

אבגדהוזחטיכלמנס
עפצקרשתאבגדהוז
חטיכלמנסעפצקרש

למס

776¹/₂

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Tables of Correspondences
for Practical Ceremonial

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קרש

by James A. Eshelman

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תאבגדהוזחטיכלמנס

סעפצקרשתאבגדהוז

זחטיכלמנסעפצקרש

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**IN APPRECIATION
Aleister Crowley
(1875 E.V.-43 A.L.)**

**and for the
Children of the Hawk**

776¹/₂

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“Every number is infinite; there is no difference.”
– *Liber Legis*, 1:4

776½ is not quite 777.

Aleister Crowley’s book 777 has been a standard magical reference for three-quarters of a century. Its original purpose, as expressed in its full Latin subtitle, was *Prolegomena Symbolica ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ*; that is, “A Compilation of Symbols, Towards a Systematisation of the Skeptical-Mystical Way Set Forth: A Hieroglyphic Foundation of the Most Holy Things of the Higher Knowledge.” “The following,” Crowley wrote in his introduction thereto, “is an attempt to systematise alike the data of mysticism and the results of comparative religion.” Crowley accomplished, by its compilation, a demonstration of the interrelationships of all the world’s diverse philosophical, religious, mystical, and magical systems, using the Qabalistic Tree of Life as his key. One of Crowley’s finest contributions to both practical and theoretical philosophy was this correlation of numerous world traditions, of East and West alike. 777 was one of the creative expressions of his genius which reflected Crowley’s approach to the high grade of 7^o=4[□], Adeptus Exemptus.

Our present efforts, be assured, are reflective of a somewhat lesser grade. Furthermore, our purpose is quite different from Crowley’s purpose in 1906. Our intent is to support the practice of ceremonial magick, pure and simple.



Originally, this book was to have been called 777 *Reorganized*. Its sole initial aim was to present anew the information catalogued in Crowley’s posthumous 777 *Revised*, in larger and more readable format, and with the various columns reorganized so that data was presented in the order that a practicing magician might actually use it.

Foreword

The original 777 was not at all practical in this respect.

For example: Suppose the magus wished to write a ceremony of the Sephirah Chesed and the planet Jupiter. To obtain the Divine Name, Archangel, and Angelic Choir of Chesed – very basic and interrelated information – one must flip through many pages of 777 (without even a Table of Contents to assist) to consult columns V, LIX, and C (5, 59, and 100). If one also wanted the Angel, Intelligence, and Spirit of Jupiter, five more columns (mostly noncontiguous) must be consulted, *viz.*, LXXVIII, LXXIX, CLXXVIII, CXCIII, and CXCIV. (In case Roman numerals present a difficulty for the reader – one of the other common complaints concerning 777 – these are columns 78, 79, 178, 193, and 194.)

What has been done with the present work is to resequence the most practical of these ten score tabulations so that they are more functional in actual ceremonial design. Additional information has been added that was not included in 777. Other information has been updated, supplemented, or modified.

And, having done that, we have stopped. Over three dozen columns from 777 have not been included here because they were irrelevant to our immediate purpose.

Those familiar with the theory and practice of Qabalistic ceremony will see, at a glance, the pattern of the arrangement of these tables. Very quickly their use will become automatic.



Most students who consult the present work already will possess a basic familiarity with the Qabalistic Tree of Life, the Hebrew and Greek alphabets, and other preliminary details. If not, then these preliminaries should be mastered before going much farther. However, we have tried to give assistance to the novice by providing English transliterations of Hebrew names throughout.

A brief example will be given of the use of these tables. For the sake of demonstration, we will assume that the magician wishes to work in the Hebraic system, and desires to create and perform a ceremony for the acquisition of wealth.

(It will be admitted at once that the phrase “acquisition of wealth” is subject to interpretation at several levels, from the grossest to the most rarefied. Even in the collation of the tabulated symbols and the reflection thereon, much may be learned about the real meaning of wealth.)

Perhaps the magician already knows to which planet, element, or other magical principle he or she would attribute this purpose. However, if guidance is needed, the magus need only consult the Chapter 1 of the present book, titled *DEFINITIONS OF THE TREE OF LIFE*. Along with other preliminaries, one will there find, in Col. 121, “Magical Powers & Mystical States,” the entry, “Power of Acquiring Wealth,” on Line 30. From Cols. 102-105 we learn that Line 30 corresponds to the Hebrew letter ך, Resh, and to the Sun, the symbol of gold on all planes. Line 30, therefore, will be the reference line for such an operation in all columns or tables of this book.

From Chapter 2, *THE COLOR SCALES* (especially Cols. 205-206), we learn that the main colors of Line 30 are orange and gold-yellow.

From Chapter 3, *ATZILUTHIC & BRIATIC NAMES & IMAGES*, we learn (still consulting Line 30 throughout) that the Divine Name is *Yod Heh Vav Heh Eloah ve-Da'ath* (or simply *Eloah*), and the Archangel corresponding is *Raphael*. The “Magical Image” of this Path is the Tarot Trump corresponding to Resh, which (we learn from Col. 1001 later in the book) is Atu 19, The Sun. This Path is also called the Universal (or Collecting) Consciousness.

From Chapter 4, *YETZIRATIC NAMES*, we learn a great deal more. If the magician understands the correspondence between Line 30 and Line 6 (both of which correspond to the Sun, but in different ways), then he may choose to consult Cols. 401-403, learning that the Angelic Choir corresponding is the *Melakim*, or “Kings.” In any case, Cols. 407-409 give the Angel, Intelligence, and Spirit of Sol as, respectively, *Mikhael*, *Nakhiel*, and *Sorath*. Alternately to *Sorath*, the magician may wish to evoke the Olympic Spirit of Sol (Col. 410), *Och*, or the Spirit from the A.:A.: Class A

Document *Liber Arcanorum* (given in Col. 411), *Ra-a-gioselahladnaimawa-ist*. This choice depends entirely on the particular magical approach selected.

From Chapter 5, *THE WORLD OF ASSIAH*, we learn (in Col. 501) that the Word of Power corresponding to Line 30 for this most physical of planes is either *Shemesh* or *Khamah*, two Hebrew words for the Sun.

For our sample proposed ritual, there would not likely be cause to consult Chapter 6, titled *AVERSE SPIRITS*. Nor, if the Hebraic hierarchies were to be strictly maintained, would there be much cause to consult Chapter 7 on *PANTHEONS*. (The latter, however, would give deific equivalents in other related systems, including the Egyptian Ra, the Greek Helios and Apollo, the Roman Ops [a god of wealth], the Hindu Surya, the Nordic Baldur or Frey, the Assyrian Shamesh; and, by analogy to Line 6, the Celtic Ogma and others, the Voudoun Legba, etc.)

A treasury of ceremonial devices will be found in Chapter 8, titled *PRACTICAL CORRESPONDENCES*. Here we learn that the principle of Line 30 is reflected, in the Animal Kingdom, by the lion, leopard, winged serpent, and sparrow hawk; in the Plant Kingdom by the sunflower, laurel, nut, and others; and in the Mineral Kingdom by the topaz, zircon, rose quartz, and others. Its distinctive magical weapon is the lamén (a symbol of the heart), the equal-armed Greek cross (symbolic of the solar quarters of the year and day), or the bow and arrow (corresponding to Apollo). Its lineal figure is the hexagram. Its incenses are frankincense, cinnamon, and others.

Chapter 9, *SEPHIROTHIC HIERARCHIES IN THE WORLD OF BRIAH*, will likely only be of use to the adept who is undertaking work distinctive to her adepthood. These attributions should not be confused with the other hierarchical Names already itemized and are, therefore, physically segregated from them.

Chapter 13 is titled *THE PLANETS (Additional Correspondences)*. From this we learn that to the Sun is attributed the number 6, the metal gold, and the heart chakra, among other attributes. Its sacred numbers, in addition to 6, are 21, 36, 111, and 666.

How will all of these attributions then be employed? It is impossible to say, for the number of magical approaches is vast. Furthermore, all real magick is creative and intensely personal, drawing

on the ingenuity and artistry of the particular practitioner on a particular occasion. To assist the beginner, however, we have included, in Chapter 16, a generally useful outline on which to elaborate a particular ceremony.

IV

776½ consists of a series of tables keyed to the Qabalistic Tree of Life, using a 36-line Key Scale at the left of each page.

Lines 0 through 10 refer to the “Veils of Negativity” and the ten sephiroth. The pseudo-Sephirah Da’ath receives an unnumbered line of its own. Lines 11 through 32 correspond to the 22 Hebrew letters, by the usual numeration. Lines 32 and 31 have been **bisected** to give additional space for attributions corresponding to Earth (32 *bis*) and Spirit (31 *bis*), respectively.

Consistent with historic usage in such tables, the numbers of the Key Scale (at the left edge of each page) are staggered left, right, or center to help lead the eye more quickly to the desired line. Line numbers through 10 (representing the Sephiroth) are centered in the Key Scale column. Numbers for lines 11, 23, 31, 32 *bis*, and 31 *bis* (the five Elements) are flushed left; those for lines 12, 13, 14, 21, 27, 30, and 32 (the seven planets) are centered; and the remaining numbers (the twelve zodiacal Signs) are flushed right.

The attributions of Lines 15 and 28 may be confusing to some students. Prior to the first decade of the 20th Century, it was wrongly thought that the Hebrew letter *Heh* was attributed to Trump 4, The Emperor, and to the zodiacal sign Aries; and that the letter *Tzaddi* was attributed to Trump 17, The Star, and to the sign Aquarius. Prior published tables almost invariably reflect these correspondences. However, in the course of Aleister Crowley’s reception of *Liber Legis* (*The Book of the Law*) in April, 1904 E.V., it was revealed that there was an error in the attribution of the Hebrew letter *Tzaddi*, that it was “not the Star.” When Crowley first compiled 777 in late 1906, he had not yet resolved this particular puzzle; but, not many years later, he realized that the attributions of *Heh* and *Tzaddi* had been previously blinded (distorted) and should be swapped.

Heh, the letter primarily associated in Qabalah with the Divine Mother, whose numerical value is 5 (which most readily brings to mind the image of

a pentagram), corresponds to Trump 17 called The Star, a beautiful image of the Great Mother and of maternal love, and to the constellation Aquarius which the ancient Egyptians called “the Celestial Nile” and by which they symbolized the vast body of infinite space which we call the goddess Nuit.

Tzaddi, a letter etymologically associated with ideas of paternity, corresponds to Trump 4, The Emperor, prime symbol of paternal will; and to the constellation Aries. Its numerical value is 90, the number of degrees in each angle of a square. Thus, the numbers 4 and 90 are inherently related.

Many pages could be expended merely outlining the chief clues that these are now the correct Qabalistic attributions. Furthermore, initiates of the Thelemic Qabalistic mysteries learn far more (by both experience and instruction) in their course of initiation than could possibly be given here. Nonetheless, our present purpose is not to argue the point but, rather, to explain the use of the tables. It is merely important that the reader know in advance that ideas related to Aquarius, The Star, etc. are tabulated on Line 15, and those related to Aries, The Emperor, etc. are tabulated on Line 28.

However, before leaving this subject, please note that Qabalistic teachings have stated for centuries that the attributions of *Tzaddi* have been wrongly understood. This idea did not originate in 1904 E.V. One is reminded especially of the charming allegory in the *Sepher ha-Zohar*, attributed to Rabbi Chananya, explaining why *Aleph* is the first letter of the Hebrew alphabet, yet “God” (that is, Elohim) commenced creation with the letter Beth (the first letter of *Berashith*, the first word of the Hebrew original of *The Book of Genesis*). This story can be read in many translations and reproductions; but its gist is that each of the letters (beginning with *Tav*) processed by God’s throne one-by-one, each asking to be the letter wherewith Creation was commenced. Each argued its case; but God had a good reason to skip past each of them, until *Beth* eventually won the honor by being the initial letter of *berakha*, “blessing.” Since shy little *Aleph* had not yet gotten a chance to be heard, it was awarded a special place in the scheme of things; but that would digress us further from the main point of the present digression, which is this: The letter *Tzaddi* sought to be that force whereby the world was created because it is the initial of *Tzedekim*, “the righteous,” and because it is written, “The righteous Lord loveth

righteousness.” In rejecting *Tzaddi* for this particular honor, Elohim is quoted as saying:

Tzaddi, Tzaddi, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed, and therefore thou must not be used in the creation of the world.

The true “occult [that is, hidden] meaning” of this letter was not then to be disclosed! Even at such an early date, it was thus recorded in the primary foundation literature of the Qabalah that the true significance of *Tzaddi* was **not** what it was suspected to be.

The original Order of the Golden Dawn and its non-Thelemic successors have never recognized this shift of attributions. The Tarot Trump trade was, however, accepted by Dion Fortune and those schools descending from her, including W.E. Butler’s *Servants of the Light*, and Gareth Knight. (These two, however, merely traded the Tarot symbolism, not the astrological signs corresponding, apparently as a consequence of certain errors that crept into Crowley’s *The Book of Thoth*.) The substitution here implemented is fully endorsed by the College of Thelema (C.O.T.) and the Temple of Thelema (T.:O.:T.:).

U

An indicible Arcanum is an arcanum that cannot be revealed... The secrets of Adepts are not to be revealed to men. We only wish they were. When a man comes to me and asks for the Truth, I go away and practise teaching the Differential Calculus to a Bushman; and I answer the former only when I have succeeded with the latter. But to withhold the Alphabet of Mysticism from the learner is the device of a selfish charlatan. That which can be taught shall be taught, and that which cannot be taught may at last be learnt.

– Aleister Crowley, 777

...Little by little, as your eyes grow stronger, will we unveil to you the ineffable glory of the Path of the Adepts, and its nameless goal.

Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows.

– *Liber Porta Lucis*, vv. 14-15

Wisdom says: be strong! Then canst thou bear more joy.

– *Liber Legis*, 2:70

Our way of magick is a way of Action. The vast amounts of data catalogued in the pages that follow will not (if they remain but acquired facts) lead anyone to the wondrous goals sought and obtained by the magi of all times. Real **knowing** (by which we mean *gnosis*) arises from experience, from doing – from practice.

This present book was compiled originally for personal reference, then expanded, introduced, and supplemented for general distribution with the sincere hope that it will make easier the path of magical practice to those who seek – and how much more so those who have found! – the gate of the Morning Light, and that feast spread before all Children of the Light who arise into that dawn.

Nothing now remains but to partake together in Silence of this Mystic Repast.

We end with the words with which Aleister Crowley concluded his introduction to 777:

Many columns [in this work] will seem to the majority of people to consist of mere lists of senseless words. Practice, and advance in the magical and mystical path, will enable them little by little to interpret more and more.

Even as a flower unfolds beneath the ardent kisses of the Sun, so will this table reveal its glories to the dazzling eye of illumination. Symbolic and barren as it is, yet it shall stand for the athletic student as a perfect sacrament, so that reverently closing its pages he shall exclaim, "May that of which we have partaken sustain us in the search for the Quintessence, the Stone of the Wise, the Summum Bonum, True Wisdom, and Perfect Happiness."

So mote it be!

James A. Eshelman
Los Angeles, CA, 1995

Remarks on the 3rd Edition

Fifteen years after penning the above in early 1995, at the encouragement of students, I am returning 776½ to print. This *Third Revised Edition* has been updated substantially. Many new tables have been added. Existing columns have, in places, been expanded with further information. Typo-

graphical mistakes have been corrected. The appended essay on constructing magical ceremony (now present as Chapter 16) has been significantly expanded and updated to incorporate teaching approaches developed soon after the original book emerged.

The solitary ritual sample from the original edition has been replaced by ten samples, workshopped in College of Thelema classes and published (in a different form) in the C.O.T. journal BLACK PEARL, which I edited from 1997 through 2002. To support Chapter 16 and the sample rituals, a new Appendix contains instructions for frequently used small rituals of banishing, invoking, and energizing.

Often I have been astounded by the high demand for this book. I thought it too simple a thing to matter much. But almost nothing I have written has created as much demand as this book. In returning it to print, in this expanded form and manufactured to last, even with heavy use, for decades, I hope to ignite the spark of magick anew in the hearts of a new generation of aspirants to Light.

J.A.E.

December 27, 2009 E.V.

Chapter 1

DEFINITIONS OF THE TREE OF LIFE

	<101> The Sword & the Serpent	<102> Hebrew Names of Numbers & Letters	<103>* English Translation of Col. 102	<104> The Tree of Life
0		<i>Ayin</i> *אין	Nothing .....	.....
1		<i>Kether</i> כתר	Crown	1 st Plane, Middle Pillar
2		<i>Chokmah</i> חכמה	Wisdom	2 nd Plane, Right Pillar
3	The Flaming Sword	<i>Binah</i> בינה	Understanding*	2 nd Plane, Left Pillar
Daath	follows the downward	<i>Daath</i> דעת	Knowledge	Middle Pillar at Abyss
4	course of the Sephi-	<i>Chesed</i> *חסד	Mercy*	3 rd Plane, Right Pillar
5	roth, and is compared	<i>Geburah</i> גבורה*	Strength*	3 rd Plane, Left Pillar
6	to the Lightning Flash.	<i>Tiphereth</i> תפארת	Beauty	4 th Plane, Middle Pillar
7	Its hilt is in Kether, and	<i>Netzach</i> נצח	Victory*	5 th Plane, Right Pillar
8	its point in Malkuth.	<i>Hod</i> הוד	Splendor	5 th Plane, Left Pillar
9		<i>Yesod</i> *יסוד	Foundation	6 th Plane, Middle Pillar
10		<i>Malkuth</i> מלכות	Kingdom	7 th Plane, Middle Pillar
11		<i>Aleph</i> אלף	Ox*	Path joins 1-2
12		<i>Beth</i> בית	House*	Path joins 1-3
13		<i>Gimel</i> גמל	Camel*	Path joins 1-6
14		<i>Daleth</i> דלת	Door (Gate)	Path joins 2-3
15		<i>Heh</i> *הא	Window	Path joins 2-6
16		<i>Vav</i> וו	Nail (Hook)*	Path joins 2-4
17		<i>Zayin</i> זין	Sword	Path joins 3-6
18	The Serpent of Wis-	<i>Cheth</i> חית	Fence	Path joins 3-5
19	dom follows the course	<i>Teth</i> טית	Serpent*	Path joins 4-5
20	of the paths or letters	<i>Yod</i> יוד	Hand*	Path joins 4-6
21	upward, its head be-	<i>Kaph</i> כף	Palm*	Path joins 4-7
22	ing thus in א, its tail in	<i>Lamed</i> למד	Ox Goad*	Path joins 5-6
23	ת, א, מ, and ש are the	<i>Mem</i> מים	Water	Path joins 5-8
24	Mother letters, refer-	<i>Nun</i> נון	Fish*	Path joins 6-7
25	ring to the Elements; ב,	<i>Samekh</i> סמך	Prop (Support)*	Path joins 6-9
26	ג, ד, כ, פ, ר, and ת,	<i>A'ayin</i> עין	Eye*	Path joins 6-8
27	the Double letters, to	<i>Peh</i> פה	Mouth*	Path joins 7-8
28	the Planets; the rest,	<i>Tzaddi</i> צדי	Fish-hook	Path joins 7-9
29	Single letters, to the	<i>Qoph</i> קוף	Back of Head*	Path joins 7-10
30	Zodiac.	<i>Resh</i> ריש	Head	Path joins 8-9
31		<i>Shin</i> שין	Tooth*	Path joins 8-10
32		<i>Tav</i> תו	Tau (as Egyptian)	Path joins 9-10
32 bis		<i>Tav</i> תו	Tau	Path joins 9-10
31 bis		<i>Shin</i> שין	Tooth*	Path joins 8-10
	777, Col. X	777, Col. II	777, Col. III [Supplemented]	777, Col. XII

	<105> Yetziratic Attributions	<106> Mystic Numbers	<107> The Hebrew Alphabet	<108> Hebrew Num- ber Values	<109> The Greek Alphabet	<110> Greek Num- ber Values
0	.....	0	.....	.....	.....	.....
1	.....	1	.....	.....	.....	31
2	The Zodiac	3	.....	.....	[σ]	200
3	Saturn ♄	6	.....	.....	.....	.....
Daath	.....	.....	.....	.....	.....	.....
4	Jupiter ♃	10	.....	.....	[c]	.....
5	Mars ♂	15	.....	.....	[Φ φ]	500
6	Sol ☉	21	.....	.....	Ω ω	800
7	Venus ♀	28	.....	.....	[ε]	.....
8	Mercury ☿	36	.....	.....	.....	.....
9	Luna ☾	45	.....	.....	χ	600
10	The Elements ⊙ ..	55	.....	.....	[ϝ]	900
11	Air △	66	א	1	A α	1
12	Mercury ☿	78	ב	2	B β	2
13	Luna ☾	91	ג	3	Γ γ	3
14	Venus ♀	105	ד	4	Δ δ	4
15	Aquarius ♒	120	ה	5	E ε	5
16	Taurus ♉	136	ו	6	F Ϝ	6
17	Gemini II	153	ז	7	Z ζ	7
18	Cancer ♋	171	ח	8	H η	8
19	Leo ♌	190	ט	9	Θ θ	9
20	Virgo ♍	210	י	10	I ι	10
21	Jupiter ♃	231	כ ך	20, 500	K κ	20
22	Libra ♎	253	ל	30	Λ λ	30
23	Water ♒	276	מ ם	40, 600	M μ	40
24	Scorpio ♏	300	נ ן	50, 700	N ν	50
25	Sagittarius ♐	325	ס	60	Ξ ξ	60
26	Capricorn ♑	351	ע	70	O ο	70
27	Mars ♂	378	פ ף	80, 800	Π π	80
28	Aries ♈	406	צ ץ	90, 900	Ψ ψ	700
29	Pisces ♋	435	ק	100	Ϛ ϛ	90
30	Sol ☉	465	ר	200	P ρ	100
31	Fire △	496	ש	300	Σ σ ς	200
32	Saturn ♄	528	ת	400	T τ	300
32 bis	Earth ▽	528	ת	400	Υ υ	400
31 bis	Spirit ☉	496	ש	300	.....	.....
	777, Col. CLXXVII	777, Col. X	777, Col. CLXXV	777, Col. CLXXVI	777, Col. LIII (Revised)	777, Col. CLXXXV

	<111>* Alphabet of Δ (Flame)	<112>* Alphabet of ∇ (Passing the River)	<113>* Alphabet of △ (Celestial Writing)	<114>* Alphabet of ▽ (Malachim/Angelic)	<115>* Alphabet of ⊙ (The Magi)
0	.....	.....	.....	.....	.....
1	.....	.....	.....	.....	.....
2	.....	.....	.....	.....	.....
3	.....	.....	.....	.....	.....
Daath	.....	.....	.....	.....	.....
4	.....	.....	.....	.....	.....
5	.....	.....	.....	.....	.....
6	.....	.....	.....	.....	.....
7	.....	.....	.....	.....	.....
8	.....	.....	.....	.....	.....
9	.....	.....	.....	.....	.....
10	.....	.....	.....	.....	.....
11	..... א	..... א	..... א	..... 𐤀	..... א
12	..... ב	..... ב	..... ב	..... 𐤁	..... ב
13	..... ג	..... ג	..... ג	..... 𐤂	..... ג
14	..... ד	..... ד	..... ד	..... 𐤃	..... ד
15	..... ה	..... ה	..... ה	..... 𐤄	..... ה
16	..... ו	..... ו	..... ו	..... 𐤅	..... ו
17	..... ז	..... ז	..... ז	..... 𐤆	..... ז
18	..... ח	..... ח	..... ח	..... 𐤇	..... ח
19	..... ט	..... ט	..... ט	..... 𐤈	..... ט
20	..... י	..... י	..... י	..... 𐤉	..... י
21	..... כ	..... כ	..... כ	..... 𐤊	..... כ
22	..... ל	..... ל	..... ל	..... 𐤋	..... ל
23	..... מ	..... מ	..... מ	..... 𐤌	..... מ
24	..... נ	..... נ	..... נ	..... 𐤍	..... נ
25	..... ס	..... ס	..... ס	..... * or 𐤎	..... ס
26	..... ע	..... ע	..... ע	..... 𐤏	..... ע
27	..... פ	..... פ	..... פ	..... 𐤐	..... פ
28	..... צ	..... צ	..... צ	..... 𐤑	..... צ
29	..... ק	..... ק	..... ק	..... 𐤒	..... ק
30	..... ר	..... ר	..... ר	..... 𐤓	..... ר
31	..... ש	..... ש	..... ש	..... 𐤔	..... ש
32	..... ת	..... ת	..... ת	..... 𐤕	..... ת
32 bis	..... ת	..... ת	..... ת	..... 𐤕	..... ת
31 bis	..... ש	..... ש	..... ש	..... 𐤔	..... ש
	Private Manuscript	Private Manuscript	Private Manuscript	Private Manuscript	Private Manuscript

	<116> The Enochian Alphabet	<117> Alphabetic Value	<118> Numerical Value (1)	<119> Numerical Value (2)	<120> Numerical Value (3)
0					
1					
2					
3					
Death					
4					
5					
6					
7					
8					
9					
10	⚡ ⚡	F [Ϝ], T [Ϟ]	3		5, 300
11	⊙	H	1		10
12	[⌒ ⌒]	[E, S]			
13	[Ϟ Ϟ]	[L, P]			
14	[⚡ ⚡]	[A, O]			
15	ε	M	5		8
16	⚡	A	6		6
17	⌒	S	7		200
18	Ϟ Ϟ	L, P	8		30
19	⊙ Ϝ	G (J), Z	9		3, 90
20	⌒	E	10		7
21	[⌒ ε]	[I (Y), R]			
22	⚡	O	30		70
23	⚡	O	40		40
24	⊙	N	50		50
25	⌒	I (Y)	60		9
26	⊙	U (V)	70		100
27	[⚡ Ϟ]	[B, N]			
28	⚡	B	90		1
29	ε	R	100		80
30	[⊙ Ϝ]	[G (J), Z]			
31	⊙	C (K)	300		2
32	[ε ⌒]	[M, U (V)]			
32 bis	⌒	X	400		60
31 bis	⚡	D	31		4
			by Analogy to Geomancy	by Graeco- Hebraic Analogy	Aurum Solis Method

The exact details of the correlation between Enochian letters, and either Greek or Hebrew letters, has not been fully worked out. However, it is strongly implied by the necessity that the name $\text{V}\rho\alpha\chi\epsilon\iota\omega$ (Babalon) total to 156, which it does both as $\text{B}\alpha\beta\alpha\lambda\omicron\nu$ and $\text{B}\alpha\beta\alpha\lambda\epsilon\eta$. Much more work is warranted in this area.

<121>*
Magical Powers & Mystical States

0	The Supreme Attainment; Vision of No Difference; Silence
1	Union With God; The (Higher) Beatific Vision
2	The Vision of God face-to-face; The Vision of Antimonies
3	The Vision of Sorrow; The Vision of Wonder
Daath	The Ordeal of the Abyss
4	The Vision of Love
5	The Vision of Power; The Vision of Justice
6	The Vision of the Harmony of Things; Mysteries of the Crucifixion; The Beatific Vision
7	The Vision of Beauty Triumphant
8	The Vision of Splendor (Ezekiel)
9	The Vision of the Machinery of the Universe; The Vision of the First Matter
10	The Vision of the Holy Guardian Angel (or of Adonai, the Augoeides, &c.)
11	Divination [1 of Z2]
12	Miracles of Healing; Gift of Tongues; Knowledge of Sciences
13	Works of Divination & Memory; The White Tincture; Clairvoyance; Divination by Dreams; The Magical Memory
14	Works of Love in general; Love-philters
15	Astrology; Alchemical Dissolution
16	The Secret of Physical Strength; Alchemical Congelation
17	Power of being in two or more places at one time & of Prophecy; Alchemical Fixation
18	Power of Casting Enchantments; The Rite of the Holy Grail; Alchemical Separation
19	Power of Training Wild Beasts; Alchemical Digestion
20	Invisibility; Parthenogenesis; Initiation (?); Alchemical Distillation
21	Works of Ambition & Intrigue; Power of Acquiring Political & other Ascendancy; Conquest of the Gunas
22	Works of Justice & Equilibrium; Alchemical Sublimation
23	The Great Work; Talismans [7 of Z2]; Sleep of שלם; Crystal Gazing, &c.
24	Necromancy; Alchemical Putrefaction
25	Transmutations; Rising on the Planes; Vision of the Universal Peacock; Alchemical Incineration
26	The Witches' Sabbath so-called; The Evil Eye; The Trance of the Universal Joke; Alchemical Fermentation
27	Works of Wrath, Chastisement, & Vengeance; Destruction of Thoughts
28	Power of Consecrating Things; Alchemical Calcination
29	Bewitchments; Casting Illusions; Divination; The Magical Memory; Alchemical Multiplication
30	Works of Light & Riches; The Red Tincture; Power of Acquiring Wealth
31	Evocation [1 of Z2]; Pyromancy
32	Works of Malediction & Death; Travels on Astral Plane
32 bis	Alchemy [7 of Z2]; Geomancy; Making of Pantacles
31 bis	Invisibility; Transformations; Vision of the Genius [all 7 of Z2]

Chapter 2

THE COLOR SCALES

<201>
The King Scale of Color
 (ㄷ)

0	.....
1	Brilliance
2	Pure Soft Blue
3	Crimson
Daath	Lavender
4	Deep violet
5	Orange
6	Clear pink rose
7	Amber
8	Violet-purple
9	Indigo
10	Yellow
11	Bright pale yellow
12	Yellow
13	Blue
14	Emerald green
15	Violet
16	Red-orange
17	Orange
18	Amber
19	Yellow, greenish
20	Green, yellowish
21	Violet
22	Emerald green
23	Deep blue
24	Green-blue
25	Blue
26	Indigo
27	Scarlet
28	Scarlet
29	Crimson (ultra violet)
30	Orange
31	Glowing orange-scarlet
32	Indigo
32 bis	Citrine, olive, russet & black; or Green
31 bis	White, merging into gray

777, Col. XV

<202>
The Queen Scale of Color
 (ㄸ)

.....
White brilliance
Gray
Black
Gray-white
Blue
Scarlet red
Yellow (gold)
Emerald
Orange
Violet
Citrine, olive, russet, & black
Sky blue
Purple
Silver
Sky blue
Sky blue
Deep indigo
Pale mauve
Maroon
Deep purple
Slate gray
Blue
Blue
Sea green
Dull brown
Yellow
Black
Red
Red
Buff, flecked silver-white
Gold yellow
Vermillion
Black
Amber
Deep purple, nearly black

777, Col. XVI

<203>
The Prince Scale of Color
 (7)

<204>
The Princess Scale of Color
 (7)

0	.....
1	White brilliance
2	Blue pearl gray, like mother-of-pearl
3	Dark brown
Daath	Pure violet
4	Deep purple
5	Bright scarlet
6	Rich salmon
7	Bright yellow-green
8	Red-russet
9	Very dark purple
10	Citrine, olive, russet & black, flecked with gold
11	Blue emerald green
12	Gray
13	Cold pale blue
14	Early spring green
15	Bluish mauve
16	Deep warm olive
17	New yellow leather
18	Rich bright russet
19	Gray
20	Green-gray
21	Rich purple
22	Deep blue-green
23	Deep olive-green
24	Very dark brown
25	Green
26	Blue-black
27	Venetian red
28	Brilliant flame
29	Light translucent pinkish brown
30	Rich amber
31	Scarlet, flecked gold
32	Blue black
32 bis	Dark brown
31 bis	The 7 Prismatic Colors, the violet being outside

777, Col. XVII

.....
White, flecked gold
White, flecked red, blue, & yellow
Gray, flecked pink
Gray, flecked gold
Deep azure, flecked yellow
Red, flecked black
Gold amber
Olive, flecked gold
Yellowish brown, flecked white
Citrine, flecked azure
Black, rayed with yellow
Emerald, flecked gold
Indigo, rayed violet
Silver, rayed sky blue
Bright rose or cerise, rayed pale green
White, tinged purple
Rich brown
Reddish gray inclined to mauve
Dark greenish brown
Reddish amber
Plum color
Bright blue, rayed yellow
Pale green
White, flecked purple like mother-of-pearl
Livid indigo-brown (like a black beetle)
Dark vivid blue
Cold dark gray, approaching black
Bright red, rayed azure or emerald
Glowing red
Stone color
Amber, rayed red
Vermillion, flecked crimson & emerald
Black, rayed blue
Black, flecked yellow
White, red, yellow, blue, black (black outside)

777, Col. XVIII

<205>
The King Scale of Color
 (♁)

0	.....
1	Brilliance
2	Pure Soft Blue
3	Crimson
Daath	Lavender
4	Deep violet
5	Bright orange
6	Clear pink rose
7	Bright yellow-orange
8	Lavender
9	Indigo
10	Bright yellow
11	Bright pale yellow
12	Yellow
13	Blue (pale, or infused with white light)
14	Green
15	Violet
16	Red-orange
17	Orange
18	Yellow-orange (usually dark)
19	Yellow, golden
20	Yellow-green
21	Violet
22	Green
23	Deep blue
24	Blue-green
25	Blue
26	Indigo (usually very dark)
27	Red
28	Red
29	Red-violet
30	Orange
31	Glowing orange-scarlet
32	Indigo
32 bis	Black*
31 bis	White, merging into gray

Revised attributions
by Fra. A.H.

<206>
The Queen Scale of Color
 (♁)

.....
White brilliance
Light gray (dynamic, vivid, luminous, nacreous vortex of all colors)
Dark indigo
Gray-white
Dark blue
Scarlet red
Yellow gold
Green
Orange
Violet
Citrine, olive, russet, & black
Sky blue
Light purple
Silver
Sky blue
Sky blue
Deep indigo
Pale mauve
Maroon
Deep purple
Slate gray
Blue
Blue
Sea green
Dull brown
Yellow
Black
Red
Dark rose red
Buff, flecked silver-white
Gold-yellow
Vermillion
Black
Yellow-orange
Deep purple, nearly black

Revised attributions
by Fra. A.H.

<207>
The Prince Scale of Color
 (7)

<208>
The Princess Scale of Color
 (7)

0	.....
1	White brilliance
2	Blue pearl gray (like mother-of-pearl)
3	Dark brown
Daath	Pure violet
4	Deep purple
5	Bright scarlet
6	Rich salmon
7	Bright yellow-green
8	Red-russet
9	Very dark purple
10	Citrine, olive, russet & black, flecked with gold
11	Blue-green
12	Light gray
13	Cold pale blue
14	Early spring green
15	Bluish mauve
16	Deep warm olive
17	Brownish orange
18	Rich bright russet
19	Gray
20	Green-gray
21	Rich purple
22	Blue-green
23	Deep olive-green
24	Very dark brown
25	Green
26	Blue-black
27	Venetian red
28	Brilliant flame
29	Light translucent pinkish brown
30	Rich amber (<i>i.e.</i> , yellow-orange)
31	Scarlet, flecked gold
32	Blue-black
32 bis	Dark brown
31 bis	The 7 Prismatic Colors (violet being outside)

Revised attributions
by Fra. A.H.

.....
White, flecked gold
White, flecked red, blue, & yellow
Gray, flecked pink
Gray, flecked gold
Deep azure, flecked yellow
Red, flecked black
Gold-amber
Olive, flecked gold
Yellowish brown, flecked white
Citrine, flecked azure
Black, rayed with yellow
Emerald, flecked gold
Light indigo, rayed violet
Silver, rayed sky blue
Bright rose or cerise, rayed pale green
White, tinged purple
Rich brown
Reddish-gray, inclined to mauve
Dark greenish-brown
Reddish amber (<i>i.e.</i> , orange-yellow-orange)
Plum
Bright blue, rayed yellow
Pale green
White, flecked purple (like mother-of-pearl)
Livid indigo-brown (like a black beetle)
Dark vivid blue
Cold dark gray, approaching black
Red, rayed azure or emerald
Glowing red
Stone color
Yellow-orange, rayed red
Vermillion, flecked crimson & green
Black, rayed blue
Black, flecked yellow
White, red, yellow, blue, black (black outside)

Revised attributions
by Fra. A.H.

Chapter 3

ATZILUTHIC & BRIATIC NAMES & IMAGES

	<301>* Divine Names in Assiah	<302> Transliterations of Col. 301	<303> Archangels of Assiah	<304> Transliterations of Col. 303
0	..... *יהוה אחד* (Silence)	(Silence); Y.H.V.H. Echad ..	.....	.....
1	..... אהיה; הוא*	Eheyeh; Hu	מטטרון	Metatron
2	..... יה; יהוה*	Yah; Y.H.V.H.	רזיאל*	Raziel
3	..... יהוה אלהים; אלהים*	Y.H.V.H. Elohim; Elohim ...	צפקיאל	Tzaphkiel
Daath	..... יהוה אלהים	Y.H.V.H. Elohim .....	.....	.....
4	..... אל	El	צדקיאל	Tzadkiel
5	..... אלהים גבור; אלהים*; אלה	Elohim Gibor; Elohim; Eloah ..	כמאל	Kamael
6	..... יהוה אלוה ודעת*; יהוה	Y.H.V.H. Eloah va-Daath; Y.H.V.H.	רפאל*	Raphael
7	..... יהוה צבאות	Y.H.V.H. Tzabaoth	האניאל	Haniel
8	..... אלהים צבאות	Elohim Tzabaoth	מיכאל*	Mikael
9	..... שדי אל חי*	Shaddai El Chai	גבריאל	Gabriel
10	..... אדני מלך הארץ*; אדני מלכה	Adonai Melekh ha-Aretz; A. Malkah ...	סנדלפון (מטטרון)	Sandalphon (Metatron)
11	..... יהוה	Yod Heh Vav Heh	רפאל	Raphael
12	..... יהוה צבאות; (8) אזבוגה	Elohim Tzabaoth; Azbogah	מיכאל*	Mikael
13	..... שדי אל חי; (9) הד; (81) אלים	Shaddai El Chai; Had; Elim	גבריאל	Gabriel
14	..... יהוה צבאות; (7) אהא ...	Y.H.V.H. Tzabaoth; Aha ...	האניאל	Haniel
15	..... אלהים; הייה	Elohim; H.Y.V.H.	כאמבריאל	Kambriel
16	..... יהוה צבאות; יההו	Y.H.V.H. Tzabaoth; Y.H.H.V.	אסמודאל	Asmodel
17	..... אלהים צבאות; ויהה	Elohim Tzabaoth; Y.V.H.H.	אמבריאל	Ambriel
18	..... שדי אל חי; הוהי	Shaddai El Chai; H.V.H.Y.	מוריאל	Muriel
19	..... יהוה אלוה ודעת; הויה	Y.H.V.H. Eloah va-Daath; H.V.Y.H.	ורכיאל	Verkhiel
20	..... אלהים צבאות; ההוי	Elohim Tzabaoth; H.H.V.Y.	המליאל	Hamaliel
21	..... אל; אבא; (4) אב; (34) אל אב	El; Aba; El Ab	צדקיאל	Tzadkiel
22	..... יהוה צבאות; ויהיה	Y.H.V.H. Tzabaoth; Y.H.I.H.	זוריאל	Zuriel
23	..... אל	El	גבריאל	Gabriel
24	..... אלהים גבור; ורהי	Elohim Gibor; V.H.H.Y.	ברכיאל	Barakhiel (<i>also</i> Azrael)
25	..... אל; ויהה	El; V.Y.H.H.	אדוכיאל	Advakhiel
26	..... אלהים; הייה	Elohim; H.Y.H.V.	הנאל	Hanael
27	..... אלהים גבור; (65) אדני	Elohim Gibor; Adonai	כמאל	Kamael
28	..... אלהים גבור; יהוה	Elohim Gibor; Y.H.V.H.	מלכידאל	Malkhidael
29	..... אל; ההוי	El; H.H.Y.V.	אמניציאל	Amnitziel
30	..... יהוה אלוה ודעת; (36) אלה	Y.H.V.H. Eloah va-Daath; Eloah ..	רפאל*	Raphael
31	..... אלהים	Elohim	מיכאל	Mikael (<i>also</i> Israfel)
32	..... אלהים; אב; (3) אב; (15) יה	Elohim; Ab; Yah	צפקיאל	Tzaphkiel
32 bis	..... אדני [הארץ]	Adonai [ha-Aretz]	אוריאל	Uriel
31 bis	..... יהוה; אהיה; א:ג:ל:א:	Yeheshua; Eheyeh; A.G.L.A. ...	מטטרון	Metatron

777, Cols. U & CXL
[Supplemented]

777, Cols. LX,
XCIX, CLXXVIII

**<305>
Magical Images
of the Sephiroth**

**<306>*
32 Paths
of Wisdom**

- 0
- 1 White brilliance*
- 2 Elder patriarch (frequently enthroned)*
- 3 Elder matriarch, enthroned*
- Daath** *
- 4 A mighty crowned & enthroned king
- 5 A mighty warrior in his chariot, armed & crowned
- 6 A majestic king: A Child: A crucified god
- 7 A beautiful naked Amazon
- 8 An hermaphrodite
- 9 A beautiful naked man, very strong (= ithyphallic)
- 10 A young woman, veiled & crowned
- 11
- 12
- 13
- 14

-
- Wonderful (or Mystical) Consciousness
- Radiant (or Illuminating) Consciousness
- Sanctifying Consciousness
-
- Overflowing (or Receiving) Consciousness
- Radical (or Root) Consciousness
- Mediating C. (or C. of the Distinguished Influence)
- Hidden (or Occult) Consciousness
- Perfect Consciousness
- Pure Consciousness
- Resplendent Consciousness
- Scintillating (or Fiery) Consciousness
- Clear (or Transparent) Consciousness
- Uniting Consciousness
- Luminous Consciousness

*NOTE: The 'Magical Images' of the
Remaining 22 Paths (those attributed
to the Hebrew letters) are the images
which form the Major Arcana of the
Tarot. (See Cols. 119-120.)*

- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23**
- 24
- 25
- 26
- 27
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- 31
- 32
- 32 bis**
- 31 bis**

- Constituting Consciousness
- Eternal (or Triumphant) Consciousness
- Consciousness of Sensation (or of Disposition)
- Consciousness of the House of Influence
- Consciousness of the Secret of All Spiritual Activities
- Consciousness of Will
- Consciousness of the Desired, Which Fulfills
- Faithful Consciousness
- Stable (or Enduring) Consciousness
- Imaginative Consciousness
- Consciousness of Probation (or Trial)
- Renewing Consciousness
- Exciting Consciousness
- Natural Consciousness
- Corporeal Consciousness
- Universal (or Collecting) Consciousness
- Perpetual Consciousness
- Serving (or Administrative) Consciousness
- Serving (or Administrative) Consciousness
- Perpetual Consciousness

**Translated by
James A. Eshelman**

<307>
32 Paths of Wisdom
(Hebrew)

<308>
Transliteration
of Col. 307

0	.....	.....
1	שכל מופלא	Sekhel Mufla
2	שכל מזהיר	Sekhel Maz'hiyr
3	שכל הקדוש	Sekhel ha-Qadosh
Daath	.....	.....
4	שכל קבוע	Sekhel Qavo'a
5	שכל נשרש	Sekhel Nishrash
6	שכל שפע נבדל	Sekhel Shefa'a Nivdal
7	שכל נסחר	Sekhel Nis'tar
8	שכל שלם	Sekhel Shalem
9	שכל טהור	Sekhel Tahor
10	שכל מתנוצץ	Sekhel Mitnotzetz
11	שכל מצוחצח	Sekhel me-Tzookh'tzakh
12	שכל בהיר	Sekhel Bahiyr
13	שכל מנהיג האחדות	Sekhel Manhig ha-Akhadooth
14	שכל מאיר	Sekhel Me'ir
15	שכל מעמיד	Sekhel Ma'amiyd
16	שכל נצחי	Sekhel Nitz'khiy
17	שכל ההרגש	Sekhel ha-Hargash
18	שכל בית השפע	Sekhel Beyth ha-Shefa'a
19	שכל סוד הפעולות הרוחניות	Sekhel Sod ha-Pe'ulloth ha-Rukhaniooth
20	שכל הרצון	Sekhel ha-Ratzon
21	שכל החפץ והמבוקש	Sekhel ha-Khefetz ve-Ham'evuqash
22	שכל נאמן	Sekhel Ne'Eman
23	שכל קיים	Sekhel Qaiyam
24	שכל דמיוני	Sekhel Dim'yoniy
25	שכל נסיוני	Sekhel Nis'yoniy
26	שכל מיוחד	Sekhel me-Khudash
27	שכל מורגש	Sekhel Mur'gash
28	שכל מוחבב	Sekhel Mutva
29	שכל מוגשם	Sekhel Mugsham
30	שכל כללי	Sekhel K'laliy
31	שכל תמידי	Sekhel T'miydiy
32	שכל נעבד	Sekhel Ne'evad
32 bis	שכל נעבד	Sekhel Ne'evad
31 bis	שכל תמידי	Sekhel T'miydiy

Chapter 4

YETZIRATIC NAMES

**<401>
Angelic Choirs
in Assiah**

**<402>
Transliteration
of Col. 401**

**<403>
English Translation
of Col. 401**

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Daath

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32 bis

31 bis

777, Col. C

חיֹת הַקֹּדֶשׁ

אֹפָנִים

אֲרָאִים

חַשְׁמָלִים

שֵׂרָפִים

מַלְכִים *

אֱלֹהִים *

בְּנֵי אֱלֹהִים *

כְּרוּבִים *

אֲשִׁים *

Khaioth ha-Qadesh

Auphanim

Erelim

Khasmalim

Seraphim

Melakim

Elohim

Beni Elohim

Kerubim

Eshim

Holy Living Creatures

Wheels

Active Ones, Thrones

Brilliant Ones (of the Speaking Silence)*

Fiery Serpents

Kings

Gods*

Sons of God

Elemental Angels; Strong Ones

Flames

777, Col. CI

<404>
Kouroi (ΚΟΥΡΟΙ)
(Powers)

<405>
Kouroi (ΚΟΥΡΟΙ)
(Intelligences)

<406>
Eudaimones (ΕΥΔΑΙΜΩΝΕΣ)
(Spirits)

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32 bis

31 bis

Aurum Solis

Aurum Solis

Aurum Solis

	<407>* Planetary Angels	<408> Planetary Intelligences	<409> Planetary Spirits
0
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3	Kasiel* כשיאל	Agiel אגיאל	Zazel זזאל
Daath
4	Sakhiel* סחיאל	Yophiel יופיאל	Hismael הסמאל
5	Zamael* זמאל	Graphiel גראפיאל	Bartzabel ברצבאל
6	Mikhael מיכאל	Nakhiel נכיאל	Sorath סורח
7	Anael אנאל	Hagiel הגיאל	Qedemel קדמאל
8	Raphael רפאל	Tiriel טיריאל	Taphthartharath תפתרתח
9	Gabriel* גבריאל	... מלכא בחרשישים עד ברוח שחרים*	Khasmodai* חשמודאי
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12	Raphael רפאל	Tiriel טיריאל	Taphthartharath תפתרתח
13	Gabriel* גבריאל	... מלכא בחרשישים עד ברוח שחרים*	Khasmodai* חשמודאי
14	Anael אנאל	Hagiel הגיאל	Qedemel קדמאל
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21	Sakhiel* סחיאל	Yophiel יופיאל	Hismael הסמאל
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27	Zamael* זמאל	Graphiel גראפיאל	Bartzabel ברצבאל
28
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30	Mikhael מיכאל	Nakhiel נכיאל	Sorath סורח
31
32	Kasiel* כשיאל	Agiel אגיאל	Zazel זזאל
32 bis	.....	.....	.....
31 bis	.....	.....	.....
	777, Col. CLXXVIII	777, Cols. LXXVIII & CXCIV	777, Cols. LXXIX & CXCIII

	<410> Olympic Planetary Spirits	<411>* Spirits (Genii) of the 22 Paths	<412> Angels Ruling Signs	<413> Lesser Assistant Angels of Signs
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3	Arathron אראתרון
Daath
4	Bethor ביתור
5	Phaleg פלג
6	Och אוח
7	Hagith הגית
8	Ophiel אופיאל
9	Phul פאול
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11	Au-u-iao-עא-עא
12	Ophiel אופיאל	Beuθaooooabitom
13	Phul פאול	Gitwnosapψullois
14	Hagith הגית	Dηnastartarωθ .....	.....	.....
15	.....	Hoo-oorw-ist	Ansoel אנסואל	Tzakmaziel צכמקיאל
16	.....	Vuaretza*	Tual טואל	Araziel ארזיאל
17	.....	Zoowasar	Giel גיאל	Saraiel סראיאל
18	.....	Chiva-abrahadabra-cadaxviii	Ka'ael כעאל	Pakiel פכיאל
19	.....	Θalster-a-dekerval	Ovel עואל	Sartiel שרטיאל
20	.....	lehuvahastanעθatan	Viel ויאל	Shaltiel שלתיאל
21	Bethor ביתור	Kerugunaviel .....	.....	.....
22	.....	Lusanaherandraton	Yahel יהאל	Khadziel חדקיאל
23	.....	Malai .....	.....	.....
24	.....	Nadimraphoriozעθalal ...	Susol סוסול	Saitziel סאיציאל
25	.....	Salaθlala-amrodnaθist ...	Suiosel סויעסאל	Saritiel סריטיאל
26	.....	Oaoaaaaoost-ist	Kasniyoyah כשניעיה	Samkiel סמקיאל
27	Phaleg פלג	Puraθmetai-arrηmetai .....	.....	.....
28	.....	Xanθasteranקש-ist	Ayel איאל	Sarakhiel שרחיאל
29	.....	QaniΔnayx-ipamai	Pashiel פשיאל	Vakabiel וכביאל
30	Och אוח	Ra-a-gioselahladnaimawa-ist	.....	.....
31	.....	Shabnax-odobor .....	.....	.....
32	Arathron אראתרון	That'θh'θhithεθuth-thist .....	.....	.....
32 bis	.....	That'θh'θhithεθuth-thist .....	.....	.....
31 bis	.....	Shabnax-odobor .....	.....	.....
	777, Col. LXXX	Liber Arcanorum	777, Col. CXLII	777, Col. CXLIII

	<414> Angels Lords of Triplexity (by Day)	<415> Angels Lords of Triplexity (by Night)	<416> Angels of Decanates (1 st Dec.)	<417> Angels of Decanates (2 nd Dec.)
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Daath
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15	Othur עתור	Palayon פלאין	Saspam סספם	Abdaron אבדרון
16	Raydel ראידאל	Toteth טוטת	Kedamidi כדמדי	Minakharai מנחראי
17	Sa'adesh סעדש	Ogeromon עוגרומען	Sagarash סגרש	Shehadonai שהדני
18	Ra'adar רעדד	Okhal עכאל	Mathravash מתראוש	Rahadetz רהדץ
19	Sagham סגהם	Zilbrachith זלברחית	Losanahar לוסנהר	Zakhai זחעי
20	Laslara לסלרא	Sosia ססיא	Ananorah אננאורה	Rayadiah ראדייה
21	.....	.....	.....	.....
22	Targabon תרגבון	Akhodraen אחודראון	Tarasni טרסני	Saharnatz סהרנץ
23	.....	.....	.....	.....
24	Bethkhon ביתחון	Sahqnov סהקנב	Kamutz כמוץ	Nindohar נינדוהר
25	Ahanoz אהנוז	Labramaim לברמים	Mishrath משראת	Veherin והרין
26	Sagdoloi סגדלעי	Elvir אלויר	Misnin מסנין	Yasyasih יסיסיה
27	.....	.....	.....	.....
28	Satara'aton סטרעטן	Spotaoy ספעטאוי	Zazer זזר	Behahemi בההמי
29	Ramara רמרא	Nithdorigal ... נתדוריגאל	Bihelami בהלמי	Oron אורון
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32 bis
31 bis
	777, Col. CXLIV	777, Col. CXLV	777, Col. CXLVI	777, Col. CXLVII

<418>
Angels of
Decanates (3rd Dec.)

