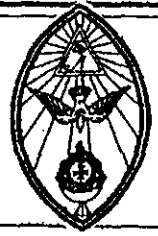




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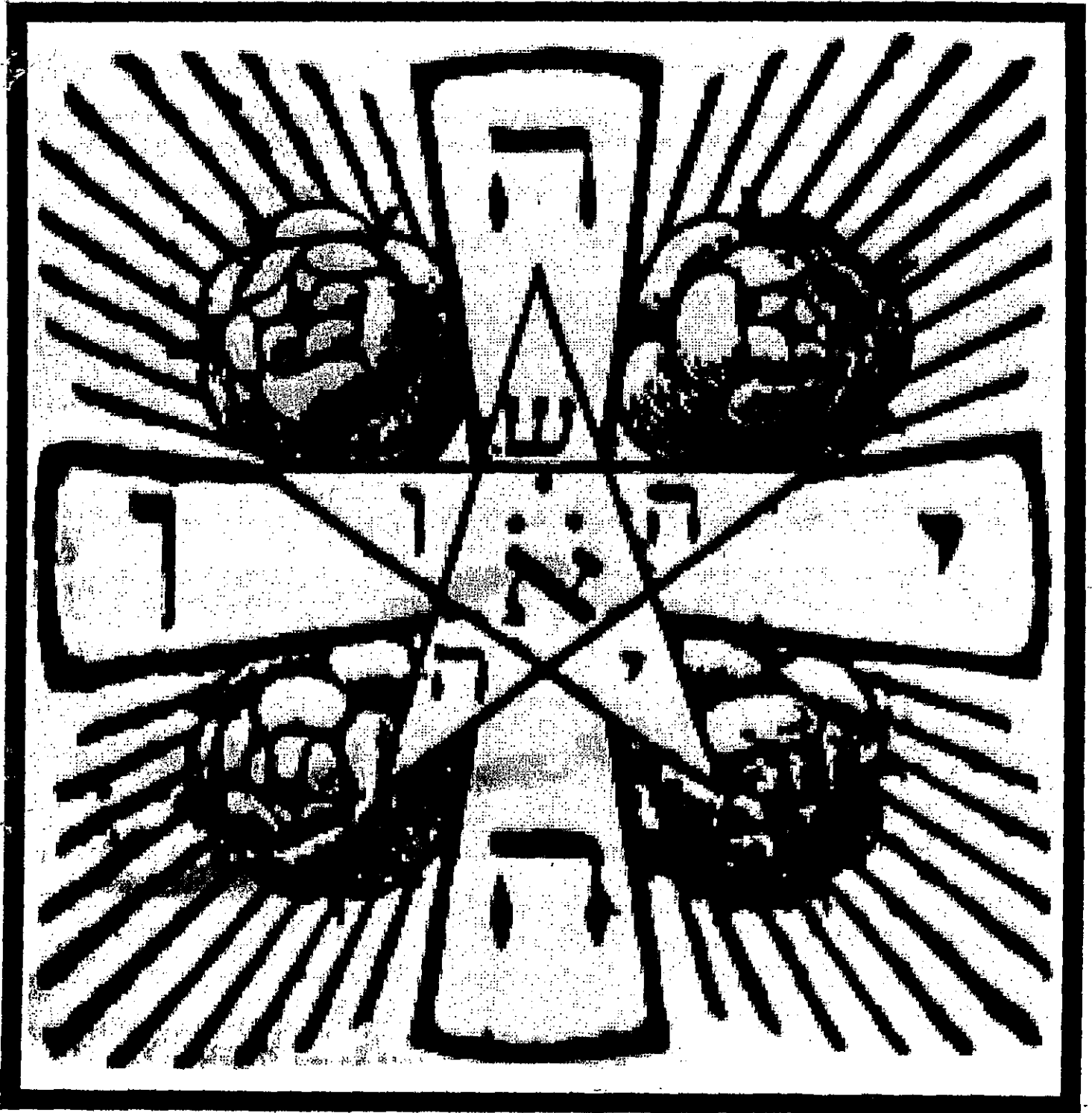


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Spring Equinox 2001 E.V.

Do what thou wilt shall be the whole of the Law.



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Page 8: Middle Pillar chart by Fra. Basiliskos

Page 25: Atu VII: The Chariot from Aleister Crowley's Book of Thoth.

## The Lodge Master's Address

Cari Fratres et Sorores,

*Do what thou wilt shall be the whole of the Law.*

Greetings and salutations. The Scribe has returned! You're holding it in your hands! Our scholarly journal has been on a bit of a hiatus, but no longer! We're currently soliciting material for future issues.

Here at Tahuti, we've been busy. Initiations have been coming at a breakneck pace. EGC work has been busy as well with several new ordinations and many new deacons beginning the work. But there's always room for more. We average three masses a month. It should be four. Or, five...why stop there? Exceed! Any interested parties should contact myself or another lodge officer to get involved.

