powers of intuition as a silent sustaining force.

A voice speaks to us through inner wisdom and acceptance; it acts as a mirror to the soul. She can reflect our light back to us so that we can see a dark image of our Higher Self. In my continuing vision, the tiger and its rider reached a huge black mirror of polished obsidian. I looked into it to see my reflection darkly, but it was hard to see clearly at first. All I saw were shadows. But as I looked deeper, I could see the Sun rising in a clear azure sky reflected suddenly and brilliantly in the obsidian mirror. I began to reflect on my goals and the areas of my personality that I would need to change in order to achieve them. I felt empowered, yet also quiet, reflective, and very resolved. Next, we ate and drank the sacraments and discussed our experiences.

As we began the revised version of the Pyramid of Power ritual, we both felt the Goddess was still with us. By this time, the temple was profoundly resonating with magickal power. We were inside a vortex located on the far side of the Moon, and I was dancing with the Goddess. As we did the circumambulations, we had this sudden urge to spin as we went around the circle. On one circuit, my lady crashed into the Southern Watchtower. The watchtower light was overturned, but Soror Nike was not hurt nor deterred by the occurrence. She felt it was a test to see if she would persevere to complete the ritual working, so she insisted that we relight the spilled candle and continue.

The Pyramid of Power ritual went very well. At the conclusion, when I prepared to project the energy out of the vortex through the Northern Watchtower, I noticed that something was different. Usually the energy at this point of the ritual feels like a great static electrical charge of lightning spinning outward from the circle, like a watch spring unwinding, and then the lightning shoots through me towards the North and into the mundane world.

However, this time there was a brief pulse of lightning and then the vortex reversed direction, and it began to resonate, vibrating its energy outward. The energy felt like standing in the ocean with the waves crashing against me. *[This is a suitable description of the causality waveform effect that emits from a highly energized vortex.]* The experience lasted for a while (almost like an orgasm), leaving me feeling drained after it passed. Afterwards, I felt energetic but much grounded.

We closed the temple with sealing spirals, and then we sat together in the afterglow to discuss the experience. Soror Nike said that she was the tiger of my vision, and I immediately knew that she was correct, feeling a strange chill in the process. The ritual working was completed, and it was almost dawn, being well after 4:00 a.m.

Our talismans sat for 24 hours in the temple, covered, so the charge could set. Soror Nike charged the silver pentagram that she wears almost constantly. The pentagram has about five different charges in it now, and its aura looks like one of those ball puzzles with five pieces that when fitted together form a sphere.

I charged a sigil that I designed, using three symbols that represent my goals: the schematic symbol for a capacitor to represent electronics school, the dollar sign for excelling at work, and a symbol representing barbells for weight training. I combined the symbols and came up with an appropriate sigil. I also used the Angelic name of Veibael, the Angelic ruler of the decanate of the Eight of Swords, who represents the process of positive empowering. The name of the Angel is written on the bottom of the parchment sigil, along with the composite symbol, which I wrote with my sacred pen of the Magickal Art.

After the 24-hour period was up, I took the talisman and carefully placed it into my billfold. So I am embodying the magickal energies of the talisman, and perhaps it can be helpful in motivating me at the point where most people need motivating (my butt). Soror Nike and I plan to repeat this ritual through the next three phases of the Lunar cycle, seeing its power grow through the Full Moon in September. We will change the Goddess aspect and try the other Qualified Powers in the Pyramid of Power ritual.

## 7.5 Analysis and Continuance<sup>50</sup>

The ritual working was performed and completed by Frater Anubis and Soror Nike, but that completion did not represent the end of the matter. The effects of the working continued for a year, mixed with the ritual workings performed after this one. This working was just the beginning of a longer series of workings involving experimentation and the creative uses of ritual lore.

This working also produced some new images and inaugurated the use of two newly written rituals that added to the magicians' understanding of ritual structures.

The ritual working produced a patchwork vision. There was a theme to the symbolic images encountered in the vision that should be examined to reveal its deeper implications, and we will do so below.

All ritual workings produce images and phenomena that must be examined, since ritual effects are psychic occurrences that may tell us a great deal about the spiritual dynamics of the participants.

The performance of the ritual working had a certain style and pace. The two magicians approached the regimen of the ritual working without any urgency or impatience, and this allowed them to proceed through it at a leisurely pace, absorbing everything that occurred. They took time to discuss the rituals and to clarify their roles in them. They did this as they proceeded through the working so that all parties would understand what was expected. This relaxed and flowing approach is very important because it allows the workers to extract the optimum impact from the effects produced by the rituals; it also assists those who are new to ritual in realizing the significance of their actions.

When we examine the results of the working, the most remarkable thing is that the bulk of magickal phenomena occurred during the presentation of the mystery rite. These visionary images seemed to establish the field of magickal power and certainly affected the Pyramid of Power ritual.

Soror Nike is extremely sensitive to magickal phenomena, and she ably demonstrated this talent during the working. She began to enter into trance and her transformation into the Goddess aspect during the presentation of the mystery, long before the Assumption of the Grail Spirit ritual.

Yet it seemed that all the elements that led up to the working, including the date and time, assisted in the working's profound outcome. It was a well-planned and thought-out process, but it was

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<sup>50</sup> I wrote this analysis in 1996, and I believe it is still relevant.



also assisted by a number of spontaneous and seemingly serendipitous occurrences. The result of the ritual working opened up Frater Anubis and Soror Nike to the tasks that they must accomplish in order to refocus and motivate their lives' directions. When I talked with them a year later, it appeared that the working helped them to clarify and determine their paths in a manner that certainly was not operating prior to the working.

The symbolic motifs active in the visions involved the imagery of the New Moon, the place of darkness and clarity. Also, the image of the corridor or tunnel leading to the Earth from a dark plane was part of the conceptual imagery of the New Moon. The obsidian mirror, a feature found in the text of the temple consecration ritual, could also be classified as an emblem of the New Moon and its associated mysteries.

The Goddess spoke to the magicians through Soror Nike as an inner voice of wisdom and acceptance (important keywords), and this, too, could be considered a product of the New Moon and its influences. However, there were other symbols that did not fit the paradigm of the New Moon. These must be considered as elements of polarity and significance derived from the inner being of both Frater Anubis and Soror Nike.

Frater Anubis saw a striped tiger in his vision, a phenomena that was shared by and identified with Soror Nike.

In his vision, he mounted the beast and rode it through the vistas of deep space and the twisting corridors of hyperspace wormholes. The tiger symbolizes the raw and deadly powers of nature, producing a combination of courage, beauty, cruelty, and cunning. The tiger is also a symbol of fire and light, and it represents a counterbalance to the stygian twilight shadows associated with the New Moon mystery.

The additional fact that Frater Anubis mounted the tiger and rode it represents the triumph of strength and courage overcoming danger and death. "Riding the tiger" is a euphemism for gambling and reckless ambition. However, Frater Anubis reported no mischance with the act of riding the tiger; therefore, one must assume that there was a certain amount of mutual cooperation on the part of both man and beast.

The ride through the vortex and its associated wormhole represents the egress into areas undefined to the conscious mind, and the influences of the New Moon mystery could account for it. Also, Soror Nike's own identification with the tiger would explain why it allowed Frater Anubis to ride it.

There is also the fact that Soror Nike overturned the Southern

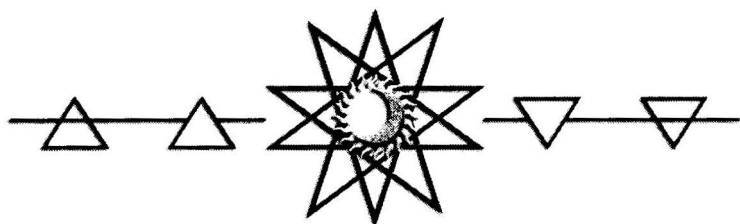
Watchtower (Fire), representing the emergence of her chaotic side (as the tiger). The sexual symbology is obvious, but she was assuming the role of raw and dangerous forces active in nature that are kept in control by the fearless rider. It might be fruitful for her to examine this identification in greater detail. It brings to mind the mythology of the tiger lily as a feminine component of the tiger archetype. The wisdom of the tiger lily is succinctly stated in the following piece of folklore: "I dare you to love me. For once, may pride befriend me."<sup>51</sup>

The obsidian mirror symbolizes the dark Moon, but the mirror itself is a symbol and an instrument of truth. The composite symbolism of the obsidian mirror is represented by the aphorism "seeing the self through a mirror darkly," thus seeing ourselves in a negative image through the unconscious mind. The resolution of this riddle is that inner wisdom produces a silent acceptance of all things, representing that state of peaceful coexistence between the unconscious and conscious mind and, by analogy, between a man and a woman.