<419>
Angels Ruling Signs
(0°-5°)

<420>
Angels Ruling Signs
(5°-10°)

<421>
Angels Ruling Signs
(10°-15°)

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- Daath**
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- 15 Gerodiel גרודיאל
- 16 Yakasaganotz יכסגנוץ
- 17 Bethon ביתון
- 18 Alinkir אלינכיר
- 19 Sahibar סהיבר
- 20 Mishpar משפר
- 21
- 22 Shakhdar שחדר
- 23
- 24 Uthrodial ותרודיאל
- 25 Aboha אבוהא
- 26 Yasgedibarodiel יסגדיברודיאל
- 27
- 28 Satandar סטנדר
- 29 Satariph סטריף
- 30
- 31
- 32
- 32 bis**
- 31 bis**

- Eniel אניאל
- Mibahaiah מבהיה
- Vemibael ומבאל
- Ayael איעאל
- Vahaviah והויה
- Akaiah אכאיה
- Yezalel יזלאל
- Livo'yah לוויה
- Nithahiah נתהיה
- Lekabel לכבאל
- Vehuel והואל
- Vaveliah ווליה

- Kha'amiah חעמיה
- Poyiel פויאל
- Yahohel יההאל
- Khabeuyah חבריה
- Yelayiel יליאל
- Kehethel כהתאל
- Mebahael מבהאל
- Pehilyah פהליה
- Haeyoh האאיה
- Veshiriah ושריה
- Deniel דניאל
- Yelahiah ילהי

- Reha'ael רהעאל
- Nemamiah נממיה
- A'anevel ענוראל
- Rahael ראחאל
- Saitiel סיחאל
- Aldiah אלדיה
- Harayel הריאל
- Nelokhiel נלכאל
- Yirthiel ירתאל
- Yekhaviah יחוויה
- Hekhashiah חחשייה
- Saliyah סאלייה

777, Col. CXLVIII

**Private
 Manuscript**

**Private
 Manuscript**

**Private
 Manuscript**

**<425>
Rulers of the
Elements**

**<426>
Angels of the
Elements**

**<427>
Kings of the
Elemental Spirits**

**<428>*
Supreme
Elemental Kings**

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Daath
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11	Ariel אריאל	Khassan חסן	Paralda	Tahaoelog
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23	Tharsis תרשים	Taliahad טליהד	Niksa	Thahebyobeatanun
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31	Seraph שרף	Aral אראל	Djin	Ohoohatan
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32 bis	Kerub כרוב	Phorlakh פורלאך	Ghob	Thahaotahe
31 bis

777, Col. LX

777, Col. LXI

777, Col. LXII

**Enochian
Hierarchies**

<429>
Legendary Orders
of Beings

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Daath
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11	Sylphs
12	"Voices," Witches & Wizards
13	Lemures, Ghosts
14	Succubi
15	Water Nymphs, Sirens, Lorelei
16	Gorgons, Minotaurs
17	Ominous appearances, Banshees
18	Vampires
19	Horror, Dragons
20	Mermaids (with ⚔), Banshees
21	Incubi, Nightmares
22	Fairies, Harpies
23	Nymphs, Undines, Nereids, &c.
24	Lamiae, Stryges, Witches
25	Centaur, Winged Horses (Pegasus)
26	Satyrs & Fauns, Panic-demons
27	Furies, Chimaeras, Boars (as in Calydon), &c.
28	Mania, Erinyes (Eumenides)
29	Phantoms, Werewolves, Mermaids (with ⚓)
30	Will o'the Wisp
31	Salamanders
32	Ghouls, Larvae, Corpse Candles
32 bis	The Dweller on the Threshold, Gnomes
31 bis	Genius (of Socrates)

Chapter 5

THE WORLD OF ASSIAH

	<501> Heavens of Assiah	<502> Transliteration of Col. 501	<503> English Meaning of Col. 501	<504> Elements (with Planetary Rulers)
0	.....	.....	.....	.....
1	..... ראשית הגלגלים	Rashith ha-Galgalim	Sphere of the Primum Mobile	Root of AIR Δ
2	..... מזלות	Mazloth	Sphere of the Zodiac or Fixed Stars	Root of FIRE Δ
3	..... שבתאי	Shabbathai	Sphere of Saturn	Root of WATER ∇
Daath	.....	.....	.....	AIR Δ
4	..... צדק	Tzedeq	Sphere of Jupiter	WATER ∇
5	..... מאדים	Madim	Sphere of Mars	FIRE Δ
6	..... שמש; חמה	Shemesh; Khamah	Sphere of Sol	AIR Δ
7	..... נוגה	Nogah	Sphere of Venus	FIRE Δ
8	..... כוכב	Kokab	Sphere of Mercury	WATER ∇
9	..... לבנה	Levanah	Sphere of Luna	AIR Δ
10	..... חלם יסודות	Kholem Yesodoth	Sphere of the Elements	EARTH ∇
11	..... רוח	Ruakh	Air	AIR Δ (Hot & moist)
12	..... כוכב	Kokab	Mercury	Water ∇ (as line 8)
13	..... לבנה	Levanah	Luna	Air Δ (as line 9)
14	..... נוגה	Nogah	Venus	Fire Δ (as line 7)
15	..... דלי	Dali	Aquarius	♋
16	..... שור	Shor	Taurus	♉
17	..... תאומים	Teomim	Gemini	♊
18	..... שרתן	Sarton	Cancer	♋
19	..... אריה	Arieh	Leo	♌
20	..... בתולה	Bethulah	Virgo	♍
21	..... צדק	Tzedeq	Jupiter	Water ∇ (as line 4)
22	..... מאזנים	Mazanim	Libra	♎
23	..... מים	Mayim	Water	WATER ∇ (Cold & moist) ..
24	..... עקרב	Oqreb	Scorpio	♏
25	..... קשת	Qesheth	Sagittarius	♐
26	..... גדי	Gedi	Capricorn	♑
27	..... מאדים	Madim	Mars	Fire Δ (as line 5)
28	..... טלה	Telah	Aries	♈
29	..... דגים	Daggim	Pisces	♓
30	..... שמש; חמה	Shemesh; Khamah	Sol	Air Δ (as line 6)
31	..... אש	Esh	Fire	FIRE Δ (Hot & dry)
32	..... שבתאי	Shabbathai	Saturn	Earth ∇ (as line 32 <i>bis</i>)
32 bis	..... ארץ	Eretz	Earth	EARTH ∇ (Cold & dry)
31 bis	..... את*	Eth	Spirit ("essence")	SPIRIT \odot
	777, Col. VI		777, Col. VII	777, Col. XI [Supplemented]

**<508>
The Ten Earths
in Seven Palaces**

**<509>
English Translation
of Col. 508**

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- Daath**
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- 32
- 32 bis
- 31 bis

(Supernals:)

Eretz ארץ

Adamah אדמה

Gia גיא

Neshiah נשיה

Tziah ציא

Areqa ארקא

(Yesod & Malkuth:)

Tevel תבל

Earth (dry & crumbling)

Red earth (the earth of Adam)

Undulating ground

Pasture or meadow land

Sandy or desert soil

Fertile soil

Moist earth (*i.e.*, mixed with water)

Chapter 6
AVERSE SPIRITS

	<601> Q'lippothis Orders & Elemental Demon Kings	<602> Pronunciation of Col. 601	<603> Translation of Col. 601
0	... קמתיאל; בליאל; עתיאל; סמאל	Qemetial; Belial; Othiel; Samael	Crowds of Gods; No-God; Uncertainty
1	..... חאומיאל (כרתאל)	Thaumiel (Kerethiel)	Twins of God* (Cut Off From God)
2	..... עוגיאל	Ogiel (& also the Dukes of Edom)	Hinderers
3	..... סאתאריאל (הרסיאל)	Satariel (Horasiel)	Concealers (Destroyers)
Daath	.....	.....	.....
4	..... געשכלה	Ga'agsheklah (and others)	Breakers-in-Pieces or Stormers
5	..... גולחב (זעפאל)	Golakhab (Za'aphiel)	Burners or Flaming Ones
6	..... זעמיאל (תגרירון)	Za'amiel (Thagirion)	Wrath of God (Hagglers, Litigators)
7	..... ערב זרק (גצכיאל)	Oreb Zeraq (Getzephiel)	Ravens of Death or Dispersion
8	..... סמאל	Samael	Deceiver, or False Accuser
9	..... גמליאל (נחשיאל)	Gamaliel (Nashashiel)	Obscene Asses (Evil Serpents)
10	..... לילית	Lilith	The Evil Woman, or Woman of Night (Demon King of Air)
11	Oriens	Oriens .....	.....
12	<i>(same as line 8)</i> .....	.....	.....
13	<i>(same as line 9)</i> .....	.....	.....
14	<i>(same as line 7)</i> .....	.....	.....
15	..... בהמירקן	Bahimiron	Bestial Ones
16	..... אדימירון	Adimiron	Bloody Ones
17	..... צלילמירון	Tzelilimiron	Clangers
18	..... שיחרירון	Shikhiriron	Black Ones
19	..... שלהבירון	Shalhebron	Flaming Ones
20	..... צפרירון	Tzaphiriron	Scratchers
21	<i>(same as line 4)</i> .....	.....	.....
22	..... עבירירון	A'abiriron	Clayish Ones
23	Ariton	Ariton	(Demon King of Water)
24	..... נחשתירון	Nekheshtiron	Brazen Ones
25	..... נחשירון	Nakhashiron	Snaky Ones
26	..... דגדגירון	Dagdagiron	Fishy Ones
27	<i>(same as line 5)</i> .....	.....	.....
28	..... בעירירון	Beiriron	The Herd
29	..... נשימירון	Nashimiron	Malignant Women
30	<i>(same as line 6)</i> .....	.....	.....
31	Paimon	Paimon	(Demon King of Fire)
32	<i>(same as line 6)</i> .....	.....	.....
32 bis	Amaimon	Amaimon	(Demon King of Earth)
31 bis	.....	.....	.....
	777, Cols. VIII & LXVIII [Supplemented]		777, Col. CXXIII

<604>
10 Hells in
7 Palaces

<605>
Translation of
Hells (Col. 604)

<606>
Q'liphothic Princes (a)
& 4 Princes of Darkness

<607>*
Q'liphothic Princes
(b)

0	.....	.....	.....	.....
1	(Supernals:)	(Supernals:)	Satan & Moloch	(Supernals:)
2	Sheol שאול	Depths of the Earth; Pit; Hades	Beelzebub; Samael	Dumah דומה
3	.....	.....	Lucifuge, זנונים .....	.....
Daath	.....	.....	Choronzon .....	.....
4	Abaddon אבדון	Perdition	Lucifuge, Ashtaroth	Satan השטן
5	Titahion טיטהיון	Clay of Death	Asmodeus, Ashtaroth	Moloch המלך
6	Bar Shakheth .. באר שחת	Pit of Decay or Destruction	Belphegor, חירא	Asmoday אשמדי
7	Tzel Moth צל מות	Shadow of Death	Baal, Asmodai	Hilel הילל
8	Sha'ari Moth .. שערי מות	Gates of Death	Adramelek, Belial	Samael סמאל
9	(Yesod & Malkuth:)	(Yesod & Malkuth:)	Lilith	Lilith לילית
10	Gehennom גיהנם	Hell	Nehemah	Belial בליעל
11	Lucifer-Hilel* הילל
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23	Leviathan* לריתן
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31	Satan* השטן
32
32 bis	Belial* בליאל
31 bis

777, Col. CVI
[Amended]

777, Col. CVII

777, Col. CVIII
[Supplemented]

Aurum Solis
attributions

	<608>* Averse Spirits of the 22 Paths	<609> The Kings of Edom	<610> The Dukes of Edom
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2
3
Daath	Bela בלע	Timnah, Alvah, Jetheth יחה, תמרע, עלוה
4	Jobab יובב	Aholibamah אהליגמה
5	.....	Husham השמ	Elah אלה
6	.....	Hadad הדד	Pinon פינן
7	.....	Samlah שמלה	Qenaz קנז
8	.....	Saul שאול	Temam תימן
9	.....	Baal-hanan בעל-חנן	Magdiel, Mibtzar מבצר, מגדיאל
10	.....	Hadar הדר	Eram עירם
11	Amprodias .....	.....	.....
12	Baratchial .....	.....	.....
13	Gargophias .....	.....	.....
14	Dagdagiell .....	.....	.....
15	Hemethterith .....	.....	.....
16	Uriens .....	.....	.....
17	Zamradiel .....	.....	.....
18	Characith .....	.....	.....
19	Temphioth .....	.....	.....
20	Yamatu .....	.....	.....
21	Kurgasiac .....	.....	.....
22	Lafcursiac .....	.....	.....
23	Malkunofat .....	.....	.....
24	Niantiel .....	.....	.....
25	Saksaksalim .....	.....	.....
26	A'ano'nin .....	.....	.....
27	Parfaxitas .....	.....	.....
28	Tzuffifu .....	.....	.....
29	Qulielfi .....	.....	.....
30	Raflifu .....	.....	.....
31	Shalicu .....	.....	.....
32	Thantifaxath .....	.....	.....
32 bis	Thantifaxath .....	.....	.....
31 bis	Shalicu .....	.....	.....
	<i>Liber Carcerorum</i>	777, Col. CIX [Amended]	777, Col. CIX [Amended]

<611>*
Goetic Spirits
(1st Dec.) by Day

<612>*
Transliteration
of Col. 611

<613>*
Goetic Spirits
(2nd Dec.) by Day

<614>*
Transliteration
of Col. 613

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Daath
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15 פוראש	Foras (31) אסמודי (אסמודאי)	Asmoday (32)
16 גאמיגין (גמיגין)	Gamigin (<i>or</i> Samigina) (4) מארבש (מארב)	Marbas (5)
17	..... אמון	Amon (7) .....	..... ברבטוש	Barbatos (8)
18	..... בואר	Buer (10) .....	..... גוסיון	Gusion (11)
19	..... בלאח	Beleth (13) .....	..... לראיך	Leraje (<i>or</i> Leraikha) (14) ...
20	..... זאפר	Zepar (16) .....	..... בוחיש	Botis (17)
21	.....	.....	.....	.....
22	..... שאלוש	Sallos (19) .....	..... פורשון	Purson (20)
23	.....	.....	.....	.....
24	..... יפוש	Ipos (22) .....	..... אים	Aim (23)
25	..... גלאסיא-לכולש ... (גלאסלכול)	Glasya-Labolos (25) .....	..... בים	Bime (<i>or</i> Bune) (26)
26	..... ברית	Berith (28) .....	..... אשתארות	Astaroth (29)
27	.....	.....	.....	.....
28	..... באל	Bael (1) .....	..... אנאראש (אנאר)	Agares (2)
29	..... פורפור	Furfur (34) .....	..... מרחשיאש	Marchosias (35)
30	.....	.....	.....	.....
31	.....	.....	.....	.....
32	.....	.....	.....	.....
32 bis	.....	.....	.....	.....
31 bis	.....	.....	.....	.....

777, Col. CLV
[Amended]

The Goetia

777, Col. CLVII
[Amended]

The Goetia

	<615>* Goetic Spirits (3 rd Dec.) by Day	<616>* Transliteration of Col. 615	<617>* Goetic Spirits (1 st Dec.) by Night	<618>* Transliteration of Col. 617
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Daath				
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14				
15	געף	Gaap (33)	אמדוכיאש	Amdukias (67)
16	ואלפר	Valefor (6)	ראום	Raum (40)
17	פאימון	Paimon (9)	שבנוך	Sabnock (43)
18	שיטרי	Sitri (12)	ביפרונש	Bifrons (46)
19	אליגוש	Eligos (15)	כרוכל	Crocell (49)
20	באטין	Bathin (18)	אלוכאס	Alloces (52)
21				
22	מאראס (מאראין)	Marax (21)	ורובש (אוראובש)	Orobas (55)
23				
24	נבריוש	Naberius (24)	אונש	Avnas or Amy (58)
25	רונור	Ronove (27)	זאגאן	Zagan (61)
26	פורנאש	Forneus (30)	האוראש	Hauras or Flauros (64)
27				
28	ושאגר	Vassago (3)	פאנים (פאנין)	Phenex (37)
29	שטולש	Stolas or Stolos (36)	שאר	Sear or Seir (70)
30				
31				
32				
32 bis				
31 bis				
	777, Col. CLIX [Amended]	The Goetia	777, Col. CLXI [Amended]	The Goetia

	<619>* Goetic Spirits (2 nd Dec.) by Night	<620>* Transliteration of Col. 619	<621>* Goetic Spirits (3 rd Dec.) by Night	<622>* Transliteration of Col. 621
0
1
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Daath
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13
14
15 בליאל	Belial (68) דכארביא	Decarabia (69)
16 פובלור	Focalor (41) ופאר	Vepar (42)
17	..... שאז (שץ)	Shax (44) .....	..... וינא	Vine (45)
18	..... וואל	Uvall or Vual, Voval (47) ..	..... האגנטי (העגנח)	Haagenti (48)
19	..... פרוש	Furcas (50) .....	..... באלאם (בעלם)	Balam (51)
20	..... כאמיו	Camio or Caim (53) .....	..... מורמוס	Murmus or Murmur (54) ...
21	.....	.....	.....	.....
22	..... גמורי	Gamori or Gremory (56) ...	..... ושו	Voso or Ose (57)
23	.....	.....	.....	.....
24	..... וריאס (יריאץ)	Oriax or Orias (59) .....	..... נפולא	Naphula or Vapula (60) ...
25	..... ואלו	Valu or Volac, Valak (62)	..... אנדראש	Andras (63)
26	..... אנדראלפוש	Andrealphus (65) .....	..... כימאריש	Kimaris or Cimeies (66) ...
27	.....	.....	.....	.....
28	..... מאלחש (חאלפש)	Malthus or Halphas (38) ...	..... מאלפש	Malphas (39)
29	..... דאנטאליון	Dantalion (71) .....	..... אנדרומליוש	Andromalius (72)
30	.....	.....	.....	.....
31	.....	.....	.....	.....
32	.....	.....	.....	.....
32 bis	.....	.....	.....	.....
31 bis	.....	.....	.....	.....
	777, Col. CLXIII [Amended]	The Goetia	777, Col. CLXV [Amended]	The Goetia

Chapter 7
PANTHEONS

**<701>
Egyptian Deities**

0	Harpocrates, Amoun, Nuit, Hadit
1	Ptah, Asar-un-Nefer, Hadit, Heru-Ra-Ha
2	Amoun, Thoth, Nuit [Zodiac]
3	Maut, Isis, Nephthys
Daath	Thoth*
4	Amoun, Isis, Hathor
5	Horus, Nephthys
6	Asar, Ra, On, Harpocrates, Hrumachis
7	Hathor
8	Anubis
9	Shu, Hermanubis; all exclusively phallic gods
10	Seb; Lower (<i>i.e.</i> , unwedded) Isis & Nephthys; Sphinx
11	Nu, Hoor-pa-kraat
12	Thoth & Cynocephalus
13	Khonsu
14	Hathor
15	Hapi, Aroueris
16	Asar, Ameshet, Apis
17	Various twin deities: Rehkti, Merti, Heru-Ra-Ha, &c.
18	Khephra
19	Ra-Hoor-Khuit, Pasht, Sekhet, Mau
20	Isis (as Virgin)
21	Amoun-Ra
22	Maat
23	Tum, Ptah, Auramoth (as ▽), Hathor, Asar (Atu XII), Hekar, Isis ..
24	Merti goddesses, Typhon, Apep, Khephra
25	Nephthys
26	Min, Set
27	Horus
28	Mentu
29	Khephra (as Scarab in Atu XVIII)
30	Ra & many others
31	Thom-aesh-neith, Mau, Kabeshunt, Horus, Tarpesheth
32	Sebek, Mako
32 bis	Satem, Ahapshi, Nephthys, Amenshet
31 bis	Asar

**777 Revised, Col. XIX
[Amended & Supplemented]**

**<702>
Complete Practical Attribution
of Egyptian Deities**

Heru-pa-Kraat
Ptah
Isis (as Wisdom)
Nephthys
.....
Amoun
Horus
Ra
Hathor
Thoth
Shu
Osiris
Maut
Thoth
Khonsu
Hathor
Nuit
Osiris
The twin Merti (Isis & Nephthys)
Hormakhu
Horus
Heru-pa-Kraath
Amoun-Ra
Maat
.....
Hammemit
.....
Set
Mentu
Isis
Anubis
Ra
Mau
See Note*
.....
Asar-un-Nefer

**777, Col. XX
[Amended & Supplemented]**

<703>*
Thelemic Deities

<704>
Thelemic Deities
(Practical Attributions)

0	Nuit, Hadit, Hoor-paar-kraat	Nuit
1	Hadit, Heru-Ra-Ha, Heru-pa-kraath	Hadit
2	Hadit, Χαος (Chaos), To Mega Therion (666)	To Mega Therion (666)
3	Nuit, Babalon, 'ΗΚΟΚΚΙΝΗ ΓΥΝΗ (The Scarlet Woman, 667)	The Scarlet Woman (667)
Daath	.....	.....
4	Hoor-pa-kraat	Hoor-pa-kraat
5	Ra-Hoor-Khuit	Ra-Hoor-Khuit
6	Heru-Ra-Ha (Ra-Hoor-Khuit & Hoor-pa-kraat), Therion, Hrumachis	Heru-Ra-Ha
7	Babalon	Babalon
8	Had	Had
9	Ra Hoor Khut	Nu
10	Maat; the Virgin Daughter of Babalon; Scarlet Woman (as Bride)	Maat
11	Harpocrates (as Babe in the Egg), Ra-Hoor-Khuit (as "positive" child)	Ra-Hoor-Khuit
12	Had (as "the Magician and the Exorcist") .....	..... Hadit
13	Nuit or Babalon .....	..... Nuit
14	Babalon; Nuit .....	..... Babalon
15	Nuit (as Atu XVII) .....	..... Nuit
16	Ra-Hoor-Khuit or Hoori (as Hierophant); Therion .....	..... Hoori
17	Heru-Ra-Ha (as Twins) .....	..... Heru-Ra-Ha
18	The Scarlet Woman .....	..... The Scarlet Woman (667)
19	Babalon & Therion; To Mega Therion; Hadit; Ra-Hoor-Khuit .....	..... To Mega Therion (666)
20	Hadit; Heru-pa-kraath .....	..... Heru-pa-kraath
21	Nuit or Scarlet Woman .....	..... The Scarlet Woman
22	Maat .....	..... Maat
23	Nu	Nuit
24	Hadit; Babalon .....	..... Babalon
25	Hrumachis .....	..... Hrumachis
26	Hadit .....	..... Hadit
27	Ra-Hoor-Khuit .....	..... Ra-Hoor-Khuit
28	Ra-Hoor-Khuit; Hrumachis .....	..... Ra-Hoor-Khuit
29	Asar, Isa .....	..... Asar
30	Heru-Ra-Ha (see Atu XIX) .....	..... Heru-Ra-Ha
31	Had; Heru-Ra-Ha (Ra-Hoor-Khuit & Hoor-pa-kraat: see Atu XX)	Hadit
32	Hadit .....	..... Hoor-pa-kraat
32 bis	Hoor-pa-kraat (as "negative" child)	Hoor-pa-kraat
31 bis	Entire Pantheon as on Stele 666 (see Atu XX)	Aiwass or Heru-Ra-Ha

**<705>
Greek Deities**

**<706>
Roman Deities**

0	Pan
1	Zeus, Iacchus
2	Athena, Uranus, Hermes
3	Cybele, Demeter, Rhea, Hera, Psyche, Kronos
Daath	.....
4	Poseidon, Zeus, Prometheus
5	Ares, Hades
6	Iacchus, Apollo, Adonis, Dionysus, Bacchus
7	Aphrodite, Nike
8	Hermes
9	Zeus (Air); Diana of Ephesus (phallic stone), Eros
10	Persephone, Adonis, Psyche
11	Zeus
12	Hermes
13	Artemis, Selene, Hecate
14	Aphrodite
15	Hera, Athena; Ganymede
16	Aphrodite, Hera
17	Castor & Pollux; Apollo the Diviner; Eros
18	Hermes, Apollo the Charioteer
19	Zeus, Demeter (borne by lions)
20	Demeter, Persephone, Athena-Parthenos, Attis
21	Zeus
22	Hephaestus, Themis, Minos, Aeacus, Rhadamanthus
23	Poseidon
24	Ares, Apollo the Pythian, Thanatos
25	Artemis (Apollo)
26	Hestia, Pan, Priapus; Erect Hermes & Bacchus
27	Ares, Athena
28	Hades, Pallas Athena
29	Poseidon, Hermes Psychopompos
30	Helios, Apollo
31	Hades
32	Athena, Kronos
32 bis	Demeter, Gaia
31 bis	Iacchus

.....
Jupiter
Janus, Mercury
Juno, Cybele, Saturn, Hecate, &c.
.....
Jupiter, Libitina
Mars
Apollo, Bacchus, Aurora
Venus
Mercury
Diana (as Luna), Terminus, Jupiter (Air)
Ceres
Aeolus, Jupiter, Juno, Bacchus
Mercury
Diana
Venus
Juno, Aeolus
Venus, Hymen
Castor & Pollux, Apollo, Janus, Hymen, Cupid
Mercury
Jupiter, Venus (sublimating the Fire of Vulcan)
Attis, Ceres, Adonis, Flora
Jupiter, Pluto
Vulcan, Venus, Astraea, Nemesis
Neptune, Rhea
Mars, Mos
Diana, Iris
Pan, Vesta, Bacchus
Mars
Mars, Minerva, Pluto
Neptune
Apollo, Ops
Vulcan, Pluto
Saturn, Terminus, Astraea
Ceres
Bacchus

**<707>
Hindu Deities**

0	AUM
1	Parabrahm; Shiva, Brahma
2	Shiva, Vishnu (Buddha avatars); Akasa (matter); Lingam ...
3	Shakti, Bhavani, Uma-Parvati, Kali, Prana (as Force), Yoni
Daath	.....
4	Indra, Brahma, Ganesha
5	Vishnu, Durga, Varruna-Avatar
6	Vishnu-Hari-Krishna-Rama
7	Bhavani, Lakshmi, Ushas, &c.
8	Hanuman
9	Ganesha, Vishnu (Kurm Avatar), Soma
10	Lakshmi, &c. (Kundalini)
11	The Maruts [Vayu]
12	Hanuman, Vishnu (as Parasa-Rama)
13	Chandra (as Luna), Soma, Sarasvati
14	Lalita (sexual aspect of Shakti), Lakshmi
15	The Maruts
16	Shiva (Sacred Bull)
17	Various twin & hybrid deities
18	Krishna
19	Vishnu (Nara-Singh Avatar)
20	The Gopi girls, the Lord of Yoga
21	Brahma, Indra
22	Yama
23	Soma [Apas]
24	Kundalini, Yama
25	Vishnu (Horse-Avatar)
26	Lingam, Yoni
27	Krishna, Durga
28	Shiva
29	Vishnu (Matsya Avatar)
30	Surya (as Sol)
31	Agni [Tejas], Yama (as God of Last Judgment)
32	Brahma
32 bis	[Prithivi]
31 bis	[Akasha]

**777, Col. XXII
[Supplemented]**

**<708>
Scandinavian Deities**

.....
Buri, Bor
Odin
Frigga
Ymir
Odin, Thor
Tyr (Tiu), Thor
Balder, Frey, Heimdall
Freya
Loki, Hermod, Heimdall
Sif
Nerthus, Njord
Vidar
Loki, Odin
.....
Freya
.....
Audumla
Mimir, Bragi
.....
.....
Thor
.....
.....
Hela
.....
Hodur
Tyr, Vidar
Valkyries
.....
Balder, Frey
Loki (as Fire)
.....
.....
.....

**777, Col. XXXIII
[Amended & Supplemented]**

**CHRISTIANITY: 10 Gods, 12 Apostles,
4 Evangelists, & 7 Churches of Asia**

- 0**
- 1**
- 2**
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- Daath**
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- 26**
- 27**
- 28**
- 29**
- 30**
- 31**
- 32**
- 32 bis**
- 31 bis**

God, the Three-in-One

God the Father; God who guides Parliament

The Virgin Mary

God the Rain-maker (*vide* Prayer-book), God the Farmer's Friend

Christ coming to Judge the World

God the Son (& Maker of Fine Weather)

Messiah, Lord of Hosts (*vide* Prayer-book, R. Kipling, &c.)

God the Holy Ghost (as Comforter & Inspirer of Scripture), God the Healer of Plagues

God the Holy Ghost (as Incubus)

Ecclesia Xsti, The Virgin Mary

Matthew

Laodicea

Philadelphia

Sardis

[The Apostles are too indefinite, and have been attributed to the Zodiac in numerous ways. Some are fairly clear, such as the correspondence of Judas to Pisces, or of Thomas to Gemini, and the four Gospel writers are, by long tradition, equated to the four Kerubic signs, as reflected in the present table in their attribution to the four Elements.]

Pergamos

John, Jesus as Hanged Man, Peter as Hanged Man

[Holidays attributed to various Christian Saints are, in most cases, "borrowed" from earlier and similar pagan festivals. The Saints should, therefore, be attributed to the Tree of Life according to the nature of the deities whose religious celebrations they absorbed.]

Smyrna

Thyatira

Mark

Ephesus

Luke

The Holy Ghost

Chapter 8

PRACTICAL CORRESPONDENCES

<801>*
Animals,
Real & Imaginary

0	Dragon-Serpent (Draco)
1	God, Swan, Hawk
2	Man (<i>vir</i>), Phoenix, Ibis
3	Woman, Bee, Raven, Vulture
Daath	.....
4	Unicorn, Eagle
5	Basiliks, Wolfe, Boar, Hawk
6	Phoenix, Lion, Griffin, Child, Pelican, Hawk, Peacock, Spider
7	lynx, Oyster, Dove, Sparrow; Raven; all carrion birds
8	Hermaphrodite, Jackal, Twin Serpents, <i>Monocercis de Astris</i> , Ibis
9	Elephant, Tortoise, Toad, Vulture
10	Sphinx
11	Eagle (as Kerub of \triangle), Ox
12	Swallow, Ibis, Ape, Fox, Twin Serpents, Fish, Hybrids
13	Camel, Dog, White Stork
14	Dove, Sparrow, Swan, Oyster, Porpoise, Bee, Sow
15	Eagle (as Kerub of \triangle), Peacock
16	Bull (as Kerub of ∇)
17	Magpie, Parrot, Zebra, Penguin, Hybrids
18	Crab, Turtle, Sphinx, Whale
19	Lion (as Kerub of \triangle), Tiger (all cats), Serpent, Rooster
20	Virgin, Anchorite, Protozoan, any solitary being
21	Eagle, Praying Mantis
22	Elephant, Spider
23	Eagle-snake-scorpion (as Kerub of ∇)
24	Serpent (as Kerub of ∇), Scorpion, Beetle, Lobster, Crayfish, Wolf, Shark, Reptiles
25	Centaur, Horse, Hippogrif, Dog
26	Goat, Ass, Oyster
27	Horse, Bear, Wolf, Boar
28	Ram, Owl
29	Beetle, Crayfish, Fish, Jackal, Dog, Dolphin
30	Lion, Leopard, Winged Serpent, Hawk, Sparrow Hawk
31	Lion (as Kerub of \triangle)
32	Crocodile
32 bis	Bull (as Kerub of ∇)
31 bis	Sphinx (if Sworded & Crowned)

777 Revised, Col. XXXVIII
[Supplemented & Amended]

<802>
Plants,
Real & Imaginary

Lotus, Rose
Almond in Flower, Banyan
Amaranth, Mistletoe, Bo or Pipal Tree
Cypres, Opium Poppy, Lotus, Lily, Ivy
.....
Olive, Shamrock, Opium Poppy, Sage
Oak, Hickory, Nux Vomica, Nettle, Red Rose
Acacia, Bay, Laurel, Vine, Oak, Gorse, Ash
Rose, Laurel
Moly, Aspen, <i>Anhalonium Lewinii</i>
Banyan, Mandrake, Jasmine, Bay, Damiana*
Willow, Lily, Ivy, Pomegranate; all cereals
Aspen
Vervain, Herb Mercury, Fennel, Marjoram, Palm, Lime, Linden
Almond, Mugwort, Hazel, Moonwort, Ranunculus, Pomegranate, Alder
Myrtle, Rose, Clover, Fig, Peach, Apple
Olive, Coconut, Edderwort, Feennel, Buttercup
Mallow, Vervain, Clover
Hybrids, Orchids, Holy Vervain, Wild <i>gladiolus</i>
Lotus, Comfrey, <i>Mandragora officinalis</i>
Sunflower, <i>Cyclamen graecum</i>
Snowdrop, Lily, Narcissus, Mistletoe, Calamint
Hyssop, Cedar, Oak, Poplar, Fig, Sage, Arnica
Aloe, Needle-plant (<i>belonike</i>)
Lotus, all Water Plants
Cactus, Nettle, <i>Artemisia</i> , Houndstongue
Rush, Pimpernel
Indian Hemp, Orchis Root, Thistle, Yohimba, Sorret, Stinking Tutsan
Absinthe, Rue, Nut, Galangal, High John Conqueror
Tiger Lily, Geranium, Olive, Sage
Unicellular Organisms, Opium, Mangrove, Birthwort
Sunflower, Laurel, Heliotrope, Nut, Galangal
Red Poppy, Hibiscus, Nettle, all scarlet flowers
Ash, Cypress, Hellebore, Yew, Nightshade, Elm
Oak, Ivy, all cereals
Almond in Flower

777 Revised, Col. XXXIX [Supplemented]
[Incl. *Catalogus Codicum Astrologorum Graecorum*]

<803>*
Precious Stones

<804>*
Semiprecious Stones

<805>
Magical Weapons

0	Black Diamond, Star Sapphire
1	Diamond
2	Star Ruby
3	Star Sapphire, Pearl
Daath	.....
4	Sapphire, Amethyst
5	Ruby
6	Topaz, Yellow diamond
7	Emerald
8	Opal, especially Fire Opal
9	.....
10	.....
11	Topaz
12	Opal
13	Pearl
14	Emerald
15	Amethyst, Star Sapphire
16	Topaz
17	.....
18	.....
19	Topaz
20	Diamond
21	Sapphire
22	Emerald
23	.....
24	.....
25	.....
26	Black Opal; Black Diamond
27	Ruby
28	Ruby
29	Pearl
30	Topaz
31	Fire Opal
32	.....
32 bis	.....
31 bis	Black Diamond

.....
.....
Turquoise
Onyx, Jet
.....
Lapis Lazuli
Garnet, Red Agate, Topaz, Pyrite
Zircon, Goldstone, Rose Quartz
Malachite, Jade, Amber, Coral
Carnelian, Cairngorm (smokey quartz)
Quartz, Beryl, Moonstone, Fluorspar ..
Rock Crystal
Chalcedony, "Fool's Gold"
Agate, Carnelian, Cairngorm
Moonstone, Beryl, Crystal
Malachite, Jade, Amber, Coral, Turquoise ..
Lapis Lazuli, Chalcedony, Artificial Glass ..
Red Coral
Alexandrite, Tourmaline, Banded Agate, Iceland Spar
Amber, Moonstone, Beryl
Cat's Eye, Yellow Jasper
Peridot, Green Felspar
Amethyst, Lapis Lazuli
Jade, Malachite
Beryl, Aquamarine
Snakestone, Bloodstone, Obsidian, Turquoise ...
Blue Jacinth, Blue Zircon
Jet, Anthracite
Garnet, Pyrite, any red stone
Red Jasper
.....
Crysoleth, Zircon, Goldstone, Rose Quartz ..
.....
Onyx, Jet
Salt
.....

.....
Svastika (Fylfot); Crown; Lamp
Lingam; Inner Robe of Glory; Wand ..
Graal; Yoni; Outer Robe of Concealment; Cup ..
Chain; Sanctum Sanctorum
Wand, Cup, Scepter, Orb, Crook, Thunderbolt ..
Sword, Spear, Scourge, Chain
Lamen, Rosy Cross
Lamp, Girdle, Mirror
Names & Versicals; Apron
Perfumes, Sandals, Altar
Magical Circle & Triangle
Dagger, Fan
Wand or Caduceus
Veil, Bow & Arrow
Girdle, Mirror
Censer, Aspergillum
Labor of Preparation, Throne, Altar ...
Tripod
Furnace, Grail
Discipline (Preliminary), Phoenix Wand ...
Lantern & Wand, Bread, Lotus Wand ..
Scepter, Cup, Cornucopia
Cross of Equilibrium, Scales
Cup, Cross of Ordeal, Wine, Lustral Water ..
Pain of the Obligation; Oath
Arrow (swift straight application of force) ..
The Secret Force; Lamp
Sword
Horns, Energy, Burin
Twilight of the Place, Magic Mirror ...
Lamen, Greek Cross, Bow & Arrow ...
Wand, Lamp, Pyramid of Fire, Censer ..
Sickle, Scythe
Pantacle, Salt, Rood Cross
Winged Egg, Lamp

777 Revised, Col. XL
[Supplemented]

777, Col. XL
[Supplemented]

777 Revised, Col. XLI
[Supplemented]

<806>

Magical Formulae

0	לאשטאל; מ...מ
1	AUMGN (אומגן); AUM (אעם)
2	אל; ויאער; ΘΕΛΗΜΑ
3	BABALON; V.I.T.R.I.O.L.; לא; ΑΓΑΠΗ
Daath	N.O.X.
4	יהודה; SU
5	אג:ל:א; שכניה; אלהים
6	L.V.X.; אברהדהאדאברא; ΙΑΩ; Ι.Ν.Ρ.Ι.
7	BABALON; א:ר:א:ר:י:ת:א; ΠΙΛΙΦ
8	BAPHOMET
9	אלים; באומיתר; MU
10	V.I.T.R.I.O.L.; שכינה; תרעהא
11	אעם
12	
13	אמן; אלים
14	ΑΓΑΠΗ
15	ס:ס
16	אבן
17	
18	אברהדהאדאברא
19	ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ
20	
21	
22	
23	שלם
24	AUMGN (אומגן)
25	ל:ל:ל:ל: ען
26	ען
27	אג:ל:א
28	
29	
30	ΙΑΩ; Ι.Ν.Ρ.Ι.
31	ΜΙΘΡΑΣ
32	ז:ז:ז:ז (as taught to the Neophyte)
32 bis	אדני
31 bis	ΜΙΘΡΑΣ

777, Col. CLXXXVII [Supplemented]

<807>

Lineal, Geomantic & Pure Number Figures

Circle
Point
Line; Cross
Yonic symbols: plane, diamond, oval, circle, vesica piscis, triangle, ♁ & ♃
Solid Figure: tetrahedron, pyramid, cross, ⚗ & ⚡
Tesseract, Rose, ♃ & ♄
Calvary Cross, Truncated Pyramid, Cube, ⚙
Rose (7 x 7), Candlestick, ♃ & ♄
Octagon, Octagram, II & III
☽ (both Populus & Via)
Altar, Double Cube, Calvary Cross, ⚖ & ☽
Geomantic Figures of the Airy Triplicity
Octagram, Calvary Cross
Enneagram, Gk. Cross, Plane; Shewbread Table
Heptagram
Tristitia; Pentagram
Amisso; Hexagram
Albus; Svastika
Populus & Via
Fortuna Major & Fortuna Minor
Conjunctio; Point
Square, Rhombus
Puella; Solid Greek Cross; Rose (3+7+12)
Geomantic Figures of the Watery Triplicity
Rubeus
Acquisitio; The Rose (5 x 5)
Cancer
Pentagram
Puer
Laetitia
Hexagram
Geomantic Figures of the Fiery Triplicity
Triangle
Geomantic Figures of the Earthy Triplicity

777, Cols. XLIX & XLVIII

<808>

Mineral Drugs

Carbon
Aur. Pot.
Phosphorus
Silver
Iron, Sulphur
Arsenic
Quicksilver
Lead
Mag. Sulph.
Mercury
Sulphates
Nitrates
Lead
Bismuth
Carbon

777, Col. XLIV

Chapter 9

SEPHIROTHIC HIERARCHIES in the WORLD OF BRIAH

	<901>* Divine Names	<902>* Archangels	<903>* Choirs of Angels
0	.....	.....	.....
1	<i>(All Supernals:)</i>	Yehoel* יהואל	Seraphim שרפים
2	El אל	Raphael, Ophaniel רפאל, אופניאל	Ophanim אופנים
3	.....	Kerubiel כרוביאל	Kerubim כרובים
Daath	.....	.....	.....
4	Matzpatz* מצפצ (sic)	Tzadqiel צדקיאל	Shinanim* שנאנים
5	Yehevid* יהוד	Tarshish* תרשיש	Tarshishim* תרשישים
6	Y.H.V.H. יהוה	Metatron, Khasmael מטטרון, חשמאל	Khasmalim חשמלים
7	Elohim אלהים	Ussiel* וסיאל	Melakhim מלכים
8	Matzpatz* מצפץ	Hophniel* הפניאל	Beni Elohim בני אלהים
9	<i>(Yesod & Malkuth:)</i>	Yehoel, Tzephaniel* ... יהואל, צפניאל	Ishim* ישים
10	Yah-Adonai יה־אדני	Mikhael מיכאל	Erelim אראלים
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32 bis
31 bis
	777, Col. LXXXIV	777, Col. LXXXV [Amended]	777, Col. LXXXVI [Amended]

<904>*
Palaces of Briah

<905>
**Latin Translation
of col. 904**

<906>
**English Translation
of Col. 904**

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Daath

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32 bis

31 bis

(All Supernals:)

Hekel Qadesh Qadeshim
היכל קודש קדשים

Hekel Ahavah היכל אהבה

Hekel Zekuht היכל זכות

Hekel Ratzon היכל רצון

H. Etzem ha-Shamaim .. היכל עצם השמים

Hekel Nogah היכל נוגה

(Yesod & Malkuth:)

H. Livnat ha-Sappir היכל לבנת הספיר

Palatium Sancti Sanctorum

Palatium Amoris

Palatium Meriti

Palatium Benevolentiae

Palatium Substantiae Coeli

Palatium Serenitatis

Palatium Albedinis Crystalinae

Palace of the Holy of Holies

Palace of Love

Palace of Merit

Palace of Delight

Palace of the Essence of Heaven

Palace of Luster (Splendor)

Palace of the Pavement of Sapphire ...

..... (or of Lapis Lazuli)

Chapter 10

TAROT

**<1001>
General Attribution of Tarot**

0	.....
1	The 4 Aces
2	The 4 Twos – The Knights (Kings)
3	The 4 Threes – The Queens
Daath	.....
4	The 4 Fours
5	The 4 Fives
6	The 4 Sixes – The Princes
7	The 4 Sevens
8	The 4 Eights
9	The 4 Nines
10	The 4 Tens – The Princesses
11	0. The Fool – Swords – Princes
12	1. The Magus
13	2. The (High) Priestess
14	3. The Empress
15	17. The Star
16	5. The Hierophant
17	6. The Lovers
18	7. The Chariot
19	11. Lust
20	9. The Hermit
21	10. (The Wheel of) Fortune
22	8. Adjustment
23	12. The Hanged Man – Cups – Queens
24	13. Death
25	14. Art (<i>or</i> Temperance)
26	15. The Devil
27	16. The Tower (<i>or</i> The House of God)
28	4. The Emperor
29	18. The Moon
30	19. The Sun
31	20. The Aeon – Wands – Knights
32	21. The Universe
32 bis	21. The Universe – Disks – Princesses
31 bis	20. The Aeon – All 22 Trumps

**777, Cols. XIV & CLXXIX
[Amended]**

Numerous basic Tarot attributions are given throughout this monograph. In many ways, Tarot is the master key to the entire Hermetic-Qabalistic view of the Universe; or, more accurately, Tarot is the most concentrated visual-symbolic representation of the Tree of Life in all of its dimensions, and it is on this Tree of Life that **all** of the attributions of this booklet are based.

Thus, the basic defining elements in Columns 101-104, and especially the Hebrew letter attributions in Col. 102 and the astrological attributions in Col. 105, are **primary** in understanding the symbolism of the Tarot trumps. The Col-or Scales; the various Names in all the four Worlds; and the various Practical Correspondences in Chapter 8 are intimately connected to Tarot.

As such, this present section is the **primary unifying** section of this book.

**<1002>
Esoteric Titles
of Tarot Trumps**

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Daath

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The Spirit of Αἰθήρ

12

The Magus of Power

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The Priestess of the Silver Star

14

The Daughter of the Might Ones

15

The Daughter of the Firmament: The Dweller Between the Waters

16

The Magus of the Eternal

17

The Children of the Voice: The Oracle of the Mighty Gods

18

The Child of the Powers of the Waters: The Lord of the Triumph of Light

19

The Daughter of the Flaming Sword

20

The Prophet of the Eternal: The Magus of the Voice of Power

21

The Lord of the Forces of Life

22

The Daughter of the Lords of Truth: The Ruler of the Balance

23

The Spirit of the Mighty Waters

24

The Child of the Great Transformers: The Lord of the Gate of Death

25

The Daughter of the Reconcilers: The Bringer-forth of Life

26

The Lord of the Gates of Matter: The Child of the Forces of Time

27

The Lord of the Hosts of the Mighty

28

The Sun of the Morning: Chief Among the Mighty

29

The Ruler of Flux and Reflux: The Child of the Sons of the Mighty

30

The Lord of the Fire of the World

31

The Spirit of the Primal Fire

32

The Great One of the Night of Time

32 bis

The Great One of the Night of Time

31 bis

The Spirit of the Primal Fire

<1003>
Titles & Attributions of Wands

<1004>
Titles & Attributions of Cups

- 0**
- 1**
- 2**
- 3**
- Daath**
- 4**
- 5**
- 6**
- 7**
- 8**
- 9**
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- 31**
- 32**
- 32 bis**
- 31 bis**

The Root of the Powers of Fire

♂♁ Lord of Dominion

♁♁ Lord of Virtue (*or* Established Strength)

.....

♀♁ Lord of Completion (*or* Perfected Works)

♁♂ Lord of Strife

♁♂ Lord of Victory

♂♂ Lord of Valor

♀♂ Lord of Swiftess

♁♂ Lord of Strength

♁♂ Lord of Oppression

The Root of the Powers of Water

♀♁ Lord of Love

♁♁ Lord of Abundance

.....

♁♁ Lord of Luxury (*or* Blended Pleasures)

♂♁ Lord of Disappointment (*or* Loss in Pleasure)

♁♁ Lord of Pleasure

♀♁ Lord of Debauch (*or* Imagination)

♁♂ Lord of Indolence (*or* Abandoned Success)

♁♂ Lord of Happiness

♂♂ Lord of Satiety (*or* Perfected Success)

<1005>

Titles & Attributions of Swords

<1006>

Titles & Attributions of Disks

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Daath

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32 bis

31 bis

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The Root of the Powers of Air

☽ Lord of Peace Restored

♁ Lord of Sorrow

♁ Lord of Truce (or Rest From Strife)

♁ Lord of Defeat

♁ Lord of Science (or Earned Success)

☽ Lord of Futility (or Unstable Effort)

♁ Lord of Interference (or Shortened Force)

♁ Lord of Despair & Cruelty

♁ Lord of Ruin

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The Root of the Powers of Earth

♁ Lord of (Harmonious) Change

♁ Lord of (Material) Works

♁ Lord of (Earthly) Power

♁ Lord of Worry (or Material Trouble)

♁ Lord of (Material) Success

♁ Lord of Failure (or Success Unfulfilled)

♁ Lord of Prudence

♁ Lord of (Material) Gain

♁ Lord of Wealth

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Chapter 11

THE SEPHIROTH (Additional Correspondences)

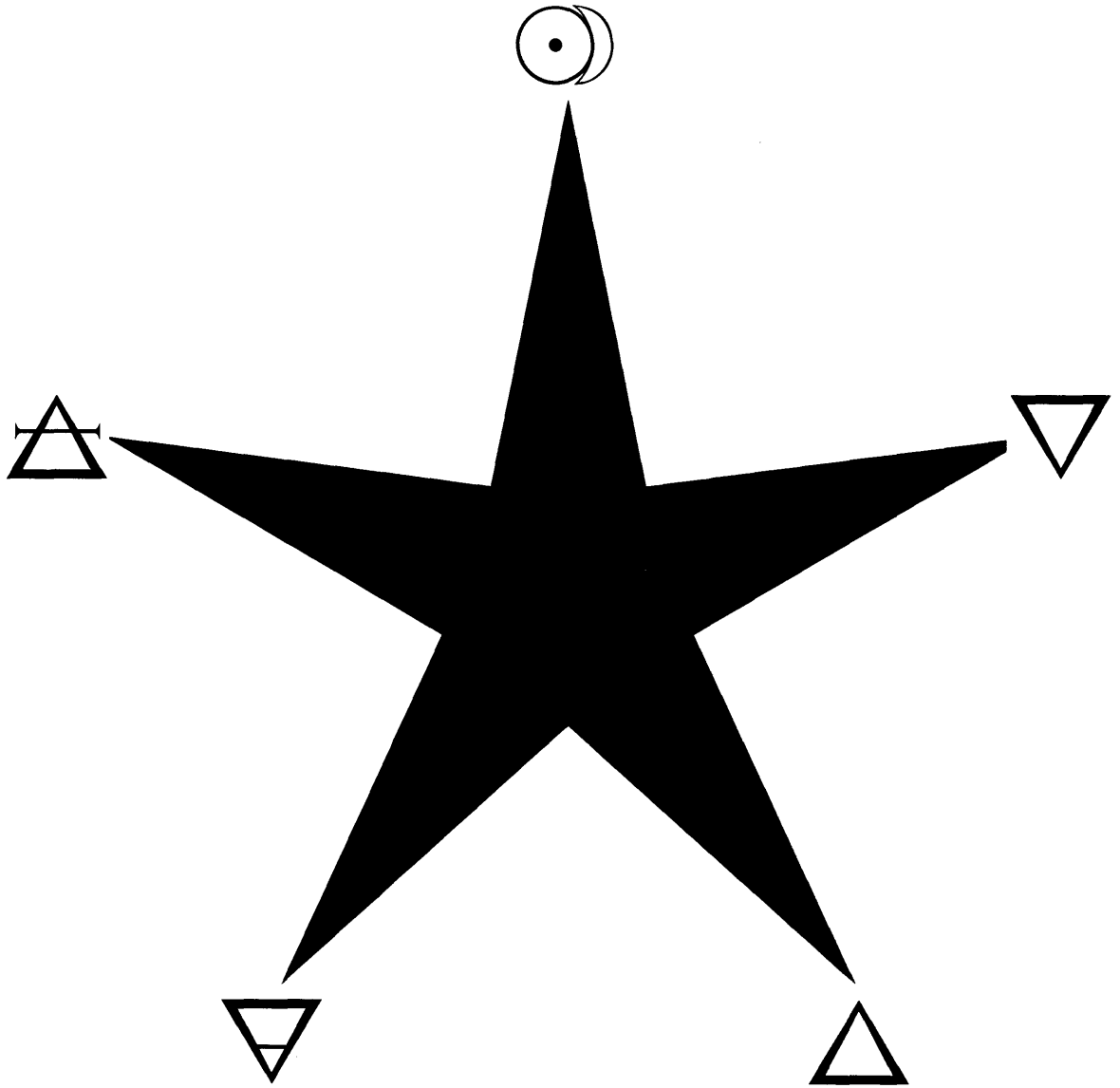
	<1101> The Revolution of אהרה in Briah	<1102>* 42-fold Name which revolves in the Palaces of Yetzirah	<1103> The Revolution of יהרה in Yetzirah	<1104> The Revolution of אדני in Assiah
0	.....	.....	.....	.....
1	..... אהיה	..... אב	..... יהרה	..... אדני
2	..... אההי	..... גי	..... יההר	..... אדינ
3	..... איהה	..... חצ	..... יוהה	..... אניד
Daath	..... היהא	.....	..... הויה	..... אנדי
4	..... ההיא	..... קרעשמן	..... הויה	..... אינד
5	..... ההאי	..... כגדיכש	..... ההוי	..... אידנ
6	..... האהי	..... במרצחג	..... ההיר	..... דניא
7	..... האיה	..... הקממנע	..... היהר	..... דנאי
8 היאה יגלפזק הוהי דינא
9 יאהה שקי ורהיה דיאנ
10 אההי ; יהאה ; אל שדי עית חלד דאני ; דאינ ; אל-אדני
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32 bis
31 bis
	777, Col. LXXXIX	777, Col. XC	777, Col. XCI	777, Col. CII

	<1105> The Grades of the Order (Traditional Titles)	<1106> The Grades of the Order (Modern Titles)	<1107> Passwords of the Grades (Traditional)
0	.....	0°=0° .....	.....
1	10°=1° Ipsissimus	10°=1° Ipsissimus	Silence*
2	9°=2° Magus	9°=2° Magus .....	..... אב
3	8°=3° Magister Templi	8°=3° Magister Templi .....	..... דב
Daath	Babe of the Abyss	Babe of the Abyss .....	.....
4	7°=4° Adeptus Exemptus	7°=4° Adeptus Exemptus .....	..... אט
5	6°=5° Adeptus Major	6°=5° Adeptus Major .....	..... יה
6	5°=6° Adeptus Minor	5°=6° Adeptus Minor .....	..... אהיה
7	4°=7° Philosophus	4°=7° Philosophus .....	..... כח
8	3°=8° Practicus	3°=8° Practicus .....	..... אלה
9	2°=9° Theoricus	2°=9° Zelator מה
10	1°=10° Zelator & 0°=0° Neophyte	1°=10° Neophyte & 0°=0° Probationer נה
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32
32 bis
31 bis
	Grades of the Order of the Golden Dawn	Grades of the Order A.:A.:	777, Col. CXIV

Chapter 12

THE ELEMENTS **(Additional Correspondences)**

**<1201>
The Holy Pentagram**



	<1202> The Letters of the Pentagrammaton (יהשוה)	<1203> Element Corresponding	<1204> The Five Senses (a)	<1205> The Five Senses (b)
11	Vav (ו)	Air	Smell	Smell
23	Heh (ה)	Water	Taste	Touch
31	Yod (י)	Fire	Sight	Sight
32 bis	Heh (ה) (final ה)	Earth	Touch	Taste
31 bis	Shin (ש)	Spirit	Hearing	Hearing
	777, Col. LIV	777, Col. LV	777, Col. LV	Traditional Attributions

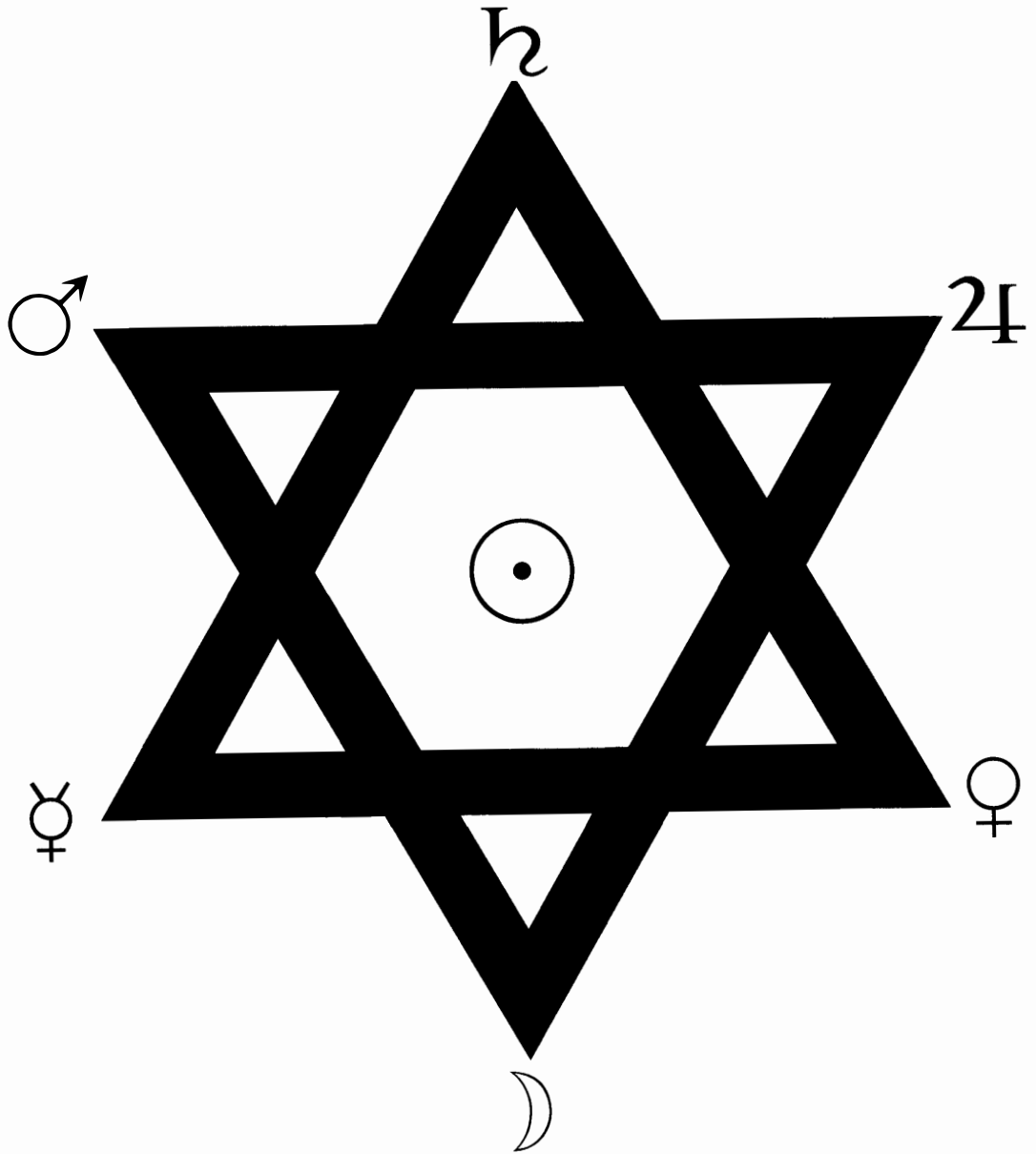
	<1206> The Five Rivers	<1207>* The Four Quarters	<1208>* The Four Worlds	<1209>* Meaning of Col. 1208
11	Hiddekel חדקל	Mirakh (E) מזרח	Yetzirah, Formation יצרה	Formative (Angels)
23	Gihon גיחון	Maarab (W) מערב	Briah, Creation בריאה	Creative (Archangels)
31	Pison פישון	Darom (S) דרום	Atziluth, Nobility אצילות	Archetypal (Deity)
32 bis	Ph'rath פרת	Tzaphon (N) צפון	Assiah, Action עשיה	Material (Matter, &c.)
31 bis	Nahar נהר	The Center .....	.....	.....
	777, Col. LVI [Supplemented]	777, Col. LVII	777, Col. LXIII	

