

# **The Whole Magick Workbook**

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## -Preface-

### **The Formation of a Magickal Universe**

All effective Magick stands on three basic skills: imagination, emotion, and intuition. The invocations and gestures, implements and costumes, circles, triangles and furniture, indeed all the elements of a temple-based rite serve only to reinforce and focus these three capacities. Of course, the mental skills developed in the construction and consecration of the Elemental Weapons is a precursor to these skills. Here, the mental capacities of the Aspirant are tuned and strengthened so that any success whatsoever might be possible.

Of the three, Emotion to the point of passion and under the influence of the higher will or Holy Guardian Angel is the most vital skill. Even first, that emotion should be towards the attainment of the Knowledge & Conversation of this Holy Guardian Angel or Higher & Perfected Self. Such an holy passion is found in the uninhibited coupling with that force with which you are seeking to invoke. Thus does this passion become aroused to the point that the connection suffers from no restrictions or hesitations for the union. In this way there is a sense of a boundless enthusiasm for the work. This is covered quite well in Crowley's article: 'Energized Enthusiasm'.

In much of the Magick of the previous aeon, this is spoken in a context with definite religious overtones as this has stirred the soul of humanity with extreme fervor. Of course, the "awe and fear of the Creator" is supplanted by the Holy Guardian Angel in Thelemic Magick. Yet in the original context, the religious aspects serve as the motivation behind doing the work; they are a promise, acceptable to the mind of a medieval man, that the whole effort is holy. In Thelemic terms, the Angel guarantees that such an act is in accord with the Will.

This passion then comes from a desire for engagement with something that fulfills a part of one's own nature as it satisfies its needs or gives it an outlet for full expression. It is sanctioned by the Holy Guardian Angel or for the Aspirant, by the potency of one's Neschamah as he or she strives to contact the Angel. Of course, for the latter, the only connection that one should be attempting to foster is that with the Angel itself. Until that is achieved, no certain good can come from any magickal effort.

Imagination provides the medium through which Magick produces its results. The personal imagination forms the Astral Light, described by Eliphas Levi as the medium of the Etheric plane. The symbols used in Magick are forms that, when created in the imagination, tend to gather specific types of power from the Astral Light which are manipulated by the intent of the Operator. This is so due to the potency of the Thelemic egregore as an established force. The simpler, geometric forms such as the pentagram and hexagram, draw relatively pure, fundamental forces such as elemental and planetary forces. More complex symbols such as Egyptian god-forms, draw correspondingly, more complex assemblages of forces.

An object that begins as a purely internal construct created and sustained by the willed imagination of the Operator, can move out into the Astral Light and take on a life independent of its creator. It can gather or become a container for magickal power, and act back on its creator or on others in ways that are impossible for one to produce through his or her imagination alone. This is the basis for the theories on Magickal Attack and Talismanic Magick

as it pertains to the nature and nurture of the Magickal Link. And again, I stress for the Aspirant that one must first produce the link with the Angel before any of the other possible workings can be worked with safety and certainty.

Additionally, beings and powers operating on levels the Operator cannot yet perceive can make themselves known to him or her through the receptive nature of the imagination; opening his or her awareness into new realms of experience. When the Operator projects the image of a symbol onto his or her surroundings, an extended Sacred Space is created in which the Astral Light becomes conditioned into conformity with the symbol. The area becomes more attractive to the types of power invoked, more comfortable for magickal beings having the nature represented by the symbol. The world of the powers and the world of the Operator then intersect, making interaction possible. Of course, a skeptical discernment and proving of authenticity requires the adroitness of the Magickal skills of the operator; most particularly, the sanction of the Angel.

Intuition is the confirmation of a successful Magickal rite. In order to bring about the desired results, one must ultimately arouse the sensations and feelings that the symbols created in the imagination are real; acting as if the goal of the operation has already been accomplished. Here is where the Angel becomes directly involved as it proffers its assurance of success. This feeling of reality is the trigger that causes a symbol to move from the imagination into the Astral Light. This is the sanction of the Angel and is a strong intuition which is concurrently a communication from the Angel.

The full development of this communication makes one in the words of Carlos Casteneda, a 'Man of Knowledge'. At first, this communication will be tenuous as the Aspirant will not be clear about the communication from the Angel, as the Aspirant is not clear about his or her objective in the pursuit of the Aspiration. His or her purpose may actually be based on rather vulgar desires; not clearly expressed. He or she may be suddenly surprised and disillusioned when confronted with the hardships of learning to communicate with the Angel.

As once one enters on this path, one must inevitably arrive at the end thereof, he or she slowly begins to learn; slowly at first, and then at a greater rapidity as the inspiration that is the by-product of this intuitive spark increases. Now a much more mature conception of his or her Aspiration becomes apparent; this coming almost as a surprise. And his or her new intuitions (communications from the Angel) will soon clash with the old desires. This brings one to the gate of fear and awe where the cry of the Angel is for courage with the Aspirant deep at war with his or herself.

This is the first test of the Aspirant on the journey towards Initiation. The call is for the Aspirant to defy his or her fear by responding with courageous persistence in his pursuit of the full Knowledge & Conversation with the Angel. Eventually, the Aspirant begins to adapt to this psychic situation and the intuitions from the Angel are assimilated into his or her everyday consciousness.

The Aspirant now has learned how to relate to his or her desires and to subject them to the clearer scrutiny of the Intuition. In so doing, the Aspirant becomes the master of these desires and can respond to them with a strong impeccability as a sharp clarity encompasses the nature of his or her consciousness. Yet this new development comes with its own more subtle test.

That clarity of mind which comes from the successful mastery of this intuitive process may dispel the fear that was so integral to the onset of this Initiatory experience, but it will also become quite blinding. It can induce the Aspirant an overconfident as he or she will lose all self-doubt.

This is a trance that is as much real as it is an illusion. The Aspirant is warned to master this clarity with a certain humility. If he or she fails at this point; believing this to be the successful completion of the Aspirant's Initiation, then this arrogance will occlude any further development. The Aspirant will rush when he or she should be patient, or the Aspirant will be patient when he or she should rush. Indeed, the Aspirant will fumble with learning until he or she winds up incapable of learning anything more. The Clarity of consciousness will remain to delude one with the idea of his or her successful completion of the Initiatic journey towards Adepthood. But actually, the Aspirant will no longer learn, or yearn for anything.

To continue learning, the Aspirant must defy his or her clarity and use it only to 'see', and wait patiently (lurk as a warrior) in order to measure all situations very carefully before taking new steps; approaching this clarity of consciousness in a scientifically skeptical manner. And a moment will come when the Aspirant will understand that this clarity is but a veil to a more subtle level of consciousness that is much more intimately entwined with the voice of his or her Angel. The Aspirant will then arrive at a position where nothing can interfere with this communication. Thus will he or she have attained Adeptship; true Magickal power.

The new Adept will know at this point that the power he or she has been pursuing for so long is finally attained. The Adept's Angel has become his or her ally and an unmistakable feeling of invincibility overtakes him or her. Yet the Great Work has only just begun and the danger of failure is even greater. The tendency here, is to surrender to this power and be wielded by it rather than mastering it. In this trance, the Adept becomes intolerant of the Will of others as her or she becomes cruel and capricious. As such, this power becomes a burden upon his or her fate. Such an Adept has no command over him or herself, and cannot tell when or how to use his power. Such is the fate of the dupe of the Black Lodge.

In order to overcome this occlusion, the Adept must then defy this power as he or she must understand that this never truly belonged to him or her to begin with. The Adept must keep him or herself in line at all times, handling carefully and faithfully, all that he or she has learned. The Adept must understand that clarity and power, without this control over him or herself, are worse than mistakes. He or she will then reach a point where everything is held in check and the Adept will then know when and how to use his power; becoming a true Master.

## -Introduction-

### **Qabalah and Magick**

The Qabalah used in Thelemic Magick was originally developed from the Rabbinical tradition of the Hebrews. From this, was fashioned by our Medieval and Renaissance era forebears, what is now known as the Hermetic Qabalah as finally canonized by the Golden Dawn of MacGregor Mathers. Elements of a Greek Qabalah and even other spiritual systems were incorporated into what is a truly syncretic construct. But what remains essentially important is the two basic and complete systems of the Rabbinical and Hermetic traditions. These two need to be examined and compared with each other.

The Rabbinical Qabalah is comprised of two separate systems; that of the Sefer Yetzirah and that of the Sefer ha Zohar. The Yetziratic system focuses on the Hebrew language as the vehicle by which the Cosmos is quantified into a symbolic structure, mapped and utilized to explore levels of consciousness as revealed in physical and meta-physical dimensions. The Zoharic system conversely, bases itself on the text of the Torah, and investigates the synchronistic connections that further elaborate the principles expounded in it by the divinity from which it was communicated to the human race.

The Rabbins eventually gave greater precedence to the Zoharic system; utilizing the Yetziratic system as a secondary support serving only to further illuminate the Zoharic teaching. Hermetic Qabalah would take the reverse, utilizing the Yetziratic teaching as the primary map and the Zoharic would then support this with supplemental information from which to construct its dogmas. This was particularly necessary as the Torah was no longer the sole source of divine revelation. Therefore, the Zoharic methods could be applied to a variety of Christian texts and other sacred texts outside the Judeo-Christian tradition. The Yetziratic system would become the one unifying factor amongst all these diverse traditions.

What is common to both the Yetziratic and Zoharic systems is the primary concern with divine revelation and the language in which that revelation is communicated. They are used to more thoroughly examine the nature and character of the divinity as it has presented itself. Because this language was found by the deity to be suitable as a vehicle of self-expression and the unfolding of its complex, omnipresent nature, it is then determined to have a special status as a holy tongue that speaks on many different levels simultaneously. These cannot be directly approached through the linear nature of casual reading, as there are higher spiritual levels within the text being invisible to the naked eye as is the deity itself. A special insight, employing the reliance on synchronistic omens and symbols found within the text parallels what most other civilizations often found in observing the processes of nature.

For a Thelemic Qabalah to be authentic, we must therefore then first note that we must follow and develop the Hebrew model by justifying the use of English as a "Holy Tongue" as we note that the Jews have the half as declared in Liber AL vel Legis. The Master Therion was very careful in his Qabalistic examination of Aiwass or Aiwaz as a praeter-human or divine intelligence transmitting a new covenant to humanity. And the synchronistic correspondences of the text along with the unfolding of its prophecies further validates both the communicating

intelligence and his transmission as divinely inspired. The text is then categorized as 'Class A' and English as the chosen tongue is accepted as being a suitable vehicle for the complex nature of divine revelation.

It should now become apparent to the reader that it is necessary to further examine the means by which the Yetziratic and Zoharic traditions analyzed and utilized their divine language and text. In this way, we can develop a more empirical approach to expounding on the nature and character of the new revelation. The Yetziratic system bases itself on the actual phonetic values of the Hebrew alphabet. And the Zoharic tradition bases itself on their sacred text as it uses a particular style of exegesis which is generally accepted by the Rabbinical hierarchy.

In the Yetziratic system, the letters of the alphabet are analyzed and classified into several groupings. These groups are based along functional and phonetic factors. Thus, other symbols are then attributed to each letter and the nature of the language itself is thoroughly investigated in order to better understand the character of the people that are using it. The Zoharic system has produced the exoteric Talmudic and Midrashic commentaries upon their sacred scripture. These are the result of an intelligent application of various Qabalistic techniques that it uses to gain insight into and discuss the relation between their god, humanity, and the Universe.

In terms of a Thelemic system, the Yetziratic approach would involve the English alphabet as the Zoharic approach must concentrate on the Liber AL vel Legis specifically along with other Class A works and Class B & C commentaries. This forms the theoretical foundation for the general approach to the High Spiritual Magick that is the task of the Student who would follow the program of this present work.



-Preamble-

## The Magick Diary

*Nothing in the world can take the  
place of persistence.*

*Talent will not; nothing is more  
common than unsuccessful men with talent.*

*Genius will not; unrewarded  
genius is almost a proverb.*

*Education will not; the world is  
full of educated derelicts.*

*Persistence and determination  
alone are omnipotent.*

*Dr. Israel Regardie*

**A careful record should be made of all of one's work; all of one's daily experiences to be true to that Great Work called Scientific Illuminism and called by others Magick. In this way, one begins that Gnostic Dialogue with oneself and fulfills the function of the [Obeah and the Waga](#). And it is best that the diary be handwritten as even one's handwriting has something to tell us. An occasional review of old diaries should be routinely made that one can better assess one's efforts and results over time.**

# Chapter 1

## Construction of the Magickal Circle



### Construction of the Circle

There is the 'secular' world and the 'sacred' world. Certainly, in the secular world, we create operational space; for example, an office or a living room. These allow us to express the mundane activities that are also an important part of our self-expression. From the maintenance of the body; health and hygiene, to our ethical and moral behavior and onto the expression of our cultural interests, one must participate in the world. But at times, we must also remove ourselves from the world to express that sense of holiness and awe that we bring to this life and that we derive from this life. The establishment of sacred space; a temple in our homes provides for us this outlet on a regular basis—and one that should be seriously considered before the taking up of the art and science of Magick.

Another word for Magick is wisdom; it is that which brings sanctity and wholesomeness into the home. The art of the temple centers on the archetypal symbols generated by all spiritual and religious traditions. But for temple design; once a room has been provided, we start with the Magickal Circle that symbolized both a particular space within the room, but also the body/soul/spirit complex. About the circle, one should spell out seven sacred names and place sacred images and nine candles; so that in actuality, the Magickal Circle becomes the aura (the soul-mind) of the Aspirant with the temple (being the body). The circle drawn within the temple with the holy names are inscribed and divine symbols placed on its circumference provide a place of power for personal, sacred expression. It becomes activated and consecrated in its symbolic import by the art of circumambulation—expressed eloquently by the Master Therion:



The principal movement in the circle is circumambulation. This has a very definite result, but one which is very difficult to describe. An analogy is the dynamo. Circumambulation properly performed in combination with the Sign of Horus (or "The Enterer") on passing the East is one of the best methods of arousing the macrocosmic force in the Circle. It should never be omitted unless there be some special reason against it.

At this beginning stage in one's development of the art and science of Magick (wisdom), one should then learn to purify and fortify one's circle (the soul-mind) both formally within the circle and simultaneously by one's thoughts and actions in mundane life; where Magick finds its true medium of expression. But again, the space should be secured and the physical circle drawn. If the room is carpeted, one might lay out and glue some rope onto the carpet; where one might be able to use a marker on a wooden floor. The walls of the room should have a neutral color and ideally, the carpet as well. If using a marker, the sacred names are easy to list about the circle; as well as one's own initiatory name or Magickal Motto.

#### Constructing the Magickal Motto

The Magickal Motto gives the aura its identity. The body is the temple that houses the soul. The two are infused within each other. And so the motto needs to be the purest expression of one's spiritual ambition; chosen in the deepest solemnity. It is the *logos* or very nature of one's innermost being in its outermost expression. But the beginner can not see this purity, as there are too many veils to yet be pierced. Yet it can be indirectly experienced in examining the nature of one's *Aspiration* towards that noble state of grace. This is simply, an affirmation of that true nature the he or she suspects is somehow hidden within. The motto creates an expression that galvanizes a unity of purpose for all the identities that he or she assumes in the various aspects of one's whole life.

Words, especially names have power; having a direct relationship with how we perceive the things that they represent. Note that people are viewed in relation to the names that they carry. And often they are given 'nick-names' because of the personality they present to others. There are two principal angles from which one may approach the task of determining a magickal motto. The first is to view ahead and determine the current to be invoked. The second is to look back and summarize all that has lead to the present level of initiation. I believe this is more of a personal choice rather than to say that one is somehow more appropriate than the other.

Regarding the first direction (that of looking ahead), the aspirant may determine a current to be invoked or a personality to be assumed. Yet still, this should conform with any and all previous oaths and mottos. The flip side of this remains congruous with it as a whole and is our second direction. The aspirant here asks: 'Who am I?' 'What am I?' 'How does the universe define itself through me?' Beyond this there is a third approach, which would be the expression of one's

highest ideals and most coveted truth. A word can be formulated or a deity name may be adopted as that deity represents the personification of a certain ideal or truth. This methodology may also be applied to the two principal angles discussed above.

In general, a motto can be a magickal formula that is usually an artificially constructed word. And as such, may reveal some quality pertaining to the nature of the aspirant's initiation. For example: Crowley's motto for the grade of Master of the Temple is V.V.V.V.V. And it loosely translates as 'By the force of Truth, I have conquered the universe while living.' A motto may also be derived from choosing the name of a personal hero or of a predecessor who filled a certain seat in a lineage to which the aspirant has now taken in his generational turn. It may even be derived from a family crest or from the seal or symbol of an occult order or office.

In summation, for each and every aspirant there can be molded a motto that can be adopted with deep solemnity. As the understanding of the use of symbols unfolds a very personal voice is harnessed. This is its own practice for the ultimate attainment with the logos as is the task before every adept. First generated by rote and imitation, next the heart kicks in and blends into the operation. Ultimately, the character and nature of the Holy Guardian Angel is actively present. Finally, of course, there is constructed the ultimate motto from a union in the Supernals and a word is uttered that resonates in harmony with the logos.

This name may also be in English or in some sacred language; such as: Latin, Greek, Hebrew or Enochian. This should be researched and chosen with 'solemnity of forethought,' which means that one should find some point of identification in this name. And it follows then that one should explore the nature of his aura; beginning with the contemplation of the self; so that along with making the sacred circumambulations, one should then sit to a meditative posture within the circle; breathe evenly and to a contemplation of the Hermetic Axiom: Know Thyself.

A sensorium of memories, dreams, feelings and reflections should begin to swell in one's head. One should give each one of these time for contemplation with everything recorded into one's Magickal Diary. Additionally, one should begin to carefully observe how one responds to the world in both one's private and public (work, society) lives with a critical eye; considering one's ethical and moral values. One should strive to reduce the clutter of the mind brought on by one's conflicts and immoral or unethical behavior with an eye towards making the appropriate adjustments. This should be an on-going process in one's practices.

*The Circle of the Magician will have been perfected by his habit of Magical work. In the truest sense of that word, he will never step outside the Circle during his whole life. But the consecration, being the application of a positive force, can always be raised to a closer approximation to perfection. Complete success in banishing is soon attained; but there can be no completeness in the advance to holiness.—The Master Therion*

### Consecrating the Magick Circle

The Consecration of the Magick Circle is as in any consecration ceremony, a dedication of a certain object to a specific task. One should prepare for the ceremony by practicing the vibration of the holy names about the circle. The art of vibration involves first learning how to vibrate the seven vowels: a, e, i, o, u. Start by saying 'ahhhhh' in the same way you might respond to a doctor's instruction. Let the sound emanate from your chest and from the cavity

of the skull; for the latter, focusing energy coming out from the third eye as well as the mouth. Soon, with the intensity of the force, the whole body; including arms and legs will begin to vibrate. Practice this with the long and short pronunciation of each of the seven vowel sounds.

Once one feels confident, design a simple rite that follows one's meditation to circumambulate the circle seven times equal to the number of holy names placed about the circle. Stop at one of the names, make the Sign of the Enterer and vibrate that holy name and continue until this has been performed for each of the holy names. One may then conclude by offering a prayer to these holy names; asking for the Universeal Mind to reveal to oneself, the nature and powers of one's own being; that one might better come to Know Thyself. This rite should be performed for a period of time; until one finds a sense of perfection in the art of performing the rite.

#### Further Study

To complement this effort, one should begin to make a study of the Holy Tarot and the construction of the pack; that one begin to study the Holy Qabalah. In this, one begins to intellectually comprehend the construction of the human soul and its connection to the intellect. And it is that intellect that must be brought into the realm of one's feelings and emotions, which are intimately connected to the physical body. The regime of a proper diet and exercise should begin in order to consecrate the body, which must be brought to the same spiritual effort of the mind.

Finally, in this regard, one should begin to participate in aesthetic endeavors such as painting, sculpture, music, poetry and human letters. An aesthetic sophistication comes about that reveals to us the more sublime aspects of the human soul that contributes both to our own personal development, but also connects us to the human zeitgeist that we each co-generate with the rest of the world. This is obviously, a long-term project that should continue throughout one's career as a Mage. So that now, with all this effort in motion, one becomes ready to take on the next step; an experiential examination of the aethyric currents of one's body with the Middle Pillar Exercise.

### **Middle Pillar Exercise**

#### Part I

Stand facing Boleskine; arms at sides with thumbs between index and medius

Imagine a small violet orb above the head and visualize it as an orb of energy, descending into the Sahasrara Chakra, which corresponds with Kether (the Crown) on the Tree-of-Life. And vibrate 'IO PAN' while focusing on the visualization of the orb. (Note that to activate this Chakra, one must attend to Spiritual and Intellectual pursuits.)

Next imagine a flash of light from this orb descending down the Sushumna (corresponding with the Spine), and forming an Indigo orb at the Ajna Chakra, which corresponds to the intersection of the paths of Daleth and Gimel on the Tree-of-Life (also known as the Third Eye). And vibrate 'NUI' while focusing on the visualization of the orb. (Note that to activate this Chakra, one must attend to the development of the imagination and psychic arts such as divination, etc.)

Then imagine a flash of light from this orb descending down the Sushumna, and forming a bright blue orb at the Vissudha Chakakra, which corresponds with Da'ath (corresponding with the throat) on the Tree-of-Life. And vibrate 'MAAT' while focusing on the visualization of the orb. (Note that to activate this Chakakra, one must develop one's creative talents in association with one's communications skills.)

Continue by imagining a flash of light from this orb descending down the Sushumna, and forming a green orb of light at the Anahata Chakakra, which corresponds with Tiphareth (at the region of the heart) on the Tree-of-Life. And vibrate 'RA-HOOR-KHUIT' while focusing on the visualization of the orb. (Note that to activate this Chakakra, one must seek to love oneself and the world around them.)

Further, imagine a flash of light from the orb descending down the Sushumna, and forming a yellow orb of light at the Maniupura Chakakra, which corresponds with the intersection of the paths of Sameck and Peh on the Tree-of-Life. And vibrate 'AHATHOOR' while focusing on the visualization of the orb. (Note that to activate this Chakakra, one must work to obtain a storehouse of energy and self-confidence.)

And imagine a flash of light from the orb descending down the Sushumna and forming an orange orb of light at the Svadisthana Chakakra, which corresponds with Yesod (the Navel) on the Tree-of-Life. And vibrate 'ANUBIS' while focusing on the orb. (Note that to activate this Chakakra, one must develop the emotional body and an healthy sexual function.)

Finally to conclude this first part of the exercise, imagine a flash of light from this orb descending down the Sushumna and forming a red orb of light at the Muladhara Chakakra, which corresponds with Malkuth (the Groin) on the Tree-of-Life. And vibrate 'HADIT' while focusing on the orb. (Note that to activate this Chakakra, one must attain physical health and have mastered one's personal finances.)

## Part II

With the next inhalation, bring the light/energy up the Sushumna as a silver flash, to the top of the head.

On exhalation, let the light/energy descend down the left side of the body; outside and around the body as a white light forming one part of a cocoon about the body; descending down to the feet.

Then inhale bringing the light/energy through the nadir of its arc under the feet and up the right side of the body; back to the Crown.

And do the same; bringing the light down in front, under the feet and up, behind the body.

Do this 'Part II' several times without counting.

### Part III

During inhalations and exhalations bring the silver flash of light up and down the Sushumna.

Do this 'Part III' several times without counting.

### Part IV

The last time that you bring the energy up the Sushumna, let the white light pour out from the Sahasrara Chakra in the manner of a fountain, and surround the body; enclosing it in a cocoon.

The light will coalesce down at the feet and be brought as a silver flash; up the Sushumna to again pour out from the Crown.

Do this 'Part IV' several times without counting.

### Part V

Stand in the 'Sign of Silence' and allow yourself to feel the energy you've created within and without you.

# Chapter 2

## The Magickal Temple

What we will refer to as the archetypal environment is essentially the decoration of the room that contains the Magick Circle. An Altar is placed within or without the circle; as one sees fit. The circle is surrounded by four walls; representing the squaring of the circle. These represent the four elements of nature; Fire, Water, Air and Earth—appropriate symbols should be placed on the walls as local geography determines. The Altar correspondingly holds the four elemental weapons; a Wand for Fire and the Will, a Cup for Water and the faculty of feelings, a Knife for the intellectual discernment, and a Pantacle for Earth—an inscribed replica of the Magick Circle.

The Temple is arranged with a sense of balance with a goal or creating an internal equilibrium that is both of the physical space and of the physical body. The physical space is converted into sacred space through the placement of symbols and weapons as the purification and health of the body is the method to making it a sacred or consecrated instrument of art. The mind is also prepared with the proper education and the regular exercise of one's intelligence. Also, the emotional and spiritual faculties are developed in this environment and echoed in one's performance in the outside world.

The Magick Altar represents the 'Summit of the Earth'; that is traditionally considered the most sacred point and in most traditions, the abode of the gods. It is from this that emanates the elemental forces that infuse the lives of we who are upon the Earth. These forces are symbolically represented and embodied as the Magickal Weapons; placed upon the Magick Altar. Their manufacture should be developed to the best of one's ability, as follows:

### *The Pantacle*

Create a disk; eight inches in diameter and  $\frac{1}{2}$  thick from pure beeswax and inscribe on it, a symbol to represent the Universe. The consecration of the Pantacle begins with the development of the power of observation. It is futile and unnecessarily tedious at this point to devise a formal consecration ceremony. Let the Pantacle act as a battery; absorbing and storing the energy of the conscious effort to be thorough and rigorous in the development and application of the faculty of observation. This initial effort of manufacturing the weapon brings great personal power to it, which should be charged by the consecration effort; including a period of time spent with inputting all one's personal observations. This must be accomplished before proceeding to any of the other weapons. And the Pantacle should be wrapped in a green silk cloth; when not in use.

### *The Knife*

One may purchase either a steel metal dagger w/a wooden handle or a pure steel handle; eight inches in length. Upon the heel, one should engrave a Magick Word to represent the Universe. The consecration of the Daggar begins with the development of the power of analysis. It is approached with the faculty of observation consistently engaged as a regularity of consciousness. The impressions received through this process are then subjected to the Gnostic process of Dianoesis. The Dagger then becomes the first active weapon in relation to the



Pantacle, which is more passive in nature. Again, until this task is consistently engaged, do not proceed to the construction of the remaining weapons. And the Knife should be wrapped in a Yellow silk cloth; when not in use.

### *The Cup*

Again, one may purchase a pure silver or sterling silver Cup; eight inches tall and three inches in diameter. One should then devise a number to represent the Universe and engrave it on the Cup. As the Pantacle was involved in the observation of external influences, so the Cup employs the faculty of observation; but in internal drives. The focus is on the power of the Aspiration itself and the emotional desire for it in accord with the principles of 'Energized Enthusiasm' as discussed briefly in the preface to this workbook. All of one's thoughts and physical impulses are given over to the Aspiration. And again, until consistency in the application of this faculty is engaged and on-going as a process, do not move on to construction of the remaining weapons.

### *The Wand*

*Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.  
Let him fashion about the top a triple flame of gold.  
Let him by his understanding and ingenium devise a Deed to represent the Universe.  
Let his Dominus Liminis approve thereof.  
Let the Philosophus perform the same in such a way that the Baculum may be partaker therein.  
Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of fiery scarlet.*

Apprehension of the Will is the proactive quality to the Magickal Wand; especially in relation to the Cup, which is passive to the Wand as the Pantacle is passive to the Dagger. It's initial consecration involves the apprehension of the True Nature of the self as both mortal and divine. This is way to subtle to discuss in detail, but will be immediately understood by anyone who's already well engaged in the system of Magick. The Holy Guardian Angel is fully formulated as a projection of energy accumulated in the production of the three previously developed weapons.

### Consecration of the Elemental Weapons

The method of consecration is very simple. Take holy oil (Oil of Abramelin), and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it; in this case, the Alchemical symbol for the element connected to the Weapon. Confirm this dedication in words, invoking the appropriate God or elemental to indwell that pure temple which you have prepared for it. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.

The words of purification to be used when applying the holy oil are:

**Από τη θέλησή μου, Ι ανωιντ αυτό το όπλο της τέχνης με το ιερό πετρέλαιο ότι να με εξυπηρετήσει στην αναζήτησή μου για τη μεγάλη εργασία.**

[By my will, I anoint this weapon of art with holy oil that it might serve me in my quest for the Great Work.]

Those of consecration to be spoken after reciting the elemental prayer are:

**Από τη θέλησή μου, Ι καθαγιασμένο αυτό το όπλο της τέχνης στα στοιχειώδη πνεύματα ότι να με εξυπηρετήσει στην αναζήτησή μου για τη μεγάλη εργασία.**

[By my will, I consecrate this weapon of art to the elemental spirits that it might serve me in my quest for the Great Work.]

Levi's Prayer of Elementals (Gnomes) is read for the element of Earth and the Pantacle

O Invisible King Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World! Thou who causeth the Seven Metals to flow through the veins of the rocks! King of the Seven Lights! Rewarder of the subterranean Workers! Lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Lodestone which passes through the center of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, detach and upraise our minds, enlarge our natures. O stability and Motion! O Darkness veiled in Brilliance! O Day clothed in night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness! O Golden Splendor! O Crown of Living and Melodious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Warders! Amen.

Levi's Prayer of Elementals (Sylphs) is read for the element of Air and the Knife

Spirit of Life, Spirit of Wisdom whose breath giveth forth and withdraweth the form of all living things; Thou, before whom the Life of Beings is but a shadow which changeth, and a vapor which passeth; thou who mountest upon the clouds, and who walketh upon the wings of the wind; Thou who breathest forth, and endless Space is peopled; thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability, Be Thou eternally blessed! We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us; then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the Flux and Reflux ebb and flow of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.

Levi's Prayer of Elementals (Undines) is read for the element of Water and the Cup

Dread King of the Sea, who hast the Keys of the floodgates of heaven and who encloseth the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; thou who openest the sources of Rivers and of Fountains; Thou who commandest moisture, which is like the blood of the Earth, to become the sap of plants: We adore Thee and we invoke Thee! Speak Thou unto us Thy inconstant and changeable creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak unto us also in the murmur of limpid waters, and we shall desire Thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee. O Ocean of infinite perfections! O Height which reflectest Thyself in the Depth! O Depth which exhalest Thyself in the Height! Lead us into Immortality through sacrifice, that we may be found worthy one day to offer unto Thee the Water, the Blood, and the Tears, for the remission of Sins! Amen.

Levi's Prayer of Elementals (Salamanders) is read for the element of Fire and the Wand

Immortal, Eternal, Ineffable and Uncreated Father of All, borne upon the chariot of Worlds, which ever roll in ceaseless motion; Ruler over the Ethereal Vastness, where the Throne of Thy Power is upraised, from the summit of which Thine eyes behold all, the Thy pure and Holy ears hear all, hear Thou Thy children, whom thou hast loved since before the Ages began. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars! Above them are Thou exalted, O Thou Flashing Fire! There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourisheth Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who surround thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of mortals! Thou hast created Powers marvelously like unto Thy thought Eternal and unto Thy venerable Essence. Thou has established them above the Angels who announce Thy Will to the World. Lastly, Thou hast created us third in rank within our Elemental Empire! There our continual exercise is to praise and to adore Thy desires! There we ceaselessly burn with Eternal Aspiration unto Thee! O Father! O Mother of Mothers, O Archetype Eternal of Maternity and of Love! O Son, the flower of all Sons! O form of all forms, Soul, Spirit, harmony and Numeral of all Things! Amen.

### *The Lamp*

A candle-burning lantern should be hung in the center of the temple; burning as a reminder that all Magick should be a devotion to the attainment of the Knowledge & Conversation of Thine Holy Guardian Angel. All other Magick is Black Magick; a denial of life itself. The lamp symbolizes one's Aspiration unto the Great Work. An engraving on the lamp should read:

*"Bring furnished with complete armour and armed, he is similar to the goddess."*

The lamp itself will be consecrated by the Angel; once formulated—that the L.V.X. it generates is the light of the Aethyr and the love of Adonai.

To further this, once must then align oneself with the Sun; that the temple of the mind and body be fervently dedicated to the Great Work. One then should begin the daily performance of Liber Resh vel Helios:

### RESH vel HELIOS

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

**Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Night!**

2. At Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

**Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Morning!**

3. At Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

**Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Day!**

4. At Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

**Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Evening.**

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the following adoration (assuming the appropriate god-form):

Above, the gemmed azure is  
The naked splendour of Nuit;  
She bends in ecstasy to kiss  
The secret ardours of Hadit  
The winged globe, the starry blue,  
Are mine, O Ankh-af-na-khonsu!"

I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:-  
I, I adore thee!

Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!"

The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!"

6. Follow this with a moment of silence.

# Chapter 3

## The Magickal Ceremony

The Magickal Ceremony is an extended set of lesser rituals; prayer in motion. As noted above, effective prayer is that which helps one to 'Know Thyself.' Hence, we should not seek any specific and immediate result from the performance of ritual; but view it as an on-going process in the gradual comprehension of true Magick power: Gnosis.

The first part of every ceremony is the banishing rite; it being both a formal cleansing of the sacred space of the temple and a spell to raise Magickal energy, by way of the guardians invoked. Further, it produces the proper state of mind for the invocations and/or evocations that will follow. Success in this rite is revealed when the room itself becomes noticeable for its quietude and calm ambience. As the Master Therion writes:

*This special precaution is, however, necessary: make exceedingly sure that the ceremony of banishing is effective! Be alert and on your guard! Watch before you pray! The feeling of success in banishing, once acquired, is unmistakable.*

Each quadrant is assigned one of the four Elemental Guardians invoked to the circle from the Universal Watchtowers that they each respectively inhabit—these Guardians being invoked in the banishing rite known as the Star Ruby.

## Pentagram Rituals

### The Star Ruby

The attribution of Elements to the Four Directions corresponds to the elements of the four Cherubs in its antecedent rite and the corresponding fixed signs of the Zodiac.