This state can occur only if there is openness and acceptance of the self, including the dark side of the self. Frater Anubis's vision of a brilliant sunny and cloudless sky in the obsidian mirror indicates that the way of peace and acceptance between the polarities is the way of happiness and fulfillment; it is the middle path. The tiger had led him to this place of mystery, and it represents the natural polar opposite of his control, direction, and self-containment. In this symbolism there is a profound statement that reveals the secret wisdom for living life wisely and peacefully. It goes far beyond the two magicians' objective of refocusing and motivating their lives. This is the way of magick and its mysterious manifestations. The message is always found in the symbolic images, and the task of the magician is in their interpretation.

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<sup>51</sup> See Gertrude Jobes, *Dictionary of mythology, folklore and symbols*, Part 2, p. 1572. See the bibliography for full publication information.



## Chapter 8 Conclusion and the Order of the E.S.S.G.

One option for forming a magickal lodge is to contact and apply to an organization that already exists, especially one that can accept a group as an autonomous entity, preserving its integrity and creative spirit. Although there are exoteric groups that might facilitate a small group of practicing magicians, most traditions would consider an independent magickal group as either a dangerous and uncontrollable cell of occult fanatics or an irrelevant distraction or diversion from their sphere of activity. This is because the practice of magick for its own sake is not the primary creed of most occult lodges, with the exception of some Wiccan covens, Neopagan groups, and the Order of the Argentum Astrum.

However, when I put together the material for the *MARM* series, my principal motive was to place intermediate lore into the hands of competent practitioners, preparing them for the more elaborate ritual lore of the E.S.S.G.

A few magicians and I began this Order as an organization dedicated to the propagation and development of ritual magick. The Order, therefore, has no other purpose than to spread the teachings of ritual magick and offer a venue for its practice and perfection.

The purpose of the *MARM* series is to build a bridge between beginners and advanced practitioners. This is because there is a gap in books available targeting the intermediate student. This series was written for the purpose of filling that gap, and I hope that it will stimulate a new, creative direction for the practice of ritual magick. However, once magicians have become competent with the lore presented in this system of magick, they will be ready for the next level. I have therefore decided to give students the means to inquire about the next level of ritual instruction.

The Order has more than a hundred rituals and manuscripts,

spanning over a thousand pages of lore accumulated in the last 25 years. All of this lore is specific to the practice of advanced ritual magick, so a library such as this is indeed a treasure house. The quality of these rituals are such that they represent a complete advanced discipline of ritual magick, beginning with the arts of invocation and evocation and ending with the two levels of Archeomancy. Included is a new system for working Enochian magick.

Each level is itself a breakthrough of sorts for the practice of ritual magick, and there are numerous levels in this body of lore. The grimoire of the Order is scheduled to be compiled, rewritten, and made ready for publication in several parts. This task will be accomplished at a future date, but anyone who has completed these studies may write to the council of elders and obtain membership and additional lore as it becomes available. Contact information is located on the Order's website.

The *MARM* series contains all the basic lore that a student will need to know in order to practice the lore of the Order. Included in this work are some hints for building an organization that emulates the philosophies of the Order; these will be found when examining the generic key of the Gnostic tradition. There, a student will find the guidelines for forming a symbolic Key that can be assimilated into the workings and lore of the Order. If magicians embellish and develop the Gnostic Key and use it to rewrite the rituals of *MARM: Grimoire*, then the product will be a system of magick very close to that used by the E.S.S.G. It is my intention in writing this series that some of you will take this path and find a graduated path to the lore of the Order.

For you to get a better appreciation of the Magickal Order of the E.S.S.G., below are some of the passages of the Bylaws of the Order. The Bylaws are the rules and definitions that make up the Order. They function as a symbolic Key as well as rules that guide members' behavior. The Bylaws contain the principal structures on which the liturgy and rituals used by the members are built. They also establish the basis for further spiritual development and magickal exploration.

The Bylaws are broken into two sections. The first is the Definition of the Order and its Purpose, which establishes the symbolic structure and beliefs of the Order. The second section is the Bylaws and Functional Guidelines, which contains the rules governing the Order.

Also included in this final chapter of *MARM: Greater Key* are two articles from the Bylaws that are relevant to magicians who adopt the lore written in these books. The first is Article 1 of the Definition and the second is Article 7 of the Guidelines. Article 1 defines the Order of the E.S.S.G. and Article 7 establishes the purpose of the *MARM* series in

regards to the Order.

## 8.1 Article 1: Definition of the *Egregora Sancta Stella Gnostica*

The four words shown in italics above make up the esoteric motto and name of this magickal Order. These words are dedicated to the future evolution of the practice of ritual magick in the Western Esoteric tradition. They may be essentially defined by the following statement:

*The Group Mind or Soul exists in the Perfection of the Individual Spiritual Experience, and through its Realization and Convocation with other Equal Individual Souls, the individual seeker discovers union with the Absolute Spirit. This process of spiritual and magickal evolution has been built into a Socially Organized Occult Initiatory Group which seeks to inspire each Individual Seeker to discover, freely create, and ultimately, to find recognition for his or her greater Spiritual Work.*

This convocation of individual seekers exists as a *Star* organization, where each facet or point of the star is a person with his or her own path and life experience. Thus a facet is equally important to the definition of the whole group; one individual facet is no more important than any other. Each facet relies on the equal representation of others in the group for the overall form of the Star Group. The Star Group itself is of greater importance than the individual member, because the group assists all members to expand spiritually and magickally.

The method for joining such a group must always be strictly voluntary, for only those individuals who are free may do so. This Star Group may be enlarged or even repealed by one or all individuals participating. The fundamental organizing law for a Star Group is that the rule of the whole lies completely in the consensus of the whole.

The Order of the E.S.S.G. is an occult organization dedicated to the propagation of the knowledge of ritual magick. It represents the tradition of magickal orders of the past, but in no way does it claim to be either a legitimate offshoot or a continuation of any past organization. The Order of the E.S.S.G. also makes no claims of a historically verifiable lineage or connection that would link it with any other organizations that may have existed in the past or the present. The only legitimacy the E.S.S.G. claims as a Western magickal occult organization is that each of its members sincerely seeks occult knowledge and personal perfection. The Order seeks to emulate the ways of the perennial philosophy of the ancients, and through its continual metamorphosis, to bring new insights into the present era.

## Mastering the Art of Ritual Magick III

The members of the Order aspire to master this occult knowledge, which is the heritage of all students of the Western esoteric path. The Order of the E.S.S.G. is a confederation of students of the Western magickal tradition who have come together to share their knowledge, dreams, initiations, and aspirations.

The *Egregora Sancta Stella Gnostica* is an occult and ritual magickal order, which, as its name suggests, is guided by the unfolding process of individual *Gnosis*. Therein a seeker thoroughly explores his or her full potential self in the company of other like-minded mages. The word *Egregore* is of Greek origin and means a group mind or group soul, but it is the oversoul of the world and the individual that the word itself implies. The group mind of the magician is the Genius or Angel (*Nous* as the Bornless One) that guides humanity to its destiny, which is Godhood. The Gnostic *Egregore* is the being and power of spiritual evolution; thus, it signifies that the *Nous* (the super-conscious state of mind where one experiences the Union of Being) is the key to unlocking all spiritual wisdom, or the *Gnosis* of one's being.

When an individual seeker is unlocked in this manner, shedding forth his or her light in all its glory in the presence of other seekers, the process itself causes a chain reaction. It resonates an example to the other members of the group as each member achieves this illumination. The unfolding waves of illumination enrich the group spirit, causing other affiliated seekers and groups to undergo the process, too.

The words *Sancta Stella* (in the motto of the Order) represent the *Spiritual Star* that is the symbol of the highest aspect of the individual self (the personal *Egregore* or Bornless One); to seekers, it imparts its own variation of the Union of Being. Thus, the *Sancta Stella* or Sacred Individuality establishes that the path of spiritual knowledge culminates in union with our own Sacred Being. This individual sacred *Gnosis* also reveals the collective unity of all spiritual beings, causing the knowledge of the Spirit to become available to numerous seekers at one time through creative occult speculation and magickal ritual performance. It represents the core principle behind the four words embodied in the motto of this magickal order.