	<1210> Spelling of יהוה in the Four Worlds	<1211> Secret Numbers of the 4 Worlds	<1212> Secret Names of the Four Worlds	<1213> The Five Tattwas
11	..... יוד הא ואו הא	45	Mah מה	Vayu (blue circle)
23	..... יוד הי ואו הי	63	Seg סג	Apas (silver crescent)
31	..... יוד הי ויו הי	72	Ohb עב	Agni or Tejas (red triangle)
32 bis	..... יוד הה וו הה	52	Ben בן	Prithivi (yellow square)
31 bis	.....	.....	.....	Akasha (black egg)
	777, Col. LXVI [Amended]	777, Col. LXV	777, Col. LXIV	777, Col. LXXV

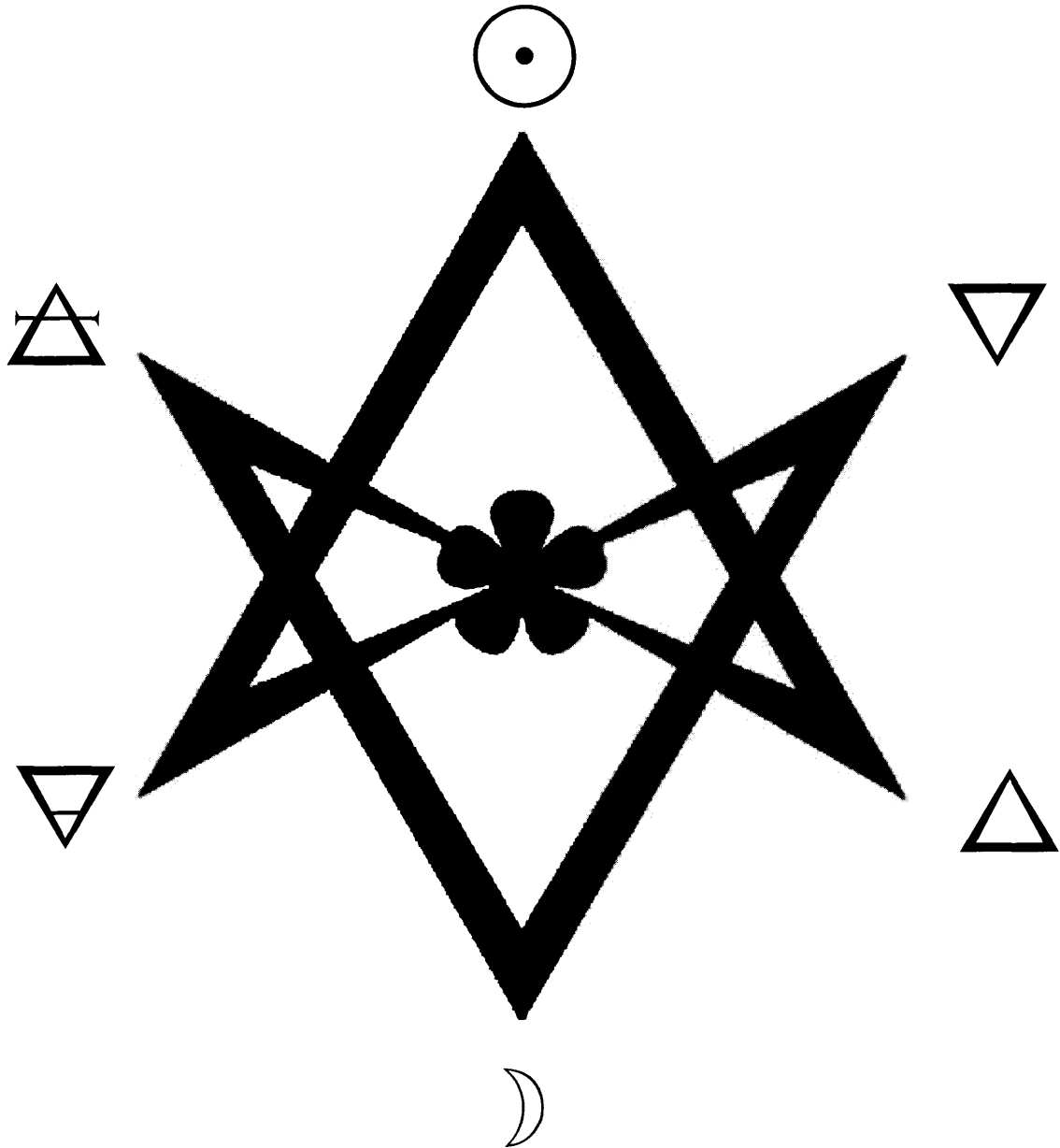
Chapter 13

THE PLANETS **(Additional Correspondences)**

<1301>
The Holy Hexagram



<1302>
The Unicursal Hexagram



	<1303> The Planets & Their Numbers	<1304> The Seven Metals	<1305>* The Seven Chakras	<1306> Anatomy Corresponding	<1307> The Seven Sacraments
0	.....	.....	.....	.....	.....
1	.....	.....	Sahasrara	Pineal gland .....	.....
2	.....	.....	Ajna	Pituitary body .....	.....
3	Saturn ♄, 3	Lead	Visuddha (opened) ...	Pharyngeal plexus	Extreme Unction
Daath	.....	.....	Visuddha (closed)	Pharyngeal plexus ....	.....
4	Jupiter ♃, 4	Tin	Anahata	Cardiac plexus	Eucharist
5	Mars ♂, 5	Iron	Anahata	Cardiac plexus	Penance
6	Sol ☉, 6	Gold	Anahata	Cardiac plexus	Orders
7	Venus ♀, 7	Copper	Manipura	Solar plexus	Marriage
8	Mercury ☿, 8	Quicksilver	Manipura	Solar plexus	Confirmation
9	Luna ☾, 9	Silver	Svadisthana	Prostatic ganglion	Baptism
10	.....	.....	Muladhara	Sacral plexus .....	.....
11	.....	.....	Anahata	Cardiac plexus .....	.....
12	Mercury ☿, 8	Quicksilver	Sahasrara	Pineal gland	Confirmation
13	Luna ☾, 9	Silver	Ajna	Pituitary body	Baptism
14	Venus ♀, 7	Copper	Visuddha	Pharyngeal plexus	Marriage
15	.....	.....	(as line 32) .....	.....	.....
16	.....	.....	(as lines 13 & 14) ...	.....	.....
17	.....	.....	(as line 12) .....	.....	.....
18	.....	.....	(as lines 13 & 21) ...	.....	.....
19	.....	.....	(as line 30) .....	.....	.....
20	.....	.....	(as line 12) .....	.....	.....
21	Jupiter ♃, 4	Tin	Manipura	Solar plexus	Eucharist
22	.....	.....	(as lines 14 & 32) ...	.....	.....
23	.....	.....	Svadisthana	Prostatic ganglion ....	.....
24	.....	.....	(as line 27) .....	.....	.....
25	.....	.....	(as line 21) .....	.....	.....
26	.....	.....	(as lines 27 & 32) ...	.....	.....
27	Mars ♂, 5	Iron	Svadisthana	Prostatic ganglion	Penance
28	.....	.....	(as lines 27 & 30) ...	.....	.....
29	.....	.....	(as lines 14 & 21) ...	.....	.....
30	Sol ☉, 6	Gold	Anahata	Cardiac plexus	Orders
31	.....	.....	Manipura	Solar plexus .....	.....
32	Saturn ♄, 3	Lead	Muladhara	Sacral plexus	Extreme Unction
32 bis	.....	.....	Muladhara	Sacral plexus .....	.....
31 bis	.....	.....	Visuddha	Pharyngeal plexus ....	.....
	777, Col. LXXVII	777, Col. LXXXI	Multiple Sources		Eliphas Levi

	<1308> Planetary Numbers (X)	<1309> Planetary Numbers (X ²)	<1310> Planetary Numbers (Σ[0-X ²])	<1311> Planetary Numbers (Σ[0-X ²])/X	<1312> Planetary Numbers (Σ[0-X])
0					
1					
2					
3	3	9	45	15	6
Daath					
4	4	16	136	34	10
5	5	25	325	65	15
6	6	36	666	111	21
7	7	49	1,255	175	28
8	8	64	2,080	260	36
9	9	81	3,321	369	45
10					
11					
12	As line 8	As line 8	As line 8	As line 8	As line 8
13	As line 9	As line 9	As line 9	As line 9	As line 9
14	As line 7	As line 7	As line 7	As line 7	As line 7
15					
16					
17					
18					
19					
20					
21	As line 4	As line 4	As line 4	As line 4	As line 4
22					
23					
24					
25					
26					
27	As line 5	As line 5	As line 5	As line 5	As line 5
28					
29					
30	As line 6	As line 6	As line 6	As line 6	As line 6
31					
32	As line 3	As line 3	As line 3	As line 3	As line 3
32 bis					
31 bis					

Chapter 14

THE ZODIAC (Additional Correspondences)

	<1401> Signs of the Zodiac	<1402> Planets Ruling the Signs	<1403> Planets Exalted in the Signs	<1404> The 12 Tribes of Israel
0
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Daath
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11	(All Airy Signs)
12	♈, ♊
13	♉, ♋
14	♈, ♎, ♏
15	Aquarius, the Water Carrier ..	Saturn	Manasseh מנשה
16	Taurus, the Bull	Venus	Luna	Ephraim אפראים
17	Gemini, the Twins	Mercury .....	.....	Simeon שמעון
18	Cancer, the Crab	Luna	Jupiter	Zebulun זבולן
19	Leo, the Lion	Sol .....	.....	Judah יהודה
20	Virgo, the Maiden	Mercury	Mercury	Naphtali נפתלי
21	♋, ♌, ♍ .....	.....	.....	.....
22	Libra, the Balance	Venus	Saturn	Asher אשר
23	(All Watery Signs) .....	.....	.....	.....
24	Scorpio, the Scorpion	Mars .....	.....	Dan דן
25	Sagittarius, the Archer	Jupiter .....	.....	Benjamin בנימין
26	Capricorn, the Goat	Saturn	Mars	Issakhar יששכר
27	♈, ♎, ♏ .....	.....	.....	.....
28	Aries, the Ram	Mars	Sol	Gad גד
29	Pisces, the Fishes	Jupiter	Venus	Reuben ראובן
30	♈, ♉ .....	.....	.....	.....
31	(All Fiery Signs) .....	.....	.....	.....
32	♎, ♏, ♐ .....	.....	.....	.....
32 bis	(All Earthy Signs) .....	.....	.....	.....
31 bis	.....	.....	.....	.....
		777, Col. CXXXVIII	777, Col. CXXXVIX	P.F. Case

Chapter 15

QABALAH OF THE PSYCHE

	<1501>* Parts of the Soul (Hebrew)	<1502>* English of Col. 1501	<1503>* Parts of the Soul (Egyptian)	<1504> Parts of the Soul (Hindu)
0	.....	.....	Hammemit .....	.....
1	Yechidah יחידה	The Self	Khu, or Yekh	Atma
2	Chiah חיה	The Life Force	Ka, or Khai	Buddhi
3	Neshamah נשמה	Spiritual Unconscious	Ba, or Baie	Higher Manas
Daath				
4	.....		
5	<i>(Daath through Yesod:)</i>		<i>(Sephiroth 4-8:)</i>	<i>(Sephiroth 4-6:)</i>
6	Ruach רוח	Ego-Consciousness	Aib	Lower Manas
7	.....			Kama
8	.....			Prana
9	Nephesh נפש	Instinctual Unconscious	Hati	Linga Sharira
10	Guph גוף	The Physical Body	Khaibt, Khat, Tet, Sahu	Sihula Sharira
11	Ruach רוח	Ego-Consciousness
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19
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23	Neshamah נשמה	Spiritual Unconscious
24
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26
27
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30
31	Chiah חיה	The Life Force
32
32 bis	Nephesh נפש	Instinctual Unconscious
31 bis	Yechidah יחידה	The Self .....	.....	.....
	777, Col. XCVII	777, Col. XCVIII [Amended]	777, Col. CXVI [Amended]	777, Col. CXVII

<1508>
Psychological Attributions

0	.....
1	The Self
2	The True Will
3	Intuition
Daath	Gnosis
4	Memory
5	Volition
6	Ego-consciousness; Imagination
7	Desire
8	Intellect
9	Automatic Consciousness; Subconsciousness
10	Physical sensory awareness
11	The Creative Light; Life-Force; Superconsciousness
12	Life (חיים) & Death (מורה); Attention, Concentration
13	Peace (שלום) & War (מלחמה); Subconsciousness; Memory
14	Wisdom (חכמה) & Folly (אולה); Creative Imagination
15	Sight (ראיה); Revelation
16	Hearing (שמיעה); Intuition
17	Smell (ריח); Discrimination
18	Speech (שיחה); Receptivity
19	Taste (לעיסה); Kundalini
20	Coitus (תשמיש) [thus, Touch]; Wisdom-Will
21	Wealth (עושר) & Poverty (עוני); Cyclicity
22	Karma (<i>i.e.</i> , Work, Action) (מעשח); Equilibration
23	Reversal; Samadhi (<i>i.e.</i> , Suspended Mind)
24	Motion (הלך); Transformation
25	Wrath (רוגז); Transmutation
26	Laughter (שחוק); Ignorance
27	Grace (חן) & Ugliness (כיעור); Awakening
28	Thought or Meditation (הרהור); Reason
29	Sleep (שינה); Adaptation-Evolution-Structuralization
30	Seed (זרע) & Desolation (שממה) (often given as "Fertility & Sterility"); Regeneration
31	Realization, Transformation
32	Dominion (ממשלה) & Slavery (עבדות); Cosmic Consciousness
32 bis	.....
31 bis	.....

Notes to Tables of Correspondences

I

Col. 102: Hebrew Names & Numbers of Letters

LINE 0: Qabalists name three “Veils of the Negative”:

אין, *ayin*, “Nothing”

אין סוף, *ayin soph*, “The Limitless” (lit., “no limit”)

אין סוף אור, *ayin soph or*, “Limitless Light” (i.e., limitless L.V.X.)

LINE 4: Also called גדולה, *gedulah*, “majesty, magnitude, greatness, magnificence.”

LINE 5: Also called דין, *deen*, “justice,” and פחד, *pakhad*, “fear.”

LINE 9: A more extended title of Yesod is עולם צדיק יסוד, *tzedeq yesod olam*, “Righteousness is the Foundation of the World.”

LINE 15: ה is the Hebrew definite article (“the”), often used as an emphatic, and also having several grammatical subtleties. Although Qabalistically-themed occult societies commonly have spelled the letter name הה, the Rabbinical spelling present in all classic lexicons is הָה: This is important in several Qabalistic compositions, e.g., the spelling in full of *Yah*, יהּ, is thus אַהּ = 26, the same as יהוה. The word הָה, as an interjection, means “lo!” or “behold!”

Col. 103: English Translation of Col. 102

See also the notes for the previous column, where alternative Names are given.

Each of these Hebrew letter-names is a word with additional subtleties of meaning. We strongly recommend that the student independently research them all. In particular, for the 22 Hebrew letters, only their classic icons are given in the present list, and not the multiple meanings found for each of these letter-names when treated as a Hebrew word. Some of these alternative meanings are given in the notes below.

LINE 3: *Binah* is variously translated. The word we feel best summarizes all of its literal and symbolic meanings is “Comprehension.”

LINE 4: As an alternative, and more comprehensive, translation of *chesed*, we recommend “Benevo-

lence.” Literally, this means “good will,” which places attention on the creative force of the Will, in addition to the other attributions of this Sefirah.

LINE 5: *Geburah* also means “fortitude, military virtue, power, victory.”

LINE 7: *Netzach* also means, “to shine, to be bright,” etc.

LINE 11: אלהי also means “a family (or tribe).” With slightly different pointings, and as a verb, it means “to learn,” or “to join together or associate” (as in a family or association).

LINE 12: ביה, most simply meaning “house,” has several derived meanings that have become commonplace. Besides various domiciles, from “tent” to “palace,” it also specifically means “temple,” “receptacle” or “interior;” and “family” (e.g., “the House of David”), and thus one’s “progeny,” “descendants,” or “lineage.” As a prefix, ב is a preposition usually meaning “in.”

LINE 13: It is important to understand that the meaning “camel” comes from an Arabic cognate meaning, “to carry or bear;” hence, the relationship of the letter to the Moon, the Priestess in the Tarot, and all of the maternal symbolism associated therewith. With slightly different pointings, גמל also is a verb meaning, variously, “to ripen, to become ripe, to wean,” etc.

LINE 16: ו is also the Hebrew conjunction, most often translated “and,” though having additional specialized uses in Hebrew. It is not insignificant that its grammatical designation is as a copulative, or connective word.

LINE 19: According to the Hebrew scholar Dr. Karl Feyerabend, ו means not “serpent” *per se*, but rather “a coiling or twisting;” i.e., that which is coiled like a serpent. This is a much more revelatory symbol, integrating with all of the most important attributions and meanings of Teth.

LINE 20: In addition to the letter name יד, which is given the significance of “hand,” the Qabalist is advised to study the near-cognate יָד, *yad*, which is the actual word meaning “hand,” and especially the “hand of God” and related ideas including those of “power, strength, authority, assistance, axle, monument,” etc.

LINE 21: כף most particularly means “the hollow of a hand,” or “the palm,” rather than the entire hand. Accordingly, it can also mean any hollow vessel, pan, bowl, etc. With different pointing, כף also means, “a rock” or “cliff.” As a prefix, כ serves as a preposition meaning “thus, so” or “as, like, as if.”

LINE 22: למד also means, “to learn or study” (intransitive usage) and “to chastise, teach, instruct, discipline, train” (transitive usage). A “disciple” is למוד, *limud*, the older form of which is, again, spelled למד, just like the letter name. As a prefix, ל is a preposition usually meaning “to, for, towards, belong to, according to,” etc.

LINE 24: נון also means, “to sprout;” hence, the same letters with different pointing literally means “progeny.” נון is also the name of the father of Joshua (יהושע); see *Exodus* 33:11 etc.

LINE 25: In addition to its basic meaning, as a noun, of “prop” or “support,” סמך (as a verb) means “to place or lay (a thing on something else);” “to uphold, sustain, or aid;” “to approach;” and “to refresh.” Most of these are strikingly clear attributions of the Holy Guardian Angel, a function of which is “to lift up.”

LINE 26: In addition to meaning “eye,” עין also means the “look,” “appearance,” or “face” of anything; “surface” (again implying only the outer appearance); and “fountain” or “spring” (from a resemblance to an eye), whence “the sparkling of wine.”

LINE 27: By its meaning “mouth,” פה has many implicit meanings (similar to Beth above, Line 12). It especially means the mouth as an organ of speech and of the flow of breath, and is used in constructions such as “mouth of a river.” More broadly, it means any “opening” or “entrance;” the “edge” or “border” of a thing, but especially a “cutting edge” (by analogy to the teeth and biting).

LINE 29: קוף also means “ape” or “monkey.” The meaning “back of the head” came from its earlier meaning, the hole in the head of an axe through which the axe handle (comparable to the spine in the human head) was placed. This, in turn, apparently came from the homonymous root meaning simply “to surround” (whence derive other words pertaining to cyclicity).

LINES 31 & 31 bis: שין (same spelling, same pointings) also means “urine.” (See *Isaiah* 36:12 for a characteristic usage.)

Cols. 111-115: Magical Alphabets

Several esoteric alphabets have been used by ceremonial magicians through the ages. These five are the Hebrew alphabet and five ciphers of it. Each alphabet especially expresses one of the five Elements.

Col. 121: Magical Powers

Eliphas Levi reproduced an important table of “the Privileges and the Powers of a Magus,” from a Medieval manuscript. It is debatable whether his tabulation was skewed, due to Levi’s displacement of the Hebrew letter attributions to the Trumps of the Tarot. In at least one or two cases, this appears to be so; in others, it appears not to be so.

Below, an edited form of this list (from Cap. 20 of *The Magical Ritual of the Sanctum Regnum*) is provided which presumes that the correct attribution is to the Tarot designations in Levi’s list, not to the Hebrew letters. Attributions of Heh and Tzaddi have been interchanged. Hebrew letters and Tarot Trump names in square brackets are editorial interpolations to conform to the Trump numbering given by Levi.

These are the Privileges and the Powers of a Magus; and first are received the Seven Grand Privileges:

[כ, I, The Magus] 1. He sees God and is able to commune with the Seven Genii around the throne.

[ג, II, The Priestess] 2. He is above the influence of all pains and fears.

[ד, III, The Empress] 3. He has authority over High Spiritual Powers, and can command Infernal forces.

[ה, IV, The Emperor] 4. He is the master over his own life, and can influence the lives of other men.

[ו, V, The Hierophant] 5. He can never be taken unawares, nor weakened, nor overcome.

[ז, VI, The Lovers] 6. He understands the reasons for the Present, the Past, and the Future.

[ח, VII, The Chariot] 7. He holds the secret of what is meant by the Resurrection of the dead.

The Seven Major Powers are:

[ט, VIII, Adjustment] 1. The power of making the Philosopher’s Stone.

[י, IX, The Hermit] 2. The possession of the Universal Medicine.

[יא, X, The Wheel of Fortune] 3. The knowledge of the mode of Perpetual Motion, and of the Quadrature of the Circle.

[יב, XI, Lust] 4. The power of changing any base matter into gold.

[יג, XII, The Hanged Man] 5. The ability to coerce wild beasts, and to charm serpents. [N.B. This “power” attribution surely arose not from the symbolism of The Hanged Man, but from

the literal and subtle meanings of the letter Lamed, to which Levi attributed this card.]

[J, XIII, Death] 6. To possess the Notorial Art and to have universal knowledge.

[D, XIV, Art] 7. The power of discoursing with knowledge and learning upon any subject, even without previous study.

The Seven Minor Powers are:

[V, XV, The Devil] 1. To know in a moment the hidden thoughts of any man or woman.

[E, XVI, The Tower] 2. To compel anyone to act with sincerity.

[I, XVII, The Star] 3. To foresee any future events which do not depend upon the will of a superior being.

[P, XVIII, The Moon] 4. To give instantly wise counsel and acceptable consolation.

[G, XIX, The Sun] 5. To be always calm and content in the most grievous adversity.

[W, XX, The Aeon] 6. Never to feel love or hatred unless it is designed.

[X, 0, The Fool] 7. To possess the secret of constant wealth, and never to fall into destitution or misery.

These Privileges are the final degree of Human Perfectibility; these are open to attainment by the elect, by those who can dare, by those who would never abuse them, and who know when to be silent.

TAU Π [XXI, The Universe]. In conclusion, Magi can control the elemental forces, calm tempests, heal the sick, and raise the dead. But these things are sealed with the triple Seal of Solomon: initiates know of them, this is sufficient; as to other persons, whether they deride you, or whether they are overcome with fear at your audacity, what matters it to you?

The Key of Solomon (Book I, Cap. II) gives recommendations of planetary attributions for a variety of magical purposes. These are summarized below:

Saturn: to summon from Hades souls who died of natural causes; to bring either good or bad fortune to buildings; to have familiar Spirits attend you during sleep; to cause good or ill success to business, possessions, goods, seeds, fruits, etc. in order to acquire learning; to bring destruction, give death, and sow hatred and discord; for communication with Spirits.

Jupiter: to obtain honors, acquire riches, contract friendships, preserve health, and arrive at all one can desire.

Mars: matters pertaining to war; to acquire military honor, acquire courage, overthrow enemies, wound,

give death; to cause ruin, slaughter, cruelty, discord; for communication with Spirits; summoning from Hades souls slain in battle.

The Sun: matters regarding temporal wealth, hope, gain, fortune, divination, the favor of princes; to dissolve hostile feelings, to make friends.

Venus: good for forming friendships, for kindness and love, for joyous and pleasant undertakings (including traveling); good for gambling, poisons, and preparing powders provocative of madness.

Mercury: for eloquence, intelligence, promptitude in business, science, divination, wonders, apparitions, and answers regarding the future; for thefts, writings, deceit, and merchandise; recovering thefts by the means of Spirits; matters relating to games, jests, sports, etc.

The Moon: good for embassies, voyages, envoys, messages, navigation, reconciliation, love, and acquiring merchandise by water; for communication with Spirits; for recovering stolen property, obtaining nocturnal visions, summoning Spirits in sleep, and preparing anything relating to water.

The Sun, Jupiter, or Venus: any operations of love, kindness, invisibility, or other things of a similar nature; good for all extraordinary, uncommon, and unknown operations.

Saturn or Mars: hatred, enmity, quarrel, discord.

Certain other categories of events were attributed to the triplicity of the Moon's sign at the time of the operation. Based on internal evidence, as well as the practices in use when these manuscripts were written, this certainly refers to the Sidereal zodiac. With the signs of each triplicity are listed, in brackets, the planets traditionally ruling that triad.

Moon in Taurus, Virgo, or Capricorn [Moon, Venus]: matters which pertain to the Moon (see above), such as evocation of Spirits, works of necromancy, and the recovery of stolen property.

Moon in Aries, Leo, or Sagittarius [Sun, Jupiter]: for love, grace, and invisibility.

Moon in Cancer, Scorpio, or Pisces [Mars]: for hatred, discord, and destruction.

Moon in Gemini, Libra, or Aquarius [Mercury, Saturn]: matters of a peculiar nature which cannot be classed under any certain heading.

II

Cols. 205-208: The Four Color Scales (Revised Attributions)

For the greater part, these "revisions" amount to clarifications of the actual meanings of color-words. The traditional Color Scales (given in Cols. 201-204), emerging from the original Golden Dawn, were expressed in terms of the Winsor & Newton London brand of water colors, the formulæ of which (we are advised) have not changed since late 19th Century. While this has certain standardization advantages, the

color labels are often confusing or misleading on simple inspection.

Furthermore, the “traditional” Color Scales changed (in small ways) several times during the 1890s. The present tables provide the results of Frater A.H.’s investigation of the matter, which consisted of cross-comparing different “generations” of the G.D. scales, and clarifying what hues were exactly meant by the various words used; and then, taking this as a foundation, cross-comparing the tables to an extensive record of clairvoyant investigation. The resulting tables appear to be more easily understood, more internally consistent, and more representative of the color-vibrations corresponding to actual magical experience. Despite this, it should be understood that the resulting tables do not dramatically differ in actual meaning from the more traditional ones recorded in Cols. 201-204.

Col. 205: The King Scale of Color (Revised Attributions)

LINE 32 bis: The Master Therion asserted that the King Scale Color of Earth in the Æon of Horus should return to green, rather than black. We have long accepted green and black as valid attributions for Earth, depending on the particular context. Nonetheless, to out-and-out substitute green into the table of Color Scales at this point is a more complicated proposition than may appear on the surface; for the four scales are intimately interconnected. Presuming that the Queen Scale color for Earth remains yellow-orange (“amber”), then its combination with the green of the King Scale would require that the Prince Scale color for Earth be a yellow-yellow-green, *i.e.* a light citrine, rather than dark brown. The Princess Scale color would then be expected to be emerald green flecked with yellow or gold-amber. And, while these substitutions are certainly “workable” (in the magical sense) for the element of Earth, there is by no means sufficient evidence to support their substitution into the table at this point.



Col. 301: Divine Names in Assiah

These Names have been given variously over the centuries, in a variety of Qabalistic references. For the most part, the forms of these Names most often found in modern usage are composites of multiple Names employed in the past. This is, in itself, a valid and effective technique – not unlike, for example, more conventional religious use in such expressions as, “O Thou God, the Vast, Mighty, Merciful and Creative One!” Nor should it ever be forgotten that all gods are One God; that all of these Names, no matter where attributed, are multiple aspects of a singular divinity. At the same time, this does not make them interchangeable.

For the Sephiroth in particular, the first (right-most) entry in our table is, in every case, the form of the

Name most commonly employed by modern Qabalistic magicians. Other valid variations are given, and receive our comment in these notes where it is deemed relevant.

LINE 0: אחר יהוה – “Reality is ONE” – is a 7-lettered Name that expresses “the Victory of Babalon over Choronzon.” Within Temple of Thelema, we recognize its explicit authority over the forces corresponding to Line 0.

LINE 1: Also אשה אשר אשה, *Eheieh Esher Eheieh*, “I Am That I Am,” or “Existence is Existence.”

LINES 2 and 3: The Divine Names אלהים and יהוה appear with comparably great frequency throughout the Old Testament. It is not always (nor even usually) possible to differentiate their meanings on a purely linguistic basis, both roughly meaning “God” or “The LORD;” however, on Qabalistic grounds, there have long been clear differentiations in their usage and meaning. Although both Names have very explicit masculine and feminine characteristics in their compositions, יהוה is especially representative of the Divine Father, and אלהים of the Divine Mother. As such, they are traditionally attributed to Chokmah and Binah respectively, as if to represent the “roots” of two vast “families” of Names in the Qabalistic tradition. As is written in *The Zohar*: “יהוה, the nature of the male. אלהים, the nature of the female” (*Sepher Dtzenioutha*, III:24); and, “seeing that יהוה denoteth the masculine, and אלהים the feminine” (*Idra Rabba Qadisha*, v. 795). Incidentally, the early attribution to Binah is not of Elohim as such; rather (in manuscripts, for example, of both *The Gates of Light* and *The Book of Formation*) it is given as “I.H.V.H. when pronounced Elohim.” For an accessible example of יהוה alone being attributed to Chokmah, see Mathers, *The Kabbalah Unveiled*, Plate IV. For the dual attributions given in our table, see the same work, Introduction, ¶¶43, 44.

LINE 3: To these Names should be added שכינה, *Shekinah*. According to *The Zohar* there are both an Inferior and a Superior Shekinah. These correspond to the two Hehs in the Tetragrammaton. Thus, the Superior Shekinah is attributed to Binah, and shares with Elohim the characteristic of being a primal Pentagrammaton that predated יהוה by many centuries.

LINE 5: אלהים is the oldest form of the Name attributed to Geburah. As such it is considered the great Name representing Justice and the applied force of Divine judgment. For the attribution of אלה, see Mathers, *The Kabbalah Unveiled*, Introduction, ¶46.

LINE 6: The Names attributed to Tiphereth are vast and variable. However, the one fact that cuts most cleanly through all details is that the Tetragrammaton, יהוה, is the oldest and purest form attributed to the sixth Sephirah. In addition to all else that can be said of this great NAME, it is especially representative of the aspect of Divinity corresponding to Tiphereth. It is especially as this that it is “the Unpronounceable Name” for

which Adonai (corresponding to Malkuth) is the outer veil or “substituted word.” יהוה is attributed to Tiphereth, independent of any other names, in the oldest written Kabbalistic¹ works. Later, both אלוה and the more complete אלוה ורעה are brought into use; and finally, in modern times, all three of them are integrated into the common יהוה אלוה ורעה. It should be noted that the notariqon of this complete name is א׳, a perfect representation of the Greek Name (also clearly attributable to Tiphereth), ΙΑΩ; for which cause, many magicians have adopted the latter as their chosen Tipheric Name in practice.

LINE 9: Each of these three words has been used independently as a Divine Name of Yesod. The oldest usage, and mightily revered for that, is the elegant and moving Name שׁדׁי. The early Kabbalistic work titled *The Gates of Light* gives only א׳ ח׳, which enumerates to the significant number 49. In various works written over the centuries, many combinations have appeared, especially שׁדׁי א׳, א׳ ח׳, and א׳ ח׳ שׁדׁי.

LINE 10: The primary Name attributed to Malkuth is אדני׳. This is the form that the Name assumes in the oldest works. By tradition and training, this is the outermost title by which the Hebrew people speak the Name of their God, and it means simply, “my Lord.” Over time, it has acquired additional modifications, especially in the forms אדני׳ הארץ, “Lord of Earth,” and אדני׳ מלך, “my Lord the King.” Usually these two variations are used separately; but a few magicians employ the full composite given in the tables.

To the Names here tabulated should be added שכנינה, *Shekinah*. According to *The Zohar* there are both an Inferior and a Superior Shekinah. These correspond to the two Hehs in the Tetragrammaton. Thus, the Inferior (or Lesser) Shekinah is attributed to Malkuth as the Daughter or Bride.

Zodiacal Names: The permutation of Y.H.V.H. is a Rabbinical device, with the attribution of these to the Signs of the Zodiac (or at least to the months of the Hebrew year) being very ancient. See Kaplan, *Sepher Yetzirah, Its Theory & Practice*, Cap. 5, for an explanation of how these were derived.

Col. 303: Archangels of Assiah

LINE 2: Most modern authors (including the present writer) have incorrectly given the archangel of Chokmah as רצ׳אל, *Ratziel*. However, the second letter is a ך, not צ: The name is *Raziel*, meaning, “God’s Se-

cret.” Instead of descending from the admittedly attractive רצ׳ה (“delight, will,” etc.) the name is based on רז, “secret” – one of the ancient names of what later came to be called Kabbalah (in the sense of “The Mysteries”).

LINES 6, 8, 12, and 30: There is frequent confusion in various works about the attributions of the archangels Raphael and Mikhæl. Some works give the reverse of what is given here. The primary confusion appears to arise from the fact that the **archangels** Raphael and Mikhæl are attributed, respectively, to the Sun and Mercury; but in the World of Yetzirah, **angels** named Raphael and Mikhæl are attributed, respectively, to Mercury and the Sun. This is only one of many apparent reversals or cross-attributions between Sol and Mercury. As discussed elsewhere in these notes, the lists of attributed angels and archangels have evolved over time; and Mathers (whose Qabalistic writings imprinted the entire Golden Dawn order, and thus all of the last century of Western occult development) worsened the situation further when, in three separate tables in the Introduction of *The Kabbalah Unveiled*, he reversed the Mikhæl and Raphael attributions alternately. The assignments given in Col. 303 of the present monograph are traditional, and, we believe, the correct ones. Although we respect the occasional magicians (mostly trained through the mid-century British schools) who, based on personal experience, assert that we have reversed these attributions, we suspect that they are contacting angels of identical names and similar characteristics, and not archangels.

Col. 305: Magical Images of the Sephiroth

LINE 1: The traditional description of this is “Ancient bearded king seen in profile.” Only the right side of His face is seen; thus it is written that, “In Him there is nought but Right.” However, this intensely patriarchal image, though very suitable in a purely Judeo-Christian setting (and though very suitable as a variation of the Image for Chesed, or for Atu IV, The Emperor) is not at all a suitable image for Kether in any system that recognizes a feminine aspect of deity arising from the Unconditioned SOURCE that is represented by Kether.

LINE 2: Almost any male image shows some aspect of Chokmah.

LINE 3: Almost any female image shows some aspect of Binah.

DAATH: The Qabalist Gareth Knight proposes, as a Magical Image for the pseudo-Sephirah Daath, the image of the “empty room,” a common theme in many traditions wherein it represents the “adytum of God-nourished Silence.” Our own proposal is of a different type: the image of Shiva and Shakti united in conjugal rapture (or any thematically similar image). Although Tiphereth symbolizes the child of Chokmah and Binah, Daath is their *knowledge*, that is, their actual union.

¹ It has become our custom to use the spelling “Qabalah” generally, especially when referring to teachings and methods descended through the Hermetic traditions of Europe; and to use “Kabbalah” when pointedly referring to Rabbinical and other distinctly Hebraic traditions. This is a useful distinction, and the spellings are those generally favored by the respective schools.

Col. 306: 32 Paths of Wisdom

These titles of the 32 Paths are from the early 13th Century document, *The 32 Paths of Wisdom*, appended by Rittangelius and other translators to their editions of *Sepher Yetzirah*. Because of this, they are often wrongly believed to be part of the *Sepher Yetzirah* and, therefore, sometimes have been given the incorrect and misleading title of “Yetziratic texts.”

These titles reflect 32 modes of consciousness, represented by the 32 Paths of the Tree of Life. Although perhaps meaningful on their own, these titles are but mnemonics for the short verses that they head. It was tempting to place this present column at the end of the book, under “Qabalah of the Psyche;” however, when employed meditatively, these 32 titles and their accompanying texts can serve as actual gateways to the Briatic level of consciousness associated with each Path. For that reason, the magician may find them to be valuable tools, in English or in Hebrew, for the composition of ceremony.

The translations that follow are by the present author. Although complete, they are somewhat “tighter” than his annotated translations available from Temple of Thelema as *The 32 Paths of Wisdom*.

1. Wonderful (or Mystical) Consciousness, the Highest Crown. It is the Light of the Primordial Principle, which has no beginning; and it is the Primal Glory. No created being can attain to its actuality.

2. Radiant (or Illuminating) Consciousness. It is the *Crown of Creation*, the Splendor of the Unity, the equal of that which “exalts itself over all as the head.” The masters of Qabalah call it the Second Glory.

3. Sanctifying Consciousness (or Consciousness of a Saint). It is the *Foundation of Primordial Wisdom* and is called Enduring Faith, and its roots are *Amen*. It is the parent of Faith: from its power, Faith emanates.

4. Overflowing (or Receiving) Consciousness. From it emanate all the Spiritual Powers in subtle emanations that emanate one from the other by the power of the Primordial Emanator.

5. Radical (or Root) Consciousness. It is the substance equal to the Unity: That which is singled out by the substance of *Understanding*, which emanated from within the depths of Primordial *Wisdom*.

6. Mediating Consciousness (or Consciousness of the Distinguished Influence). By it the inflow of Atziluthic emanations is increased (or, multiplied). It causes that Influence to flow abundantly into all the pools of Blessings, which are united in its essence.

7. Hidden Consciousness. It is the radiance that illuminates all the powers of mind that are seen with the eye of the intellect, and through the contemplation of Faith.

8. Perfect Consciousness. It is the Plan of the Primordial. It has no root by which it can abide except in the hidden chambers of *Majesty* from which its own substance emanates.

9. Pure Consciousness. It purifies the essence of the Sephiroth. It proves and adapts the design of their images (or patterns), and establishes their unity. They remain united,

without diminution or division.

10. Resplendent Consciousness. It is exalted above every head, and sits on the throne of *Understanding*. It is illuminated with the splendor of all the lights; and it causes an influence to flow forth from the Prince of the Countenance.

11. Scintillating (or Fiery) Consciousness. It is the essence of the veil that is placed before the ordered arrangement of the Powers. Who walks this way acquires a special dignity: He can stand face to face before the Cause of Causes.

12. Clear (or Transparent) Consciousness. It is the substance of that phase of *Majesty* that is called Revelation. It is the source of prophecies that seers behold in visions.

13. Uniting Consciousness (or Consciousness Leading to Unity). It is the Essence of Glory. It is the consummation of the essential Truth of unified spiritual being.

14. Luminous Consciousness. It is the substance of that brilliant flame (or, Speaking Silence) which is the instructor in the Secret Foundations of Holiness and of their (stages of) preparation.

15. Constituting Consciousness. It constitutes the Substance of Creation in pure darkness. According to masters of contemplation, this is that darkness referred to in Scripture, “and thick darkness its swaddling band.”

16. Eternal (or Triumphant) Consciousness. It is the pleasure of that Glory beyond which is No-Glory like unto it. It is also called the Garden of Pleasure, which is prepared for the Compassionate.

17. Consciousness of Sensation (or Consciousness of Disposition). It provides faith to the Compassionate, and clothes them with the *Holy Spirit*. Within the Supernals, it is called the *Foundation of Beauty*.

18. Consciousness of the House of Influence. From its inmost center flow forth the Arcanum and veiled ideas, which “abide in its shadow;” thus is there cohesion (or, union) with the inmost substance of the Cause of Causes.

19. Consciousness of the Secret of All Spiritual Activities. It is so called because of the influence disseminated by it from the Highest Blessing and the supernal Glory.

20. Consciousness of Will. It is the pattern of all creatures. By this consciousness, one knows the actuality of Primordial *Wisdom*.

21. Consciousness of the Desired, Which Fulfills. It receives the divine Influence that flows into it as a result of the blessing it confers upon all that exists.

22. Faithful Consciousness. Through it, spiritual powers are increased. All dwellers on earth “abide in its shadow.”

23. Stable (or Enduring) Consciousness. It is the power of sustenance (or, sustaining power) among all the Sephiroth.

24. Imaginative Consciousness. It provides an Image to all created things that have an appearance, in a Form fitting to each.

25. Consciousness of Probation (or Trial). It is the primary test by which the Creator proves the Compassionate.

26. Renewing Consciousness. Through it God – blessed be He! – renews all things that are newly begun in the creation of the world.

27. Exciting Consciousness. Through it is created the Life-Breath of every creature under the Supreme Orb, as well as the motion of them all.

28. Natural Consciousness. Through it is completed (or, perfected) the nature of all that exist beneath the sphere of the Sun.

29. Corporeal Consciousness. It marks out the forms and the reproduction of all bodies that are incorporated under every cycle of the heavens.

30. Universal Consciousness. Through it, astrologers derive their judgments of the stars and (zodiacal) constellations, and perfect their knowledge of the celestial cycles.

31. Perpetual Consciousness. Why is it called this? Because it directs the movements of the Sun and Moon according to their natural order, each in its proper orbit.

32. Serving (or Administrative) Consciousness. It directs the motions of the seven planets, each in its own proper course.

IV

Col. 401: Angelic Choirs in Assiah

LINE 6: Mathers (*The Kabbalah Unveiled*) gives also the alternate name, שְׁנֵאָנִים, *Shinanim*.

LINE 7: Mathers (*The Kabbalah Unveiled*) gives also the alternate name, תַּרְשִׁישִׁים, *Tarshishim*.

LINE 8: The magical order Aurum Solis, instead of *Beni Elohim*, calls this Angelic Choir the *Tarshishim* (תַּרְשִׁישִׁים).

LINES 9 and 10: These attributions are sometimes given reversed. For example Mathers, in *The Kabbalah Unveiled*, is quite inconsistent, listing them as given here on his page 26, then reversing them on Plate IV, then reversing them again on Plate IX. This mutability has fed nearly a century of controversy on the matter. The most cogent presentation in favor of swapping these attributions was given by William Gray in *The Ladder of Lights*. Nonetheless, based on tradition, on ritual sacrament, and on the personal experience of the best magicians in our intimate acquaintance, we are led to the conclusion that the attributions as here tabulated (and as given by Rabbi Moses ben Maimonides in *Mishna Torah*) are correct.

Col. 407: Planetary Angels

These have been given differently at different times; and, to a certain extent, the angelic attributions appear to have evolved through time, as though reflecting an evolution in the human collective relationship to the principles corresponding.

Furthermore, it is not at all clear that the various tables of planetary angels (even when from reliable sources) were meant to represent the same level of Being. Angels and archangels are casually interchanged or confused in ancient and medieval writings (and in some modern ones as well!). There also may be yet other similar confusions.

LINES 3 & 32: Mikhael is given in some of the earliest lists as an Archangel of Saturn. This confirms his esoteric name, *Sabbathiel*, literally “the Angel of Saturn.” It should be noted, in this regard, that the three

Great Archangelic Guardians of humanity (Raphaël, Mikhael, and Gabriel) are, in the most modern lists, the archangels (not angels) attributed to the three paths emanating from Kether (respectively, Aleph, Beth, Gimel); and that Mikhael, as the Archangel of Mercury, is thus the name of that Briatic Presence which conveys the Light of Kether unto Binah.

LINES 4 & 21: Very early lists give Barakiel as the angel of Jupiter. In modern lists, this is the name of the Archangel of Scorpio.

LINES 5 & 27: Some early lists give Gabriel as the angel of Mars. This is surely the result of this great angel’s name meaning “Strength of God,” from *giboor* (root of *Geburah*, the name of the Sephirah attributed to Mars). There is also a subtle relationship between *Geburah* and *Yesod* which need not be elaborated at present. Still later tables give *Samael* as the angel of Mars, and this has survived as an element of certain important Qabalistic ceremonies. Furthermore, *Samael* is likely related, and perhaps but a variation of, the name *Zamael*. Nonetheless, the modern understanding of the name *Samael* is very different, and we thus advise against the ignorant confusing of the two.

LINES 9 & 13: Very early sources give *Anael* (which we regard as the angel of Venus) as that of the Moon; but later sources are rather consistent in the attribution of Gabriel to the Moon.

Col. 408: Planetary Intelligences

LINES 9 and 13: *Malkah be-Tarshishim A'ad be-Ruach Sakharim*. Literally, “Queen Among the Tarshishim, Ruler with the Spirit of Dawn.” This is almost invariably given incorrectly in all published references.

Col. 409: Planetary Spirits

LINES 9 and 13: A further Spirit of the Moon is שַׁד בַּר שְׁמַעַת הַשְּׂרָחָן, *Shad bar-Shimath ha-Sharhathan*, “Destruction, Son of Shimath, Chief of the Howling Ones.” (*Shimath* means “what is announced.”) Sometimes this name is called the “Spirit of the Spirits of the Moon” but, by its literal meaning, is seemingly of the Shells. If ך is valued at 700, this Name enumerates to 3,321.

Col. 411: Spirits (Genii) of the 22 Paths

Sigils are given for each of these 22 names in *Liber Domarum Mercuriis cum Suis Geniis*, an A.:A.: Document in Class A (*Liber 22*).

LINE 16: A secret name follows this.

Col. 428: Supreme Elemental Kings

These names are from the Enochian system of magick. They are specifically the “supreme” Kings of the elementals, and must not be confused with the great Solar King whose Name (of seven letters, in each case) is derived from a spiral at the center of the tablet.

V

Col. 501: Heavens of Assiah

LINE 31 bis: אַח is a synthetic word formed from the first and last letters of the Hebrew alphabet – a type of “Alpha and Omega” – commonly used to designate Spirit. In this book, the ligature אַח signifies Spirit.

Col. 505: The Heavens or Palaces of Assiah

These names are given in numerous classic Kabbalistic works, including *The Talmud*, *The Zohar*, and some manuscripts of *The Sepher Yetzirah*. However, the Heavens’ names are ranked variously, depending on the source. The *Otzar ha-Shem*, for example, attributes them in reverse order, Arabboth being the lowest.

Interpreted literally, several of these names are mutually synonymous. Poetically, they could be used almost interchangeably for different “habitations” of the heavens. However, *Vilon Shamaim*, the “veil of the heavens,” certainly appears to be the outermost, behind which *Raqla* and the others abide.

As a further confusion, there was an uncorrected error in 777 (which has been copied and perpetuated by subsequent authors) causing these “Heavens” to be misattributed to the Sephiroth, Arabboth being associated with the Supernals and Vilon with Yesod and Malkuth, following a traditional Qabalistic pattern also called “the Seven Palaces.” The adjacent columns (XCIV and XCV), translating and commenting upon these “Heavens,” are correct and help confirm the need for the adjustment made in the present volume. (Long-term students of Crowley’s writings likely will appreciate the irony that it is Col. 93 of 777 that is the most seriously messed up column in the book.)

The Talmud includes valuable discussions of these “Heavens.” Pat Zalewski, in *Kabbalah of the Golden Dawn*, has presented a rich interpretation based thereon, from which the following brief passages are extracted. (The “contents” of the Heavens, quoted separately in the paragraphs below, are from 777, Col. XCV.)

ARABHOTH (Chesed) – “...we are told in the Talmud that Arabboth is the peaceful abode where souls (freshly incarnated) arrive (through Daath and across the Abyss) and is the place where the Ministering Angels oversee, for this is the heaven that encompasses all other heavens. It is the heaven of the Messiah.” It contains “blessings, all good things.”

MAKHON (Geburah) – “...is mentioned in the Talmud as being the place where fatal doses of rain, snow, or dew (that can destroy vegetation) are kept. It is the heaven of discrimination... [S]tores kept here will be unleashed on the ungodly... When punishment is inflicted from this heaven, the Prophets who guard this heaven [Moses, Isaac, and Jacob] try to protect the righteous.” It is said to contain “rain, snow, spirit of life, blessings.”

MA’ON (Tiphereth) – “The Talmud says that this

heaven is the home of the Ministering angels who sing the praise of YHVH during the day and rest during the night so that the songs of the day will be with man during sleep as well. When Moses viewed this heaven he saw angelic combinations of both Fire and Ice working together in harmony.” 777 says simply that this heaven contains “Angels singing in [the] Divine presence.”

ZEVUL (Netzach) – “According to the *Talmud*, it relates to the Celestial Temple of Jerusalem where high sacrifices are made. When Moses saw this heaven his vision was of a Temple with columns of red and green fire and halls of sparkling gems. The angelic hosts of this level govern all those stars and planets in the heavens.” It contains an “Altar, [and] Mikhael offering souls of [the] just.”

SHEKHAQIM (Hod) – “Using a modern conception of the Talmudic explanation of this heaven it shows us that this is the level where the grace and glory of God are given to those who deserve it and is literally the ‘manna from heaven.’” According to 777, it contains, “Millstones where manna for [the] just is ground for [the] future.”

RAQIA (Yesod) – “...where the support of the heavens is given through the knowledge imparted to the prophets who pass this information on to the Children of Israel [that is, to the body of Initiates]... The Angelic governors of this level teach souls to live in harmony with others through the process of purification. It is said that the brightness they emit relates to the level of purification they have received with the aim of reuniting with the Shekinah above them.” This heaven contains “Sol, Luna, planets, stars, and 10 spheres.”

VILON SHAMAIM (Malkuth) – “...the Talmudic explanation of this level is that it resembles a veil and that it is lowered during darkness and raised during the morning... The vision of Moses at this level shows that he found Vilon a level of windows, with each window showing a particular joy and another a particular sorrow, polar opposite of the preceding window.” According to Col. XCV of 777, this heaven “Has no use,” and there follow “390 heavens, 18,000 worlds, Earth, Eden, and Hell.”

Col. 507: English Translation of Heavens or Palaces of Assiah

LINE 9: Gesenius translates רַקִּיָּא, *Raqla*, as, “the firmament of heaven, spread out, like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean....”

VI

Col. 603: Translation of Q’lippothic Names

LINE 1: The name *Thaumiel* is often translated as “Dual Contending Forces.” This is figurative, not liter-

al. The literal meaning is “Twins of God” (*cf.* the Hebrew name for Gemini, the Twins, תאומים).

Col. 606: Q’lippothic Princes (a), & 4 Princes of Darkness

Crowley remarked in 777 that this column is “Incomplete and redundant owing to the unconcentrated nature of Qliphoth [*sic*].” Thus, we have freely added a few extra names to this hotchpotch, from Levi’s list.

The present compiler takes the attributions of Col. 607 much more seriously than those of Col. 606, so far as Lines 1-10 are concerned.

LINES 11, 23, 30, 32 bis: These are the names of the Four Great Princes of Darkness, catalogued in *The Book of the Sacred Magic of Abramelin the Mage* and elsewhere. Their elemental attributions in this column are by the present compiler, who regards them as atavistic Briatic archetypes: beings of tremendous grandeur, but from a far earlier stage of humanity’s collective evolution. That is, these are the elemental archangels of a time long past.

They are the Superiors of the eight “Subprinces,” who are the “Elemental Demon Kings” of Col. 601 (Oriens, Paimon, Arion, Amaimon) and Astaroth, Magot, Asmodee, and Beelzebub.

Col. 607: Q’lippothic Princes (b)

The present author much favors the attributions of “Q’lippothic Princes” of the Sephiroth given in Col. 607 to those of Col. 606. Those in Col. 607 are attributions recommended by Aurum Solis, and discussed in Volume III (original series), Cap. V of the deservedly praised series, *The Magical Philosophy* by Melita Denning and Osborne Phillips. (At the same time, we are not as impressed with the A.:S.:’s other q’lippothic attributions, and have therefore retained the list inherited by the Golden Dawn for Cols. 601-603.) Notes below, on Col. 607, are substantially derived directly from the A.:S.:’s explanations. (The portions in square brackets are comments of the present author.)

LINES 1-3: *Dumah* is called “the Prince of Chaos.” [The name is Aramaic for “silence.” This entity appears vividly in *The Zohar* and in Jewish folklore as an angel of death, vengeance, punishment, and terror, having “tens of thousands of angels of destruction” and as being “chief of the demons in Hell.”]

LINE 4: *Satan*, according to Denning and Phillips, “is distinctly Jupiter in excess, an aspect which Byron detects, representing Satan as offering his bounties to all who will seem to follow him, regardless of whether they afterwards cheat him.” [Originally simply “the adversary,” in the New Testament he is designated “prince of this world” (John) and “prince of the power of the air” (Ephesians). It was Satan who (in Mark) is said to have tempted Jesus with dominion of the world.]

LINE 5: Moloch’s attribution to Geburah is based substantially on the quotation Milton (who portrayed

him, in *Paradise Lost*, as a “fallen angel”) attributed to him, “My sentence is for open war.” [Milton also described him as, “the fiercest Spirit that fought in Heav’n; now fiercer by despair.” Davidson records that Moloch was originally “a Canaanitish god of fire to whom children were sacrificed. Solomon built a temple to him...”]

LINE 6: *Asmoday*, or *Asmodeus*, is here attributed as “the proud and relentless destructive force symbolized by the tropical sun at noon.”

LINE 7: *Hillel* is the Hebrew word translated into the Latin “Lucifer” in English translations; and the name has the same significance, *i.e.*, “light-bearer.” It is a name of the planet Venus as the Morning Star. [According to Davidson, it appears that the name originated from an early Canaanite legend of a winged deity or angel who “sought to usurp the throne of the chief god and, as punishment, was cast down into the abyss.”]

LINE 8: Samael, the Tempter of the Garden of Eden story, is “Mercurial in his Serpent-symbolism and also in his promise of knowledge.”

LINE 9: Lilith is, in Jewish tradition, “the Night-demon... ascribed to the Moon.” [There should be no surprise whatsoever to this attribution. Qabalistic tradition and the Thelemic “Holy Books” (Class A documents of A.:A.:) are rich in explanation of this nocturnal temptress, the enemy of infants and sister-bride of Samæl. As a Q’lippothic Governor, she should not necessarily be confused, however, with earlier, more positive representations of Lilith, the legendary first wife of Adam, (described in *The Zohar* as “a hot and fiery female who first cohabited with man”) who is more likely a patriarchal suppression of all that is vital, passionate, and assertive in woman.]

LINE 10: *Belial*, commonly attributed to earth and materiality, signifies “inertia, worthlessness, the most deadening influences of the Earth-sphere.” [The name means, “There is no God.” It is therefore a representation of a total materialistic alienation from Spirit.]

Col. 608: Averse Spirits of the 22 Paths

Sigils are given, for each of these 22 names, in *Liber Carcerorum Qliphoth cum Suis Geniis*, an A.:A.: Document in Class A (*Liber 22*).

Cols. 611-622: Goetic Spirits & Transliterations of Their Names

The numbers given in parentheses after each name are catalogue numbers for cross-referencing these Spirits in *The Goetia* (that is, *The Lesser Key of Solomon*, so called).

The English transliterations are the actual forms of these names given in *The Goetia*. It is the Hebrew forms that remain somewhat in question.

Frater Perdurabo gave proposed Hebrew spellings of these names in Cols. CLV, CLVII, CLIX, CLXI, CLVII, and CLIX of *Liber 777*. These spellings were

often terribly mangled. They appear to have been based on the Hebrew spellings of Dr. Rudd, given in the frontispiece of Fra. P.'s edition of *The Goetia*; yet the variations cannot reasonably be attributed to an attempt by Fra. P. to edit or correct these. In most cases, 777 simply left off the last several letters of the names! Only in a very few cases (such as transliterating an English "x") can a distinct effort at such editing be identified.