#### I. The Qabalistic Cross

- 1. Facing east, in the center, draw deep the breath, closing the mouth with the right forefinger pressed against the lower lip (Sign of Silence). Then dashing down the hand with a great sweep back and out, expelling the breath forcibly, cry: APO PANTOS KAKODAIMONOS! (Get away from me every evil spirit) And then return to the Sign of Silence.**
- 2. With the right hand, reach up overhead and take hold of light energy, pulling it down and touch the forehead vibrating: SOI (Thou Art). Pull this light energy down to the genitals and extend the thumb forward with the rest of the hand making a fist and vibrate: O PHALLE (O Phallus). Touch the right shoulder allowing the light energy to again accumulate and vibrate: ISHKUROS (Power). Draw this light energy across the chest and touch the left shoulder and vibrate: EUCHARISTOS (Thanksgiving).**
- 3. Then clasp both hands over the chest, locking the fingers, and vibrate: IAO (the Gnostic name for God).**

#### II. The Ritual of the Pentagram

- 4. Advance to the east. Imagine strongly an upright, red Pentagram on thy forehead. Drawing the hands to the eyes, fling it forth while stepping forward with the right leg and projecting the arms**

forward, making the sign of Horus  
**THERION** (Active energy). Retire the  
Sign of Silence).

5. Go around to the north and repeat

6. Go around to the west and repeat  
energy).

7. Go around to the south and repeat  
energy).

8. Completing the circle widdershins,  
Paeon with the words **IO PAN** and

The signs of N.O.X. are: Vir  
Puer (Boy/Hadit), Puella (Girl/Nuit),  
Satisfied). Refer to Liber Reguli for a  
repeated five times; once for each sign given. These signs are given in the order presented in Reguli.



(The Sign of the Enterer), and roar:  
hand in the sign of Hoor-Pa-Kraat (The

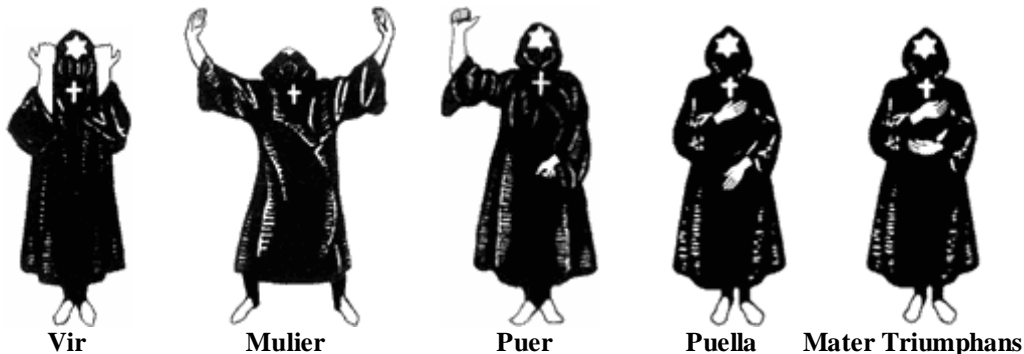
as above, but say: **NUIT** (Passive energy).

as above, but whisper: **BABALON** (Passive

as above, but bellow: **HADIT** (Active

retire to the center and raise the voice in the  
the signs of N.O.X. (element of Spirit).

(Man/Therion), Mulier (Woman/Babalon),  
MaterTriumphans (Isis Rejoicing or the Virgin  
description of these signs. IO Pan is then



Vir

Mulier

Puer

Puella

Mater Triumphans

9. Invoke and visualize the Guardians by extending the arms in the form of a Tau, and say in a low  
but clear voice and vibrating the names of the Guardians:

#### **PRO MOU, IUNGES**

Before me, Wrynecks (Shrieking Bird)

IUNGES is a derivative of the word IUGMOS, a shrieking sound. The Wryneck is a degenerate  
woodpecker-like European bird noted for its cry. Ancient witches used to bind the Wryneck to a wheel for  
certain magical spells (causing it to shriek, believing that as the wheel turned, it drew men's souls along  
with it, and charmed them into obedience).

#### **OPEKO MOU, TELETARCHAI**

Behind me, the Temple Hierophant

TELETARCHAI refers to one who is in charge of an initiation or an Hierophant. In all accounts of such,  
especially the Chemical Marriage of Christian Rosencreutz, the Goddess is in charge of this process. Note  
that the West is behind the Aspirant and is a feminine quadrant.

### **EPI DEXIA, SUNOCHES**

On (my) right, the Binding Forces

SUNOCHES translates as: 'a joining together' or 'a being held together'. This, by analogy can mean a constraining force and may refer to the constraint of the spirits now without the circle and behind the Aspirant (as delineated above). This then refers to the unifying force of the Will of the Aspirant which is the power of the Holy Guardian Angel.

### **EP ARISTERA, DAEMONOS**

On (my) left, The Holy Guardian Angel

DAEMONOS is the Holy Guardian Angel or the Genius (Unified Will) of the Aspirant. Note the Holy Guardian Angel is also in a feminine quadrant. It is she who is the Guardian of our Aspiration.

### **FEGGEI GAR PERI MOU, HO ASTER TON PENTE**

For around me, the star of the five (the Pentagram).

The Pentagram has been formed and positioned in each of the four quadrants; hanging as a protection against the chaotic forces of the four winds. These are held in place by the four Guardians having been invoked. Hence this banishing ritual is also one of invocation.

### **KAI EN TAE STELAE, HO ASTER TON HEX ESTEKE**

And in the column, the star of the six (the Hexagram) is fixed.

The Hexagram is a symbol of Tiphareth which is above the Aspirant. By drawing down this light energy and fortifying the Circle with the Pentagrams, the column of light energy is established connecting Tiphareth with Malkuth. Thus is the ritual completed.

### **10. Repeat the Qabalistic Cross, as above.**

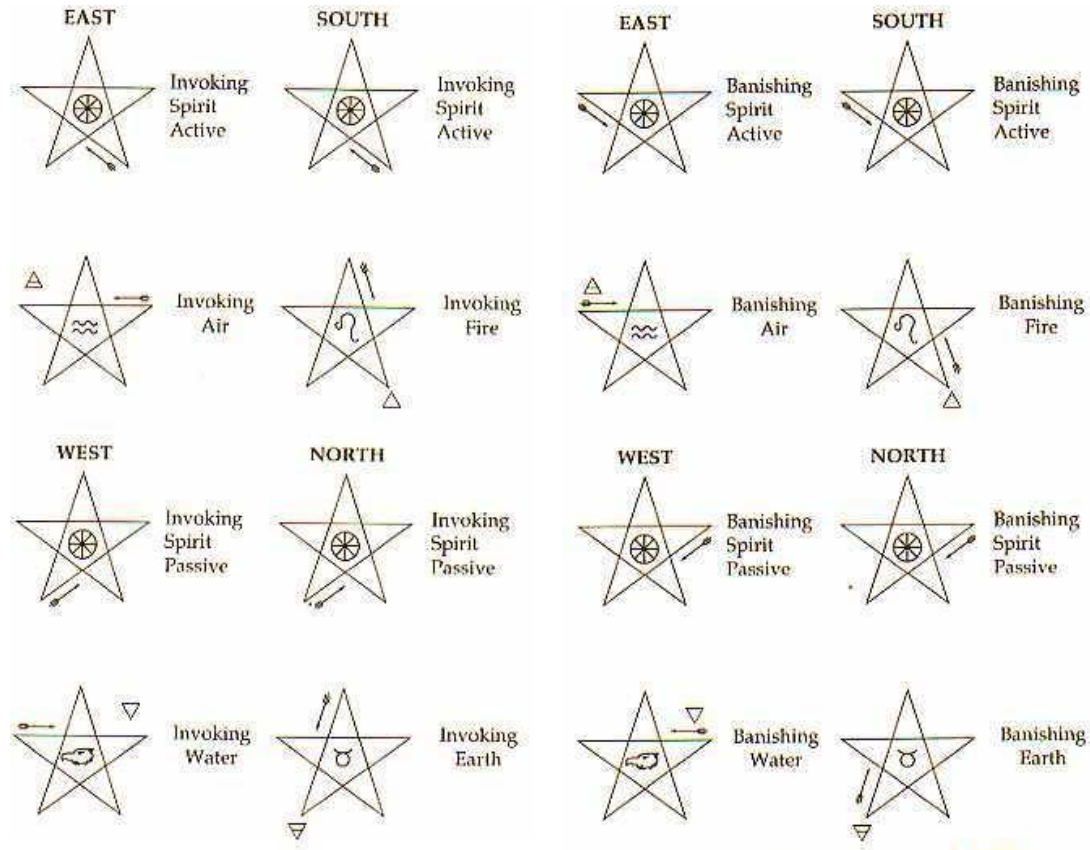
The repetition of the qabalistic cross provides perfect symmetry in the ritual.

### **11. End as you began. Facing east, in the center, draw deep the breath, closing the mouth with the right forefinger pressed against the lower lip. Then dashing down the hand with a great sweep back and out, expelling the breath forcibly, cry: APO PANTOS KAKODAIMONOS. Return to the Sign of Silence.**

This final banishing proclamation should be one of greater strength and authority than when first done. It is a restatement of the objective of the ritual. The success of this ritual is proved by a feeling of cleanliness, purity and security on the part of the Aspirant. The Circle is now fortified and protected. The Aspirant should have thoroughly exhausted him or herself in the fever of the ritual. As the Master Therion writes: 'Invoke Often' and 'Enflame Thyself in Prayer'.

One can then return to a specific quadrant and summon up the elemental of that quadrant by using the invoking pentagram of the attributed element (cf. Cap. 6) and devising a simple incantation that calls for the elemental and bids it to protect you in this quadrant. In this way one learns to command the elements. Or rather than call up an elemental, one would rather invoke the Thelemic egregore or '93 Current' to greater manifestation; both in one's life or into the greater world in general, one would then perform Liber V vel Reguli.

## The Elemental Pentagrams



## Eliphas Levi's Prayers of the Elementals

Levi's Prayer of Elementals (Sylphs) is read for the element of Air

Spirit of Life, Spirit of Wisdom whose breath giveth forth and withdraweth the form of all living things; Thou, before whom the Life of Beings is but a shadow which changeth, and a vapor which passeth; thou who mountest upon the clouds, and who walketh upon the wings of the wind; Thou who breathest forth, and endless Space is peopled; thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability, Be Thou eternally blessed! We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us; then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the Flux and Reflux ebb and flow of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.



### Levi's Prayer of Elementals (Gnomes) is read for the element of Earth

O Invisible King Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World! Thou who causeth the Seven Metals to flow through the veins of the rocks! King of the Seven Lights! Rewarder of the subterranean Workers! Lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Lodestone which passes through the center of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, detach and upraise our minds, enlarge our natures. O stability and Motion! O Darkness veiled in Brilliance! O Day clothed in night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness! O Golden Splendor! O Crown of Living and Melodious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Warders! Amen.

### Levi's Prayer of Elementals (Undines) is read for the element of Water

Dread King of the Sea, who hast the Keys of the floodgates of heaven and who encloseth the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; thou who openest the sources of Rivers and of Fountains; Thou who commandest moisture, which is like the blood of the Earth, to become the sap of plants: We adore Thee and we invoke Thee! Speak Thou unto us Thy inconstant and changeful creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak unto us also in the murmur of limpid waters, and we shall desire Thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee. O Ocean of infinite perfections! O Height which reflectest Thyself in the Depth! O Depth which exhalest Thyself in the Height! Lead us into Immortality through sacrifice, that we may be found worthy one day to offer unto Thee the Water, the Blood, and the Tears, for the remission of Sins! Amen.

### Levi's Prayer of Elementals (Salamanders) is read for the element of Fire

Immortal, Eternal, Ineffable and Uncreated Father of All, borne upon the chariot of Worlds, which ever roll in ceaseless motion; Ruler over the Ethereal Vastness, where the Throne of Thy Power is upraised, from the summit of which Thine eyes behold all, the Thy pure and Holy ears hear all, hear Thou Thy children, whom thou hast loved since before the Ages began. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars! Above them are Thou exalted, O Thou Flashing Fire! There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourisheth Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who surround thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of mortals! Thou hast created Powers marvelously like unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, Thou hast created us third in rank within our Elemental Empire! There our continual exercise is to praise and to adore Thy desires! There we ceaselessly burn with Eternal Aspiration unto Thee! O Father! O Mother of Mothers, O Archetype Eternal of Maternity and of Love! O Son, the flower of all Sons! O form of all forms, Soul, Spirit, harmony and Numeral of all Things! Amen.

## **Liber V vel Reguli**

### **THE FIRST GESTURE**

#### **The Animadversion towards the Aeon.**

1. Let the Magician, robed and armed as he may deem to be fit, turn his face towards Boleskine; that is the House of The Beast 666.

*Boleskine is the Kiblah; the holy point from which the source of the 93 current orients itself on the planet as per Liber AL vel Legis. It is the name of the mansion in which Crowley performed his Abramelin working and where Rose Kelly; Crowley's first wife who played a major role in the reception of the Book of the Law, came to live upon marrying him.*

2. Let him strike the battery 1-3-3-3-1.

*Eleven is the number of Magick and it is expressed five-fold in this ritual, which is the number of the Pentagram. This ritual is the Thelemic equivalent of the Greater Ritual of the Pentagram as taught by the Golden Dawn. The one's represent the Pillars in the Neophyte Initiation with Nuit (3-3-3) beyond the Veil of the Abyss.*

3. Let him put the Thumb of his right hand between its index and medius, and make the gestures hereafter following.

#### **The Vertical Component of the Enchantment.**

1. Let him describe a circle about his head, crying **NUIT!**

2. Let him draw the Thumb vertically downward and touch the Muladhara Cakra, crying, **HADIT!**

3. Let him, retracing the line, touch the centre of his breast and cry **RA-HOOR-KHUIT!**

#### **The Horizontal Components of the Enchantment.**

1. Let him touch the Centre of his Forehead, his mouth, and his larynx, crying **AIWAZ!**

2. Let him draw his thumb from right to left across his face at the level of the nostrils.

*The light is drawn down and sealed as the Seal of Baphomet represents a more sophisticated version of the Qabalistic Cross.*

3. Let him touch the centre of his breast, and his solar plexus, crying, **THERION!**

*The Anahata(Heart) again and Manipura (Solar Plexus) Cakras form the second part of the Sigil of Baphomet. Therion is the Holy Guardian Angel (Tiphareth) connected with the energy of the Anahata.*

4. Let him draw his thumb from left to right across his breast, at the level of the sternum.

*Again, as when making the crosses in the Gnostic Mass, the light is drawn down and sealed by drawing across the beam of light that was drawn down.*

5. Let him touch the Svadisthana, and the Muladhara Cakra, crying, **BABALON!**

The Svadisthana (Genitalia) and Muladhara (Base of the Spine) are in the last part of the Sigil of Baphomet and complete the energization of the principal Cakras in the Yogic system. Thus the Kundalini Serpent is awakened and the Sushumna is fully open to the Spiritual plane symbolized by Babalon as a form of Nuit.

6. Let him draw his thumb from right to left across his abdomen, at the level of the hips.

Again the light is drawn down and sealed. The Aspirant has now drawn the third part of the Sigil of Baphomet who is the Grand Hierophant.

(Thus shall he formulate the Sigil of the Grand Hierophant, but dependent from the Circle.)

*The Sigil (or signature) of the Grand Hierophant is the Triple Cross.*

### **The Asseveration of the Spells.**

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying

**LASH TAL! THELEMA! FIAOF! AGAPE! AUMGN!**

(Thus shall be declared the Words of Power whereby the Energies of the Aeon of Horus work his will in the World.)

### **The Proclamation of the Accomplishment.**

1. Let the Magician strike the Battery: 3-5-3, crying **ABRAHADABRA**.

## **THE SECOND GESTURE**

### **The Enchantment.**

1. Let the Magician, still facing Boleskine, advance to the circumference of his circle.
2. Let him turn himself towards the left, and pace with the stealth and swiftness of a tiger the precincts of his circle, until he complete one revolution thereof.
3. Let him give the Sign of Horus (or The Enterer) as he passeth, so to project the force that radiateth from Boleskine before him.
4. Let him pace his path until he comes to the North; there let him halt, and turn his face to the North.
5. Let him trace with his wand the Averse Pentagram proper to invoke Air (Aquarius).
6. Let him bring the wand to the centre of the Pentagram and call upon **NUIT!**
7. Let him make the sign called Puella, standing with his feet together, head bowed, his left hand shielding the Muladhara Cakra, and his right hand shielding his breast (attitude of the Venus de Medici).
8. Let him turn again to the left, and pursue his Path as before, projecting the force from Boleskine as he passeth; let him halt when he next cometh to the South and face outward.
9. Let him trace the Averse Pentagram that invoketh Fire (Leo).
10. Let him point his wand to the centre of the Pentagram, and cry, **HADIT!**
11. Let him give the sign Puer, standing with feet together, and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the thighs (Attitude of the gods Mentu, Khem, etc.).
12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoketh Earth (Taurus).
13. Let him point his wand to the centre of the pentagram, and cry, **THERION!**

14. Let him give the sign called Vir, the feet being together. The hands, with clenched finger and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, Equinox I, III).
15. Proceeding as before, let him make in the West the Averse Pentagram whereby Water is invoked.
16. Pointing the wand to the centre of the Pentagram, let him call upon **BABALON!**
17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See Book 4, Part II).
18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each quarter, until he come to the centre of the circle. There let him halt, facing Boleskine.
19. Let him raise the wand, trace the Mark of the Beast, and cry **AIWAZ!**
20. Let him trace the invoking Hexagram of The Beast.
21. Let him lower the wand, striking the Earth therewith.
22. Let him give the sign of Mater Triumphans (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child). Let him utter the word **THELEMA!**
23. Perform the spiral dance, moving deosil and whirling widdershins.

Each time on passing the West extend the Wand towards the particular Quarter, and say as follows:

- a. **"Before me the powers of LA!"** (to West.)
- b. **"Behind me the powers of AL!"** (to East.)
- c. **"On my right hand the powers of LA!"** (to North.)
- d. **"On my left hand the powers of AL!"** (to South.)
- e. **"Above me the powers of ShT!"** (leaping in the air.)
- f. **"Beneath me the powers of ShT!"** (striking the ground.)
- g. **"Within me the Powers!"** (in the attitude of Phthah erect, the feet together, the hands clasped upon the vertical wand.)
- h. **"About me flames my Father's face, the Star of Force and Fire."**
- i. **"And in the Column stands His six-rayed Splendour!"**

(This dance may be omitted, and the whole utterance chanted in the attitude of Phthah.)

## THE FINAL GESTURE

This is identical with the First Gesture.

Success in this ritual should establish an unmistakable sparkling feeling in the temple that would be equivalent with the sense of holiness and awe. In summation, these Pentagram rites establish the Aethyr in horizontal balance on the earthly plane. To connect this vertically to the higher or Astral Plane (from which the Aethyr emanates), one then should add the Hexagram rite.

# The Hexagram Ritual

## The Fire Opal

### Opening

Formula VIAOV

In the sign of Osiris Slain, recite:



**Osiris Slain**

In the name of the Grand Hierophant (Vau) ABMN:

AB--The force of attraction invoking Isis, gate of Initiation  
(Cf. **Liber Astarte, Section 32**)

M--Mem, Water/Typhon, the Deluge of Apophis  
N--Nun, the Self-Slain Ankh-af-na-Khonsu, Osiris in his Glory.

In the name of the Grand Hierophant (Vau) ABMN.

### Gestures



**Isis Mourning**



**Apophis**



**Osiris Risen**

Make the respective Signs of L.V.X. while reciting:

I-The Sign of Isis; Matter and Motion  
A-The Sign of Apophis; Purification  
O-The Sign of Osiris; Transformation  
Isis, Apophis, Osiris  
IAO

## The Rite

(Draw a Unicursal Hexagram in each of the Quadrants intoning PHRDVRABO)

## Closing

Repeat opening.

## Ending

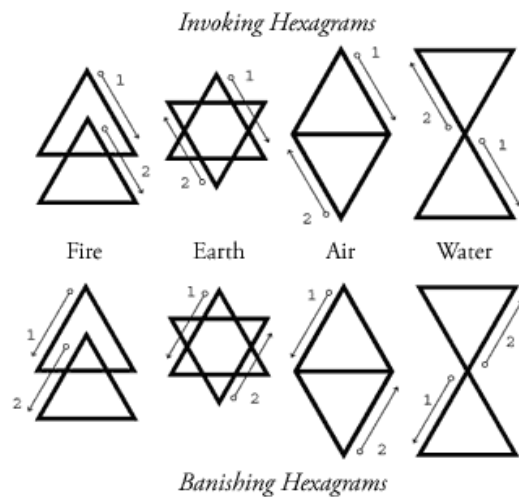
recited in a whisper:

AMEN

AL II.49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]"

The working Mage can then invoke the Archangels of the Four Watchtowers to gain knowledge of the archetypal forces of his or her own psyche. The use of the Elemental Hexagrams are then used in their appropriate quadrants.

## The Elemental Hexagrams



## **The 4 Elemental Seals Attributed to the 4 Horsemen of the Apocalypse**

The seals of the Four Horsemen of the Apocalypse are set atop the elemental tablets; ruling over each Watchtower when found at the four ends of the Grand Cross on the Great Table. They are attributed to the cusps of the Cardinal Signs of of the Zodiac. The relevant passages in chapter 6 in The Revelation of St. John are:

*1: And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*

*2: And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*



**The White Horseman represents the Fire sign; Sagittarius. The Bowman is the traditional symbol; depicted in the Starry Gnosis with a crown—Corona Australis. The Astrology of the Starry Gnosis attributes white as the color of the cusp with Capricorn (at the Winter Solstice); the IC on the Zodiacal Wheel. Sagittarius and three crosses (Tau being the central mystery of the Western Mystery Tradition) are located at the center of the Milky Way Galaxy, where also is found a black hole, which yet represents a great mystery.**

*3: And when he had opened the second seal, I heard the second beast say, Come and see.*

*4: And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*



**The Red Horseman represents the Air sign; Gemini; its cusp with Cancer being the Summer Solstice. Castor (with Pollux), one the two twin stars that define the constellation is also one of the brightest star in the constellation. As a warrior, he is both a swordsman and is referred to as the horseman of the Zodiac. The Sword is attributed both to Air and to Mars; depending on its function.**

7: *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.*

8: *And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*



**The Pale Horseman represents the Water sign of Pisces; its cusp with Aries being the Vernal Equinox. The Greek word for pale (The Revelation of St. John being originally written in Greek) in this passage (chloros) also translates as green; noting that green is the color for the element of Water in the Hermetic art and is the color of the cusp between Pisces and Aires.**

5: *And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.*

6: *And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.*

7: *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.*



**The Black Horseman represents the Earth sign Virgo; its cusp with Libra marking the Autumnal Equinox. The pair of balances in the above referenced verse is Libra, as the measure of wheat represents Spica, the brightest star in the constellation of Virgo.**



# Chapter 4

## Meditation

### Asana—Posture

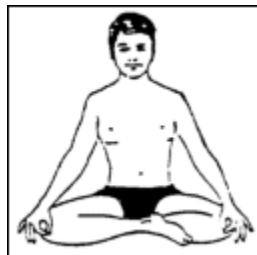
So far, we have dealt with active prayer; Magick ritual. Now we will address its complement, passive prayer or meditation. The balance between active and passive effort shows us the external and internal forces wherein the mind/soul operates. The active rites involve the body as the passive rites involve the spirit; the mind/soul being the half-way point between these two extremes.

The perfection of the posture is the first pre-requisite for a meditation practice. One must become capable of spending a period of time; sitting in a rigid stillness—that the body itself will eventually become unaware to the mind. There are five basic positions to take with the eyes closed. Choose one and work with it; adding Pranayama practices, until you can hold the pose for one hour; perfectly steady and easy, without experiencing the twitching of muscles and able to hold with a saucer of water filled to the brim on top of your head without spilling one drop.



The God

Sit in a chair; head up, back straight, knees together, hands on knees.



The Lotus

Sit four-square on the floor or cushion; legs folded in front.



The Dragon

Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.



The Ibis

Stand, hold left ankle with right hand, free forefinger on lips.



The Thunderbolt

Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

# Pranayama—Breath

## Rhythmic Breathing

The regularization of the breath helps one to begin to take the mind off its focus on the body, as much as it helps to bring a steady balance to one's posture. It can be done in a four-step process:

1. Breath in for six counts
2. Hold the breath within for six counts
3. Breath out for six counts
4. Hold the breath without for six counts

## Kumbhakam



A special form of Rhythmic breathing; the Kumbhakam opens up the Nadis (Ida & Pingala—as discussed in [What Tattwas Are & Uses for the Aspirant](#)). As we write in the aforementioned article, the prana is evidenced by the human breath which is referred to as Swara. This prana either comes directly from the sun (IDA) or indirectly from the moon (PINGALA). And the neutral point of rest between the two is referred to as Susumna -- which relates directly to the human spinal column. Therefore, the IDA is in the left side of the body and the PINGALA is in the right side.



In one's asana, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril for 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

### Mantra

The best way to time one's breathing is through the use of a Mantra, which both acts on the distracting thoughts of the mind as well as upon the breath. Crowley writes on this:

The thought is bound down to a recurring cycle; any intruding thoughts are thrown off by the mantra, just as pieces of putty would be from a fly-wheel; and the swifter the wheel the more difficult would it be for anything to stick.

This is the proper way to practise a mantra. Utter it as loudly and slowly as possible ten times, then not quite so loudly and a very little faster ten times more. Continue this process until there is nothing but a rapid movement of the lips; this movement should be continued with increased velocity and diminishing intensity until the mental muttering completely absorbs the physical.

There are two short mantras that are ideal for one's practice; AUMGN and IAO. AUMGN is equivalent to the Hindu 'Om,' but containing a hint of the five elements of Western Magick. However, there is a trinity of sounds generated phonetically; representing the creative, preservative and destructive principles in nature. These three principles are also represented in IAO; Isis, Apophis and Osiris (pronounced: eeee-aaaah-oooh).

There is also a longer mantra; especially suitable for the work of the Western Mage and also incorporated into the Gnostic Mass:

A ka dua  
Tuf ur biu  
Bi aa chefu  
Dudu ner af an nuteru

Here is the translation of these Egyptian words:

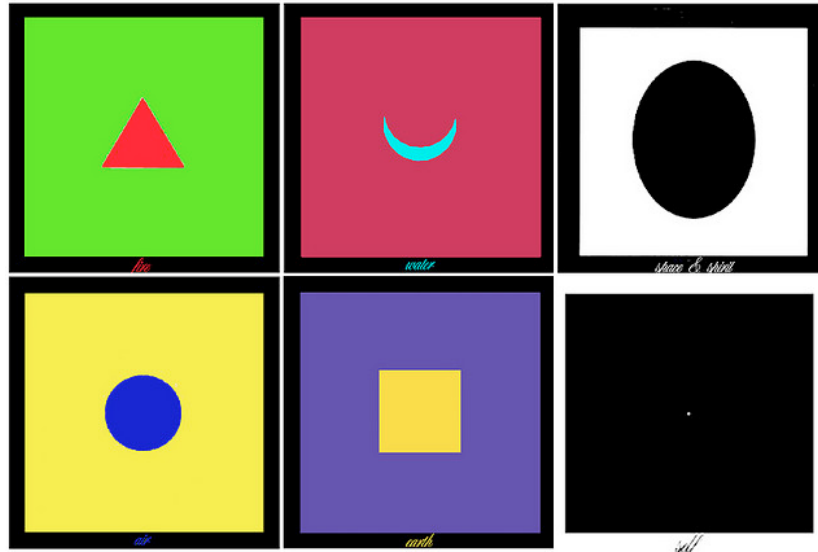
*Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the Gods and Death  
To tremble before Thee: --  
I, I adore Thee!*

## Dharana

After one has mastered Asana and Pranayama, does one have the fortitude of mind for the development of one's capacity for concentration. The practice of this exercise is called Dharana; "gathering together all the powers of the mind, and attempting to focus them on a single point." One is especially well prepared for this if one is actively engaged in the creative arts, or athletics, which though an active form of concentration, develops the same faculty. Another active form of Dharana is Skrying; the ability utilizing one's creativity to imagine a landscape or other such scene in the mind—to see with the Third Eye.



Take the Atus of the Major Arcana; one for each session—until all the cards have been skryed. Memorize the image on the card until one can see it clearly in the mind, with the eyes closed. And then allow the image to move; intending to glean some sort of communication with its principle symbol—striving for a new understanding of the Atu. These sessions should be recorded in your diary.



For the passive form, take a simple object, such as one of the basic shapes of the Tattwas to visualize

Crowley writes on this:

... he will find that it is not so much his creature as he supposed. Other thoughts will invade the mind, so that the object is altogether forgotten, perhaps for whole minutes at a time; and at other times the object itself will begin to play all sorts of tricks.

In the beginning, one may more than likely only be able to hold the image for a moment or two. But in time, the span of time will increase and ease will come to the effort. Holding onto a set of beads will allow one to count the number of times one loses focus on the Tattwa; so that this break can be recorded; later, in the Magick Diary. Ultimately, the mind will become fatigued and the practice should be abandoned for another day.

Crowley very aptly describes the classes of breaks as follows:

*Firstly*, physical sensations. These should have been overcome by Asana.

*Secondly*, breaks that seem to be dictated by events immediately preceding the meditation. Their activity becomes tremendous. Only by this practice does one understand how much is really observed by the sense without the mind becoming conscious of it.

*Thirdly*, there is a class of breaks partaking of the nature of reverie or "day-dreams."

These are very insidious -- one may go on for a long time without realizing that one has wandered at all.

*Fourthly*, we get a very high class of break, which is a sort of aberration of the control itself. You think, "How well I am doing it!" or perhaps that it would be rather a good idea if you were on a desert island, or if you were in a sound-proof house, or if you were sitting by a waterfall. But these are only trifling variations from the vigilance itself.

*A fifth class of breaks* seems to have no discoverable source in the mind. Such may even take the form of actual hallucination, usually auditory. Of course, such hallucinations are infrequent, and are recognized for what they are; otherwise the student had better see his doctor. The usual kind consists of odd sentences or fragments of sentences, which are heard quite distinctly in a recognizable human voice, not the student's own voice, or that of any one he knows. A similar phenomenon is observed by wireless operators, who call such messages "atmospherics."

# DHYANA/SAMADHI

Dhyana and Samadhi are terms deeply couched in vague definitions and undiscernable or confusing descriptions of their processes. The two are distinguished by the degree of their difference in the uniting of the self with the object on one's Dharana. The feeling that comes up when recollecting the experience is one of "I became the Square and the Square was I." The initial depth of mutual identification is deepened when this oneness vanishes to nothing and is called Samadhi. The feeling on recollection is that then that there was nothing; as if you blacked out, but yet you were totally aware.

Again, even the description here is as vague as all the other definitions; if one hasn't had the experience. Yet the experience is profound and Dhyana and Samadhi are reflexive experiences of the mind. In other words, they are automatic processes that will happen on their own. One won't have to make them happen or even intend them to happen. Simply continue with one's working the lines of Meditation presented in this chapter. Hold a healthy skepticism; as much a reverent honesty of mindset and use your diary to assist in evaluating the success of the work.

The active form of the work discussed in the section on Dharana can also be approached through the deep study and contemplation of sacred texts; especially the Holy Books of Thelema, Enochian, Gnostic or other prophecy; Hopi, Mayan, et al. One can move into a deep Samadhi on the one hand, or into a state of vision that produces prophetic works; the latter of which would be the lesser Dhyanic state.

Meditating on one's dreams is also a visionary approach as Crowley notes:

This sounds superstitious; but the idea is that you have already a tendency, independent of your conscious will, to think of those things, which will consequently be easier to think of than others. That this is the explanation is evident from the nature of the preceding and subsequent classes.

There are higher states and deep mystical attainments in this work. But there is a balance with ritual practice that is also important; as discussed in [The Dangers of Mysticism Commented](#).

## Vedanta

Vedanta is the Hindu Equivalent of the Gnostic Dialogue. In asana, one puts the question to oneself, "Who am I?" and with the Magick Knife, cuts out the answer, as not being an appropriate answer to the question. Anything that you can identify objectively is exactly that thing that one identifies it as and therefore cannot oneself. Let no thought escape from one's awareness; nor missing the cut of the Magick Knife. And do not analyze these thoughts. A state of clarity ensues, and one gets that first glimpse of the Augoeids or higher genius that is the Great Mage or Holy Guardian Angel that is itself, the weaver of thoughts and dreams—that which is called the Silent Self.

# Chapter 5

## Initiation

*The Powers of the Sphinx*

*To Know*

*To Will*

*To Dare*

*To Keep Silent*

Initiation marks a new beginning in one's spiritual life. The quest for wisdom is described in the four Powers of the Sphinx; knowledge or Gnosis, which creates intent and then action until the Silent Self within is found. And it is only by knowledge that one should enter the gate of the initiatory temple; that the Will can in awareness, take on the Magick Oath to proceed. This vow, taken on magically, is a vow that cannot be broken; not because some god or Secret Chief will enforce it, but because it speaks to and from the moral center of the self.

One should begin by writing out a simple Oath; "It is my Will to become an Initiate of the Mysteries." Write this in one's Magick Diary and sign it with one's unique signature. The moral significance says that one must proceed forward and that there is no turning back. As well, the mystery of the Obeah and the Wanga comes into force. The Obeah is the Will to become initiated and the Wanga is its material manifestation in the signed Oath; written in the Magickal Diary. The Diary becomes the talisman of one's Attainment; attracting those forces and synchronicities that will lead to success.

The Master Therion provides us expert advice on the proper approach to this work:

Of the powers of the Sphinx much has been written. Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

It is not desirable to use ideas which excite interest, or may come in handy later as weapons, in this fundamental training of the mind. It is much better to compel the mind to



busy itself with root ideas which do not mean very much to the child, because you are not trying to excite the brain, but to drill it. For this reason, all the best minds have been trained by preliminary study of classics and mathematics.

The same principle applies to the training of the body. The original exercises should be of a character to train the muscles generally to perform any kind of work, rather than to train them for some special kind of work, concentration of which will unfit them for other tasks by depriving them of the elasticity which is the proper condition of life.

In Magick and meditation this principle applies with tremendous force. It is quite useless to teach people how to perform magical operations, when it may be that such operations, when they have learned to do them, are not in accordance with their wills. What must be done is to drill the Aspirant in the hard routine of the elements of the Royal Art.

So far as mysticism is concerned, the technique is extremely simple, and has been very simply described in Part I of this Book 4. It cannot be said too strongly that any amount of mystical success whatever is no compensation for slackness with regard to the technique. There may come a time when Samadhi itself is no part of the business of the mystic. But the character developed by the original training remains an asset. In other words, the person who has made himself a first-class brain capable of elasticity is competent to attack any problem soever, when he who has merely specialized has got into a groove, and can no longer adapt and adjust himself to new conditions.