The four words of the motto represent the core of significance around which all other considerations for life must revolve, especially for those members who are part of its initiatory body. This motto gives the Order its unique character and perspective.

## 8.2 Article 7: *Mastering the Art of Ritual Magick* and the Prefect Initiation Degree

The books of the *Mastering the Art of Ritual Magick* series and the *Disciple's Guide to Ritual Magick* were written to acquaint beginning and intermediate students with the basic knowledge necessary to make use of the grimoire of the E.S.S.G.

Initially, there were complaints that without a proper introduction, the rituals of the grimoire of the Order were too complex and difficult to learn. Therefore, the *MARM* series and the *Disciple's Guide* were written as an appropriate bridge between the worlds of the intermediate student and the accomplished adept.

Because the *MARM* system includes an Elemental initiation ritual that can be used to pass through four initiation rites (one for each Element), the Order of the E.S.S.G. must evaluate and determine the significance of students who enter the Order through the initiations of *MARM*. This evaluation will also determine the relationship between the *MARM* system and the Order of the E.S.S.G.

The initiation ritual of *MARM* is called the Prefect Initiation rite; when performed, it is the crowning achievement of a student's prior ability to function as a magician. However, the Prefect initiation degree represents a beginning level of ritual competence. Its achievement makes the intermediate student ready to take up the challenge of harnessing the grimoire of the Order.

Thus, the Prefect initiate begins his or her sojourn in the Order as the entry grade of the E.S.S.G. The Prefect initiation acts as the Zero Degree; the Neophyte is considered the First. Yet this station is also a place of honor – the Prefect initiate's accomplishments in the *MARM* system represent a degree of development that prepares him or her to swiftly progress through the initiatory degrees of the Order. This is why the Order of the E.S.S.G. will accept as members anyone who has passed through the Prefect initiation rite. The initiated Prefect has the right to petition the Order for immediate membership, and upon examination of a magickal ritual diary, may receive recognition as a de facto Neophyte. Prefect initiates may then seek a Temple of the E.S.S.G. and request admittance, or they may choose to found their own temple and receive a charter of recognition from the Order.

When several students form a working group to practice the ritual disciplines of *MARM*, it is only natural for all of those students to progress through the Prefect initiation ritual and participate in each other's initiations. Such an organization, as long as it contains at least five students, would also qualify as a temple of the Order. They would

be entitled to request a Temple Charter and access to the ever-growing grimoire of the E.S.S.G. The students may choose to learn and master the ritual lore by themselves, or they may seek a guide (who should be at least a Third Degree initiate of the Order) to temporarily assist them.

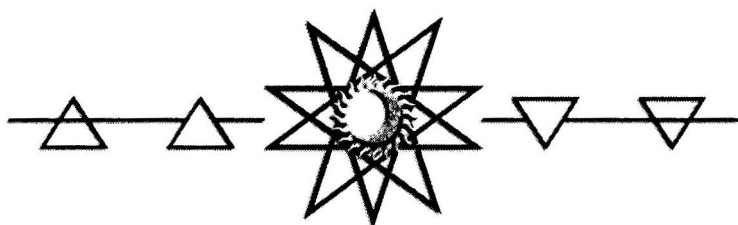
The same qualifications for establishing a Temple of the E.S.S.G. would apply to students working through the *MARM* series individually. Such students may seek a Temple Charter by forming group of at least five members and working together for a year, then providing proof (e.g., magickal diary entries and witnesses' signatures) that they each performed the Prefect initiation ritual. The restrictions regarding the group's size and the length of members' association are necessary; they verify to the Order that the group is a serious magickal organization, not merely a venue for occult socializing.

The provided articles from the Order of the E.S.S.G. have hopefully helped you determine whether you find the Order inviting. I end this series of magickal writings by inviting students to send an e-mail to [tiresius@gnosticstar.org](mailto:tiresius@gnosticstar.org) if they wish to express interest in joining the Order. The council of elders, as their time permits, will respond to all serious inquiries as they are received. Seekers may also examine the following Web site: <http://www.gnosticstar.org>

I am your servant, Frater Barrabbas Tiresius, ritual magician and one of the founders of the Order of the E.S.S.G. Written this day, July 15, 1995. (Revised late winter, 2010.)

A stylized, handwritten signature in black ink. The signature is written in a cursive, calligraphic style. It begins with a large, sweeping 'F' that extends downwards and to the left. This is followed by a series of loops and flourishes, including a large 'B' and a 'T'. The signature ends with a colon ':'. The overall appearance is that of a personal, handwritten signature.





## Glossary

The following glossary is composed largely of terminology used in the *Mastering the Art of Ritual Magick* series. Because many of these words appear in constellations of related terminology, I have also included words that are commonly part of the five underlying topics around which the glossary was built. These five topics have longer, more detailed entries, indicated by ***bold italics***:

- Definitions of God
- Magician: Spirit as Self
- Magickal Discipline
- Magickal Tools and Processes
- Spirit World and Its Contents

This background information provides a larger context for many of the glossary words and thus a firmer foundation for the student of ritual magick.

### A

*Absolute Consciousness/Absolute (God)*: One of several definitions of the Deity as actively experienced in the practice of ritual magick. (See also Definitions of God.)

*Adept*: The intermediate level of initiation. The magician has mastered the Four Elements; the three mysteries of the Moon, Sun, and Self; and the discipline of invocation and evocation. (See also Magician: Spirit as Self.)

*Aions*: In Gnosticism, the Aions are the perfect archetypal models of consciousness created by the Universal Mind, and they function as facets of the Pleroma. These entities have more recently been

## Mastering the Art of Ritual Magick III

associated with particular occult ages and magickal currents (trends), some of which may coexist at the same epochal time. Hence the terms *Age of Aquarius*, *Age (Aeon) of Horus*, *Aeon of Maat*, etc. (See also Definitions of God.)

*Angle*: In a magick circle, the Angle is one of the four Cross-Quarter circle points that serve to polarize, and so potentialize, the four Watchtowers. (See also Magickal Tools and Processes.)

*Aquarian Way*: This term is often misused, and there is some confusion as to its proper definition. Here, this term is synonymous with spiritual egalitarianism and equality, as befits the ideals associated with the sign Aquarius.

*Archeomancy*: Literally, "Magick of the Source." A discipline of magick that consists of projecting magickal effects through the inner planes, imprinting both the archetypal world and the mundane with the greater spiritual mysteries of the Absolute Spirit—the Cosmic Destiny of the Deity.

There are two forms of archeomancy, thus determining two ways in which the inner planes are structured. The first is the Lesser Archeomancy, represented by the practice of magickally entering one of the 40 Qabbalistic worlds through invocation and evocation. This structure of the inner planes is determined through the interaction of the ten Sephiroth with the four Qabbalistic worlds. The second methodology is called the Greater Archeomancy, or the Archeomancy of the 18 Spiritual Dimensions. The Dimensions are the geometric structures that occur within the lattices of Sephiroth and paths of the Tree of Life. A Dimension is the synthesis of the Tree of Life and the Aethyrs, which are the vector angles that join the two paths together. These three levels of Being are brought together through a Gate ritual structure, thus producing a fourth, which is one of the Trans-dimensional spiritual processes of the Cosmic Body of God. The ritual, which assists the magician in accessing the Dimension, is the Trans-dimensional Vortex Gate working. (See also Magickal Tools and Processes.)

*Archetypal process*: Also called the process of spiritual evolution; consists of the periodic transformation as produced by initiation. The magician, as part of his or her spiritual discipline, undergoes numerous small and great initiation processes. The overall cyclic progression of this process represents the continual transformation and

rebirth of the initiate, resulting in greater levels of spiritual awareness and illumination. (See also *Magickal Tools and Processes*.)

*Archetypal world*: The domain of the inner planes, containing the mythic underworld and the collective unconscious. (See also *Spirit World and Its Contents*.)

*Archetype of World Illumination*: The archetypal process that is applied to the world as a whole, the manifestation of the planetary Egregore. (See also *Magickal Tools and Processes*.)