Therefore, we have given Dr. Rudd's original form in all cases except where it was patently and obviously wrong. (For example, he had a sad habit of transliterating "ph" as "פח," although the soft פ itself has this value.) Any editing by us was done by making the smallest change possible that allowed the resulting spelling to transliterate into the given spirit's name. In some cases, Fra. P.'s alternate spellings are given in parentheses.

We have dispensed with the columns from 777 that describe the "Magical Images" of these spirits. These were Fra. P.'s compressed paraphrases of the more complete descriptions given in *The Goetia*, and are better studied in the original; or, if a brief form is needed for reference, it can easily be found in 777.

VII

Col. 702: Complete Practical Attribution of Egyptian Deities

LINE 32: *Liber 777*, in an endnote, gives a series of Coptic deity names that preside over the pieces of "Enochian Chess." They are attributed, primarily, to the sub-elements, thus to a range of Elemental Powers. Those who are interested can consult the original. For Tav-as-Saturn in general (Line 32), the attribution of Sebek is most useful.

Col. 703: Thelemic Deities

This column perhaps requires more comment than the others of its kind. Strangely, although *The Book of the Law* was the basis of all of Aleister Crowley's work in the last four decades of his life, he did not provide a Qabalistic categorization of a distinctly Thelemic pantheon in any of his writings, including the posthumous *777 Revised*. Although this present table should be no more controversial than any of the other pantheon tabulations, it likely will touch "close to home" for many who employ this present reference; therefore, additional notes seem warranted.

Except for the main figures of the Greek and Roman systems (and, of course, the Hebrew), all efforts at Qabalistic classification of the deities of a given system require some compromise. The important thing in each situation is to know **why** one is attributing a **particular** aspect of a particular god or goddess to a particular Path. The same name could be placed on any of several lines of these tables (see, for example, the Egyptian Isis), depending on which part of the deity's myth is important to a given situation. With the Thelemic pan-

theon this becomes especially important because there are so few names, only about a dozen (if variant spellings are ignored in the counting) – and these are mostly variations on three primary ideas, the archetypes of the Mother, the Father, and the Child. We, therefore, find ourselves in a situation resembling that of the Christian names in Col. 713, where God and Christ are mostly counted on, under their various specialized titles, to serve every possible situation.

Here is one of the chief practical differences between the magician and the mystic; for the latter continually evolves closer to a unified experience of divinity, all gods resolving, increasingly, into the idea of one GOD. The magician, on the other hand – even if essentially a monotheist at root – generally wants to have a wide range of names, titles, and aspects of the Divine which he or she will invoke, or commune with, according to the specialized need of the occasion. Thus, Christ the Healer and Christ the Judge become, as it were, separate "gods;" and it is in this way that Christianity has probably always been, and with time has become increasingly, a **pantheism in practice**, even if still a monotheism in theory. For a Catholic policeman to carry a blessed St. Michael's medallion for protection is ultimately no different than the Qabalistic magician carrying a consecrated talisman of the Archangel Michael for a similar purpose.

So it is with Hadit, who appears on eleven lines of the present table. A somewhat different aspect is intended in each instance.

It should be made clear that the Thelemic representations of deity are not the same as the Egyptian, even when they have similar or identical names. Most of these are entirely new names, and their significance is different for the present Æon than they would have been in ancient Egypt thousands of years ago. Nonetheless, a close analogy often can be drawn.

Below are brief discussions of why most of these names were attributed by us as they were:

THE SEPHIROTH:

LINE 0: **Nuit**, as 0; as the Infinite; etc. **Hadit**, for related reasons; both Nuit and Hadit are ideas "above" or "beyond" the Tree of Life, even when lesser aspects of their associated ideas may be attributed to lower Paths. **Hoor-paar-kraat**, as Silence and Rest.

LINE 1: **Hadit**, as the Point attributed to Kether; see also *Liber Legis*, 2:23. **Heru-Ra-Ha**, in Crowley's words, "contains the twin forms of the Lord of the Æon; He is Kether to us in this time and place as being the highest positive conception of which we are capable." **Heru-pa-kraath** is Harpocrates as Silence; see also *Liber L.*, 2:8.

LINE 2: **Hadit** as Seed, Father, Wisdom, Magus. **Chaos** (Χαος) is a traditional Name and attribution of Chokmah, the complement and mate of Babalon (Line 3); see also the pentagrammatic attributions implied in *Liber Cheth*, v. 21. **To Mega Therion** (Greek, To

Μεγα Θηριον) is listed not as the man Aleister Crowley, but as the archetype with which his life and work were identified and of which he was avatar. Meaning “The Great Beast,” and enumerating to 666, To Mega Therion is attributed here as Logos: the Supernal solar-phallic consciousness of the entire planet.

LINE 3: **Nuit** as Mother, and as “Queen of Heaven” (*Liber Legis*, 1:33). **Babalon** as Queen of the City of Pyramids, and especially as attributed in *The Vision & the Voice* and in *Liber Cheth*, v. 21. **The Scarlet Woman** (Greek, Ἡ Κοκκίνη Γυνή = 667) is a related idea; this is the Supernal lunar-yonic archetype that is the proper complement of To Mega Therion – not an individual, but an archetypal consciousness which serves as an “officer” of the present Æon for this planet.

LINES 4-6: The Twin-God **Heru-Ra-Ha** is attributed to Tiphereth, and its dual aspects attributed to Geburah and Chesed: **Ra-Hoor-Khuit**, the active form, to the martial Geburah, and **Hoor-pa-kraat**, the passive form, to serene Chesed. Thus, the entire middle triangle of the Tree of Life is represented by the several aspects of this one central idea. Additionally, **Therion** (Greek Θηριον, or Hebrew הַרְיִן = 666) is attributed to Tiphereth as Sun, Beast, etc.; see also the pentagrammatic attributions implied in *Liber Cheth*, v. 21. **Hrumachis**, as the rising Sun, is very much the “redeemer god” and herald of a New Dawn.

LINE 7: **Babalon**, as Venus, and because of the seven letters of Her Name.

LINE 8: **Had** as Hod, and also because of the abundant Mercury symbolism ascribed to Him in *Liber Legis*, Cap. II, including, “with the just I am eight.”

LINE 9: **Ra Hoor Khut** (רֵא הוֹר כּוּט) = 453. This is the value of בהמות, *Behemoth*, the great land-monster of Hebrew mythology, and of נֶפֶשׁ חַיָּה, *nephesh chiah*, “breath of wisdom,” a term for the Animal Soul in its fullness, including the Creative Will or Chiah. These are viewed as correspondences of Yesod. Compare *Liber Legis*, 3:1-2 where the transition is effected from “Ra Hoor Khut” to “Ra-Hoor-Khuit.” The addition of the “I” changes the numerical value to 463, a number representative of the entire Middle Pillar of the Tree of Life and to several important ideas related to kundalini. In part, this transition may therefore be seen as the translation of the *nephesh chiah* (the *Behemoth*, or “beast” stored in potential at Yesod) into the *sushumna* (= 463), by the addition of ideas related to the letter Yod.

LINE 10: **The Virgin Daughter of Babalon**, though not given a proper name, is mentioned explicitly in *Liber Cheth*, v. 21, where the resulting pattern would attribute her to Malkuth. **Maat** is attributed here explicitly as Hieres of the present Æon; she is mentioned implicitly in *Liber L.*, 3:34. **The Scarlet Woman** is attributed in her aspect of the Qabalistic Bride.

THE ELEMENTS:

LINE 11: **Harpocrates** as Babe in the Egg. **Ra-**

Hoor-Khuit as the “positive” child (*cf.* Line 32 *bis*), and thus as 1 of Tetragrammaton.

LINE 23: **Nu** is a primitive form of an entire category of god-names attributed to the North and to Water, based on an “N” sound: Noah, Jonah, On, Oannes, John, etc.; *cf.* Line 31.

LINE 31: **Had** is a primitive form of an entire category of god-names attributed to the South and to Fire, based on a vocalized “-D” or “-T” sound: Sad, Sat, Set, Satan, Saturn, Hades, Adam, Adonai, etc. **Heru-Ra-Ha** (as Himself and his twin components, Ra-Hoor-Khuit and Hoor-pa-kraat: *cf.* ♀), according to Atu XX.

LINE 32 bis: **Hoor-pa-kraat** as the “negative” child (*cf.* Line 11), and thus as the final 7 in Tetragrammaton.

LINE 31 bis: See Atu XX where the Stéle of Revealing (“Stéle 666”) is represented.

THE PLANETS:

LINE 12: **Had** as “the Magician and the Exorcist” (*Liber L.*, 2:7).

LINE 13: **Nuit** or **Babalon** as Priestess of the Silver Star; see *Liber 418*, 2nd Æthyr, and elsewhere; also, *Liber Arcanorum*, v. 2, which corresponds to Atu II.

LINE 14: **Babalon** as Venus. **Nuit** as love. Also, there appears to be a relationship or correspondence between the three reciprocal paths of the Tree of Life (7, 8, 9 = 93) and the three chapters of *The Book of the Law*. Thus, to Nuit, as the essence of love and as the goddess of Chapter I, is attributed this first reciprocal path of Daleth.

LINE 21: **Nuit**, or her **Scarlet Woman** aspect, as representative of all bounty, abundance, etc.

LINE 27: **Ra-Hoor-Khuit** as Mars in general; as “direful judgments,” *Liber L.*, 1:52; and also by the apparent correspondence of this third reciprocal path to *Liber L.*, Cap. III (*cf.* Line 13 above).

LINE 30: **Heru-Ra-Ha** as the Sun, and as on Atu XIX.

LINE 32: **Hadit** as one of the “-AD” or “-AT” gods (see Line 31): Sad, Sat, Set, Satan, Saturn, etc.; also as the Muladhara chakra, as attributed in A.:A.: Meditation SSS and elsewhere, and by the general symbolism of the coiled serpent (*Liber L.*, Cap. 2:22, 26).

THE ZODIAC:

LINE 15: **Nuit** as Atu XVII; also (by the attributions of *Liber V* and elsewhere), as attributed to the Aquarius quarter.

LINE 16: **Ra-Hoor-Khuit** or **Hoori** as Hierophant; see *Liber L.*, 1:49, where Hoori is apparently the “secret name” mentioned. **Therion** (by the attributions of *Liber V* and elsewhere), as attributed to the Taurus quarter.

LINE 17: **Heru-Ra-Ha** as Twin-God.

LINE 18: **The Scarlet Woman** (667) as the archetypal bearer of the Graal, and especially as Cancer, complementing Therion as Leo. (There are also deeper sacramental reasons for this attribution that will be apparent to initiates of the 6° of Temple of Thelema.)

LINE 19: Babalon & Therion (Βαβαλον και Θηριον), “Babalon and the Beast conjoined, the Secret Savior,” as on Atu XI. **To Mega Therion** may also be attributed here alone as solar-lion-serpent. **Hadit** as the snake (Teth) mentioned in *Liber L.*, Cap. 2:22, 26; and (by the attributions of *Liber V* and elsewhere) corresponding to the Leo quarter; and by the apparent correspondence between this second reciprocal path and Cap. II of *Liber Legis* (cf. Lines 14 and 27, *supra*). **Ra-Hoor-Khuit** as Strength.

LINE 20: Hadit as “axle of the wheel,” *Liber L.*, 2:7 (Yod literally means “axle”); and by all of the usual Yod symbolism. **Heru-pa-kraath** as Virgin Innocence, and by relationship to Hadit, *Liber L.*, 2:8.

LINE 22: Maat as Justice. (This otherwise Egyptian goddess is included in the present list for reasons indicated under Line 10.)

LINE 24: Hadit, because Scorpio is perhaps intended by the “secret Serpent” in *Liber L.*, 2:26; however, the use of the word “secret” (Hebrew סֵּוֹמֵר) may be a hint that Teth is meant. **Babalon** by her general nature, and especially (by the attributions of *Liber V* and elsewhere) her correspondence to the Scorpio quarter.

LINE 25: Hrumachis (the Egyptian Horakhty, or Heru-Khuti) may be attributed here as a symbol of the phenomena of the Holy Guardian Angel.

LINE 26: Hadit as Set, Saturn, Sod; see Line 31.

LINE 28: Ra-Hoor-Khuit as Lord of the Æon, and for His martial qualities in general. **Hrumachis** as the Dawning Sun of a New Æon.

LINE 29: Asar (Osiris) and **Isa** (Jesus) are explicitly mentioned in *Liber L.*, 1:49 and, therefore qualify as “Thelemic deities” for our present purposes. They correspond especially well with the nature of Pisces, which is not otherwise adequately represented by any Thelemic deity.

Col. 704: Thelemic Deities (Practical Attributions)

This column was created to provide unique Divine Names for the specific purposes of the ceremonial magician who needs a way to distinguish the aspect of the Divine specifically suited to his or her particular operation; that is, to differentiate between the various elements, planets, etc.

Because the Thelemic pantheon has a relatively small number of names, duplication was inevitable; so the approach selected was to avoid duplication within any one category or type of principle. That is, a Name is used no more than once within the set of 10 Sephiroth. Similarly, there is no duplication within the 5 Elements, or within the 7 Planets, or within the 12 zodiacal constellations. This produced a practical list for the purposes of ceremonial magick.

VIII

Col. 801: Animals, Real & Imaginary

In many cases, the symbolic basis for these attributions is fairly self-evident, based on the astrological or Tarot symbolism, or the basic meaning of the Hebrew letter itself. However, for many of the others, explanations are given below. Direct quotes below are from *777 Revised* by Aleister Crowley.

LINE 0: Dragon-Serpent. “The Dragon represents Draco connected with Nuit in the Heaven; Ananta, the great serpent which surrounds the Universe. It devours its own tail, thereby reducing it to Zero.”

LINE 1: Swan: A symbol of ecstasy, and of the eternal, serene vibration of Aum. See *Liber LXV (Liber Cordis Cincti Serpente)*. Hawk: A symbol of Horus, “poised in the ether and beholding all things... [I]n the Egyptian tradition the Hawk is the symbol of the highest type of Godhead.”

LINE 3: Bee: “the traditional attribution of the Yoni.”

LINE 4: Eagle: sacred to Jupiter. Unicorn: Traditional attribution, “probably connected with the erect phallus of Amoun. The Unicorn is also Jupitorean, as connected with the horse of Sagittarius.”

LINE 5: Basilisk: “on account of its power of slaying with the flame of its glance.” Wolf and boar: Traditionally sacred to Mars. In particular, the boar is “martial, as shown in the legend of Adonis. There is here a mystery of the grade of $6^{\circ}=5^{\square}$, the overawing of Tiphereth by Geburah.”

LINE 6: Phoenix: “on account of its symbolism of the $5^{\circ}=6^{\square}$ grade.” Lion (and all cats): “the typical animal of Sol.” Hawk: “solar as all-seeing.” Child: “as Vau of Tetragrammaton.” Pelican: “represents the Redeemer feeding its children with its own blood, and for this reason it has been chosen as the special symbol of the Brethren of the R & C.” Peacock: “on account of its plumage. The vision of the Universal Peacock is connected with the Beatific Vision, in which the Universe is perceived as a whole in every part, as the essence of joy and beauty; but in its diversity this is connected with the symbolism of the Rainbow, which refers to the middle stage in Alchemical working, when the Matter of the Work takes on a diversity of flashing colours.” Spider: Note its eight legs (compare this to the eight Paths into Tiphereth on the Tree of Life); also, the spider “is in the centre of her web exactly as Tiphereth is in the centre of the Sephiroth of Ruach.”

LINES 7 & 14: Iynx: Traditional. Raven: pertains to Netzach because of the q’lippothic attribution. Other carrion birds: “because of their connection with Victory. Note that the path of Scorpio connects Tiphereth with Netzach. The idea of Venus is intimately connected with that of death, for death is in many important senses a part of love.” Dove & Sparrow. sacred to Venus. Oyster: as an aphrodisiac, and because of many similarities which its connoisseurs find between the

oyster and the yoni. Bee: a traditional attribution of the Yoni; bees, by legend, first came to Earth from the planet Venus. Sow: "the female [complement] of the boar [attributed to] Mars; also because the sensuality of the sow suggests the lower type of Venus."

LINE 8: Jackal: Sacred to Anubis. *Monoceros de Astris*: A symbol of the Practicus Grade, attributed to Hod.

LINE 9: Elephant & Tortoise: By certain Eastern traditions, the Foundation of the World is a great elephant which, in turn, is supported by a tortoise; these are thus, in turn, correspondent to Atlas. Toad: According to Crowley, the toad is "ugly and venomous, wears yet a precious jewel in his head." This refers to the generative force."

LINE 10: Sphinx: A symbol of the consolidation and balance of the Four Elements; and, in a different sense, "as containing the 4th Element, the Child, Hé final, twin of the male child Vau."

LINE 12: Swallow: swiftness. Ibis & Ape: sacred to Thoth. Fish: "because of their swiftness, their cold-bloodedness, the gleaming white or iridescent colour which are characteristic of their scales, and to some extent to their method of reproduction." Hybrids. "both on account of their dual nature and because they are sterile like Mercury."

LINE 13: Dog: "as baying at the Moon and the natural companion of the huntress Artemis." White stork: "perhaps as traditionally announcing childbirth."

LINE 15: Peacock: sacred to Juno.

LINE 17: Magpie: "especially sacred to this sign because of its piebald plumage and its power of speech." Parrot: for similar reasons to magpie. Zebra and Penguin: their dual coloration. Hybrids (see Line 12).

LINE 18: Turtle: like the crab, a symbol of Cancer. Whale: "because of its power of blowing water, and its faculty, in incorrect tradition, of swallowing large objects such as prophets."

LINE 21: Eagle: sacred to Jupiter. Praying mantis: "suggests Jupiter by its simulation of a devotional attitude."

LINE 22: Elephant: (see Line 9 also) "because equilibrium is the basis of the Universe." Spider: because of the making of "symmetrical patterns."

LINE 24: Beetle: (see Queen Scale color). Lobster & Crayfish: symbolic variations on scorpions. Wolf: "naturally appropriate to the night house of Mars." Shark: "one of the most martial inhabitants of the sea."

LINE 25: Hippogrif: combines the Horse of Sagittarius with the Eagle of Jupiter. Dog: "sacred to the huntress Artemis."

LINE 26: Ass & Oyster: "traditionally sacred to Priapus."

LINE 27: Horse: "sacred to Mars traditionally on account of its spirited nature." Bear: "is martial chiefly for alchemical reasons and because of its great

strength." Wolf & Boar: (see Line 5)

LINE 28: Owl: sacred to Minerva.

LINE 29: Dolphin: "principally because Venus is exalted in the sign, while its ruler, Jupiter, is also implied in that attribution of which we see the outcome in the title of the Heir-apparent to the Crown of France."

LINE 30: (See also Lines 6 & 19.) Leopard: "is sacred to the sun on account of its black spots." Winged Serpent: traditional symbol of the healing and regenerative power of the Sun. Sparrow hawk: The hawk by relationship to Horus, and as "all-seeing" as the Sun.

LINE 32: Crocodile: "is Saturnian, as the devourer;" also, is the image of Sebek.

Col. 802: Plants, Real & Imaginary

LINE 9: Add Ginseng & Yohimba; also onion, garlic, Iris, orris, and all other bulbous roots.

Cols. 803-804: Precious & Semiprecious Stones

Qabalistic attributions of stones are primarily derived from color. However, for those few that are not based primarily on color, or on overt astrological or Tarot symbolism, explanatory comments are given below. Directly quoted material, if unattributed, is from 777 *Revised* by Aleister Crowley. Material designated (D&P) is quoted from Book II (original series) of *The Magical Philosophy* by Melita Denning & Osborne Phillips.

LINE 0: Black diamond: "the idea of NOX = Zero. It is invisible yet contains light and structure in itself." Star Sapphire: "refers to Nuit."

LINE 2: Star Ruby: "represents the male energy of the Creator Star." Turquoise: color suggests Mazloth.

LINE 3: Star Sapphire: "suggests the expanse of night with the Star appearing in the midst thereof. Note that this light is not in the stone itself but is due to the internal structure. The doctrine is that the stars are formed in the body of night by virtue of the form of that night by the impact of the energy of a higher plane." Pearl: "typical stone of the sea... formed of concentric spheres of hard brilliant substance, the centre being a particle of dust... that dust which is all that remains of the Exempt Adept after he has crossed the Abyss... gradually surrounded by sphere after sphere of shining splendour..."

LINE 5: Topaz: Although primarily attributed to Tiphereth by color and quality, it also has a specialized link to Geburah. According to D&P, the topaz "betokens the champion of justice... as an amulet or symbol of spiritual resolve [it] might most fittingly serve one in whom mercy, and a desire to be impartial, tend to bring all decision to naught." Pyrite: Although golden by appearance, its primary mineral component is iron, the metal of Mars.

LINES 7 & 14: Amber & Coral: The symbolism of Venus/Aphrodite is strongly linked to her having been born of the sea; and for these reasons, if no other, am-

ber and coral are hers. “Amber” is also the King Scale color of Netzach; and its electrical properties, earning it the name *electrum*, cause us to associate it with the polarized attractive and repulsive forces of Venus.

LINES 8 & 12: Carnelian: “the great talisman-stone of Mercury as healer. Flesh-colored as its name signifies, and densely translucent in texture, it is used against wounds, hemorrhage, and all hostile forces” (D&P). Cairngorm (smoky quartz): “brilliantly crystalline and varying in colour from deep orange to pale yellow... a good representative of Mercury as scholar” (D&P).

LINE 9: Quartz: “refers to the foundation... [G]old is found in Quartz, suggesting the concealed glory of the sexual process.” Beryl: Traditionally lunar; also “pre-eminently the stone of the keen-eyed Egyptian Cat-goddess, Bast, whom the Greeks considered identical with Diana” (D&P). Fluorspar: “transparent and colourless, has a strange property of refracting light so that images seen through it seem displaced or distorted: it represents... Luna as deceiver.”

LINE 10: Rock Crystal: “reminds us of the aphorism: Kether is in Malkuth and Malkuth in Kether, but after another manner.”

LINE 11: Chalcedony: “suggests the clouds by its appearance.”

LINE 13: Pearl & Crystal: The appearance of the pearl is especially reminiscent of the Moon, and both stones suggest purity. Beryl (as at Line 9).

LINE 15: Chalcedony (as at Line 11). Artificial Glass: “as being the work of Man, the Kerub of Air.”

LINE 16: Topaz: “refers to the letter Vau,” and hence to symbolism of Tiphereth, Line 6.

LINE 17: Alexandrite, Tourmaline, Iceland spar: “on account of their polarization of light.”

LINE 18: Beryl (see Line 9).

LINE 20: Diamond: purity; also, Yod has a correspondence to Kether.

LINE 29: Pearl: “because of its cloudy brilliance as contrasted with the transparency of the other precious stones. It thus reminds one of the astral plane with its semi-opaque visions as opposed to those of pure light which pertain to purely spiritual spheres. One must not emphasize the connection with water; because the Pearl is not found in the type of water characteristic of Pisces.”

Col. 809: Incenses

Items marked with * are less familiar attributions given by Francis Barrett in *The Magus*.

For more specialized work, 777 includes tables (Cols. CLII-CLIV) of perfumes attributed to each decanate of the Zodiac. Unfortunately, the record of experience with these attributions is quite sparse; although many of them appear to be correct on a purely theoretical basis, they warrant an unusual degree of skepticism in their application. (See table on the next page.)

IX

Cols. 901-906: Briatic Hierarchies

An extensive discussion of these columns is given in the article, “Hebrew Hierarchical Names in Briah” by James Eshelman, in *The Magical Pantheons (The Golden Dawn Journal, Book IV: Llewellyn, St. Paul, 1998.)*

Research has continued past the writing of that article, including the identification of further misspellings in the standard references. So far as these are known, they have been corrected in this present edition.

Col. 901: Divine Names (in Briah)

LINES 4 and 8: *Matzpatz* is derived from יהרה by the Temurah method called *Ath Bash*. At Chesed, the name is given **without** a final Tzaddi at the end, thus emphasizing its numerical value, 300; whereas the form given at Hod enumerates to 1,110. Thus, to each of the three Sephiroth Chesed, Geburah, and Tiphereth is attributed a variation of יהרה; whereas the variation of יהרה at Hod contrasts with the name *Elohim* at Netzach.

LINE 5: *Yehevid* is a slight variation of יהרה, wherein the altered numeration is 25, or 5².

LINES 9 and 10: יה־אדנִי, *Yah-Adonai*, is attributed to the 7th Briatic Palace, which consists of Malkuth and Yesod. It appears that the whole Name applies to both Sephiroth equally, though אדנִי has a more direct connection to Malkuth, and יה to Yesod. Historically, the Name is likely a shortening of יהרה אדנִי; but the enumeration of יה־אדנִי to 80 is significant.

Col. 902: Archangels (in Briah)

LINE 1: *Yehoel* is an alternate name of *Metatron*.

LINE 5: *Tarshish* is probably best translated simply as “Precious Stone.” There is little agreement among various authorities as to which type of stone is meant, although most analyses point toward a golden or luminous yellow stone.

LINE 7: *Ussiel* appears to stem from the primitive root צהה (as does *Tzion*). We recommend the translation “Splendor (or Luminosity) of God.” Understand this name to refer to all of the luminous, fiery, passionate, life-affirming, fulfilling aspects of female divinity as expressed in Venus, Elohim, Shekinah, Babalon, etc.

LINE 8: Wrongly given elsewhere as *Hosaniel*. The name *Hophniel* means “Turning to God.”

LINE 9: *Yehoel* is an alternate name of *Metatron*. The name, reproduced in *Liber 777* and elsewhere as זפניאל, *Zephaniel*, is actually צפניאל, *Tzephaniel*. The root, צפן, *tzaphah*, initially meant “to hide, conceal;” but from this emerged the idea of “to hide or cache what is valuable,” and then, more generally, “to provide, store away, reserve, guard, respect, look up to,” etc. For *Tzephaniel*, we propose the translation, “Reserved to God.”

INCENSES OF THE 36 DECANATES

Sign	1 st Decanate	2 nd Decanate	3 rd Decanate
ARIES	Myrtle	Stammonia	Black Pepper
TAURUS	Costum	Codamoms	Cassia
GEMINI.....	Mastic	Cinnamon.....	Cypress
CANCER.....	Camphor	Succum.....	Anise
LEO	Olibanum	Lyn Balsami.....	Muces Muscator
VIRGO	Santal Flav	Srorus	Mastic
LIBRA	Galbanum	Bofor (?).....	Mortum
SCORPIO	Opoponax	Opoponax.....	Opoponax
SAGITTARIUS	Lign-aloes	Fol Lori	Gaxisphillum
CAPRICORN	Asafetida.....	Colophonum.....	Cubel Pepper
AQUARIUS	Euphorbium	Stammonia	Rhubarb
PISCES.....	Thyme	Coxium.....	Sabtal Alb

Col. 903: Choirs of Angels (in Briah)

LINE 4: *Shinanim* means “Shining Ones.” The name was wrongly given in 777 as שׁככׁים, probably a scribal distortion of שׁינׁים, an (apparently incorrect) variant spelling of this name.

LINE 5: *Tarshishim* is best translated “precious stones.” See the related discussion at Line 5, Col. 902.

LINE 9: *Ishim*, “Sainted Souls,” must not be confused with *Eshim*, “Flames,” the Angelic Choir (in Assiah) of Malkuth. Ironically, the word *Ishim* enumerates to 360, as does the word *Shin*; and the *Ishim* appear, in their own right, to be sometimes characterized as beings of brilliant white flame.

Col. 904: Palaces of Briah

הֵיכַל, *hekel*, may be translated either as “palace” or “temple;” the translation given here is traditional. These seven sometimes are given in a different order: See for example, Kaplan, *Sepher Yetzirah In Theory & Practice*, Cap. 4. The “palaces” named in lines 10 and 7 are referenced in *Exodus* 24:10 (see the original Hebrew).

XI

Col. 1102: 42-fold Name

The ten Names, according to von Rosenroth, are derived from a permutation of the first 42 letters of *Be-rashith* (*Genesis*).

Col. 1107: Passwords of the Grades

LINE 1: *Silence* is the traditional (and intuitively obvious) “password” of the Grade of Ipsissimus, attributed to Kether. But, inasmuch as each password has a numerical value equal to the Mystic Number of the grade (the sum of all positive integers from 0 to the number of the Sefirah), we would expect Kether’s password to enumerate to 1. This can only be spelled by the single letter א. There is no disagreement here, because the actual sound of an Aleph without pointings

(without accessory vowels) is a **silent outward flow of breath.**

XII

Col. 1207: The Four Quarters

These attributions are correct in what is termed the Microcosmic model, primarily operative in the First Order, and founded upon the Name אֲדֹנַי, *Adonai*, in Malkuth; for א is attributed to Air, ו to Venus which (through Netzach) is Fire, י to the Watery sign Scorpio, and ך to the Earthy sign Virgo. These are placed clockwise about the circle, beginning in the east.

But, within the Second Order is employed (in due place) a scheme titled Macrocosmic, founded upon the Name הוּה in Tiphereth. This is placed counter-clockwise about the circle, beginning in the east.

Similarly, there is a pattern derived from the vibration of the Name אֱהִיָה in Kether (deployed on the right axes East-West then South-North); and there are other attribution models, each appropriate in its own place.

Cols. 1208-1209: The Four Worlds

With respect to practical magick, Atziluth (Arche-typal World) is the realm of Deity; Briah (Creative World) is the Archangelic realm; Yetzirah (Formative World) is that of Angels; and Assiah (World of Action) is the realm of matter, action, humanity, the Q’lippoth, and spirits, all according to their respective vibrations.

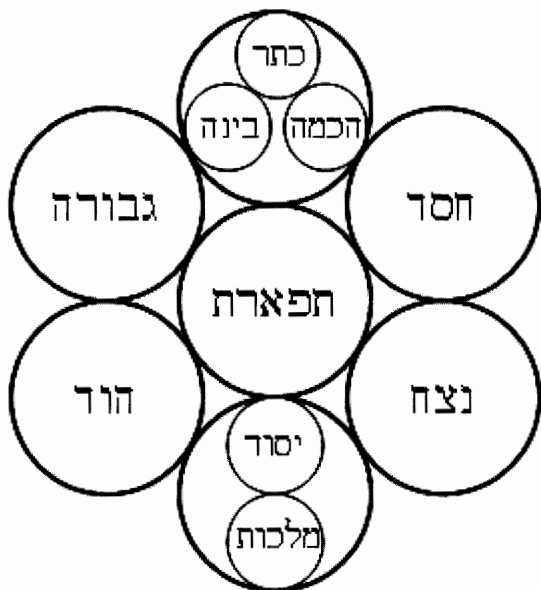
The names of these “four Worlds” appear to trace to *Isaiah* 43:7, where הוּה is credited as saying, “All that is called in my Name: for to my Glory (לְכַבוֹדִי) I have *created* it (בְּרַאֲתוֹ), I have *formed* it (יְצַרְתִּיו), and I have *made* it (עָשִׂיתִיו).” Thus, the final three of the four Worlds expressed in the Name הוּה are titled בְּרִיאָה, “creation;” יְצִרָה, “formation;” and עֲשִׂיָה, “action or making.” (As in many European languages, the forms “to make” and “to do” are the same.)

XIII

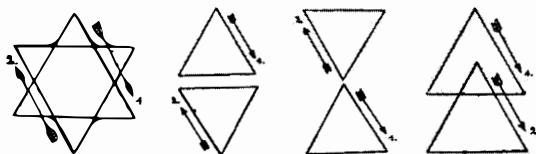
Col. 1301: The Holy Hexagram

The traditional form of the Hexagram is used to invoke and banish the seven planets, which are attributed to its points as on the Tree of Life, with Saturn placed where the entire Supernal triangle falls, and with both Malkuth and Yesod attributed to the lunar point. The Sun is at the center, attributed to none of the points and being, as it were, the integration or unity at the center of their diversity.

More exactly, the attributions of the points corresponds to the Seven Palaces model shown here:



A distinctive form of the Hexagram is employed for working within each of the four Elements. These are explained in standard references. Below are the four hexagram forms corresponding (from right to left) to Fire, Water, Air, and Earth:



Col. 1302: The Unicursal Hexagram

A *unicursal* form of the Hexagram – one drawn as a single line – was introduced in the 4=7 grade of the Golden Dawn. Rather than applying to the seven planets, this variation attributed the Sun and Moon to the top and bottom points respectively, and the four elements to the remaining points in the same arrangement as on the Pentagram.

The center point is attributed to Quintessence or Spirit. Following artistic stylization of a form published by Aleister Crowley, a five-petaled rose is commonly placed at the center for this Quintessence, and to inte-

grate the numbers 5 and 6 in a single figure. (Regrettably, early publisher errors have led to the rose being inverted in nearly all distributed copies of this figure.)

Crowley adopted this figure under the title, “The Hexagram of the Beast,” and employed it in a few places to invoke solar force.

Temple of Thelema uses the Unicursal Hexagram as its standard figure for invoking and banishing the Sun, and as an alternative method for invoking and banishing the Moon. Solar hexagrams, traced in golden light, begin at the top point and go clockwise (toward Fire) to invoke, and counter-clockwise (toward Earth) to banish. Lunar hexagrams, traced in silver light, begin at the bottom point and go counter-clockwise (toward Water) to invoke, and clockwise (toward Air) to banish.

Col. 1305: The Seven Chakras

Numerous systems exist for correlating the seven *chakras* to Qabalistic and other Hermetic ideas. In the present table, we have combined several approaches into one presentation.

The assignments in **Lines 1-10** correlate the Sephiroth with the *chakras* in a vertical fashion resembling the spine. Minor variations on this approach exist.

In **Lines 11-32**, the five Elements are attributed to the *chakras* according to the standard Eastern attributions (which also appear, identically or almost identically, in classic Western writings; see, for example, the sequence of the emanation of the Elements in the *Sepher Yetzirah*, Cap. I). The Planets are attributed according to a model, only occasionally published in the West, which is nonetheless the basis of the initiatory plan of the leading esoteric schools that follow a Tree of Life plan. (These planetary attributions could be applied, as well, to the Sephiroth. The only reason this was not done in the present table was to enable us to combine several viable approaches in one column.)

The Zodiacal paths are attributed according to the ruling and exalted planets.

XIV

Col. 1404: The 12 Tribes of Israel

The sequence given here differs from that found in *Liber 777*, which was based upon the teachings of the Golden Dawn. The present table is based, instead, on the later work of Paul Foster Case, whose Qabalistic researches into this matter warrant considerable respect.

From a scholarly point of view, there is much variation of opinion on these correspondences. The sequence of the tribal names differs in the tabulations given in *Exodus* and *Numbers*; and neither list conforms either to the present table or to that of the Golden Dawn.

The student can examine the relevant Old Testament passages (especially *Genesis* 49) for further insight into these names. The basic meaning of each name (most of which are reflected in *Gen.* 49) are: Gad,

“troop.” Ephraim, “I shall be doubly fruitful.” Simeon, “heard.” Zebulun, “exalted.” Judah, “praised.” Naphtali, “wrestling.” Asher, “happy.” Dan, “a judge.” Benjamin, “son of the right hand.” Issakhar, “There is recompense.” Manasseh, “causing to forget.” Reuben, “Behold a son!”

XU

Col. 1501-1502: Parts of the Soul (Hebrew)

Within Temple of Thelema, the tripartite Qabalistic model of the human psycho-spiritual constitution is called **The Trellis**.

LINES 1-3. The modes of consciousness corresponding to the three Supernal sephiroth are collectively called **Neshamah** (נשמה) or superconsciousness. (The same term is also used for the distinctive mode of superconsciousness attributed to Binah.) This is the highest part of the human psyche and the higher aspirations of the soul, the **spiritual unconscious**, in contrast to the *instinctual unconscious* of *Nephesh*.

LINE 1: Yechidah (יחידה) means “the only one.” This is the “Higher (or indivisible) Self,” the seed-principle of a being. Within Temple of Thelema it also is called “The Lamp.”

LINE 2: Chiah (חיה) is the life force, creative impulse, and inmost Will: Yechidah’s power of choice, or **inherent path**, arising from the unlimited expression of Itself. Within Temple of Thelema it also is called “The River.”

LINE 3: Neshamah (נשמה) is the “Higher Soul,” spiritual unconscious, or spiritual desire (Divine Aspiration); that is, the intuitive, superconscious, receptive function of Understanding. Within Temple of Thelema it also is called by many additional names, including “The Flame” and “The Grail.”

LINES 4-9: Ruach (רוח), or ego-consciousness (self-consciousness), is the middle part of the human psyche, attributed to the six Sephiroth from Chesed to Yesod (including the pseudo-Sephirah Daath). These embody organs of **reason, ego-formation, and governance**. Within Ruach, the Sephiroth have differentiated functions that are itemized in Col. 1508.

LINES 9-10: The lowest part of the human psyche, attributed to Yesod and Malkuth, is **Nephesh** (נפש) or subconsciousness, which consists of more primitive animal instincts, reflexes, reactive patterns, and autonomic functions; hence its titles, “Animal Soul” and “Vital Soul.” Nephesh is the **instinctual unconscious**, in contrast to the *spiritual unconscious* of *Neshamah*. Yesod corresponds to that part of *Nephesh* or subcon-

sciousness that is more related to psychological (non-material) patterns and thus inherently linked to Ruach. Malkuth corresponds to that part that is biological, rooted in the physical body. There is continuous interaction between the physical and metaphysical aspects of *Nephesh* in all living things.

LINE 10: The physical vehicle itself is called **Guph** (גוף), “body.” Guph includes the etheric body in addition to the physical body.

Col. 1503: Parts of the Soul (Egyptian)

This column from 777 (amended only with respect to spelling) was based on information in *Egyptian Magic* by Florence Farr. In the explanations below, no claim is made as to the accuracy of the translations or explanations *per se*, only that they represent the meanings as Crowley learned them from Farr, the Praemonstrator of the Golden Dawn temple into which he was initiated.

Hammemit (represented by a downward-radiating Sun) is the “Unborn Soul; apparently a separate emanation of the Solar Light,” also called the “Primal Entity.” **Khu** (**Yekh**) (represented by a Bennu bird) is, in Farr’s view, “the Shining One,” equivalent to the Greek *Au-goeides*. (This is the aspect of being which is witnessed passing through the *Duat* in the Egyptian Book of the Dead, and, thus, is that aspect which is found performing magick in that context.) **Ka** (represented by a pair of upraised hands) is the “Individuality, the Human Ego.” **Ba** (which has four possible forms) is explained as “spirit” or as the “penetrating Mind, the link with the Divine;” hence Crowley’s apparent equation of it with *Neshamah*. **Aib** (represented by a red pot or vessel with ear-like handles) is the “will” or “heart” – seemingly the *Ruach*, but from a more primitive, Isian (pre-Osirian) level of development: Farr described it more fully as, “The Will, similar to the animal Will, but containing within the germs of the Spirit and Human Ego, in the form of an Egg and a concave receptacle.” **Hati** (shown as the front part of a lion) is the “whole heart,” the “Seat of the Inherited instincts racial and individual,” including certain autonomic and physical-sensory functions; also characterized as “Human heredity, Habit, Instinct.” **Khaibt** (represented by a fan) is the aura proper, “the sphere of radiation.” **Sahu** (represented by a mummy and a seal-ring) is called by Farr the “Elemental Body, Astral Body,” and appears, from her descriptions, to be what is more modernly called the Etheric Body. **Tet** (**Zet**) (represented by an upright serpent) is translated “Spiritual Body, Soul,” and sounds like the *regenerated aura in the Adept*. **Khat** is the physical body.

Chapter 16

Ritual Construction

There is no one “right way” to design and perform magick ritual – although there are plenty of wrong ways!

Magick is inherently creative. At its best, it is a dynamic expression of the hidden genius of the magician.

This book is not designed to be a general front-to-finish discussion of the process of ritual design and performance, nor can this present chapter expect to serve all magicians in all situations. Nonetheless, and despite these restrictions, guidance can be given to those who are seeking to evolve their own personal ritual style.

II

Liber O: Basic Method

Liber O (an A.:A.: Document in Class B) teaches the basics of magical method. The Neophyte of A.:A.: is tested thoroughly in its several parts before being advanced to the Grade beyond. In its Section IV, *Liber O* gives the following basic outline for magical invocation:

The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the “Preliminary Invocation” in *The Goetia* as well as a special invocation to suit the nature of the working.

By “banishing rituals” is meant the Lesser Banishing Ritual of the Pentagram and (if planetary forces are being invoked) of the Hexagram, or their equivalents. Following this preliminary, some sort of “general invocation” should be employed (of which one example is mentioned in the quotation above) as an invocation of pure and unconditioned spiritual force. Following this, some means is employed of invoking the specific type of force which the magician requires for the purpose at hand.

This is very basic. It is also subject to considerable elaboration. Nonetheless, it is the foundation on which most sound magical ceremony rests.

From this simple plan, the present writer evolved an outline-based method of teaching ritual conception, design, and implementation. The preparatory and construction phases are summarized in two text boxes on the pages following, under the captions, “The Five Preliminaries” and “The Six Ceremonial Phases.”

III

The Five Preliminaries

Prior to designing the magical ritual itself, certain preliminaries must be considered. These are at least as important as the actual ceremonial elements. These five stages are titled: *Purpose*, *Principle*, *Preparation*, *Timing*, and *The Magical Link*.

Purpose (5 Targeting Steps)

This first preliminary can be divided into five “targeting steps,” which correspond nicely to the Qabalistic worlds as follows:

Atziluth: Clear Definition of Purpose
B’riah: Moral Considerations
Yetzirah: Creative Visualization
Assiah: Taking Action!
Q’lippoth: Confront the Shadow

The first Targeting Step, of course, is **clear definition of the purpose of the ceremony**.

Ultimately, only one purpose is proper to the use of these most holy forces; and that purpose is the spiritual progress of the individual, under whatever name, title, or image that is conceived. However, other lesser purposes may be necessary as a preliminary. Living one’s life fully, deeply, and authentically is an important part of the path to wholeness.

THE FIVE PRELIMINARIES

1. PURPOSE (5 Targeting Steps)

ATZILUTH: Clear Definition of Purpose

B'RIAH: Three Moral Considerations [*three approaches to the same question*]:

1. Is it consistent with your True Will?
2. Is it nonviolative of another's True Will?
3. Is it **necessary** to perform the Operation?

YETZIRAH: Mobilization of Creative Visualization

ASSIAH: Taking Action! (Exhaust all nonmagical solutions first.)

Q'LIPPOTH: Confront the Shadow

1. Discover & confront counter-intentions
2. Confront other interior barriers, including
 - Feelings of unworthiness, guilt, doubt
 - Need for self-punishment or self-destruction
 - Other unconscious needs to fail in the Operation

2. PRINCIPLE (3 Aligning Steps)

PATH: Select one of the 32 Paths of the Tree of Life

PANTHEON: Select the Pantheon with which you will work

CORRESPONDENCES: Extract Correspondences from the tables

3. PREPARATION of PERSON and PLACE

4. TIMING

Annual, Monthly, Weekly, and Diurnal

5. THE MAGICAL LINK (4 Linkage Steps)

⋄ Apply the proper kind and degree of Force...

⌒ ...in the proper manner...

⌒ ...through the proper medium...

⌒ ...to the proper object.

The second Targeting Step, which corresponds to the World of B'riah, concerns **three moral considerations**. These are three approaches to the same question.

Is your purpose consistent with your True Will? Any selected purpose must be consistent with the magician's True Will. This means that the practitioner must have sufficiently deep self-understanding to know that he or she is not seeking to manifest circumstances that are inherently inauthentic – “wrong,” “false,” or “improper” –

for who that magician really is. Please note that there is no external or general code that dictates what is right or wrong in this sense: the only ultimate gauge of such Truth is the actual nature of the individual. At the same time, this **central ethic of the New Æon** places a much-increased responsibility on the magician; for an individual does not exist separate from all others. He is part of an interconnected and organic whole.

Is your purpose nonviolative of another's True Will? It is contrary to Nature to intend a

purpose that violates the True Will of any other person. We do not speak here of their wants or wishes, but of that which intrinsically and actually defines them. Thus, it is wrong to deprive any person of his or her own life or property. It is an abuse of magick to intend to harm a person.¹ This much may seem obvious. Yet a ritual to coerce the romantic attention of a specific person is equally wrong if it does not take into consideration the possibility that such a match may be inauthentic for the person desired.

Is it NECESSARY to perform the Operation?

This question is intimately connected to the first; but, by asking it in this particular way, different insight may be gained.

The philosophy of magical ethics is infinitely complex. Ultimately, it must embrace all factors soever. Yet the magician cannot stand around forever debating the unknowable. **Magick is a Way of Action.** As one grows in spiritual strength, one's intuition (almost an instinct) for "rightness" or "trueness" develops. One must learn, increasingly, to listen to this voice, and to distinguish it (with ferocious self-honesty) from the lesser "voices" of one's own impulsive subconscious. This is the true "conscience" – not an aggregate of prohibitive parental platitudes (or reactions against them), but an intuitive pipeline to one's own intimate "well of wisdom," one's own pool of spiritual guidance. Thus armed, and ever recognizing and respecting the intrinsic rights of others to their lives, circumstances, and realities, the magician is reasonably fortified to make an honest estimation of the rightness of a particular magical purpose, and to undertake it. One has made much more than the "good faith effort" required by the courts. If one has chosen poorly, one can always rely on karma to redress the imbalance thus created – and to get one's attention in the process!

Step three in the establishment of purpose (corresponding to the World of Yetzirah) is the **mobilization of creative visualization**. This is impor-

tant at three levels: (1) The process of rendering a desired outcome into a clear, visual picture helps clarify and finalize the declared outcome, to show gaps and incompleteness. (2) The rendering of your desired result into a sensible image begins to grant concrete actuality to your goal – to help ensure that it is anchored in pragmatic reality. (3) This act of visualization is a powerful formula of magick in its own right: Often this step alone can manifest a desired result. Selected circumstances often can be attracted to you solely by a combination of clear creative visualization and the harnessing of desire.

A lucid definition of the purpose of an operation having been articulated, prepare yourself by systematic relaxation and rhythmic breathing. Move inward as deeply as you can into meditation, and begin visualizing the desired result as fully as possible, using all five physical senses. See yourself in the picture, having obtained the result. Enhance the image as much as possible.

To this visualization, add desire. Love it! Let your deep inner **demand** for the result rise forth. At the same time, refrain from lust of result. This often requires practice; for one must want a thing with all of one's heart, yet be indifferent to the outcome. The main resistance to this often will be a fear of failure or of disappointment. One must be willing to admit that one passionately wants a thing, while being equally willing to have it or not.

Failure in this indifference will result in the visualization, however brief, of the possibility of failure; and this concern may undermine your efforts. All true desire (which we may somewhat facetiously call "true want") is an outer, personality expression of the True Will emanating from deep within the core of one's being. Perhaps the True Will has become veiled by personality factors and is not distinguishable; but a persistent tracing inward of all sincere personality desires eventually will lead to its recognition in those committed to the centripetal quest.

There are further steps, taught in some of the esoteric schools, by which this visualization technique is further empowered. In particular, the seed of this magical suggestion must be planted deeply within the matrix of subconscious mind. (Your meditative receptivity naturally assists this.)

But it isn't necessary to go into this fully in the present place. For our immediate purpose, the goals are met if one clearly, receptively formulates

¹ Usually, such attacks do not really harm an intended victim in any deep sense. "If he be a King, thou canst not hurt him" (*Liber L.*, 2:59). But your sincere **intention** to cause harm undercuts your own moral integrity by splintering your will: It denies the inherent inseparability of you and your target: Your attack on another is an attack upon yourself.

a picture of the desired outcome in as much detail as is practical, as summarized above.

Targeting Step four, corresponding to the World of Assiah – the “world of action” – is to **take action!**

“Exhaust all non-magical solutions first,” is the advice given to the aspiring magician. While “exhaust” sometimes may be an overstatement, this recommendation makes an important point: **Nothing is ACTUAL until it is expressed in an ACT.** It is the old story of the man who prayed and prayed and prayed that he would win the lottery (you will know the punch line of this story before we get there): God finally descended from Heaven and suggested, “It would help Me a lot if you would go buy a ticket!”

If a result is within your means to accomplish simply with your own action, then that is the place to start. You already have the means available on the plane where the result is sought. The most effective **magick** is simply to **act purposefully.**

Occasionally students object to this suggestion, because they really want to use magick instead of simple action. “Just do it” bores them, or they want to find out if their magick will work. In this case, one must be honest with oneself about the real goal or purpose – which is likely one’s own entertainment or ego gratification.

Finally, yet of equal importance to the others, is the fifth Targeting Step, which can be attributed to the World of the Q’lippoth. It is to **confront the shadow within oneself** concerning the proposed operation.

There is always a shadow aspect to a passionately sought goal. (Always!) Were there not, then one would already have the result: One’s will to its manifestation, in the absence of internal resistance, already would have prevailed.

Therefore, one must discover and explore all counter-intentions within oneself. Often the best way of finding these is to ask oneself what payoff, reward, or advantage one might have from failing in the operation.

Most people, more often than being afraid of failure, are afraid of success. Success can totally disrupt one’s negative view of self and the universe! Success in a major goal often requires that we sacrifice anger, resentment, the myth of helplessness, and blameful views. Getting what you

really want wreaks havoc with your excuses, and may require that you finally get on with life. Success calls for increased accountability to oneself, others, and the universe.

For some, this may seem too high a price to pay. One must get past this barrier if one expects to succeed as a magician.

Other interior barriers that often must be examined and confronted include feelings of unworthiness, guilt, and doubt; an impulse to self-punishment or self-harm; and any number of other unconscious **needs** to fail in the operation.

Find these; know these; and conquer these as a final act of purification of oneself in preparation for the sacred operation you plan to undertake.

Principle (3 Aligning Steps)

Preliminary No. 2 is identifying the magical principle of your operation. This consists of three aligning aspects:

Path: Select one of the 32 Paths of the Tree of Life. Consult the preliminary pages of the present book, especially Cols. 105 and 121. Determine the element, planet, sign, etc. corresponding to the selected purpose.

Pantheon: Select the pantheon you will employ, and the magical hierarchy (if any) thereof. This may be a matter of personal preference, appropriateness to a given operation, or any number of considerations.

Correspondences: Extract all other appropriate Qabalistic correspondences from the tables of correspondence in this book.

Preparation of Person & Place

These requirements will vary significantly from person to person, and from occasion to occasion.

Chapters VIII and XIII of Aleister Crowley’s *Magick in Theory & Practice* (hereafter-called *MTP*)² discuss the preliminary purification and consecration of the magician, of the magical implements and furniture, and of the place of working. Chapter VIII discusses equilibrium (in the temple arrangement, in action and movement, and in the ideas ritualistically expressed).

² *MTP* is a fairly complete description of ritual construction. Unfortunately, it is not organized so that this fact is adequately apparent. This present essay, therefore, may serve as a partial study guide for *MTP*.

Timing

As a swimmer (or a surfer!) must consider the ocean's tides, so must the magician. As with a water athlete, strong and adverse tides may not prevent a magician's planned undertaking unless they are extreme; but strong, compatible, favorable tides certainly can help a magical operation. One should always consider the solar, lunar, and other natural rhythms in selecting the timing that will most support one's intended goal.

ANNUAL TIDES: These are solar, seasonal tides. In their simplest form, they follow simple metaphors of the seasons in an agrarian community. For example, spring is a time for eruptive new life, outpouring of vital force, and seeding. Summer is a time of maximum solar force, outward-turned activities, and the development and maturation of the seeds planted in spring. Autumn corresponds to full ripening of what was previously set in motion, and the harvest; but some seeds are planted in the fall that germinate through the winter. Winter corresponds to a time of outward latency, maximum in-turned activity, and the hidden (often unsuspected) gestation of things that erupt into quick growth of spring's next coming.

We need no special names for these annual tides. We call them simply Spring (beginning at the Vernal Equinox), Summer (starting at the Summer Solstice), Autumn (commencing at the Autumn Equinox), and Winter (measured from the Winter Solstice).

In the metaphor of the human life-cycle, spring corresponds to human birth, summer to the course of mature life, autumn to ripeness and death, and winter to the latency between incarnations.

An elaboration of this pattern, based on the *Yi Ching*, is quite useful in fine-tuning seasonal timing, or providing a more fluid gradient of the seasonal tides. As far as we know, this has not been published previously. The pattern is based on the traditional attribution of 12 *Yi Ching* hexagrams to the 12 months of the Chinese year, anchored to the equinoxes and solstices. These are itemized in the adjacent table. Although short summaries are given of the energies at play, the student is encouraged to study these more deeply in the *Yi Ching* itself, preferably the Wilhelm-Baynes translation.

MONTHLY TIDES: These are lunar tides expressed by the lunar phases. The most important consideration is that both instinctual and magical

energies increase (as if swelling) in the two weeks from New Moon to Full Moon, and drop off quickly in the two weeks from Full Moon to New Moon. Though the New Moon can serve as a time to initiate new things, its energies remain weak. Powerful reflections of magical light into the human psyche occur at Full Moon then drop off soon after. The second week of the month (1st Quarter to Full Moon) is the most dynamic, though the whole time from New to Full is expansive.

The two or three days just before New Moon are traditionally the most destructive. Tradition avers that none should work magick during this time except a woman who was born in the same phase (just before a New Moon). Our experience does not show these energies to be inherently inimical but, rather, to be very wild, instinctual, difficult to control, and inclined toward elimination and even disintegration. In this sense they resemble the very powerful, wild, primal forces of the first day of a woman's menstruation.

During the present writer's season of performance of the Sacred Magick of Abramelin the Mage, the days immediately surrounding the Full Moon always brought the most splendid successes, the deepest inner communions, the most powerful magical consequences. Similarly, times of the greatest (and most rapidly renewing) sexual energies generally have been at or near the Full Moon as well. The instinctual seems inseparable from the highest spiritual expressions of magick with respect to this tide: In either case, the simplest metaphor is that the greatest amount of pure Light is reflected into the soul, even as the Moon then reflects the greatest amount of sunlight.

The Golden Dawn attributed the Moon in her increase to Chesed, the Moon in her decrease to Geburah, and the Moon at Full to Tiphereth.

WEEKLY TIDES: These are simply the planetary attributions to the days of the week. As the day-names show in every Latin and Germanic language, there is a widely confirmed attribution of the seven planets to the seven days of the week:

Sunday – Sun
 Monday – Moon
 Tuesday – Mars
 Wednesday – Mercury
 Thursday – Jupiter
 Friday – Venus
 Saturday – Saturn



#34 "The Power of the Great"

Thunder in Heaven. Life energy mounts upward. Union of movement & strength. Great force breaks forth.

Vernal Equinox
Spring, 1st month



#43 "Break-through"

Lake risen up to Heaven. Break-through after accumulated tension. Bursting forth. Light begins to triumph over night.

Spring, 2nd month



#1 "The Creative"

The Creative. Primal power, Light, unrestricted strength. Creative, generative power, awakening of higher nature. Sun or Lingam triumphant!

Spring, 3rd month



#44 "Coming to Meet"

Wind beneath Heaven. Night, having been banished, again quietly begins to rise from beneath. Influence exercised by ruler, divine force that flows everywhere beneath the heavens.