The principle is quite universal. You do not train a violinist to play the Beethoven Concerto; you train him to play every conceivable consecution of notes with perfect ease, and you keep him at the most monotonous drill possible for years and years before you allow him to go on the platform. You make of him an instrument perfectly able to adjust itself to any musical problem that may be set before him. This technique of Yoga is the most important detail of all our work. The MASTER THERION has been himself somewhat to blame in representing this technique as of value simply because it leads to the great rewards, such as Samadhi. He would have been wiser to base His teaching solely on the ground of evolution. But probably He thought of the words of the poet:

"You dangle a carrot in front of her nose,  
And she goes wherever the carrot goes."

For, after all, one cannot explain the necessity of the study of Latin either to imbecile children or to stupid educationalists; for, not having learned Latin, they have not developed the brains to learn anything.

The Hindus, understanding these difficulties, have taken the God-Almighty attitude about the matter. If you go to a Hindu teacher, he treats you as less than an earthworm. You have to do this, and you have to do that, and you are not allowed to know why you are doing it.

After years of experience in teaching, The MASTER THERION is not altogether convinced that this is not the right attitude. When people begin to argue about things instead of doing them, they become absolutely impossible. Their minds begin to work about it and about, and they come out by the same door as in they went. They remain brutish, voluble, and uncomprehending.

The technique of Magick is just as important as that of mysticism, but here we have a very much more difficult problem, because the original unit of Magick, the Body of Light, is already something unfamiliar to the ordinary person. Nevertheless, this body must be developed and trained with exactly the same rigid discipline as the brain in the case of mysticism. The essence of the technique of Magick is the development of the body of Light, which must be extended to include all members of the organism, and indeed of the cosmos.

The most important drill practices are:

1. The fortification of the Body of Light by the constant use of rituals, by the assumption of god-forms, and by the right use of the Eucharist.
2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.
3. The education of that Body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it. This experience must be as systematic

and regular as possible; for it is of no use merely to travel to the spheres of Jupiter and Venus, or even to explore the 30 Aethyrs, neglecting unattractive meridians. The object is to possess a Body which is capable of doing easily any particular task that may lie before it. There must be no selection of special experience which appeals to one's immediate desire. One must go steadily through all possible pylons.

FRATER PERDRABO was very unfortunate in not having magical teachers to explain these things to Him. He was rather encouraged in unsystematic working. Very fortunate, on the other hand, was He to have found a Guru who instructed Him in the proper principles of the technique of Yoga, and He, having sufficient sense to recognize the universal application of those principles, was able to some extent to repair His original defects. But even to this day, despite the fact that His original inclination is much stronger towards Magick than towards mysticism, he is much less competent in Magick. A trace of this can be seen even in His method of combining the two divisions of our science, for in that method He makes concentration bear the Cross of the work. This is possibly an error, probably a defect, certainly an impurity of thought, and the root of it is to be found in His original bad discipline with regard to Magick.

If the reader will turn to the account of his astral journeys in the Second Number of the First Volume of the Equinox, he will find that these experiments were quite capricious. Even when, in Mexico, He got the idea of exploring the 30 Aethyrs systematically, He abandoned the vision after only 2 Aethyrs had been investigated.

Very different is His record after the training in 1901 e.v. had put Him in the way of discipline.

At the conclusion of this part of this book, one may sum up the whole matter in these words: There is no object whatever worthy of attainment but the regular development of the being of the Aspirant by steady scientific work; he should not attempt to run before he can walk; he should not wish to go somewhere until he knows for certain whither he wills to go.

There are two Initiation ceremonies presented here; to be performed as separate events on different occasions. The first is the Elemental Initiation and the second is the Astral Initiation. Again, these are complex prayers that will act on one's day-to-day consciousness; expanding the breadth and depth of human experience.

## Opening the Elemental Temple

Armed with a Spear and girt with a Sword, enter the Temple and Perform the Star Ruby and Liber Reguli. Then advance to the West and bowing before the statue of Tum saying:

**ABRAHADABRA.**  
**Hail unto thee, Heru-Ra-Ha, Ra-Hoor,**  
**ABRAHADABRA**  
**Lord of the Day! The Dark of the Sun is sunk in the waters of Amentet.**  
**Let there be a gathering of the Lords of Silence!**

Knock upon the floor with the Rod in this pattern: 111-11111-111  
Give the Signs of L.V.X.

He or she advances to the central altar taking the appropriate weapon corresponding to the quadrant he or she is about to approach and cries:

**"I am armed! I am armed! I am strong! I am strong!"**

(He goes to the West, where dwell the Undines.)

**"With my wand I drive back the dwellers of water"**

Again, returning to the center and taking the appropriate weapon and again, crying the rubric above, he or she then advances to the next quadrant.

(To the South, where are Salamanders.)

**"Let the dwellers of Fire cower before the Fire of my Sword!"**

Again, returning to the center and taking the appropriate weapon and again, crying the rubric above, he or she then advances to the next quadrant.

(In the East, the home of the Sylphs.)

**"Let the winds draw back at the waving of the spear!"**

Again, returning to the center and taking the appropriate weapon and again, crying the rubric above, he or she then advances to the next quadrant.

(In the North, among the gnomes)

**"I have imprisoned the inhabitants of Earth. Let them keep silence before me."**

(Returns to center, places the last weapon upon the altar and takes up the Wand and cries out:)

**"I am armed! I am strong! Let them bow, before the splendor of Ra-Hoor-Khuit!"**

(Next he performeth the 4 adorations as taught unto the outer world.)

**"I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!**

**Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:-  
I, I adore thee!**

**Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!**

**The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!**

**By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!"**

(Followeth the mystical dance by tracing 11 circles around the room, traveling against the course of the Sun, for that is in effect He that is still, the Earth revolving.)

(Let the hymn be sung, or the Mantra recited as found in the Gnostic Mass. But ere he end, let him sing:)

"Above, the gemmed azure is  
The naked splendour of Nuit;  
She bends in ecstasy to kiss  
The secret ardours of Hadit.  
The winged globe, the starry blue,  
Are mine, O Ankh-af-na-khonsu!"

(Then he cometh to the East of the Throne of Ra and crieth:)

"Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who maketh the gods and death  
To tremble before Thee:-  
I - I adore thee!"

(Prostrating himself to the W. he or she then rises, assuming the Might of the God & saith:)

"The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!"

(Silence...then vibrate:)

"ABRAHADABRA

Conclude by knocking with the Sword in the same pattern as before: 111 - 11111 - 111

To further one's Initiation on the Elemental Plane, after the Temple Opening, sit to Meditation on Liber Librae.

## **Liber Librae**

### **Sub Figura XXX**

0. *Learn first - Oh thou who aspirest unto our ancient Order! - that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?*
1. *Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.*
2. *Thou then who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.*
3. *How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?  
Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.*
4. *Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?*
5. *Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much has learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.*
6. *Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?*

7. *Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.*

8. *Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock or revile them, for so assuredly wilt thou be led to error.*

9. *A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he called himself, but also the whole universe.*

10. *Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.*

11. *Do good to others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.*

12. *Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.*

13. *True ritual is as much action as word; it is Will.*

14. *Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldst, even then, be but an atom, and one amongst many.*

15. *Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.*

16. *To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.*

17. *Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?*

18. *Therefore as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whoses centre the Creative Word issued in the birth of the dawning Universe.*

19. *Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.*

20. *So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.*

21. *In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme YHVH and in Osiris YChShVCh. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!*

# Opening the Astral Temple

## TEMPLE OPENING BY WATCHTOWER

Γ	Γ	ϛ	ε	Ω
⊕	⊖	⊗	⊘	⊙
⊚	⊛	⊜	⊝	⊞
∇	∏	∑	∔	∕

Tablet of Union

1. Of the Instruments of the Temple:

On the Altar should be the four principal weapons of the Operator (the Cup filled with Water) and Oil of Abramelin with the Lamp hangin above. In the Center of the Altar is the Tablet of Union Suspended about the Temple are the Elemental Tablets and/or the appropriate sigils. The censor is in the West; burning with Frankincense.

Perform the Fire Opal

Next anoint the forehead and proclaim: **Procul O Procul este Profani**



Pick up the Wand and hold the Wand up; starting from the Tablet in the South, circumambulating deosil, while proclaiming:

**And when after all the phantoms have vanished, thou shalt see the holy and formless Fire, that Fire which darts and dashes through the hidden depths of the Universe; hear thou the Voice of Fire.**

On reaching South, point towards the Tablet. Trace an invoking Pentagram of Fire before the Watchtower, while intoning:

**OIP TEAA PEDOCE. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watchtower of the South.**



Replace Wand; take up the Cup and circumambulate deosil to the West. Circumambulate deosil; sprinkling the ground before the Western Tablet and then the path about the circle while intoning:

**So therefore first, the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.**

Upon returning to the West, trace invoking Pentagram of Water before the Watchtower, while intoning:

**EMPEH ARSEL GAIOL. In the names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watchtower of the West.**



Replace Cup and take the Knife. Circumambulate deosil to the East. With the Knife, stab in the direction of the Tablet. Circumambulate deosil while pointing the daggar towards the ground and intone:

**Such a fire existeth, extending through the rushing of Air. Or even a fire formless, whence cometh the image of a voice. Or even a flahsing light, abounding, revolving, whirling forth, crying aloud.**

Upon returning to the East, trace invoking Pentagram of Air before the Watchtower. Then intone:

**ORO IBAH AOZPI. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watchtower of the East.**



Replace Daggar; take up the Pantacle and circumambulate deosil to the North while intoning:

**Stoop not down into that darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss, ever espousing a body unliminous, formless and void.**

On returning North, take the Pantacle, trace Invoking Earth Pentagram before the Watchtower and intone:

**EMOR DIAL HECTEGA. In the names and letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watchtower of the North.**

Replace Pantacle and circumambulate deosil to West of the Altar, facing East; hold out thy arms to form a Tau vibrate the holy names of the Tablet of Union:

**BITOM EXARP HKOMA NANTA**

Then say:

**In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the Spirit of Life.**

Travel deosil to the East and make the Portal Sign of the Rending of the Veil before the Watchtower and intone:

**I invoke ye, IUNGES.  
I invoke ye, TELETARCHAL  
I invoke ye, SUNOCHES.  
I invoke ye, DAIMONOS.**



**Ye are the guardians of the Gates of the Universe  
and of this mystic sphere wherein I toil with the  
Great Work.**

**By the name of the great god PAN, who is now and  
forevermore; preserve unsullied this sacred abode  
and dwelling of the Hawk-Headed Mystical Lord.  
Protect the light within and enshroud it with a  
great N.O.X. that I may now and forever more ride  
upon the River of Amrit; even to the Yew Groves of  
Yama, rejoicing therein.**

Return to the Altar, pick up the Wand and proclaim:

**The light radiateth from the heart of the Beast and  
is the light of the world. Let me therefore form  
a vortex in this chamber wherein the light of  
THELEMA may shine and grant me  
Light, Life, Love and Liberty.**

Sit to Meditation and visualize the starry sky;  
mapping out the twelve constellations of the Zodiac on the Ecliptic  
with you seated at its center.

# Chapter 6

## The Magickal Universe

I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! O heart of my mother, my sister, mine own, Thou art given to Nile, to the terror Typhon! Ah me! but the glory of ravening storm Enswathes thee and wraps thee in frenzy of form. Be still, O my soul! that the spell may dissolve As the wands are upraised, and the eons revolve. Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart! Behold! we are one, and the tempest of years Goes down to the dusk, and the Beetle appears. O Beetle! the drone of Thy dolorous note Be ever the trance of this tremulous throat! I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!—LXV:11

The Magickal Theory of the Universe is an ontological history of the human race; described in the Holy Qabalah. Within, the involution of the godhead into the archetypal Adam Kadmon and subsequently to the state of individuated consciousness that we call the human being becomes our operational theory. The most concise representation of this ontology is found in [Liber Trigrammaton](#), which one should study in earnest.

The first work is to find the God within, which we call Adonai. In order to accomplish this task the mystical journey begins, which will take us to a host of spirits that will bring us our first glimpse of Gnosis; mystical knowledge of the various aspects of the Self. The Magickal Universe first opens up for us on the Astral Plane where our journey begins and indeed, where all the work of Magick takes place. The journey into the Astral Light is aptly described in the [Wake World](#); its more practical expression being found in the sigils of Liber CCXXXI.

### Developing the Astral Body

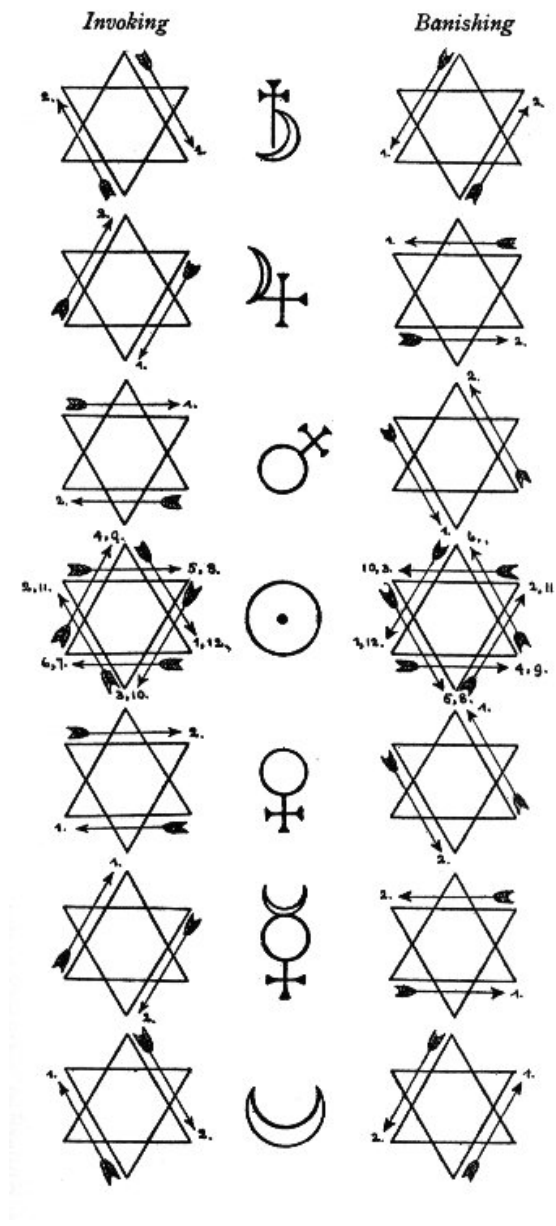
Sit in asana in the Magick Circle with eyes closed and imagine the body encased in the light-energy vortex that was the result of the Middle Pillar Exercise. Next, imagine this well-lit replica of your physical body as an exalted body with astral eyes. Let that body look about its hands, arms and feet. Project your consciousness into this body that you can feel that body from the inside. And indeed, imagine from you body, you can see your physical body from all angles.

Turn within the mind of this body and learn to see the interior Universe of the mind that is linked to your physical brain. And from this place, rise up in this Body of Light; reaching to a star high above your current location. Teach the Astral Body to draw the Pentagrams and Hexagrams that will become your armature (along with other symbols) on the Astral Plane.

### Arming the Astral Body

The initial seven gods to emerge from the Monad are the seven Sacred Planets. Their archetypal essences can be invoked with the Planetary Hexagrams and the assumption of their godforms.

# The Planetary Hexagrams



**LIBER LIBERI VEL LAPIDIS LAZULI  
ADYMBRATIO KABBALAE AEGYPTIORUM  
SUB FIGURA VII**

PROLOGUE OF THE UNBORN

1. Into my loneliness comes --
2. The sound of a flute in dim groves that haunt the uttermost hills.
3. Even from the brave river they reach to the edge of the wilderness.
4. And I behold Pan.
5. The snows are eternal above, above --
6. And their perfume smokes upward into the nostrils of the stars.
7. But what have I to do with these?
8. To me only the distant flute, the abiding vision of Pan.
9. On all sides Pan to the eye, to the ear;
10. The perfume of Pan pervading, the taste of him utterly filling my mouth, so that the tongue breaks forth into a weird and monstrous speech.
11. The embrace of him intense on every centre of pain and pleasure.
12. The sixth interior sense aflame with the inmost self of Him,
13. Myself flung down the precipice of being
14. Even to the abyss, annihilation.
15. An end to loneliness, as to all.
16. Pan! Pan! Io Pan! Io Pan!

**Chapter I**

(Attributed to Mars)

1. My God, how I love Thee!
2. With the vehement appetite of a beast I hunt Thee through the Universe.
3. Thou art standing as it were upon a pinnacle at the edge of some fortified city. I am a white bird, and perch upon Thee.
4. Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
5. She lies upon the moss; there is none other but she:
6. Art Thou not Pan?
7. I am He. Speak not, O my God! Let the work be accomplished in silence.
8. Let my cry of pain be crystallized into a little white fawn to run away into the forest!
9. Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse.
10. Thou art harder than tempered steel; there is no diamond beside Thee.
11. Did I not yield this body and soul?
12. I woo thee with a dagger drawn across my throat.
13. Let the spout of blood quench Thy blood-thirst, O my God!
14. Thou art a little white rabbit in the burrow Night.
15. I am greater than the fox and the hole.
16. Give me Thy kisses, O Lord God!
17. The lightning came and licked up the little flock of sheep.
18. There is a tongue and a flame; I see that trident walking over the sea.
19. A phoenix hath it for its head; below are two prongs. They spear the wicked.
20. I will spear Thee, O Thou little grey god, unless Thou beware!
21. From the grey to the gold; from the gold to that which is beyond the gold of Ophir.
22. My God! but I love Thee!
23. Why hast Thou whispered so ambiguous things? Wast Thou afraid, O goat-hoofed One, O horned One, O pillar of lightning?
24. From the lightning fall pearls; from the pearls black specks of nothing.
25. I based all on one, one on naught.

26. Afloat in the aether, O my God, my God!
27. O Thou great hooded sun of glory, cut off these eyelids!
28. Nature shall die out; she hideth me, closing mine eyelids with fear, she hideth me from My destruction,  
O Thou open eye.
29. O ever-weeping One!
30. Not Isis my mother, nor Osiris my self; but the incestuous Horus given over to Typhon, so may I be!
31. There thought; and thought is evil.
32. Pan! Pan! Io Pan! it is enough.
33. Fall not into death, O my soul! Think that death is the bed into which you are falling!
34. O how I love Thee, O my God! Especially is there a vehement parallellight from infinity, vilely  
diffracted in the haze of this mind.
35. I love Thee.  
I love Thee.  
I love Thee.
36. Thou art a beautiful thing whiter than a woman in the column of this vibration.
37. I shoot up vertically like an arrow, and become that Above.
38. But it is death, and the flame of the pyre.
39. Ascend in the flame of the pyre, O my soul! Thy God is like the cold emptiness of the utmost heaven,  
into which thou radiatest thy little light.
40. When Thou shall know me, O empty God, my flame shall utterly expire in Thy great N. O. X.
41. What shalt Thou be, my God, when I have ceased to love Thee?
42. A worm, a nothing, a nidding knave!
43. But Oh! I love Thee.
44. I have thrown a million flowers from the basket of the Beyond at Thy feet, I have anointed Thee and  
Thy Staff with oil and blood and kisses.
45. I have kindled Thy marble into life--ay! into death.
46. I have been smitten with the reek of Thy mouth, that drinketh neverwine but life.
47. How the dew of the Universe whitens the lips!
48. Ah! trickling flow of the stars of the mother Supernal, begone!
49. I Am She that should come, the Virgin of all men.
50. I am a boy before Thee, O Thou satyr God.
51. Thou wilt inflict the punishment of pleasure--Now! Now! Now!
52. Io Pan! Io Pan! I love Thee. I love Thee.
53. O my God, spare me!
54. Now!  
It is done! Death.
55. I cried aloud the word --- and it was a mighty spell to bind the Invisible, an enchantment to unbind the  
bound; yea, to unbind the bound.

## Chapter II

(Attributed to Saturn)

1. O my God! use Thou me again, alway. For ever! For ever!
2. That which came fire from Thee cometh water from me; let therefore Thy Spirit lay hold on me, so that  
my right hand loose the lightning.
3. Travelling through space, I saw the onrush of two galaxies, butting each other and goring like bulls upon  
earth. I was afraid.
4. Thus they ceased fight, and turned upon me, and I was sorely crushed and torn.
5. I had rather have been trampled by the World-Elephant.
6. O my God! Thou art my little pet tortoise!
7. Yet Thou sustainest the World-Elephant.
8. I creep under Thy carapace, like a lover into the bed of his beautiful; I creep in, and sit in Thine heart, as  
cubby and cosy as may be.
9. Thou shelterest me, that I hear not the trumpeting of that World-Elephant.
10. Thou art not worth an obol in the agora; yet Thou art not to be bought at the ransom of the whole

Universe.

11. Thou art like a beautiful Nubian slave leaning her naked purple against the green pillars of marble that are above the bath.
12. Wine jets from her black nipples.
13. I drank wine awhile ago in the house of Pertinax. The cup-boy favoured me, and gave me of the right sweet Chian.
14. There was a Doric boy, skilled in feats of strength, an athlete. The full moon fled away angrily down the wrack.  
Ah! but we laughed.
15. I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
16. I had a crown of thorns for all my dower.
17. Thou art like a goat's horn from Astor, O Thou God of mine, gnarl'd and crook'd and devilish strong.
18. Colder than all the ice of all the glaciers of the Naked Mountain was the wine it poured for me.
19. A wild country and a waning moon.  
Clouds scudding over the sky.  
A circuit of pines, and of tall yews beyond. Thou in the midst!
20. O all ye toads and cats, rejoice! Ye slimy things, come hither!
21. Dance, dance to the Lord our God!
22. He is he! He is he! He is he!
23. Why should I go on?
24. Why? Why? comes the sudden cackle of a million imps of hell.
25. And the laughter runs.
26. But sickens not the Universe; but shakes not the stars.
27. God! how I love Thee!
28. I am walking in an asylum; all the men and women about me are insane.
29. Oh madness! madness! madness! desirable art thou!
30. But I love Thee, O God!
31. These men and women rave and howl; they froth out folly.
32. I begin to be afraid. I have no check; I am alone. Alone. Alone.
33. Think, O God, how I am happy in Thy love.
34. O marble Pan! O false leering face! I love Thy dark kisses, bloody and stinking! O marble Pan! Thy kisses are like sunlight on the blue Aegean; their blood is the blood of the sunset over Athens; their stink is like a garden of Roses of Macedonia.
35. I dreamt of sunset and roses and vines; Thou wast there, O my God, Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.
36. Thou art no dream, O Thou too beautiful alike for sleep and waking!
37. I disperse the insane folk of the earth; I walk alone with my little puppets in the garden.
38. I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.
39. Burn Thou strange herbs, O God!
40. Brew me a magic liquor, boys, with your glances!
41. The very soul is drunken.
42. Thou art drunken, O my God, upon my kisses.
43. The Universe reels; Thou hast looked upon it.
44. Twice, and all is done.
45. Come, O my God, and let us embrace!
46. Lazily, hungrily, ardently, patiently; so will I work.
47. There shall be an End.
48. O God! O God!
49. I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.
50. Come to me now! I love Thee! I love Thee!
51. O my darling, my darling --- Kiss me! Kiss me! Ah! but again.
52. Sleep, take me! Death, take me! This life is too full; it pains, it slays, it suffices.
53. Let me go back into the world; yea, back into the world.

## Chapter III

(Attributed to Jupiter)

1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!
3. God! how I ran out in my rage and scattered the chorus!
4. But in my temple stood Bacchus as the priest of Ammon-Ra.
5. Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.
6. Exceedingly; yea, in good sooth!
7. I will eat the ripe and the unripe fruit for the glory of Bacchus.
8. Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.
9. Within is a crystal shell, shaped like an oyster --- O glory of Priapus! O beatitude of the Great Goddess!
10. Therein is a pearl.
11. O Pearl! thou hast come from the majesty of dread Ammon-Ra.
12. Then I the priest beheld a steady glitter in the heart of the pearl.
13. So bright we could not look! But behold! a blood-red rose upon a rood of glowing gold!
14. So I adored the God. Bacchus! thou art the lover of my God!
15. I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.
16. I will set up my dance in your conventicles, and my secret loves shall be sweet among you.
17. Thou shalt have a lover among the lords of the grey land.
18. This shall he bring unto thee, without which all is in vain; a man's life spilt for thy love upon My Altars.
19. Amen.
20. Let it be soon, O God, my God! I ache for Thee, I wander very lonely among the mad folk, in the grey land of desolation.
21. Thou shalt set up the abominable lonely Thing of wickedness. Oh joy! to lay that corner-stone!
22. It shall stand erect upon the high mountain; only my God shall commune with it.
23. I will build it of a single ruby; it shall be seen from afar off.
24. Come! let us irritate the vessels of the earth: they shall distil strange wine.
25. It grows under my hand: it shall cover the whole heaven.
26. Thou art behind me: I scream with a mad joy.
27. Then said Ithuriel the strong; let Us also worship this invisible marvel!
28. So did they, and the archangels swept over the heaven.
29. Strange and mystic, like a yellow priest invoking mighty flights of great grey birds from the North, so do I stand and invoke Thee!
30. Let them obscure not the sun with their wings and their clamour!
31. Take away form and its following!
32. I am still.
33. Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.
34. I am like a black eunuch; and Thou art the scimitar. I smite off the head of the light one, the breaker of bread and salt.
35. Yea! I smite--and the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.
36. I smite! The whole world is broken up into a mighty wind, and a voice cries aloud in a tongue that men cannot speak.
37. I know that awful sound of primal joy; let us follow on the wings of the gale even unto the holy house of Hathor; let us offer the five jewels of the cow upon her altar!
38. Again the inhuman voice!
39. I rear my Titan bulk into the teeth of the gale, and I smite and prevail, and swing me out over the sea.
40. There is a strange pale God, a god of pain and deadly wickedness.
41. My own soul bites into itself, like a scorpion ringed with fire.
42. That pallid God with face averted, that God of subtlety and laughter, that young Doric God, him will I serve.
43. For the end thereof is torment unspeakable.
44. Better the loneliness of the great grey sea!

45. But ill befall the folk of the grey land, my God!
46. Let me smother them with my roses!
47. Oh Thou delicious God, smile sinister!
48. I pluck Thee, O my God, like a purple plum upon a sunny tree. How Thoudost melt in my mouth, Thou consecrated sugar of the Stars!
49. The world is all grey before mine eyes; it is like an old wornwine-skin.
50. All the wine of it is on these lips.
51. Thou hast begotten me upon a marble Statue, O my God!
52. The body is icy cold with the coldness of a million moons; it is harderthan the adamant of eternity. How shall I come forth into the light?
53. Thou art He, O God! O my darling! my child! my plaything! Thou artlike a cluster of maidens, like a multitude of swans upon the lake.
54. I feel the essence of softness.
55. I am hard and strong and male; but come Thou! I shall be soft and weakand feminine.
56. Thou shalt crush me in the wine-press of Thy love. My blood shallstain Thy fiery feet with litanies of Love in Anguish.
57. There shall be a new flower in the fields, a new vintage in thevineyards.
58. The bees shall gather a new honey; the poets shall sing a new song.
59. I shall gain the Pain of the Goat for my prize; and the God thatsitteth upon the shoulders of Time shall drowse.
60. Then shall all this which is written be accomplished: yea, it shall beaccomplished.

## Chapter IV

(Attributed to Sol)

1. I am like a maiden bathing in a clear pool of fresh water.
2. O my God! I see Thee dark and desirable, rising through the water asa golden smoke.
3. Thou art altogether golden, the hair and the eyebrows and the brilliantface; even into the finger-tips and toe-tips Thou art one rosy dream ofgold.
4. Deep into Thine eyes that are golden my soul leaps, like an archangelmenacing the sun.
5. My sword passes through and through Thee; crystalline moons ooze out ofThy beautiful body that is hidden behind the ovals of Thine eyes.
6. Deeper, ever deeper. I fall, even as the whole Universe falls down theabyss of Years.
7. For Eternity calls; the Overworld calls; the world of the Word isawaiting us.
8. Be done with speech, O God! Fasten the fangs of the hound Eternity in this my throat!
9. I am like a wounded bird flapping in circles.
10. Who knows where I shall fall?
11. O blessed One! O God! O my devourer!
12. Let me fall, fall down, fall away, afar, alone!
13. Let me fall!
14. Nor is there any rest, Sweet Heart, save in the cradle of royalBacchus, the thigh of the most Holy One.
15. There rest, under the canopy of night.
16. Uranus chid Eros; Marsyas chid Olympas; I chid my beautiful lover withhis sunray mane; shall I not sing?
17. Shall not mine incantations bring around me the wonderful company ofthe wood-gods, their bodies glistening with the ointment of moonlight andhoney and myrrh?
18. Worshipful are ye, O my lovers; let us forward to the dimmest hollow!
19. There we will feast upon mandrake and upon moly!
20. There the lovely One shall spread us His holy banquet. In the browncakes of corn we shall taste the food of the world, and be strong.
21. In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!
22. Ohe! the song to Iao, the song to Iao!
23. Come, let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indicible!
24. Iacchus, O Iacchus, O Iacchus, be near us!
25. Then was the countenance of all time darkened, and the true light shone forth.



26. There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul, so that my mind and my body were healed of their disease, self-knowledge.
27. Yea, an angel troubled the waters.
28. This was the cry of Him: IIIIOShBThIO-IIIAMAMThIBI-II.
29. Nor did I sing this for a thousand times a night for a thousand nights before Thou camest, O my flaming God, and pierced me with Thy spear. Thyscarlet robe unfolded the whole heavens, so that the Gods said: All is burning: it is the end.
30. Also Thou didst set Thy lips to the wound and suck out a million eggs.  
And Thy mother sat upon them, and lo! stars and stars and ultimate  
Things whereof stars are the atoms.
31. Then I perceived Thee, O my God, sitting like a white cat upon the trellis-work of the arbour; and the hum of the spinning worlds was but Thy pleasure.
32. O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.
33. I have seen more of Thee in the white cat than I saw in the Vision of Aeons.
34. In the boat of Ra did I travel, but I never found upon the visible Universe any being like unto Thee!
35. Thou wast like a winged white horse, and I raced Thee through eternity against the Lord of the Gods.
36. So still we race!
37. Thou wast like a flake of snow falling in the pine-clad woods.
38. In a moment Thou wast lost in a wilderness of the like and the unlike.
39. But I beheld the beautiful God at the back of the blizzard --- and Thou wast He!
40. Also I read in a great book.
41. On ancient skin was written in letters of gold: Verbum fit Verbum.
42. Also Vitriol and the hierophant's name V.V.V.V.V.
43. All this wheeled in fire, in star-fire, rare and far and utterly lonely--- even as Thou and I, O desolate soul my God!
44. Yea, and the writing  
It is well.  
This is the voice which shook the earth.
45. Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou Elevenfold God 418!
46. Yea, and by many more; by the ten in the twenty-two directions; even as the perpendicular of the Pyramid --- so shall Thy favours be.
47. If I number them, they are One.
48. Excellent is Thy love, Oh Lord! Thou art revealed by the darkness, and he who gropeth in the horror of the groves shall haply catch Thee, even as a snake that seizeth on a little singing-bird.
49. I have caught Thee, O my soft thrush; I am like a hawk of mother-of-emerald; I catch Thee by instinct, though my eyes fail from Thy glory.
50. Yet they are but foolish folk yonder. I see them on the yellow sand, all clad in Tyrian purple.
51. They draw their shining God unto the land in nets; they build a fire to the Lord of Fire, and cry unhallowed words, even the dreadful curse Amrimaratza, maratza, atman deona lastadza maratza maritza--maran!
52. Then do they cook the shining god, and gulp him whole.
53. These are evil folk, O beautiful boy! let us pass on to the Otherworld.
54. Let us make ourselves into a pleasant bait, into a seductive shape!
55. I will be like a splendid naked woman with ivory breasts and goldennipples; my whole body shall be like the milk of the stars. I will be lustrous and Greek, a courtesan of Delos, of the unstable Isle.
56. Thou shalt be like a little red worm on a hook.
57. But thou and I will catch our fish alike.
58. Then wilt thou be a shining fish with golden back and silver belly: I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.
59. And the fish shall be sacrificed to Thee and the strong man crucified for Me, and Thou and I will kiss, and atone for the wrong of the Beginning; yea, for the wrong of the beginning.

## Chapter V

(Attributed to the sacred planet Mercury)

1. O my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
2. I leap from pool to pool in my joy; I am goodly with brown and gold and silver.
3. Why, I am lovelier than the russet autumn woods at the first snowfall.
4. And the crystal cave of my thought is lovelier than I.
5. Only one fish-hook can draw me out; it is a woman kneeling by the bank of the stream. It is she that pours the bright dew over herself, and into the sand so that the river gushes forth.
6. There is a bird on yonder myrtle; only the song of that bird can draw me out of the pool of Thy heart, O my God!
7. Who is this Neapolitan boy that laughs in his happiness? His lover is the mighty crater of the Mountain of Fire. I saw his charred limbs borne down the slopes in a stealthy tongue of liquid stone.
8. And Oh! the chirp of the cicada!
9. I remember the days when I was cacique in Mexico.
10. O my God, wast Thou then as now my beautiful lover?
11. Was my boyhood then as now Thy toy, Thy joy?
12. Verily, I remember those iron days.
13. I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasureable image in the crater of Citlaltepētl.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
15. Yea, Thou wast a strange scarlet bird with a bill of gold. I was Thymate in the forests of the lowland; and ever we heard from afar the shrillchant of mutilated priests and the insane clamour of the Sacrifice of Maidens.
16. There was a weird winged God that told us of his wisdom.
17. We attained to be starry grains of gold dust in the sands of a slow river.
18. Yea, and that river was the river of space and time also.
19. We parted thence; ever to the smaller, ever to the greater, until now, O sweet God, we are ourselves, the same.
20. O God of mine, Thou art like a little white goat with lightning in his horns!
21. I love Thee, I love Thee.
22. Every breath, every word, every thought, every deed is an act of love with Thee.
23. The beat of my heart is the pendulum of love.
24. The songs of me are the soft sighs:
25. The thoughts of me are very rapture: 26. And my deeds are the myriads of Thy children, the stars and the atoms.
27. Let there be nothing!
28. Let all things drop into this ocean of love!
29. Be this devotion a potent spell to exorcise the demons of the Five!
30. Ah God, all is gone! Thou dost consummate Thy rapture. Falutli! Falutli!
31. There is a solemnity of the silence. There is no more voice at all.
32. So shall it be unto the end. We who were dust shall never fall away into the dust.
33. So shall it be.
34. Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
35. The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.
36. Farther and farther we float; yet we are still. It is the chain of systems that is falling away from us.
37. First falls the silly world; the world of the old grey land.
38. Falls it unthinkably far, with its sorrowful bearded face presiding over it; it fades to silence and woe.
39. We to silence and bliss, and the face is the laughing face of Eros.
40. Smiling we greet him with the secret signs.
41. He leads us into the Inverted Palace.
42. There is the Heart of Blood, a pyramid reaching its apex down beyond the Wrong of the Beginning.
43. Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!
44. It is done quickly; yea, the seal is set upon the vault.