*Aura*: Literally, "smell" (Latin). It later developed into the concept of an energy field that emanates from a living body, its shape and color changing to correspond to the feelings, moods, or thoughts of the human, animal, or plant generating it. A magician perceives auric energy fields as colored rays of energy that project from his or her body and from the tools he or she is using during the practice of ritual magick. (See also *Magickal Tools and Processes*.)

*Avatar/Avatarship*: The magickal degree for the highest level of spiritual transformation that a living being could achieve, above adept and master. It represents the incarnation of the Deity rather than an individual being. The discipline of avatarship is the adoption of a specific spiritual service to aid the Deity in the realization of World Illumination. (See also *Spirit World and Its Contents*; *Magickal Tools and Processes*.)

## B

*Baraka*: In Islamic tradition, the manifestation of the Grace of God (analogous to the Holy Spirit), supposed to guide and protect those who are engaged in jihad (holy war). The Baraka is not considered a separate entity of God, but a special gift or blessings. (See also *Definitions of God*.)

*Bornless One*: Literally, Headless One or Without Beginning. The eternal and self-begotten quality of the Deity, summoned when a magician is seeking to integrate the Higher Self with the conscious self. The Bornless rite is the supreme method of fostering spiritual union. (See also *Definitions of God*.)

### C

*Cascading-field effect:* The magickal effect produced by the masculine form of empowerment (Cone of Power or Pyramid of Power), which causes a connected series of synergetic phenomena that ultimately fulfills the objective of the ritual working and the magician who was its author. (See also *Magickal Tools and Processes*.)

*Categories of Symbolic Alignment (Five Powers):* The five classes of ritual components or structures that represent possible archetypal relationships between the magician and the Deity. Because the magician uses these ritual structures or Five Powers to express the various conditions of the Absolute Being's symbolic union, the magician acts as the mediator of God's divine powers. The Five Powers are used in combination to produce the various functional modular rituals of a grimoire. (See also *Magickal Tools and Processes*.)

*Causal-wave energy field:* The magickal effect produced by the feminine form of empowerment (Rose Ankh Vortex), which causes a subtle collapse of causality in the magician's conscious reality. The collapse of causality allows for the maximization of synergetic occurrences, making reality extremely malleable. These occurrences are marked at specific harmonic intervals of time, where the energies of the vortex achieve a maximum peak of ecstatic resonance. The continual pulsing of the causal-wave field causes a greater suspension of normal causality, thus precipitating a collapse of causality. This effect is the cause of magickal phenomena such as time dilation, the bending or breaking of physical laws, and the manifestation of supernatural realities. (See also *Magickal Tools and Processes*.)

*Chakra:* An energy vortex associated with a power point on the physical body. The chakras make up the structure of the magician's Astral body, which is used to mediate the spiritual reality with the mundane. (See also *Magickal Tools and Processes*.)

*Cipher:* A process of symbolizing mental concepts or physical objects that are used in formulating a magickal link, making the concepts or objects obscure through symbolic representation. This process generates symbolic devices through symbolic codes, alphabets, numerology, sigils, and signs. (See also *Magickal Tools and Processes*.)

*Collective Unconscious:* The domain of all that is unconscious to a

culture, including various inherited myths, beliefs, spiritual traditions, impulses, and notions of personal destiny. C. G. Jung coined this phrase; see the bibliography listing for Jung. (See also Spirit World and Its Contents.)

*Cosmic Body:* Another word for the inner planes, where various symbolic and occult metaphors understand the Spirit World to exist. (See also Spirit World and Its Contents.)

*Cosmic Destiny:* The destiny of God, or the divine plan that represents the final evolution of the Deity in its complete life cycle. A high adept has realized the nature of this destiny, discovered his or her place within it, and adopted his or her revealed role in the discipline of spiritual service.

*Cosmic Pole/World Tree:* The pylon that occupies the center of a magick circle, representing the fusion of the Ultrapoint and the Infrapoint through the Mesopoint, where the magician is. (See also Magickal Tools and Processes.)

*Cyberspace:* Coined by William Gibson in his novel *Neuromancer*. Cyberspace is defined there as a "consensual hallucination" inhabited by disembodied conscious beings (users) who access, exchange, and share graphical and textual representations of electronically processed information. The reality in which these users share information is itself a living conscious being, artificially generated by the vast array of networked servers and communication pathways. The components of cyberspace are analogous to the spiritual processes of ritual magick, and the former is being unwittingly modeled on the latter.

## D

*Definitions of God:* In the tradition of ritual magick, the Deity is operationally defined as the state of Unified Being existing within the reality of Being-ness. All names and concepts of the Deity are variations on this single definition, so it is the source of all spirituality. Therefore, God exists as the Absolute state of consciousness, the Unified Field, and the Universal Mind or Light of Wisdom. The Deity is the Macrocosm manifesting as the multiverse or the Ogdoadic syzygy of Aions in Gnosticism. Through the agency of an emissary, the Deity as the Union of Being identifies and communicates with the individuals who are a facet of its wholeness. The emissary is the

mediator of the material world, the Avatar as God (as opposed to humanity), the messenger as Archangel, Alien (UFO) or Holy Spirit (Baraka). As the Bornless One (Protonoia), the Deity represents the origin and final destiny (Alpha and Omega) of the cosmic spiritual process.

Paradoxically, the Deity may also be perceived as multiple deities, each with their own personality and seemingly distinct areas of operation. There is a lively debate as to whether polytheism or monotheism is the correct apprehension of the phenomenon of Deity. I believe that both approaches, including a form of animism, are actually correct—so the nature of Deity is highly paradoxical.

*Devices (Symbolic):* The symbols that the magician draws in the air with the wand or dagger at various points or nodes of the magick circle. The Pentagram, Hexagram, Rose Cross, Rose Ankh, Equal-Armed Cross, trigon, sigils, lines of force, and colored auric energy fields are all devices. (See also *Magickal Tools and Processes*.)

*Dignitaries:* In Tarot, the sixteen court cards of the Minor Arcana. (See also *Magickal Tools and Processes*.)

*Dowsing:* The art of sensing power zones, ley-lines, and other subtle energy fields associated with underground aquifers, geologic formations, and mineral deposits. The dowser detects these using a developed sensitivity to subtle physical phenomena emanating from beneath the earth and is also able to project “sensor” fields from his or her body. (See also *Magickal Tools and Processes*.)

## E

*Egregore:* A term used to denote a group mind or group spirit associated with a collective of individuals who work magick or other spiritual practices together. Theoretically, an Egregore can exist wherever two or more individuals are regularly engaged in group activities.

*Elixir of Life/Enlightenment:* The Alchemical processes of gaining eternal life and spiritual union, believed to be symbolized by the Red Lion (Universal Medicine) and the White Eagle (Philosopher’s Stone), which are joined together to complete the Magnum Opus and produce the Gold of the Philosopher. (See also *Magickal Tools and Processes*.)

*Etheric Plane:* The plane of energy that coexists in the plane of matter. However, it is the synthesis of the Etheric and Physical planes that generates the vital force. (These planes are typically metaphorical energies and are not scientifically verifiable.)

*Evocation:* The magickal process of projecting a spirit or entity already invoked from the World of the Spirit into the physical plane. Evocation is usually sealed with a pact or agreement with the entity, binding it to a specific objective and duration of time. Spirits that are evoked are normally of the Qabbalistic world of Yetzirah and are within the control of a specific Godhead. (See also Magickal Tools and Processes.)

## F

*Fith-fath (fi-fah)/Poppet/Voodoo Doll:* A physical tool representing the symbolic essence of a specific person, usually the target of a magick ritual. The fith-fath acts as the link associating a person with a specific objective, such as healing, divination, binding, coercing (as in a love spell), or causing sickness or even death. The person whom the doll represents (the target) must be aware of its presence, and the doll is imbued with whatever personal substances or possessions belonging to the target are available to the magician. An association is established between the doll, the magician, and the target, so that whatever is done to the doll will be visited upon the target. The effectiveness of this spell depends on the relative psychic powers of the magician and the target's corresponding feelings of openness or vulnerability.

*Forced reading:* A type of divinatory process where the magician chooses the outcome and places the cards or runes into the desired pattern that will achieve it. When a charged magickal field is projected through the cards or runestones, that pattern will be imprinted on the Archetypal Plane, thus ensuring that it will come to pass. (See also Magickal Tools and Processes.)