Summer Solstice
Summer, 1st month



#33 "Retreat"

Mountain under Heaven. Night ascends, increasing. Light withdraws. The mountain rises up beneath the heavens: the depths continue their rise.

Summer, 2nd month



#12 "Standstill" (Stagnation)

Heaven above the Earth. Heaven draws further from Earth. The Light is in decline: the Above is divorced from the Below. Night grows strong within to dominate; Light weakens without.

Summer, 3rd month



#20 "Contemplation"

Wind over the Earth. A sacred moment of pause. The ruler contemplates the ways of Heaven above & the people below. The ruling power flows across all the land as witness & guide.

Autumnal Equinox
Autumn, 1st month



#23 "Splitting Apart"

Mountain resting on Earth. Night overcomes Light, and gradually undermines old structures. What has climbed to the heights collapses under its own imbalance or rests in balanced serenity.

Autumn, 2nd month



#2 "The Receptive"

The Receptive. Night, yielding, receptive. Devotion. Completion of the intuming of the Light to sanctify the instincts. Moon or Yoni victorious!

Autumn, 3rd month



#24 "Return"

Thunder under the Earth. Turning point. Light, having been extinguished, faintly emerges anew. Return of the Light. Thunderous life energy is drawn within, deeply buried, at rest.

Winter Solstice
Winter, 1st month



#19 "Approach"

Lake beneath the Earth. Light again ascends as Night retreats. Sense of a new birth pending. Inexhaustible resources exist in the depths, beneath the surface.

Winter, 2nd month



#11 "Peace"

Heaven beneath the Earth. Light & Night in balance. Heaven & Earth unite in deep harmony. Nature prepare for new spring where emergent Light will prosper.

Winter, 3rd month

Planetary workings generally should be scheduled for the day of the week corresponding to the planetary theme of the working. This may be varied, though, in the face of strong, appropriate astrological indications suggesting a different path. To give a simple example, suppose one were planning a Saturn ritual, which normally would be done on a Saturday (all other things being equal); but, on the Wednesday prior, transiting Sun conjoined one's natal Saturn. This would heavily tip the scales and suggest the ritual be done on one's own "personal Saturday" of that week... which would be the Wednesday.

Similarly, for non-planetary (*e.g.*, elemental) workings, days of the week have little or no relevance. In that case, short-term (fast planet) transits become more important in picking the best day.

DIURNAL TIDES: Once the day of an operation is identified, we next ask: What time of day? Often this is limited by practical considerations (such as when one is home from work, or when the house is empty). There may be a preference for lighting conditions (after dark or during sunlight). Within whatever time frame is determined, there are individual tides that deserve attention for their ability to advance or retard an operation.

First, though, a piece of advice to keep you from wasting time: Ignore "planetary hours." There is no validity to the scheme. Regrettably, there is little space to detail, in this short paper, the basis for this advice, other than to say that these have been examined astrologically and magically, both with large sets of data (*e.g.*, major fires do not have any tendency to break out during Mars hours) and single-case anecdotal witnessing. We cannot find any substantiation for them. The system likely arose as a quick-and-dirty compensation for not having real planetary measurements at hand. It does have a nice mathematical relationship to the pattern of the days of the week, and is likely the origin of that system, but any practical significance stops there.

One of the two daily timing techniques of enormous importance, though, is to chart when a particular planet crosses the horizon or meridian (the "angles" of astrology): that is, when it rises, culminates in the south, sets, and anti-culminates in the north. These are the times when that planet is at its strongest and most expressive, when its energies are most accessible by human consciousness and, thus, abundantly available for magick.

The most common magical ritual using this principle is a solar adoration, such as *Liber Resh vel Helios*, which is employed by many Thelemites and others. By ritually adoring the Sun at sunrise, local noon, sunset, and local midnight, the selected times provide the greatest actual access to solar consciousness in the course of a day.

But the same can be done with, say, Mercury if that is what is needed instead of the Sun.

The other daily rhythm that has proven of very great value is the tidal pattern of the five Tattwas (Col. 1213) – Eastern expressions (for any practical purpose) of the five Elements of the Qabalistic magician. Calculation of these is trivial once you know the exact time of sunrise on the day of your operation for your location. Beginning exactly at sunrise, the Tattwas then unfurl in the sequence **Spirit, Air, Fire, Water, Earth** over a two-hour period, repeating in identical two-hour cycles throughout the day until the next sunrise. Since five Tattwas stream forth in 120 minutes, each is allocated exactly 24 minutes.

All Qabalistic categories can be expressed in terms of the Tattwas. The Elements correlate to them directly, and the zodiacal signs relate by their attributed Element. Planets are credited with the elemental attribute of their Sephirah (*e.g.*, Venus is Fire for Netzach; Sol is Air for Tiphereth).

To give one example: Today in my city, the Sun rose at 7:02 AM. The first set of Tattwa periods **begins** at the following times (adding 24 minutes for each):

Spirit (Akasha)	7:02 AM
Air (Vayu)	7:26 AM
Fire (Tejas)	7:50 AM
Water (Apas)	8:14 AM
Earth (Prithivi)	8:38 AM

If another 24 minutes were added, it would return us to 9:02, exactly two hours after the starting time (sunrise) of 7:02 AM.

Having calculated the first five, we have all of the others within seconds. If we were performing a ritual of the Element of Water, we know that the first Water tide of the day runs from 8:14 to 8:38 AM and that the others begin at two-hour intervals: 10:14, 12:14, 2:14, 4:14, and 6:14 (both AM and PM).

One does not have to complete the entire ceremony in this 24-minute period – such is usually

quite impossible! But one should complete the preliminary banishing and invocations such that one's working space is astrally shielded and its interior is attuned to the principle of the ceremony.

These Tattwa tides have proven themselves many times over in vision work: A review of magical diaries shows that subthemes of a vision commonly arise at the turning of these tides. Generally, it is easier to work when aligned with them, and harder to work when trying to (so to speak) swim against them.

We have also noticed slight variations in specific locations. These need to be learned by observation. At one location where we lived and worked for a couple of years, these tides began approximately two minutes later than calculated. This was observed repeatedly by psychic means. In contrast, another location only a few blocks away did not have this two-minute delay. This interesting phenomenon is similar to micro-climates in meteorology, where even tiny subsets of a neighborhood have their own distinctive weather characteristics.

One excellent **example of how these tides work together** is Easter. Although I am not a practicing Christian, Easter has long been one of the most powerful, magical, and vital times of the year for me. Part of its power is in the psychic wave of a billion and a half Christians worldwide celebrating the occasion. But Easter morning is also an intersection of annual, monthly, weekly, and diurnal waves cascading together in harmonious and mutually reinforcing ways.

Easter is the first Sunday after the first Full Moon after the Vernal Equinox. The pattern begins, then, with the eruption and forth pouring of birthing, or renewed, or generative vital life force in spring. (See *Yi Ching* Hexagram #34, "The Power of the Great.") Then, this surge of life force rides the wave of increasing light up to the first Full Moon following: this marks the date of Passover in the Jewish religion, a day of power in its own right. Then, one continues to the next Sunday – about half the time, this will be within three days of Full Moon (still a time of great strength), and in other years the current will have begun to taper off by Sunday. Sunday is the day of the Sun, and focuses these energies in a specifically solar way. Finally, the most critical time of day is picked when the Sun is on the angle and, especially because the day is celebrating **an event of resurrec-**

tion in a Sun-based religion, the moment of sunrise is the most magically important (as it was in the original legend). Sunrise services on Easter morning are, thus, timed with great precision to have the strongest magical impact.

The Magical Link (4 Linkage Steps)

The final of our five preliminaries for designing your magical ceremony is to determine the nature and mechanism (for your specific ritual) of the Magical Link.

Chapter XIV of *MTP* discusses this formulation of **the Magical Link**. That is, it explores how one can ensure that one's ceremony is likely to produce the actual result intended.

Inasmuch as most magical ritual is intended to produce a change in the magician personally, or to empower the magician to produce a specific change in the "outside" world, it follows that the magician is, himself or herself, most often the obvious magical link, or causative connection between the ritual and its result. In such situations, one simple and powerful technique is to make a eucharist of some sort to serve as the preliminary Link. By this method, all of the force of the ceremony is concentrated into some reserved and sacred substance that can be consumed. With its ceremonial consumption, it becomes part of the physical and psychic body of the magician. (This principle has far greater implications than we may state in this present essay.)

Although Crowley stated the theory of the Magical Link more clearly than anyone before him, he seems not to have mentioned that his own articulation maps exactly to the letters of the Tetragrammaton. This not only turns his words into a potent magical formula in their own right, but also makes the key steps easier to understand and remember:

- ᵛ Apply the proper kind & degree of Force...
- ⌌ ...in the proper manner...
- ⌋ ...through the proper medium...
- ⌌ ...to the proper object.

Practical examples will be given in the sample rituals following.

IV

The Six Ceremonial Phases

The ceremony itself may then follow the outline given below and in the appended text box, “The Six Ceremonial Phases.”

Notice that the Tree of Life is used to model this approach. The initial ceremonial phases map well to the Ayin Soph Or (0) and the three Supernal Sephiroth (1, 2, 3); then a “descent of power” step corresponding to the central part of the Tree of Life; and, finally, anchoring and completion in Malkuth (10). This is only a model for teaching purposes, but it does reflect the general flow of a manifesting magical process. It also helps organize one’s thinking in the design phase of a ritual. Among our students, this approach has come to be called “0, 1, 2, 3, ‘Bring it Down,’ 10.”

0. Ayin, The Circle Banishing & Purification

“The first task of the Magician in every ceremony,” wrote Crowley in *MTP*, “is... to render his Circle absolutely impregnable.” Banishing and purification often are combined; or they may be accomplished separately. There are numerous ways to approach this, including:

A. Banishing.

The Lesser Banishing Ritual of the Pentagram (or its equivalent) should be used at the beginning of all ceremonies. If planetary (which includes zodiacal) forces will be invoked, this should be followed by the Lesser Banishing Ritual of the Hexagram (or its equivalent).

Besides the LBR of the Pentagram and Hexagram, the ritual called The Star Ruby provides an effective and catholic cleansing of a space and (if properly done) a corresponding preparation of the magician.

B. Purification.

As a further action, the place may be symbolically purified by water, or by water and fire.³

³ The use of fire, *i.e.*, of incense, is also called “consecration.” It is the generic “sacred-making” of a purified place. It is to be distinguished in practice from the consecration of a particular magical object (such as a talisman) to a particular purpose, which may be the primary purpose of the entire ritual, and is discussed below.

C. Cleansing by Fiat.

There are many one-line verbal banishments, such as the Greek ἕκας, ἕκας εστε βεβηλοὶ (*hekas, hekas este bebeloi*: “hence, hence, ye profane!”); its Latin synonym, *procul, o procul esti profani*; and the Greek ἀπο παντως, κακοδαιμονος (*apo pantos, kakodaimonos*: “away from here, evil spirits!”).

The traditional Latin phrase of purification is, *Asperges me, Dominus, hyssopo, et mundabor; lavabis me, et super nivem dealbabor*; that is, “Sprinkle me, Lord, with hyssop, and I will be clean; you will wash me, and I will be made whiter than snow.” Crowley recommended substituting the phrase from *Liber Legis*, “For pure will unassuaged of purpose, delivered from the lust of result, is every way perfect.”

These small “spells” may be used by themselves, or in conjunction with the more formal rituals of purification mentioned previously.

1. Kether, The Lamp General Invocation

An endless variety of forms present themselves to serve this **tremendously important step**.

What is being undertaken here is the invocation of pure spiritual or magical force. It is a fulfillment of the traditional obligation assumed by advanced aspirants that they shall undertake no magical action whatsoever without first invoking the highest Name or Names associated therewith.

Compare this step to turning on the electricity when you move into a new house. That act is independent of the individual appliances (= particular purposes) that the electricity may power.

To the full adept, this is most naturally accomplished by the invocation of his or her Holy Guardian Angel; but the adept need not be told this.

Many ways of fulfilling this step are actually small rituals themselves. Others are briefer invocations. Some examples include:

The Middle Pillar Ritual

“The Bornless Ritual” (rewritten as *Liber Samekh*; often mentioned by Crowley as “The Preliminary Invocation” of *The Goetia*); see the appendices of *MTP*

“Opening by Watchtower” (an elaboration of the Opening of the Portal Ceremony); see Regardie, *Ceremonial Magic*

THE SIX CEREMONIAL PHASES

- 0. Ayin.** THE CIRCLE: Banishing & Purification
Creating the "Qabalistic Zero." EXAMPLE: LBR Pentagram, Hexagram; Star Ruby; &c.
- 1. Kether.** THE LAMP: General Invocation
EXAMPLE: Middle Pillar ritual; Star Sapphire; &c.
- 2. Chokmah.** THE LANCE: Oath or Proclamation
- 3. Binah.** THE GRAIL: Specific Invocation
*The method is, "Principle then Plane." The key is, "Enflame thyself!" You are making of yourself a **vehicle** for the manifestation of a **particular** "God," or Divine Force. If you are not "moved" or "stirred" by the method of your operation, then the Astral Light on which a magician relies also will not be "moved" nor "stirred." EXAMPLES: Greater Invoking Rituals of Pentagram or Hexagram. Sequence of God-form / Circumambulation / Vibration of Divine Name. &c.*
- Middle Pillar.** THE SWORD: Descent of the Power
The God then draws the force down the planes as needed, to the desired World or Plane.
- 10. Malkuth.** THE STONE: Perfect the Magical Link. Conclude.
What is required here depends on the World or Plane of the Operation. EXAMPLE: Charge of the Spirit, or consecration of the talisman, or otherwise completing the Magical Link. License to Depart, if appropriate. Banishings, as appropriate.

After concluding the ceremony, write the record in the Magical Journal.

The Supreme Invoking Ritual of the Pentagram (of the Five Elements)

"The Opening of the Pyramid" (Crowley's personal variation of the Opening of A.:A.: Ritual DCLXXI, based on the Neophyte Formula)

The Ritual of the Star Sapphire (A.:A.: Liber XXXVI)

Liber Pleiades (a ritual original to Temple of Thelema; see the Appendix)

The General Exordium or *The Particular Exordium* from R.R. et A.C. *Book Z-2*; see Regardie, *The Golden Dawn*

Crowley's "Hymn to Pan" (from EQUINOX No. 11, or *MTP*)

The "Rosicrucian Prayer" from the old æon Adeptus Minor Initiation and other sources; Also its New Æon variation, "From Thee," &c., known to every initiate of Temple of Thelema

The Anthem from Crowley's Gnostic Catholic Mass (A.:A.: Liber XV)⁴

The First and/or Second Enochian Calls (these are invocations of Spirit; their uses are distinct, and they require a specific understanding of their operation)

⁴ See Sample Ritual No. 10 for Temple of Thelema's adaptation, *The Thelemic Mass*. The Anthem is the invocation that begins, "Thou who art I," etc.

These, of course, are only a few examples of the many approaches that could be employed.

2. Chokmah, The Lance The Oath or Proclamation

The primary requirement is that the purpose of the Operation be stated aloud, clearly and plainly.

An excellent, albeit lengthy and elaborate, form of the Oath or Proclamation, is described in Cap. XVI, Part I of *MTP*. Its principles warrant your attention in all operations, though perhaps most often during the Preliminaries. This applies particularly to the Negative Confession, which is of enormous value in the Preliminaries (the psychological preparation of the magician), but which you may wish to use in the actual ceremony only in the most important operations.

3. Binah, The Grail Specific Invocation

See *MTP*, Cap. XV.

The core method is, “**Principle, then Plane.**” That is, you first attune your consciousness to the Qabalistic principle on which the ceremony is based (a particular Element, planet, sign, Sephirah), and then *substantiate* that principle from Atziluth, downward through the planes, to the World or plane on which you wish to have an effect.

For example, if you wished to increase your intellectual power or acquire analytic insight into a problem, you might first attune yourself to the **principle** of Mercury (which corresponds to the analytic and other faculties of intellect), and then draw that Divine current down to the **plane** of the World of Yetzirah, which is the plane of psychological phenomena (such as learning, insight, or analysis). On the other hand, if your purpose was to create a written record of your insights, or (from another angle) to acquire a book believed to have the desired information, then you would, as before, attune yourself to the principle of Mercury, but manifest the current all the way down to the World of Assiah, the plane of physical manifestation.

In all of this, you are making of yourself a **vehicle** for the manifestation of a **particular** “God,” or Divine Force.

So, having invoked the general force (“The Lamp”), and declared the nature of the Operation (“The Lance”), invoke next the specific force re-

quired. This should be the true dramatic climax of the rite, the point toward which all has built. There must be a true “stirring of the Astral Light”; that is, you must be *stirred* inwardly, or emotionally *moved*, so that those avenues of force to which you are psychologically and spiritually connected are likewise stirred. Remember: If **you** are not “moved” or “stirred” by the method of your operation, then the Astral Light on which your magick relies also will be neither “moved” nor “stirred.”

The key to success in this stage is simple: “**Enflame thyself!**”

In implementing this general key, many technical methods are available for use, alone or in combination. They all represent ways of attuning consciousness to the particular “frequency” of the Qabalistic principle of the Operation. Some parts of the invocations may be written out in advance; but the most powerful, effective, and moving are those that arise from deep within the heart of the magician who has raised herself to a **disciplined fever pitch** by the rites enacted to this point.

It is here that the hierarchy of Holy Names (extracted from tables) will be especially employed.

Among the particular techniques available are the following:

Invoking Rituals of the Pentagram (for Elemental Forces) or Hexagram (for Planetary Forces).

The Enochian Keys or Calls (if working within that particular system, with the Elemental Tablets or 30 Æthyrs).

Employment of a mantra suitable to the God invoked.

Assumption of God-forms and Vibration of Divine Names by the Formula of the Middle Pillar. (See *Liber O*, especially Sec. III.) Crowley felt the assumption of God-forms to be “really essential to all proper invocation.”

Vibration of a supreme Word of Power, or Magical Formula, that embodies the whole ceremony or the complete formula of the Deity invoked. These are uttered only at the climax of the Operation. (See *MTP*, Cap. IX.)

Other verbal invocations of all types.

Invocatory circumambulations.

Many different uses of the “astral body,” or “body of Light.”

Special methods of arousing the necessary magical force are discussed in the article *Energized Enthusiasm* (A.:A.: Liber DCCCXI).

After the primary invocation of the God-force, there may be subsequent invocations to develop and materialize the force gradually; or one main invocation may be sufficient.

Consecration of a Talisman

For the foregoing step may be substituted a variation. A particular item (such as a talisman) can be consecrated to hold and execute the magical force of the Operation. This is discussed in Cap. XIV of *MTP*, but may be summarized thus:

Consecration is the active dedication of a thing to a single purpose. It is performed by an implement symbolic of Elemental Fire, such as the wand or holy oil. (Incense does not serve well for this function, since it also partakes heavily of Air; but, for this very reason, it is an effective adjunct for the cleansing of an item, a space, or the magician, used in conjunction with Water.)

Take the wand or the oil. Draw, on the object to be consecrated, the supreme symbol (sigil or emblem) of the force to which you dedicate it.

Confirm your dedication in words, invoking the appropriate God to indwell the “temple” (object).

Seal the consecration with some sort of general infusion of Light or Divine Force.

The traditional words of consecration are, *Ascendat in nobis Dominus, ignem sui amoris et flammam æternæ caritatis*: “Enkindle in us, O Lord, the fire of its love and the flame of eternal ‘charity’.” (*Caritas* means “love” or “caring”; it resembles the Greek ἀγάπη.) Crowley recommended substituting the following quote from *Liber Legis*: “I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”⁵

The Charge of the Spirit

This is only appropriate or necessary in the case of evocations. It is discussed fully in *MTP*, Cap. XVI, Part II, including various means of dealing with recalcitrant spirits. For an example of evocation, see Sample Ritual No. 8 following.

⁵ In many rituals, this will be more moving and feel more appropriate if paraphrased to, “Thou art uplifted in my heart; and the kisses of the stars rain hard upon my body.” The original from *Liber Legis*, II:62 is spoken by the inmost God, Hadit. This paraphrase transfers the point of view to the human aspect of the magician.

Other Ritual Techniques

This “Grail” portion of the ceremony is where your creativity can soar. Everything you know about magical technique can be brought to play here **when appropriate to the particular working**. Every trick you know for moving or stirring yourself, for focusing your attention more keenly on the single object of your operation, may have a place in what you create for this section.

A few other classic devices deserve mention.

MTP, in Chapters II through VII, discusses various “formulae.” These are magical templates for particular types of operations. One or more may be very helpful for a given ceremonial purpose.

Chapter X discusses many details of temple movement, including physical postures, gestures, or other “attitudes”; the theory of the floor plan of the temple, and of one’s movement therein; and the theory of magical knocks or other batteries during the course of a ceremony.

There is also, in Chapter X, a discussion of the powerful, though simple, technique of magical circumambulation of the temple as a means of invoking and manifesting power. This is so effective that Crowley advised that it should never be omitted unless there be some special reason. The number of circles may be some generic number such as three (representative of the Supernal sephiroth and pure spiritual force), or a number corresponding to the nature of your ritual.

Middle Pillar, The Sword Descent of the Power

Like the prior section, this one calls for your ingenuity and understanding of your Operation. Having attuned yourself to the desired Principle, you must manifest the invoked power specifically on the selected Plane or World that you wish to impact. There are many methods.

For example, if, in the ritual, you have identified yourself with a deity ruling over the operation, the next step is for the God to draw the force down the planes as needed, to the desired World. (Gods can do things like that!) Other techniques serve other formulae and situations; see the sample rituals following for examples of method.

10. Malkuth, The Stone Perfect the Magick Link & Conclude

What is required here depends on the World or Plane of the Operation and, in fact, on every other detail of your ritual. The goal is to complete the Magical Link – ground the force of your ceremony – and then to appropriately conclude the ritual, including all necessary steps of magical hygiene.

The whole magical force of your Operation should be absorbed, in an ideal situation; but there is always some sort of residue to disperse. In any case, **some** sort of closure is required.

For all of this, see, in particular, *MTP*, Cap. XVII.

In most situations (other than evocations of spirits), the appropriate banishing ritual (of the Pentagram and/or Hexagram) will be sufficient. That is, one reverses the ceremonial invocation that was done earlier.

For Elemental workings, one may wish to employ Levi's Elemental Prayers, a blessing on the beings that have assisted in the ceremony. Alternately, one might offer some other gift of redemption or gratitude to the spirits.

In the case of evocation, greater care should be taken, as described in the appropriate texts. (See Sample Ritual No. 8 following.)

A formal License to Depart should be employed, such as the following example:

Depart in peace unto thine habitations and abodes, harming none of this or any other world in thy going; and may the blessing of the Highest be upon thee in the name of (*Divine Name suitable to the operation, or a Name appropriate to redeem the particular Spirit*); and let there be peace between us; and be thou ever ready to come, whenever thou art called!

The forces being dismissed, the ritual is concluded by the careful writing of the record of the Operation.

IV Sample Rituals

Beginners in ceremonial magick (by which is meant, anyone in the first several lifetimes of studying the subject) often are at a loss as to a

practical objective. Their instincts are strong to learn and do magick; but, they may have no idea quite what to do nor, often, why to do it. After the usual consideration of, and practice on, various money and property spells and love magick (which, much of the time, simply serve to educate the novice on how complex the real-life issues of money and romance really are!), there arises a disturbing sense that there must be... more. And, often, they do not know where to look for it.

In a paper titled *De Arte Magica* – a private instruction (subsequently published openly) for advanced members of the society called O.T.O. – Aleister Crowley addressed this with a suggested course of magical experiments for those learning and undertaking Art Magick. His list was somewhat distinctive to the particular context for which he wrote *De Arte Magica*; however, we have generalized and adapted it into the following series of Operations (modeled after the ten Sephiroth) suggested for the use of any magician beginning his or her practice.

1. Generation of magical force
(*To ensure the continued and increasing capacity to practice this Art*)
2. Understanding of the Mysteries of Magick and the Wisdom of their use.
(*To ensure the right performance of the Art*)
3. Prosperity and increase of the magical Order within which one works, or from which one has obtained training, and of its leaders
(*As a happy duty of gratitude, and as a service to all seekers who will come after one on the Path*)
4. (If necessary) Ease of circumstances
(*To ensure sufficient leisure and opportunity for the pursuit of the Great Work*)
5. Establishment of a protective bodyguard of invisible warriors
(*To secure freedom from interruption during the practice of the Magick Art; this may include specific protection such as the preservation of physical health*)
6. The Knowledge & Conversation of the Holy Guardian Angel
(*This is, ultimately, the sole purpose lawful in Nature; all other proper operations*)

are those necessary prerequisites to its attainment)

7. Devotion to the Divine (Nuit, Babalon, etc.; or as one's own nature dictates)
(As an avenue of further spiritual progress)
8. Further insight into Nature and Her laws
9. The modification (purification, enhancement, equilibrating, correcting) of any characterological or other psychological aspect of oneself; also, fulfillment of the finite aspects of one's True Will
10. The establishment of the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth.

Also divers matters, such as the rejuvenation of one's own body if desired, the powers of healing, etc.

The numbers correspond to the ten Sephiroth. In some instances, this is for little more than cataloguing purposes. In others, it amounts to a "Table of Correspondences" for the operations.

In the pages following, we will present practical examples of each of these operations. The ten sample rituals offered here are not, of course, the only approach to the topic. Each does, however, represent one approach that should be educative. To show the possibilities of what could be done or included, the sample rituals sometimes are a bit more complicated than is necessary. Not only the finished product, but also some of the thinking process while developing the ritual, will be shown, sometimes including our 'stream of consciousness' in thinking through the ritual design.

Hopefully the reader will have no difficulty adapting these samples to his or her own preferred ways of working.

The sample rituals are actual workings that the present writer composed and undertook, and, therefore, necessarily reflect one person's point of view. They also underwent further development (workshopping) with students attending an ongoing College of Thelema class series in Los Angeles. The versions published here are somewhat more fleshed-out examples of those that eventually were performed by the Wednesday night class members.

Sample Ritual #1

Generation of Magical Force

OPUS 1: Generation of magical force (*To ensure the continued and increasing capacity to practice this Art*).

The first objective on the list is the generation of magical force. Note that this is **magical** force, which we distinguish both from **mystical** force and from **physical** force. At least in the beginning, we may take this to mean **Yetziratic** force. Yet the **source** of this, as of all real spiritual energy, is the purely Divine world of Atziluth.

No effort is required to determine the ethical soundness of this operation. It is the birthright – even the Right of Being of each immortal Star, beyond considerations of birth and death – to have access to an illimitable store of energy for the doing of its True Will. Although the purpose toward which the energy eventually will be directed is subject to the usual ethical reflections, opening oneself to unconditioned energy itself is perhaps the single purest magical operation one can undertake. (See Crowley’s final conclusions in his article on “Energy” in *Little Essays Toward Truth*.)

By listing this opus as No. 1, we infer a symbolic relationship between the operation and Kether. However, in practice, this numbering is more of a cataloguing index than a Table of Correspondences. Kether, if meant here, must be Kether of Yetzirah; and it is quite easy to see how this is the Seed Point whence primal energies emerge (*i.e.*, precipitate) into the World of Yetzirah. The Chayoth ha-Qodesh – the “Holy Living Creatures” that are the Angelic Choir of Kether, its magical manifestation at the Yetziratic level (Cols. 401-402) – can well be mobilized as the four agencies of the Divine, formulating the Pentagram etc.

Nonetheless, this operation is better conceived as a Chokmah ritual. Although Kether of Yetzirah could be used, the very idea of Kether is still far more **mystical** than magical. Both Kether and Chokmah are attributed to Yod, and thus represent the **primal impulse**; but to Kether, in *The 32 Paths of Wisdom*, corresponds the *Mystical Con-*

sciousness, the “Light of the Primordial Principle ... No created being can attain its essence.” Chokmah, in contrast, is called the *Radiant Consciousness*. Where Kether is the Crown of *All*, Chokmah is “the crown of *creation*,” *i.e.*, Kether of B’riah. Chokmah is not the Unity, but is “the **Splendor** of the Unity,” and “the **Second Glory**.” Chokmah is the highest **functional** level of the Tree of Life for other than purely mystical purposes.

Furthermore, Chokmah is the characteristic Sefirah both of **Will** and of **Change**, and thus of magick *per se*. In *The Book of the Law*, it is **Wisdom** that engages us to be **strong** (*Liber L.*, 2:7).

As to method: When Crowley first recommended this operation (or, actually, a slightly different one), he was thinking specifically of the IX° O.T.O. The method of its attainment by that technique is easy to discern, especially if one be at least 5°=6□ A.:A.:; and intimations of the method may be evident even sooner, even to the Zelator. The Holy Guardian Angel will have taught the adept how to be open in all the important channels; and the sexual sacrament itself then becomes a direct accomplishment of the intended purpose. The other details are obvious.

But our present primary purpose is to make plain how the Work may be accomplished by more conventional ceremonial means.

Liber Israfel (*Liber LXIV*, an invocation of Thoth) also could be used for this purpose, with a strong identification being forged between Thoth and the magician. But that was not the method ultimately selected here. (We shall return to *Liber Israfel* in Sample Ritual No. 2 following.)

There are numerous ways to generate magical force for a particular single occasion. The Ritual of the Middle Pillar is one of the finest, and may serve as the entire method, whether it is used as a daily practice for a period of many weeks or months, or is used only in one specific magical ceremony to open the channels for that one time.

It is also possible to stimulate Yetziratic energies directly by such means as inebriants, sexual stimulation, music and other rhythm, or prolonged pranayama. These are discussed in the essay *Energized Enthusiasm* (*Liber DCCCXI* in EQUINOX No. 9). But direct Yetziratic stimulation through the Nephesh will not win the day in the long run. One may have, by these means, better short-term access to one's own stores of latent energy; but it is still one's own biological stores that are being consumed. The magician is far better advised to draw force straight "down" from the illimitable profusion of Atziluth.

For our present aims, a single, major, effective ceremony is sought. Because fluctuation of energy needs is an ongoing issue, there also should be a short-form, or subset, resolvable from the larger working, to use as a "toner" as needed.

Regarding the important consideration of the Magical Link: The magician is, himself or herself, the Magical Link. That is, being a Microcosm, and existing at once in all four Worlds, the magician is able to access all four (at least potentially; and for the adept, the word "actually" usually applies), and to translate (that is, transfer) power from one to another of them.

To support the work, and to remove interferences, action should be taken (preferably in advance) to increase the strength and vitality of all related vehicles. It benefits this purpose if the physical body is strong and healthy; the mind and emotions clear, strong, balanced, healthy, and disciplined; and the nerves strong, and their channels clear and pure. This is the usual preliminary Yoga instruction.

Regarding timing of the operation: Spring is best, summer nearly as good. In winter the underlying idea would be "seeds awaiting development." But much more important than the solar cycle (in this particular operation) is the lunar phase. An **increasing** Moon is needed for increasing energy. For a single performance, a date close to the Full Moon is best. For, say, a two-week period of daily performance, one could commence at New Moon – "planting seeds in the darkness" – building to an actual climax and use of the force at Full Moon. No day of the week is preferable to any other. The ritual should, however, be commenced during a Spirit (Akasha) tattwa.

Having gotten this far, we need to extract magical correspondences of the Sephirah Chokmah from the tables in the first part of this book. There

are more of these than we can or will use; but we nonetheless move along Line 2 of all the tables and extract anything that may prove helpful. This is our "raw matter" for ritual writing.

The Divine Name of Chokmah – its "Word of Power" in the World of Atziluth – is *Yah* (יה). For Briah we take the Archangel name, *Raziel* (רזיאל); for Yetzirah, the Choir of Angels, *Auphanim* (אופנים); and for Assiah, the word *Mazloth* (מזלחה). Also for Assiah we note the elemental attribution: Chokmah is called the Root of Fire.

The choice of a pantheon is a personal, individual matter. My own preferred usage is Hebrew for the purpose of attuning consciousness to the particular principle and plane, and then usually working directly with Thelemic deities, based on *The Book of the Law*. Thus, for the present operation, we chose Hadit as the primary Divine Aspect for this Chokmah working. (See Col. 703.)

We continue, extracting the colors attributed to Chokmah in the four color scales. We note that Chokmah's number is 2; its perfume, musk; its magical implements, the Lingam, the Wand, and the Inner Robe of Glory; its characteristic stone, the star ruby. And we especially note its association with the circle of the Zodiac, the beautiful circle of stars.

While compiling these attributions, our attention was also drawn, and strongly, to the symbol of the Lightning Flash, by which the entire Tree of Life is instantaneously manifest in the World of Atziluth. In ritual composition, it is important to listen to such intuitive promptings. Much of the ceremony ended up being built around this particular symbol of the Lightning Flash. A special "word of power" was composed for this purpose, *ADaGiTeLaNuPeReTha*, formed by the letters א, ד, ג, ט, ל, נ, פ, ר, and ת which form this Lightning Flash on the Tree of Life (א being used, according to convention, to represent the leap from Binah to Chesed). The whole enumerates to 777.

From these symbols, a theory of the Magick Circle evolved. In most situations, it is preferable to design this simply, with an altar at the center (unless the nature of the working requires it to be somewhere else), and other tools or symbols added only as needed. In this case, placing the double cubed altar at the center of the actual circle would represent an upright phallic stone, or "cube in the circle" (Hadit's self-description from *Liber L.*, 2:7) within the circumference of the Zodiac – all of

these being appropriate symbols of Chokmah. Altar cloth, candles, and the rest should be conformed to Chokmah's colors and numbers. A formal Circle should be set to contain and concentrate the force of the operation.

Here follows the resulting ceremony.

THE CEREMONY PROPER

Preliminaries

Double cube altar at center of actual circle (representing a phallic stone, or the "cube in the circle" of *Liber L.*, 2:7). The circle is the circumference of the Zodiac. Altar cloth, candles, etc. conform to Chokmah's numbers and colors. Incense is musk. Vestments as deemed suitable, but with a white or soft gray counterchange. The cup, censer, and a single white candle should be on the altar, in triangular formation, to symbolize the Supernal Triad; a Lingam symbol may stand in their midst, upon the Enochian Tablet of Union (*i.e.*, the Spirit tablet: see below); and the fire wand or magick lance is recommended to represent Chokmah and Will. Other Chokmah emblems may be incorporated as available and deemed suitable. A Tibetan or other bell is useful for the knells.

⌒	⌒	⌒	ε	Ω
⌒	⌒	⌒	ε	⌒
⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	ε

Banishing & Purification

Lesser Banishing Ritual of the Pentagram, and of the Hexagram.¹

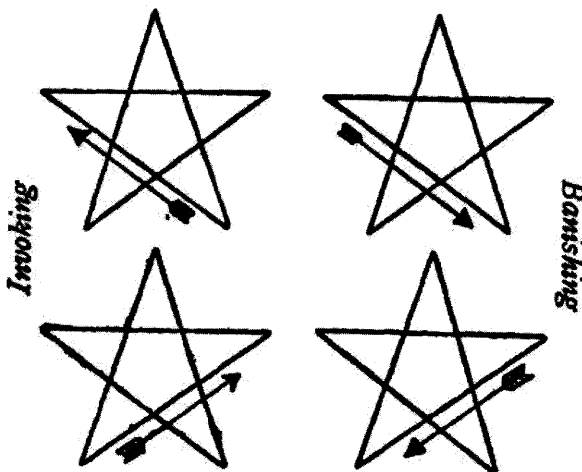
¹ The Pentagram and Hexagram rituals may be replaced by The Star Ruby. In any case, and by one means or another, a rigorous Magick Circle should be

OPTIONAL: Purify the chamber by water. Consecrate it with fire (*i.e.*, with incense).

General Invocation

(At west side of altar:) Make the Invoking Pentagrams of Spirit, Active then Passive, with Hebrew Divine Names (respectively, יהוה and אלהים):

THE PENTAGRAMS OF SPIRIT



Next, make the Signs of the three Portal Grades:²

Probationer (Portal of Ordo G.:D.):

- (a) Sign of the Enterer (Attack); and
- (b) Sign of Silence (Defense).

Dominus Liminis (Portal of Ordo R.:C.):

- (a) Sign of Rending the Veil; and
- (b) Sign of Closing the Veil.

Babe of the Abyss (Portal of Ordo S.:S.):

- (a) Sign of Puella; and
- (b) Sign of Mulier.

Recite the Second Enochian Call (for the receptive aspect of Spirit):

Adgt upaâh zong om faáip sald, viiu L? So-bam iálprg izâzaz piádph; Casarma abramg ta talho paráclêda, q ta lors-l-q turbs öoge baltoh. Givi chíis lused orri, od micalp chíis bia ózôngon; lap noán trof cors ta ge, oq

drawn in the course of these preliminaries, to contain and focus the invoked forces.

² These three pairs of signs, respectively, define the axes east-west, north-south, and above-below. See "The Signs of the Grades" in the Appendix.

manin Iaidon. Torzu, gohe L; zacar, ca, c nÓqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.³

Vibrate three times the Briatic Name **PAOAOAN**. Repeat the three pairs of Signs (of Probationer, Dominus Liminis, and Babe of the Abyss).

Oath or Proclamation

Standing at the west side of the altar facing east. Strike bell once *, then say:

Do what thou wilt shall be the whole of the Law. It is my will to generate bountiful magical energy sufficient for all my magical needs in this, the Great Work. So may it be!

Strike bell once *.

Specific Invocation (of Chokmah)

This is truth about the SELF.

0. **All the power that ever was or will be is here now.**
1. **I am a center of expression of the Primal Will-to-Good which eternally creates and sustains the universe.**
2. **Through me its unfailing Wisdom takes form in thought and word.**⁴

Perform the Ritual of the Middle Pillar.

Perform the Greater Invoking Hexagram Ritual of Chokmah (employing gold stars and circle, against an indigo background of the Zodiac; and

³ *Translation:* “Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seething [seer]; for I am of Him that lives forever.”

⁴ These are the opening lines of the “Pattern on the Trestleboard,” a document received from the Inner School by the adept Paul Foster Case.

vibrating the Divine Hierarchy of Chokmah). Return to the center, west of the altar, and recite:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

“Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: **O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!**”⁵

Assume the God-form of Hadit (as wingéd serpent coiled tightly up the body; see *Liber Legis*, Cap. II). Vibrate **HADIT** twice. Upon the return of individual consciousness, recite:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art that, and That am I.

“I am the flame that burns in every heart of 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.”⁶

In the God-form of Hadit as before, vibrate the Name **HADIT** twice.

The Lightning Flash

Say: **“Wisdom says: be strong! Then canst thou bear more joy.”**⁷

⁵ These two paragraphs are from A.:A.: *Liber XV*, or *The Thelemic Mass* (see Sample Ritual No. 10).

⁶ *Ibid.*

⁷ *Liber Legis*, 2:70.

Rise on the Planes to highest level possible (see *Liber O*, Cap. VI), and open self to the highest volume and type of energies there.

Formulate the descending Lightning Flash⁸ while vibrating **ADaGiTeLaNuPeReTha**.

Vibrate the ten Hebrew God Names (Kether through Malkuth: Col. 301), and then again vibrate the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Archangelic Names (Col. 303), and then again the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Angelic Choir Names (Col. 401), and then again vibrate the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Assiah Names (Col. 501), and then vibrate again the Word, **ADaGiTeLaNuPeReTha**.

Perform a further Middle Pillar Ritual, but with white light only (to open all channels to receive all forces and consolidate them into a single white potent light). At the climax of this, recite *The Thelemic Anthem*:

**Thou who art I, beyond all I am,
Who hast no nature, and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!**⁹

Accept the resultant flood of energy. Absorb the whole force of the Operation. (Take your time.)

Give the Sign of Silence.

⁸ Let it trace itself on your body, tracing the zig-zag line: 1 above the crown of the head, 2 left side of forehead, 3 right side of forehead, 4 left shoulder, 5 right shoulder, 6 heart, 7 left waist, 8 right waist, 9 genitals, 10 feet.

⁹ *The Thelemic Mass*, *op. cit.*

Closing

Give License to Depart:

And now I say unto all spirits convoked by this rite, depart in peace unto thine habitations and abodes – and may the blessing of the Highest be upon ye in the Name of YAH and in the Name HADIT; and let there be peace between us; and be ye ever ready to come when called!

Perform the Lesser Banishing Ritual of the Hexagram, and then that of the Pentagram; or, substitute for them The Star Ruby (depending on what was done in the Opening).

Knock with the wand upon the altar, or toll the bell, eleven times 3-5-3; then say: **ABRAHADA-BRA**.¹⁰

When ready, release the circle and discharge its energies.

Write the record of the operation in your magical diary.

¹⁰ The battery of 3-5-3 represents 11 knocks in the pattern of “5 within 6.” Similarly, the word ABRAHADA-BRA, which means “the completion of the Great Work” (or, “It is finished!”), is an 11-letter word consisting of 5 occurrences of the letter A within 6 consonants.

Sample Ritual #2

Wisdom in the Practice of Magick

OPUS 2: Understanding of the Mysteries of Magick and the Wisdom of their use (*To ensure the right performance of the Art*).

Throughout the last half of the 20th Century, and continuing into the 21st, the most pressing question facing humanity has been: With all of the power we have acquired, have we also the wisdom to employ it rightly?

In Sample Ritual No. 1, we discussed ceremonial methods for generating magick power. The second task in our proposed curriculum, now before us, is to acquire “Understanding of the Mysteries of Magick, and Wisdom in their use.”

As with the prior topic – and, indeed, any magical objective we might set for ourselves – the means of accomplishing this end are numerous. For example, methods could be employed similar to those used in Ritual No. 1. But in planning these ten examples, we have set out not just to demonstrate how ten different magical objectives can be met, but also to demonstrate many different magical methods; so we have something quite different in mind for the present example.

First, though, go back to the step-by-step structure for ritual design in Chapter 16. Look first at “The Five Preliminaries.” Though we will not go through each of these preliminaries point by point in the present sample, **you** definitely should give considerable thought to every one of them before undertaking your own working of this objective.

The first step, though, is essential to discuss. It is to have a clear statement of our objective. The purpose “to acquire Understanding of the Mysteries of Magick, and Wisdom in their use” can be interpreted in at least two distinctive ways, one general and one specific. By the former, we mean the general, gradual growth within ourselves of this wisdom and understanding – that is, the awakening of our innate magick power, To Be Wise. The other way of looking at this objective is as the seeking of specific guidance on a specific magical question – wisdom with regard to a particular situ-

ation. The method discussed below is applicable to both of these.

The method proposed is a special application of *Liber Israfel*, a ceremony, originally written by V.H. Fra. Iehi Aur (Allan Bennett) and later rewritten by Aleister Crowley, for the invocation of the Egyptian god Thoth or Tahuti (Djehuti). The practical method of applying this was taught to the present writer in the early 1980s by Isræl Regardie. He said it was his primary method of performing practical magick. We have used it many, many times in the intervening quarter century, and it became a favorite of the Wednesday night C.O.T. class in Los Angeles.

Liber Israfel is reproduced at the end of this chapter. The method of its practical employment is incredibly simple in concept, and is this: Thoth, among other things, was the Egyptian god of magick. In theory, He is a god whose Word is all-powerful in the production of magical phenomena. Therefore, one merely has to **become** that god, and give utterance of the desired objective, stated as a command. Identification with Thoth is effected by means of the invocation in *Liber Israfel*. §§10 and 11 of that invocation recall that when Thoth speaks a command, “All things obey my Word.” Provided that the magician has, in fact, **realized** an identification with the god, all that is then required is to make declaration of the intended result.

As is surely evident to the reader, this method can be used for much more than to acquire wisdom. But since Thoth is especially a god of wisdom, this present objective seemed as good a place as any to introduce this particular technique.

Aleister Crowley gave an excellent discussion of this ritual in *Magick in Theory & Practice*, Cap. 2. The student is encouraged to study that chapter at length. The most important consideration is that *Liber Israfel* is structured on the formula of the Tetragrammaton, יהוה, in a way that now will be explained.

Rise on the Planes to highest level possible (see *Liber O*, Cap. VI), and open self to the highest volume and type of energies there.

Formulate the descending Lightning Flash⁸ while vibrating **ADaGiTeLaNuPeReTha**.

Vibrate the ten Hebrew God Names (Kether through Malkuth: Col. 301), and then again vibrate the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Archangelic Names (Col. 303), and then again the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Angelic Choir Names (Col. 401), and then again vibrate the Word, **ADaGiTeLaNuPeReTha**.

Vibrate the ten Assiah Names (Col. 501), and then vibrate again the Word, **ADaGiTeLaNuPeReTha**.

Perform a further Middle Pillar Ritual, but with white light only (to open all channels to receive all forces and consolidate them into a single white potent light). At the climax of this, recite *The Thelemic Anthem*:

**Thou who art I, beyond all I am,
Who hast no nature, and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!⁹**

Accept the resultant flood of energy. Absorb the whole force of the Operation. (Take your time.)

Give the Sign of Silence.

⁸ Let it trace itself on your body, tracing the zig-zag line: 1 above the crown of the head, 2 left side of forehead, 3 right side of forehead, 4 left shoulder, 5 right shoulder, 6 heart, 7 left waist, 8 right waist, 9 genitals, 10 feet.

⁹ *The Thelemic Mass*, *op. cit.*

Closing

Give License to Depart:

**And now I say unto all spirits convoked
by this rite, depart in peace unto thine
habitations and abodes – and may the
blessing of the Highest be upon ye in the
Name of YAH and in the Name HADIT;
and let there be peace between us; and be
ye ever ready to come when called!**

Perform the Lesser Banishing Ritual of the Hexagram, and then that of the Pentagram; or, substitute for them The Star Ruby (depending on what was done in the Opening).

Knock with the wand upon the altar, or toll the bell, eleven times 3-5-3; then say: **ABRAHADABRA**.¹⁰

When ready, release the circle and discharge its energies.

Write the record of the operation in your magical diary.

¹⁰ The battery of 3-5-3 represents 11 knocks in the pattern of “5 within 6.” Similarly, the word ABRAHADABRA, which means “the completion of the Great Work” (or, “It is finished!”), is an 11-letter word consisting of 5 occurrences of the letter A within 6 consonants.

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The first part of the ritual (§§4-5) corresponds to the letter ך, Yod, representing a masculine idea. These verses are **projective**. The method is to build up, from imagination (that is, from astral, or Yetziratic, substance, controlled by your mind), the image of Thoth just as you are describing it. Each detail of §5 should be imagined and built up, either in the eastern extreme of your temple, or in the direction where the planet Mercury actually is at that hour. Studying pictures of the god will make this much easier if you are not familiar with his appearance. The “Wand of Double Power” in the god’s right hand is the so-called Phoenix Wand, with its binary tail, or the Caduceus of Hermes. The “Rose and Cross of Light and Life” is the Ankh, grasped in Thoth’s left hand. The rest is obvious enough.

Part two includes §§6-7. It corresponds to the letter ה, Heh, representing a feminine idea. In this portion, therefore, the magician is **receptive**. The image of the god having been built up, the magician now conceives that he or she is **hearing** these two paragraphs come from the god Himself – right from the image that has been created to *house* Him – in such a way as to increase the magician’s inner experience and conviction of the god’s actual presence.

Part three includes §§8-11. It corresponds to the letter ך, Vav, the child of ך and ה. ך is the Hebrew word meaning “and,” representing union and conjunction. Therefore, this third phase is represented by the experience of **union between the magician and the god**. One must “get out of the way” for this to happen – must lose oneself in the immensity of the deity. Experience with the assumption of God-forms, the vibration of Divine Names, and other means of invocation will make this easier – all of which are taught adequately in *Liber O* and must merely be practiced by the student. The words of this part of the ritual will help considerably but, when all is told, the success of this ritual relies on the magician’s own experience and innate capacity, brought to bear at this one point in the ritual, climaxing at the end of §11.

A personal anecdote is worth telling, to indicate what one might expect. The first time I attempted this ritual was for a class of two students almost 25 years ago. We were going through the rituals in the back of *Magick in Theory & Practice* and got to *Liber Israfael*. I had no expectation that **any** result would be produced, I simply intended to walk through it as a demonstration of how one

might use it. But at the climax of this ך section, there was suddenly **someone else** inside of me! I was perfectly conscious, but my conscious mind was **not** the one in charge. The image of Thoth’s God-form became extremely vivid – so much so that I began turning my head back and forth so that I could see out of the eyes that were at either **side** of my ibis-like head. I felt that I **could** have resumed control at any point, but had no desire to do so. I was simply a witness. The two students, I think, thought that my bird-like head movements were a weird affectation until, the ritual at its climax, my vocal cords were used to produce a voice not my own that asked, “Why do you summon Thoth?” Neither stunned student really knew what to do or say. They simply looked at each other, wondering, I suppose, what to do next. Their puzzlement was interrupted by Thoth’s bellowing, “You **DARE** greet the God of Speech with Silence?! Speak!” One of them found his voice at this juncture and began asking questions, which the god answered – with answers usually not within my own realm of knowledge. When all was finished, He and I mutually consented to his departure, and it was thus accomplished.

§§12-18 correspond to ה, Heh-final of Tetragrammaton. Crowley’s discussion of this part (in *MTP*) is definitely worth studying. In some applications of this ritual, these paragraphs are of the utmost importance in “grounding” or completing the manifestation. But in the present application, they may not be necessary at all. **Uttering the magical objective as a command** comprises the fourth part of the ritual. One then goes directly to the closing. However, there is no reason that the magician cannot use any part of §§12-18 as he or she sees fit, to perfect and intensify the union with the god.

How to perfect such an invocation is not a subject that can be explained easily. The keys to this are an intense ardor (“enflame thyself in prayer”), and the willingness to completely lose oneself in the vast majesty of the god. One must be willing to have one’s own ego displaced in the process.

However, to do this safely – to circumvent obsession by a mischievous lesser spirit — appropriate magical safeguards should be set in place. This returns us to the checklist given in Chapter 16; specifically, the part headed “The Six Ceremonial Phases.” The exact implementation of these can be varied quite widely by the individual magician, so long as sound principles are observed. Thus, Phase

0, “Banishing & Purification,” commonly would include – in addition to any other preparation of the space the magician might elect – at least the Lesser Banishing Rituals of the Pentagram and Hexagram. (The Hexagram is needed because this is a planetary ritual.) Also notice that *Liber Israfel* provides one approach to the banishings within itself, in §§1-3. These could be used independently or, preferably, in combination with the banishing rituals. *Procul, O procul este profani* is a Latin translation of the Greek *Hekas, hekas este bebeloi*; it means, “Hence, O hence, ye profane!” “Bahlasti” and “Ompehda,” from *Liber Legis* 3:54, are clearly included here by Crowley as banishing formulæ. Some readers may draw meaning from our own interpretation of these words: that *Bahlasti* = באהלאשטי = 358, the value of *Messiah* and all the rest (a Fibonacci numerical pattern on which the geometry of the Pentagram is based); while *Ompehda* = עמפהדא = 200, ה, the Sun! These two fierce exclamations are thus common elements of Tiphereth, and also represent the power of the pentagram (358) and Hexagram (200). Their total, 558, is the value of חקבנו, *thiqqahvennoo*, “curse them” (Num. 23:28) – more than a little interesting, considering the context of their use in *Liber L.*, 3:54.

Phase 1, the “General Invocation,” may be undertaken however the magician deems fit. Some feel that *Liber Israfel* accomplishes this purpose. Phase 2, “Oath or Proclamation,” can be in the form of §4 of *Liber Israfel* itself.

This brings us to Phase 3, the “Specific Invocation.” We have invariably found this method to work best if *Liber Israfel* is preceded by the Greater Invoking Hexagram Ritual of Mercury. Since Thoth is equated to both the Higher and Lower Mercuries – both Chokmah and Hod – twice we tried the ritual with invoking hexagrams of Chokmah. Both times, the results were disappointing. We have no clear theory on this, merely experience to report. When a Mercury invocation was used instead, there has never been a cause for disappointment.

Liber Israfel sub figura LXIV

A.:A.: Publication in Class B.

0. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.
 1. ה Procul, O procul este profani.
 2. Bahlasti! Ompehda!
 3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.
 4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.
 5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke.
 O Thou of the Ibis Head! Thee, Thee I invoke.
 Thou who wieldest the Wand of Double Power! Thee, Thee I invoke!
 Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee, I invoke.
 Thou, whose head is as an emerald, and Thy nemes as the night-sky blue! Thee, Thee I invoke.
 Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.
6. Behold! I am Yesterday, To-Day, and the Brother of To-Morrow!
 I am born again and again.
 Mine is the Unseen Force, whereof the Gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.
 I am the Charioteer of the East, Lord of the Past and of the Future.
 I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.
7. O ye two Divine Hawks upon your Pinnacles!
 Who keep watch over the Universe!
 Ye who company the Bier to the House of Rest!
 Who pilot the Ship of Ra advancing on-

- wards to the heights of heaven!
 Lord of the Shrine which standeth in the
 Centre of the Earth!
8. Behold, He is in me, and I in Him!
 Mine is the Radiance, wherein Ptah float-
 eth over the firmament!
 I travel upon high!
 I tread upon the firmament of Nu!
 I raise a flashing flame, with the lightning
 of Mine Eye!
 Ever rushing on, in the splendour of the
 daily glorified Ra: giving my life to the
 Dwellers of Earth.
9. If I say "Come up upon the mountains!" the
 Celestial Waters shall flow at my Word.
 For I am Ra incarnate!
 Khephra created in the Flesh!
 I am the Eidolon of my father Tmu, Lord
 of the City of the Sun!
10. The God who commands is in my mouth!
 The God of Wisdom is in my Heart!
 My tongue is the Sanctuary of Truth!
 And a God sitteth upon my lips.
11. My Word is accomplished every day!
 And the desire of my heart realises itself,
 as that of Ptah when He createth!
 I am Eternal; therefore all things are as my
 designs; therefore do all things obey my
 Word.
12. Therefore do Thou come forth unto me from
 Thine abode in the Silence: Unutterable Wis-
 dom! All-Light! All-Power!
 Thoth! Hermes! Mercury! Odin!
 By whatever name I call Thee, Thou art
 still nameless to Eternity: Come Thou forth, I
 say, and aid and guard me in this work of Art.
13. Thou, Star of the East, that didst conduct the
 Magi!
 Thou art The Same all-present in Heaven
 and in Hell!
 Thou that vibratest between the Light and
 the Darkness!
 Rising, descending! Changing ever, yet
 ever The Same!
 The Sun is Thy Father!
 Thy Mother the Moon!
 The Wind hath borne Thee in its bosom;
 and Earth hath ever nourished the changeless
 Godhead of Thy Youth!
14. Come Thou forth, I say, come Thou forth!
 And make all Spirits subject unto Me:
 So that every Spirit of the Firmament
- And of the Ether,
 And of 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 the
 Vast One, may be obedient unto Me!
15. I invoke the Priestess of the Silver Star, Asi
 the Curved One, by the ritual of Silence.
16. I make open the gate of Bliss; I descend from
 the Palace of the Stars; I greet you, I embrace
 you, O children of earth, that are gathered to-
 gether in the Hall of Darkness.
17. (*A pause.*)
18. The Speech in the Silence.
 The Words against the Son of Night.
 The Voice of Tahuti in the Universe in the
 Presence of the Eternal.
 The Formulas of Knowledge.
 The Wisdom of Breath.
 The Root of Vibration.
 The Shaking of the Invisible.
 The Rolling Asunder of the Darkness.
 The Becoming Visible of Matter.
 The Piercing of the Scales of the Crocodile.
 The Breaking Forth of the Light!
19. (*Follows the Lection.*)
20. There is an end of the speech; let the Silence
 of darkness be broken; let it return into the si-
 lence of light.
21. The speaker silently departs; the listeners dis-
 perse unto their homes; yea, they disperse un-
 to their homes.