45. There is one that shall avail to open it.
46. Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourging, nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.
47. He shall await the sword of the Beloved and bare his throat for the stroke.
48. Then shall his blood leap out and write me runes in the sky; yea, write me runes in the sky.

## Chapter VI

(Attributed to the sacred planet Luna)

1. Thou wast a priestess, O my God, among the Druids; and we knew the powers of the oak.
2. We made us a temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed.
3. There we performed many wonderful things by midnight.
4. By the waning moon did we work.
5. Over the plain came the atrocious cry of wolves.
6. We answered; we hunted with the pack.
7. We came even unto the new Chapel and Thou didst bear away the Holy Graal beneath Thy Druid vestments.
8. Secretly and by stealth did we drink of the informing sacrament.
9. Then a terrible disease seized upon the folk of the grey land; and we rejoiced.
10. O my God, disguise Thy glory!
11. Come as a thief, and let us steal away the Sacraments!
12. In our groves, in our cloistral cells, in our honeycomb of happiness, let us drink, let us drink!
13. It is the wine that tinges everything with the true tincture of infallible gold.
14. There are deep secrets in these songs. It is not enough to hear the bird; to enjoy song he must be the bird.
15. I am the bird, and Thou art my song, O my glorious galloping God!
16. Thou reinest in the stars; thou drivest the constellations seven abreast through the circus of Nothingness.
17. Thou Gladiator God!
18. I play upon mine harp; Thou fightest the beasts and the flames.
19. Thou takest Thy joy in the music, and I in the fighting.
20. Thou and I are beloved of the Emperor.
21. See! he has summoned us to the Imperial dais.  
The night falls; it is a great orgy of worship and bliss.
22. The night falls like a spangled cloak from the shoulders of a prince upon a slave.
23. He rises a free man!
24. Cast thou, O prophet, the cloak upon these slaves!
25. A great night, and scarce fires therein; but freedom for the slave that its glory shall encompass.
26. So also I went down into the great sad city.
27. There dead Messalina bartered her crown for poison from the dead Locusta; there stood Caligula, and smote the seas of forgetfulness.
28. Who wast Thou, O Caesar, that Thou knewest God in an horse?
29. For lo! we beheld the White Horse of the Saxon engraven upon the earth; and we beheld the Horses of the Sea that flame about the old grey land, and the foam from their nostrils enlightens us!
30. Ah! but I love thee, God!
31. Thou art like a moon upon the ice-world.
32. Thou art like the dawn of the utmost snows upon the burnt-up flats of the tiger's land.
33. By silence and by speech do I worship Thee.
34. But all is in vain.
35. Only Thy silence and Thy speech that worship me avail.
36. Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs.
37. Yet from these we will distil ye a liquor beyond the nectar of the Gods.
38. There is value in our tincture for a world of Spice and gold.
39. For our red powder of projection is beyond all possibilities.

40. There are few men; there are enough.
41. We shall be full of cup-bearers, and the wine is not stinted.
42. O dear my God! what a feast Thou hast provided.
43. Behold the lights and the flowers and the maidens!
44. Taste of the wines and the cakes and the splendid meats!
45. Breathe in the perfumes and the clouds of little gods like wood-nymphs that inhabit the nostrils!
46. Feel with your whole body the glorious smoothness of the marble coolth and the generous warmth of the sun and the slaves!
47. Let the Invisible inform all the devouring Light of its disruptive vigour!
48. Yea! all the world is split apart, as an old grey tree by the lightning!
49. Come, O ye gods, and let us feast.
50. Thou, O my darling, O my ceaseless Sparrow-God, my delight, my desire, my deceiver, come Thou and chirp at my right hand!
51. This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.

## Chapter VII

(Attributed to Venus)

1. By the burning of the incense was the Word revealed, and by the distant drug.
2. O meal and honey and oil! O beautiful flag of the moon, that she hangs out in the centre of bliss!
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalam! Imal! Tutulu! as it is written in the ancient book.
7. Three words of that book are as life to a new aeon; no god has read the whole.
8. But thou and I, O God, have written it page by page.
9. Ours is the elevenfold reading of the Elevenfold word.
10. These seven letters together make seven diverse words; each word is divine, and seven sentences are hidden therein.
11. Thou art the Word, O my darling, my lord, my master!
12. O come to me, mix the fire and the water, all shall dissolve.
13. I await Thee in sleeping, in waking. I invoke Thee no more; for Thou art in me, O Thou who hast made me a beautiful instrument tuned to Thy rapture.
14. Yet art Thou ever apart, even as I.
15. I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife.
16. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide.
17. There is none other beside Thee in the whole Universe of Love.
18. My God, I love Thee, O Thou goat with gilded horns!
19. Thou beautiful bull of Apis! Thou beautiful serpent of Apep! Thou beautiful child of the Pregnant Goddess!
20. Thou hast stirred in Thy sleep, O ancient sorrow of years! Thou hast raised Thine head to strike, and all is dissolved into the Abyss of Glory.
21. An end to the letters of the words! An end to the sevenfold speech.
22. Resolve me the wonder of it all into the figure of a gaunt swift camel striding over the sand.
23. Lonely is he, and abominable; yet hath he gained the crown.
24. Oh rejoice! rejoice!
25. My God! O my God! I am but a speck in the star-dust of ages; I am the Master of the Secret of Things.
26. I am the Revealer and the Preparer. Mine is the Sword--and the Mitre and the Winged Wand!

27. I am the Initiator and the Destroyer. Mine is the Globe --- and the Bennu bird and the Lotus of Isis my daughter!
28. I am the One beyond these all; and I bear the symbols of the mighty darkness.
29. There shall be a sigil as of a vast black brooding ocean of death and the central blaze of darkness, radiating its night upon all.
30. It shall swallow up that lesser darkness.
31. But in that profound who shall answer: What is?
32. Not I.
33. Not Thou, O God!
34. Come, let us no more reason together; let us enjoy! Let us be ourselves, silent, unique, apart.
35. O lonely woods of the world! In what recesses will ye hide our love?
36. The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup.
37. Fear me not with my spearmen! They shall slay the demons with their petty prongs. Ye shall be free.
38. Ah, slaves! ye will not--ye know not how to will.
39. Yet the music of my spears shall be a song of freedom.
40. A great bird shall sweep from the abyss of Joy, and bear ye away to be my cup-bearers.
41. Come, O my God, in one last rapture let us attain to the Union with the Many!
42. In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!
43. My darling! My darling! away, away beyond the Assembly and the Law and the Enlightenment unto an Anarchy of solitude and Darkness!
44. For even thus must we veil the brilliance of our Self.
45. My darling! My darling!
46. O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love.
47. My wine is poured out for them that never tasted wine.
48. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.
49. Yea! without draught, without embrace--and the Voice answered Yea! These things shall be.
50. Then I sought a Word for Myself; nay, for myself.
51. And the Word came: O Thou! it is well. Heed naught! I love Thee! I love Thee!
52. Therefore had I faith unto the end of all; yea, unto the end of all.

## Skrying & the Sigils of 231

Skrying is a technique of developing the inner vision and building the astral body. To 'Skry' originates from the word *descry* that means 'to catch the sight of.' One must see in the astral using one's Astral Eyes and from the plane of the Mage's Astral Temple.

To build the Astral Temple, sit in asana, with eyes shut in the Magick Circle and transfer consciousness to the Astral Body. Imagine the Magick Temple about you until you can see it clearly with the Third Eye. Once this is accomplished, rise up the planes to that plane that has the chosen sigil for the Geni to be contacted. Let it form a gate that one should then push through; entering the landscape of the Geni.

With a little patience and a little imagination, a landscape or scene of some sort will present itself and some spirit or spirit will make its presence known. This spirit should first be tested and then questioned. Enter into a dialogue with the Geni and listen carefully to what it says. Even after being tested, the Geni can have tricks to play.

## Testing the Spirits

This testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God himself, is ready to deceive you if possible, to make himself out more important than he is; in short to lay in wait for your soul in 333 separate ways. Remember that after all the highest of all the Gods is only the Magus, Mayan, the greatest of all the devils.—The Master Therion

Having entered entered into the region of the spirit, you should cast the appropriate symbol into the environment as a test that you're in the right place. And then of course, against any spirit who appears to serve as your guide. In either of these cases, the being or environment (or even any significant objects therein) should either show no effect or should take the symbol with thanks or in some other way show how it is enjoying the symbol. If it is another spirit pretending to be that which you seek, the symbol will frighten or annoy it; harm it or in some way send it away.

When using the Pentagrams and Hexagrams, use the invoking versions corresponding to the spirit you're seeking. If the spirit attempts to imprison you in some way, the banishing version of the symbols will then serve. And of course, the sigil for each Geni is the perfect talisman as well as the door that brings you back to your Astral Temple and then back in first the etheric body that is that electric sensation about the physical body; created from the Middle Pillar Exercise. And then back into the physical body and to 'normal' consciousness.

Each of these sigils should be skryed that the Geni or Spirit inhabiting that realm on the Astral Plane (one's interior Universe) be met and questioned in order to obtain a greater knowledge of the Self. A deeper understanding of this holy book can be found in two articles: [An Initiatory & Ontological Analysis of Liber 231](#) & [The Howling of Liber 231](#).



# Chapter 7

## Invocation

### **Assumption of Godforms**

In order to prepare for Invocation, one should first learn the Assumption of Godforms. Entering again the etheric matrix created from the Middle Pillar Exercise and within the Magick Circle, transmute the image of Astral Body into the image of the god to be invoked. The Egyptian godforms are the best as their animal features are more distinctive than the human features of the Greek or Roman gods. Also, the animal images address a more primal and shamanistic depth in our own psyche.

### **Choosing a Pantheon and God or Goddess to Invoke**

**Study of the Pantheon and its mythos; focus on the chosen God or Goddess and make a deep study; include drawings.**

### **A Note on Bhakti Yoga**

### **Composing an Invocation**

The Invocation for any god must be composed by the Mage and its theoretical guidelines in praxis for the dramatic ceremony must include these elements:

1. Banish and consecrate the temple; sacred space needs to be set aside for the deity to be invoked and the Magickal Circle is established in order to provide an environment suitable for the energy to be invoked.
2. Begin the invocation and build the astral god-form about thy Khu. In this part of the invocation, the attributes and accomplishments of the deity being invoked are listed and idealized.
3. Set that Khu high overhead that it looks down on the temple and the physical body and begin to shape it to look like the deity being invoked. It is at this point in the invocation that there arises a dialogue between the Mage and the Deity. With each counter recitation, the Mage should be moving one's consciousness to the corresponding body; the physical body and the projected godform.
4. The invocation then builds to a dialogue between the god and the operator; bringing the emotional pitch to a strong frenzy.
5. Bringing the incantation to its climax, the god then speaks plainly as the god and all traces of the Mage's personality have been usurped by the god; the ego temporarily suspended, giving way to the god.



As Crowley writes:

The mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician.

The Mage is then able to identify him or herself with the deity being invoked; and the god speaks clearly with the consciousness of the Mage entirely placed in the shaped Khu above that is in the godform of the deity being invoked.

This consists of a real identification of the magician and the god. Note that to do this in perfection involves the attainment of a species of Samadhi: and this fact alone suffices to link irrefragably magick with mysticism. Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and unshakeable mental picture of the god is presented to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited. In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated. – Aleister Crowley

Write and then perform Invocations for the Primary Thelemic gods recognized in Thelemic doctrine (samples can be found in [The Process of Invocation](#)). The first Invocation should be to Isis, the goddess who bids humanity to Initiation. Next, to the other two gods attributed to IAO and onto other gods referred to throughout the Thelemic tome. And from [The Process of Invocation](#), we append the *Invocation of Isis*.

## Invocation of Isis

O Serpent Woman of the Stars;  
Clothed with the Sun  
And with the Moon at her feet;

Thee I invoke!

Dear Mother of Initiation;

Thee I invoke!

Scarlet Concubine of mine heart's desire;  
Who guides all mankind  
To Immortality;

I, even I have fashioned Thee  
From a pale image of fine Gold.

Your robes are sky-colored,  
Bespangled with golden Stars.

Your hair a diadem of twelve constellations,  
Driven seven-abreast through  
The dancing circus of Nothingness.

But Thou art Eternity and Space,  
Thou art Matter and Motion

And Thou art the Negation of these things.

Hear me Dear Lady  
And lift up Thy Voice to aid me  
In this most dire hour!

Redeem my life  
By Thy Sacred Flower.  
Initiate my soul  
And bring me to thine own glory  
And incorruptibility.

Ah, how heartily I am grieved  
For this poor man in his dungeon;  
How I would that God  
Would free him of his fetters.

Isis am I!  
And from my life  
Are fed all showers and suns;  
All moons that wax and wane  
All stars and streams  
Even the living and the dead.

O Thou Light and delight,  
Ravish me away  
into the milky ocean of the stars!

Let this man be free from his fetters!  
Isis am I!  
And it is I who decree that this should be!

I am thy Queen  
Enraptured and possessed of thee.  
High do these sweet rivers  
Welcome the sea;  
Ocean of Love that shall encompass thee.

Isis am I!  
And I am the Mistress  
Of the two waters;  
The eldest Daughter of Kronos;  
The sister of the King Osiris!

I am she who rises in the Dog Star.  
I am she who separated the Heaven and the Earth.  
I am she who has pointed to you, thy path to the Star.

Sing the rapturous love-song unto me!  
Burn to me perfumes!  
Wear to me jewels!  
Drink to me, for I love you!  
I love you!  
I am the blue-lidded daughter of Sunset;  
I am the naked brilliance of the voluptuous night-sky.  
To me!  
To me!

# Chapter 8

## Evocation & the Manufacture of Amulets & Talismans



Solomon's Bronze Vessel

Evocation is the high art of the Mage; being the practice of Theurgy—the calling forth of spirits for personal revelation and new Gnosis. It takes a finely honed craft and calls on a great maturity in the Mage. The manufacture of amulets and talismans is the process of manifesting the energies exorcised by this art; the Wanga to the Obeah that are the spirits being called forth. The main grimoires are built on the Shemhamphorash of the Torah. King Solomon is said to have evoked the demons of the Shemhamphorash and to have contained them in a bronze vessel sealed with magic symbols, so that they could then be compelled to work for him. Such stories and works originate in the Apocryphal tradition that would spawn the Hermeticism of the Renaissance.

## Shemhamphorash

The **Shemhamphorash** is a corruption of the Hebrew term *Shem ha-Mephorash* (שם המפורש); referring both to the Tetragrammaton and the 'Seventy-Two Lettered Name of God. It is in this that we find the key to the Magickal Arts. Three lines of 72 letters each in the Torah relate part of the story of the Angel that protects Israel in their escape from the Egyptian armies. The three successive lines each have 72 letters from which a grimoire of angels and demons is derived.

### Exodus 14:19-21

פני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם: ויסע מלאך האלהים ההלך ל  
*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:*

נה אלונה פליהלילה: ונבא בין | מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר אתהלילה ולא קרב  
*And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]: so that the one came not near the other all the night.*

לקרבה ויבקעו המים: ויט משה את ידו על ים סוף ויילך יונה | אתהים ברוח קדים ענה פליהלילה וישם אתהים  
*And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided.*

The parting of the waters in Exodus parallels the waters parted in Genesis that allowed for Creation. In other words, the manifestation of life eventually resulted from this parting. It becomes obvious why the Hebrew Qabalists chose the Shemhamphorash for their theurgic art. These lines are layered on top of each other; the first being written from right to left, the second being written from left to right and the third from right to left. The names of angels and demons are then derived in 72 sets of three letters; read from the top down.

### Arrangement of the Letters of the Shemhamphorash

Shemhamphorasch: The Divided Name																		
	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
י	ך	ל	ה	ה	ם	י	ה	ל	א	ה	ך	א	ל	מ	ע	ס	י	ו
	ל	א	ק	ר	ב	ז	ה	א	ל	ז	ה	כ	ל	ה	ל	י	ל	ה
	י	ו	ם	י	ה	ל	ע	ו	ד	י	ת	א	ה	ש	מ	ט	י	ו
	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19
ה	מ	ך	ל	י	ו	ל	א	ר	ש	י	ה	נ	ח	מ	י	נ	פ	ל
	ן	ו	ה	ח	ש	ך	ו	י	א	ר	א	ת	ה	ל	י	ל	ה	ו
	ד	ק	ח	ו	ר	ם	ב	ר	י	ה	ת	א	ה	ו	ה	י	ך	ל
	54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37
ו	ן	נ	ע	ה	ד	ו	מ	ע	ע	ס	י	ו	ם	ה	י	ר	ח	א
	י	נ	מ	ח	נ	ה	י	ש	ר	א	ל	ו	י	ה	י	ה	ע	נ
	ת	א	ם	ש	י	ו	ה	ל	ו	ל	ה	ל	כ	ה	ז	ע	מ	ו
	72	71	70	69	68	67	66	65	64	63	62	61	60	59	58	57	56	55
ה	ם	ה	י	ר	ח	א	מ	ד	מ	ע	י	ו	ם	ה	י	נ	פ	מ
	ו	י	ב	א	ב	י	ן	מ	ח	נ	ה	צ	מ	ר	י	ם	ו	ב
	ם	י	מ	ה	ו	ק	ע	ב	י	ו	ה	ב	ר	ח	ל	ם	י	ה

## *The Angels and Demons of the Shemhamphoresch*

The Shemhamphorasch is considered by Occultists to be the key of creation of all things and all arts. The names derived from their letters provide the names of 72 angels, as well as the 72 demons of the Goetia.

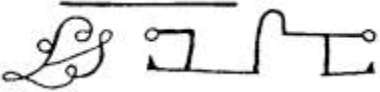

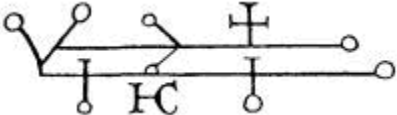
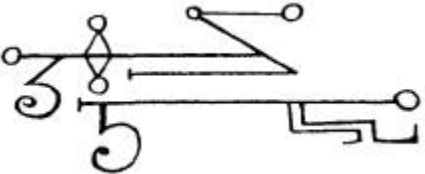
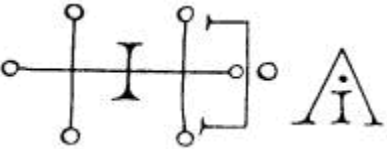

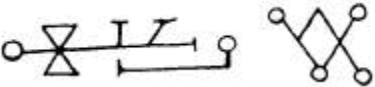
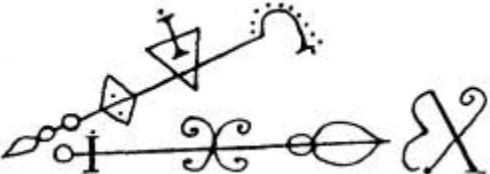
#	Angel	Demon	Letters	Decan	#	Angel	Demon	Letters	Decan
1	Vehu / Vehuiah	<a href="#">Baal</a>	VHV	<a href="#">Aries</a>	37	Ani / Aniel	<a href="#">Phenex</a>	ANI	<a href="#">Libra</a>
2	Yeli / Ieliel	<a href="#">Agares</a>	YLY		38	Chaum / Haamiah	<a href="#">Halphas</a>	ChOM	
3	Sit / Sitael	<a href="#">Vassago</a>	SIT		39	Rehau / Rehael	<a href="#">Malphas</a>	RHO	
4	Aulem / Elemiah	<a href="#">Gamygyn</a>	OoLM		40	Yeiz / Ihiazal	<a href="#">Raum</a>	YYZ	
5	Mahash / Mahasiah	<a href="#">Marbas</a>	MHSh		41	Hahah* / Hahahel	<a href="#">Focalor</a>	HHH	
6	Lelah / Lelahel	<a href="#">Valefor</a>	LLH		42	Mik / Michael	<a href="#">Sabnock</a>	MIK	
7	Aka / Aehaiah	<a href="#">Amon</a>	AKA	<a href="#">Leo</a>	43	Veval / Vevaliah	<a href="#">Vepar</a>	VVL	<a href="#">Aquarius</a>
8	Kahath / Cahethel	<a href="#">Barbatos</a>	KHTh		44	Yelah / Ielahiah	<a href="#">Shax</a>	YLH	
9	Hezi / Haziel	<a href="#">Paimon</a>	HZI		45	Sael / Sealiah	<a href="#">Vine</a>	SAL	
10	Elad / Aladiah	<a href="#">Buer</a>	ALD		46	Auri / Ariel	<a href="#">Bifrons</a>	ORI	
11	Lav / Lauiah	<a href="#">Gusion</a>	LAV		47	Aushal / Asaliah	<a href="#">Vual</a>	OShL	
12	Hahau / Hahaziah	<a href="#">Sytry</a>	HHO		48	Milah / Mihael	<a href="#">Haagenti</a>	MIH	
13	Yezel / Ieiazal	<a href="#">Beleth</a>	IZL	<a href="#">Sagittarius</a>	49	Vaho / Vehuel	<a href="#">Crocell</a>	VHV	<a href="#">Gemini</a>
14	Mebha / Mebahel	<a href="#">Lerajie</a>	MBH		50	Doni / Daniel	<a href="#">Furcas</a>	DNY	
15	Heri / Hariel	<a href="#">Eligor</a>	HRI		51	Hachash / Hahaziah	<a href="#">Balam</a>	HChSh	
16	Haquem / Hakamiah	<a href="#">Separ</a>	HQM		52	Aumem / Imamiah	<a href="#">Alocer</a>	OMM	
17	Lau / Leviah	<a href="#">Botis</a>	LAV		53	Nena / Nanael	<a href="#">Caim</a>	NNA	
18	Keli / Caliel	<a href="#">Bathin</a>	KLI		54	Neith / Nithael	<a href="#">Murmur</a>	NITH	
19	Levo / Leuiah	<a href="#">Saleos</a>	LVV	<a href="#">Cancer</a>	55	Mabeth / Mebahiah	<a href="#">Orobas</a>	MBH	<a href="#">Capricorn</a>
20	Pahel / Pahaliah	<a href="#">Purson</a>	PHL		56	Poi / Poiel	<a href="#">Gomory</a>	PVI	
21	Nelak / Nelchael	<a href="#">Morax</a>	NLK		57	Nemem / Nemamaih	<a href="#">Ose</a>	NMM	
22	Yiai / Ieiaiel	<a href="#">Ipos</a>	YYY		58	Yeil / Ieiael	<a href="#">Amy</a>	YYL	
23	Melah / Melahel	<a href="#">Aini</a>	MLH		59	Harach / Harahel	<a href="#">Orias</a>	HRCh	
24	Chaho / Hahuiah	<a href="#">Naberius</a>	ChHV		60	Metzer / Mizrael	<a href="#">Vapula</a>	MTzR	
25	Nethah / Nithaiah	<a href="#">Glasya-Labolas</a>	NThH	<a href="#">Scorpius</a>	61	Vamet / Umabel	<a href="#">Zagan</a>	VMK	<a href="#">Taurus</a>
26	Haa / Haaiah	<a href="#">Bune</a>	HAA		62	Yehah* / Iahhel	<a href="#">Valac</a>	IHH	
27	Yereth / Ierathel	<a href="#">Ronove</a>	YLTh		63	Aunu / Annael	<a href="#">Andras</a>	ONV	
28	Shaah / Seehiah	<a href="#">Berith</a>	ShAH		64	Machi / Mehekiel	<a href="#">Flauros</a>	MChI	
29	Riyi / Reiel	<a href="#">Astaroth</a>	RYY		65	Dameb / Damabiah	<a href="#">Andrealphus</a>	DMB	
30	Aum / Omael	<a href="#">Forneus</a>	AUM		66	Menak / Meniel	<a href="#">Cimeries</a>	MNQ	
31	Lekab / Lecabel	<a href="#">Foras</a>	LKB	<a href="#">Pisces</a>	67	Asau / Eiael	<a href="#">Amdusias</a>	AIO	<a href="#">Virgo</a>
32	Vesher / Vasariah	<a href="#">Asmoday</a>	VShR		68	Chebo / Habuiah	<a href="#">Belial</a>	ChBV	
33	Yecho / Iehuiah	<a href="#">Gaap</a>	YChV		69	Raah / Rochel	<a href="#">Decarabia</a>	RAH	
34	Lehach / Lehahiah	<a href="#">Furfur</a>	LHCh		70	Yekem / Iibamiah	<a href="#">Seere</a>	IBM	
35	Kaveq / Chavakiak	<a href="#">Marchosias</a>	KVQ		71	Haiai / Haiaiel	<a href="#">Dantalian</a>	HYY	
36	Menad / Monadel	<a href="#">Stolas</a>	MND		72	Moum / Mumiah	<a href="#">Andromalius</a>	MVM	

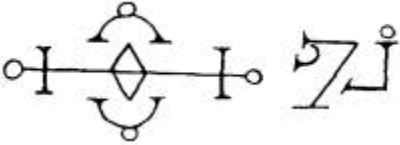
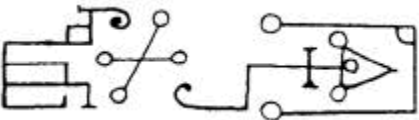
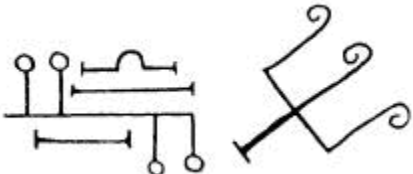

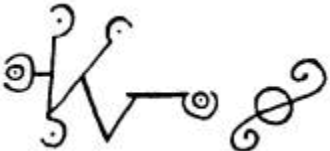

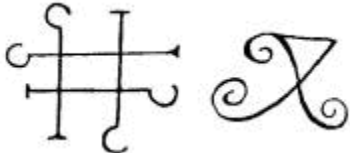
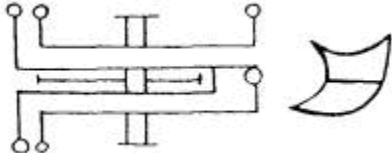
Eliphas Levi revealed the connection between the Shemhamphorasch and the Tarot in his Clefs Majeurs et Clavicules de Salomon, which was further developed by the Golden Dawn and later published as *Liber 78* by Aleister Crowley. The 72 names are divided into 36 pairs of angels and assigned to the 36 Deacons of the Zodiac; represented in cards 2-9 of the four suits of the Minor Arcana. These ariel spirits are to be invoked by the Theurgist to glean the secrets of life in the world at-large.

Card	Rulership	Angels	Card	Rulership	Angels	Card	Rulership	Angels
2 Wands	0°–10° ♋	Vaho'el Doni'el	5 Wands	0°–10° ♎	Vehuiiah Yeli'el	8 Wands	0°–10° ♎	Nethahiah Ha'a'iah
3 Wands	10°–20° ♋	Hachashiah Aumemiah	6 Wands	10°–20° ♎	Sita'el "Aulemiah	9 Wands	10°–20° ♎	Yelettha'el Sha'ahiah
4 Wands	20°–30° ♋	Nen'a'el Neitha'el	7 Wands	20°–30° ♎	Mahashiah Lelaha'el	10 Wands	20°–30° ♎	Riyiel Auma'el
5 Pentacles	0°–10° ♌	Mabehiah Poi'el	8 Pentacles	0°–10° ♍	'Aka'iah Kahatha'el	2 Pentacles	0°–10° ♌	Lekaba'el Veshariah
6 Pentacles	10°–20° ♌	Nememiah Yeila'el	9 Pentacles	10°–20° ♍	Hezi'el Eladiah	3 Pentacles	10°–20° ♌	Yechoiah Lehachiah
7 Pentacles	20°–30° ♌	Haracha'el Metzera'el	10 Pentacles	20°–30° ♍	L'aviah Hahauiah	4 Pentacles	20°–30° ♌	Kaveqiah Menada'el
8 Swords	0°–10° ♍	Vameka'el Yehah'el	2 Swords	0°–10° ♎	Yezela'el Mebha'el	5 Swords	0°–10° ♎	'Ani'el Cha"umiah
9 Swords	10°–20° ♍	Aunu'el Machi'el	3 Swords	10°–20° ♎	Heri'el Haqemiah	6 Swords	10°–20° ♎	Reha"u'el Yeiza'el
10 Swords	20°–30° ♍	Damebiah Menaqa'el	4 Swords	20°–30° ♎	La'uiah Keli'el	7 Swords	20°–30° ♎	Hahah'el Mika'el
2 Cups	0°–10° ♎	'Aia"u'el Cheboiah	5 Cups	0°–10° ♏	Levoiah Paheliah	8 Cups	0°–10° ♎	Vevaliah Yelahiah
3 Cups	10°–20° ♎	Ra'ah'el Yebemiah	6 Cups	10°–20° ♏	Nelaka'el Yiai'el	9 Cups	10°–20° ♎	Sa'eliah "Auri'el
4 Cups	20°–30° ♎	Haiai'el Moumiah	7 Cups	20°–30° ♏	Melah'el Chahoah	10 Cups	20°–30° ♎	"Aushaliah Miah'el

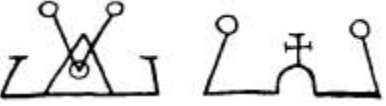
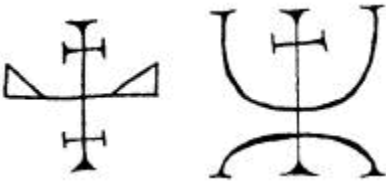
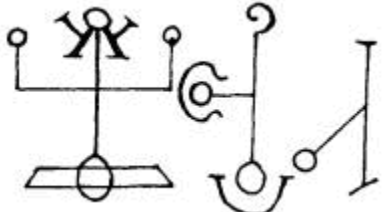
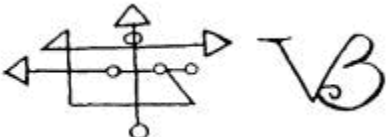
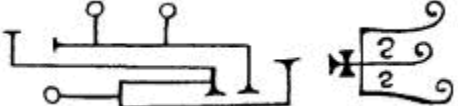
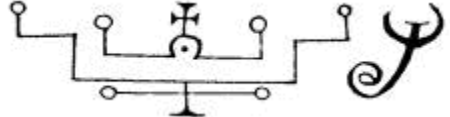
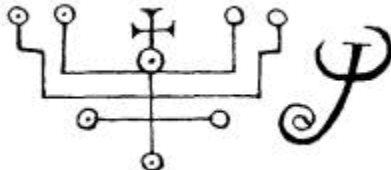
The angelic names are rarely referenced as the Testament of Solomon and the Goetia, the more popular grimoire, deals with the demons alone. This is perhaps because like the preparatory rites of the Vama Marg, the Mage is then brought without the psychic constraint on the taboo against evil. Thelemic philosophy doesn't concern itself with this taboo that belongs more to the Black School of Magick. And there's no reason why evoking the angels can't be just as effective as evoking the demons

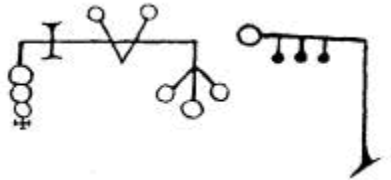

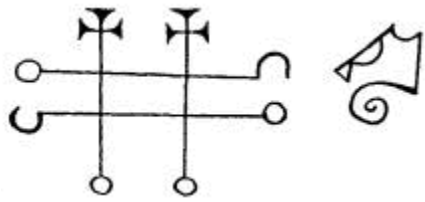
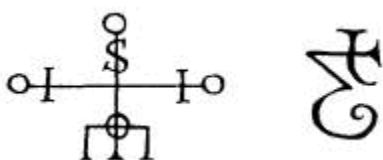
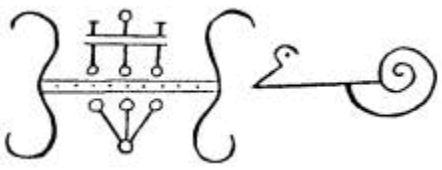

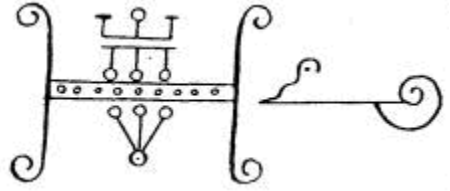
Descriptions of the Angels of the Shemhamphorash