*Full Potential Self:* The self as it would appear having completely fulfilled its total potential in a single lifetime. In magickal terms, the magician manifests the Higher Self and assumes a role as an avatar of the Deity; the Full Potential Self is the manifested being of the magician's Higher Self. (See also Magician: Spirit as Self.)

## G

*Ghost of Life:* An entity representing the essence of a thing, whether natural or man-made (such as the Ghost in the Machine). Similar to an Egregore. (See also Spirit World and Its Contents.)

*Glyph:* A symbolic image representing a process or a thing, such as the Tree of Life, the wheel of the zodiac, Dee's Hieroglyphic Monad, sigils, signs, or occult signatures. (See also Magickal Tools and Processes.)

*Gnosis:* Greek for "knowledge," although a special kind of knowledge: intuitive wisdom of the spiritual whole as perceived by the individual. When a person apprehends and understands the true nature of Spirit, achieving Gnosis, the resulting profound transformation of consciousness produces a paroxysm of illumination and insight that floods into the human condition. (See also Definitions of God.)

*God-form/Godhead:* A derived personality and quality of the Deity with which a magician may identify and so assume a state of unity. A God-form is derived and built up by the magician; the Godhead is the titular authority representing the Deity with which the magician is in alignment. (See also Definitions of God.)

*Grail:* A symbol of transformation; usually a chalice, but can assume the identity of other magickal tools as well. The Grail represents the mediator of all spiritual grace and the manifestation of the Deity's powers, and it is therefore a symbol of all magickal tools.

*Great Work (Magnum Opus):* The Great Work is the act of forming a union between the archetypal masculine and feminine polarities of the Deity and experiencing within it an expression of union that profoundly transforms all who partake of it. In the resultant ecstatic state of spiritual union, the celebrant may cause the supreme transformation of his or her base element (mundane consciousness) into philosophic gold (the consciousness of God). (See also Magickal Tools and Processes.)

## H

*Heterodoxy/Syncretistic ideology:* The adoption of various beliefs and traditions to explain and realize the phenomena of the direct manifestation of the Deity. As a scientist examines the results of experiments and attempts to determine generalized laws that can



account for those results, so a magician develops a spiritual tradition to account for profound revelations and realizations. (See also *Magickal Discipline*.)

*Hieros gamos*: Sacred marriage between a man and a goddess, between a woman and a god, or between two gods, representing the joining of the archetypal male and female and thus completing the Great Work. (See also *Magickal Tools and Processes*.)

*Higher Self (God/dess Within)*: The eternal and imperishable part of the individual self that is in constant connection with the Deity. It is through the agency of the Higher Self that a magician assumes the powers and prerogatives of the Deity. (See also *Magician: Spirit as Self*.)

*Holy Guardian Angel*: Archaic term denoting the Higher Self in the guise of an angel. (See also *Spirit World and Its Contents*.)

*Hypnagogic state*: The mindstate of trance, induced either through hypnotic suggestion or through the normal process of sleep. The hypnagogic state is analogous to the state of mind that produces dreams; it is therefore a state of consciousness that is lucid, and the mind responds easily to visual stimulation, auditory cues, and unconscious prompting. This mindstate allows for a two-way communication between the conscious self and the unconscious mind. Deep trance causes the subject to lose the sense of existing in a body and is very conducive to Out-of-Body experiences. (See also *Magickal Tools and Processes*.)

## I

*Imago*: In ritual magick, the image or likeness that a magician assumes in order to impersonate the Deity. This may be accomplished with exterior props, makeup, jewelry, robes, and other forms of adornment; however, the exterior alterations belie the profound internal transformation that the magician has undergone in order to assume the personality and mindset of the Deity. When a magician acts as the physical representation of the Deity and others participate in its rites of adoration and devotion, then the magician is said to be functioning as an *eidolon*. (See also *Magician: Spirit as Self*.)

*Immanent; Transcendent*: The terms are paradoxical qualities of the Deity as theologized by St. Thomas Aquinas. The Deity has the ability to be intimate with nature and with human beings (immanent) as well as aloof and remote, as the supernatural creator of nature (transcendent). However, modern Christianity seems to have abandoned the immanent qualities of the Deity for the transcendent,

casting their God as a remote, stern, and aloof Deity whose only contact with humanity is through the intercession of the Christ. This is particularly true today among fundamentalists in the U.S. (See also *Magickal Discipline*.)

*Infrapoint*: The point or position occupying the center of the magick circle at its base. Also known as the nadir. (See also *Magickal Tools and Processes*.)

*Initiatory lineage*: The specific magickal tradition into which a magician has an established initiation. Although there are numerous traditions from which the magician may choose – and magicians usually select one that already exists – the magician ultimately establishes a personal tradition. When this personal tradition is passed down to other students, and they in turn pass it to others, a lineage has been formed. There are those who esteem their initiatory lineages as high as the pedigree of a purebred pet or a blue-blooded inheritance. However, it is my opinion that the person who did the initiation is not as important as the person receiving it. Magicians are innately pioneers, and they soon begin to cut their own magickal path and establish their own magickal tradition, leaving behind the safety of the established tradition. (See also *Magickal Discipline*.)

*Inner Planes*: The structure of the Spirit World as determined by the structure of metaphysical models, such as the Tree of Life or the Seven Rays of Theosophy. (See also *Spirit World and Its Contents*.)

## K

*Ka*: Ancient Egyptian; Astral double to the physical body. The Ka was believed to hold the vital force of a living thing (humans, animals, plants, even inanimate objects), and it continued to exist even after the death or destruction of its physical host. The Ka also contained the conscious being of the living thing and all its memories, so it was similar in function to the Higher Self. (See also *Magician: Spirit as Self*.)

*Kundalini*: Known as Kundalini Shakti, or serpent power. The practice of Kundalini Yoga consists of directing the *prana* (vital force) of the two vital conduits or *nadis* of the body (*ida* and *pingala*) into a third (*shushumna*) that causes the prana to circulate down the spinal cord and activate the kundalini force slumbering at the base of the spine. The activation of Kundalini is assisted through the joining of three

powers inherent in the center of a person; these are will, knowledge, and action (*ichha*, *gyana*, and *kriya*). The activated kundalini circulates around and up the spinal cord, traveling up the shushumna and coiling like a serpent. This power activates each of the seven chakras as it travels up the spine and causes a profound transformation to occur at each level. When it reaches the crown chakra, the practitioner achieves perfect physical union with God. Adherents of both the left- and right-hand paths of Tantra practice the discipline of Kundalini Yoga.

## L

*Lamen*: A design produced by the magician to represent his or her operational model of the magickal universe. This design is actively used as a magickal tool, representing the powers and wisdom of the practicing magician. It can assume any form, but two representations of a lamen are the diagrams of the great Hexagram and Pentagram of Solomon, presented in the Lemageon or Lesser Key of Solomon. (See also *Magickal Tools and Processes*.)

*Light of Wisdom*: A title of God, emphasizing the shining light associated with illumination and enlightenment. (See also *Definitions of God*.)

## M

*Macrocosm*: The archetypal world, as opposed to the physical world. According to the Emerald Tablet of Hermes Trismagistus ("As above, so below"), both worlds mirror each other but are not the same. (See also *Spirit World and Its Contents*.)

*Magician: Spirit as Self*: The magician represents the mediator of spiritual processes and emanations of the Deity that manifest in the mundane world. The magician (like the Deity) is a composite of layers of being superimposed on a point of self-awareness and individual consciousness. This point of self-awareness generates a state of union within the collection of various sentiments and conflicting desires. The magician uses this point of union to emulate the pure union of the Deity, and thus wears masks of God to qualify that point of union and assist it to grow and evolve. In this fashion, the magician empowers his or her being and, through the transforming influence of the powers of the Deity, is able to establish an identity based upon eternal truths,

defining the past and its struggles and determining the magician's future destiny.

The magickal dimensions of the self consist of the Higher Self (God/dess Within or Holy Guardian Angel), the eternal Spirit (Genius or Ka), the Guide and Guardian of the Threshold, the Shadow Self, Astral body, and a form of body-consciousness (Sanskrit: *Tanamana*) as expressed through the magickal persona. The magician, as part of his or her spiritual discipline, assumes the Godhead and, through a form of channeling the Deity, becomes an imago (image) and eidolon (physical representation of the Deity). The power of Godhead assumption activates the Full Potential Self (Self as God), through which the True Will is engaged, allowing the magician to project his or her True Will to facilitate the fulfillment of a desire. This process represents the essence of ritual magick and distinguishes it from ceremonial magick. The continual assumption of the Deity for ritual work will, in time, completely transform the magician's being, fully and permanently manifesting the Higher Self into normal conscious awareness. At this point in the spiritual development of the magician, his or her personal cosmic destiny is revealed, allowing the magician to pursue a true spiritual avocation.