Sample Ritual #3

Health & Prosperity of the Order

OPUS 3: Prosperity and increase of the magical Order within which one works, or from which one has obtained training, and of its leaders (*As a happy duty of gratitude, and as a service to all seekers who will come after one on the Path*).

Operation No. 3 does not primarily address financial or material prosperity, which would be more suitably an operation of Chesed; instead, this third operation on our list is related to Sephirah 3, Binah. The main reasons for this attribution are two: First, Binah (Saturn) refers to structure, form, establishment – the inherent architecture that gives the word “order” its meaning. Secondly, and more importantly, Binah is our contact point to Supernal consciousness. It is not, *per se*, the material well-being of the Order which we here address, so much as its inner linkage, its establishment as a **vehicle of archetypal powers** – a vehicle of the Will of They that are commonly called the Third Order.

Why is this the next logical operation in our sequence of operations? Is it not merely in the self-serving interest of the Order itself, and not necessarily of the individual member thereof, that this operation might be done? Hardly! There are at least three distinct reasons why this is an important operation for each formally affiliated magician to undertake: (1) Perhaps most obviously, the magician may not yet be finished with his or her training, so that the health and strength of the Order, and the integrity of its inner linkage, is most certainly of personal interest. (2) When one has received, one must give back – willingly, with love – to equilibrate the karma of the matter. (3) The training of the Mysteries has long been symbolized by a chain, each initiate being a new link thereof. Inherent is a duty to ensure that the system from which one has gained so much shall prosper, for those who come later. What one receives, one must arrange to pass on to others.

As always, numerous magical approaches are

possible. In fact, as 5° initiates of Temple of Thelema are in a position to discover, the main annual ceremony performed by the Second Order is, by design, an exact ritualistic expression of this magical purpose. But each individual school of training has its own distinctive elements of working; and for this present operation, the forms used should be absolutely consistent with the working methods of the Order or tradition of which one is part. This is because of the nature of the Magical Link: It is by the initiate’s own participation in the heart and soul of the Order (first established by virtue of the obligation taken at initiation, and nurtured thereafter) that he or she is able to invoke the Supernal powers and strengthen their operation therein; and this carries inherent blessings for the one who undertakes it, as his or her own Supernal linkage, however embryonic it may be, is strengthened by this act. No one not thus admitted has the same access to the Inner Sanctuaries of the group – to help *or* to hurt. Even if, by chance, someone has informational access to the symbolic gateways used by the Order’s members, the Guardians of those gateways, in a true Vehicle of the Mysteries, are very real and very effective.

Because of the primary definition of the operation – to strengthen the Order’s Supernal linkage, and its functioning as a suitable vehicle of archetypal powers – the opus would be more **mystical** in form than would many other operations. For this reason, and because of a wish for different styles and approaches in each of these ten sample rituals, we elected to employ the Briatic Hierarchies. These little-used specialty hierarchies are given in Chapter 9 (Cols. 901-906). These hierarchies are not, themselves, “in” Briah (*e.g.*, all Divine Names are in Atziluth, etc.), but, rather, are hierarchical names that may be employed by a magician who is operating in the World of Briah (or, in some cases, aspiring thereto). They reflect a higher level of operating, and seem to have some tenden-

cy to a more mystical (Briatic) rather than magical (Yetziratic) efficacy – for working directly with the **archetypes** that lie behind the **symbols**.

As a preliminary, we consult the tables of correspondences and extract relevant Binah correspondences from Line 3. Do this yourself as an exercise. Among those which I found relevant in this instance are the following:

Binah (בִּינָה), Sephirah 3, “Understanding,” Saturn. Supernal Triad: Root of the Pillar of Form. Its most important colors are crimson (in the Atziluthic or King Scale, which is especially important to our present Supernal-themed purposes), and dark indigo (in the Briatic or Queen Scale). Its Magical Image is an elder matriarch, enthroned, or nearly any exalted female image. (An image distinctive to the Order in question should be used, if such is available.)

The 32 Paths of Wisdom attribute to Binah the Sanctifying Consciousness: “It is the Foundation of Primordial Wisdom and is called Enduring Faith, and its roots are Amen. It is the parent of Faith: from its power, Faith emanates.”

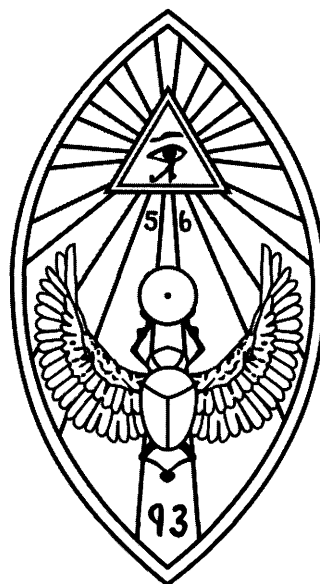
Distinctive goddess images appropriate to Binah exist in every major pantheon; these can be found in the tables. For our purposes, the Thelemic archetype of the Scarlet Woman was chosen. “The Scarlet Woman” in Greek is Ἡ Κοκκίνη Γυνή (*Hé Kokkiné Guné*), which became our invocative mantra. Magical implements of Binah include yoni, cup, and grail. Characteristic forms corresponding to Binah include yoni symbols of all types, such as the plane, diamond, oval, circle, Vessica Piscis, and triangle. Her incense is myrrh or civet.

The Briatic Hierarchy for Binah (Ch. 9) is as follows: Divine Name *El* (אל); Archangel *Kerubiel* (כְּרוּבִיאֵל); Angels, *Kerubim* (כְּרוּבִים); and the Palace (or Temple) in Briah, *Hekel Qadosh Qadeshim* (הֵיכַל קֹדֶשׁ קֹדֶשִׁים). *Qadesh Qadeshim* means, “Holy of Holies.”

Temple of Thelema was the Order which this ritual (as originally devised by the Los Angeles C.O.T. class) was created to support. Therefore, images and methods distinctive to T.:O.:T.: were used. Not all of these can be given openly in a publication aimed at general circulation. Besides, individuals working with another system will want to draw on the symbols and usages of their own system instead, recrafting this sample ceremony for their own use.

For example, the ritual calls for a particular image for the Binah goddess-aspect invoked. In

Thelemic terms we identified this as the Scarlet Woman. The specific form we used as the gateway to this archetype was a theurgic image distinctive to Temple of Thelema called *Iymma*. The lamen of Temple of Thelema (see below) became an obvious focus of magical attention, which also incorporated the Vessica Piscis symbolism of Binah. A specific three-fold symbol dominating the altar at each member’s initiation also was used as a focal image. (Initiates of other systems should find equivalent symbols to employ.)



Regarding the ideal timing of such an operation: The solar currents (that is, the season of the year) may be various, though with differing considerations. Winter is ideal for this operation, as it is mystical or in-turning, aimed at nurturing and strengthening the subtle foundations on which rest the Order’s working. Spring is also good in a different fashion, due to its great, renewing outrush of energy. Summer is likely too extroverted to be ideal; but no part of the solar cycle is actually prohibitive. Lunar currents should be in the waxing phase, especially near New Moon and thereafter (but not before). Beyond that, to prespecify other timing details would be too restrictive for this operation, which might continue as a daily practice for quite some time; though it should, perhaps, be best commenced on a Saturday, and/or under auspicious Saturn aspects, because it is a Binah, or Supernal Saturn, operation.

It was interesting to observe that, as the ritualized meditation developed, it took on something of a Tibetan Buddhist stylization.

THE CEREMONY PROPER

Preliminaries

REQUIRED: Rosary or mala (to assist the mantra). Censer, with Binah incense. Bell. Cup for purification. *Optionally:* a consecrated Grail; a copy of your Order's lamen or other key insignia.

Banishing/Purification

The place may be prepared by any suitable formula. Most important is a general preparation for meditation, by any of the usual methods. As this is a *mystical* (albeit, ritualistic) work, the usual sort of banishings are not nearly so necessary, though they may be employed. The Lesser Banishing Ritual of the Pentagram and Hexagram, for example, certainly would suffice.

The method actually used by the Los Angeles C.O.T. class was to "banish by Fiat" with the formula *Hekas, hekas, este bebeloi* (Greek: "Hence, hence, ye profane"), followed by cleansing the space by Water and with Fire; then a brief settling in for meditation.

General Invocation

Pause to establish conscious renewal of one's link to the Holy Guardian Angel, or, more for the non-adept, to affirm the deepest inner linkage to which one has access.

Recite the "Thelemic Refuge" (adapted from *Liber Legis*), with whatever visualizations or inner formulations or understandings may naturally arise:

"Nu is my refuge as Hadit my light; and Heru-Ra-Ha is the strength, force, vigour, of my arms."

"Burn upon their brows, o splendid serpent! O azure-lidded woman, bend upon them! The key of the rituals is in the secret word which I have given unto him." (Pause.)

As a Supernal linking, recite the "Prologue of the Unborn" from *Liber VII*:

**Into my loneliness comes —
The sound of a flute in dim groves that
haunt the uttermost hills.**

**Even from the brave river they reach to
the edge of the wilderness.**

And I behold Pan.

The snows are eternal above, above —

**And their perfume smokes upward into
the nostrils of the stars.**

But what have I to do with these?

**To me only the distant flute, the abiding
vision of Pan.**

On all sides Pan to the eye, to the ear;

**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.**

**The embrace of him intense on every cen-
tre of pain and pleasure.**

**The sixth interior sense aflame with the
inmost self of Him,**

**Myself flung down the precipice of being
Even to the abyss, annihilation.**

An end to loneliness, as to all.

Pan! Pan! Io Pan! Io Pan!

Next, perform a group "Middle Pillar Ritual," but using only white light for each of the centers; followed by quiet time of silently witnessing the breath as a further act of purification and stilling.

Oath or Proclamation

**Do what thou wilt shall be the whole of
the Law.**

**It is my will to strengthen, increase, vi-
talize, and fulfill the Supernal pattern
and linkage of Temple of Thelema, and
thus to fortify and strengthen the Order
itself.**

**Love is the law, love under will. So
may it be!**

Specific Invocation

Vibrate the Binah Briatic hierarchy: **EL, KE-RUBIEL, KERUBIM, QADESH QADESHIM** (three times each, with optional spontaneous invocations as is felt right; but keep it short).

Assume a seated posture. Formulate the image of the benevolent Binah archetype employed. (As mentioned earlier, for Temple of Thelema's purposes this was the theurgic image called *Iymma*.)

Next, evolve this into a more specific Scarlet Woman image: She is aflame with the Sacred Fire

of Ψ (as *Shekinah* or *Shakti*), a Phoenix-like symbol of life and renewal. She is seen above, within, and about us. Recite her attributions (*e.g.*, Sanctifying Consciousness; Foundation of Primordial Wisdom; Enduring Faith whose roots are in *Amen*; Root of Water; Root of Love; three-fold Mother of Understanding; or as one is inspired). Concentrate the scarlet flame of her being at your crown center, and draw this down through each of the chakras in turn, filling them. Chant the mantra **Hé Kokkiné Guné** at each center, 11 times each (77 total)¹. At the end of each set of 11, say: “I am above you and in you. My ecstasy is in yours. My joy is to see your joy.” (*Liber L.*, 1:13.)

Formulate **oneself** as the lamen of the Order. (When the Temple of Thelema lamen is used, the surrounding vessica is Her; one’s heart center is the Sun; the scarab is in the place of the lower or Midnight forces. The triangle and its rays above focus the Supernal essence of the Goddess.) Lift up all to Her; then, in reciprocation, receive her sanctification onto the formulated lamen. Imprint, secure, and visualize strongly. Absorb this into a prolonged moment of silence.

When ready, say: “**...let her raise herself in pride! Let her follow me in my way... Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy...**” (from *Liber L.*, 3:44-45).

Silence follows....

Closing

When ready, perform, once again, the Middle Pillar Ritual with white light only (to cleanse your system of any residue from the working). Repeat the “Thelemic Refuge.” Then say:

“Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.” (*Liber LXV*, IV:50)

Toll 3-5-3 on the bell; then say: **ABRAHA-DABRA.**

Write the record of the operation in your magical diary.

¹ 77 is the value of \beth , *oz*, a Hebrew word meaning both “strength” and “she-goat.” 11 is the great number of magick itself, and is especially sacred to the most vast mother-goddess, Nuit.

Sample Ritual #4 Ease of Circumstances

OPUS 4: (If necessary) Ease of circumstances
(To ensure sufficient leisure and opportunity for the pursuit of the Great Work).

Taboos are strongest around those things we desire most. The common disparagement of (and often outright counsel against) “money spells” in High Magick is substantially because money (or the lack thereof) makes us crazy!

Yes, insolvency issues make us (collectively) more pixilated than even sex can, because survival is even more instinctually mandated and fundamental than is sexual reproduction. When we are in dire need of funds, the compelling pressure to survive usually unbalances us. We need to restore our inner equilibrium **before** bringing our magical powers to bear on the situation.

Also, most people do not understand money. At root, money is energy in stored form, related to Jupiter for similar reasons to Jupiter’s rulership of the liver. However money also is related closely to Mars. It is energy. Energy must be kept in circulation or it stops flowing. Dreams of being out of money often point more to depleted physical and emotional strength than to a depleted checkbook. Prosperity is, of course, not the same as wealth. Chesed, the field of bountiful giving, corresponds to prosperity because it provides each of us with **everything that is needed** – materially, physically, psychologically, and spiritually – **provided that we are open to receiving it.**

Finally, the cause of much failure in “money magick” is that money is usually not what we really need or want. It is not the real goal. At best, it is what we think will get us what we **really** want. Therefore, as an object of a magical working, it usually is just plain off the mark.

Nonetheless, we are entitled to have what we need to fulfill ourselves in life, and to carry on the Great Work. What this requires is different for each of us. These several operations thus far are all preparation for Opus No. 6, the attaining of the Knowledge and Conversation of the Holy Guar-

dian Angel. It is for this purpose that Crowley, in his original list of recommended operations, suggested this working to gain ease of circumstances **if necessary.**

While discussing a magical objective that usually draws condescension from the newly righteous magician, we might as well use an approach equally derogated: old-fashioned candle magick. Usually identified with pagans and Romans Catholics, rather than with ceremonial magicians, the burning of candles with magical intention is an effective way to center consciousness on an objective. This can be as simple as lighting a single candle as a focus of prayer or meditation; or, it can employ Qabalistic colors, numbers, etc., along with other supportive magical techniques.

The best book on the subject, when it still can be found, is *Practical Candle Burning* by Raymond Buckland (Llewellyn, 1970). It instructs in the basic principles (which easily can be tweaked to conform to one’s preferred style of working), and gives many valuable examples in both Judeo-Christian and “Old Religion” versions. (You can write your own “New Æon Religion” version!)

Our sample spell for this article was written by Frater S.G. We thank him for his kind permission to print it. We have altered it only by changing the candle colors from green (a traditional candle magick color for money) to blue (to emphasize the Chesed correspondence).

This ritual is only a skeleton, to which the student must add flesh. Anyone who has worked through these sample rituals thus far should be able to do this. Now would be a good time, though, to review the recommended preparation from the list in Chapter 16: For example, you must know what you **really** want, and consider whether this objective is a **necessary** part of your True Will; or, whether it is motivated by, say, laziness (a shadow expression of Jupiter). Mobilize creative visualization, involving all the senses, to build a clear picture of yourself in the prosperous, con-

tributing life for which you are reaching; then, **take practical action** to obtain your result: As mentioned previously, if you want to win the lottery, it helps to buy a ticket; but, in many cases, it will mean something as simple as getting a job! (Or getting a better job!) Also, take a long, deep look at your (often self-defeating) psychological patterns that have contributed to the life conditions motivating your performance of this ritual.

Timing should be during a period when the Moon is increasing in light but not yet near full. (Metaphorically, give the universe a chance to “make it even more full.”) Choose an hour when a non-afflicted Jupiter is rising or culminating.

Our six recommended rituals steps (see Chapter 16) must be designed by the reader. How to “banish and cast the circle,” for example, is a matter of personal choice (and, for this ritual, can be quite simple). After this, you should perform a general invocation of undifferentiated spiritual force, before proceeding to the declaration of purpose and the specific invocation.

THE CEREMONY

Preliminaries

On the altar, set five 25¢ pieces, heads up, in the pattern of a pentagram. (Preferably these will be virgin, *i.e.*, uncirculated; otherwise, “like a virgin,” or little circulated.) On top of them, stand five blue tapers, dressed with bayberry oil. In the center, place one yellow or gold taper dressed with frankincense oil. For incense, burn frankincense.

The Ritual

Banish and cast the circle. (That is, perform all normal preliminary opening details.)

Perform an invocation¹, including a statement of the intent.

Light the blue tapers, beginning from the top point of the pentagram and continuing clockwise. As you do this, visualize the much needed funds gathering around you.

Light the gold taper, visualizing the money attracted to you. Visualize yourself receiving it, open to it, at home with it; then, continue with any more specific creative visualization that you developed in your preparation phase.

Cast a bit more frankincense on the coals and meditate, for a time, on a gold cornucopia above the altar, raining down coins of gold.

Release the visualization, banish, and allow the candles to burn out.

Collect the quarters. Put them in a flannel pouch and secret them away never to be spent.

Write the record of this working in your magick journal.

¹ Not a hierarchical invocation. What is required here is merely a personal “tuning in,” or linkage, to the Divine Forces, by whatever means are natural to the magician.

Sample Ritual #5

Magical Protection: A Bodyguard of Invisible Warriors

OPUS 5: Establishment of a protective bodyguard of invisible warriors (*To secure freedom from interruption during the practice of the Magick Art; this may include specific protection such as the preservation of physical health*).

Difficulties abound in giving specific examples of ritual design. The magical elements of each person's inner life, and the ways that each person is best suited to employ those elements, are unique. A given ritual will not necessarily move and stir one person the same way it will another, any more than one piece of music or poetry will produce quite the same response in any two people.

Another reason that such samples are difficult to produce is that the magick is not confined to the ceremony. Any major ritual purpose necessarily involves many psychological elements of the person involved. Numerous life details need to be coordinated and conformed so that the individual's life is also lived in conformity with the declared purpose of the magick rite.

At the least, in preparing for such a rite, the magician must define his purpose clearly, and examine himself to be sure it is what is wanted (unconsciously as well as consciously). Unconscious counter-intentions and self-defeating mechanisms must be uncovered. Feelings of unworthiness, guilt, doubt, or a hidden need for self-punishment or self-destruction must be examined, traced to their roots, and weeded out. The magician must go into every major operation fortified with keen self-knowledge and self-understanding with respect to the issue at hand; for the primary factors of failure are invariably within oneself.

In no area of magick are these thoughts more relevant than when we deal with energies of Mars!

We might wish to obtain magical aid to protect us from any number of things, from physical harm to stupid decisions; to alert us when loved ones are subject to harm; and to strengthen and fortify us to deal with all circumstances that may arise in life. These purposes (at least generally) are **necessarily**

consistent with the magician's True Will. We each must survive and thrive in order to have the maximum opportunity to fulfill ourselves and our life-purposes. (Philosophical considerations may seem to contradict this statement in some instances. Every life is different. For our example, we are considering a general case.)

Furthermore, this magical intent is also consistent with the ultimate purpose of all magick art, the fulfillment of the personal spiritual destiny in the experience we choose to call the Knowledge and Conversation of the Holy Guardian Angel. This is true generally, because one must survive and be reasonably safe in order to perform the Great Work; but, in the present case, the connection goes deeper, for the method chosen for this operation also will give our magician ongoing practice in listening to intuitive promptings, in being increasingly sensitive to the subtle messages of the psyche and environment. This discipline of awareness is essentially the same as many practices employed by adepts to establish and deepen their relationship with the HGA.

We may assume, for sake of example, that the mage in question has determined (from meditation, intuitive guidance, common sense, or whatever) that such a process is, at least, not in conflict with her own formula of attainment. Finally, she notes that her own safety is not in conflict with another's Will. Although there may be those who **wish** her harm, their deep spiritual Will cannot **require** that harm. (This premise is one of the basic tenets of Thelemic philosophy based on *The Book of the Law*.) She notes that she must be careful not to wish others harm as though in retaliation, nor to defend by offense; but she is absolutely entitled, by spiritual right, to her own essential well being.

All of these self-examinations could go much deeper than is here demonstrated. We give a somewhat superficial example.

Some time will pass, while the magician examines the issues of protection and safety in her own mind; ensures that she is not reacting out of fear or anger but, rather, acting from Will; and explores her counter-intentions, including any hidden feelings that she should be harmed. She will examine herself for traces of the negative or destructive aspects of Mars, such as the “burners” (*Golakhab*) that are its Q’lippoth (see Col. 601); or the hatred, cruelty, and rage that are its negative manifestations. This may go on for a while, and only she will know when the conscious and unconscious aspects of her psyche are united in this one purpose, purified of base and destructive impulses. Lesser magical operations may be performed along the way to deal with some of these other issues; or, the process may move quickly, and the magician move directly toward the formal ceremonial summoning of her invisible guardians.

How shall such a ceremony work? What kind of guardianship can be obtained magically (beyond that which comes alone from the psychological commitment, already achieved, to live unharmed)? The magician is determined to call upon the spiritual powers corresponding to the planet Mars, that they will fortify her with a living, conscious “army” of angelic protectors. Being not of the physical plane, they cannot be expected to fight her physical battles (although, living a life wherein magick is a daily reality, we should not rule out the ready miracle when it is called for!). No, such *angelic* guardians exist in the World of Yetzirah, the so-called “astral plane,” consonant with her own subconscious powers. Like her subconscious mind, they are directly connected to, and responsive to, truly Divine consciousness and guidance. Some magicians, in fact, argue that the “angels of Mars” are “nothing more than” the mostly unconscious aspects of mind that correspond to martial qualities, and that by placing them under the jurisdiction of the Divine and archangelic powers that rightly govern them, we are but ensuring this ready linkage between subconscious and superconscious powers within ourselves. This certainly may be true. Or perhaps these “angels of Mars” are separate, objective beings. There is little agreement on this. More importantly, it is irrelevant to the practical magician. She neither believes nor disbelieves in any such thing without sufficient evidence, and evidence simply is not obtainable on this question. What the magician **does** know, and **can** confirm by empirical means is that

if she does certain things, certain results will occur. That is the basis of the practice.

So her intent is to beseech the spiritual powers of Geburah to provide a brigade of Seraphim who will alert her to pending danger or serious problems (including situations that outwardly seem less threatening, but in fact would represent a compromise of her True Will). They may also subconsciously direct her away from threats, without needing to intrude upon the conscious mind. She will be committing herself, by her way of life, to bear closer attention to this heightened and specialized intuition. Furthermore, the angels may interfere overtly, so far as they are able, with others who would do our friend harm.

One version of the ritual following was included in the earlier (1995) edition of 776½. Subsequently, our Los Angeles C.O.T. class added part of the 23rd Psalm in the original Hebrew. It was exceptionally moving and quite beautiful. Though most people knew that the *Psalms* are songs, none of us had seen how rhythmic and poetically melodic they are until we used this particular passage in the original language. The passage used translates,

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff, they comfort me. You have prepared a table before me in the presence of my enemies: you anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of יהוה for all my days.

THE CEREMONY ITSELF

Preliminaries & Design

Place a double-cubed altar (or any suitable table that will serve) at the center of the room. At each of the four cardinal points, a candle.¹ A fifth

¹ These may be colored to match the four elements; viz. a yellow candle in the east, red in the south, etc. An alternate pattern would be to draw a formal circle and place five red candles about the circle, marking the points of a pentagram. However, in the present case, we chose to emphasize the four elemental quarters, to emphasize the strong guardian nature of the archangels of the Pentagram Ritual with which the ceremony begins.

candle (a votive candle in a red glass) is placed on the altar at the center of the room to symbolize the five-fold nature of Mars. This depicts Five as the Quintessence (Spirit), integrating and commanding the four lesser elemental powers.

The magician robes as she will. She might wear the red robe of an Adeptus Major of the A.:.A.:. , corresponding to Geburah. Or she may wear a plain white robe with a red sash, stole, or cape. The altar may be bare, or covered with a simple white cloth, or covered with a red cloth to emphasize the workings of Mars. Any other implements or symbols found in the tables of correspondences may be present. All should be distributed in a balanced, personally meaningful pattern. But upon the altar, in addition to the single lamp, should be certain things especially: the magick sword, the censer (there or nearby) with charcoal, and Dragon's Blood resin for incense; and the magick cup filled with consecrated water. It is useful to have a bell on the altar as well.

Our mage also may have a simple piece of jewelry; *e.g.*, a bracelet she can wear when she feels the need for additional fortification, composed primarily of five red garnets (both the number *five* and the color *red* being emblems of Mars). Finally, there is something for a eucharist, to complete the physical link of the invoked forces to the magician: for example, one of the Cakes of Light (described in Chapter III of *Liber Legis*), sacred to Horus and containing a small amount of her own blood (a symbol of Mars) as an ingredient.

Banishing & Purification

Lesser Banishing Ritual of the Pentagram. Lesser Banishing Ritual of the Hexagram. Purify by Water. Consecrate with Fire. Pause briefly to check psychic tone of the space; then proceed.

General Invocation

Standing at the west of the altar, facing East:

Thee I invoke, the Bornless One.

Thee that didst create the Earth and the Heavens.

Thee that didst create the Night and the Day.

Thee that didst create the Darkness and the Light.

Thou art RA-HOOR-KHUIT², Whom none hath seen at any time.

Thou art IA-BESZ.

Thou art IA-APOPHRASZ.

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seed and the Fruit.

Thou didst form Humanity to love one another, and to hate one another.

I am N., Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Thelema.

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

Hear Thou Me: for I am the Angel of PTAH-APOPHRASZ-RA: this is Thy True Name, handed down to the Prophet of Thelema.

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.”
(Pause; then the Ritual of the Middle Pillar.)

The Oath or Proclamation

Strike bell once *; then say:

Do what thou wilt shall be the whole of the Law. It is my will to acquire, this hour, a protective guard of invisible angelic warriors to be with me always. By this work of Art Magick I do thus fortify myself further for the Great Work, which is the Knowledge and Conversation of my Holy Guardian Angel.

Recite Ps. 23:4-6, in Hebrew:

4 גַּם כִּי־אֵלֶךְ בְּגִיא צְלֻמֹת לֹא־אִירָא

רַע כִּי־אִתָּה עֲמָדֵי שְׁבִטָה וּמִשְׁעֲנֹתָךְ

הִקְפָּה יְנַחֲמֵנִי:

5 תִּעַרְךָ לְפָנַי שְׁלַחַן נֶגֶד צַרְרֵי דִשְׁנֹתָ

בְּשִׁמֹן רֵאשֵׁי כּוֹסֵי הַרְנָיָה:

6 אַךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כְּלִימֵי תְּהִי

וְשִׁבְתִּי בְּבֵיתִיהָהָ לְאַרְךָ יָמַיִם:

² Or the name of the adept's Holy Guardian Angel.

(Phonetically:)

**Gam kiyālākh b'gey tzal'mahveht, lo-eerah
rah:**

kee-attah immahdee;

**shivətəakh umishə'an'te'akh hāmmah
y'nakhamoonee.**

Ta'arokh l'fahnai shoölə'khahn neged tzor'rai:

dishanaht vashemen roshee;

kosee rəvayah.

Akh tov va-khesed yir'd'foonee kahl-y'mey

khaiyah'ee:

ve-shavəttee b'veyth-ADONAI lə-orekh

yahmeem —

ve-shavəttee b'veyth-ADONAI lə-orekh

yahmeem.

(Pause; then:) **AMEN!** (Echoed by all present.)

Specific Invocation

Ensure that the charcoal is still burning strongly. Place fresh dragon's blood resin on the coals. Then perform the Greater Invoking Hexagram Ritual of Mars.

Return to the west side of the altar, facing across it toward the east. Invoke the beginning of the Mars Hierarchy as follows:

ORANGE SPHERE: Visualize a field of bright orange light (Geburah in the King Scale).

MAGICAL IMAGE OF GEBURAH: From this source, in flaming red against the orange backdrop, see riding toward you the Magical Image of Geburah, a mighty warrior king in his chariot, armed and crowned. Elaborate the figure in your imagination according to every appropriate symbolic detail.³ Once this image is built and elaborated, focusing on it meditatively, attuning yourself more deeply to the Mars archetype, opening a channel to the inner forces of Geburah.

DIVINE NAME: "I invoke Thee: ELOHIM GIBBOR. God of Strength art Thou!" (Keep it simple, or elaborate with recitation of attributes and characteristics of this aspect of deity. Remember, the main idea is to attune **your** consciousness, on this occasion, to the principle invoked.)

³ For example, red hair and beard. Surrounded with mighty flames. Sword and other iron implements. Five shining rubies adorn the king's crown. Note the strength and spiritedness of the horses, the glistening armor of the warrior. A wolf runs alongside the chariot.

ARCHANGEL: "Send forth thy great Archangel **KAMÆL**." See the bright orange light-field shift gradually to an intense, hot, deep red (Geburah in the Queen Scale), and the telematic image of Kamæl descends. Address Kamæl directly as **Fiery Desire of God**, as the **Great Angel of Strength and of Justice**, and by other attributions. Vibrate the name "Kamæl" (כמאל) as many times as thought necessary, drawing the Briatic, archangelic quality of Geburah ever more strongly into perceivable manifestation.

RESTATE THE PURPOSE OF THE RITE, as though presenting it before Kamæl (who is the direct agent of Elohim Gibbor), respectfully requesting full assistance in this **rightful and just** undertaking.

RA-HOOR-KHUIT: Pause. Direct your attention beyond the Atziluthic Powers to Ra-Hoor-Khuit, Lord of the Æon. Silently affirm your intention to invoke this most martial aspect in full support of your purpose. Standing west of the altar, facing the east, visualize two columns: on the right, one of blazing ruby and, on the left, one of deep sapphire, both veined and ornamented with gold, and the Sun rising between them. Amidst the rising Sun, see the image of Ra-Hoor-Khuit. Almost invisibly overshadowing Him in the background, as on the XXth Atu of Tarot, see the pale blue image of Harpocrates, his twin. Say: "**Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.**" Commune silently for a time in their Presence.

GOD-FORM OF R.H.K.: Expand to vast size. Assume the God-Form of Ra-Hoor-Khuit. Recite: "**Abrahamadabra; the reward of Ra Hoor Khut.**" In this God-Form, circumambulate the temple five times, giving the Sign of the Enterer (that is, of Horus) on each occasion of passing the East. See and feel the invoked red light intensify and deepen on every circle so that, at the completion, the entire room is saturated with this Geburan light. Conclude at the west side of the altar.

VIBRATING NAME BY V.F.M.P.: Without significant pause, and still very intensely holding the image of the God-Form about yourself and feeling the identification with the God, vibrate the Name RA-HOOR-KHUIT three (or five) times towards the east, with the Sign of the Enterer, employing the Vibratory Formula of the Middle Pillar (as taught in *Liber O*, Cap. III). Pause to feel the identification.

R.H.K. ORDAINS THE PURPOSE SHALL BE FULFILLED. Speaking as **Ra-Hoor-Khuit**, acknowledge the magician's ceremonial purpose and confirm that it shall be fulfilled. Then say: **"Hear the words of my promise — the words of my spell: 'Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine.' 'Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour of your arms.' 'Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!' 'Ra-Hoor-Khu is with thee.'"**

R.H.K. INVOKES ELOHIM GIBBOR & KAMÆL: Still in the God-Form of Horus, invoke once more (now from the perspective of the God) Elohim Gibbor and Kamæl.

MAGICIAN INVOKES HIERARCHY TO YETZIRAH: Refocus on your individual nature as the magician, but with Ra-Hoor-Khuit, vast and scintillating, still hovering about you. Invoke the Geburah Hierarchy down to the level of Yetzirah. Request Kamæl to bring forth the Seraphim, the Angelic Choir of Geburah. These are seen as bright scarlet winged serpents of fire.

REAFFIRM PURPOSE OF OPERATION: Reaffirm the specific requests of the operation. With the authority of Ra-Hoor-Khuit at hand, request that Kamæl order a contingent of the Seraphim to be ever with you, about you, protecting you. Outline all other explicit terms of what is requested of them.⁴

DRAW DOWN WHITE LIGHT: Summon the Divine Light to descend (from a point approximating the center of the ceiling of your temple, above the center of the altar). Employing the Hierarchical Names as you see fit, draw this invoked force downward to the altar. Be aware of the Geburan energy descending the planes from Atziluth (Elohim Gibbor), through Briah (Kamæl), through Yetzirah (Seraphim), and finally taking concrete form above the altar. See it infuse the Cakes of Light, and any talismans present. Pause; then, concentrating anew, project a brief, focused beam of

solar-white light upon these physical items to secure their infusion with the Divine Force.

CONSUME EUCHARIST: Solemnly, take up and consume the Cake of Light. Be aware that, as food, it will enter your body and become part of your cells and that, in so doing, it links you, physically, to the Seraphim guards who have been consigned to your protection. Focus all of your magical attention on this integration of the energies of the ritual into yourself on all planes, from the physical inward. At the deepest point of concentration, vibrate, once and mightily, the word **"MADIM."**

TETELESTAI: Say: **"There is success,"** while realizing the truth of the assertion.

Any impromptu actions or completions are appropriate here, as the magician may be prompted.

Closure & License to Depart

Give thanks, in your own words, to the potencies that have been present and assisted; then say:

"O ye Angels of the Sphere of Geburah, ye Seraphim: I invoke upon you the blessing of the Most High in the Name of your God ELOHIM GIBBOR and of RA-HOOR-KHUIT.

"And now, all ye spirits that may have been attracted by this rite, depart ye in peace unto your habitations and abodes, harming none of this or any other world in thy going; and may the blessing of the Highest be upon ye in the Name of ELOHIM GIBBOR; and let there be peace between us; and be ye ever ready to come when called!"

Pause for a moment; then perform, with the magick sword, the Greater Banishing Hexagram Ritual of Mars. Return to the west side of the altar, replace the sword, and say:

"It is finished. ABRAHADABRA."

Knock 3-5-3.

Write the record of the ceremony.

⁴ This is the most rationally concentrated moment of the entire invocation, when the purpose is made specific and detailed in words.

Sample Ritual #6

Knowledge & Conversation of the Holy Guardian Angel

OPUS 6: The Knowledge & Conversation of the Holy Guardian Angel (*This is, ultimately, the sole purpose lawful in Nature; all other proper operations are those necessary prerequisites to its attainment*).

Each of the *opera* we have explored thus far has been a building to, and preparation for, this one *opus*. The Knowledge and Conversation of the Holy Guardian Angel is the central spiritual task of every man and every woman from the beginning of their journey on the mystical and magical way. However, of all magical operations that can be undertaken, none is more personal than this, none more individual. As G.:H.: Fra. O.M. wrote in *One Star in Sight*,

It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

We do not even attempt, therefore, to create a sample ritual for this task. What is golden and all perfection for one aspirant will be irrelevant to another. One's approach must rise from the depths of one's own soul, based on the nature and the needs of that soul. *One Star in Sight* continues:

The Masters of the A.:A.: have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalized instructions in Liber 418 (the 8th Aethyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. . . They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the

whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

It may prove a valuable exercise for the student to return to the outline in Chapter 16 and apply its checklists to this problem. Even this may be irrelevant to some; but there is an excellent chance that something worthwhile will be learned in the course of discovering that fact!

We are taking this opportunity to reproduce the official A.:A.: self-initiation ritual to the 5^o=6^o Grade, *Ritual VIII*. Its sole purpose is the K&C of the HGA. Its method is a refinement – we would say, the quintessence – of the methods traditionally attributed to Abra-Melin the Mage.

Ritual VIII hardly constitutes “precise rules.” It is a highly elastic methodology that provides ample opportunity, and even requirement, for the aspirant to design her own unique approach.

Of course, even within this liberal, flexible approach, the methods of *Ritual VIII* may be foreign to what a particular aspirant requires. A new Minor Adept is certainly in a place to trust her inner guidance in designing the approach she will use.

Ritual VIII was originally published in EQUINOX No. 5 (March 1911), as part of *The Vision & the Voice*. During Crowley's life, it was never published separately.¹ Nor did he ever give it, in print, any other title than *Ritual VIII*. It is assigned to the Dominus Liminis Grade, for the use of the Adeptus Minor. Crowley described the significance of its assigned number thus: “VIII. The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.”

¹ We first published it as *Liber VIII* in BLACK PEARL No. 6 (Los Angeles: College of Thelema, 1999).

Ritual VIII

A.:A.: Publication in Class D

000. The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

00. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

0. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

1. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

2. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

3. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, four-square, and the height shall be thrice half of the breadth or double the breadth.

4. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

5. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

6. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

7. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

8. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfefold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

9. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

10. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

11. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

12. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the

Crown, and this shall he write in letters of gold upon the top of the altar.

13. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oakwood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

14. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it accordingly to his fancy and imagination, that shall be informed by beauty.

15. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

16. Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

17. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

18. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

19. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

20. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

21. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

22. Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the

ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

Sample Ritual #7 Devotion to the Divine

OPUS 7: Devotion to the Divine – Nuit, Babalon, etc.; or as one’s own nature dictates. (As an avenue of further spiritual progress.)

At first this proposed *opus* seems to be the Bhakti Yoga work of *Liber Astarte*, and of the 4^o=7^o Grade of Philosophus; but, by the **sequence** of practices, it is evidently intended to be a higher stage, showing the Adept’s subsequent aspiration beyond adepthood. All of the *opera* thus far have been preparation for, and then fulfilling, the aspiration to the Knowledge and Conversation of the Holy Guardian Angel. This one goes further.

At least, we chose to approach it thus. The ritual following is fruit of that definition. The reader certainly may adapt it as he or she wishes. In fact, this present task is one of the more personal and intimate of all of these that we are exploring.

In this series of articles, a goal has been to diversify the ritual methodology, to show and practice varying techniques. In the present example, a new approach was used, which will be employed again in Sample Ritual No. 9. Normally, in magick ritual design, a single Qabalistic principle is chosen to theme the rite – e.g., Mars for power and protection, or Chokmah for Wisdom. This is suitable for most purposes. The alternate technique introduced here is to select more than one defining principle, and to “nest” these within each other. This rite of “Devotion to the Divine,” for example, is, first, a Rite of Netzach. However, the deity selected for devotion might be of a totally different type. A devotion to Artemis, for example, would be of a lunar type. Therefore, there will be a secondary theme as a particularization according to the nature of the specific deity. Netzach provides the framework – the other principle provides the details within that.

The ritual given below is not the best example of this “nesting” effect, because the deity chosen – Babalon – is partly of a Venus nature, and partly

of a Saturn-Binah nature. The lines between the “layering” are thus blurred.¹ But the general principle applies, nonetheless. The idea is to establish oneself in a Venus temple (within and without) to create the context for Union by Love, and then to particularize this to the symbols and energies of the distinctive deity one desires to worship.

When this sample ritual was first published in BLACK PEARL No. 7 (and when actually performed by the present writer and, later, by the C.O.T. class), we used the Hierarchies for the World of Briah tabulated in Chapter 9. The object, “Devotion to the Divine,” can be seen as rightly a Briatic function. However, when preparing this script for the present book, this seemed an unnecessary complication and a poor teaching example; so the ritual has been edited to show the standard Yetziratic hierarchies. However, the student with the present book in hand has all of the resources necessary to work this entirely as a Briatic ceremony if he or she chooses.

A “rising on the planes” technique called “The Ladders” is used, which employs the four Color Scales sequentially.² It has proven quite useful and effective over many years of practice. The method is to visualize yourself within the Princess Scale color (in this instance, of Binah) and, by some device of Art, experience yourself as transitioning to the Prince Scale color, then to that of the Queen Scale, and, finally, to that of the King Scale. Do not hesitate to let your imagination soar with this one!

A final special technique – if it can be called that – is the simple method of **gratitude**. Gratitude, when authentic, is the actual feeling of the

¹ Sample Ritual No. 9 will be a much clearer example of this approach.

² A more complete description of this technique is given in the Appendix.

heart chakra opening. To feel genuine gratitude is to cut through layers of ego barricading in seconds. It is especially useful, I find, in works of a Bhakti nature and, for that matter, any other ritual or meditative setting where a truly open heart is essential. For what should you feel gratitude? For anything at all! But if you are short on ideas, a good place to start is gratitude to the Divine – understood as your Holy Guardian Angel, or the deity of your devotion, or any other form you find useful – for bringing you thus far along the Path.

We also made use of some advanced elements of the Enochian system of magick; specifically, the system of “30 Æthers” or concentric planes of reality. For a devotion to Babalon, the opening of the Seventh Æthyr, corresponding to Netzach in Atziluth, was employed. This Æthyr is called DEO. Using tables 116-117 in the present book, we learn that these letters correspond to: Spirit, Virgo, Libra, and the Tarot Trumps The Æon, The Hermit, and Adjustment.

Additionally, a different **style** was used for this ritual than most of the others. We wanted to make it **feel** very different than any of the other “spells.”

Many devices could be used to supplement and particularize it. Certainly tantric reinforcement may be an aid. But a pointedly Briatic ceremonial working is a worthy undertaking.

THE CEREMONY ITSELF

Preliminaries & Design

Place an altar in the center of the space, covered with a green altar-cloth (or, alternately, a black or indigo one for Binah). Upon the altar, place three white taper candles in a triangle (east-south-north), in the center of which is placed the consecrated Grail, the paten atop it and veiled.

The Grail is the primary physical object of adoration. There should be space in front of it to place the paten when the Grail is unveiled. Upon the paten are Cakes of Light. Within the Grail is Cyprian brandy³, to which are added three drops of tincture of myrrh⁴.

³ The particular one we used was, coincidentally, 156-months old, 156 being the value of the name Babalon. *Cyprus* and *cypress* both stem from the same root as our word *copper*; thus, they are, from ancient times, sacred

Incense is civet, pure and unadulterated!⁵

Conveniently positioned for meditation are three Atus of the Tarot: XX, Æon; IX, Hermit; VIII, Adjustment. (These may be meditated upon as a preliminary, before the actual ritual. If necessary, the meditative alignment can be reinforced immediately before the Specific Invocation.)

Banishing & Purification

For an ongoing working, prepare the place by whatever forms of banishing, purification, consecration, and dedication you choose. For an isolated performance of the ritual: Purify by Water. Consecrate with Fire. Banish by the Ritual of the Star Ruby.⁶ Pause briefly to check the psychic tone of the space; then, all being well, proceed.

General Invocation

Perform the Ritual of the Middle Pillar.

Employ the hierarchical names of Netzach in an invocation of your own design. These Names are: **YOD HEH VAV HEH TZABAOOTH** (יהוה צבאור); **HANIEL** (האניאל); **ELOHIM** (אלהים); and **NOGAH** (נוגה).

The Oath or Proclamation

Do what thou wilt shall be the whole of the Law. I will to devote myself, in love, to Babalon. Love is the law, love under will. (Ring bell once.)

Specific Invocation

Employ the device of GRATITUDE as an opening of the heart-chakra. Once this is done, and the space having been rightly prepared within and without, unveil the Grail.

Employ the “Ladder” method to the Binah Color Scales, to attune to the archetype. Chant:

to Venus. Yet the *cypress* is also considered sacred to Saturn. Both principles are thus included in this one symbol, as in the idea of Babalon.

⁴ Myrrh is sacred to Saturn/Binah.

⁵ Again, a symbol especially of Binah, but secondarily of Venus. A physical essence of female sexuality.

⁶ The Star Ruby was selected in this case because we felt it stylistically matched the rest of the ritual better than the Pentagram and Hexagram Rituals.

In the Name (*name of your HGA or deity of choice*), I uplift myself on ruby wings unto the shore of that unending sea of love, called Understanding. I invoke, and attune myself to, the Sanctifying Consciousness – SEKHEL HA-QA-DOSH – in its highest expression of Divinity.

(The four colors are: 𐌺 grey, flecked pink; 𐌹 dark brown; 𐌽 dark indigo; 𐌿 crimson.)

Recite the 2nd Enochian call:⁷ Can the wings of the winds understand your voices of wonder, o you the second of the First? Whom the burning flames have framed within the depth of my jaws; Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds; for you are become a building such as is not, but in the mind of the All-Powerful. Arise, says the First; move, therefore, unto his servants; show yourselves in power, and make me a strong seer; for I am of Him that lives forever.⁸

Recite the Call of the Seventh Æthyr: O you heavens which dwell in the Seventh Æthyr, DEO, which are mighty in the parts of the earth, and which execute the judgment of the Highest! To you it is said: Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of Understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: The earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another;

and let there be no creature upon or within her the same. All her members, let them differ in their qualities; and let there be no one creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp, let them be defaced. The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of BABALON, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you, let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of His mouth, which He has sworn unto us is His justice; open the mysteries of your creation, and make us partakers of undefiled knowledge.⁹

Vibrate the Name BABALON thrice.

A period of private invocation, adoration, and communion here follows.

⁷ The Second Call enhances spiritual receptivity, and is used preliminary to the Call of the 30 Æthyrs. It should not be lightly used, nor employed if elementals are summoned, since it leaves one wide open!

⁸ In Enochian: *Adgt upaâh zong om faâip sald, viiu L? Sobam ialprg izâzaz piâdph; Cas-arma abramg ta talho parâclêda, q ta lors-l-q turbs öoge baltoh. Givi chis lusd orri, od micalp chis bia ôzôngon; lap noân trof cors ta ge, oq manin Iaidon. Torzu, gôhe L; zacar, ca, c nôqod; zamran micalzo, od ozazm urelp; lap zir Ioiad.*

⁹ In Enochian: *Madriax ds praf DEO, chis micaólz saânir caósgo, od fifis balziras Iaida! Nonca gohúlim: Micma adoian Mad, iáod bliorb, Soba ooáona chis luciftias peripsol; Ds abraasa noncf netáaib caósgi, od tilb adphaht dámploz, toát noncf g micálz ôma, lrásd tófglo marb yárry IDOIGO; od torzulp iáodaf, gohól: caósga, tabaord saânir, od christéós yrpóil tióbl, busdir tilb noaln paid orsba od dodrmi zylna. Elzáp tilb, parm gi peripsax, od ta qurlst booapis. L nibm, oucho symp; od christéós ag toltorn mirc q tióbl lel. Ton paombd, dilzmo aspian; od christéós ag l tortorn parach a symp. Cordziz, dodpal od fifalz l smnad; od fargt, bams omaás. Conisbra od avávox, tonug. Orsca tlb, noásmi tabges levithmong; unchi omp tilb ors. Bagle? Mooóâh ol córdziz. L capîmao ixomaxip, od ca cócasb gosâa; baglen pii tianta a bábâlon, od fáorgt teloc vovim. Mádriiâx, torzu! Oádriax orócha, abóâpri. Tabâôri priáz ar tabas; adrpan cors ta dobix; yolcam priazi ar coazior, od quasb qting. Ripir paaoxt sagá cor; uml od prdzar, cacrg aoivéâe cormpt. Torzu, zacar, od zamran aspt sibsi butmôna, ds surzas Tia bal-tan; odo cicle qáa, od ozazma plapli iadnâmad.*

Eucharist

An impromptu Eucharist follows. The elements may be presumed consecrated by the working thus far; or by the invocation of the appropriate names and the drawing down of L.V.X.; or by any other satisfactory method.

Closing

Prayerful conclusion, without License to Depart. Conclude with **ABRAHADABRA** and knock 3-5-3; or however else the Adept is inspired to conclude.

Write the record of the operation in your magical diary.

Sample Ritual #8

Insight Into Nature: The Art of Evocation

OPUS 8: Further insight into Nature and Her laws.

Eliphas Levi once wrote, “The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.” Albert Pike built on this: “Masonry, when properly expounded, is... the interpretation of the great book of nature.”

It is an adage of great antiquity that the seeker of mystic wisdom shall take Nature as his teacher. Mainstays of medieval grimoires are spells for the revelation of Nature’s secrets. Thus, the fourth pentacle of Mercury in *The Key of Solomon* promises to help you “acquire the understanding and Knowledge of all things created, and penetrate all hidden things.” *The Goetia* catalogues many spirits empowered to help one learn just about anything at all, in addition to dozens that specialize in resolving the mysteries of the natural sciences.

After the stages of spiritual awakening that we have covered thus far (Ops. 1-7), Aleister Crowley’s next recommended magical undertaking was to gain further insight into Nature and her laws.

When this opus was developed with the Wednesday night C.O.T. class, it was decided to approach it through a ritual of evocation. There were several reasons for this. For one, the lower Yetziratic beings have the greatest affinity with Nature – are veritably part of her, either directly or by virtue of elementals they command. For another, the traditional methods have all been methods of evocation. For a third, we set out originally to develop these ten sample rituals so that the widest range of magical approaches was used – and we had not yet written one as an evocation.

Evocation is a little difficult to define simply, because diverse reputable authorities proffer conflicting definitions. In simple terms, this is the classical technique of commerce with that category of nonmaterial beings commonly called “de-

mons” (δαίμονης) or “spirits.” Some hold that these “spirits” are objective, distinct beings. Others side with Crowley’s view at the time he edited *The Lesser Key of Solomon*, that, “The spirits of the Goetia are portions of the human brain.” Still others, more familiar with later psychologies, credit them as semi-autonomous aspects of subconsciousness. We do not undertake to resolve these differences in the present place. What can be said with general agreement is that the “spirits” in question are “elementals” in the pure sense of the word, *i.e.*, constituent parts of a microcosm. They are **evoked** – called forth, or called out – whereas Divine and archangelic beings are **invoked**, or called **into** oneself, to fill oneself. These elementary spirits are native to the densest parts of Yetzirah, verging on physical manifestation; thus, magicians who aspire to have direct magical impact on physical phenomena often favor them.

There are no official A.:A.: instructions specifically devoted to evocation. However, in addition to the important methods of the Neophyte Formula, there are a few useful guidelines in the official instructions. For example, a technical discussion of various methods of evocation is given in *Magick in Theory & Practice*, Cap. II. One specialized evocation method is taught in the Class B Document *Liber XXIV, De Nuptiis Secretis Deorum cum Hominibus*. An elaborate example of ceremonial evocation by Crowley is given as “The Evocation of Bartzabal” in THE EQUINOX No. 9.

Theory of Evocation

In brief, **invocation and evocation are both techniques for attuning self-consciousness to a particular PRINCIPLE, acting on a particular PLANE.** Whether Elohim Gibbor is invoked or Bartzabal is evoked, the magician is **attuning her self-conscious awareness to that common principle**

we call Mars; but, in the former case, she is also raising her awareness to the higher vibrations of Atziluth (or as close thereto as she is capable), whereas, in the latter, she is actually isolating an aspect of the Yetziratic consciousness which is somewhat **lower** than that which is then typical of her own level of consciousness.

When designed this way, there are only minor differences between invocation and evocation. This is pretty amazing, since classical methods of evocation have the magician talking to the Spirit in a way no one would ever suggest you talk to a God! Yet the Spirit is a specialized, and very powerful, implementer of the nature and will of that God.

We believe we know how this rebuking (perhaps the better word is “scolding”) approach to evocation developed historically. Classical magick was pretty much all evocation (except where it was of a purely sympathetic or “earthy” variety). The operators were by no means always adepts. In practice, they were probably almost never adepts! This means that they had not yet established a detachment from, and corresponding measure of control over, their own Yetziratic (Nepheshic) natures. This had two consequences. First, the nature of their rituals become bludgeoning and burdensome examples of psychological projection, blaming the summoned Spirit for every immorality, failing, and shortcoming of their own emotion-trapped psyches. Secondly, having no knack for remaining in detached control of their own emotions, nor of peaceably and healthily interacting therewith, the only way they could control the “unruly spirit” was to treat it as a cantankerous and unruly child – their own inner unruly “child.” Nor did any of these Medieval magicians “spare the rod” in their dealings with the evoked entities.

This can be very different if the magician is an adept. One who has reached Adepthood should have acquired the training of attuning consciousness to a particular frequency and invoking a current of the Divine Light along that path to tune and empower a ritual or meditation. For evocation, therefore, the new accomplishment is that of bringing the current even further down the planes of manifestation, and consciously confronting its lower Yetziratic form.

In any case, the basic idea is to open a temple, get in, establish contact with the Light, attune your consciousness to the appropriate wavelength, and

strike with the lightning flash of the invoked Hierarchy into the very heart of Yetzirah.

Extracting a Procedure

In theory, then, evocation is an extension of the principles of invocation. However, the invocatory connection to the Atziluthic (God) potency is extended down the planes, always under the jurisdiction of the higher, until it manifests at a vibratory rate much closer to that of material existence. We call such manifestations spirits, demons, intelligences, etc. – purely for cataloguing purposes.

In practice, though, evocation often looks substantially different from invocation in several respects:

- It has more precautions warding its perimeter.
- A formal **Magick Circle** is needed, perhaps to accentuate the illusion of duality to aid the extrusion of the spirit.
- A **triangle** is needed as the matrix of manifestation.
- The **magick sword** is a chief aid, both as an emblem of dominion, and as a direct symbol of the “Flaming Sword” or “Lightning Flash,” which is the manifested hierarchy governing the forces of the operation.
- Some technique is required to intensify the concentration of available astral substance.

Because the principal elements are discussed well enough in the references given above, we will cover most other details in the course of the ritual.

Partly because it was a Mercury-themed ritual, and partly with the aim of getting scientific and other information on diverse questions of Nature (brought by various participants), we elected to evoke Tiriël, the Intelligence of Mercury.

THE CEREMONY ITSELF

Preliminaries & Design

Extract the main correspondences from Line 12 (Beth, Mercury) of the tables of correspondences and, secondarily, of line 8 (Hod, Mercury).

A formal Circle and Triangle are required for evocation. This **Circle** may, according to preference and magical instinct, play upon the colors yellow and light purple, and the numbers 8, 64, 36, 260, etc. Cover the altar with an orange altar cloth.

My own style is to place the **Triangle of Evocation** (a prepared triangle, 5" on each side, edged with Divine Names) **within** the circle, in the center of the altar top, upon *The Book of the Law*, surrounded by the magical implements.¹ This is not traditional procedure – which insists that the triangle be **outside** the Circle for protection! Placing it within the Circle does require more caution in reinforcing the boundaries of the Triangle (Avoid “leaks!”), and requires more practiced discipline in the control of one’s thoughts. If you are not comfortable with this approach, by all means set up the Triangle outside the Circle in classic Solomonic style. In any case, the fire (or alternate) wand, the sword, and the cup with water (for purification) should be at hand; also, planetary anointing oil, or a special mercurial oil; the bell; and the censer. For **incense** use storax, or other mercurial incense.

Create a **pentacle**, or **physical basis**, for the Spirit – some sort of talisman, corresponding with its nature, that will fit within the triangle.

Vestments: The magician may be vested as an Adeptus Major (to demonstrate dominion over the Yetziratic potencies), as a Practicus (the grade corresponding to Mercury), or otherwise as he or she chooses; but, in any case, with a **yellow** sash or other charge. A **lamen** is strongly recommended for the magician, but not required. Traditionally, the sigil of the Spirit is on the face, and a symbol such as a pentagram, a Rose-Cross, or the Golden Dawn Hierophant’s insignia on the back, to demonstrate spiritual authority of command.