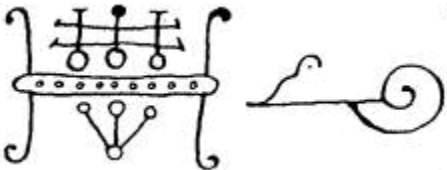

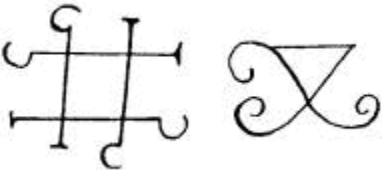
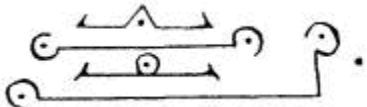
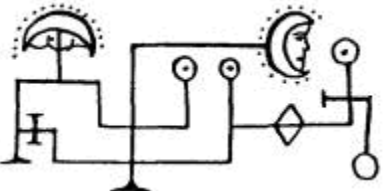
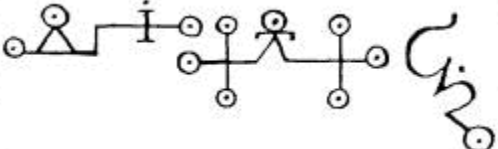
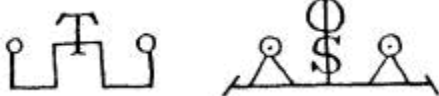
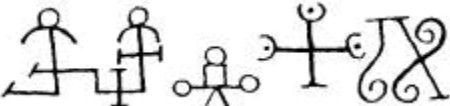
Name & Seal	Powers & Characteristics
<p style="text-align: center;">Vehuaiah</p> 	<p>Subtle spirit. Endowed with great wisdom, enthusiastic for science and the arts, capable of undertaking and accomplishing the most difficult things.</p>
<p style="text-align: center;">Jieliel</p> 	<p>To quell popular uprisings. To obtain victory over those who attack unjustly. Sprightly spirit, agreeable and courteous manners, passionate for sex.</p>
<p style="text-align: center;">Sitael</p> 	<p>Against adversities. Protects against weapons and wild beasts. Loves truth, will keep his word, will oblige those in need of his services.</p>
<p style="text-align: center;">Elemiah</p> 	<p>Against mental troubles and for the identification of traitors. Governs voyages, sea travels. Industrious, successful, keen for travel.</p>
<p style="text-align: center;">Mahasiah</p> 	<p>To live in peace with everyone. Governs high science, occult philosophy, theology, the liberal arts. Learns easily, keen for honest pleasures.</p>
<p style="text-align: center;">Lelahel</p> 	<p>To acquire knowledge and cure disease. Governs love, renown, science, arts and fortune. Features (include) ambition, fame.</p>
<p style="text-align: center;">Achaiah</p> 	<p>Governs patience, secrets of nature. Loves learning, proud to accomplish the most difficult tasks.</p>
<p style="text-align: center;">Cahetel</p> 	<p>To obtain the benediction of God and to drive away evil spirits. Governs agricultural production. Inspires man to rise towards God.</p>

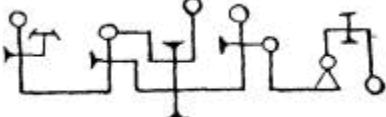
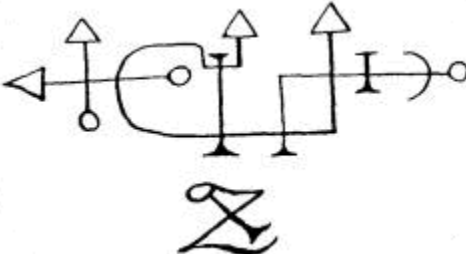
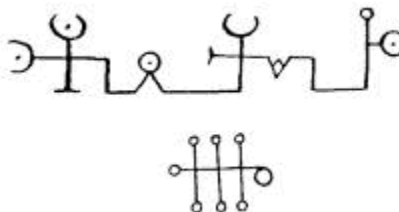

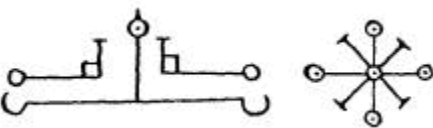
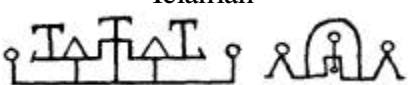
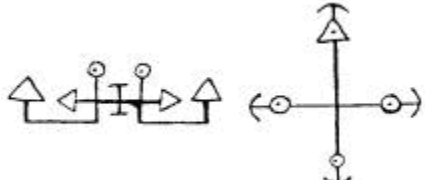
<p style="text-align: center;">Aziel</p> 	<p>Mercy of God, friendship and favor of the great, execution of a promise made (sic). Governs good faith and reconciliation. Sincere in promises, will easily extend pardon.</p>
<p style="text-align: center;">Aladiah</p> 	<p>Good for those guilty of hidden crimes and fearing discovery. Governs rage and pestilence, cure of disease. Good health, successful in his undertakings.</p>
<p style="text-align: center;">Lauviah</p> 	<p>Against lightning and for the obtainment (sic) of victory. Governs renown. Great personage, learned, celebrated for personal talents.</p>
<p style="text-align: center;">Hahaiah</p> 	<p>Against adversity. Governs dreams. Mysteries hidden from mortals. Gentle, witty, discreet manners.</p>
<p style="text-align: center;">Iezalel</p> 	<p>Governs friendship, reconciliation, conjugal fidelity. Learns easily. Adroit.</p>
<p style="text-align: center;">Mebahel</p> 	<p>Against those who seek to usurp the fortunes of others. Governs justice, truth, liberty. Delivers the oppressed and protects prisoners. Loves jurisprudence, affinity for law courts.</p>
<p style="text-align: center;">Hariel</p> 	<p>Against the impious. Governs sciences and arts. Religious sentiments, morally pure.</p>
<p style="text-align: center;">Hakamiah</p> 	<p>Against traitors and for deliverance from those who seek to oppress us (sic). Governs crowned heads, great captains. Gives victory. Frank, loyal, brave character, sensitive to points of honour, an affinity for Venus.</p>

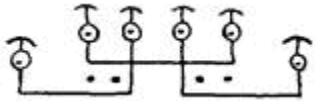
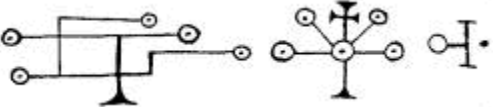
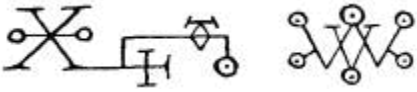
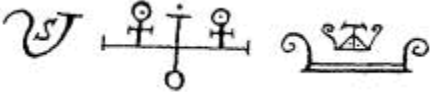
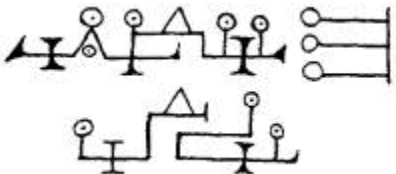
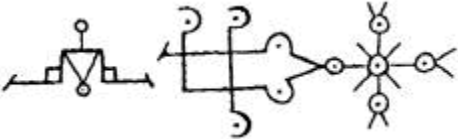
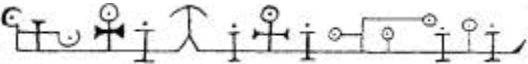



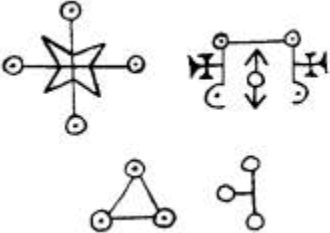
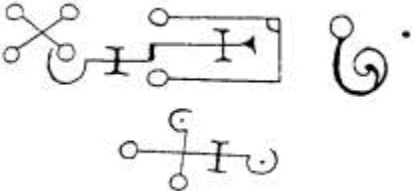
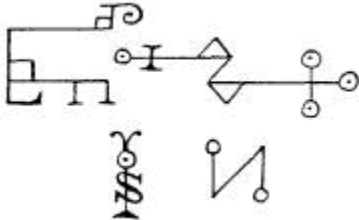
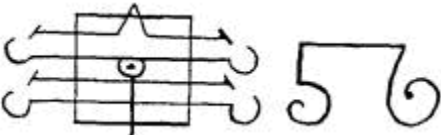
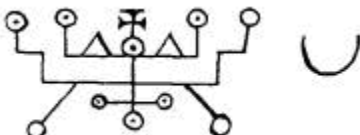
<p style="text-align: center;">Lauviah</p> 	<p>To be invoked while fasting. Against mental anguish, sadness. Governs high sciences, marvelous discoveries. Gives revelations in dreams. Loves music, poetry, literature and philosophy.</p>
<p style="text-align: center;">Caliel</p> 	<p>To obtain prompt aid. Makes truth known in law suits, causes innocence to triumph. Just, honest, loves truth, judiciary.</p>
<p style="text-align: center;">Leuviah</p> 	<p>To be invoked while facing South. To obtain the grace of God. Governs memory, human intelligence. Amiable, lively, modest, bearing of adversity with resignation.</p>
<p style="text-align: center;">Pahaliah</p> 	<p>Against enemies of religion, for the conversion of nations to Christianity (!). Governs religion, theology, morality, chastity, purity. Ecclesiastical vocation.</p>
<p style="text-align: center;">Nelebael</p> 	<p>Against calumniators and spells and for the destruction of evil spirits. Governs astronomy, mathematics, geography and all abstract sciences. Loves poetry, literature, avid for study.</p>
<p style="text-align: center;">Ieiael</p> 	<p>Governs fortune, renown, diplomacy, commerce, influence on voyages, discoveries, protection against storms and shipwreck. Loves business, industriousness, liberal and philanthropic ideas.</p>
<p style="text-align: center;">Melahel</p> 	<p>Against weapons and for safety in travel. Governs water, produce of the earth, and especially plants necessary for the cure of disease. Courageous, accomplishes honorable actions.</p>
<p style="text-align: center;">Hahuiah</p>	<p>To obtain the grace and mercy of God. Governs exiles, fugitives, defaulters. Protects against harmful animals. Preserves from thieves and assassins. Loves truth, the exact sciences, sincere in word and deed.</p>

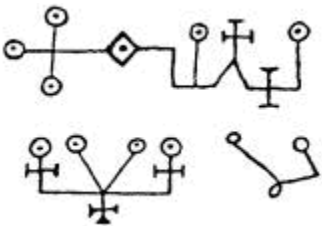
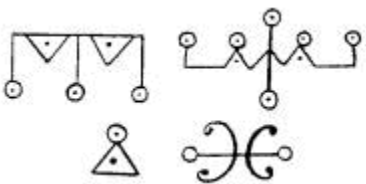
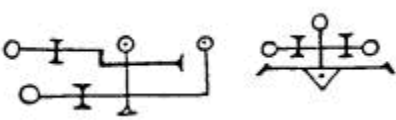
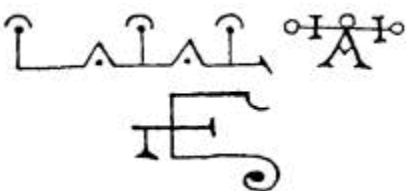
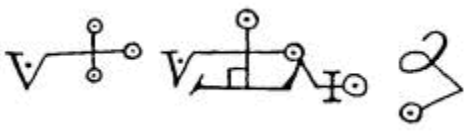
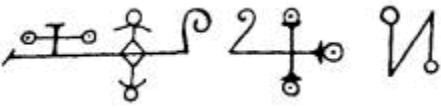
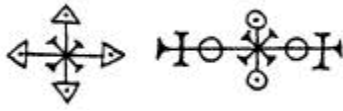

	
<p style="text-align: center;">Nith-Haiiah</p> 	<p>For the acquisition of wisdom and the discovery of the truth of hidden mysteries. Governs occult sciences. Gives revelations in dreams, particularly to those born on the day over which he presides. Influences those who practice the magic of the sages.</p>
<p style="text-align: center;">Haaiah</p> 	<p>For the winning of a law suit. Protects those who search after truth. Influences politics, diplomats, secret expeditions and agents.</p>
<p style="text-align: center;">Jerathel</p> 	<p>To confound wrong-doers and liars and for deliverance from one's enemies. Governs propagation of light (sic), civilization. Love (sic) peace, justice, science and arts; special affinity for literature.</p>
<p style="text-align: center;">Seeiah</p> 	<p>Against infirmities and thunder, protects against fire, the ruin of buildings, falls and illnesses. Governs health, simplicity. Has much judgment.</p>
<p style="text-align: center;">Reiuel</p> 	<p>Against the impious and enemies of religion; for deliverance from all enemies both visible and invisible. Virtue and zeal for the propagation of truth, will do his utmost to destroy impiety.</p>
<p style="text-align: center;">Ormael</p> 	<p>Against sorrow, despair and for the acquisition of patience. Governs animal kingdom, watches over the generation of beings. Chemists, doctors, surgeons. Affinity for anatomy and medicine.</p>

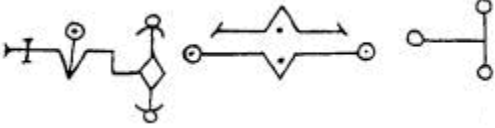

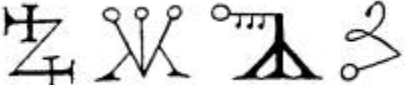
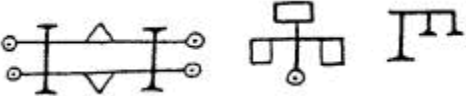
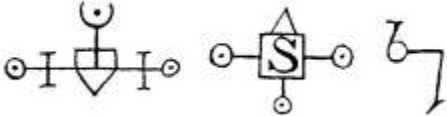
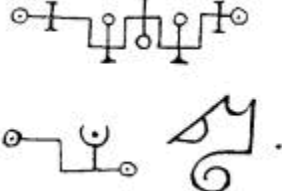
<p style="text-align: center;">Lecabel</p> 	<p>For the acquisition of knowledge. Governs vegetation and agriculture. Loves astronomy, mathematics and geometry.</p>
<p style="text-align: center;">Vasariah</p> 	<p>Against those who attack us (sic) in court. Governs justice. Good memory, articulate.</p>
<p style="text-align: center;">Iehuiah</p> 	<p>For the identification of traitors.</p>
<p style="text-align: center;">Lehahiah</p> 	<p>Against anger. Known for his talents and acts, the confidence and fervor of his prayers.</p>
<p style="text-align: center;">Chevakiah</p> 	<p>To regain the favor of those one has offended. Governs testaments, successions and all private financial agreements. Loves to live in peace with everyone. Loves rewarding the loyalty of those in his service.</p>
<p style="text-align: center;">Menadel</p> 	<p>To retain one's employment and to preserve one's means of livelihood. Against calumny and for the deliverance of prisoners.</p>
<p style="text-align: center;">Aniel</p> 	<p>To obtain victory and stop the siege of a city. Governs sciences and arts. Reveals the secrets of nature, inspires philosophers, sages. Distinguished savant.</p>
<p style="text-align: center;">Haamiah</p> 	<p>For the acquisition of all the treasures of heaven and earth. Against fraud, weapons, wild beasts and infernal spirits. Governs all that relates to God.</p>

<p style="text-align: center;">Rehael</p> 	<p>For the healing of the sick. Governs health and longevity. Influences paternal and filial affection.</p>
<p style="text-align: center;">Ieiazel</p> 	<p>For the deliverance of prisoners, for consolation, for deliverance from one's enemies. Governs printing and books. Men of letters and artists.</p>
<p style="text-align: center;">Hahahel</p> 	<p>Against the impious, slanderers. Governs Christianity. Greatness of soul, energy. Consecrated to the service of God.</p>
<p style="text-align: center;">Mikael</p> 	<p>For safety in travel. For the discovery of conspiracies. Concerned with political affairs, diplomatic.</p>
<p style="text-align: center;">Veuahiah</p> 	<p>For the destruction of the enemy and deliverance from bondage. Love glory and the military.</p>
<p style="text-align: center;">Ielahiah</p> 	<p>Success of a useful undertaking. Protection against magistrates. Trials. Protects against armies, gives victory. Fond of travel and learning. All his undertakings are crowned with success; distinguished for military capabilities and courage.</p>
<p style="text-align: center;">Sealiah</p> 	<p>To confound the wicked and the proud, to exalt the humiliated and the fallen. Governs vegetation. Loves learning, much aptitude.</p>

<p style="text-align: center;">Ariel</p> 	<p>To procure revelations. To thank God for the good he sends us. Discovers hidden treasure, reveals the greatest secrets of nature, causes the object of one's desire to be seen in dreams. Strong subtle mind, new and sublime thoughts, discreet, circumspect.</p>
<p style="text-align: center;">Asaliah</p> 	<p>For the praising of God and the growing towards him when he enlightens us. Governs justice, makes the truth known in legal proceedings. Agreeable character, avid for the acquisition of secret knowledge.</p>
<p style="text-align: center;">Michael</p> 	<p>For the preservation of peace and the union of man and wife. Protects those who address themselves to him, gives premonitions and secret inspirations. Governs generation of beings. Avid for love, fond of walks and pleasures in general.</p>
<p style="text-align: center;">Vehuel</p> 	<p>Sorrow, contrariness. For the exaltation of oneself for the benediction and glory of God. Sensitive and generous soul. Literature, jurisprudence, diplomacy.</p>
<p style="text-align: center;">Daniel</p> 	<p>To obtain the mercy of God and consolation. Governs justice, lawyers, solicitors. Furnishes conclusions to those who hesitate. Industrious and active in business, loves literature and is distinguished for eloquence.</p>
<p style="text-align: center;">Hahasiah</p> 	<p>For the elevation of the soul and the discovery of the mysteries of wisdom. Governs chemistry and physics. Reveals the secret of the Philosopher's Stone and universal medicine. Loves abstract science. Devoted to the discovery of the properties of animals, plants and minerals. Distinguished in medicine.</p>
<p style="text-align: center;">Imamah</p> 	<p>Destroys the power of enemies and humbles them. Governs voyages in general, protects prisoners who turn to him and gives them the means of obtaining their freedom. Forceful, vigorous temperament, bears adversity with patience and courage. Fond of work.</p>

<p style="text-align: center;">Nanael</p> 	<p>Governs the high sciences. Melancholy humor, avoids rest, meditation, well-versed in the abstract sciences.</p>
<p style="text-align: center;">Nithael</p> 	<p>To obtain the mercy of God and live long. Emperor, king, and prince. Renowned for writings and eloquence, of great reputation among the learned.</p>
<p style="text-align: center;">Mabaiah</p> 	<p>Beneficial for obtaining consolation and compensations. Governs morality and religion. Distinguished by good deeds and piety.</p>
<p style="text-align: center;">Poiel</p> 	<p>For the fulfillment of one's request. Governs renown, fortune and philosophy. Well esteemed by everyone for his modesty and agreeable humor.</p>
<p style="text-align: center;">Nemmamah</p> 	<p>For general prosperity and the deliverance of prisoners. Governs great captains. Drawn to the military; distinguished for activity and the courageous bearing of fatigue.</p>
<p style="text-align: center;">Ieiael</p> 	<p>Protects against sorrow and care and heals the sick, especially afflictions of the eyes. Influences iron and those in commerce. Brave, frank, affinity for Venus.</p>

<p style="text-align: center;">Harahel</p>  <p>The diagram for Harahel consists of two rows of symbols. The top row features a central diamond with a circle inside, connected to a horizontal line with circles at its ends, followed by a vertical line with a crossbar, and another horizontal line with circles. The bottom row shows a horizontal line with circles, a vertical line with a crossbar, and a horizontal line with circles.</p>	<p>Against the sterility of women and to make children obedient to their parents. Governs treasure and banks. Printing, books. Love of learning, successful in business (especially money market).</p>
<p style="text-align: center;">Mizrael</p>  <p>The diagram for Mizrael consists of two rows. The top row has a horizontal line with three downward-pointing triangles, followed by a horizontal line with circles, and a vertical line with a crossbar. The bottom row has a triangle with a circle inside and a horizontal line with circles.</p>	<p>For the cure of mental illness and deliverance from those who persecute us. Virtuous, longevity.</p>
<p style="text-align: center;">Umabel</p>  <p>The diagram for Umabel consists of two rows. The top row has a horizontal line with circles, a vertical line with a crossbar, and a horizontal line with circles. The bottom row has a horizontal line with circles and a horizontal line with a downward-pointing triangle.</p>	<p>To obtain the friendship of a given person. Fond of travel and honest pleasures; sensitive heart.</p>
<p style="text-align: center;">Iah-hel</p>  <p>The diagram for Iah-hel consists of two rows. The top row has a horizontal line with upward-pointing triangles, a horizontal line with circles, and a horizontal line with circles. The bottom row has a horizontal line with a crossbar and a vertical line with a crossbar.</p>	<p>For the acquisition of wisdom. Governs philosophers, illuminati. Loves tranquility and solitude, modest, virtuous.</p>
<p style="text-align: center;">Anianuel</p>  <p>The diagram for Anianuel consists of two rows. The top row has a horizontal line with circles, a horizontal line with circles, and a horizontal line with circles. The bottom row has a horizontal line with circles and a horizontal line with circles.</p>	<p>For the conversion of nations to Christianity. Protects against accidents, heals the sick. Governs commerce, banking. Subtle and ingenious, industrious and active.</p>
<p style="text-align: center;">Mehiel</p>  <p>The diagram for Mehiel consists of two rows. The top row has a horizontal line with circles, a horizontal line with circles, and a horizontal line with circles. The bottom row has a horizontal line with circles and a horizontal line with circles.</p>	<p>Against adversities. Protects against rabies and wild beasts. Governs savants, professors, orators and others. Distinguished in literature.</p>
<p style="text-align: center;">Damabiah</p>  <p>The diagram for Damabiah consists of two rows. The top row has a horizontal line with circles, a horizontal line with circles, and a horizontal line with circles. The bottom row has a horizontal line with circles and a horizontal line with circles.</p>	<p>Against magic spells and for the obtainment (sic) of wisdom and the undertaking of successful ventures. Governs seas, rivers, springs, sailors. Sailor; amasses a considerable fortune.</p>
<p style="text-align: center;">Manakel</p>  <p>The diagram for Manakel consists of two rows. The top row has a horizontal line with circles, a horizontal line with circles, and a horizontal line with circles. The bottom row has a horizontal line with circles and a horizontal line with circles.</p>	<p>For the appeasement of the anger of God and for the healing of epilepsy. Governs vegetation, aquatic animals. Influences dreams. Gentleness of character.</p>

<p style="text-align: center;">Itaiel</p> 	<p>To obtain consolation in adversity and for the acquisition of wisdom. Influences occult science. Makes the truth known to those who call on him in their work. Enlightened requirements of the spirit of God. Fond of solitude, distinguished in higher sciences.</p>
<p style="text-align: center;">Chabuiah</p> 	<p>For the preservation of health and the healing of the sick. Governs agriculture and fecundity. Fond of the countryside, hunting, gardens and all that is related to agriculture.</p>
<p style="text-align: center;">Rochel</p> 	<p>To find lost or stolen objects and discover the person responsible. Distinguished in the judiciary, morals and customs of all peoples.</p>
<p style="text-align: center;">Iabamiah</p> 	<p>Governs the generation of beings and phenomena of nature. Protects those who wish to progress spiritually. Distinguished by genius; one of the great lights of philosophy.</p>
<p style="text-align: center;">Haiel</p> 	<p>To confound the wicked and for deliverance from those who seek to oppress us (sic). Protects those who call upon him. Influences fire. Brave.</p>
<p style="text-align: center;">Mumiah</p> 	<p>A divine talisman should be prepared under favorable influences with the name of the spirit on the reverse side. Protects in mysterious operations, brings success in all things. Governs chemistry, physics and medicine. Influences health and longevity. Doctor.</p>



## The Rite of Evocation and the Consecration of Talismans and Amulets



To determine which Spirit or Spirits to be evoked, deep prayer and solemnity needs to be brought to task. The Evocation must have a purpose that serves the Mage in his or her attainment to the Great Work. Secure a piece of string, 8" in length and prepare an amulet or talisman on the appropriate metal, vellum or parchment, with the sigil of the spirit to be evoked, to ultimately, be wrapped in a black silk cloth and a Cup (filled with water); placed on a dais in the West. The object needs to be purified and consecrated so that it is fully ready to be charged by the Spirit.

In addition to all the other furnishings of the Magick Temple, one should add a Triangle of Art and the Seal and Sigil of the demon or intelligence to be evoked. Some operations require the spirit to be evoked, be contained in a Triangle outside the Circle; it being too dangerous, should it find its way inside the Circle. This requires that the room be made thick with incense; the oxygen deprivation assisting the Mage in reaching a state of trance. It is from the incense that the Spirit will find a material basis with which to temporarily manifest.

However, when using a Magick Mirror, the Triangle of Art needs to be placed on the Altar, so that the Mage can gaze within it. A shewstone of black obsidian may also be used as it is a natural Magick Mirror. Or even a black colored bowl of clear water; or a glass placed over a black surface. The only Weapons necessary are the Wand and the Sword; about which the Mage is girt. A candle should also be placed on the Magick Altar and also the appropriate incense. The Mage should also be appropriately robed and armed with a Magick Ring, upon which a divine symbol is fixed and likewise, the Mage should wear a Magick Lamén, upon which the Pantacle of Solomon is placed.



Pantacle of Solomon

## The Elemental Kings

One should first explore the Elemental Spirits; calling on the Kings of the Elementals.

For the Salamanders, the King's name is Notus and his seal is  $\Delta$  (the Alchemical symbol of Fire). Notus appears as a man in his twenties or thirties dressed in red or orange garments and armour bearing a sword. His hair is the gold of the summer sun. He has the power to bring great change to any particular issue.

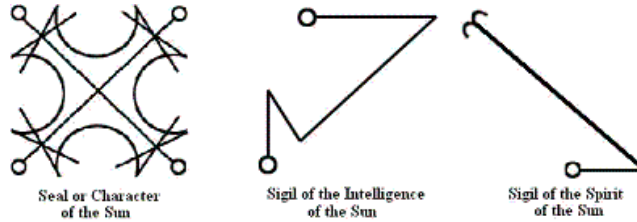
For the Undines, the King's name is Zephyrus and his seal is  $\nabla$  (the Alchemical symbol of Water). He appears as a middle aged man in sea green garments bearing a cup. His hair is russet red, the color of autumn. He rules all issues of love and healing; as well as Initiation.

For the Sylphs, the King's name is Eurius and his seal is  $\triangle$  (the Alchemical symbol of Air). He appears as a pale youth with light colored hair, dressed in yellow garments and holding a wand. He rules over all academic affairs and dreams.

For the Gnomes, the King's name is Boreas and his seal is  $\nabla$  (the Alchemical symbol of Earth). He appears as an old man with dark grey hair; streaked with black and wearing a brown or black robe. He rules over prosperity and fertility.

## The Planetary Intelligences & Spirits; Seals and Sigils

### Intelligence: Nakhiel Spirit: Sorath



The Sun is ruled over by the Good Intelligence Nakhiel. "The Sun rules growth and Death." The Sun needs to be balanced with water. The Sun is about growth, including material success. Everyone wants to be rich, that's why so many people buy lottery tickets. Accept that you are worthy and your wealth can extend beyond this lifetime and become a gift to the world.

The Sun is literally at the center of the Universe. For this reason, it's fair to attribute a slightly higher rank to NKHL than to other planetary intelligences. Without the Sun, there could be no life, so the Sun is central to concepts of growth, vegetation, life.

#### *Shapes familiar to the Spirits of the Sun*

The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them.

#### *The particular forms to the Spirits of the Sun*

A King having a Scepter riding on a Lion.

A King crowned

A Queen with a Scepter

A Bird

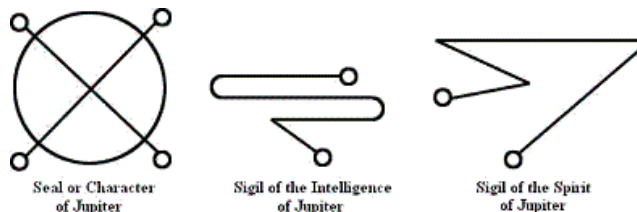
A Lion

A Cock

A yellow or golden Garment

A Scepter

### Intelligence Yophiel Spirit: Hismael



Jupiter is ruled over by the Good Intelligence Yophiel. Jupiter is the largest of the ancient planets of the philosophers. Jupiter's size has always helped people form associations with largesse and abundance. For people who are seeking more abundance in their life, allowing the energy of Jupiter into their *life will certainly be an aid. Jupiter never thinks small. Yophiel is well versed in the subject of magick and can grant the magician servitors.*

Purple is the color that's most sacred to Yophiel. The association of purple with royalty is a time tested one. The color is rich, as is the energy of Yophiel. In matters related to material abundance, Yophiel is the one to call.

*The familiar shapes to the Spirits of Jupiter*

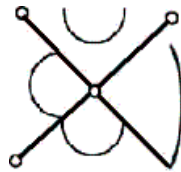
The Spirits of Jupiter do appear with a body sanguine and choleric, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the color of Iron. The motion of them is flashings of Lightning and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of lions.

*Their particular forms to the Spirits of Jupiter*

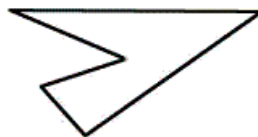
A King with a Sword drawn, riding on a Stag  
A Man wearing a Mitre in long rayment  
A Maid with a Laurel-Crown adorned with Flowers  
A Bull  
A Stag  
A Peacock  
An Azure Garment  
A Sword  
A Box-tree

## **Intelligence: Graphiel**

### **Spirit: Bartzabel**



Seal or Character  
of Mars



Sigil of the Intelligence  
of Mars



Sigil of the Spirit  
of Mars

Mars is ruled over by the good Intelligence Graphiel. Graphiel is the Lord of War, and as such, must be respected. But he's also the most comic of all the good Intelligences. Like a Soldier, Graphiel is prompt and honors his duty. But he will rarely *volunteer for a mission he can't win. Victory is all for Graphiel and for those who fall to his influence.*

Graphiel should appear fast, if you've done your invocation convincingly. Call him on his day and in his hour for best results. Graphiel **is** fast, and can help you with tasks that need to be done quickly. You must always be explicit in your discussions with Graphiel, because a misunderstanding can cause great pain.

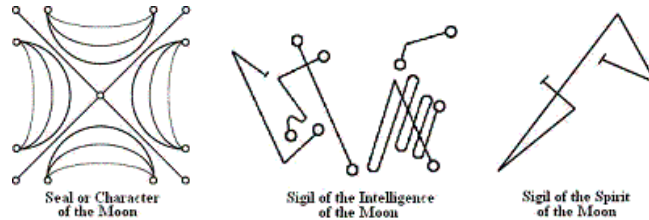
*The familiar shapes to the Spirits of Mars*

They appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their motion is like fire burning; their signe Thunder and Lightning about the circle.

*The particular forms of the Spirits of Mars*

A King armed riding upon a Wolf  
A Man armed  
A Woman holding a buckler on her thigh  
A Hee-goat  
A Horse  
A Stag  
A Red Garment  
Wool  
A Cheeslip

**Intelligence: Malcah**  
**Spirit: Chasmodai**



Luna is ruled over by the good Intelligence Malcah. The Moon is one of the most powerful of all the occult planets of the ancient philosophers. As Man has long observed, the Moon reigns over the crops and tides of Planet Earth. Luna has always been sacred in matters of *maternity, agriculture, and the Sea*.

The Moon is considered to have a Triune existence. For this reason alone, the Moon is often associated with the Witch in many magickal traditions.

You can call Malcah in her hour on her day, but do so with respect. Malcah will only answer questions directly asked of her, so be clear in your communications or you risk misunderstanding. As Isis, Malcah is the **grand Initiator**, so she can help anyone who has mystical ambitions, provided they know how to ask.

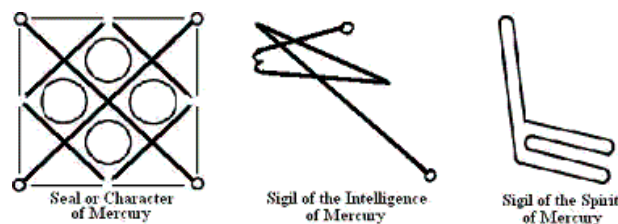
*The familiar shapes to the Spirits of the Moon*

They will for the most part appear in a great and full body, soft and phlegmatic, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Circle.

*The particular forms of the Spirits of the Moon*

- A King like an Archer riding upon a Doe
- A little Boy
- A Woman-hunter with a bow and arrows
- A Cow
- A little Doe
- A Goose
- A Garment green or silver-coloured
- An Arrow
- A Creature having many feet

**Intelligence: Tiriell**  
**Spirit: Taphthartharath**



Mercury - Tiriell - Correspondences Mercury is ruled over by a good intelligence named Tiriell. Tiriell Sigil "Magician: Integration of soul, body, and belief systems." All people are divine, but most don't seek their

divinity from within, but instead look for outside influences to lead them. Embrace knowledge in *any way possible.*”

### **Tiriell is fond of the written word**

Slate is a rock found along many river beds. Slate hills can also be seen in many areas of the United States and around the world. Slate is particularly sacred to Tiriell, who as “Thoth” invented writing. Slate was used to teach millions of people how to write as the main component of blackboards. A “virgin” piece of slate is most pleasing to Tiriell.

### **Forewarning**

Tiriell presides over Mercury, which is a fast planet. Mercury is well known for his quick mood changes, which are often described as “mercurial”. Tiriell rules speech, and by association, lies, so you must be most careful of Tiriell of the seven planetary Intelligences you communicate with. Tiriell will often test you, and deliberately mis-lead you, so be warned.

### **When to call Tiriell**

In matters of eloquence, writing, contracts, and business Tiriell is a reliable Intelligence to contact.

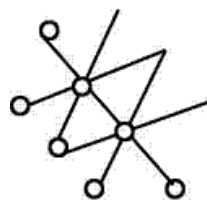
### *The familiar shapes of the Spirits of Mercury.*

The Spirits of Mercury will appear for the most part in a body of middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-colored clouds. For their signe, they cause and bring horror and fear into him that calls them.

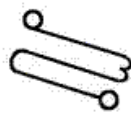
### *The particular forms of the Spirits of Mercury*

- A King riding upon a Bear
- A fair Youth
- A Woman holding a distaffe
- A Dog
- A Shee-bear
- A Magpie
- A Garment of sundry changeable colours
- A Rod
- A little Staffe

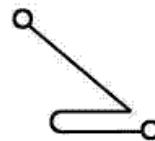
## **Intelligence: Agiel Spirit:**



Seal or Character  
of Saturn.



Sigil of the Intelligence  
of Saturn



Sigil of the Spirit  
of Saturn

### *The familiar shapes to the Spirits of Saturn*

They appear for the most part with a tall, lean and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining color: their motion is the moving of the winde, with a kinde of earthquake: their signe is which earth, whiter than any Snow.

*The particular forms of the Spirits of Saturn*

A King having a beard, riding on a Dragon

An Old man with a beard

An Old woman leaning on a staffe

A Hog

A Dragon

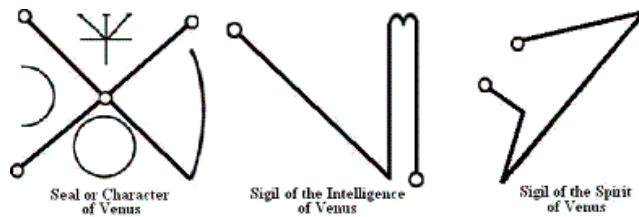
An Owl

A Black Garment

A Hooke or Sickle

A Juniper-tree

**Intelligence: Hagiel  
Spirit:**



*Familiar shapes of the Spirits of Venus*

They do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their signe, there will seem to be maids playing without the Circle, which will provoke and allure him that calleth them to play.