The Higher Self of the individual has analogous representations at higher aggregate scales of being, including the planetary Egregore as the avatar of spiritual mediation between the Cosmic Deity and the personal Deity of the individual. Without such a mediator, individuals would not be able to find a means of realizing union in the embrace of the Absolute Spirit. However, many people mistakenly perceive the Higher Self or the planetary Egregore as the highest expression of the Deity. It must be noted that the Cosmic Deity has no specific qualities or any characteristics to identify with, and the Higher Self fulfills the need for such qualities of identity.

Each magician possesses a certain level or gradation of spiritual awareness, frequently represented by initiatory degrees. There are essentially five levels relevant to human spiritual development, despite the various elaborate initiatory systems. Presented in their order of accomplishment, from the lowest to the highest, these degrees are neophyte, initiate, adept, master, and avatar.

*Magick time:* When a magician works magick and undergoes extreme trance states, his or her awareness of time becomes extremely distorted. The magician can even experience a complete collapse of all causality. A suspension of normal causality occurs because of the phenomenon of magick time, and also because of our incomplete understanding of the true physical nature of time. The magician

practices magick in a reality that exists without time from the moment he or she sets the magick circle. The reality of myth then takes over the magician's conscious mind, and he or she is subjected to the temporal stasis that is the World of the Spirit. The Australian aborigines understand this concept well; when they are performing ceremonies, normal concepts of time are replaced by a semantic timelessness like that of myth and dream. They call this temporal suspension *dream time*. (See also Spirit World and Its Contents.)

***Magickal Discipline:*** The mastery of ritual processes and their effects, as well as the development of a spiritual philosophy and a spiritual perspective. The magician is the great theorist, symbolic artificer, and seeker of direct spiritual affirmation and revelation. The phenomena of magick are analyzed so that they may be integrated into the magician's life-process. The magickal discipline of the individual has its corresponding allegories in the collectives of magickal groups and traditions. The magician develops a discipline as a periodic practice of rituals, divination, and meditation, which together reveal the greater and lesser mysteries of the soul and foster the process of spiritual evolution. The group generates an Egregore, takes upon itself a magickal tradition derived by consensus, and establishes an initiatory lineage.

An optimal magickal group is devoted to consensus and equality, a Star Group, which adheres to the philosophy of spiritual egalitarianism. Eventually, a magickal group evolves a tradition of magick, formulating a magickal lodge (as a group with formalized rules and goals), and ultimately a magickal order. Organizing several lodges into a single entity establishes a specific lineage of a magickal tradition, making it a living and dynamic spiritual process of transformative change. The philosophies and tenets from such an aggregated tradition develop into the values and beliefs that can transform an entire culture or the world. (See also Media Magick.)

***Magickal lodge:*** A formalized group of magicians practicing under rules, obligations, and group-determined goals derived through consensus or by the fiat of a leader-founder. (See also Magickal Discipline.)

***Magickal tradition:*** The beliefs and practices that make up the magician's discipline. These practices are periodic and cyclic, but they feed the growing collective of beliefs and philosophic ideals that act as the focus for the magician's spiritual process. The magician does not create this discipline from a vacuum, but derives it from already existing magickal traditions and mainstream religious institutions. (See

also Magickal Discipline.)

***Magickal Tools and Processes:*** This topic contains most of the terminology used in the practice of ritual magick, determining the structures, tools, and processes of the technologies of ritual performance. I have brought together four subcategories of ritual activity, representing the complete spectrum of the components of ritual magick. These categories are Magickal Tools, Symbolic Devices, Methods and Techniques, and Ritual Processes and Effects. Tools and devices incorporate Symbols of Transformation.

- **Magickal Tools:** The physical representations of archetypal processes active in the collective unconscious mind and forces in the psyche of individual magicians. Manipulating these tools causes the activation and projection of symbolic qualities from the collective unconscious into the ultraconscious mind of the Higher Self. The symbolic quality of each tool is examined elsewhere; however, the basic set of tools associated with ritual magick are the dagger (athamé), sword, wand, staff, chalice (Grail), cauldron, transmutar wand, spear, pentacle, paten (dish), shield, lamen, yantra, fith-fath, crystal ball, magick mirror, circle stones or base crystal, pillars or obelisk, altar, throne, lectern, banner, shrine, grimoire, and magickal diary.
- **Symbolic Devices:** The expressions used to develop the various energy fields, causing transformations and revelations when applied to the patterns of ritual structure. Symbolic devices profoundly imprint the energy fields and ritual patterns in which they are incorporated, giving meaning and significance (themes and motifs) to the overall ritual. Symbolic devices set the tone and mood of a ritual, expressing the qualities of specific spiritual processes. Devices are magickal tools without physical representation: they are tools of the mind. The class of symbolic devices consists of ritual structures (spiral vortex, pyramid, sphere, cube, gate, pylon, cross-roads, etc.), symbolic images and metaphors (trigon, Rose Ankh and Cross, pentagram, hexagram, Auric colors, Astral body, etc.) and components of the magick circle (four Watchtowers and Angles, Ultrapoint, Mesopoint, Infrapoint, etc.). Symbolic devices are also analytical tools used to denote a physical object or occurrence through a cipher. The magician creates symbolic codes and alphabets, which reveal inner patterns of meaning through numerology

and condense meaning to form signs and sigils. The Tarot, as a treasure-house of symbolic images, represents the perfect symbolic tool for the practice of ritual magick.

- **Methods and Techniques:** Used by the magician to transform consciousness. These represent the backbone of the discipline of ritual magick, and they are employed throughout the performance of ritual workings. The most essential are the techniques of mind control that produce the hypnogogic state, which is the altered state of consciousness that fosters ecstatic revelation and profound conscious transformation. These techniques include the practices of breath-control, mantra intoning, assumption of asanas and mudras, trance, and guided visualization. Other methods include different types of spellcraft and the techniques of fascination, the mantle of glory, the Gate of Transformation, the Pyramid of Power rite, the vortex, exteriorization, and objectification. Various techniques of self-transformation are organized into a basic ritual pattern in which they integrate with ritual actions and expressions. The resulting fusion of the altered mind-state and the magickal symbols of the ritual cause the magician to be empowered and reborn. The pattern that integrates techniques and symbolic devices into a holistic magickal expression is the master pattern of the basic ritual working. The master pattern is the first and foremost ritual working structure, and it establishes the model for subsequent and more complex types of workings: the Mysteries.
- **Ritual Processes and Effects:** The most basic ritual effect produced by this system of magick consists of two magickal powers associated with the masculine and feminine ritual structures of empowerment. These are the cascading-field effect and the causality-wave energy field. The cascading-field effect is produced by the masculine forms of empowerment (the Cone of Power or Pyramid of Power), and the causality-wave energy field is produced by the feminine form of empowerment (Rose Ankh Vortex). When these two forms of empowerment are fused together through the Gate ritual structure, and a symbolic mystery of the Sun, Moon, or Self is performed, the magician has developed a magickal discipline through the performance of the Mysteries. The MARM system incorporates the three mysteries as the basis for its spiritual discipline; there are other,

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more complex systems of magick that use other mysteries that express even greater levels of enlightenment. There are the higher disciplines of invocation and evocation, archeomancy, the Great Work (Magnum Opus), and the Archetypal Processes of the initiate and of World Illumination.

*Mantle of Glory:* A ritual action in which the magician forms a cross over the body, joining the chakras of the third eye, left and right shoulders, genitals, and heart. This self-crossing acts as a ward against unwanted possession and spiritual peril. It also strengthens the magician by activating his or her Astral body. This ritual practice is analogous to the Cabalistic Cross in the rituals of the Golden Dawn. (See also Magickal Tools and Processes.)

*Mantra:* A short phrase or sentence that the magician continuously chants to block out extraneous thoughts and to reinforce a greater individual awareness. The intoning of words causes the nasal passages to vibrate, which stimulate the frontal lobes of the brain, pervading the mind with feelings of peace and tranquility. This practice is most efficient when the short phrase is spiritually significant to the magician. (See also Magickal Tools and Processes.)