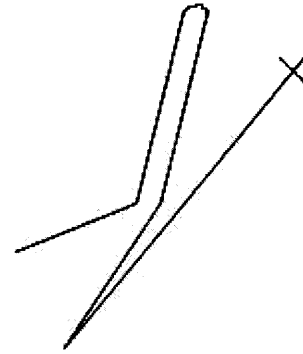
NOTE: After the Spiritual Contact is first established early in the working, the magician should consciously maintain the vivid brilliance of the Crown chakra throughout the operation.

The **Names of the Hierarchy** and formulae of the working are: Elohim Tzabaoth, אֱלֹהִים צְבָאוֹת; Mikhæl, מִיכָאֵל; Raphaël, רַפָּאֵל; Tiriæl: טִירִיאֵל.

The **telesmatic image** of Tiriæl should be discovered and built. **This is one of the most important of all keys to successful contact with the**

spirit. I recommend the following image: An angel in a light gray robe, with yellow lion’s head, golden eight-fold star medallion on the breast, orange sash for a belt, and a Caduceus in the right hand.

Also, derive the **Sigil of Tiriæl** from the Mercury Kamea:



The Sigil of Tiriæl, טִירִיאֵל

The ceremony could be performed in any part of the year, although summer seems to have especial strength for externalizing magick such as evocations. The Moon should be increasing and fairly strong – second quarter being, perhaps, the ideal week. The ritual is best performed on a Wednesday unless strong, favorable Mercury aspects suggest a different day of that week. The ceremony is best begun when Mercury is near the horizon or meridian and, if possible, started during a Water tattwa phase.

Preparation

Prepare the physical space, including appropriate symbols, tablets, etc. from the tables in this book or from other sources. For example: the Mercury Kamea, and/or the Magic Line and Mystic Seal of Mercury may be displayed prominently.

Banishing & Purifications

Set an absolute Circle. Do not compromise it during the course of the Opus. Perform the Lesser Banishing Ritual of the Pentagram, and the Lesser Banishing Ritual of the Hexagram, along with purification, consecration, and any other basic components of temple preparation.

¹ For Wednesday night class: We surrounded this with chocolate covered espresso beans for the Eucharist, as a cerebral excitant.

General Invocation

Perform a general invocation of Divine Power by the Ritual of the Middle Pillar, or as you will.

The Oath or Proclamation

Stand in the Circle, west of the altar, facing east (or facing the direction Mercury then actually occupies in the sky). Announce aloud your intention to evoke Tiriël, the Intelligence of Mercury, “to gain further insight into Nature & Her laws.”

Specific Invocation

Attune yourself and the temple to the principle corresponding to the spirit, by the Greater Invoking Hexagram Ritual of Mercury.

Standing West of the altar, facing east, purify by water and consecrate with incense the prepared pentacle of the spirit, then “name” it; *i.e.*, declare it **to be** the physical place of manifestation of the Intelligence Tiriël, who **shall** be evoked.

Employ the “ladders” method of exalting and attuning consciousness (see the Appendix), using the Color Scales to rise to Atziluth, and then to restabilize in Yetzirah. These colors, for 𐌒, are: 𐌒 light indigo, rayed violet; 𐌑 light gray; 𐌐 light purple; 𐌏 yellow.

Visualize yourself vested in a **light gray** mantle (𐌒 in the Prince or 𐌑 Scale, attuned to Yetzirah). Holding the named pentacle of Tiriël at heart level, call aloud the name **TIRIËL**, summoning him to appear, stating: (a) for what purpose he is evoked; (b) what is desired in the operation; (c) why the evocation is performed at this time; and (d) solemnly affirming that the Spirit **shall** be successfully evoked by the ceremony. Dismiss the visualization. Recenter on your magical identity. Declare aloud that all is prepared for starting the actual evocation.

Place the pentacle within the Triangle on the altar.² Trace, with the Magick Sword, the edges of

the triangle to fortify it, visualizing a perimeter of bright white light. **Do this carefully.**

Move to the East side of the Altar. Again visualize yourself in a **light gray** mantle. Cross your arms over your breast, right over left. In this posture, and with this visualization, vibrate the Divine Name **ELOHIM TZABAOTH**, three times.

With the fire wand or the sword, draw the Spirit’s sigil in the air over the pentacle. Place your left hand upon the lamén (the Inner Light being maintained at the Crown chakra). Hold your right hand, palm down, just above the pentacle. Declare aloud, in the Name of your Holy Guardian Angel, or of Elohim Tzabaoth, your intent that the Spirit Tiriël visibly appear within the triangle.

Clearly visualize the telematic form of Tiriël standing in the center of the triangle.

With Sword pointing downward to actually **touch** the pentacle within the Triangle, pronounce aloud, with a firm and solemn voice, a potent evocation of Tiriël to visible and actual appearance within this telematic image, employing all the Hierarchy Names, and appropriate seals, sigils, lineal figures, etc. Climax with a customized adaptation of the priest’s recitation, “Thou that art One,” etc. from *The Thelemic Mass* (see Sample Ritual No. 10).

Withdraw the sword. Dismiss the visualization. Recenter yourself. Perform the Qabalistic Cross or renew the Middle Pillar vibratory formulation.

Elevate the triangle and pentacle toward heaven, crying with a loud voice, “Creature of TIRIËL, long hast thou dwelt in darkness. Quit the Night and seek the Day.”

Replace them upon the altar. Hold the Magick Sword erect above the pentacle, the pommel immediately above the center thereof, and say, “By all the Names, Powers, and Rites already rehearsed, and by the agency of the Lightning Flash, I conjure thee thus to visible appearance.” Strike the pentacle with the sword.

Visualize yourself garbed in a **light purple** mantle (𐌒 in the Queen or 𐌒 Scale, to command the Yetziratic forces from the level of Briah). Directing all force from on high toward the pentacle, visualize upon it a swift but controlled vortex of

² Some *materium* for manifestation is required. Commonly, incense is used in great quantity. Your censer should fit within the triangle for this purpose. You may also use other devices to enhance the amount of raw astral substance present. Freshly spilled blood (or other vital fluid) is perfect for this purpose, and easily and quickly extracted with a sterile medical lancet. A few

drops of **one’s own** blood may be dripped directly onto the burning charcoal. (Using the blood of some other creature is not nearly so effective, and carries wholly unnecessary karmic baggage. We do not advise it!)

light indigo light, rayed violet (Princess or 7 Scale). See it grow in intensity and vibrancy. Within this pulses, striving to come into manifestation, the Prince Scale color, **light gray**, with Tiri-el's image beginning to shine through that, striving to come into clear manifestation. Declare a final, brief, imperative command that the Spirit come forth and be manifest here and now.³

If the Spirit does not readily come, maintain awareness of the vortex, and project Light upon it, directing your whole current of Will upon the pentacle. Continue until you feel your concentration wavering, then protect yourself from the reflex of the current by the Sign of Silence. The Spirit should begin to emerge into visible manifestation.

If it is not at least faintly visible, go to the east and, from there, repeat a conjuration of the Hierarchy of the Spirit. This conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, as above.

Once you can see the visible manifestation of the Spirit's presence, purify and consecrate the sigil afresh. Tiri-el, by now, should have become fully and clearly visible, and should be able to speak with a direct voice. Require Tiri-el, in the name of Elohim Tzabaoth, to declare his own Name aloud. Proclaim that the Spirit Tiri-el has duly and properly been evoked in accordance with the sacred rites, and is present.

Extend the sword (symbolizing the Hierarchy) downward toward the Spirit within the triangle. Require the Spirit to place its hand thereon and swear an oath, simple and unambiguous, (a) that it will not hurt or injure you, anyone connected with you, or your assistants, or the place; (b) that the Spirit speak honestly and plainly in all things; (c) that the Spirit **shall** successfully perform that which has been commanded; and (d) anything else felt necessary to include.

Eucharist

Carefully formulate your questions and demands. Write down any answers that may be advisable. (For Wednesday night class ritual, we did three phases: (a) ask that the desired power be conferred on all present; (b) ask that the Eucharist be charged, and take such steps as were necessary for this; (c) allow time for all present to ask their specific questions and get their specific answers.)

Partake of the Eucharist.

Closing

Dismiss Tiri-el by a suitable license to depart. If it will not go, then compel it to go by whatever ceremonies are required. However, first allow a few minutes for Tiri-el to dematerialize the body in which it has manifested, for the body will become less and less material by degrees. **Do not quit the Circle during the process of Evocation until the spirit has completely vanished.**

Close by the usual formulae, including all appropriate banishings. Specifically, reverse what you did at the beginning. This should include reversing the "ladders" method by rising back to Atziluth and then descending, restoring your equilibrium in Assiah before dismissing the color formulations; a Banishing Hexagram Ritual of Mercury; and such other banishings as you may deem suitable.

³ Perform the rite to this point, even if the Spirit clearly manifests itself earlier.

Sample Ritual #9 Purifying the Character

OPUS 9: The modification (purification, enhancement, equilibrating, correcting) of any characterological or other psychological aspect of oneself; also, fulfillment of the finite aspects of one's True Will.

Among the most compelling allegories of Freemasonry is that of "the two ashlar." An *ashlar* is simply a cubical (block) building stone. The apprentice Mason is shown two blocks, one finished and ready for use, and the other rough-hewn. This "rough ashlar" represents anything found in nature impure and unrefined. The "perfect," or finished, ashlar, which is equivalent to the alchemical "Red Stone," signifies the result of artful refinement.

As likely will be evident, the analogy is to each of us as we undertake the Great Work. As one Masonic ritual explains,

By the rough ashlar we are reminded of our crude and imperfect state by nature; by the perfect ashlar of that state of perfection at which we hope to arrive ...

In the diverse operations already discussed, we have yet to address the simple question, "How shall I improve myself?" Or, as Aleister Crowley lightly posed it in preparing to write a different set of ceremonies, "How shall a young man mend his ways?" Opus 9 is an operation of this sort.

Self-assessment is central to the process of the Great Work. It recurs at many stages. Self-knowledge is founded on knowing our shortcomings as much as our strengths. It should take no unusual courage to admit that our personalities are imperfect. There are some things we would like to change about ourselves – some behaviors to remove, and others to acquire.

Magical ceremony is particularly suitable to that portion of this task that involves revising subconscious patterns and planting seeds for new

ways to be, because it is to the subconscious mind that magical ritual speaks most directly.

A series of rituals was conceived that would take, in turn, each of the seven planetary principles, stir its subconscious patterns into visibility, and permit direct surgery thereupon. On further thought, it was realized that this could be effectively handled by a "two-tiered" ritual architecture. That is, while one normally would pick a single Sefirah (or other principle) to define a ritual's theme, we would, for this Opus, select two. (1) The overall ritual would be of Yesod, corresponding to the field of personality on which we wish to operate. (2) Within this, a sub-theme would be the particular psychological aspect of ourselves that would receive direct attention. To accomplish this, a Yesod temple would be opened to establish the general field of our labor, after which the second planetary force would be invoked.

When this was performed for the weekly College of Thelema class in Los Angeles, Mr. Andre Boutilier volunteered. (He is named here with his permission.) For two weeks, he co-developed the exact form of a ritual on this pattern, to address imbalances he perceived in the Mars aspects of his character. The ritual here following is not precisely the one he performed, but is an instructive adaptation of that for purposes of publication.

The underlying idea of the ceremony is that exposure to a very pure, clear form of a principle eventually will displace its unhealthy manifestations. This is accelerated by a conscious intent to let the negative behavior go, supported by real action in life.

Our ritual development outline read: Select a trait that you want to get rid of or adjust. Determine the planet to which it corresponds. Set up a temple of that planet. Banish by the Pentagram. General invocation by the Middle Pillar formula. Declare your purpose as to be filled with the high-

est, purest force of the planet, so that it washes your psyche clean and purges trait “X.” Use the Hexagram and Divine Names to invoke the planetary principle. Receive its energies, be saturated by them, and meditate amidst them. Write the undesired trait on a piece of paper and, with appropriate words and gestures, burn it in the single flame. Visualize, and support with positive language, yourself in the **new** way you want to be.

Soak up some more of the planetary energy. Feel purified and balanced. Feel its best side filling you. Ask the archangel to ever be there when you need help in this, and to come when called. Rise, banish, close.

Here follows the resulting ritual, developed from the foregoing formula in a class context.

THE CEREMONY ITSELF

Preliminaries & Design

In the center of the working space, place a double-cubed altar covered with a violet cloth. Upon it, place a single white taper (at the center, and unlit at the beginning) with matches; a cup of water; a second vessel, holding wine; a censer with charcoal, etc.; incense (a mixture of jasmine and Dragon’s Blood resin)¹; a magick dagger; a personally significant lunar symbol; two small, blank pieces of paper; and a writing instrument. *Atu XVI*, *The Tower*, also should be at hand.

Banishing & Purification

Perform a general banishing by the Lesser Ritual of the Pentagram or the Star Ruby. Purify the temple by Water and consecrate it with Fire.

For a planetary working, it is commonly recommended to banish also by the Lesser Ritual of the Hexagram. Many hold, however, that the Star Ruby ritual is quite catholic in its effect, and does not need a Banishing Hexagram to supplement it.

In any event, the magician’s inner preparation is, if anything, more vital for this type of ceremony than any ritual particulars. One is journeying

¹ That is, the main incenses of Yesod and Geburah blended. Only a small amount of Dragon’s Blood is needed to produce a great amount of smoke and scent. The combination is quite striking.

into one’s own depths. One’s psychological preparation, which may have begun several days before the actual ceremony, will have a strong influence on what one encounters.² Beyond this, simply satisfy yourself that the magical preparation of the physical working space is sufficient.

General Invocation

Stand before the altar on its western side, facing the east. Light the white taper. Consider that this single flame is symbolic of Kether, the Crown chakra, Hadit, and all similar ideas.³

You also may wish to make a simple verbal dedication to Source, or otherwise align yourself with primal Spirit. Keep it simple, though, and adopt an emotional, rather than intellectual, tone.

The Oath or Proclamation

Say: **Do what thou wilt shall be the whole of the Law. It is my will to perform this rite of sacred magick to heal the Geburan side of my psyche. Love is the law, love under will.**

Recite an oath to your Holy Guardian Angel, such as: **I, N., swear that I will open my psyche to thy guidance, so that I may balance the expression of the force of Geburah in my life.**

Specific Invocation (Yesod)

Awaken the powers of Yesod – the magical gates into your subconscious mind – beginning with a formula of the Invoking Hexagram of the Moon, as follows:

Perform the Qabalistic Cross, as at the beginning of the Pentagram Ritual. Then, advance to the east and trace the Invoking Unicursal Hexagram of the Moon.⁴ Touch the center of the Hexagram

² Andre wrote: “One particularly effective technique is to review, just before bed each night, past events related to the life pattern you wish to fully acknowledge or assimilate.”

³ This understanding is important. It sets the stage for the particular use of the candle later in the ritual.

⁴ See Col. 1302. In the Unicursal Hexagram, the **bottom** point is attributed to the Moon. The invoking Lunar Hexagram, traced in **silver** light, moves in a **counterclockwise** direction (up to the right), touching first the points attributed to Luna, Water, and Earth, before

(where you visualize the five-petaled rose) and vibrate **Shaddai El Chai** (שְׁדַי אֵל חַי) and **Gabriel** (גַּבְרִיאֵל). Repeat this in the South, the West, and the North. Complete the traced circle to the East. Then, face also the direction where the Moon is at that moment, and make a fifth Hexagram, vibrating the Names as before. End with the Qabalistic Cross.⁵

Return to the west side of the altar, facing east. Summon the archangel Gabriel. See Gabriel with a blue robe (ג, King Scale); a very feminine, rounded face with a profoundly loving expression; great white wings; and bearing the cornucopia. Having built this image and felt this presence, assume the theurgic image of Gabriel, astrally draping it over your inner image of yourself. Remaining keenly conscious of this image, vibrate the name “Gabriel” three times, with the Sign of the Enterer (as taught in *Liber O*, Cap. III).⁶ Feel the presence of Gabriel above, within, and about you. Knock, with your fist, on the top of the altar, a battery of 2-5-2.⁷

Remaining mindful of the Form, and retaining whatever degree of inner union that has been obtained by the foregoing, circumambulate nine times **counterclockwise** (*i.e.*, lunar circles), ending back at the west.⁸ In doing this, you are jour-

continuing to their masculine complements, Sol, Fire, and Air.

⁵ The original G.D. Hexagram Ritual began with the Qabalistic Cross, and ended with the Analysis of the Keyword. The form given above is especially suited to First Order work, *i.e.*, those who have not yet been initiated into the Mysteries of Tiphereth.

⁶ The twin methods of “Assumption of God-Form,” so-called, and “Vibration of Divine Names by the Formula of the Middle Pillar” are commonly used together in this fashion. Their purpose is to identify the consciousness of the magician with that of a Divine Being – God image or Archangel – for theurgic purposes.

⁷ That is, the 5 of Geburah within the 9 of Yesod. The *sensation* of such a battery can ground objectively what otherwise might be wholly psychological phenomena, while also further particularizing the rite. It was especially effective for Mars. The magician can adapt this formula to the other planets.

⁸ Andre wrote: “One example of imagery to utilize, to strengthen the “Mars within Yesod” theme that you are building, and to visually reinforce the experience of descending: *Before beginning the circles*, envision a tower bathed in moonlight. *While circling*, mentally descend a staircase within that tower, with moonlight

neying down into the sacred, silent, depths of your subconscious mind. Your arrival will be to a vast, cavernous vault, where you are surrounded by all of your treasures.⁹

Within this inner space, envision a fountain or flood of the purest white light cleansing you and everything in your surroundings. This is a symbol of the Purifying Consciousness of Yesod.

Request the Divine Powers of Yesod to witness, and assist in, this Work. Declare as your purpose (for example), “To accept all aspects of my being, conscious and unconscious, beloved by me and abhorrent to me.”

In all of this, select language and action that will help sustain an **emotional** intensity, not an intellectual one. One aid in this is to use vivid visual memories of key points in your life that have an emotional relationship to the parts of your personality which you are performing this particular operation to purify and equilibrate. Pause to complete all of these steps within, even as you have completed them without.

Specific Invocation (Mars)

When you are ready, stir the astral-psychological energies of Mars and Geburah into activity as follows:

Stand either at the west side of the altar, facing east; or facing across the altar toward the particular direction in which Mars is, at that moment, located in the sky. Over the altar, trace the invoking Mars Hexagram in green flame against a deep red background. Trace the Mars sigil (♂) at its center in the same green flame. Pointing to the sigil at the center, vibrate the Sacred Names in the Mars hierarchy, to the level of Yetzirah: **Elohim Gibbor** (אלהים גבור), **Kamael** (כמאל), **Seraphim** (שרפים), and **Zamael** (זמאל). Pause to feel the stirring of the Mars energies.

Situate yourself for meditation, with the XVIth Trump, The Tower, before you. Meditate on this card for several minutes to further attune yourself to the energies of Mars, and stir them in your psyche. Let arise images and other memories of

flashing through crescent-shaped portals along the walls at regular intervals.”

⁹ The phrase is specifically chosen for magical effect. Yesod is called “the Treasure House of Images.” Envision this as you will.

aspects of your behavior corresponding to Mars, as well as past decisions, both happy and unhappy, in these areas. (The preparatory work done on prior nights, just before sleep, will aid this process.) All of these are being roused to be felt, purified, sanctified, accepted, and incorporated.

When ready, take the first sheet of paper. Write on it the specific trait(s) that you want to be rid of so that you can redirect their energies into other, more positive directions. Verbally affirm your intention in your own words.

Ignite the paper in the altar taper, remembering what that flame represents. Let it burn up completely (and safely) in the censer. With it, burn plenty of the jasmine/Dragon's Blood mixture.

When it has burned completely, crush its blackened ash into a pile of ashes and declare its release, stating aloud the particular behavior pattern, and that it has been released from your psyche. (Understand this to mean that only the specific **form** has been destroyed. The energy once held in that particular form has been liberated, and is available to be reinvested into other purposes.)

Take the second piece of paper. Write on it the behavior, principle, ideals, etc. that you wish to add, to replace the old behavior. **Visualize** the new behavior – **see** and **feel** yourself doing it! – and build this into your cells. Then, freely offer this to the flame as well, understanding this act to be sanctifying. Stir its ashes into those of the first paper.

When it is finished burning, use a few drops of water from the cup to symbolically purify the consumed matter.

Eucharist

Take the cup of wine. With the blade of the dagger, stir a **small** amount of the ash of the burned paper into the wine. Drink this joyously.

Feel the working completed.

Give thanks, in your own words, to the Divine Powers that have assisted this operation of transmutation.¹⁰

¹⁰ Remember, the magical virtue of genuine feelings of gratitude is that it opens the heart center. This will complete the sanctification of the energies and their dedication to the healthier manifestation you have se-

Closing

Reverse the initial circumambulations by circling **clockwise** nine times, remaining mindful of Gabriel's form. Experience yourself as rising back up in consciousness, from your depths to your normal level of self-conscious functioning, retracing the steps of your original descent.¹¹

Release Gabriel's form, visualizing it passing to a place before you. Thank Gabriel. Respectfully grant the Archangel leave to depart.

Repeat the Hexagram Ritual you performed at the beginning (using, again, the Qabalistic Cross), but with **banishing** Lunar Hexagrams. These begin at the bottom point as well, but move in the opposite direction, upward to the left. Only the four Hexagrams of the Quarters are traced for the banishing.

Declare a general license to depart.

Knock, with your fist, on the top of the altar in a battery of 3-5-3 and say: **ABRAHADABRA**.

Write the record of the working in your diary.

lected. But the gratitude must be genuine. It will not work if it is false.

¹¹ Andre wrote, "For example, if the "tower in the moonlight" imagery was used earlier, you may now wish to visualize yourself ascending the same stairs, up the *renewed* tower, into sunlight."

Sample Ritual #10

Establishing the Law of Thelema: The Thelemic Mass

OPUS 10: The establishment of the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth.

Ironically, of the ten proposed operations, this tenth one was the most difficult for me personally to conceive what I might write. This difficulty is not because I am so distant from or indifferent to the goal (hardly!) but for an opposite reason: a magical operation for “the establishment of the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth” is so intimately connected to me, my True Will, and the fabric of my life that disentangling it sufficiently to create a specific magical ceremony is... challenging.

Therefore, I am writing the preamble to this ritual in a more personal style. This also gives the opportunity to say something about karma yoga and the working out of magick in the course of living our lives – appropriately within the tenth example, which corresponds to Malkuth, the kingdom, and the field of the living of our lives.

The most powerful magical ceremony we can craft and perform is that which we undertake in the course of living our lives. The essential ethic of Thelemic philosophy might be stated as: “Know and do your True Will.” You must know (or come to know) who you are in the scope of the universe, what gift is yours to offer, what service is yours to provide, and what truth yours to voice. Far from being drudgery, this integral key to your being is also the gateway to your joy! People thrive (and come alive!) doing “what they were made for.” Nothing feels better!

One could apply the “Five Preliminaries” and “Six Ceremonial Phases” in Chapter 16 to the living of one’s life. I recommend that you do. And notice that, in doing so, it starts with **purpose**. It starts with setting a goal, or having a dream. If you take me up on the suggestion to examine your life in terms of these preliminaries and steps of execution, it likely will be the single most valuable thing you learn from this present book.

In my own case, the furthering of the establishment of the Law of Thelema has been a big part of my life for about 30 years. If you count all of the prior time investing in and practicing astrology (one of the best tools for giving people insight into their real natures and how they fit into the universe), you can add another decade. Twenty years ago, I was moved to conceive and bring forth an Order dedicated to these very principles. And yet... when presented with the question of how to write a ritual for the above-stated purpose, I couldn’t see the trees for the forest.

I understood correctly that **my life was the ritual**. Even most of the small things I do each day are consistent with the specified purpose. (My **breathing** is consistent with the specified purpose!) I saw that writing this book and sending it off into the world was an act in furtherance of establishing the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth; yet, only when preparing this book did it occur to me that one of the rituals I love best was specifically suited to this purpose.

Ah! Look, there’s a tree in this forest!

For 11 years, from 1980 to 1991, Anna-Kria King and I regularly celebrated Aleister Crowley’s Gnostic Catholic Mass (A.:A.: *Liber XV*), for an eventual total of 93 masses. The Mass has many simultaneous benefits. First, it is as beautiful and potentially moving a ceremony as any I have ever seen. For people attending it as congregation, it has beauty and wonder, plus the innate virtue of the sacrament. For those celebrating it as officers, it can be, over time, as transformative as any ritual known to me. But foremost, and behind all of these considerations, it manifests, in a most remarkable and beautiful way, the essence and particulars of Thelema, and grounds these not only in motion and voices, but in a sacrament that is physically integrated into the flesh of everyone present.

Karma Yoga & Magick Ritual

Karma means “action” or “deed.” The popular Western view of Karma as a cosmic reward-and-punishment scheme, has been distorted, by its filtering through Western thought, into little more than Judeo-Christian ideas of Heaven and Hell – with a little reincarnation tossed in. But “karma” refers to nothing other than our actions (which include thoughts and words, as well as deeds) and their *inherent* consequences. This seeming dual meaning (of actions and consequences) exists because, in the philosophical context from which the word arises, it is

understood that **there is no difference between our actions and their consequences.** The relationship is not one of linear cause-and-effect, but of **uninterrupted continuity**, or even identity. This relationship is recognized in most Latin-based languages (but not in English) in that there is no distinction between verbs meaning “to do” and “to make.” **What you do is what you make.**

The following quotations are brief samplings from Swami Vivekananda’s classic, *Karma Yoga*.

Karma in its effect on character is the most tremendous power that man has to deal with. Man is... a centre and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the real man, the almighty and the omniscient. He draws the whole universe towards him; good and bad, misery and happiness, all are running towards him and clinging round him. And out of them he fashions the mighty stream of tendency called character and throws it outwards. As he has the power of drawing in anything, so has he the power of throwing it out.

Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progressing than taking up other men’s ideals, which he can never hope to accomplish... Not all the men and women in any society are of the same mind, capacity, or power to do things; they must have different ideals, and we have no right to sneer at any ideal. Let everyone do the best he can to realize his own ideal. Nor is it right that I should be judged by your standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple.... Unity in variety is the plan of creation....

One idea comes out of all of this: the condemnation of all weakness. This is a particular idea in all our teachings which I like, whether in philosophy or in religion or in work. If you read the Vedas you will find one word always repeated: ‘fearlessness.’ Fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.

...the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty. Then work becomes worship – nay, something higher; then work is done for its own sake. We shall find that the goal of duty, either from the standpoint of ethics or of love, is the same as in all the other yogas, namely, to attenuate the lower self so that the Higher Self may shine forth, and to lessen the frittering away of energies on the lower plane of existence so that the soul may manifest them on the higher planes.

...ritual is in fact concretized philosophy. This ritual is karma.... In the world’s ritualistic symbols we have an expression of the religious thought of humanity. It is easy to say that there is no use for rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples [and] rituals... with particular religions has a tendency to bring into the minds of the followers of those religions the thoughts for which those concrete things stand as symbols... The study and practice of these things naturally form a part of karma-yoga.

What is karma-yoga? The knowledge of the secret of work.... What does it say? Work incessantly, but give up all attachment to work. Do not identify yourself with anything. Hold your mind free.... As soon as we identify ourselves with the work we do, we feel miserable; but if we do not identify ourselves with it, we do not feel that misery.

The declared purpose of the ceremony, uttered by the Priest, is **to administer the virtues** to all present. More specifically, it bears the Law of Thelema to a wider forum than any initiating or otherwise private event can do, celebrates the Gods in a way that invites their presence into our day-to-day lives, and anchors the emerging Kingdom of Ra-Hoor-Khuit in our very flesh.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

Crowley sought to write a mass specifically based on *The Book of the Law* and conveying its truths in a vehicle of popular religion. He succeeded – dare I use the word again? – beautifully.

Unfortunately, he also wrote it to include distinctive symbols, and even confidential signs and tokens, of one organization of which he then was a senior officer (O.T.O.). Besides compromising that fraternity’s privacy, it also made the Mass overly narrow **if the goal was to reach the most diverse community**. (Not all professional baseball teams wear Yankee caps.)

Temple of Thelema undertook a very modest rewrite. About 93% of what follows is Crowley’s sublime original, and the other 7% is our distinctive contribution. The rewrite was intended to accomplish the following purposes:

- To preserve the essence of the ritual as first written.
- To remove details distinctive, and often confidential, to O.T.O. (in respect of their entitlement to their own Mysteries).
- To fortify it with stylistic elements distinctive to, but not private to, our own rituals.
- To further equilibrate the balance between gender energies in the Mass: Social standards on this issue, thankfully, have shifted in the 90 years since *Liber XV* was crafted. If there is any ritual where the feminine needs to be on an equal standing with the masculine, it’s this one!
- By subtle tweaking, to enhance the magical and dramatic power of the ceremony, working on the solid basis already present.

The resulting ceremony, reissued under the more accurate and expressive name of *The Thelemic Mass*, is for all. Though created specifically

to serve Temple of Thelema, we welcome its performance by anyone else, and encourage its celebration by as many Thelemites as possible, **provided only** that, if it is not celebrated by a warranted T.:O.:T.: temple, its celebrants not use our name or infer a relationship.

Therefore, the act of publishing this ritual is itself a ritual for the establishment of the Law of Thelema and the Kingdom of Ra-Hoor-Khuit upon the earth.

The Five Preliminaries

Purpose: The Mass declares its own purpose as “to communicate the virtues.” Our more particular expression of the purpose is as stated in the first paragraph of this chapter.

Ethical considerations: I know that this purpose is consistent with my own True Will. I hold that it cannot be in violation of anyone else’s True Will because its purpose is to empower each person (through the virtue of the sacrament) in his or her own Way, unconditionally. Given the state of the world, the performance of this ritual certainly seems necessary! In fact, not only does the magical celebration of this ceremony pass every ethical test I can construct, it seems evident that there is a powerful **moral imperative** to perform it and to bring humanity into alignment with the core values of Thelemic philosophy.

Creative visualization: I do visualize (as I have for many years) a world awake to the Law of Thelema. While I have particular visualizations of real world (societal) behaviors, the most captivating and compelling image for me is an abstraction: a view of deep space saturated with stars, each glowing brilliantly, each owning its own way of going and honoring the path each other star follows; a harmonious, interconnected whole of splendid celestial beings at total liberty (except for those laws of nature and reality to which all are beholden by nature of who they are).

This celestial splendor likely seems naïve to some. I readily admit that it is an ideal – a dream – but that also means it is a creation in process. It does not seem a *detached* abstraction to me but, rather, an expression of the actuality of the human condition in the World of Briah. It translates, in the physical and psychological realities of the worlds of Action and Formation, into numerous expressions of social and psychological revolution.

Take Action: This has been long in progress.

Confront the shadow: Exploration of the doubts and uncertainties of this purpose ramble through three decades of diaries. They are purgative. Everyone needs to undertake this self-confrontation on their own.

Principle & Path: *The Thelemic Mass* corresponds not just to one part of the Tree of Life, but to the Tree as a whole. That wholeness is a key to its formula. But within that, its primary symbols appear, at an outer layer, to be solar and, more deeply, to speak of Binah in particular and the three Supernal Sephiroth in general. (See if you can sort out all of this as an exercise.)

Preparation of Person and Place: This varies with individuals and circumstances.

Timing: No particular timing requirement is inherent to the ritual. (We long celebrated the Mass on a Sunday at local noon, emphasizing solar energies; but on a Saturday it would speak of Binah, and there are numerous other possibilities.)

The Magical Link: The essential agent is the Eucharist. The Priest and Priestess consecrate the elements and receive into them the essential energies to be communicated. By physically consuming these, the participant receives them into his or her body where they become part of the substance of that body. The beauty and drama of the Mass, and its wealth of symbolism, also speaks to the deep psyche of all present, planting seeds that gestate in their own time.

The Six Ceremonial Phases

Primarily, this is left to the reader to trace out as an exercise. The formula is more complex than those that have gone before and, in fact, you can spend years in expanding your understanding of it. However, each of the six phases is well articulated in the Mass.

THE CEREMONY PROPER

The Temple

EAST - Upon a dais of three steps is a shrine or High Altar covered with a crimson altar cloth, on which may be embroidered a sun blaze, *fleur-de-lys* in gold, or other suitable emblem. Above it is a super-altar, at whose top is Stélé 666 with four candles on each side. Below the stélé is a place for *Liber Legis* with six candles on each side. Below this again is the grail, with roses on each side and

room in front of it for the paten. On each side, beyond the roses, are two great candles.

On each side of the High Altar is a pillar. That to the south is red, with a white ⚡ upon it. That to the north is white, with a red ♃ upon it.

All this is enclosed within a great indigo veil, initially closed.

CENTER - Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is the white double-cubed Fire Altar.¹

FARTHER WEST - Taking this Fire Altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is the black cylindrical Water Altar.

WEST - Repeating, the apex of a third triangle is an upright tomb in the center of the western end of the temple.

Symbolism of The Temple Pattern

The temple is mapped to the Tree of Life, with primary attention to the Middle Pillar: Tomb = Malkuth. Water Altar = Yesod. Fire Altar = Tiphareth. Veil = Abyss. Behind the Veil = Supernals in various ways, with Stélé 666 = Kether.

The PRIESTESS sits at the intersection of ♃ and ♁. The DEACON'S common station is at the intersection of ♁ and ♃. The CONGREGATION is seated east of Malkuth and west of the Veil, *i.e.*, sits as *Ruach*. Only the PRIEST and PRIESTESS (and, at specific moments, the DEACON) ever pass east of the line of the Veil.

The Officers of the Mass

All officers are vested in white robes. They also have the following additional vestments:

HIEROPHANTS. These are two: The PRIEST (♁), a male ordained Hierophant, bears the lance.² As the ritual progresses, is vested in a red calf-length cape and the crown. The PRIESTESS (♁), a female ordained Hierophant, wears a red girdle bearing the sword and bears the paten and hosts (Cakes of Light). As the ritual progresses, is vested in a blue calf-length cape. In the first part of the ceremony, she is titled The VIRGIN.

¹ Optionally, it may be draped also in a red, or red and gold, cloth. Matching this, the black Water Altar may, optionally, be draped in a blue, or blue and silver, cloth.

² The thumb of the Priest is held between his index and medius whenever he is not holding the lance.

The DEACON (♁). Vested in a yellow calf-length cape. Bears *The Book of the Law*.

The two CHILDREN (♁). They wear, respectively, a white and a red hip-length mantle. The first (white), or WATER CHILD, bears the cup of water and cellar of salt. The other (red), or FIRE CHILD, bears the censer and a casket of incense. When not using their hands, they and the DEACON keep their arms crossed upon their breasts, right over left.

An USHER, to see to admission and seating.

Additional Notes

This Mass, under the auspices of Temple of Thelema, is performed by a warranted Temple, by members consecrated in Greater and Lesser Orders.

Incense for the Mass is pure frankincense. However, if a special Mass is performed for a particular religious or theurgical purpose, an incense may be substituted distinctive to that purpose.

Preparation of the Space

Before admission of the congregation, an officer prepares the space by preliminary banishing and other formulae confidential to the Order. Thereafter, the space is to be treated in every respect as the Holy Place of a temple until the completion of the Mass and withdrawal of the officers, whereupon it is automatically closed.

The Introit

DEACON: Opens door of temple for the CONGREGATION (leaving their admission and seating to the care of the USHER). Assumes station between Fire Altar and Water Altar, facing the East.

D-n (when all are seated): **Let that which is profane in us be set aside. Let us enter, together, into the realm of the Sacred Mysteries. Let us unite together in harmony and in communion.** (Pause.)

The Lesser Invoking Ritual of the Pentagram is performed by a designated person.

D-n: Advances to veil. Withdraws it to disclose the shrine. Pause. Moves to stand before the center of the shrine and bows before the open shrine where the grail is exalted. Kisses *Liber Legis* three

times, opens it, and places it on the super-altar. Turns west.

D-n: **“Do what thou wilt shall be the whole of the Law.” I proclaim the Law of Light, Life, Love, and Liberty in the name of IAΩ.**

CONGREGATION. **“Love is the law, love under will.”**

D-n: Returns to station between Fire Altar and Water Altar, faces east, and signals ALL to rise and face the East. Done.

The Creed

DEACON & CONGREGATION. **I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in his Name CHAOS, ambassador of the Sun upon Earth.**

And I believe in one veiled, inexpressible LADY; and in one Earth, in whose womb we are begotten and in whose embrace we shall rest; and in one Mother of Life, Mystery of Mystery, in her Name BABALON, our sanctuary in the sacred grove.

And I believe in the Serpent and the Lion, Mystery of Mystery, in its Name ABRAXAS; and in one Air the sustainer of all that breathe.

And I believe in one Gnostic and Cathólic Church of Light, Life, Love, and Liberty, the Word of whose Law is ΘΕΛΗΜΑ.

And I believe in the Communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of WISDOM, whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AOM. AOM. AOM.

WATER CHILD enters with cup and salt. VIRGIN enters bearing paten. FIRE CHILD enters with censer and incense. All three face DEACON, deploying into line from the space east of the Fire Altar.

VIRGIN: Greeting of Earth and Heaven!

All: Give the Saluting Sign³ in response, DEACON leading.

VIRGIN & CHILDREN. Each rotates 180° in place, turning clockwise. VIRGIN ascends the steps of the High Altar, CHILDREN awaiting her below (WATER CHILD on her left and FIRE CHILD on her right). She places the paten before the grail and adores for a space.

As she kneels, the CHILDREN silently drape her in the blue cape, which she fastens.

She then rises, pauses, then descends dais. With CHILDREN following her (FIRE CHILD immediately behind her), she moves in a serpentine manner involving 3½ circles of the temple: Deosil about Fire Altar, widdershins about Water Altar, deosil about Fire and Water Altars together, widdershins about Fire Altar, and to tomb in the West.

V-n: (She draws sword, and, with it, opens the veil of the tomb.) **By the power of ☩ Iron, I say unto thee, "Arise." In the name of our Lord the ☩ Sun, and of our LORD ☩** (pause) **that thou mayst administer the virtues.** (She sheathes it.)

PRIEST: Steps forth from tomb, holding lance erect with both hands, right over left, against his breast. Takes the Three Steps.⁴ Gives lance to VIRGIN. Gives the three Gestures of the Reciprocal Paths: Draws right thumb (held between medius and index) smoothly in a left-to-right line across the body at level of throat (⌈), then sternum (⌋), then 2" below navel (⌋).⁵ He then kneels, and worships lance with both hands.

P-t: **I am a man, among men.** (Takes lance again, lowers it, then rises.) **How should I be worthy to administer the virtues?**

V-n: (Receives cup and salt from WATER CHILD, places cup on Water Altar, and mixes in salt, saying:) **Let the salt of Earth admonish the Water to bear the virtue of the Great Sea.** (Genuflects, saying:) **Mother, be Thou adored.**

³ Arms crossed over the breast with fingers touching the collarbones, right arm over left.

⁴ The Priest is taught these during his pre-ordination training in Lesser Orders.

⁵ These correspond to the Paths of ⌈, ⌋, and ⌋ which total to 93; to the three stages of Birth, Life, and Death; and to the alchemical virtues of copper, gold, and iron. See also Aspirants to Light I°-III° ceremonies.

V-n: (Returns to PRIEST. Makes ☩ on him with her open hand, before his forehead, heart, and genitals, saying:) **Be the Priest pure of body and soul!** (Returns cup to WATER CHILD.)

V-n: (Receives censer and incense from FIRE CHILD, and places them on Fire Altar. She puts incense on the burning coals, saying:) **Let the Fire and the Air make sweet the world!** (Genuflects, saying:) **Father, be thou adored.**

V-n: (Returns to PRIEST. Makes ☩ with censer, thrice as before, saying:) **Be the Priest fervent of body and soul!** (Returns censer to FIRE CHILD.)

D-n: Brings red cape from the High Altar to VIRGIN.

V-n: (Vesting PRIEST in red cape:) **Be the flame of the Sun thine ambience, O thou priest of the Sun!**

D-n: Brings cap of maintenance and crown from High Altar to VIRGIN.

V-n: (Placing crown upon PRIEST'S head:) **Be the Serpent thy crown, O thou priest of the LORD!**

V-n: (Kneeling, takes lance between her open hands, and runs them up and down on the shaft eleven times, very gently, then says:) **Be the LORD present among us!**

ALL: (Give the Saluting Sign, led by DEACON, saying:) **So may it be.**

The Opening of the Veil

P-t: **Thee, therefore, whom we adore, we also invoke.**

By the power of the lifted lance... (Elevates lance. ALL repeat Saluting Sign.) **...I, priest and king, take thee, virgin pure without spot.** (He takes VIRGIN by her right hand with his left, keeping lance elevated.) **I upraise thee.** (Done.) **I lead thee to the East.** (Done.) **I set thee upon the summit of the Earth.** (Done. Circling clockwise, he enthrones VIRGIN upon the High Altar.)

D-n: Follows behind PRIEST & VIRGIN to the East. Stands slightly off to the northern side.

Chldn: Pause briefly to let the other officers get a few paces ahead; then, bearing cup and censer, advance toward the East in an interwoven fashion: Remaining even with each other, WATER CHILD passes on north side of the Water Altar and FIRE CHILD passes on its south side. They cross to opposite sides immediately past the Water Altar and continue to circle Fire Altar and again cross immediately after. At the foot of the dais, they end as they began, with WATER to the north and FIRE to the south, immediately behind PRIEST.

PRIESTESS: Rises, takes *Liber L.*, resumes her seat, and holds Book open on her breast with her two hands, making a descending triangle with thumbs and forefingers ▽.

P-t: Hands lance to DEACON. Receives cup from WATER CHILD, and purifies PRIESTESS, making five crosses: forehead, shoulders, and thighs. Returns cup to WATER CHILD. Then receives censer from FIRE CHILD, and makes five crosses as before. Returns the censer to FIRE CHILD.

Chldn: Together, replace their implements on their respective altars, then return (their motions being coordinated throughout).

P-t: Kisses *Liber L.* three times, then kneels for a space in adoration, with joined hands, knuckles closed, thumb in usual position. He then rises and draws veil over the whole sanctuary.

P-s: Divests herself completely of her cape and robe before her next speech.

D-n: Signals ALL to rise. (Done.)

P-t: Receives lance from DEACON, and holds it as Ptah. Followed by DEACON and CHILDREN, he circumambulates the temple three times. Upon passing the East each time, PRIEST dips the lance toward horizontal; the other three briefly bow then raise their heads.

At the last circumambulation, DEACON and CHILDREN leave PRIEST and go to the place between Water Altar and Fire Altar, where they kneel in adoration, facing east, their hands joined to form an upright triangle △ over their foreheads.

ALL: Prompted by DEACON, all kneel and imitate this posture.

P-t: (Mounts first step of dais.) **O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.**

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

P-s: (Standing bare and rejoicing.) **“But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! ... To me! To me! ... 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!”**

P-t: (Mounts second step.) **O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I.**

“I am the flame that burns in every heart of 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.”

DEACON and ALL dismiss Δ sign, then rise to their feet, giving and holding the Saluting Sign as DEACON begins:

D-n: "But ye, o my people, rise up & awake!

"Let the rituals be rightly performed with joy & beauty!

"There are rituals of the elements and feasts of the times.

"A feast for the first night of the Prophet and his Bride!

"A feast for the three days of the writing of the Book of the Law.

"A feast for Tahuti and the child of the Prophet – secret, O Prophet!

"A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

"A feast for fire and a feast for water; a feast for life and a greater feast for death!

"A feast every day in your hearts in the joy of my rapture!

"A feast every night unto Nu, and the pleasure of uttermost delight!"

P-t: (Mounts third step.) Thou that art One, our Lord in the Universe the Sun, our LORD in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee – By the Sign of Light ☉ appear Thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds.

Enlighten our understanding.

Encourage our hearts.

Let thy light crystallize itself in our blood, fulfilling us of Resurrection to the Glory of thine Ineffable Name.

P-t: A ka dua
Tuf ur biu
Bi a'a chefu
Dudu nur af an neteru.⁶

P-s: "There is no law beyond Do what thou wilt."

⁶ Loose translation: "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!"

P-t: Parts veil with lance.

P-s: Is seated with paten in her left hand and grail in her right.⁷

P-t: $\text{I}\omega\ \text{I}\omega\ \text{I}\omega\ \text{I}\text{A}\text{O}\ \Sigma\alpha\beta\alpha\omega.$ Κυρίε Ἀβρασαξ κυρίε Μείθρας, κυρίε Φάλλη. $\text{I}\omega\ \text{P}\alpha\text{n}\ \text{I}\omega\ \text{P}\alpha\text{n}\ \text{P}\alpha\text{n}\ \text{I}\omega\ \text{I}\sigma\chi\upsilon\rho\acute{o}\varsigma\ \text{I}\omega\ \text{A}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma\ \text{I}\omega\ \text{A}\beta\rho\omicron\tau\omicron\varsigma\ \text{I}\omega\ \text{I}\text{A}\text{O}.$ Χαίρη Φάλλη, χαίρη Παμφάγη, χαίρη Πανγένετορ. Ἄγιος, ἅγιος, ἅγιος ἸΑΩ.⁸

PRIESTESS sets down grail and paten upon altar (on their respective sides). PRIEST presents lance, which PRIESTESS kisses eleven times. She then holds it to her breast, while PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while DEACON intones the Collects. (ALL remain standing.)

The Collects

THE SUN

D-n: Lord visible and sensible of whom this earth is but a frozen spark turning about Thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labor and enjoyment; so that, as we are constant partakers of thy bounty, we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence forever.

ALL: So may it be.

THE LINGAM

D-n: LORD hidden and most holy, source of light, source of life, source of love, source of liberty, be Thou ever constant and mighty within us, force of energy, fire of motion. With diligence let us ever labor with Thee, that we may remain in thine abundant joy.

ALL: So may it be.

⁷ During the previous speeches, Priestess has, if necessary as in savage countries, resumed her robe.

⁸ Greek: "Io, Io, Io IAO Sabao. Lord Abrasax, Lord Meithras, Lord Phallus. Io Pan, Io Pan, Pan, Io Strong One, Io Immortal One, Io Divine One, Io IAO. Hail, Phallus; hail, All-Devourer; hail, All-Begetter. Holy, holy, holy IAO."

THE MOON

D-n: Lady of night, that, turning ever about us, art now visible and now invisible in thy season, be Thou favorable to hunters and lovers, and to all that toil upon the earth, and all mariners upon the sea.

ALL: So may it be.

THE YONI

D-n: LADY secret and most sacred, giver and receiver of joy, gate of life and love, be Thou ever ready, Thou and thine handmaiden, in thine office of gladness.

ALL: So may it be.

THE LION-SERPENT⁹

D-n: Lord of Life and Joy, that art the might of humanity, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, Thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies! We worthily commemorate them worthy that did of old adore Thee and manifest thy GLORY unto the world:

Krishna,¹⁰ Thoth, Mosheh, Lao-tze, Gautama, Dionysus, Mohammed, and To Mega Therion. With these also: Hermes, Chiram, Horus, and Melchizedek; Apollonius of Tyana, Bardaisan, and Hippolytus that transmitted the Light of the Gnosis to us their successors and heirs; Dante, Michelangelo, and Leonardo da Vinci; Raymond Lully, Nicholas Flamel, Robert Fludd, and Paracelsus who labored in the Work of the Sun; Prince Rakoczy le Comte de St. Germain, Dr. John Dee, "Christian Rosencreutz," Michael Maier, and Thomas Vaughan who upraised the Rosy Cross; Giordano Bruno, Miguel de Molinos, Richard Maurice Bucke, and Swami Vivekananda; Dr. Paul Foster Case, Dr. Israel Regardie, Dr. William Wynn West-

⁹ At each name Deacon signs **X** with thumb between index and medius.

¹⁰ This (reduced from the full list) is the list that would be employed at most celebrations of the Mass.

cott, George Cecil Jones, Edward Alexander Crowley, and Karl Johannes Germer –

O Sons of the Lion and the Snake! we worthily commemorate them worthy that were and are and are to come. May their Essence be here present, potent, puissant, and paternal to perfect this feast!

ALL: So may it be.

THE EARTH¹¹

D-n: Mother of Fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the Sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labor, and to pastors and husbandmen be thou propitious. With love we honor them that did of old adore Thee and manifest thy VICTORY unto the world:

Shekinah, Shakti, Sophia, Athena, Iymma, Isis, and Hé Kokkiné Guné. With these also: Sappho, Hypatia, Medea, Miriam, Fatimah, and Guenevere; Joan of Arc, Hildegard von Bingen, Caterina Benincasa, Teresa of Ávila, Mother Teresa of Calcutta, and Rebecca Cox Jackson, who bore the labarum of Light through the darkness. And these also: Eva von Buttlar, Helena Petrovna Blavatsky, Ida Craddock, Anandamoyi Ma, and Vivian Godfrey Barcynski; "Anna Sprengel," Florence Farr, Violet Firth, and Ann Davies, who nurtured a Golden Dawn; Rose Edith Crowley, Leah Hirsig, Sarah Jane Wolfe, and Phyllis Evelina Seckler –

O Boundless ecstasy of the Naught, who gathereth the Blood of all saints into thy Cup! With all thy Daughters of the Sangrayle, we honor and love Her that is above, within, and about us. May thine Essence be here measureless, mystical, mysterious, and maternal to manifest this feast.

ALL: So may it be.

THE PRINCIPLES

D-n: Mysterious Energy, triform! Mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance

¹¹ At each name Deacon signs **O** with thumb between index and medius.

of the Veil of Life upon the Face of the Spirit! Let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty. Let each pursue his or her Will in strength, rejoicing in that Way which is the course of a Star blazing forever among the joyous company of Heaven.

ALL: **So may it be.**

BIRTH

D-n: **Be the hour auspicious, and the gate of life open in peace and in well being, so that she that beareth children may rejoice, and the babe catch life with both hands.**

ALL: **So may it be.**

MARRIAGE

D-n: **Upon all that this day unite with love under will let fall success. May strength and skill unite to bring forth ecstasy, and beauty answer beauty.**

ALL: **So may it be.**

DEATH

D-n: **Term of all that liveth, whose name is Death and inscrutable, be favorable unto us in thine hour.**

ALL: **So may it be.**

THE END

D-n: **Unto them from whose eyes the veil of physical life hath fallen, may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labor and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills. AOM. AOM. AOM.**

ALL: **So may it be.**

ALL sit. PRIEST rises and reclaims lance. PRIESTESS takes up grail in right hand and paten in left hand. DEACON and CHILDREN attend PRIEST and PRIESTESS, ready to hold any appropriate implement as may be necessary.

The Consecration of the Elements

P-s: Holds paten and grail close together, before PRIEST.

P-t: Makes the five crosses

✠1

✠2 ✠3 on paten and grail;

✠4 on grail alone; ✠5 on paten alone.

P-t: (Towards the host:) **Life manifest upon earth, fruit of labor, sustenance of endeavor, thus be thou nourishment of the Spirit!** (He touches host with lance.)

By the virtue of the Rod

Be this bread the Body of God!

P-t: (Hands lance to DEACON. Takes host in both hands and says:) **ΤΟΥΤΟ ΞΣΤΙ ΤΟ ΣΌΜΑ ΜΟΥ.**¹² (He kneels, adores, rises, turns, shows host to CONGREGATION, turns, returns host to PRIESTESS, and adores. Reclaims lance.)

P-t: (Towards the grail:) **Vehicle of joy upon earth, solace of labor, inspiration of endeavor, thus be thou ecstasy of the Spirit!** (He touches grail with lance.)

By the virtue of the Rod

Be this wine the Blood of God!

P-t: (Hands lance to DEACON. Takes grail in both hands and says:) **ΤΟΥΤΟ ΞΣΤΙ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΑΪΜΑΤΌΣ ΜΟΥ.**¹³ (He kneels, adores, rises, turns, shows grail to CONGREGATION, turns, returns grail to PRIESTESS, and adores. Reclaims lance.)

P-t: **For this is the Covenant of Resurrection.**

P-s: Separates hands to hold paten and grail more outward, as before.

¹² Greek: "This is my body."

¹³ Greek: "This is the cup of my blood."

P-t: (Makes the five crosses on PRIESTESS:)
**Accept, O Lord, this sacrifice of life and joy,
 true warrants of the Covenant of Resurrection.**

P-t: (Offers lance to PRIESTESS, who kisses it. He then touches her upon the Sun center, then upon the Mars center. Pause. He then flings out his arms upward, as comprehending the whole shrine, and says:) **Let this offering be borne upon the waves of Æthyr to our Lord and Father the Sun that travelleth over the Heavens in his name ʒ.**

P-t: Closes his hands, kisses PRIESTESS between the breasts, and makes three great crosses ✕ over (1) the paten, (2) the grail, and (3) himself. He strikes his breast.

ALL: Strike their breasts in echo, led by DEACON.

P-t: **Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the Name of IAO.**

P-s: Brings paten and grail together again.

P-t: Makes three crosses on paten and grail together.

P-t: Hands lance to DEACON. Uncovers grail, genuflects, and takes grail in his left hand and host in his right. With host, makes the five crosses on grail:

✕1
 ✕2 ✕3
 ✕4 ✕5

PRIEST elevates grail with host elevated above it.

DEACON strikes the Bell.

P-t: ‘Ἄγιος, ἄγιος, ἄγιος ’IAO.¹⁴ (He replaces host, covers and replaces grail, and adores. Reclaims lance.)

The Anthem

P-t: **Thou who art I, beyond all I am,
 Who hast no nature, and no name,
 Who art, when all but Thou are gone,
 Thou, center and secret of the Sun,
 Thou, hidden spring of all things known
 And unknown, Thou aloof, alone,
 Thou, the true fire within the reed
 Brooding and breeding, source and seed
 Of life, love, liberty, and light,
 Thou beyond speech and beyond sight,
 Thee I invoke, my faint fresh fire
 Kindling as mine intents aspire.
 Thee I invoke, abiding one,
 Thee, center and secret of the Sun,
 And that most holy mystery
 Of which the vehicle am I.
 Appear, most awful and most mild,
 As it is lawful, in thy child!**

CHORUS. **For of the Father and the Son
 The Holy Spirit is the norm;
 Male-female, quintessential, one,
 Man-BEING veiled in woman-FORM.
 Glory and worship in the highest,
 Thou Dove, mankind that deifiest,
 Being that race, most royally run
 To spring sunshine through winter storm.
 Glory and worship be to Thee,
 Sap of the world-ash, wonder-tree!**

FIRST SEMICHORUS. MEN. **Glory to Thee from gilded tomb!**

SECOND SEMICHORUS. WOMEN. **Glory to Thee from waiting womb!**

MEN. **Glory to Thee from earth unploughed!**

WOMEN. **Glory to Thee from virgin vowed!**

MEN. **Glory to Thee, true Unity**

Of the eternal Trinity!

WOMEN. **Glory to Thee, thou sire and dam
 And Self of I am that I am!**

MEN. **Glory to Thee, beyond all term,**

Thy spring of sperm, thy seed and germ!