*The particular forms of the Spirits of Venus*

A King with a Scepter riding on a Camel

A Maid clothed and dressed beautifully

A Maid naked

A Shee-goat

A Camel

A Dove

A white or green Garment

Flowers

The herb Savine

## The Theurgical Rite

The first preparation is the Ceremonial Bath; salt being poured into water, while rehearsing a prayer or the incantation of sacred words of power. The Mage immerses him or herself into the water as a Baptism into the mystery of the Rite of Evocation. A prayer is also rehearsed upon the putting on of the robe and other holy vestures.

### ATTE YE BATHES OF ART

Asperges me, Domine, hyssopo, et mundabor:  
Lavabis me, et super nivem dealbabor.

### ATTE YE INDUINGE OF YE HOLY VESTURES

In the mystery of these vestures of the Holy Ones, I gird up my power in the girdles of righteousness and truth, in the power of the Most High: Ancor:

Amacor: Amides: Theonias: Anitor: let be mighty my power:  
let it endure for ever: in the power of Adonai, to whom the praise and the glory shall be; whose end cannot be.

AMEN.

Begin the rite of Evocation with the Star Ruby (adding the Fire Opal if evoking a Planetary Spirit) and the *Opening of the Elemental Temple* (for Evocation of an Elemental Spirit) or *Temple Opening by Watchtower* (for a Planetary Spirit); followed by an opening invocation. If evoking a Goetic Spirit, use the Opening Invocation of the Goetia:

#### THE PRELIMINARY INVOCATION OF THE GOETIA

Hekas Hekas Esti Bebiloi  
Thee I invoke, the Bornless One.  
Thee, that didst create the Earth and Heavens.  
Thee, that didst create the Night and the Day.  
Thee, that didst create the Darkness and the Light.  
Thou art RA-HOOR-KHUIT, Myself made perfect,  
whom no man hath seen at any time.  
Thou art IA.BESZ, the Truth in Matter  
Thou art IA-APOPHRASZ, the Truth in Motion  
Thou hast distinguished between the Just and the Unjust  
Thou didst make the Female and the Male.  
Thou didst produce the Seeds and the Fruit  
Thou didst form Men to love one another, and to hate  
one another.

I am (motto) thy Prophet, unto whom Thou didst commit Thy  
Mysteries, the Ceremonies of Khem.  
Hear Thou Me, for I am the Angle of Nu,  
Angel of Had, Angel of Ra-Hoor-Khu:  
These are Thy True Names, handed down to the Prophets of Khem.



(Pass widdershins [counter-clockwise] to East.)

-AIR-

(Make equilibrating Pentagram of Spirit Active)

EHEIEH

(Make the Sign of the Rending of the Veil)  
(Make invoking Pentagram of Air)

IHVH

(Give sign of Shu; see Appendix)

Hear Me:

AR ThIAO RHEIBET A-ThELE-BER-SET A BELAThA  
ABEU EBEU PhI-ThETA-SOE IB ThIAO

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether; upon the Earth and under the Earth, on dry land and in the Water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

(Pass widdershins to South.)

-FIRE-

(Make equilibrating Pentagram of Spirit Active)

EHEIEH

(Make the Sign of the Rending of the Veil)  
(Make invoking Pentagram of Fire)

ELQHIM

(Give sign of Thoum-aesh-neith)

I invoke Thee, the Terrible and Invisible God: who dwellest in  
the Void Place of the Spirit:

AR-O-GO-GO-RU-ABRAO SOTOU MUDORIO  
PhALARThAO 000 AEPE  
The Bornless One.

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether; upon the Earth and under the Earth, on dry land and in the Water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

(Pass widdershins to the West.)

## **-WATER-**

(Make equilibrating Pentagram of Spirit, Passive)

AGLA

(Make the Sign of the Closing of the Veil)  
(Make invoking Pentagram of Water)

EL

(Give sign Auramot)

Hear Me:

RU-ABRA-IAO MRIODOM BABALON-BAL-BIN·ABAOT.  
ASAL-ON-AI APhEN·IAO I PhOTETH ABRASAX AEOOU  
ISChURE

Mighty and Bornless One!

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether; upon the Earth and under the Earth, on dry land and in the Water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

(Pass widdershins to the North.)

## **-EARTH-**

(Make equilibrating Pentagram of Spirit, Passive)

AGLA

(Make the Sign of the Closing of the Veil)  
(Make invoking Pentagram of Earth)

ADONAI

(Give sign of Set.)

I Invoke Thee:  
MA BARRAIO IOEL KOThA AThOR-E-BAL-O-ABRAOT.  
Hear me, and make all Spirits subject unto Me; so that every  
Spirit of the Firmament and of the Ether; upon the Earth and  
under the Earth, on dry land and in the Water; of Whirling  
Air, and of rushing Fire, and every Spell and Scourge of God  
may be obedient unto Me.

(Pass widdershins and return to Square of Tiphareth)  
(Make equilibrating Pentagram of Spirit Active)

EHEIEH

(Make the Sign of the Rending of the Veil)  
(Make Sign of the Sun and Moon Conjoined)  
(Give Signs of LVX)

Hear Me:  
AOT ABAOT BAS·AUMGN. ISAK SA-BA-OT.  
(Fall prostrate in adoration)

This is the Lord of the Gods  
This is the Lord of the Universe  
This is He whom the Winds fear. This is He, who having made  
voice by His commandment is the Lord of all Things: King,  
Ruler and Helper.  
Hear me, and make all Spirits subject unto Me; so that every  
Spirit of the Firmament and of the Ether; upon the Earth and  
under the Earth, on dry land and in the Water; of Whirling  
Air, and of rushing Fire, and every Spell and Scourge of God  
may be obedient unto me.

—SPIRIT—

(Make equilibrating Pentagram of Spirit, Passive)

AGLA

(Make the Sign of the Closing of the Veil)  
(Make Sign of the Sun and Moon Conjoined)  
(Give Signs of LVX)

Hear Me:  
IEOU PUR IOU PUR IAOT<sup>h</sup> IAEO IOOU ABRASAX  
SABRIAM 00 UU AD-ON-A-I EDE EDU ANGELOS TON  
ThEON ANLALA LAI GAIA AEPE DIATHARNA THORON.

I am He! the Bornless Spirit! having sight in the feet:  
strong, and the Immortal Fire!  
I am He! the Truth!  
I am He! who hate that evil should be wrought in the World!  
I am He, that lighteneth and thundereth!  
I am He, From whom is the Shower of the Life of Earth!  
I am He, whose mouth ever flameth!  
I am He, the Begetter and Manifester unto the Light!  
I am He, The Grace of the Worlds!  
"The Heart Girt with a Serpent" is my name!  
Come thou forth, and follow me: and make all Spirits Subject  
unto Me so that every Spirit of the Firmament, and of the  
Ether, upon the Earth and under the Earth: on dry Land, or in  
the Water: of Whirling Air or of Rushing Fire, and every Spell  
and Scourge of God may be obedient unto me!  
IAO: SABAO  
Such are the Words!

Purification of the amulet or talisman should be ceremonially performed by Water and it should be consecrated by Fire; by sprinkling the [seal] with water, one should say: I purify this [seal] with the lustral waters of the loud resounding sea. And wave the [seal] over the flame from the candle and say: I consecrate this [seal] by the immortal fire that it serrve me in this Magick art.

Armed with the sigil of the spirit, next comes the Magickal Oath, which should be taken with great reverence.

#### The Oath

Hear me, ye Lords of Truth in the Hall of Themis, hear ye my words, for I am made as ye! I now purpose with the divine aid, to call forth this day and hour the Spirit of [planet], [spirit name] whose magical sigil I now bind with this triple cord of Bondage, and shroud in the black concealing darkness and in death! Even as I knot about this sigil the triple cord of Bondage, so let the Magic power of my will and words penetrate unto him, and bind him that he cannot move; but is presently forced by the Mastery and the Majesty of the rites of power to manifest here before us without this Circle of Art, in the magical triangle which I have provided for his apparition. And even as I shroud from the Light of Day this signature of that Spirit [name of spirit], so do I render him in his place blind, deaf and dumb. That he may in no wise move his place or call for aid upon his Gods; or hear another voice save mine or my companions', or see another path before him than the one unto this place. And the reason of this my working is, that I seek to obtain from that spirit [name of spirit] the knowledge of the realm of [realm of spirit], and to this end I implore the divine assistance in the names of, Thoth, Metatron and Ra-Hoor-Khuit.

Place the veiled sigil at the foot of the altar and let the Mage assume the godform of the spirit to be evoked, but be careful not to take identification with this godform. The let her or him recite with a firm and solemn voice and exorcism of the spirit to visible appearance.

## THE CONJURATION TO CALL FORTH THE SPIRITS

I DO invoke and conjure thee, O Spirit, N.2; and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and

APOLOGIÆ SEDES; by the most Powerful Princes, Genii, Liachidæ, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invoking conjure thee. And being armed with power from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD, and created according unto His Will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee by Him who spake the Word and His FIAT was accomplished, and by all the names of GOD. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDÄI, LORD GOD MOST HIGH, I do exorcise thee and do powerfully command thee, O thou spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command hee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals do tremble together, and are troubled and confounded. Wherefore come thou, O spirit N., forthwith and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, wherefore fulfil thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

The technique now to be employed we will call the Magick Vision; wherein, one will gaze and allow the eyes to become foggy; so that a cloud forms in the shewstone. Using the imagination, this should be allowed to change into an image of the environment of landscape of the spirit to be called. After attaining a steady image this environment, draw the sigil of the spirit and vibrate its name while casting the sigil into the shewstone and then perform the call or charge to visible appearance. The charge should be commanding in nature and should be repeated with even greater potency until the spirit appears. The idea is to create a trance state that is tinted with the qualities attributed to this same spirit.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth:

## THE SECOND CONJURATION

I DO invoke, conjure, and command thee, O thou Spirit N., to appear and to show thself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Iacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON1 which Aaron heard and spake and was made wise; and by the name TzABAOTH, which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meshach and Abed-nego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL of ADONAI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of

the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcize and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgements of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of Heaven; and by the mighty wisdom of GOD; I do potently exorcise thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me; by the Seal of BASDATHEA BALDACHIA; and by this name PRIMEUMATON, which Moses named, and the earth opened and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peacably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

## THE CONSTRAINT

I DO conjure thee, O thou spirit N., by all the most glorious and efficacious names of the MOST GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answer unto my demands, and that visibly and affably, speaking with a voice intelligible unto mind understanding as aforesaid. I conjure and constrain thee, O thou spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI (or PRERAI), TETRAGRAMMATON, ANAPHAXETON (or ANAPHENETON), INESSENFATOAL (or INESSENFATALL), PATHTUMON (or PATHATUMON), and ITEMON; that thou appearest here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refusest still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD Who created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYÉ, and by the power of this name PRIMEUMATON which commandeth the whole host of Heaven, curse thee, and deprive thee of thine office, joy, and place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgement. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invoke the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

## THE INVOCATION OF THE KING

O THOU great, powerful, and mighty King AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Order in the Dominion of the East; I do invoke and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of God, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all the most powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may accomplish my will and desire in knowing or

obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, who created and doth dispose of all things both celestial, aërial, terrestrial, and infernal.

AFTER thou shalt have invocated the King in this manner twice or thrice over, then conjure the spirit thou wouldest call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the "Spirits' Chain" unto the end of the aforesaid conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty.

## THE GENERAL CURSE, CALLED THE SPIRITS' CHAIN, AGAINST ALL SPIRITS THAT REBEL

O THOU wicked and disobedient spirit N., because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO, by the power of these names the which no creature is able to resist, curse thee into the depths of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly and peaceably, in and by these names of GOD, ADONAI, ZABAOTH, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still he cometh not, then put his seal into a strong black box (This box should evidently be in metal or in something which does not take fire easily.); with brimstone, assafoetida, and such like things that bear a stinking smell; and then bind the box up round with iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter when the Spirit is to come:

## THE CONJURATION OF THE FIRE

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume thais Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD THY GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the MOST HIGH AND IMPERIAL LORD GOD OF HOSTS, IEHOVAH, I who am dignified and fortified by His celestial power and permission, and yet thou comest not to answer these my propositions here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto be before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

AND if he come not even yet, thou shalt say as followeth:

## THE GREATER CURSE

NOW, O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgement, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee even into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N, into the Lake of Fire which is prepared for the damnèd and accursèd spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

## THE ADDRESS UNTO THE SPIRIT UPON HIS COMING

Behold thy confusion if thou refusest to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is armed by GOD and without fear; him who potently invocateth thee and calleth thee forth unto apperance; even him, thy master, who is called OCTINOMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

BATHAL OR VATHAT RUSHING UPON ABRAC!  
ABEOR COMING UPON ABERER!

THEN he or they will be odedient, and bit thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humbly and meek, then shalt thou rehearse:

## THE WELCOME UNTO THE SPIRIT

WELCOME Spirit N., O most noble king (*or* 'kings')! I say thou art welcome unto me, because I have called thee through Him who hast created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee, forth, I bind thee, that thou remain affably and visibly here before this Circle (*or* 'before this Circle and in this Triangle') so constant and so long as I shall have occasion for thy presence; and not to depart without my licence until thou hast duly and faithfull performed my will without any falsity. THEN standing in the midst of the Circle, thou shalt stretch forth thine hand in a gesture of command and say:

“BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER.”



Then let the exorcist state his desires and requests.

State the purpose for which the spirit is evoked: what is desired in the operation: why the evocation is performed at this time. The seal is then placed alongside the seal within the Triangle of Art; even under the shewstone, whereupon the Mage places his or her left hand while raising the Sword with the right hand for the commencement of the evocation of the spirit unto visible appearance. And when that is accomplished, a dialogue should ensue with the Mage being fully prepared to interrogate the spirit for answers to his or her questions.

[If not charging a Talisman or Amulet, skip to the License to Depart.]

### **A warning again being seduced by the Spirits**

Do not bend the knee...do not make a 'Pact with the Devil'...but make the demons; these various parts of yourself serve you in your evolutionary quest. The Master Therion summarizes this quite succinctly:

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God. It was said by the Sorcerer of the Jura that in order to invoke the Devil it is only necessary to call him with your whole will.

This is an universal magical truth, and applies to every other being as much as to the Devil. For the whole will of every man is in reality the whole will of the Universe.

It is, however, always easy to call up the demons, for they are always calling you; and you have only to step down to their level and fraternize with them. They will tear you in pieces at their leisure. Not at once; they will wait until you have wholly broken the link between you and your Holy Guardian Angel before they pounce, lest at the last moment you escape.

Anthony of Padua and (in our own times) "Macgregor" Mathers are examples of such victims.

Nevertheless, every magician must firmly extend his empire to the depth of hell. "My adepts stand upright, their heads above the heavens, their feet below the hells."

This is the reason why the magician who performs the Operation of the "Sacred Magic of Abramelin the Mage", immediately after attaining to the Knowledge and Conversation of the Holy Guardian Angel, must evoke the Four Great Princes of the Evil of the World.

"Obedience and faith to Him that liveth and triumpheth, that reigneth above you in your palaces as the Balance of Righteousness and Truth" is your duty to your Holy Guardian Angel, and the duty of the demon world to you.

These powers of "evil" nature are wild beasts; they must be tamed, trained to the saddle and the bridle; they will bear you well. There is nothing useless in the Universe: do not wrap up your Talent in a napkin, because it is only "dirty money"!

With regard to Pacts, they are rarely lawful. There should be no bargain struck. Magick is not a trade, and no hucksters need apply. Master everything, but give generously to your servants, once they have unconditionally submitted.

There is also the questions of alliances with various Powers. These again are hardly ever allowable. No Power which is not a microcosm in itself --- and even archangels reach rarely to this centre of balance --- is fit to treat on an equality with Man. The proper study of mankind is God; with Him is his business; and with Him alone. Some magicians have hired legions of spirits for some special purpose; but it has always proved a serious mistake. The whole idea of exchange is foreign to magick. The dignity of the magician forbids compacts. "The Earth is the Lord's and the fulness thereof".

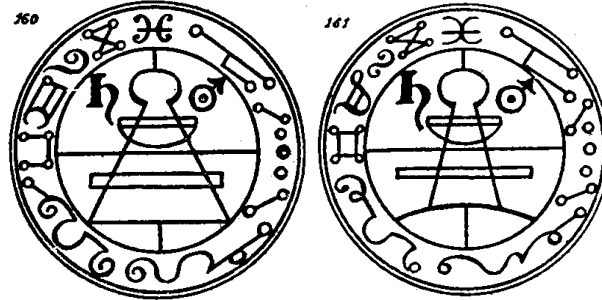
# Goetic Spirits

The Goetia (a word that means 'howling') is a work of self-exploration; calling forth the various spirits of the self—the many egos. These are to do your bidding and to assist you in the development of your spiritual life. And despite all the grimoires that have been written and published, there is no direction on how to approach a program of evocations; nor should there be. The Mage preparing for Goetic evocation, should have taken a thorough assessment of him or herself and should be able to distinguish between actual needs and petty desires. For the latter, it will be very easy to become possessed by these spirits; requiring that one take great caution and perform the due diligence necessary for this practice.

The first work of Magick is to generate new Gnosis; this work being a lineal or generational project. The various grimoires that do exist contain all sorts of seals and sigils; derived by various methods—but always by employing some psychic energy in the process. However, generations in the past have left us with excellent grimoires; that it would be more to our interest to build upon their work and produce the mythos that provides the context for the grimoire one is working with. Such work has also been done; in modern times, by Aleister Crowley with the generation of the Holy Books of Thelema. We can also append to all these by furthering the Gnostic process. And who knows where this will take us; but as always in the Western Mystery Tradition, it will be a place of wonder and awe.

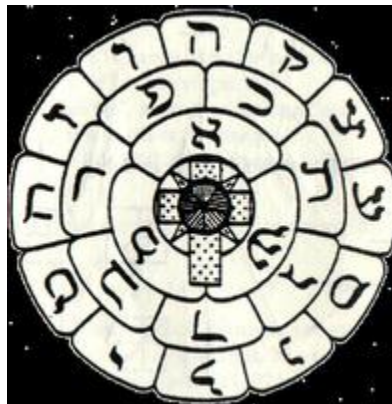
## The Seal(s) of Solomon

The Seal of Solomon should be made into a lamen to be worn over the Magickal Robe. Two versions of the seal are shown below. One can either choose one; or make a two-sided lamen.




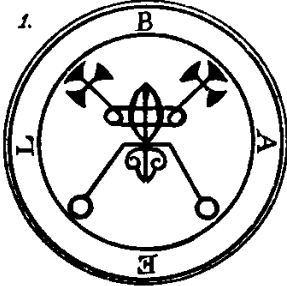

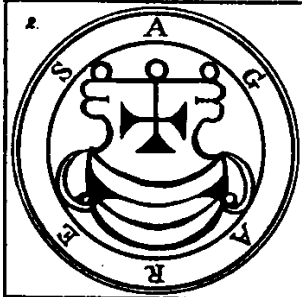

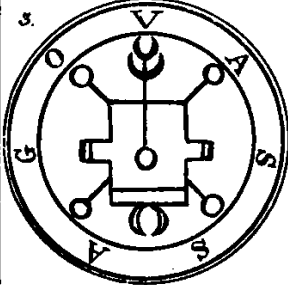
## Drawing the Sigils


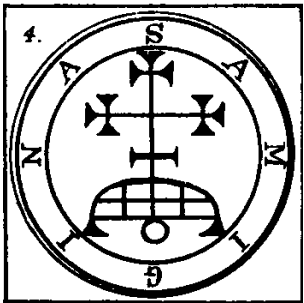

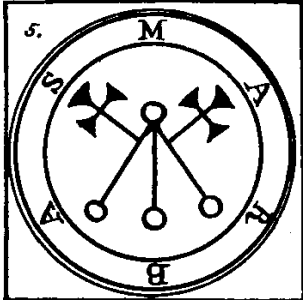

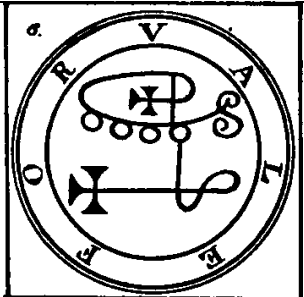

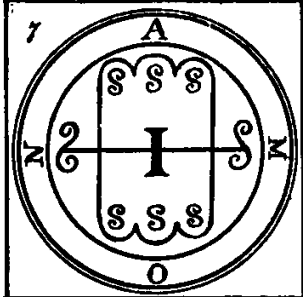
The Mystic Rose ideally, should be engraved onto a ring to be worn on one's hand; empowering one to create the sigils that would accompany the seals.


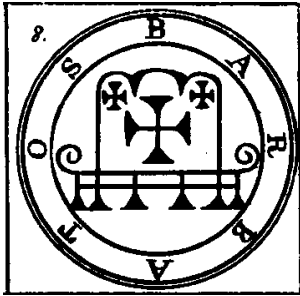

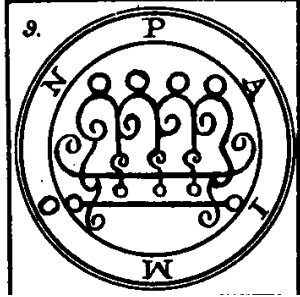

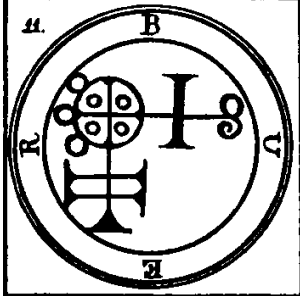



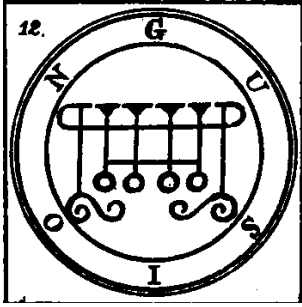

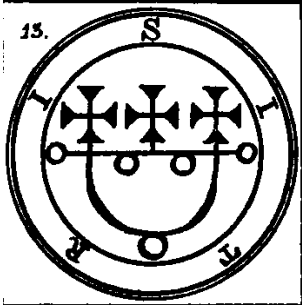

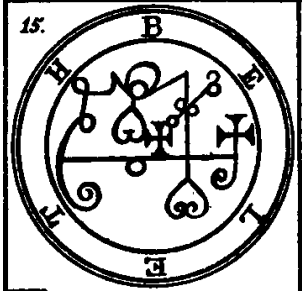

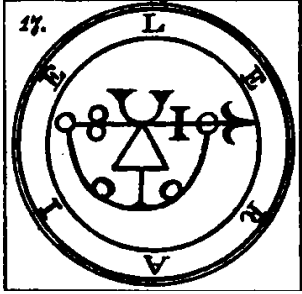
The Mystic Rose is the source for drawing the Sigils. Simply trace a name by drawing a line from one letter to the next (placing a small circle or bullet-point on the beginning of the line and form a T on the end of the line) on the rose and one will have the sigil of the spirit to be evoked. It is with these sigils that talismans and amulets can be created and activated.

## Demons of the Goetia


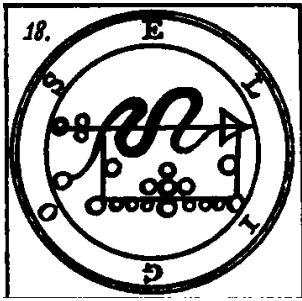

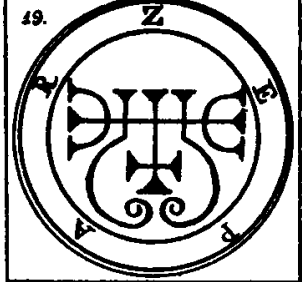

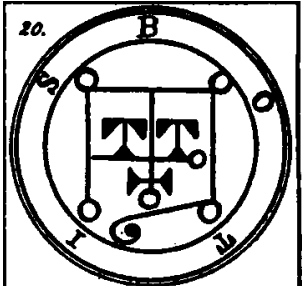

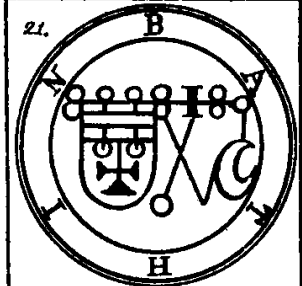

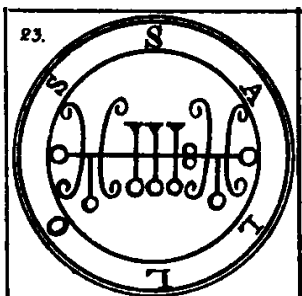
Image	Seal	Description
		<p><b>1. Bael</b> KING 1°_100 ARIES/Day March 21-30 TWO OF WANDS</p> <p>He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamén before him who calleth him forth, or else he will not do thee homage.</p>
		<p><b>2. Agares/Agreas</b> DUKE 10°_20° ARIES/Day March 31-April 10 THREE OF WANDS</p> <p>He is under the power of the East, and comes in the form of an old fair man, riding upon a crocodile, carrying a goshawk upon his fist. He is mild in appearance. He makes them to run that stand still, and brings back runaways. He teaches all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues.</p>
		<p><b>3. Vassago</b> PRINCE 200-300 ARIES/Day April 11-20 FOUR OF WANDS</p> <p>He is of the same nature as Agares. This Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost.</p>

		<p><b>4. Samigina/Gamigin</b> MARQUIS 1°_10° Taurus/Day April 21-30 FIVE OF DISKS</p> <p>He appears in the form of a little horse or ass, and then changes into human shape at the request of the Mage. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin.</p>
		<p><b>5. Marbas</b> PRESIDENT 10°-20° Taurus/Day May 1-10 SIX OF DISKS</p> <p>He appears at first in the form of a great lion, but afterwards, at the request of the Magician, puts on human form. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes.</p>
		<p><b>6. Valefor</b> DUKE 20°_30° Taurus/Day May 11-20 SEVEN OF DISKS</p> <p>He appears in the shape of a lion with an ass's head, bellowing (or lowing). He is a good Familiar, but tempteth them he is a familiar of to steal.</p>
		<p><b>7. Amon</b> MARQUIS 1°_10° Gemini/Day May 21-31 EIGHT OF SWORDS</p> <p>He appears like a wolf with a serpent's tail. Out of his mouth vomits flames of fire; but at the command of the Magician he puts on the shape of a man with dog's teeth beset in a head like a raven; or simply like a man with a raven's head. He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends.</p>


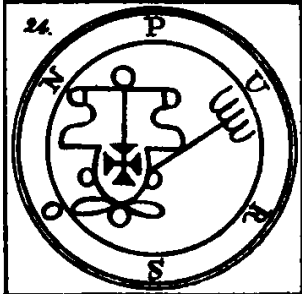

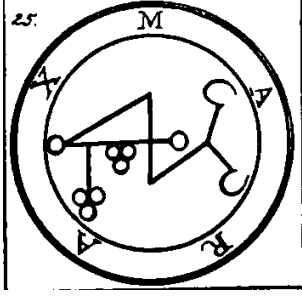

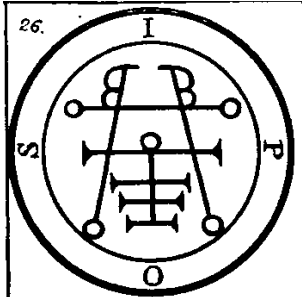

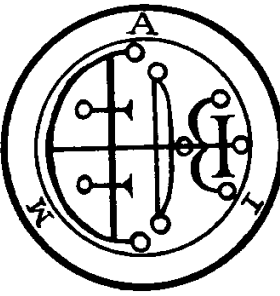
		<p><b>8. Barbatos</b> DUKE 10°-20° Gemini/Day June 1-10 NINE OF SWORDS</p> <p>He appears when the Sun is in Sagittarius, with four noble Kings and their companies of great troops.</p> <p>He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians.</p> <p>He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to come, and conciliateth Friends and those that be in Power.</p>
		<p><b>9. Paimon</b> KING 20°-30° Gemini/Day June 11-20 TEN OF SWORDS</p> <p>He appears as a man sitting upon a dromedary with a glorious crown on his head. Before him march a host of Spirits; men with trumpets and cymbals, and all other sorts of musical instruments. He has a great voice that roars at his first coming, and his speech is such that the Mage will not be able to understand him unless compelled. This Spirit teaches all Arts &amp; Sciences, and other secret things. He bindeth or maketh any man subject unto the Mage. He giveth good Familiars and is to be observed towards the West. He is of the Order of Dominations. Now if thou callest this Spirit alone, thou must make him some offering.</p>
		<p><b>10. Buer</b> PRESIDENT 1°_10° Cancer/Day June 21-July 1 TWO OF CUPS</p> <p>He appears as an archer when the Sun is in Sagittarius. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars.</p>

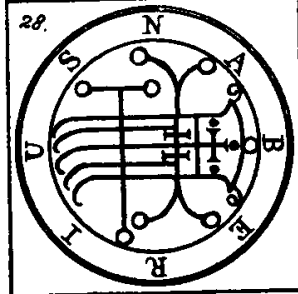
		<p><b>11. Gusion</b> DUKE 10°-20° Cancer/Day July 2-11 THREE OF CUPS He appears like a xenopilus. (Blue headed or strange headed creature) He telleth all things, Past, Present, and to Come, and showeth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any.</p>
		<p><b>12. Sitri</b> PRINCE 20°-30° Cancer/Day July 12-21 FOUR OF CUPS He appears at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Magician he assumes human form, and that very beautiful. He enflameth men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired.</p>
		<p><b>13. Beleth/Bileth/Bilet</b> KING 1°_10° Leo/Day July 22-August 1 FIVE OF WANDS He rides upon a pale horse. Trumpets and other kinds of musical instruments play before him. He is very furious at his first appearance, that is, while the Exorcist layeth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle, without the Circle, and then command him into it. And if he doth not enter into the triangle, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it, and do what he is commanded by the Exorcist.</p>
		<p><b>14. Leraje/Leraikha/Leraie</b> MARQUIS 10°_20° Leo/Day August 2-11 SIX OF WANDS He appears, when the sun is in Sagittarius, in the likeness of an archer clad in green, carrying a bow and quiver. He causeth all great Battles and Contests; and maketh wounds to putrefy that are made with Arrows by Archers.</p>



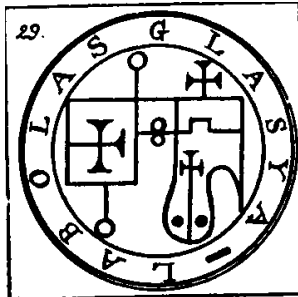
		<p><b>15. Eligos</b> DUKE 20°-30° Leo/Day August 12-22 SEVEN OF WANDS appears in the form of a handsome Knight, carrying a lance, an ensign, and a serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons.</p>
		<p><b>16. Zepar</b> DUKE 1°_10° Virgo/Day August 23-September 1 EIGHT OF DISKS He appears in red apparel and armour, like a soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren.</p>
		<p><b>17. Botis</b> PRESIDENT 10°-20° Virgo/Day September 2-11 NINE OF DISKS He appears at the first in the form of an ugly viper, then at the command of the Magician he assumes human form with great teeth, and two horns, carrying a bright and sharp sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes.</p>
		<p><b>18. Bathin</b> DUKE 20°-30° Virgo/Day September 12-22 TEN OF DISKS He appears like a strong man with the tail of a serpent, sitting upon a pale-colored horse or ass. He knoweth the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another.</p>
		<p><b>19. Sallos/Saleos</b> DUKE 10_100 Libra (day) September 23-October 2 TWO OF SWORDS He appears in the form of a gallant soldier riding on a crocodile, with a Ducal crown on his head. He is very peaceable. He causeth the Love of Women to Men, and of Men to Women.</p>



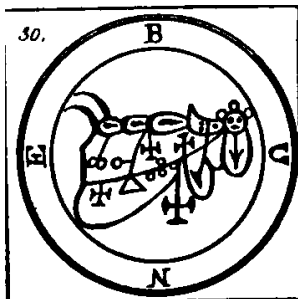
		<p><b>20. Purson</b>          Libra/Day October 3-12          THREE OF SWORDS          His appearing is comely, like a man with a lion's face, carrying a cruel viper in his hand, and riding upon a bear. Going before him are many trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars.</p>
		<p><b>21. Marax/Morax</b>          EARLIPRESIDENT          20°-30° Libra/Day October 13-22          FOUR OF SWORDS          He appears like a great bull with a man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious.</p>
		<p><b>22. Ipos</b>          EARLIPRINCE          1°_10° Scorpio/Day October 23-          November 1          FIVE OF CUPS          He appears in the form of an angel with a lion's head, and a goose's foot, and hare's tail. He knoweth all things Past, Present, and to Come. He maketh men witty and bold.</p>
		<p><b>23. Aim</b>          DUKE          10°-20° Scorpio/Day November 2-12          SIX OF CUPS          He appears in the form of a very handsome man in body, but with three heads; the first, like a serpent, the second like a man having two Stars on his forehead, the third like a calf. He rides on a viper, carrying a firebrand in his hand, with this he sets fire to cities, castles, and great Places. He maketh thee witty in all manner of ways, and giveth true answers unto private matters.</p>



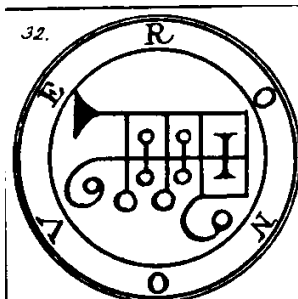
**24. Naberius**  
**MARQUIS**  
 200-300 Scorpio/Day November 13-22  
**SEVEN OF CUPS**  
 He is a most Valiant Marquis, and shows in the form of a black crane fluttering about the Circle, and when he speaks it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours.



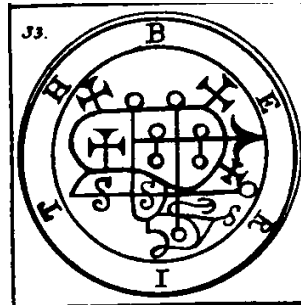
**25. Glasya-Labolos**  
**PRESIDENTIEARL**  
 1°\_10° Sagittarius/Day November 23-December 2  
**EIGHT OF WANDS**  
 He shows himself in the form of a dog with wings like a gryphon. He teaches all arts and sciences in an instant, and is an author of bloodshed and manslaughter. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible.