*Media Magick:* The incorporation of magically derived insights and revelations into a format that is readily available for public consumption. According to Joseph Campbell, myths and values are presented to the modern community via radio, movies, books, magazines, computer software, and television. The magician is able to find profound insights in current music, television programs, movies, videos, DVDs, software, and Web sites available to the general public. However, these insights are probably incidental, and not as deliberate as they could be. Through the use of various commercial media, a magician or a group of magicians could disseminate their beliefs and ideals to the unsuspecting general public, programming them to hold certain values. This magickal approach to affecting millions of people at one time would be subtle but not completely secret; therefore, it could not be used effectively in a conspiratorial manner. (See also Magickal Discipline.)

*Mesocosm:* The middle world, the place where the Macrocosm and Microcosm are mediated. This is the place of the mind, where symbolic archetypes and physical reality are synthesized into a vision of wholeness. It is also the domain of the Spirit World, which is a mental



construct that allows individuals to conceptualize what is ultimately inexplicable. In the tradition of magick, the Mesocosm is also the temple or grove where the magician practices the art of ritual. (See also Spirit World and Its Contents.)

*Mesopoint*: The area in the center of the magick circle, between the Infrapoint and the Ultrapoint. The Mesopoint is usually occupied by the magician, and it symbolizes the heart chakra as the essential guiding principle of all ritual work. (See also Magickal Tools and Processes.)

*Microcosm*: The world of physical forms, as opposed to the world of archetypes (the Macrocosm). (See also Magician: Spirit as Self.)

*Multiverse*: The theory that there are multiple universes coexisting in the same space or that each border the other at a common point. These different universes are not necessarily unified, so the multiverse represents a divergence from the concept of a single holistic universe. It could be assumed that each universe has its own physical laws and processes that may vary considerably from our own universe. In the tradition of ritual magick, the worlds of mind (consciousness) and matter are separate universes that merge in the life-process of individual sentient beings. (See also Definitions of God.)

*Mysteries (Self, Lunar, Solar, Feminine, Masculine)*: The ritual processes that define a magickal discipline. A magickal discipline consists of periodic exercises, and the mysteries define the nature of that periodicity by the cycles of the Sun and Moon. The self has its own greater and lesser cycles with their own periodicity, and these are served by the mysteries of the Self. (See also Magickal Tools and Processes.)

## N

*Naib (cards)*: In Tarot, the 40 cards of the Minor Arcana: Ace through Ten in each of the four suits.

*Neophyte*: An initiatory degree that represents the beginning level of development for a practicing magician—not to be confused with a beginner, who is without any occult knowledge or prior magickal experiences. The key concept is that the neophyte is ready to begin developing a magickal discipline, whereas the beginner must study

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and become acquainted with the fundamentals.

### O

*Objectification (Objectivity):* In the tradition of ritual magick, the process whereby a desire or need is realized after it has been symbolized and projected into the archetypal world through ritual performance. Also, the process in which a magician receives corroboration for his or her intuitions and beliefs (i.e., makes them objective) by practicing ritual magick with other magicians, then sharing impressions of the ritual. (See also *Magickal Tools and Processes*.)

*Occult ideal:* The smallest level of meaning found in a ritual structure, representing the core statement of meaning and belief for that ritual structure. Ritual structures are joined to form aggregations of meaning, and as a narrative, tell a story or develop a theme. (See also *Magickal Tools and Processes*.)

*Ogdoad:* In the tradition of Gnosticism, four pairs of Aions which make up the central core of the Pleroma. The term can also indicate any four pairs of God aspects joined together to form a Godhead, which is their source. (See also *Definitions of God*.)

*Order of the Argentum Astrum (A.A.):* An obscure but highly competent order of practicing theurgists founded by Aleister Crowley in the early 20th century. Its name was derived from the supposed third and highest order within the Order of the Golden Dawn in the outer, and the Order of the Ruby Rose and Golden Cross on the inner. The third order contained the supposed secret chiefs who maintained the lost Tibetan tradition of the Great White Brotherhood. Crowley's perversity and strange sense of humor motivated him to give his own off-shoot of the Golden Dawn the name *Argentum Astrum*, and it was probably perceived by MacGregor Mathers as a shocking outrage. However, the Order was well-founded and its lore challenging, being the fruit of Crowley's magickal efforts, and it has endured to this day. (See also *Magickal Discipline*.)

### P

*Petty ego:* The illusory, minor, and false sense of self, usually superficially invested in a person's physical identity. (See also *Magician: Spirit as Self*.)

*Planetary Intelligences:* The seven archetypal qualities of consciousness associated with the seven planets of the ancients. These archetypes, though they originate in a cosmology that is no longer in use, have surprising power and relevance within the human psyche. They are the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn. (See also Spirit World and Its Contents.)

*Pleroma:* Greek for “fullness”; the domain of the Aions and the model of the perfect manifestation of the archetypal world. Another name for the inner planes. (See also Spirit World and Its Contents.)

*Poteau-mitan/Axis Mundi:* See Cosmic Pole.

*Power zones/Ley-lines:* Geographic features that indicate the subtle psychic structure underlying the physical world. These formations are perceptible to dowers and used by magicians to perform earth magick, or Geomancy. (See also Magickal Tools and Processes.)

*Process (the):* See Archetypal Process.

*Protonoia:* Greek for “the first thought” or “primal mind”; an aspect of God symbolized by the Universal Mind, the origin of the world of consciousness. (See also Definitions of God.)

*Psychopompos:* One of the attributes of the god Hermes, in which he guided the dead in transition to the underworld. By association, anyone acting as a guide in initiation processes.

*Pylon:* In ritual performance, a ritual structure that joins the Infrapoint to the Ultrapoint. It represents the category of alignment of Occurrence, so it is used to create a channel between the Macrocosm and the Microcosm. A pylon ritual structure can also be erected at any of the points in a magick circle. (See also Magickal Tools and Processes.)

## R

*Ritual action/Ritual expression:* A symbolic event acted out in a magick circle. The event may consist of drawing an invoking pentagram, circumambulating a circle, assuming an asana or mudra, or intoning an incantation. A ritual action is therefore an action, done in ritual, that has a symbolic significance and a magickal effect. (See also Magickal

### Tools and Processes.)

*Ritual structure/Ritual pattern:* A specific series of ritual actions that make a combined magickal statement or spell. An example of a ritual structure is setting the four Angles with the device of the Rose Ankh. A ritual pattern is the design or outline of a ritual, and it incorporates ritual actions and structures in a precise manner to cause a magickal effect and establish an occult theme. A grimoire using modular and reusable rituals consists of rituals that can be connected into larger patterns through a uniform symbol or recursive link. (See also *Magickal Tools and Processes.*)

*Ritual working:* The assembly of reusable modular rituals in a precise pattern, practiced in a cyclic and periodic frequency. The most basic pattern for a ritual working is the master pattern found in the seven categories of the discipline of ritual magick. This pattern is used in conjunction with the Gate ritual structure to produce the ritual working of the three mysteries. (See also *Magickal Tools and Processes.*)

## S

*Sacerdotalism:* The art of channeling the powers and wisdom of the Deity for the benefit of the self and others. This art is usually reserved for the liturgical elite, and denied to the lay congregation. The priest or priestess is usually a highly trained cleric, which justifies their exclusive rights to this art. However, in the tradition of ritual magick, every magician is a priest or priestess of his or her own personal religious cult, so one engages in the art of sacerdotalism for oneself. (See also *Magician: Spirit as Self.*)

*Sacrament:* Physical substances that are blessed or imbued with spirit. They are important tools for the maintenance of spiritual alignment. (See also *Magickal Tools and Processes.*)

*Sensory fields:* The visual devices that a magician uses to extend his or her sensory abilities. These visual metaphors assist the magician in perceiving the lines of force and the energies of ritual magick. (See also *Magickal Tools and Processes.*)

*Seven Worlds/Planes:* A conceptual model of the inner planes of the Spirit World. The seven planes are the Absolute, Spirit, Mind, Upper

**Astral, Lower Astral, Etheric, and Physical.** (See also *Spirit World and Its Contents*.)

**Sigil:** A magickal drawing or symbol that represents a physical thing or a mental process. The main assumption in ritual magick is that, in the magickal reality and through association, a symbol and what it represents are one and the same. (See also *Magickal Tools and Processes*.)