WOMEN. **Glory to Thee, eternal Sun,**

Thou One in Three, Thou Three in One!

CHORUS. **Glory and worship unto Thee,**

Sap of the world-ash, wonder-tree!

¹⁴ Greek: “Holy, holy, holy IAO.”

The Mystic Marriage and Consummation of the Elements

P-t: (Takes paten between index and medius of right hand.) **Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfillment of will and of love under will that is perpetual happiness.**

P-t: Makes ✕ with paten and kisses it. Returns it to PRIESTESS, who sets it down on the altar at her left. PRIEST uncovers grail, genuflects, rises.

P-s: Receives lance from PRIEST in her left hand.

P-t: Takes host, and breaks it over grail. Replaces right-hand portion in paten. Breaks off a particle of left hand portion.

P-t: Τοῦτο ἔστι το σπέρμα μου. Ὁ Πάτερ ἔστιν ὁ Υἱός διὰ το πνευμα ἅγιον.¹⁵ AOM. AOM. AOM. (Replaces left-hand part of host on paten.)

P-s: While holding grail with her right hand, she extends lance point with her left hand to receive the particle, which PRIEST places thereon.

P-t: Clasps lance in his right hand and grail in his left.

P-t & P-s: Together they depress lance point in grail, and say: **Ῥιλιε.**¹⁶

P-t: Reclaims lance.

P-s: Covers grail, then holds it before her, its mouth just below her solar plexus.

P-t: Genuflects, rises, bows, rises, joins hands, strikes his breast.

P-t: **O Lion and O Serpent that destroy the destroyer, be mighty among us.**

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

P-s: Sets grail down to her left.

P-t: Hands lance to PRIESTESS. Joins hands briefly upon PRIESTESS' breast, then reclaims lance. He turns to CONGREGATION, lowers and raises lance, then makes ✕ upon them with lance.

P-t: **“Do what thou wilt shall be the whole of the Law.”**

All: **“Love is the law, love under will.”**

P-t: Lowers lance (while holding it vertically), and turns to face PRIESTESS.

P-s: Receives lance in her right hand. With her left hand, she offers the paten.

P-t: Kneels.

P-t: **In my mouth be the essence of the life of the Sun!** (Takes host with the right hand, makes ✕ with it on the paten, and consumes it. Silence.)

P-s: Sets down paten. Uncovers and offers the grail, as before.

P-t: **In my mouth be the essence of the joy of the earth!** (Takes grail, makes ✕ on PRIESTESS with it, drains it, returns it to PRIESTESS. Silence.)

P-s: Sets down and covers grail.

P-t: (Rises, reclaims the lance, and turns to the CONGREGATION.) **There is no part of me that is not of the Gods.** (Pause; then steps aside toward the south.)

Those of the CONGREGATION who intend to communicate having signified their intention (and, generally, none other should be present), a whole Cake of Light, and a whole vessel of wine, have been prepared for each and placed behind the veil near the High Altar before the start. The DEACON marshals them. Each advances, one-by-one, to stand before PRIESTESS immediately west of the line of the veil. The CHILDREN offer them the Elements.

Each member of the CONGREGATION consumes the Elements as did the PRIEST (but in silence), then crosses the arms over his or her own breast and, facing PRIESTESS, says: **“There is no part of me that is not of the Gods.”**

¹⁵ Greek: “This is my seed. The Father is the Son by [virtue of] the Holy Spirit.”

¹⁶ Pronounced, *Hriliu*.

After all members of the CONGREGATION have communicated, the DEACON communicates, then the FIRE CHILD, then the WATER CHILD.

P-t: When all have finished, closes the Sanctuary within the veil. With the lance he makes ✠ on the people thrice, thus:

✠ **The LORD bless you.**

✠ **The LORD enlighten your minds and comfort your hearts and sustain your bodies.**

✠ **The LORD bring you to the accomplishment of your True Wills, the Great Work, the Summum Bonum, True Wisdom, and Perfect Happiness.**

PRIEST goes out, DEACON and CHILDREN following, into the tomb of the West.

APPENDIX

Some Standard Techniques

The Signs of the Grades

The following signs, while having particular meanings for their respective grades, are also broadly useful for various magical purposes. They are given here as most generally used within A.:A.:. Other orders might use substantially the same signs with small variations distinctive to their Mystery.

- 0°=0□ **Sign of the Enterer:** Draw both hands back along either side of the head at eye level, fingers together and the palms downward. Take a short pace with the left foot then thrust both arms out horizontally to their full extent, the body inclining forward.
Sign of Silence: Step back so that the feet are together, the body upright, both arms at the side, and raise the forefinger (or, as some say, the thumb) to the lips.
- 1°=10□ **Sign of Earth:** Take a short step with the left foot, and then a further one with the right foot. Stretch out the right arm, upwards and forwards, at a 45° angle, hand extended in salute, the left hand falling downwards and backwards.
- 2°=9□ **Sign of Air:** Stretch both arms upwards and outwards, the elbows bent at right angles, the hands bent back, the palms upwards as if supporting a weight.
- 3°=8□ **Sign of Water:** Raise the arms until the elbows are on a level with the shoulders. Bring the hands across the chest, touching the thumbs and tips of the forefingers so as to form a triangle, apex downward (▽).
- 4°=7□ **Sign of Fire:** Raise the arms above the head. Join the hands, so that the tips of the two index fingers and two thumbs meet, formulating a triangle (△) before the forehead.
- Portal **Sign of the Opening of the Veil:** Extend the hands in front of you, together and at heart level, then separate them as if rending asunder a veil or curtain.
Sign of the Closing of the Veil: Bring the hands together again as if closing the veil, then let them fall to the side.
- 5°=6□ **Sign of Osiris Slain:** Extend the arms in the form of a cross, the feet together. (The body roughly forms an equal-armed cross.)
Sign of Isis Mourning: Raise the right arm to point upward, keeping the elbow square (the upper arm horizontal). Lower the left forearm to point downward (the upper arm, again, being horizontal). Turn the head to the left. Raise the right lower leg to extend out to the right at a right angle. (The body forms a svastika.)
Sign of Typhon (or Set Triumphant): Raise the arms upward and slightly outward, separated at an angle of 60° to each other, the head thrown back.

Sign of Osiris Risen: Cross the arms over the breast, right over left, intersecting at approximately the heart, the finger tips touching the shoulders.

6°=5□ **Sign of Puer (or of Khem or Mentu):** Stand with the feet together. Raise the right hand (the thumb extended at right angles to the fingers), the forearm vertical at a right angle with the horizontal upper arm. Rest the left hand, the thumb extended forward and the fingers clenched, at the genitals.

7°=4□ **Sign of Vir (or of Pan or Bacchus):** Stand with the feet together. Hold the hands at the temples, with clenched fingers and with thumbs thrust out forward, the head bowed and pushed out.

B of A **Sign of Puella:** Stand with the feet together, head bowed, left hand shielding the genitals, right hand shielding the breast.

Sign of Mulier (or Isis in Welcome, or Baphomet): Stand with the feet widely separated, the arms raised as if to suggest a crescent, the head thrown back.

8°=3□ **Sign of Mater Triumphans (or Isis Rejoicing):** Stand with the feet together, the left arm curved as if to support an infant, the thumb and index finger of the right hand pinching the nipple of the left breast as if in offering.

The Middle Pillar Ritual

NOTE: *From the time Israel Regardie first published the Middle Pillar Ritual in his similarly titled book, this technique has evolved many variants. Within Temple of Thelema, for example, three specific forms and half a dozen special-purpose variants are taught, depending on the stage of training and the purpose of the magick. The version provided below is a new presentation of the original form of the ritual.*

The Centers are:

1. **Kether.** *Crown center.* A few inches above the crown of the head. Diameter 3"-5" (but with your attention especially on its exact center). Color white brilliance.
2. **Daath.** *Throat center.* Exterior to (in front of) the physical throat. Diameter 3". Color gray-white.
3. **Tiphereth.** *Heart center.* Mid-chest (mid-sternum), half the sphere exterior to the chest and half within. Diameter 3"-5". Color yellow gold.
4. **Yesod.** *Genital center.* Approximately half of this sphere is exterior to the physical body and half interior. Diameter 3"-5". Color violet.
5. **Malkuth.** *Grounding center.* At the feet. The center of the sphere is between the in-steps – one hemisphere is above the floor, the other beneath. Diameter 3"-5". Color citrine, olive, russet, and black.

The Ritual

0. Facing east, stand upright, with both arms at your side. Make sure that your back and neck are erect, and your feet together (*i.e.*, touching). Establish a pattern of easy, rhythmic breathing.

1. Visualize a bright, intense, radiant sphere of **brilliant white** light at the **Crown center**. Charge this center by intoning **Eheieh** (אהיה) three times. Hear and **feel** the vibration of the Name coming from the very center of the sphere. (This instruction applies to all five centers.)

2. After the Crown center is thus firmly established and energized, visualize a shaft of white light descending to form a similar globe of **gray-white** light at the **Throat center**. Charge this by intoning **Yod Heh Vav Heh Elohim** (יהוה אלהים) three times.

3. Visualize the shaft of white light descending from the Throat center to form a similar sphere of bright **yellow-gold** light at the **Heart center**. Intone **IAO** (IAΩ = יאע) thrice.

4. After mentally verifying and reaffirming that the visualizations are maintained for all of the previous steps, see a shaft of white light descend from the Heart center to the **Genital center** to form a sphere of **violet** light. Intone **Shaddai El Chai** (שדי אל חי) three times.

5. Again review the visualizations of all preceding steps. Then observe a shaft of white light descend to the **Grounding center** where it forms a globe of **citrine, olive, russet, and black** light. Intone **Adonai ha-Eretz** (אֲדֹנָי הָאֶרֶץ) three times.

6. Return your awareness to the Crown center. This time, vibrating each Name only once, move through the series more quickly. As you do this, feel the clear flowing of the current through the planes as well as through the centers of light.

7. Pause to see the five fully aroused centers.

The Lesser Ritual of the Pentagram

The Qabalistic Cross

Face east. Become relaxed. Regularize and deepen your breathing. Fill your aura with light and love. Hold your dagger or sword (if you are using one) with the point upward in your left hand, leaving the right hand free for the following actions:

1. Touching your forehead with your right forefinger, intone:

ATTAH
(אַתָּה, ätÄ)

As you vibrate this, see a blazing sphere of white brilliance a few inches above your head. This is the Kether center.

2. Touching your breast, intone:¹

AIWASS
(אֵי וַאֲס, a'eeWÄZ)

As you lower your hand, see a shaft of white light descend from the Kether center to your heart.

3. Touching your genitals, intone:

MALKUTH
(מַלְכוּת, mal-KHOOTH)

See the shaft of light descend from the heart to your feet.

4. Touching your right shoulder, intone:

VE-GEBURAH
(וְגִבּוּרָה, ve-g'boorÄ)

5. Touching your left shoulder, intone:

VE-GEDULAH
(וְגִדּוּלָה, ve-g'doolÄ)

As your hand moves from your right shoulder to your left shoulder, visualize a shaft of white light following the motion of the hand, forming the horizontal shaft of a Cross of Light.

6. Clasp your hands upon your breast, keeping the fingers open so that the fingers and thumb make five crosses; and hold your magical implement by the hilt between the palms, point upward; then intone:

LE-OLAHM
(לְעוֹלָם, le-öLÄM)

Direct your attention to the center point of the Cross of Light, near your heart. From this point, feel yourself expand to vast proportions.

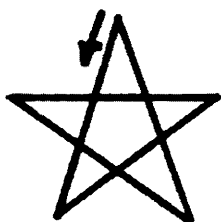
7. INTONE:

AMEN
(אָמֵן, äMÄN)

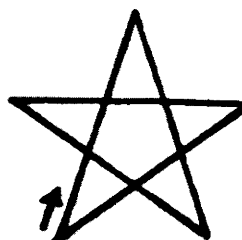
¹ Non-Thelemites likely will want to exclude Step 2.

The Pentagrams & Divine Names

In the illustration below is shown how to draw the pentagram. The INVOKING PENTAGRAM begins with a downward stroke commencing at the top point and moving toward the lower left point. The BANISHING PENTAGRAM begins at the lower left point with an upward stroke, toward the top point. **Take great care to close the pentagram at its starting point.**



Invoking



Banishing

8. Facing east, trace a pentagram in the air before you, with the point of your magical implement, in electric blue flame. Point your implement toward the center of the pentagram. Intone:

YOD HEH VAV HEH
(:ה:ר:ה:י, YÖD HĀ VAV HĀ)

9. Turn south, holding your arm extended so as to trace a line from the center of the first pentagram to the point which will be the center of a pentagram in the south. Mentally see a line of electric blue fire traced by your implement. Facing south, trace another pentagram, point your implement toward its center, and intone:

ADONAI
(אָדֹנָי, adōNAI)

10. Turn to the west, holding the implement extended as before, repeating the visualization of the line of blue flame. At the west, trace the pentagram, etc. Intone:

EHEIEH
(הֵיְהִיֶה, eheYE)

11. Move to the north and repeat with a fourth pentagram. Intone the sentence:

ATTAH (אַתָּה, atTĀ)
GIBBOR (גִּבּוֹר, giBOR)
LE-OLAM (לְעוֹלָם, le'ōLĀM)
ADONAI (אָדֹנָי, adōNAI)

12. Return to the east, tracing the line as before until it reaches the central point of the first pentagram and thus completes the circle.

Invoking the Archangels

13. Face east. Extend your arms at full length on either side, so that your body and arms form a cross. Hold your implement point upward in your right hand. Intone the following:

Before me, RAPHÆL (רַפְּאֵל, räfa-ĀL).

Behind me, GABRIEL (גַּבְרִיאֵל, gabree-ĀL).

On my right hand, MIKHÆL (מִיכָאֵל, meekhä-ĀL).

On my left hand, URIEL (אֱוִרִיאֵל, ooree-ĀL).

For about me flames the Pentagram,

And in the Column shines the six-rayed star.

Visualize these four archangels as huge, robed, winged figures, adorned with the colors and emblems of their functions, standing facing you at the quarters specified.

The Qabalistic Cross

14. Repeat the formula of the Qabalistic Cross.

Notes

Although small variations appear in published versions of this ritual, the differences are small.

One difference between the above version and nearly all other published versions is in the fourth God-Name. Most copies give אֶלֶלֶא, or A.G.L.A., as if it were the actual Name to be vibrated. It is not. It is a blind, advertent or inadvertent. A.G.L.A. is an abbreviation (or *notarikon*, in Qabalistic jargon) commonly used, from Medieval times forward, for the phrase *Attah gibbor le-olam Adonai* (“Thou art mighty, forever and ever, O Lord”). When performing the Pentagram ritual, the full phrase should be pronounced, not the abbreviation. *Adonai*, translated “Lord,” is, among ceremonial magicians, a common way of addressing the Holy Guardian Angel. This phrase, *Attah gibbor le-olam Adonai*, is thus a recognition of the

illimitable strength of the Holy Guardian Angel in all the aspects of one’s life.

Both the banishing and invoking versions of the Lesser Ritual of the Pentagram are drawn in “electric blue” light. This is a traditional instruction that we endorse.

The Lesser Ritual of the Pentagram can be customized to invoke or banish a particular Element with a change of **visualized color** and **intention**. We recommend visualizing the King Scale color of the Element as the background, with the pentagrams and circle drawn in vibrant flame of the optical complement. Thus, for example, an Air pentagram (invoking or banishing) would be drawn in violet flame on a yellow background (yellow being the King Scale color of א, Air).

The Lesser Ritual of the Hexagram

The Analysis of the Key Word

1. Face east. Become relaxed. Regularize and deepen your breathing. Stand upright, your feet together, and your arms at your sides. Fill your aura with light and love. Raise the right arm, bent at the elbow, so that the right hand, holding the wand or other implement upright, is at the median line of the body.

2. Then say:

I.N.R.I.

Yod, Nun, Resh, Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, IAΩ.

3. Assume the Sign of Osiris Slain, and say: **The Sign of Osiris Slain.**

(N.B. For all of these signs, see, "The Signs of the Grades," p. 173. All signs for this Hexagram Ritual are listed as 5⁰=6⁰.)

4. Assume the Sign of Isis Mourning, and say: **The Sign of the Mourning of Isis.**

5. Assume the Sign of Typhon, and say: **The Sign of Apophis and Typhon.**

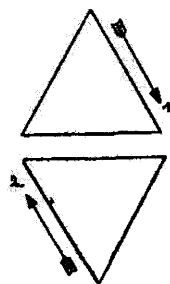
6. Assume the Sign of Osiris Risen, and say: **The Sign of Osiris Risen.**

7. Extend the arms again as in the Sign of Osiris Slain, then cross them again as in the Sign of Osiris Risen, and say: **L.V.X., Lux, the Light of the Cross.**

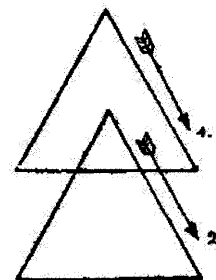
8. Facing east, trace the Hexagram of Air before you, in yellow-gold flame. Touch, with the point of your implement, the center of the common baseline of the two triangles, and intone:

אחד ראש אחדותו ראש יחודותו תמורתו אחד

pronounced: *Echad, rosh ache'dutho, rosh yichudutho, t'muratho echad* ("One, the Beginning of His Unity, the Beginning of His Uniqueness, His Permutation One").²

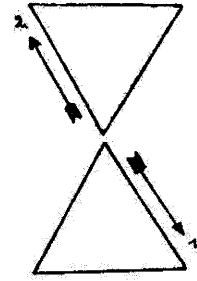


9. Turn, or move, to the south, tracing a line from the center of the first hexagram. In the south, trace the Hexagram of Fire. Touch, with your implement, the center of the base line of the upper triangle, and intone: א:ח:י:ר:א:ר:א (i.e., the full phrase given above).

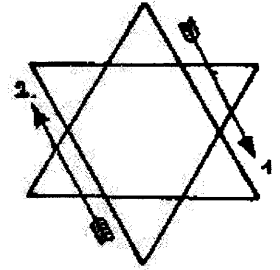


² See the notes at the end of this ritual for an explanation of this chant. It is usually abbreviated א:ח:י:ר:א:ר:א, that is, A.R.A.R.I.T.A.

10. Continue to the west, and trace in that quarter the Hexagram of Water. Touch, with your implement, the point joining the two triangles, and intone :א:ת:י:ר:א:ר:א.



11. Continue round to the north, and trace the Hexagram of Earth in that quarter. Touch, with your implement, the center of the hexagram, and intone :א:ת:י:ר:א:ר:א.



12. Continue back to the east, completing the connecting circle.
13. Repeat the Analysis of the Key Word (steps 1-7 above).

Notes

This version of the Lesser Ritual of the Hexagram is the version handed down by most authors from Golden Dawn roots – but with two (perhaps inadvertent) blinds removed.

The first ‘blind’ involves the directions in which the hexagrams are traced. Most published versions use the Macrocosmic scheme of the Elements (Fire, in the east, Water in the north, etc.). This was never intended to be used except within the Vault of the Adepts (a special seven-sided initiatory chamber used in advanced ceremonies). Outside of such a context (in the more usual situation), the same Microcosmic scheme was used as in the Lesser Pentagram Ritual. This is what we have given here.

The second blind involves a *notariqon*, just as in the Pentagram Ritual. When published scripts of this ritual say to vibrate A.R.A.R.I.T.A., that is an abbreviation for the Hebrew phrase, *Echad, rosh ache’dutho, rosh yichudutho, t’muratho echad*. This may not be as critical as in the Pentagram ritual because *Ararita*, at least, is resonant (due to all of the vowels and Rs together), in comparison to the angular, hard-edged, terse *Agla*. Also,

A.R.A.R.I.T.A. is not as numerically (geometrically) locked into the hexagram as A.G.L.A. (*i.e.*, the whole phrase) is to the pentagram.

The Analysis of the Key Word (Steps 1-7)

Because this formulation is based on the exact “resurrection” myth of Osiris that Thelema rejects (considering it outdated), most Thelemic magicians reject this formula. This creates a problem for which there are various solutions.

First, we should **place the original Analysis in its historic and magical context**. In the original Golden Dawn, a member would first hear this Analysis in the moments after the dramatic and magical climax of his or her initiation into the 5=6 (Adeptus Minor) grade. In most cases, there would be no realistic way to separate the Analysis from the sense memory of this precious moment. Thereafter, anytime the Adept performed the Hexagram Ritual, there would be some measure of return to that exact moment in time and its chiasm.

This effect was lost when the Hexagram Ritual was published in 1909 and people began performing it at an early stage. (Of course, if they were

never going to pass through a Golden Dawn type of initiatory system, then nothing was lost.)

Temple of Thelema does not use the above form of the ritual. The main reason is that it does not conform to the underlying myth, or archetypal pattern, on which our work is based. But a secondary advantage is that we have recovered the effect just mentioned. A member first hears our formulation of the Analysis of the Key Word just moments after the dramatic and magical climax of their 5° (Adeptus) initiation. For this reason – to preserve an aspirant’s “virginity” at a precious, beatific moment – we do not disclose it publically.

However, this demonstrates one solution for those who do not resonate to the Osirian “slain-and-risen” formula given above: **Write a new one.**

Another solution is to **use the Qabalistic Cross instead of the Analysis of the Key Word.** The Qabalistic Cross was given previously as the opening and closing parts of the Lesser Ritual of the Pentagram. It is entirely efficacious for the basic magical purposes of the Hexagram Ritual. In fact, we have recommended it for those occasions when a First Order member (someone not yet admitted to our Second Order formula) needs to perform the Hexagram Ritual for some purpose.

In fact, the Qabalistic Cross was an important part of the original form of the Hexagram Ritual as taught by the founders of the Golden Dawn. The original form was not symmetrical like the Penta-

gram Ritual. That is, it did not use the same forms for its beginning and ending. Instead, as first taught, the Hexagram Ritual was as follows:

1. Qabalistic Cross
2. Draw and charge the Hexagrams (steps 8-11 above)
3. Analysis of the Key Word

This ritual pattern produces a very different effect! Rather than attempt to describe the difference, we leave it to the magician to experiment.

A further approach, for those who generally reject the above Osiris formula as outdated, is to **use this traditional formula anyway.** It still articulates a **particular stage** of individual evolution, and therefore can be useful. Its dramatic presentation of sequential psychological states of death (or resignation), grief, rage, and acceptance (or release) can be especially effective during times of change or transition.

Invoking & Banishing Hexagram Rituals

The Lesser Banishing Ritual of the Hexagram is identical to the foregoing invoking ritual, but the direction of drawing the hexagrams is reversed. The formula is consistent: **Invoking hexagrams** are traced clockwise from the initial point (see the arrows in the illustrations above). **Banishing hexagrams** are traced counterclockwise.

The Greater Ritual of the Hexagram

The Greater Ritual of the Hexagram is not a single ritual. It is, rather, a series of related formulae that can be applied in various ways. However, there is a straightforward ritual that can be derived from these formulae, and we give this below.

The purpose of the Greater Hexagram Ritual is to invoke or banish SPECIFIC planetary energies. Additionally,

- The lunar hexagram (bottom point) is also used for Malkuth.
- The lunar hexagram is also used for the North and South Lunar Nodes (*Caput Draconis* and *Cauda Draconis*).
- The Saturn Hexagram (top point) is also used for Chokmah and Kether (*i.e.*, for all of the Supernals).
- The planetary hexagrams are also for the zodiacal signs ruled by those planets; *e.g.*, the Mercury hexagrams for invoking or banishing energies of Gemini and Virgo, signs that Mercury “rules.”

The attributes of the points of the hexagram are given in Col. 1301. **The rule is consistent: All hexagrams start at the point corresponding to the selected planet. To invoke, start by going clockwise. To banish, start by going counter-clockwise. In each case, after drawing the first triangle, go to the OPPOSITE point and repeat with the second triangle.**

It sounds complicated, but it is easy in practice! Look at Col. 1031 (the only hexagram form used in the Greater Ritual) as we walk through a couple of examples.

To invoke Jupiter, start at the Jupiter point (the upper right point – look at Col. 1301) and trace clockwise to the points of the Moon, then Mars, then back to Jupiter. Then lift your implement (as if lifting your pen off a sheet of paper so that it will stop writing) and start at the opposite point to Jupiter, which is the Mercury point. From there, trace the second triangle from Mercury to Saturn to Venus, and then back to Mercury.

To banish Jupiter, you go the opposite direction: First, Jupiter to Mars to Moon (then back to Jupiter); then Mercury to Venus to Saturn (and back to Mercury).

Since the Sun is in the center of the hexagram, rather than at one of his points, the Golden Dawn used a complicated approach for banishing and invoking the Sun. In Temple of Thelema, we have simplified this by using the Unicursal Hexagram (Col. 1302) for the Sun. But the rules remain the same! Notice that the solar point is at the top. So, starting at that point, go clockwise (the solar direction) to invoke: This reinforces the masculine or *yang* idea of the Sun by travelling to Fire then Air, before complementing with Moon, Water, and Earth (then returning to the Sun). To banish, start at the same point (top) and go in the opposite direction (initially toward the Earth point).

When invoking a specific principle, we recommend drawing against a background of the color of the principle, and tracing the hexagram in the complementary color. For example, Mercury (as Beth, ♃) is yellow in the King Scale. Therefore, hexagrams intended to invoke or banish Mercury would be drawn on a *yellow* background in *violet* light. However, if the Mercury hexagram were being used to invoke Gemini, then you would use (for Zayin, ז) an *orange* background and trace the hexagram in *blue* light; or for Virgo, you would use (for Yod, י) a *yellow-green* background while tracing the hexagram in *red-violet* light.

Solar hexagrams, though, are traced in brilliant metallic gold light.

The Unicursal Hexagram also may be used for the Moon, as an alternative approach. Lunar unicursal hexagrams are traced in brilliant silver. The rule is a little different. Beginning at the lowest point (corresponding to the Moon), go counter-clockwise (the lunar direction) to invoke, thus passing through the feminine or *yin* factors of Moon, Water, and Earth before complementing and completing with Sun, Fire, and Air. This is the exact complement of the solar hexagram. To banish, start at the Moon point and go clockwise.

In the Greater Hexagram Ritual, before vibrating A.R.A.R.I.T.A. (that is, יְחִידוֹתוֹ תְּמוּרָתוֹ אֶחָד, אֶחָד רֵאשׁ אֶחָדוֹתוֹ רֵאשׁ), you also vibrate **the hierarchy of the planet** or other principle. There is much flexibility in this. It should always include at least the Divine Name attributed to the planet (or other principle). We recommend using the

names of both the God and archangel, in addition to A.R.A.R.I.T.A. That is the pattern given in the ritual outline below. However, for the final (fifth) hexagram, which most pointedly invokes the forces of the planet, we recommend you use the entire hierarchy of names down to the level (World) you intend to manifest the force.

The Ritual

1. Perform the Analysis of the Key Word.³

2. Trace the hexagrams in each quarter as in the Lesser Ritual, **except** you are to use the hexagram of the planet you are invoking or banishing. Trace it using color as described previously. Trace the astrological symbol of the planet (or sign, etc.) in the center. Vibrate the corresponding Divine Name, archangel name, and A.R.A.R.I.T.A.

Do this in all four quarters and then complete the circle to the east.

3. Continue from the east to the place in your circle actually facing where the planet is in the sky at that moment. Draw a fifth hexagram, larger than the others, and vibrate the entire hierarchy of names down to the plane you are working, and then A.R.A.R.I.T.A.⁴

4. Continue round the circle from that point, returning to the east.

5. Repeat the Analysis of the Key Word.

³ Or alternative as discussed in the Notes to the Lesser Hexagram Ritual.

⁴ For example, if you are doing a Jupiter working down to the level of physical manifestation, you want the hierarchy down to Assiah. Thus, you would vibrate *El* (for Atziluth), *Tzadqiel* (for Briah), *Khasmalim* (for Yetzirah), and *Tzedek* (for Assiah); and then the phrase we are abbreviating by the letters A.R.A.R.I.T.A.

The Star Ruby

NOTE: Aleister Crowley wrote *The Star Ruby* as “a new and more elaborate version of the Banishing Ritual of the Pentagram.” The ritual text given below is based on the version included in *Magick in Theory & Practice* and has been fleshed out with supplemental “stage directions” and other notes for clarity.

0. Facing east (standing in the center), draw deep deep deep your breath, closing your mouth with your forefinger pressed against your lower lip; then, dashing down your hand with a great sweep back and out, expelling forcibly your breath, cry: Ἐκ παντὸς κακοδαίμονος (*äpō päntōs, kākōdīmōnōs*).⁵

1. With your forefinger, touch your forehead, and say Σοί (*soy*), your genitals, and say ὤ Φαλλέ (*ō fällā*), your right shoulder, and say Ἰσχυρός (*ēskoōrōs*), and your left shoulder, and say Εὐχάριστος (*eukhärēstōs*); then clasp your hands, locking the fingers, and cry ΙΑΩ (*ē-ä-ō*).

2. Advance to the east. Imagine strongly a pentagram, aright, on your forehead. Drawing your hands to your eyes⁶, fling the pentagram forth, making the Sign of the Enterer, and bellow Θηριον (*Therion*)⁷. Retire your hand in the Sign of Silence.⁸

3. Go counter-clockwise to the north and repeat; but say Νυιτ (*Nuit*).

4. Continue to the west and repeat; but whisper Βαβαλον (*Babalon*).

5. Continue to the south and repeat; but roar Ἄδιτ (*Hadit*).

6. Completing the circle counter-clockwise to the east, retire to the center, then say:

N. (giving the Sign of Puer)

O. (give the Sign of Vir)

(With a brief pause, give the Sign of Puella)

X. (give the Sign of Mulier)

NOX – Ἰω! Πάν! (*ēō Pän*)

(Give the Sign of Mater Triumphans.)

⁵ Greek: “Away from here, evil spirits.”

⁶ *I.e.*, to your forehead as if to seize the pentagram

⁷ The Names at the four quarters correspond to ♁, ♀, ♃, and ♄, respectively; to Earth, Air, Water, and Fire; and to the Kerubic constellations Taurus, Aquarius, Scorpio, and Leo. The verbs “bellow, say, whisper, roar” are the sounds, respectively, of a bull, man, serpent, and lion; that is, they refer to the Kerubic powers of the four Elements.

⁸ For all signs named in this ritual, see “The Signs of the Grades,” page 173.

7. Extend your arms in the form of a Tau (cross), and say low but clear: Πρό μου ΊΥΓΓΕΣ, ὀπίσο μου ΤΕΛΕΤΑΡΧΑΙ, ἐπὶ δεξιὰ ΣΥΝΟΧΕΣ, ἐπαρίστερα ΔΑΙΜΟΝΟΣ. Φλέγει γὰρ περί μου ὁ ἀστήρ τῶν πέντε καὶ ἐν τῇ στήλει ὁ ἀστήρ τῶν ἕξ ἔστηκε (*Prō mōō, YOONGĀS, ὀpēsō mōō TELETARKHĪ, ēpē dēxēā SOONŌKHĀS, ēpārēstērā DĪMŌNŌS. Flēgēh gar pērē mōō hō ästēr tōn pēntā, kī ēn tē-ē stēlēh, hō ästēr tōn hēx ēstēkā*).⁹

8. Repeat the Cross Qabalistic, as above, and end as you began.¹⁰

For comparison, here is the original text that was the basis of the prior elaboration.

Facing East, in the centre, draw deep deep deep thy breath, closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry: Ἐπί πάντων κακοδαίμονος.

With the same forefinger touch thy forehead, and say Σοί, thy member, and say Ὡ Φαλλέ, thy right shoulder, and say Ἰσχυρός, thy left shoulder, and say Εὐχάριστος; then clasp thine hands, locking the fingers, and cry ΙΑΩ.

Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus, and bel-low ΘΗΡΙΑΝ. Retire thine hand in the sign of Hoor-paar-kraat.

Go round to the North and repeat; but say NYIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but roar ἌΔΙΤ.

Completing the circle widdershins, retire to the centre, and raise thy voice in the Paian, with these words Ἰὼ Πάν, with the signs of N.O.X.

Extend the arms in the form of a Tau, and say low but clear: Πρό μου ΊΥΓΓΕΣ, ὀπίσο μου ΤΕΛΕΤΑΡΧΑΙ, ἐπὶ δεξιὰ ΣΥΝΟΧΕΣ, ἐπαρίστερα ΔΑΙΜΟΝΟΣ. Φλέγει γὰρ περί μου ὁ ἀστήρ τῶν πέντε καὶ ἐν τῇ στήλει ὁ ἀστήρ τῶν ἕξ ἔστηκε.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

NOTE: A more advanced version of The Star Ruby, published in *The Book of Lies*, employed different Divine Names and a different elemental scheme – the Macrocosmic scheme that descends the Elements, Fire to Earth, instead of ascending them, Earth to Fire. Otherwise it is essentially identical with the above. The alternate attributions are:

East	♁	Fire	Chaos
North	♆	Water	Babalon
West	♁	Air	Eros
South	♁	Earth	Psyche

⁹ Greek: “Before me, *Iunges*. Behind me, *Teletarchai*. On the right, *Sunokhes*. On the left, *Daimonos*. For about me flames the Pentagram, and in the column stands the Hexagram.”

¹⁰ That is, repeat Step 1 then repeat Step 0.

The Star Sapphire

NOTE: *Aleister Crowley wrote The Star Sapphire as “the real and perfect Ritual of the Hexagram.” As The Star Ruby is only a banishing ritual, The Star Sapphire is only an invoking ritual. The text given below is based on the original publication in The Book of Lies and has been paraphrased, fleshed out, and supplemented for clarity.*

1. Standing in the center of the circle or place of working, “armed with [your] Magick Rood (and provided with [your] mystic Rose),” perform the Analysis of the Key Word as taught in the Lesser Ritual of the Hexagram.¹¹
2. Advance to the eastern edge of the circle. In golden light, draw an invoking Earth Hexagram, ✨. Vibrate, **Pater et Mater unus deus Ararita.**
3. Carry the wand around to the south, tracing a horizontal circle of golden light. Again trace the invoking Earth Hexagram, but this time vibrating, **Mater et Filius unus deus Ararita.**
4. Repeat in the west, but with the phrase, **Filius et Filia unus deus Ararita.**
5. Repeat in the north, but with the phrase, **Filia et Pater unus deus Ararita.**
6. Complete the tracing of the golden circle from north to east, and then return to the center of the circle, facing east.
7. Trace the Mark of the Beast ☉. Vibrate **Ararita.**
8. Give the Sign of Set Triumphant (= the Sign of Apophis), extending your Will upward toward the Highest. Vibrate **Ararita.**
9. Assume the Sign of Baphomet (= Mulier). Vibrate **Ararita**, rendering yourself Spirit-Receptive. (N.B. A certain result may be expected here.)
10. Say: **Omnia in Duos: Duo in Unum: Unus in Nihil: Hæc nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt. Gloria Patri et Matri et Filio et Filia et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in Sæcula Sæculorum sex in uno per nomen Septem in uno Ararita.**
11. Repeat Step 1.

¹¹ Or one of the variant approaches discussed previously. The ritual also allows that an alternate “analysis” may be performed on the formula of N.O.X., using the signs of 6[○]=5[□] through Babe of the Abyss, if one knows the formula, will and dare use it, and can keep silent about it. (For all signs in this ritual, see “The Signs of the Grades,” p. 173.)

For comparison, here is the original text that was the basis of the prior elaboration.

NOTE: Study of the original below is recommended because there are many subtleties expressed in it that mirror important inner experiences at key points of the ritual. These have not always been expressed fully in the adaptation above.

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 West, make the Holy Hexagram and say: *Filius et Filia unus deus Ararita.*

Let him go round to the North, make the Holy Hexagram and 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: Hæc nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.*

Gloria Patri et Matri et Filio et Filiæ et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in sæcula Sæculorum 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.

Liber Pleiades

NOTE: This ritual is original to Temple of Thelema. It has many uses, the most general of which is to prepare a space of profound silence and beauty within which to meditate or perform other work. It is more an invoking ritual than a banishing but, in fact, is neither: Experience shows that, instead, it shifts the plane of the magician and the space. If the magician has been awakened to Briah, this is an effective tool to trigger the transition; for others, it will at least have a centering, calming effect that prepares consciousness for a work of High Magick.

Facing east, stand upright with both arms at your side, your feet together. Relax, breathe rhythmically and easily. Visualize yourself expanding enormously in height, so that you stand entirely outside of the Earth's atmosphere, in open space. Take a brief time to appreciate the immensity and beauty of the seemingly limitless expanse of stellar space. Then begin as follows:

Exordium¹²

1. Say: **Nu is my refuge...**
2. Allowing little break in the flow of the words, cross your hands, right over left, over the heart center, and say: **...as Hadit my light;**
3. Again, allowing little break in the flow of the words, let your hands fall back to your sides, essentially as in the beginning; then, in one slow, smooth motion, raise both arms to your sides, straight out, so that you stand in the form of an equal-armed cross, the palms upturned; then say: **and Heru-Ra-Ha is the strength, force, vigour, of my arms.**
4. Visualizations for the next three lines are whatever present themselves inwardly to you; but, in any case, their essences experiences are represented, respectively, by an ascending red triangle, a descending blue triangle, and their fusion into a hexagram concentric with the heart:

Burn upon their brows, o splendrous serpent!
O azure-lidded woman, bend upon them!
The key of the rituals is in the secret word which I have given unto him.
ABRAHADABRA.
5. When ready, lower your arms to dismiss the position.

¹² In this Exordium, **Nuit** is conceived of as the entire surrounding space, but particularly as a vast circumference of light; **Hadit** as the center of your being, and especially the Star there shining at the heart center, radiant, and central to the circumference; and **Heru-Ra-Ha**, however He manifests Himself to you, but especially with the attribute of the Light emanating outward from that Center to fill the entirety to space, even as the child grows within the womb, and the cross expands from the central point to fill the circle.

The Ceremony

6. Visualize a luminous pentagram upon your forehead. Raise both hands to the forehead, the thumbs and forefingers touching to form a triangle which perfectly frames the pentagram. Hurling the hands forward, propel the pentagram before you so that it expands to fill and ward the eastern quarter. Vibrate: **RA-HOOR-KHUIT!**

See Ra-Hoor-Khuit before you, enthroned as upon the XXth Atu of the Thoth Tarot.

7. With your index finger or other implement of art, trace a quarter circle of light from the center of that pentagram, counter-clockwise, to the north. As before, visualize, frame, and hurl forward the pentagram. Vibrate: **HOOR-PAAR-KRAAT!**

See Hoor-Paar-Kraat before you, either as upon the XXth Atu and standing upon crocodiles, or seated upon the lotus blossom; in either case, in the Sign of Silence.

8. Trace a quarter circle from the center of that pentagram, counter-clockwise, to the west. As before, visualize, frame, and hurl forward the pentagram, this time vibrating: **BABALON!**

See Babalon before you.

9. Trace a quarter circle of light from the center of that pentagram, counter-clockwise, to the south. As before, visualize, frame, and hurl forward the pentagram. Vibrate: **THERION!**

See Therion before you.

10. Complete the circle back to the east, completing the circle. Retire to the center, facing east and standing erect, and vibrate: **AIWASS!**

11. Raise your arms to your sides, standing in the form of a cross. In the establishing of the Wardens which follows, visualize them as Kerubic figures; respectively, a golden eagle, blue-green serpent, red lion, and black bull.¹³

Before me, EURUS.

Behind me, ZEPHYRUS.

On my right hand, NOTUS.

On my left hand, BOREUS.

**For about me flame the Four,
and within me blaze the Seven;**

**The Star, the Snake, the Sword,
the Company of Heaven. IAΩ!**

The Conclusion

12. Repeat the Exordium.

NOTE: When the planned Work is finished, the space may be closed in any fashion desired, simple or complex; however, it should be distinctly closed, at least by an act of clear intention.

¹³ The names are the titles of the four winds or directions in Greek.

The General Exordium, Particular Exordium, & Rosicrucian Prayer

NOTE: These passages had sacramental relevance within the Second Order work of the original Golden Dawn. They (as written, or in variation) continue to be valued and much loved by many magicians.

The General Exordium

The Speech in the Silence:
 The Words against the Son of Night:
 The Voice of Thoth before the Universe in the presence of
 the eternal Gods:
 The Formulas of Knowledge;
 The Wisdom of Breath;
 The Radix of Vibration;
 The Shaking of the Invisible:
 The Rolling Asunder of the Darkness:
 The Becoming Visible of Matter:
 The Piercing of the Coils of the Stooping Dragon:
 The Breaking forth of the Light:
 All these are in the Knowledge of THOTH.

Aleister Crowley's Poetic Paraphrase

The Words against the Son of Night.
 Tahuti speaketh in the Light.
 Knowledge and Power, twin warriors, shake
 The Invisible; they roll asunder
 The Darkness; matter shines, a snake.
 Sebek is smitten by the thunder—
 The Light breaks forth from Under.

The Particular Exordium

At the Ending of the Night: At the Limits of the Light:
THOTH stood before the Unborn Ones of Time!

Then was formulated the Universe:
Then came forth the Gods thereof:
The Æons of the Bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared:

At the Threshold of the Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer, stood THOTH,
As before him were the Æons proclaimed.

In Breath did he vibrate them:
In Symbols did he record them:

For betwixt the Light and the Darkness did he stand.

The Rosicrucian Prayer

From Thee, O Lord, cometh all good. All blessings and benedictions are from thy hand. With thy fingers the characters of Nature hath Thou traced, yet none may read them unless he hath been taught in thy school.

Therefore let us lift up our eyes to Thee, O Lord, even as servants look unto the hands of their master, and as maidservants unto the hands of their mistress, for from Thee only cometh our help.

O Lord our God! Who should not praise Thee; who should not glorify Thee, Thou King of Beauty Eternal? For all creatures come from Thee, and to Thee all return, to be received either into thy love or into thy wrath.

Nothing can escape Thee. All things must serve thine honor and glory. Thou only art the Lord, and besides Thee there is nothing, nor is anything apart from Thee. Thy power exalteth the humble, and casteth down the mighty from their seats. Thou alone dost aid the lowly, the meek, and the poor. With thy mighty arm sustainest their hour of need all those who are devoted to Thee; and, in their time of distress, to those who humble themselves before Thee, thou art gracious.

Who, then, should not praise Thee, O Thou King of Beauty? There is none like unto Thee, thou whose throne is in the heavens, and whose abiding place is in the lowly and contrite heart.

O Lord of the Universe, God the vast one, Thou art all in all! O Nature, thou SELF from nothing, to what shall I compare Thee? In myself I am nothing, yet I am everything in Thee. Let me abide in thy selfhood from nothing. Dwell thou in me, and so bring me to that SELF which is in Thee.

The Prayers of the Elementals

NOTE: *Eliphas Levi published, in his Dogme et Rituel de la Haute Magie, four Prayers of the Elementals which have been enormously popular in the century and a half intervening. They found a prominent place in the First Order rituals of the Golden Dawn and have been translated many times.*

They are written as prayers that the Elementals themselves raise to the Most High; that is, they are prayers of the Elementals and not to them. The magician uttering them ceremonially is collaborating with the Elementals (including those within himself or herself) in their aspiration.

Below are our original translations from Levi's French originals. Our goal was literal translation. This leads to some awkward expressions. These forms then became the starting point for rewrites incorporated into the group ritual work of Temple of Thelema.

Prayer of the Gnomes

King invisible, Who hast taken the Earth for support and made hollow its depths to fill them with thine almighty Power; Thou whose Name makest the vaults of the world to tremble, Thou who makest the Seven Metals to flow in the veins of the rocks, Monarch of the Seven Lights, remunerator of the subterranean workers, lead us into the desirable Air and unto the realm of Splendor. We watch and we labor without respite, we seek and we hope, by the twelve stones of the City, by the buried talismans, by the magnetic spike that penetrateth the center of the World. Lord, Lord, Lord, have pity upon those who suffer, expand our hearts, detach and upraise our minds, enlarge our entire being. O stability and motion, O day enveloped by night, O darkness veiled by light! O master who never keepest back unto Thyself the wages of thy workers! O Silvery Whiteness, O Golden Splendor! O Crown of Living and Melodious Diamonds! Thou who wearest the heavens on thy finger like a ring of sapphire, Thou who concealest, beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars, live, reign, and be Thou the Eternal Dispenser of the riches whereof Thou hast made us the warders. Amen.

Prayer of the Sylphs

Spirit of Light, Spirit of Wisdom, whose breath giveth forth and reclaimeth the form of all things; Thou before whom the life of beings is a shadow which changeth and a vapor which passeth; Thou who mountest the clouds and who runneth upon the wings of the wind; Thou who breathest forth, and endless space is peopled; Thou who breathest in, and all that which 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 shadows, of reflections, and of images, and we aspire constantly unto thine immutable and imperishable splendor. Let the ray of thine intelligence and the warmth of thy love penetrate 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 more shall we be swept away by the tempest, but we shall hold the reins of the winged steeds of dawn, and shall enjoin the course of the evening breeze that we may fly before Thee. O spirit of spirits, O eternal soul of souls, O imperishable breath of life, O creative sigh, O mouth which inhaleth and breatheth forth the subsistence of all beings in the flux and reflux, the ebb and flow of thine eternal utterance, which is the divine ocean of movement and of truth. Amen.

Prayer of the Undines

Dread King of the sea, Thou who holdest the keys of the floodgates of heaven and who enclosest the subterranean waters in the caverns of the 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 as the blood of the Earth, to become the sap of the plants, Thee we adore and Thee we invoke. Speak unto us, thine inconstant and changeful creatures, in the great fury 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 shall lose themselves all the rivers of being, which are reborn ever in Thee! O ocean of infinite perfections! Height which reflecteth Thyself in the Depth; Depth which exhaleth Thyself into the Height, lead us into the true Life through intelligence and through love! Lead us to immortality through sacrifice, that we may be found worthy to offer unto Thee one day the water, the blood, and the tears, for the remission of sins. Amen.

Prayer of the Salamanders

Immortal, eternal, ineffable and uncreated, Father of all things, Who art borne upon the eternally rolling Chariot of ever-revolving Worlds; Ruler of the Ethereal Vastnesses, where the Throne of thy Power is upraised, from the summit of which thine awesome eyes disclose all, and thy beautiful and holy ears hearken to all, hear Thou thy children, whom Thou hast loved since the birth of the Ages; for thy majesty golden, vast, and eternal shineth, above the world and the heaven of stars; above them art Thou exalted, O Thou scintillating fire; there dost Thou blaze and maintain Thyself by thine inherent splendor, and from thine Essence flow forth inexhaustible streams of Light which nourish thine Infinite Spirit. This Infinite Spirit nourisheth all things, and maketh that inexhaustible treasure of substance ever ready for the generation that works it and which conformeth itself to the Forms with which Thou hast imbued it even from the beginning. From this Spirit also originate those most Holy Kings who art about thy Throne, and who compose thy court, O Universal Father! One and Alone! O Father of blessed mortals and immortals.

Thou hast specially created Powers which are marvelously like unto thine eternal Thought and unto thy venerable Essence; Thou hast established them above the angels, who proclaim thy Will unto the world; lastly, Thou hast created us third in rank within our Elemental Empire. There our continual practice is to praise Thee and to adore thy desires; there, we burn unceasingly, aspiring to possess Thee. O Father! O Mother, the tenderest of mothers! O wonderful archetype of maternity and of pure love! O Son, the flower of all Sons! O Form of all forms, soul, spirit, harmony, and number of all Things! Amen!

The Ladders

Color is the Key: A Real Ladder of ~~Lights!~~

Sometimes the simplest things are the most amazing.

Color is one of the most powerful tools we have for altering consciousness at will, whether for magical or mystical purposes. In fact, the magical application of color was one of the most distinguishing features of the Second Order teachings of the old Golden Dawn (almost everything in the First Order being black and white – like in *The Wizard of Oz!*). We use four different **scales** of color, corresponding to the Four Worlds of the Qabalah (see Chapter 2). From highest to lowest, these may be called the Scales of the King, Queen, Prince, and Princess.

I want to teach you a simple technique called “Ladders,” which uses these four color scales to attune your consciousness to one part of the Tree of Life. The trick is to meditatively immerse yourself in a living, dynamic expression of the densest of these scales – the Princess Scale – and then, by use of imagination, transition up the scales to the top, one step at a time, **feeling** the shift as you go. This use of color is capable of evoking a strong feeling response. It may be used for its own sake, or as a preliminary to, or portion of, magick ritual.

Take, for example, the Path of Tav, corresponding to Saturn. This Path is a general gateway to astral realms, so it’s a good place to start.

Prepare yourself for meditation as you normally would: Relaxation, a comfortable and balanced posture, rhythmic breathing, quieting your mind and emotions, etc. You may want to “warm up” by spending five minutes or so meditatively looking at the corresponding Tarot trump, in this case Atu XXI, The Universe. When ready, begin the Ladders method itself.

The color scales for Tav are: Black, rayed blue; blue-black; black; and indigo. Start by seeing yourself totally surrounded in black, but with blue laser-like rays, emanating from a common source central to your field of vision. They form a tunnel.

You are eventually motivated to see and **feel yourself** float through the tunnel, forward, to the convergence point. Let this happen. Your **speed seems** to pick up, the energy rises, maybe a **background sound** rises in pitch until... suddenly you **have a feeling of breaking through** into another **domain** – a realm of stark, intense blue-black light.

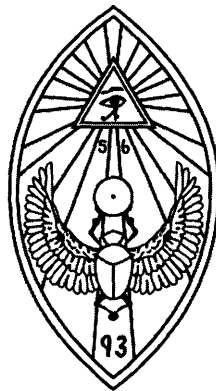
At each step, pause and notice **your own thoughts** and, especially, feelings. After a **time in this blue-black space**, let your imagination **find** some device by which to migrate to the next **level**. Since the Prince Scale colors are blendings of the King and Queen Scales colors, you can often **see** the Queen Scale color emerging more **pronouncedly** from the Prince color – in this case, **black** gleaming through the blue-black, until it **replaces** it. Then, perhaps, the King color “dawns” **on the Queen** color and replaces it. There’s not **just one way** to do it – again, use your imagination!

At the top, amidst the King Scale color, you may want to vibrate the Holy Names **associated with the Sephirah or Path**, to attune yourself **more powerfully** to its principle; and then return.

If the color chart says “specks” in the Princess Scale, see these as living points of light, **like fireflies** of the proper color. For example, Binah in the Princess Scale is gray, flecked pink. See **this as a lighter-than-medium gray** with pink **firefly-like** points moving and swarming around **until they** formulate a recognizable pattern. Feel the **vibration** of their buzzing energy. Let them **move into** a spiral that, tunnel-like, again leads you to your “breakthrough” point for moving up the **scales**.

Try it! Really get into the feeling of **rising upward** through the scales. Soon you **will find you** have an easy way to align your **consciousness with** any part of the Tree of Life.

(Adapted from an article originally published, under the name Frater Yod, in BLACK PEARL No. 7.)



Do what thou wilt shall be the whole of the Law.

Temple of Thelema is a true Outer Vehicle of the Greater Mysteries, providing ceremonial initiation, training, and regular group work, all in conformity with the principles of *Liber L. vel Legis, The Book of the Law*. **Temple of Thelema** is founded upon the teachings of College of Thelema, and combines methods of both East and West: the Ageless Wisdom of Asia's yoga and Europe's Alchemy and Qabalah – a practical blend of intellectual training, meditation, magical ritual, and self-discovery at every stage of progress.

“**Know Thyself**” has always been the central beacon of the Mysteries. We have added much that has been learned in the last 100 years concerning self-exploration and self-knowledge, to make “**Know Thyself**” a living reality. We have discovered specific methods that prepare people for lucid breakthrough experiences in the conscious recognition and articulation (to themselves) of their True Will.

While membership is invitational, interested persons are invited to request a meeting with the Chiefs of a Temple.

Temple of Thelema is selective. We seek those who truly desire to grow in Love, Power, and Wisdom, and to serve humanity in conformity with *The Book of the Law*. An investment of time, effort, and commitment is expected from each member. We seek those who aspire fervently to the Great Work, dare to undertake that Work, and commit to apply their best effort to effect Harmony within the Order and within the world.

To learn more about Temple of Thelema, visit us on the web at www.thelema.org. To find the Temple of Thelema location nearest to you, visit:

http://thelema.org/temple_of_thelema/locations.html

Love is the law, love under will.

**The Grand Chiefs
Temple of Thelema**

Reigniting the spark of magick in the hearts of a new generation of aspirants!

Have you ever tried to use *Liber 777* (really **use** it!) to design and implement magical ritual?
Can you read it without your glasses? Can you read it **with** your glasses?

Can you tell its **א** from its **י**? Can you **pronounce** the Hebrew names and words in *777* once you can read them? Can you find your way around its tables quickly and efficiently? (Can you answer “yes” to **any** of these questions?)

Aleister Crowley’s *Liber 777* remains one of the most important occult references of the 20th Century, demonstrating the interrelationships of diverse philosophical, religious, mystical, and magical systems from around the world. One of Crowley’s finest contributions to both practical and theoretical philosophy was this correlation of numerous world traditions, of East and West alike. Yet it has never been very handy for the practicing magician.

Now, this extraordinary compilation by James A. Eshelman, titled *776½*, is designed **exclusively** to support **the practice of ceremonial magick**. According to its author, “*776½* is not quite *777*.”

776½ contains 182 tables of the most useful practical ceremonial information. Although much of this comes originally from *777*, most of the tables have been supplemented and expanded. The Hebrew and other letters are large, clear, and readable. The columns have been reorganized into a more useful sequence. Additionally, almost every Hebrew word or Name in the entire work is also transliterated into English to assist the practitioner in pronunciation. Numerous typographical and other mistakes from *777* have been corrected.

New tables have been added on such topics as: The Genii and Averse Spirits of the 22 Paths from *Liber Arcanorum* and *Liber Carcerorum*; the Thelemic, Scandinavian, Assyro-Babylonian, Celtic, Voudoun, and Santeria pantheons; Psychological Attributions of the 32 Paths; use of the Unicursal Hexagram; the Enochian alphabet and three models of its enumeration; and more. Practical correspondences of animals, plants, precious and semiprecious stones, magical weapons, incenses, “magical powers and mystical states,” and others have been expanded.

And that’s just the first half of the book!

Supplementing these extensive lists is a new essay on Ritual Construction (which is also a partial study guide to Crowley’s *Magick in Theory & Practice*) and **ten sample magick rituals** for such purposes as generating magical force, prosperity, obtaining angelic guardians, remapping your character patterns, the highest spiritual attainments, and The Thelemic Mass.

This third revised edition expands the already popular 1995 edition with new tables and additional data. The instructional essays have been significantly expanded and updated to incorporate new teaching approaches. A new Appendix contains instructions for frequently used small rituals of banishing, invoking, and energizing – including the never-before-published *Liber Pleiades*.

In this new edition, *776½* has grown so much, it should be renamed *776¾*!

All of the work of the College of Thelema is founded on the teachings of a received text titled *Liber Legis*, or *The Book of the Law*.

The primary message of *Liber Legis* is contained in the Greek words THELEMA (θελημα), meaning “will” – referring to the True Will, or *dharma*, or Divine Word inherent in each person – and in AGAPE (αγαπη), meaning “love” – specifically *bhakti*, or passionate love of the Divine, as a basis for authentic human love.



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**776 1/2: Tables for Practical
Ceremonial**