**26. Bune/Bimé/Bim**  
**DUKE**  
 10°-20° Sagittarius/Day  
 December 3--12  
**NINE OF WANDS**  
 He appears in the form of a dragon with three heads, one like a dog, one like a gryphon, and one like a man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands.



**27. Ronoue**  
**MARQUISIEARL**  
 20°-30° Sagittarius/Day  
 December 13-21  
**TEN OF WANDS**  
 He appears in the form of a monster. He appears in the form of a monster. He teacheth the Art of Rhetoric very well and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes.



**28. Berith/Beale/Beal/Bofry/Bolfry**

DUKE

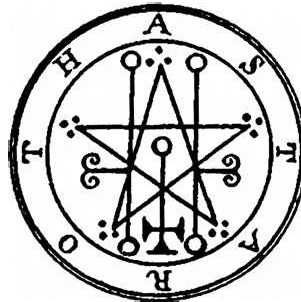
1°-10° Capricorn/Day

December 22-30

TWO OF DISKS

He appears in the Form of a soldier with red clothing, riding upon a red horse, and having a crown of gold upon his head. He giveth true answers, Past, Present, and to Come.

Thou must make use of a Ring in calling him forth, as is before spoken of regarding Beleth. He can turn all metals into Gold. He can give Dignities, and can confirm them unto Man. He speaketh with a, very clear and subtle Voice.



**29. Astaroth**

DUKE

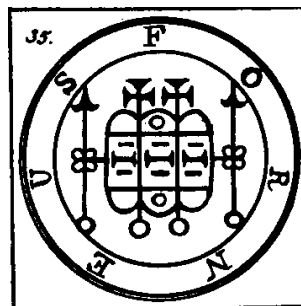
10°-20° Capricorn/Day

December 31-January 9

THREE OF DISKS

The Twenty-ninth Spirit is Astaroth.

He is a Mighty, Strong Duke, and appears in the form of an hurtful [some texts read *unhurtful-i-Ed.*] angel riding on an infernal beast like a dragon, and carrying in his right hand a viper. You must in no wise let him approach too near unto you, lest he do you damage by his noisome breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He gives true answers of things past, present, and to come, and can discover all secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all liberal sciences. He rules 40 Legions of Spirits.



**30. Forneus**

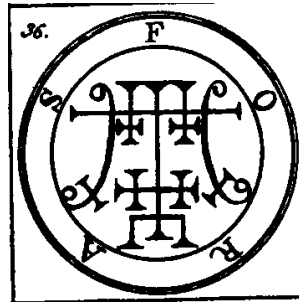
MARQUIS

20°-30° Capricorn/Day

January 10-19

FOUR OF DISKS

He appears in the form of a great sea-monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends.



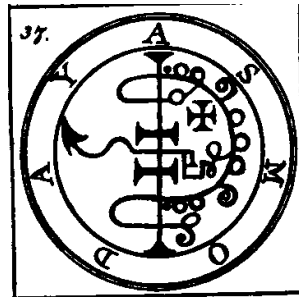
**31. Foras**

PRESIDENT

1°\_10° Aquarius/Day January 20-29

FIVE OF SWORDS

He appears in the form of a strong man ill human shape. He can give the understanding to Men how they may know the Virtues of all Herbs and Precious Stones. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover Treasures and recover things Lost.



**32. Asmoday/Asmodai**

KING

10°-20° Aquarius/Day

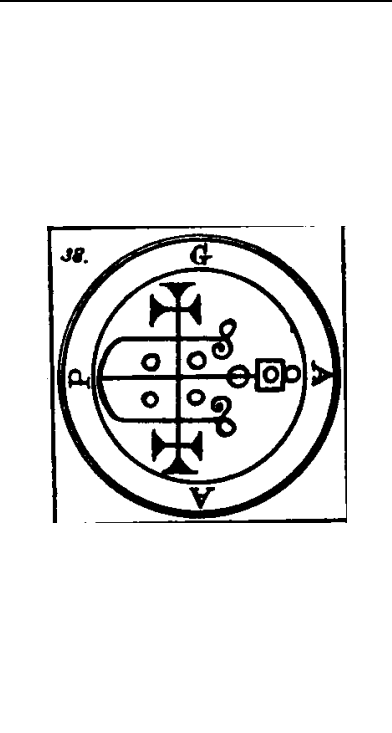
January 30-February 8

SIX OF SWORDS

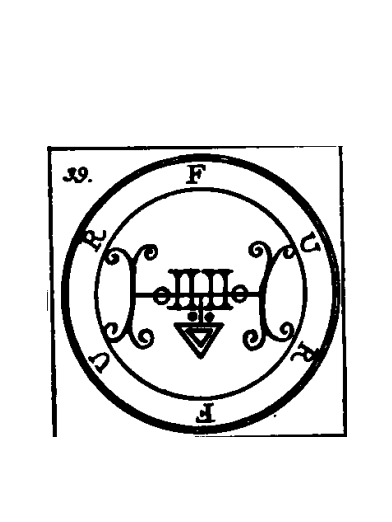
He appears with three heads. The first is like a bull, the second like a man, and the third like a ram; he also has the tail of a serpent, and from his mouth issue flames of fire. His feet are webbed like those of a goose. He sits upon an infernal dragon, and bears in his hand a lance with a banner. He is first and choicest under the power of AMAYMON, he goes before all other. When the Exorcist has a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his cap or head-dress off; for if it be on, AMAYMON will deceive him and cause all his actions to be bewrayed.

But as soon as the Exorcist sees Asmoday in the aforesaid shape, he shall call him by his name, saying: "Are you Asmoday?" and he will not deny it, and eventually he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible.

He showeth the place where Treasures lie, and guardeth it.


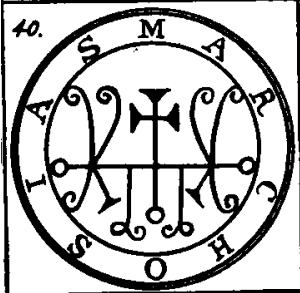

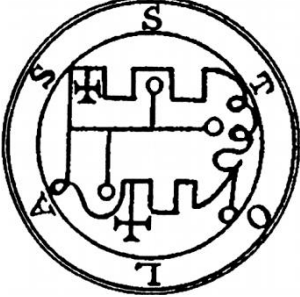

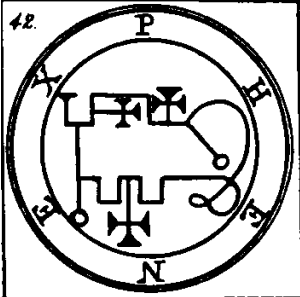



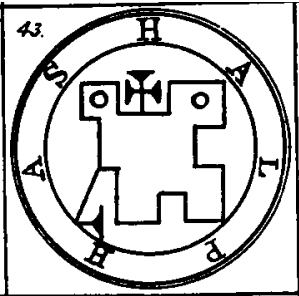

**33. Gäap**  
 PRESIDENTIPRINCE  
 200-300 Aquarius/Day  
 February 9-18  
 SEVEN OF SWORDS  
 He appears when the Sun is in some of the Southern Signs, in a human form, going before four great and mighty Kings, as if he were a guide to conduct them along on their way. His office is to make men insensible or ignorant. But he can also make one knowledgeable in philosophy and liberal sciences. He can cause love or hatred, also he can teach you to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist.



**34. Furfur**  
 EARL  
 1°\_10° Pisces/Day  
 February 19-28  
 EIGHT OF CUPS  
 appearing in the form of an hart with a fiery tail. He never speaks the truth unless he is compelled, or brought up within the Triangle, Being therein, he will take upon himself the form of an angel. Being bidden, he speaks with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts, and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded.


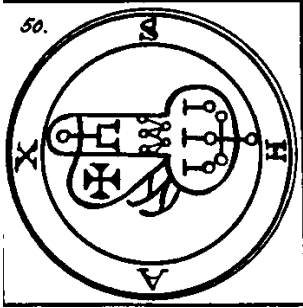

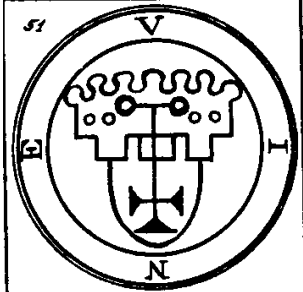

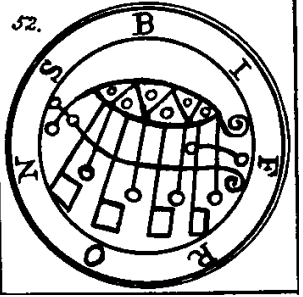



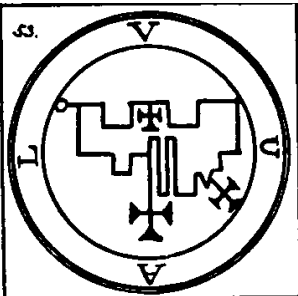

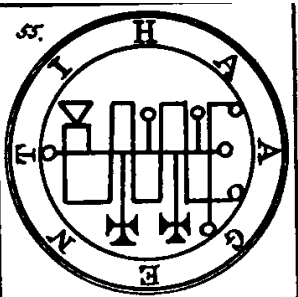

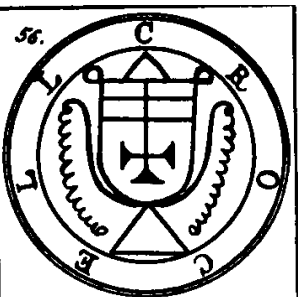

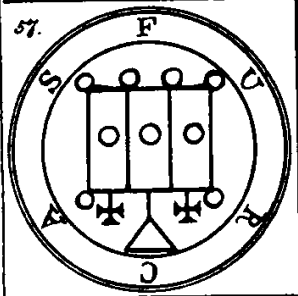
		<p><b>35. Marchosias</b>  <b>MARQUIS</b>  10°_20° Pisces/Day March 1-10  <b>NINE OF CUPS</b>  He appears at first in the form of a wolf or ox having gryphon's wings, and a serpent's tail, and vomiting fire out of his mouth. But after a time, at the command of the Exorcist he assumes the shape of a man. He is a strong fighter. He was of the Order of Dominations. He governs 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne.</p>
		<p><b>36. Stolas/Stolos</b>  <b>PRINCE</b>  20°-30° Pisces/Day March 11-20  <b>TEN OF CUPS</b>  The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the shape of a mighty raven at first before the Exorcist; but after he takes the image of a man. He teaches the art of astronomy, and the virtues of herbs and precious stones. He governs 26 Legions of Spirits.</p>
		<p><b>37. Phenex/Pheynix</b>  <b>MARQUIS</b>  1°_10° ARIES/Night March 21-30  <b>TWO OF WANDS</b>  He appears like the bird Phoenix, having the voice of a child. He sings many sweet notes before the Magician which he must not regard, but eventually he must require him to assume human form. Then if required he will speak marvelously of all wonderful sciences. He is a Poet, good and excellent. And he will be willing to perform thy requests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon.</p>


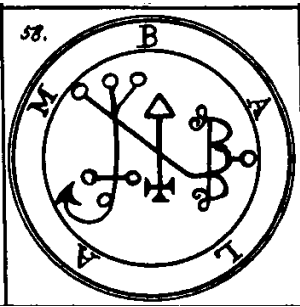

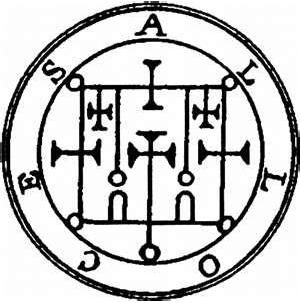

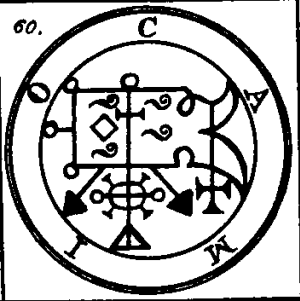

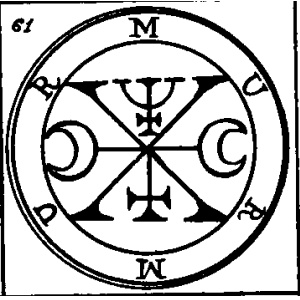
		<p><b>38. Halphas/Malthus/Malthas</b>  <b>EARL</b>  100-200 ARIES/Night  March 31-April 10  <b>THREE OF WANDS</b>  He appears in the form of a stock-dove. He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-Warto places appointed.</p>
		<p><b>39. Malphas</b>  <b>PRESIDENT</b>  20°-30° ARIES/Night April 11-20  <b>FOUR OF WANDS</b>  He appears at first like a crow, but after he will put on human shape at the request of the Exorcist, and speak with a hoarse Voice. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth Good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him- that doth it.</p>
		<p><b>40. Räum</b>  <b>EARL</b>  1°_10° Taurus/Night April 21-30  <b>FIVE OF DISKS</b>  He appears at first in the form of a crow, but after the command of the Exorcist he puts on human shape. His office is to steal Treasures out King's Houses, and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past and What Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones.</p>

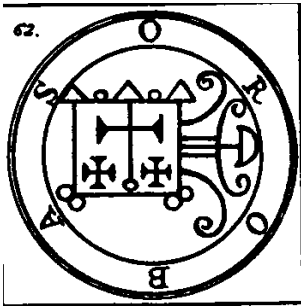
		<p><b>41. Focalor/Forcalor/Furcalor</b> DUKE 10°-20° Taurus/Night May 1-10 SIX OF DISKS</p> <p>He appears in the form of a man with gryphon's wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of War, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years.</p>
		<p><b>42. Vepar/Vapar/Vephar</b> DUKE 200_300 Taurus/Night May 11-20 SEVEN OF DISKS</p> <p>She appears like a mermaid. Her office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon. And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or Sores, and causing Worms to breed in them.</p>
		<p><b>43. Sabnock/Savnok</b> MARQUIS 10_100 Gemini/Night May 21-31 EIGHT OF SWORDS</p> <p>He appears in the form of an armed soldier with a lion's head, riding on a pale-colored horse. His office is to build high Towers, Castles and Cities, and-to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist.</p>



		<p><b>44. Shax/Shaz/Shass</b>  <b>MARQUIS</b>  10°-20° Gemini/Night June 1-10  <b>NINE OF SWORDS</b></p> <p>He appears in the form of a stock-dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle, O, or else he will deceive him, and tell him many Lies.</p> <p>He can discover all things that are Hidden, and not kept by Wicked Spirits.</p>
		<p><b>45. Vine/Vinea</b>  <b>KING/EARL</b>  20°-30° Gemini/Night June 11-20  <b>TEN OF SWORDS</b></p> <p>He appears in the form of a lion, (or having the head of a lion), riding upon a black horse, and bearing a viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Present, Past, and to Come. He, at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms.</p>
		<p><b>46. Bifrons/Bifrous/Bifrovs</b>  <b>EARL</b>  1°_10° Cancer/Night June 21-July 1  <b>TWOOF CUPS</b></p> <p>He appears in the form of a monster; but after a while, at the command of the Exorcist, he assumes the shape of a Man.. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming Candles upon the Graves of the Dead.</p>

		<p><b>47. Uvall/Vual/Voval</b> DUKE 10°_20° Cancer/Night July 2-11 THREE OF CUPS</p> <p>He appears in the form of a mighty dromedary at the first, but after a while at the command of the Exorcist he puts on human shape, and speaks the Egyptian tongue, but not perfectly. His Office is to procure the Love of Woman, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was of the Order of Potestates or Powers.</p>
		<p><b>48. Haagentie</b> PRESIDENT 20°-30° Cancer/Night July 12-21 FOUR OF CUPS</p> <p>He appears in the form of a mighty bull with gryphon's wings. This is at first, but after, at the command of the Exorcist he puts on human shape. His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine.</p>
		<p><b>49. Crocell/Crokel</b> DUKE 1°_10° Leo/Night July 22-August 1 FIVE OF WANDS</p> <p>He appears in the form of an angel; speaking mystically of hidden things. He teaches geometry and the liberal sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushings of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto the King Solomon.</p>
		<p><b>50. Fucas</b> KNIGHT 10°-20° Leo/Night August 2-11 SIX OF WANDS</p> <p>He appears in the form of a cruel old man with a long beard and a hoary head, riding upon a pale-colored horse, with a sharp weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly.</p>

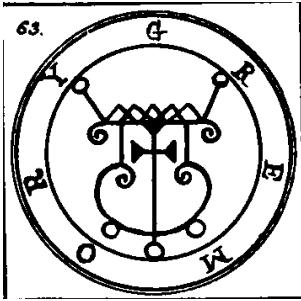
		<p><b>51. Balam/Balaam</b> KING 20°-30° Leo/Night August 12-22 SEVEN OF WANDS</p> <p>He appears with three heads: the first is like that of a bull; the second is like that of a man; the third is like that of a ram. He has the tail of a serpent, and flaming eyes. He rides upon a furious bear, and carries a goshawk upon his fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty.</p>
		<p><b>52. Alloces/Alocas</b> DUKE 1°_10° Virgo (night) August 23-September 1 EIGHT OF DISKS</p> <p>He appears in the form of a soldier or warrior riding upon a great horse. His face is like that of a lion, very red, and having flaming eyes. His speech is hoarse and very boisterous. His office is to teach the art of astronomy, and all the liberal sciences. He brings good Familiars; also he rules over 36 Legions of Spirits.</p>
		<p><b>53. Camio/Caim</b> PRESIDENT 10°-20° Virgo/Night September 2-11 NINE OF DISKS</p> <p>He appears in the form of the bird called a thrush at first, but afterwards he puts on the shape of a man carrying in his hand a sharp sword. He seems to answer in burning ashes, or in coals of fire.. He is a Good Disputer. His Office is to give unto Men the Understanding of all Birds, Lowing of Bullocks, Barking of Dogs, and other Creatures; and also of the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal.</p>
		<p><b>54. Murmur/Murmus</b> DUKEIEARL 20°-30° Virgo/Night September 12-22 TEN OF DISKS</p> <p>He appears in the form of a warrior riding upon a gryphon, with a Ducal crown upon his head. There go before him those his ministers with great trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls. Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired.</p>



**55. Orobas**  
PRINCE

1°-10° Libra/Night September 23-October 2  
TWO OF SWORDS

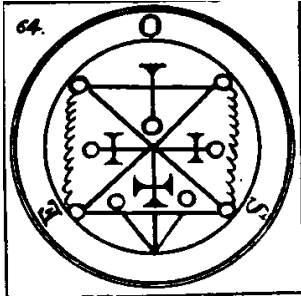
He appears at first like a horse; but after the command of the Exorcist he puts on the image of a man.. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit.



**56. Gremory/Gamori**  
DUKE

10°-20° Libra/Night October 3-12  
THREE OF SWORDS

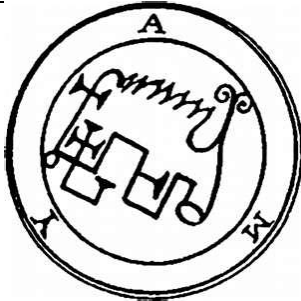
She appears in the form of a beautiful woman, with a Duchess's crown tied about her waist, and riding on a great camel. Her Office is to tell of all Things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old.



**57. Osé/Oso/Voso**  
PRESIDENT

20°-30° Libra/Night October 23-November 1  
FOUR OF SWORDS

He appears at first in the form of a flaming fire; but after a while he puts on the shape of a man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret Things; also to change a Man into any Shape that the Exorcist pleaseth, so that he that is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into.

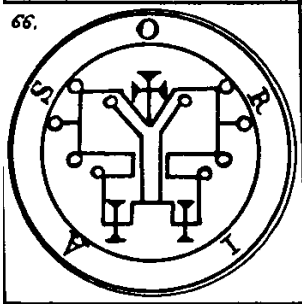





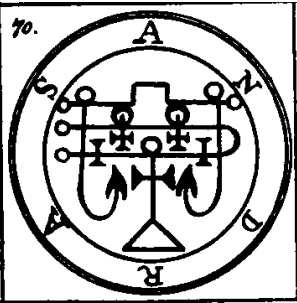

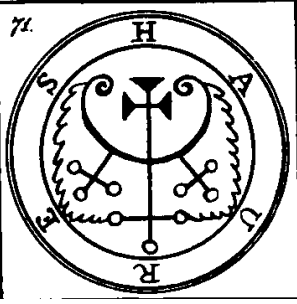

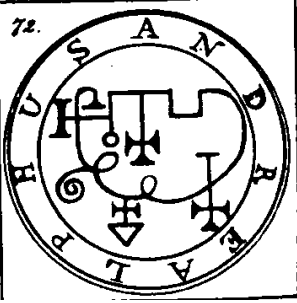

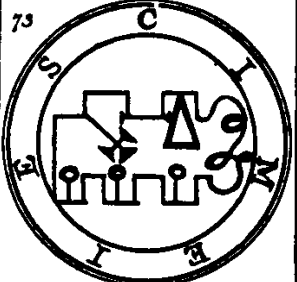
**58. Amy/Avnas**  
PRESIDENT


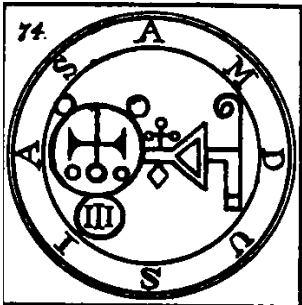

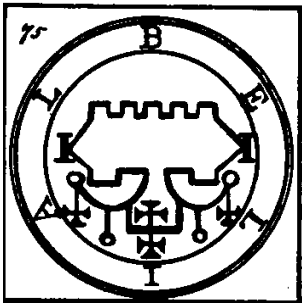

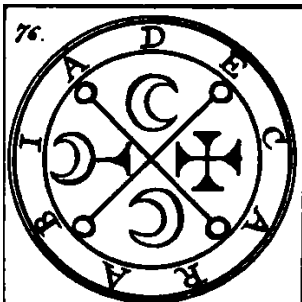
1°-10° Scorpio/Night October 23-November 1  
FIVE OF CUPS

He appears at first in the form of a flaming fire; but after a while he puts on the shape of a man. His office is to make one wonderfully knowledgeable in astrology and all the liberal sciences. He gives good Familiars, and can bewray treasure that is kept by Spirits. Hegovems 36 Legions of Spirits.



		<p><b>59. Orias/Oriax</b> MARQUIS 10°-20° Scorpio/Night November 2-12 SIX OF CUPS</p> <p>He appears with the face of a lion, riding upon a mighty and strong horse with a serpent's tail; and he holds in his right hand two great serpents hissing. His Office is to teach the Virtues of the Stars, and to know the Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes.</p>
		<p><b>60. Vapula/Naphula</b> DUKE 20°-30° Scorpio/Night November 13-22 SEVEN OF CUPS</p> <p>She appearing in the Form of a Lion with Gryphon's Wings.. Her Office is to make Men Knowing in all Handcrafts and Professions, also in Philosophy, and other Sciences.</p>
		<p><b>61. Zagan</b> KING/PRESIDENT 1°-10° Sagittarius/Night November 23-December 2 EIGHT OF WANDS</p> <p>He appears at first in the form of a bull with gryphon's wings; but after a while he puts on human shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine, also Water into Wine. He can turn all Metals into Coin of the Dominion that Metal is of. He can even make Fools wise.</p>
		<p><b>62. Valac/Volac/Valu/Ualac</b> PRESIDENT 10°-20° Sagittarius/Night December 3-12 NINE OF WANDS</p> <p>He appears like a child with angel's wings, riding on a two-headed dragon. His office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed.</p>

		<p><b>63. Andras</b> MARQUIS 20°-30° Sagittarius/Night December 13-21 TEN OF WANDS</p> <p>He appears in the form of an angel with a head like a black night raven, riding upon a strong black wolf, and having a sharp and bright sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care, he will slay both him and his fellows.</p>
		<p><b>64. Haures/Háuras/Havres</b> DUKE 1°-10° Capricorn/Night December 22-30 TWO OF DISKS</p> <p>He appears at first like a leopard, mighty, terrible, and strong, but after a while, at the command of the Exorcist, he puts on human shape with eyes flaming and fiery, and a most terrible countenance.. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a Triangle, he will Lie in all these Things, and deceive and beguile the Exorcist in these things, or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise.</p>
		<p><b>65. Andrealphus</b> MARQUIS 10°-20° Capricorn/Night December 31-January 9 THREE OF DISKS</p> <p>appearing at first in the form of a peacock, with great noises. But after a time he puts on Human shape. He can teach Geometry perfectly. He maketh Men very subtle therein; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird.</p>
		<p><b>66. Cimejes/Cimeies/Kimaris</b> MARQUIS 20°-30° Capricorn/Night January 10-19 FOUR OF DISKS</p> <p>He appears like a valiant warrior riding upon a handsome black horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures.</p>

		<p><b>67. Amdusias/Amdukias</b> DUKE 1°-10° Aquarius/Night January 20-29 FIVE OF SWORDS appearing at first like a Unicorn, but at the request of the Exorcist he stands before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars.</p>
		<p><b>68. Belial</b> KING 10°-20° Aquarius/Night January 30-February 8 SIX OF SWORDS He was created next after LUCIFER. He appears in the form of a beautiful angel sitting in a chariot of fire. He speaks with a comely Voice, and declares that he fell first from among the worthier sort, that were before Michael, and other heavenly angels. His Office is to distribute Presentations and Senatorships, etc.; and to cause favour of Friends and of Foes. He giveth excellent Familiars, and governeth 50 Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power.</p>
		<p><b>69. Decarabia</b> MARQUIS 20°-30° Aquarius/Night February 9-18 SEVEN OF SWORDS He appears in the form of a star in a pentacle at first; but after, at the command of the Exorcist, he puts on the image of a man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of all kinds of Birds to fly before the Exorcist, singing and drinking as natural Birds do.</p>

		<p><b>70. Seere/Sear/Seir</b> PRINCE 1°-10° Pisces/Night February 19-28 EIGHT OF CUPS</p> <p>He is a Mighty Prince, and powerful, under AMAYMON, King of the East. He appears in the form of a beautiful man, riding upon a winged horse. His office is to go and come; and to bring abundance of things to pass on a sudden, and to carry or re-carry anything wherever you would have it go, or where you would have it from. He can pass over the whole Earth in the twinkling of an Eye. He gives a true relation of all sorts of theft, and of hidden treasure, and of many other things. He is of an indifferent good nature, and is willing to do anything which the Exorcist desires. He governs 26 Legions of Spirits.</p>
		<p><b>71. Dantalion</b> DUKE 10°-20° Pisces/Night March 1-10 NINE OF CUPS</p> <p>He appears in the form of a man with many countenances, all men's and women's faces; and he/she has a book in his/her right hand. His/her Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsels of anyone; for he/she knows the thoughts of all men and women, and can change them at will. He/she can cause love, and show the likeness of any person anywhere in the world. He/she governs 36 Legions of Spirits.</p>
		<p><b>72. Andromalius</b> EARL 20°-30° Pisces/Night March 11-20 TEN OF CUPS</p> <p>He appears in the form of a man holding a great serpent in his hand. His office is to bring back both a thief, and the stolen goods; to discover all wickedness, and underhanded dealings; and to punish all thieves and other wicked people; and also to discover hidden treasures. He rules over 36 Legions of Spirits.</p>

THESE be the 72 Mighty Kings and Princes which King Solomon commanded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open,



expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.

## CLASSIFIED LIST OF THE 72 CHIEF SPIRITS OF THE GOETIA, ACCORDING TO RESPECTIVE RANK

♁ (Seal in Gold) **KINGS:** (1) Bael; (9) Paimon; (13) Beleth; (20) Purson; (32) Asmoday; (45) Viné; (51) Balam; (61) Zagan; (68) Belial

♁ (Seal in Copper) **DUKES:** (2) Agares; (6) Valefor; (8) Barbato; (11.) Gusion; (15) Eligos; (16) Zepar; (18) Bathin; (19) Sallos; (23) Aim; (26) Buné; (28) Berith; (29) Astaroth; (41) Focalor; (42) Vepar; (47) Vual; (49) Crocell; (52) Alloces; (54) Murmur; (56) Gremory; (60) Vapula; (64) Haures; (67) Amdusias; (71) Dantalion

♁ (Seal in Tin) **PRINCES and PRELATES:** (3) Vassago; (12) Sitri; (22.) Ipos; (33) Gäap; (36) Stolas; (55) Orobas; (70) Seere.

♁ (Seal in Silver) **MARQUISES:** (4) Samigina; (7) Amon; (14) Lerajé; (24) Naberius; (27) Ronové Andras; (65) Andrealphas; (66) Cimeies; (69) Decarbia; (30) Forneus; (35) Marchosias; (37) Phenex; (43) Sabnock; (44) Shax; (59) Orias; (63)

♁ (Seal in Mercury) **PRESIDENTS:** (5) Marbas; (10) Buer; (17) Botis; (21) Marax; (25) Glasya-Labolas; (31) Foras; (33) Gäap; (39) Malphas; (48) Häagenti; (53) Caï m; (57) Ose; (58) Amy; (61) Zagan; (62) Valac

♁ (Seal in Copper and Silver alike equal) **EARLS, or COUNTS:** (17) Botis; (21) Marax; (25) Glasya-Labolas; (27) Ronové; (34) Furfur; (38) Halphas; (40) Räum; (45) Viné; (46) Bifrons; (72) Andromalius.

♁ (Seal in Lead.) **KNIGHTS:** (50.) Furfur

NOTE.—It will be remarked that several among the above Spirits possess two titles of different ranks: *e.g.*, (45.) Viné is both King and Earl; (25.) Glasya-Labolas is both President and Earl, etc. “Prince” and “Prelate” are apparently used as interchangeable terms. Probably the Seals of Earls should be made in Iron, and those of Presidents in mixture either of Copper and Silver, or of Silver and Mercury; as otherwise the Metal of one Planet, Mars, is excluded from the List; the Metals attributed to the Seven Planets being: to Saturn, Lead; to Jupiter, Tin; to Mars, Iron; to the Sun, Gold; to Venus, Copper; to Mercury, Mercury and mixtures of Metals, and to Luna, Silver.

## Charging the Amulet or Talisman

At the conclusion of the exorcism, take the veiled sigil in your left hand and smite it thrice with the *flat* blade of the Magic Sword. Then raise the arms to their utmost stretch, holding in his or her left hand the veiled sigil, and in his or her right the sword of Art erect, at the same time stamping thrice upon the ground with his or her right foot.

The veiled and covered sigil is then placed in the northern quadrant; at the edge of the circle. The Mage then recites the Oration of the Hierophant.

### Oration of the Hierophant

The voice of the Exorcist said unto me, let me shroud myself in Darkness, peradventure thus may I manifest in Light. I am an only Being in an abyss of Darkness, from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul: "Creature of Mercury, who art called Taphthartharath! The Light shineth in Thy darkness, but thy darkness comprehendeth it not!" Let the Mystic Circumambulation take place in the Path of Darkness, with the Magic Light of Occult science to guide our way!

The Mage takes the wrapped sigil in his or her left hand and circumambulates the Magick Circle; once, then continues to the South and lays the sigil on the ground between the South and the West; revealing part of the sigil. He or she then placed the tip of the Sword upon it and recites:

Thou canst not pass from concealment unto manifestation save by the virtue of the name IAO! Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am he whose name is Darkness; I am the Great One of the Paths of the Shades! I am the Exorcist in the midst of the exorcism: appear thou therefore without fear before me, for I am He in whom Fear is not! Thou hast known me, so pass thou on!

The mage picks up and consecrates the object in the West by Water and Fire; sprinkling the [seal] with water, one should say: "I purify this [seal] with the lustral waters of the loud resounding sea. And wave the [seal] over the flame from the candle and say: I consecrate this [seal] by the immortal fire that it serve me in this Magick art." The Mage then takes the sigil in his or her hand; facing westward and recites:

"Creature of [talismans or amulets] twice consecrate, thou mayest approach the Gate of the West.

The Mage moves to the West of the Magick Circle; holding the sigil in his or her left hand and the Sword in his right; assumes the godform of the spirit and partially opens the covering, without entirely removing it. He or she then smites it once with the flat blade of the sword, saying in a loud, clear and firm voice:

Thou canst not pass from concealment unto manifestation, save by virtue of the Name IAO Before all things are the Chaos, and the Darkness, and the Gates of the Land of Night. I am he whose Name is 'Darkness': I am the Great One of the paths of the shades. I am the Exorcist in the midst of the exorcism; appear thou therefore without fear before me; for I am he in whom fear is not! Thou hast known me; so pass thou on!" He then reveals the sigil.

The Mage then passes to the East, takes up sigil in left hand, and Lotus Wand in right; *assumes the mask of the Spirit-Form*; smites sigil with Lotus Wand and says:

"Thou canst not pass from concealment unto manifestation save by virtue of the name hwhy. After the formless and the void and the Darkness, there cometh the knowledge of the Light. I am that Light which riseth in the Darkness! I am the Exorcist in the midst of the exorcism; appear thou therefore in harmonious form before me; for I am the wielder of the forces of the Balance. Thou hast known me now, so pass thou on unto the cubical altar of the Universe.

He then re-covers sigil and passes on to the altar laying it thereon as before shown. He then passes to the East of the Altar holding the sigil and sword as explained. Then doth he rehearse a most potent conjuration and invocation of that Spirit compelling the Spirit to be contained in the Amulet or Talisman; using and reiterating all the Divine angelic and magical names appropriate to this end, neither omitting the signs, seals, sigilla, lineal figures, signatures and the like, from that conjuration. The Magician now elevates the covered sigil towards Heaven, removes the veil entirely (leaving it yet corded); crying in a loud voice:

"Creature of . . . long hast thou dwelt in Darkness, quit the Night and seek the Day."

He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says:

By all the Names, powers, and rites already rehearsed, I who have conjured Thee and constrain thy power unto this [amulet/talisman] that it shall assist me and do my bidding in this matter. As the Light hidden in the Darkness can manifest therefrom, SO SHALT THOU become manifest from concealment unto manifestation.