**Skrying or Scrying:** The art of gazing into a crystal ball to activate the powers of clairvoyance and communicate with the unconscious mind. (See also *Magickal Tools and Processes*.)

***Spirit World and Its Contents:*** From the spiritual source are revealed divine emanations, the entities and domains of the World of Spirit. This is the reality of magick, and it is entered through the adoption of altered states of consciousness (ecstasy). The World of the Spirit is known by many names: the Inner Planes, the Archetypal World, the Collective Unconscious, the Cosmic Body, the Supersymbolic Reality, and even Cyberspace. The World of Spirit includes the corresponding world of the mind and domains of the Astral and Etheric, so it is the domain of the inner planes that represent the greater and lesser realities of the world of the mind.

This world is operationally defined in ritual magick as the mythic underworld created through the sanctified space of a temple or grove. Within this world are various entities that represent facets of the macrocosmic Union of Being. These entities are numerous, but they are defined by their associations and the groupings and classes they form. The Qabbalah defines this world as consisting of three of the Qabbalistic worlds: Atziluth, Briah, and Yetzirah. All of these three worlds are in union, represented by the associated beings of the Godhead that occupy them: Archangels, Angels, Daemons, Demigods, Heroes and Heroines, mythic personages and creatures, ancestors, Planetary Intelligences, elementals, and the four Elements. The Spirit World affects the mundane world in a profound and transformative manner, thus producing phenomena that are equated with psychism and supernatural occurrences.

***Spiritual lineage:*** A chain of initiations linking various individuals together. It consists of the individuals initiated and those who initiated them into a specific spiritual and magickal tradition. (See also *Magickal Discipline*.)

*Superconsciousness*: The mindstate that perceives all things as connected in a web, therefore in constant and intimate union. The profoundly heightened state of consciousness, analogous to *samadhi* or *satori* (illumination), that presages enlightenment. (See also Spirit World and Its Contents.)

*Supernature (Supernatural)*: When the Macrocosmic reality of archetypes intrudes into the mundane world of physical forms, it is described as supernatural. Supernature is perceived by the mind as the essential and intrinsic values that things and occurrences have, apart from their utilitarian or objective value. Supernature is therefore the archetypal and spiritual meaning of life, the determination of destiny, and the significance of the evolving process of spiritual development. (See also Spirit World and Its Contents.)

*Supersymbolic Field/ Supersymbolic Reality*: The world that consists of meanings and symbols; the archetypal world. It is the source for all conscious meaning, and is therefore tied up in language and semantics. In the linguistic discipline of semiotics, it is referred to as the semantic deep-structure of post-language signs. (See also Spirit World and Its Contents.)

*Syzygy*: Pairs of opposites.

## T

*Telesmic images*: The symbolic images derived from the archetypal plane, used in ritual magick to facilitate communication between the collective unconscious and the conscious mind of the magician. These images are used with great efficacy in visualization techniques to induce clairvoyance and in guided visualization. (See also Magickal Tools and Processes.)

*Tracers*: The after-image that one sees when a lighted object is moved too fast for the eye to focus on. Used to visualize the lines of force and magickal fields of power. (See also Magickal Tools and Processes.)

*Trance dance*: In ritual magick, the repetitive and iterative movements of the body that facilitate the onset of trance. These movements are simple, relaxing, and repetitive, like the continual intonation of a mantra, and when performed over long periods of time, they foster a profound state of trance useful in the performance of ritual. (See also

Magickal Tools and Processes.)

*Trans-dimensional Vortex Gate working:* A ritual that is the core practice for the magickal discipline of the Archeomancy of the 18 Spiritual Dimensions. (See also Magickal Tools and Processes.)

*Transmutar Wand/Crystal Magick:* A wand that has a crystal at its tip or incorporates a crystal into its body. A transmutar wand is used as part of a three-component system of crystal magick. The additional parts consist of a base crystal, used in the center of the magick circle, and a link crystal, worn around the neck of the magician. (See also Magickal Tools and Processes.)

*True Will:* The spiritual avocation of a magician; the path and direction determined by the magician's Higher Self. This was defined and promoted by Aleister Crowley in his writings about Thelema. (See also Magician: Spirit as Self.)

## U

*Ultrapoint:* In ritual magick, the position in the center of the magick circle that occupies the highest point. Also called the zenith. (See also Magickal Tools and Processes.)

*Unified Being/Union of Being:* The core concept of the definition of the Deity is that it is a synergetic union of all facets of being. The Union of Being is the mind-state that a magician strives to attain through the artifice of magick and spiritual discipline. (See also Definitions of God.)

*Unified Field of Consciousness:* Consciousness appears to be a phenomenon that occupies space and time, but has no mass. It is therefore a field, but unlike fields of energy, it does not break down or suffer the effects of entropy. Consciousness forms collectives through the powers of love and affinity. Even death does not seem to diminish it; therefore, it operates under the assumed laws of synergy rather than entropy. (See also Definitions of God.)

*Unified Field Theory of Spirituality:* The theory that all conscious minds are ultimately in union through the law of synergy also establishes the properties of consciousness. It is additionally theorized that this state of union generates a holistic field, which is called the Unified Being.

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(See also Definitions of God.)

*Uniform Symbol/Recursive Link*: The fourth part of the simple ritual pattern that allows a ritual structure to be joined to other ritual structures. The essential feature of a modular system of ritual magick. (See also Magickal Tools and Processes.)

*Union of All Being*: See Unified Being.

*Universal Mind*: A facet of the Deity that embodies all mentality. (See also Protonoia.)

*Universe of Consciousness*: See Unified Field of Consciousness.

## V

*Vortex*: The feminine field of empowerment, in which the fusion of polarities (Watchtowers or Angles drawn into union) is overlaid with a widdershins spiral. (See also Magickal Tools and Processes.)

## W

*Watchtower/Ward*: In ritual magick, the constructs developed at each of the four points in the magick circle that are represented by the four Cardinal Directions. The four points are activated with a corresponding invoking Pentagram, establishing a ward of protection and containment. (See also Magickal Tools and Processes.)

*Wave-form causality effect*: See Causal-wave energy field.

*Western Mystery Tradition*: The various occult traditions that have their origins in the Western world, including Europe, Northern Africa, and the Middle East. (See also Magickal Discipline.)

*World of the Absolute*: One of many terms used to describe the Spirit World. (See also Spirit World and Its Contents.)

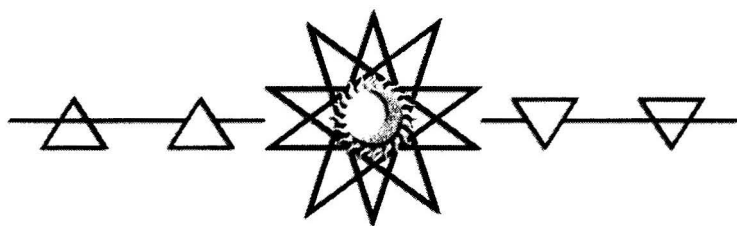
## Y

*Yantra*: A symbolic drawing or illustration whose design and combination of colors causes various optical effects and illusions. (See also Magickal Tools and Processes.)



*Yod (bolt)*: The condensed energy field emitted from a masculine power structure, usually occurring in the form of a lightning bolt. It is also a double-ended wand used for symbolizing and activating the qualities of a pylon. (See also *Magickal Tools and Processes*.)

*Yoni/Yonic images*: Symbol for the opening of the female sexual organ (contrast the phallus, or *lingam*). Also appears as a door, a gate, a flower, and a cave. (See also *Spirit World and Its Contents*.)



## **MARM Series Bibliography**

The following is a list of suggested reading for you, the intermediate student, to augment the material presented in the *Mastering the Art of Ritual Magick* series. You will need to be proficient in several disciplines in order to become a master of the art. This list is by no means exhaustive; it represents a selection of books from my own personal library, divided into ten categories that I feel are vital to the study of advanced ritual magick: Alchemy, Astrology, Fiction (Occult), Gnosis, Magick, Mythology, Psychology, Qabalah, Sexuality, Tarot, & I Ching, and Wicca & Neopaganism.

*Note: Some books are quite dated, but I feel they are indispensable no matter their age. Also, some of the older books have been reissued in new and revised versions, and others are available as free e-books from online distributors.*

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