He then takes up sigil, stands to the East of the Altar and faces West. He shall then rehearse a long conjuration to the powers and Spirits immediately superior unto that one which he seeks to invoke: that they shall constrain him to the Amulet or Talisman for a specific period of time. He then places the sigil between the pillars, himself at the East facing West. Then in the sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will-power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and then drops his hands. So let the Mage replace the sigil upon the altar, holding the sword as usual, and thus doing let him repeat a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary correctly to complete that charging of the Amulet or Talisman. Now doth the Master of the Evocation remove from the sigil the restricting cord; and, holding the freed sigil in his left hand, he smites it with the flat blade of his sword; exclaiming:

By and in the Names of . . . . . I do invoke upon thee the power of perfect manifestation in this [amulet/talisman]!

He then circumambulates the circle thrice, holding the [amulet/talisman] in his right hand. At the conclusion of the rite, wrap the talisman in an appropriate colored silk cloth and place it where you need the energies in it to work.

## THE LICENCE TO DEPART

O THOU Spirit N., because thou hast diligently answered unto my demands, and hast been very ready and willing to come at my call, I do here licence thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, them I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly, and the peace of GOD be ever continued between thee and me! AMEN!

# Chapter 9

## The Eucharist

The Magickal nature of the Eucharist has been perfectly summarized by the Master Therion:

One of the simplest and most complete of Magick ceremonies is the Eucharist.

It consists in taking common things, transmuting them into things divine, and consuming them.

So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

Take a substance symbolic of the whole course of nature, make it God, and consume it.

There are many ways of doing this; but they may easily be classified according to the number of the elements of which the sacrament is composed.

The Eucharist of One Element is described by him as the highest form of the Eucharist that is "one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female." For this reason it is easy to conclude that this is the absorption of the Aethyr through the solar rays. Liber Resh is the main rite for this:

### LIBER RESH vel HELIOS

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

### The Adoration

**Above, the gemmed azure is  
The naked splendour of Nuit;  
She bends in ecstasy to kiss  
The secret ardours of Hadit  
The winged globe, the starry blue,  
Are mine, O Ankh-af-na-khonsu!**

**I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!**

**Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:-  
I, I adore thee!**

**Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!**

**The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!**

**By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!**

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.—The Master Therion

The Eucharist originates as a communal meal performed as a rite of brotherhood; i.e. psychic connection. Before the main meal of the day or with any communal meal, one should say 'Will.' This brings consciousness to the meal itself. Tap the knife on the table in a series of knocks 333-5555-333 and proclaim.

*"Do what thou wilt shall be the whole of the Law."  
"What is thy Will?" "It is my will to eat and drink"  
"To what end?" "That my body may be fortified thereby."  
"To what end?" "That I may accomplish the Great Work."  
"Love is the law, love under will." "Fall to!"*

This may be adapted as a dialogue. One may then also add the inquiry "What is the Great Work?" or "What is thy Will?" to be then, answered in correspondence. We may then look at other Eucharistic rites.

## **The Circulata of the Life Force**

The Eucharist of "two" elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance: and the wine is appropriate to Bacchus). The wafer may, however, be more complex, the "Cake of Light" described in Liber Legis. This is used in the exoteric Mass of the Phoenix (Liber 333, Cap: 44) mixed with the blood of the Magus. This mass should be performed daily at sunset by every magician. Corn and wine are equivalent to flesh and blood; but it is easier to convert live substances into the body and blood of God, than to perform this miracle upon dead matter.—The Master Therion

The Circulata is an extraction of a quintessence; an essential element that the Alchemists refer to as the "One Thing." The Eucharist of One Element is found in the Phoenix Mass; the extraction being one's own blood as an essence of the body that is found in first part of this rite; itself being the solve portion of the Alchemical Axiom: Solve et Coagula. The second part of the rite consumes this spiritual force that the physical cells of the body be transformed into spiritualized cells.

## THE ANNOTATED MASS OF THE PHOENIX

*This Eucharistic Ceremony is a salutation to the setting Sun (Tum) and a recognition that Sol is not dying as in the physics of the old aeon. Rather that the Sun is merely passing from view. With this there is a special energy (Prana) that these last rays of the sun are producing that can be absorbed by the Magus for the dark journey of N.O.X. which is Initiation. Note that in an Initiation ceremony, the candidate starts from the West and enters a darkness. Through the ceremony, the candidate ultimately arrives at the East and is initiated.*

"The Magician, his breast bare, stands before an altar on which are his Burin (Dagger), Bell, Thurible (Censor), and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:"

**Hail Ra, that goest in thy bark  
Into the caverns of the Dark!**

"He gives the sign of Silence, and takes the Bell, and Fire, in his hands."

*Silence is the opening of the portal to the path of initiation. And the Sun itself is entering its silent phase in the diurnal motion. Hence there is a turning within of the Magus; from the external manifestation of the sun to the internal manifestation. Herein does the child dwell.*

**East of the Altar see me stand  
With light and music in my hand!**

*The Magus is now playing both sides of the coin...so to speak; standing in the East and reaching to the West. This is a ceremony of self-initiation from the darkness of ignorance (the old aeon) to the light of knowledge (aeon of Horus). Here the Magus is mimicking the path of the sun above the earth; from sunrise to sunset. This sympathetic magick sensitizes the Magus to the sun's journey in the underworld. What follows are the music, incensing and prayers to create 'Sacred Space'.*

"He strikes Eleven times upon the Bell" 333 - 55555 - 333 "and places the Fire in the Thurible."

*The fire in the Thurible is like the lighting of a candle. Hence the eternal flame is symbolized by the invisible sun and is lit as a ceremonial passing of the torch in this regard. In this way is symbolized the submission of the lower ego to the higher ego. Sound and light are again here reiterated and orchestrated in an obviously practical sense.*

**I strike the Bell: I light the Flame;  
I utter the mysterious Name.  
ABRAHADABRA**

"He strikes eleven times upon the Bell."

**Now I begin to pray: Thou Child,  
Holy Thy name and undefiled!  
Thy reign is come; Thy will is done.  
Here is the Bread; here is the Blood.  
Bring me through midnight to the Sun!  
Save me from Evil and from Good!  
That Thy one crown of all the Ten  
Even now and here be mine. AMEN.**

"He puts the first Cake on the Fire of the Thurible."

**I burn the Incense-cake, proclaim  
These adorations of Thy name.**

"He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign."

*The cakes are the incense of Ra-Hoor-Khuit. Hence, this ceremony is an invocation of Ra-Hoor-Khuit; the 'Holy Guardian Angel'.*

**Behold this bleeding breast of mine  
Gashed with the sacramental sign!**

*This is in effect a Magickal Oath; a commitment to the Beast as the Mark of the Beast is traced with blood (a symbol of Ra-Hoor-Khuit) from the Heart Chakka. Much Magickal energy has been gathered here; even physically when leaning over the altar, and will now be released through the menstruum of the blood. This is then soaked by the second wafer and consumed. Note also the consumption of the nature of Ra-Hoor-Khuit by the burning of the first wafer scenting the air.*

"He puts the second Cake to the wound."

**I stanch the Blood; the wafer soaks  
It up, and the high priest invokes!**

*The wound also absorbs some of the energy of the 'Cake of Light'. This is a second ingestion of the eucharistic sacrament with the eating of the cake, a third ingestion.*

"He eats the second Cake."

**This Bread I eat. This Oath I swear  
As I enflame myself with prayer:  
"There is no grace: there is no guilt:  
This is the Law: DO WHAT THOU WILT!"**

"He strikes Eleven times upon the Bell, and cries"

**ABRAHADABRA.**

*These last two directions should be performed at a fevered pitch. In this way, the Magus becomes enflamed with prayer.*

**I entered in with woe; with mirth  
I now go forth, and with thanksgiving,  
To do my pleasure on the earth  
Among the legions of the living.**

*It should be apparent that this ritual is a more articulate adoration of the sun than Liber Resh. Therefore, it replaces Reshin the ritual practice of the Aspirant.*

"He goeth forth."



## **The Eucharist of Three Elements**

The Eucharist of "three" elements has for basis the symbols of the three Gunas. For Tamas (darkness) take opium or nightshade or some sleepy medicine; for Rajas (activity) take strychnine or other excitant; for Sattvas (calm) the cakes of Light may again be suitable.—The Master Therion

The imbibition of drugs is a controversial matter in contemporary society. One should proceed with due caution and due diligence. And one should note the effects on the mind when taking these substances.

## **The Eucharist of the Four Elements**

The Eucharist of "four" elements consists of fire, air, water, and earth. These are represented by a flame for fire, by incense or roses for air, by wine for water, and by bread and salt for earth.—The Master Therion

Make Sign of Osiris Slain and intone:

"Ra-Hoor\_Khuit hath taken his seat in the East at the Equinox of the Gods." Thus speaketh Nuit:  
"Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all."

These are the elements of the Great Work; to be perfected through the 'ordeal x' in the hour of the day of 'be with us.

The Wand is the father and is the Logos by which the Great Work is accomplished. It is my Will, my Word and my Wisdom.

"For pure will unassuaged of pupose, delivered from the lust of result, is everyway perfect."

The Cup is the mother, Our Lady Babalon, and is filled with bitterness, and with blood, and with intoxication. This is the blood of the Saints. This is the Cup of Purification. To drink of this cup is to take a seat in the City of the Pyramids.

"Then the priest answered and said unto the Queen of Space, kissing her lovely brows and the dew of her light bathing his whole body in a sweet smelling perfume of sweat, O Nuit, continuous one of Heaven, let it be ever thus that men speak not of thee as one, but as noe, and let them speak not of thee at all since thou art Continuous."

The Daggar is the son and attacks the reasoning faculty. This is the Sword I weild to gain admission into the City of the Pyramids.

"If will stops and asks shy, invoking because, then will stops and is naught."

The Pantacle is the earthly food, my body - the Temple of the Holy Ghost. It's length is from North to South; it's width, from East to West; it's height, from Abyss to Abyss.

"I will bring you to victory and joy: I will be @ your arms in battle & ye shall delight to slay. Success is your proof; courage is your armor; go on, go on, in my strength; & ye shall turn not back for any!"

The Operator passes, deosil, from West to East of the Altar facing West and intones:

"I am the flame that burns in the heart of every man and in the core of every star. I am life and the giver of life. Yet therefore is the knowledge of me the knowledge of death. I am alone, there is no god where I am."

Face Tablet, make sign of Horus and intone:

Blessed by Thou, Horus, Lord of the universe, for Thy Glory flows out to the ends of the universe, rejoicing in its way!

Drop arms and make the Sign of the Rending of the Veil.

I invite you [IKZDHKL] and all ye beings of the Great [Eastern] Quadrangle now assembled before me in this Temple, to partake with me of the Eucharist of the Four Elements.

The last two steps are repeated for each of the remaining three tablets in deosil circumambulation.

The Operator then circumambulates deosil to the West facing East, over the Altar and says:

I invite you to eat with me this Cake-of-Light. With this is the body fortified.

And so to feel the tip of this Daggar; for reason is a double-edged sword

Retain Dagger, genuflect and remove cover from Cup

From this Daggar, to prick the finger and a drop of blood into the Cup of Our Lady Babalon and to mingle therein with her fornications. This is the blood of the Heart of my Mother, my Sister, mine own.

And finally to feel the firm and erect Wand of my Will. It is my principal weapon and by which I affirm my vow of Holy Obedience.

The Operator then passes, deosil, to the East of the Altar facing West. If others are present, they will repeat the last steps; making the projecting sign, etc. and finally to pass, deosil, to the East and facing West.

The Operator then proclaims:

AUM! HA!

It may be decided to remain and soak up the energy before closing.

#### 6. Of the closing:

All present will circumambulate, three times widdershins and the Operator will assert:

Depart in peace unto your abodes and habitations  
and let there ever be grace and harmony between us.  
May the blessings of the Hawk-Headed Mystical Lord  
be with you and upon you now and forevermore.

I now declare this temple duly closed.

### **The Eucharist of the Five Elements**

The Eucharist of "five" has for basis wine for taste, a rose for smell, a flame for sight, a bell for sound, and a dagger for touch. This sacrament is implied in the Mass of the Phoenix in a slightly different form.—The Master Therion

On the Altar:  
East: A Rose  
West: Cup of Wine  
North: Cakes of Light  
South: Incense  
Center: Bells

For Osiris On-Nophris, who is found perfect before the Gods, hath said:  
These are the elements of my Body

Perfected through Suffering, Glorified through trial.

For the scent of the dying Rose is as the repressed Sigh of my suffering;

And the flame-red Fire as the Energy of mine undaunted Will;

And the Cup of Wind is the pouring out of the Blood of my Heart;

Sacrificed unto Regeneration, unto the Newer Life;

The Bread is the foundation of my Body, which I destroy in order that  
it may be renewed.

For I am Osiris Triumphant, even Osiris On-Nophris, the Justified.

I am He who is clothed with the Body of Flesh,

Yet in whom is the spirit of the Great Gods.

I am the Lord of Life, triumphant over death.

He who partaketh with me shall arise with me.

I am the manifestor in matter of those whose abode is in the invisible.  
I am purified; I stand upon the Universe.  
I am its Reconciler with the Eternal Gods;  
I am the perfecter of Matter;  
And without me the Universe is Not.  
I am come in the Power of the Light.  
I am come in the Mercy of the Light  
I am come in the Light of Wisdom.  
The Light hath healing in its Wings.  
Blessed by Thou, Lord of the universe, for Thy Glory flows out to the  
ends of the Universe, rejoicing.  
Through 30 Aethyrs I summon the forces of the Universe in myself.  
I inhale the perfume of the Rose for the air is the sweetness of Life.  
I feel the warmth of this sacred lamp, the fire of my very own Spirit.  
I taste this Cake of Light, to nourish the foundation of my renewed Body.  
I drink this wine that the body be infused with Spirit.  
The ringing of the Bell enchants my soul unto to the City of the Pyramids.

## Energy Exchange & the Circulata

The Eucharist of "six" elements has Father, Son, and Holy Spirit above; breath, water, and blood beneath. It is a sacrament reserved for high initiates.; for this sacrament is the Tree of Life itself, and whoso partaketh of the fruit thereof shall never die.

As the individual learns to move energy with the Middle Pillar Exercise; developed further with the Phoenix Mass, there is a circulation that can be established with a man and woman in coitus; the Mystic Marriage (in a manner of speaking). The true nature of the orgasm, though it can be described in terms of measurement (degree and depth physiologically and psychologically) and glandular secretions, still remains a mystery to us all. The electric current of the human body holds in it the Aethyric Force of the Aethyr that surrounds all of us and from which we compose the Body of Light or Astral Body. It has been described as the lightening flash inscribed over the Sefirot on the Tree-of-Life, which is itself a description of the Kundalini.

AL:I.29 **"For I am divided for love's sake, for the chance of union."**

Both the male and female partner in working the Middle Pillar and doing the Mystical and Magickal practices to this point have completed the first portion of the Alchemical formula: Solve et Coagula. Here, they being separate, are each perfected as individuals; having been created separately. And in the Rite of the Star Sapphire, they then fulfill the section portion of the Alchemical formula; uniting as an aggregate being with a greater complexity than they would have as individuals; the total being greater than the sum of its parts and that greater being called the Magickal Childe.

# LIBER XXXVI

## THE STAR SAPPHIRE

Let the Adept be armed with his Magick Rood [and provided with his mystic rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying:

*Pater et Mater unus deus Ararita*

Let him go round to the South, make the Holy Hexagram and say:

*Mater et Filius unus deus Ararita*

Let him go round to the North, make the Holy Hexagram and then say:

*Filia et Pater unus deus Ararita*

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita (In this the Signs shall be those of Set Triumphant and of Baphomet.

Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)

Then let him say:

*Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo  
nec Unus nec Nihil Sunt. Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto  
interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.*

Let him then repeat the signs of L.V.X.;  
but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

# Chapter 10

## The Holy Guardian Angel

There are three essential attainments and up until now, this book has only covered the first; Initiation. But all this work is but for one purpose and one purpose alone; the attainment of the Knowledge & Conversation of Thine Holy Guardian Angel. We can imagine the HGA as a star-being; belonging to a higher plane of consciousness. And this would really be an anthropomorphosization of a more complete and fully human state of being that we may obtain for ourselves. It would be a quantum or evolutionary leap that fully transforms what we are; Initiation being the process of ‘becoming.’

From a more cosmogonical standpoint, we work with the theory that the source of all being; called non-differentiated consciousness and known as the Universal Mind generates a hologram of itself. In Hebrew Qabalah, this is called the Adam Kadmon and in Greek Qabalah is called the Augoeides. These would be also that which generates then, the succession of energies that ultimately forms the manifested human being in a process known as involution. Simultaneously from the ground up, the symbiant beings of the mitonchondria in eachof the cells of our body form an aggregate consciousness field that can house the energy of the astral hologram. Hence we are all gods.

The quintessential effort of this work is to ultimately form a vision of the Holy Guardian Angel and feed it with one’s own life force; the drop of dew presented in **Liber Samekh**; the congress with the daemone or Holy Guardian Angel. The miracle of transformation then ultimately becomes a naturally evolving process; the work of Magick being but to both guarantee and accelerate this, as an Alchemist accelerates the processes of nature to produce Gold.

It is from this point on that no instructional treatise has ever really been written; the development from this point forward being said to be directly under the guidance of the Knowledge & Conversation. What this means is that the point forward is so very individual and unique for each genius that no qualitative treatise is approachable. Much in the same way that most Initiates are under the guidance of an instructor for consulting advice and the mystical dialogue that is at the heart of such a relationship, so the HGA takes over this role. One becomes self-informed with a view of the self and the Universe that is beyond the scope of narcissism that feeds the blindness of our efforts to this point.

And it is from this new foundation that the last attainment is approached; the crossing of the Abyss. This is an attainment that ultimately merges the star-being with the Adam-Kadmon; uniting the microcosm with the macrocosm—the individuated consciousness with non-individuated consciousness. This is described in more popular nomenclature as ‘becoming’ *One with God*.

# Liber Samekh

## POINT I

### Section A.

#### The Oath

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect"):  
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-AOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

### Section Aa.

1. I am ANKH - F - N - KHONSU by Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of KHEM.
2. Thou didst produce the moist and the dry, and that which nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO - PHRASZ - RA (vide the Rubric): this is Thy True Name, handed down to the Prophets of KHEM.

### Section B.

#### Air

Hear Me: -

AR	"O breathing, flowing Sun!"
ThIAF	"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlst forth, a thunder- bolt, begetter of Life!"
RhEIBET	"Thou that flowest! Thou that goest!"
A-ThELE-BER-SET	"Thou Satan-Sun Hadith that goest without Will!"
A	"Thou Air! Breath! Spirit! Thou without bound or bond!"
BELAThA	"Thou Essence, Air Swift-streaming, Elasticity!"
ABEU	"Thou Wanderer, Father of All!"
EBEU	"Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE	"Thou Shining Force of Breath! Thou Lion-Serpent Sun! Thou Saviour, save!"
IB	"Thou Ibis, secret solitary Bird, inviolate Wisdom, whose Word in Truth, creating the World by its Magick!"
ThIAF	"O Sun IAF! O Lion-Serpent Sun, The Beas that whirlst forth, a thunder- bolt, begetter of Life!"

*The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.*

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

### Section C.

Fire

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: -

AR-O-GO-GO-RU-ABRAO "Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud!  
Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"

SOTOU "Thou, the Saviour!"

MUDORIO "Silence! Give me Thy Secret!"

PhALARThAO "Give me suck, Thou Phallus, Thou Sun!"

OOO "Satan, thou Eye, thou Lust!" Satan, thou  
Eye, thou Lust! Satan, thou Eye, thou Lust!

AEPE "Thou self-caused, self-determined, exalted, Most High!"

The Bornless One.

*The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.*

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

### Section D.

Water

Hear Me: -

RU-ABRA-IAF "Thou the Wheel, thou the Womb, that containeth the  
Father IAF!"

MRIODOM "Thou the Sea, the Abode!"

BABALON-BAL-BIN-ABAFT "Babalon! Thou Woman of Whoredom. Thou, Gate of  
the Great God

ON! Thou Lady of the Understanding of the Ways!"

ASAL-ON-AI "Hail Thou, the unstirred! Hail, sister and bride of ON,  
of the God that is all and is none, by the Power of  
Eleven!"

APhEN-IAF "Thou Treasure of IAO!"

I "Thou Virgin twin-sexed! Thou Secret Seed! Thou  
inviolable Wisdom!"

PhOTETH "Abode of the Light..."

ABRASAX ".....of the Father, the Sun, of Hadith, of the spell of the  
Aeon of Horus!"

AEOOU "Our Lady of the Western Gate of Heaven!"

ISChURE "Mighty art Thou!"

Mighty and Bornless One!



*The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.*

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

### **Section E.**

Earth

I invoke Thee: -

MA	"O Mother! O Truth!"
BARRAIO	"Thou Mass!"
IOEL	"Hail, Thou that art!"
KOThA	"Thou hollow one!"
AThOR-e-BAL-O	"Thou Goddess of Beauty and Love, whom Satan, beholding, desireth!"
ABRAFT	"The Fathers, male-female, desire Thee!"

*The conception of of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus of a Venereal nature.*

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

### **Section F.**

Spirit

The Mage now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine (the active spiritual authority on this planet), by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. He then vibrates the Names extending his will vertically upward. At the same time he expands the Source of that Will - the secret symbol of Self<sup>1</sup> - both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.

Hear Me:

AFT	"Male-Female Spirits!"
ABAFT	"Male-Female Sires!"
BAS-AUMGN	"Ye that are Gods, going forth, uttering AUMGN. The Word that goeth from (A) Free Breath. (U) through Willed Breath. (M) and stopped Breath. (GN) to Continuous Breath. thus symbolizing the whole course of spiritual life. A is the formless Hero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the

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<sup>1</sup> This needs to be formulated as the rite is practiced.

ISAK  
SA-BA-FT

silence of "death"; GN is the nasal sound of generation & knowledge.

"Identical Point!"

"Nuith! Hadith! Ra-Hoor-Khuit! Hail, Great Wild Beast! Hail, IAO!"

### Section Ff.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe:
3. This is He whom the Winds fear.

This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

### Section G.

Spirit

The Mage, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He then concentrates his consciousness<sup>2</sup> within his Twin-Symbol of Self,<sup>3</sup> and endeavors to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew (and use it as the substance by which it will manifest), and seized with fervor upon the extended symbol of Will towards Himself. Stepping towards the altar, this then shall he or she shake vehemently with vibrations of love reverberating with the Words of the Section and imagining the Twin-Symbol of Self journeying towards him<sup>4</sup> and intermingle the elements of its body with his or hers. Even in the physical ears of the Philosopher there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

Hear Me: -

IEOU

"Indwelling Sun of Myself"

PUR

"Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!"

IOU

"Indwelling Soul of Myself"

PUR

(Vide Supra)

IAFTh

"Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O!"

IAEO

"Breaths of my soul, breaths of mine Angel."

IOOU

"Lust of my soul, lust of mine Angel!"

ABRASAX

(Vide Supra).

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<sup>2</sup> Consciousness is moved into the symbol by being in Samadhi with it; it is squeezed until it becomes a drop of dew and through the fissure previously made in the Sahasrara. As the Angel feeds on the dew, the Magickal Link is established.

<sup>3</sup> This is the 'Secret Symbol of Self,' the Vedantic twin.

<sup>4</sup> This is the journey of Initiation; from West to East.

SABRIAM	"Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!"
OO	"The Eye! Satan, my Lord! The Lust of the goat!"
FF	"Mine Angel! Mine initiator! Thou one with me –the Sixfold Star!"
AD-ON-A-I	"My Lord! My secret self beyond self, Hadith, All Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most Wise! Innocent Babe. Inviolate Maid! Begetter of Being! Soul of all Souls! Word of all Words, Come forth, most hidden Light!"
EDE	"Devour thou me!"
EDU	"Thou dost devour Me!"
ANGELOS TON THEON	"Thou Angel of the Gods!"
ANLALA	"Arise thou in Me, free flowing, Thou who art Naught, who art Naught, and utter thy Word!"
LAI	"I also am Naught! I Will Thee! I behold Thee! My nothingness!"
GAIA	"Leap up, thou Earth!" (This is also an agonising appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.)
AEPE	"Thou Exalted One! It (i.e. the spritual 'semen', the Adept's secret ideas, drawn irresistibly from their 'Hell' by the love of his Angel) leaps up; it leaps forth!"
DIATHARNA THORON	"Lo! the out-splashing of the seeds of Immortality"

### **Section Gg.**

The Attainment

1. I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!
2. I am He! the Truth!
3. I am He! Who hate that evil should be wrought in the World!
4. I am He, that lighteneth and thundereth!
5. I am He, from whom is the Shower of the Life of Earth!
6. I am He, whose mouth ever flameth!
7. I am He, the Begetter and Manifester unto the Light!
8. I am He, The Grace of the Worlds!
9. "The Heart Girt with a Serpent" is my name!

### **Section H.**

The "Charge to the Spirit"

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!

### **Section J.**

IAF:SABAF

Such are the Words!

## **APPENDICES**

## Appendix 1

### Seven Hermetic Principles

- 1. The Principle of Mentalism**  
The ALL is MIND; The Universe is Mental.
- 2. The Principle of Correspondence**  
As Above, So Below; As Below, So Above.
- 3. The Principle of Vibration**  
Nothing rests; everything moves, everything vibrates.
- 4. The Principle of Polarity**  
Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.
- 5. The Principle of Rhythm**  
Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.
- 6. The Principle of Cause and Effect**  
Every cause has its effect; every effect has its cause; everything happens according to Law; chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.
- 7. The Principle of Gender**  
Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes.

Appendix 2

# The Emerald Tablet of Hermes Trismegistus

1. It is true without untruth, certain and most true
2. That which is below is like that which is on high, and that which is on high is like that which is below; by these things are made the miracles of one thing.
3. And as all things are, and come from One, by the mediation of One, So all things are born from this unique thing by adaptation.
4. The Sun is the father and the Moon the mother.
5. The wind carries it in its stomach. The Earth is its nourisher and its receptacle.
6. The Father of all the Theleme of the universal world is here.
6. Its force, or power, remains entire
7. If it is converted into Earth
- 7a. You separate the Earth from the fire, the subtle from the gross, gently with great industry.
8. It climbs from the Earth and descends from the sky, and receives the force of things superior and things inferior.
- 9) You will have by this way, the glory of the world and all obscurity will flee from you.
10. It is the power strong with all power, for it will defeat every subtle thing and penetrate every solid thing
11. In this way the world was created.
12. From it are born wonderful adaptations, of which the way here is given.
13. That is why I have been called Hermes Trismegistus, having the three parts of the universal philosophy.
14. This, that I have called the solar Work, is complete.

## Appendix 3

# The Divine Pymander of Hermes Trismegistus

True without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing; and as all things are from one, by the mediation of one, so all things arose from this one thing by adaptation; the father of it is the Sun, the mother of it is the Moon; the Wind carried it in its belly; the name thereof is the Earth. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it is turned into earth: Thou shalt separate the earth from the fine, the subtle from the gross, gently, with much sagacity; it ascends from earth to heaven, and again descends to earth: and revives the strength of the superiors and of the inferiors. So thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid, thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called Thrice Great Hermes, having the three parts of the Philosophy of the whole world. That which I have written is consummated concerning the Operations of the Sun.

This was an Emerald table from the original Arabic and Greek copies, on the authority of Suidas.

### The First Book

1. O my Son, write this first book, both for Humanity sake and for Piety towards God.
2. For there can be no Religion more true or just, than to know the things that are; and to acknowledge thanks for all things, to him that made them, which thing I shall not cease continually to do.
3. What then should a man do, O Father, to lead his life well; seeing there is nothing here true?
4. Be Pious and Religious, O my Son; for he that doth so, is the best and highest Philosopher; and without Philosophy, it is impossible ever to attain to the height and exactness of Piety or Religion.
5. But he that shall learn and study the things that are, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledge thanks to the Workman, as to a good Father, an excellent Nurse, and a faithful Steward, and he that gives thanks shall be Pious or Religious, and he that is Religious shall know both where the truth is, and what it is, and learning that, he will be yet more and more Religious.
6. For never, O Son, shall, or can that Soul, which while it is in the Body lightens and lifts up itself to know and comprehend that which is Good and True, slide back to the contrary: For it is infinitely enamored thereof, and forgetteth all Evils; and when it hath learned and known its Father and Progenitor, it can no more Apostatize or depart from that Good.
7. And let this, O Son, be the end of Religion and Piety; whereunto when thou art once arrived, thou shalt both live well, and die blessedly, whilst thy Soul is not ignorant whether it must return, and fly back again.

8. For this only, O Son, is the way to Truth, which our Progenitors travelled in; and by which, making their Journey, they at length attained to the Good. It is a Venerable way, and plain, but hard and difficult for the Soul to go in that is in the Body.
9. For first must it war against its own self, and after much Strife and Dissension, it must be overcome of one part; for the Contention is of one against two, whilst it flies away, and they strive to hold and detain it.
10. But the victory of both is not like; for the one hasteth to that which is Good, but the other is a neighbor to the things that are Evil; and that which is Good, desireth to be set at Liberty; but the things that are Evil, love Bondage and Slavery.
11. And if the two parts be overcome, they become quiet, and are content to accept of it as their Ruler; but if the one be overcome of the two, it is by them led and camed to be punished by its being and continuance here.
12. This is, O Son, the Guide in the way that leads thither; for thou must first forsake the Body before thy end; and get the victory in this Contention and Strifeful life, and when thou hast overcome, return.
13. But now, O my Son, I will by Heads run through the things that are: Understand thou what I say, and remember what thou hearest.
14. All things that are , are moved, only that which is not is unmovable.
15. Every Body is changeable.
16. Not every Body is dissolvable.
17. Some Bodies are dissolvable.
18. Every living thing is not mortal.
19. Not every living thing is immortal.
20. That which may be dissolved is also corruptible.
21. That which abides always is unchangeable.
22. That which is unchangeable is eternal.
23. That which is always made is always corrupted.
24. That which is made but once, is never corrupted, neither becomes any other thing.
25. First, God; Secondly, the World; Thirdly, Man.
26. The World for Man, Man for God.
27. Of the Soul; that part which is Sensible is mortal, but that which is Reasonable is immortal.
28. Every Essence is immortal.
29. Every Essence is unchangeable.
30. Every thing that is, is double.
31. None of the things that are stand still.
32. Not all things are moved by a Soul, but every thing that is, is moved by a Soul.
33. Every thing that suffers is Sensible, every thing that is Sensible suffereth.
34. Every thing that is sad, rejoiceth also, and is a mortal living Creature.
35. Not every thing that joyeth is also sad, but is an eternal living thing.
36. Not every Body is sick; every Body that is sick is dissolvable.
37. The Mind in God.
38. Reasoning (or disputing, or discoursing) in Man.
39. Reason in the Mind.
40. The Mind is void of suffering.
41. No thing in a Body true.
42. All that is incorporeal, is void of Lying.
43. Every thing that is made is corruptible.



44. Nothing good upon Earth, nothing evil in Heaven.
45. God is good, man is evil.
46. Good is voluntary, or of its own accord.
47. Evil is involuntary, or against its will.
48. The Gods choose good things, as good things.
49. Time is a Divine thing.
50. Law is Human.
51. Malice is the nourishment of the World.
52. Time is the Corruption of Man.
53. Whatsoever is in Heaven is unalterable.
54. All upon Earth is alterable.
55. Nothing in Heaven is servanted, nothing upon Earth free.
56. Nothing unknown in Heaven, nothing known upon Earth.
57. The things upon Earth, communicate not with those in Heaven.
58. All things in Heaven are unblamable, all things upon Earth are subject to Reprehension.
59. That which is immortal, is not mortal; that which is mortal, is not immortal.
60. That which is sown, is not always begotten; but that which is begotten always, is sown.
61. Of a dissolvable Body, there are two Times, one from sowing to generation, one from generation to death.
62. Of an everlasting Body, the time is only from the Generation.
63. Dissolvable Bodies are increased and diminished.
64. Dissolvable matter is altered into contraries; to wit, Corruption and Generation, but Eternal matter into itself, and its like.
65. The Generation of Man is Corruption, the Corruption of Man is the beginning of Generation.
66. That which offsprings or begetteth another, is itself an offspring or begotten by another.
67. Of things that are, some are in Bodies, some in their Ideas.
68. Whatsoever things belong to operation or working, are in a Body.
69. That which is immortal, partakes not of that which is mortal.
70. That which is mortal, cometh not into a Body immortal; but that which is immortal, cometh into that which is mortal.
71. Operations or Workings are not carried upwards, but descend downwards.
72. Things upon Earth, do nothing advantage those in Heaven; but all things in Heaven do profit and advantage the things upon Earth.
73. Heaven is capable, and a fit receptacle of everlasting Bodies, the Earth of corruptible Bodies.
74. The Earth is brutish, the Heaven is reasonable or rational.
75. Those things that are in Heaven, are subjected or placed under it; but the things on Earth, are placed upon it.
76. Heaven is the first Element.
77. Providence is Divine Order.
78. Necessity is the Minister or Servant of Providence.
79. Fortune is the carriage or effect of that which is without Order; the Idol of operation, a lying fantasy or opinion.
80. What is God? The immutable or unalterable Good.
81. What is Man? An unchangeable Evil.

82. If thou perfectly remember these Heads, thou canst not forget those things which in more words I have largely expounded unto thee; for these are the Contents or Abridgment of them.
83. Avoid all Conversation with the multitude or common People; for I would not have thee subject to Envy, much less to be ridiculous unto the many.
84. For the like always takes to itself that which is like, but the unlike never agrees with the unlike: Such Discourses as these have very few Auditors, and peradventure very few will have, but they have something peculiar unto themselves.
85. They do rather sharpen and whet evil men to their maliciousness; therefore it behooveth to avoid the multitude, and take heed of them, as not understanding the virtue and power of the things that are said.
86. How dost thou mean, O Father?
87. Thus, O Son, the whole Nature and Composition of those living things called Men, is very prone to Maliciousness, and is very familiar, and as it were nourished with it, and therefore is delighted with it. Now this wight if it shall come to learn or know, that the world was once made, and all things are done according to Providence and Necessity, Destiny, or Fate, bearing Rule over all: Will he not be much worse then himself? Despising the whole, because it was made. And if he may lay the cause of Evil, upon Fate or Destiny, he will never abstain from any evil work.
88. Wherefore we must look warily to such kind of people, that being in ignorance, they may be less evil for fear of that which is hidden and kept secret.