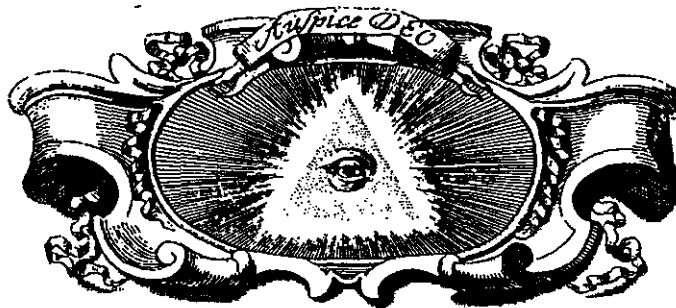
For the future, plans are in the works for more open lectures given by some of the leaders in the thelemic world. There's a strong rumor that the Rites of Eleusis may begin planning towards the latter part of the year. Stay tuned and come visit us!

Well, enjoy the issue and let us know what you think!

*Love is the law, love under will.*

Fraternally,

Fra. Puck  
Master, Tahuti Lodge, NYC



*From a deep dark silence I was awoken,  
A gentle voice commanding life be restored to me.  
Darkness is replaced by her presence; rose, candle and sword.  
Who am I? I am man.  
What is my quest? To administer the virtues to all.  
How is that to be done?  
By the four elemental powers and the spirit within us.  
Cleansed and proclaimed, the mystery is sought and disclosed.  
Upon a voice now hidden,  
a message of love and the beauty of love is given unto me.  
Thought, aspiration and inspiration - creation and foreknowledge  
of its own inevitable collapse.  
These are not to be of us who bare the rose and wand.  
As the last step ascended and curtain drawn,  
a greater truth is disclosed.  
The essence of life, light, love and liberty are no longer words.  
We are they and a new law of light proclaims the way.  
A wafer of the eternal body, a cup of the elixer of life,  
A shared breath and ecstasy's cry, all is gone and all is one.  
Transmitted, transformed and transmuted  
I fall from this life  
To be cradled in her eternal embrace  
and a million evening suns to explore.*

*Jeremy Taylor*

## THE MIDDLE PILLAR AS A GROUP WORKING

by  
James Wasserman

*Do what thou wilt shall be the whole of the Law.*

Dr. Regardie introduced the Middle Pillar Ritual to the modern Western Occult Tradition. He stated in *The Complete Golden Dawn System of Magic* that he could find no references to the technique in the original Golden Dawn papers, but was able to trace its origin to Dr. Felkin of the Stella Matutina (a later Golden Dawn offshoot which included Dion Fortune among its members). He says that Dr. Felkin described the ritual in an undeveloped form in one of the Society's grade papers. It was then perfected and popularized by Dr. Regardie in *The Middle Pillar*, *The Art of True Healing*, *The Complete Golden Dawn System of Magic* and *The Foundations of Practical Magic*.

I learned the ritual by reading Regardie, as did perhaps thousands of others, who were so greatly aided by his writings. Briefly stated the ritual proceeds as follows:

Begin (as always!) by attuning the aura and consecrating the psychic space with the Lesser Banishing Ritual of the Pentagram (or a similar ritual such as the Star Ruby). Engage in conscious relaxation using deep breathing and yoga postures to free the body of its deeper stresses and strains.

Imagine a ball of scintillating white light (say considerably larger than a grapefruit and considerably smaller than a basketball) coalescing both above and interpenetrating with the top of the skull (the *Sahasrara chakra* or *Kether* position). Vibrate the Divine Name EHEIEH (eh-hee-yeh) several times, while the sphere of Light grows brighter and more vibrant. Regardie suggests at least five minutes.

When the visualization is firmly established; allow the energy to descend slowly through the head and face bathing and rejuvenating oneself, until it comes to the throat. Here the Light coalesces in the *Vishuddha chakra* or *Daath* position and is of a pale purple or lavender color. Vibrate the Name YHVH ELOHIM (yeh-ho-vah el-o-heem) until comfortable with the level of concentration, and ready to go on.

Allow the energy to descend through the upper chest region with the same purifying and flowing movement until it comes to the heart or *Tiphareth* region, being the *Anahatta chakra*. Vibrate the Name YHVH ELOAH VA DAATH, (yeh-ho-vah el-o-ah vah-daath) while visualizing a sphere of golden light growing richer and brighter.

Then take the energy through the solar plexus and stomach, down to the base of the trunk at the genital region, where it meets a sphere of deepest rich purple at the *Yesod* position or *Svadishthana chakra*. Here vibrate the Name SHADDAI EL CHAI (sha-dai el chai [there is no equivalent in English to the Hebrew "CH" sound, it is a guttural sound, similar to clearing the throat]).

The energy now descends through the thighs, knees, and shins until it coalesces at the feet in the *Malkuth* position. Here the crossover to the chakra system is more tenuous although, in my opinion, this position is analogous to the *Muladhara chakra*. This is particularly evident if one performs the ritual in a seated, cross-legged position. The *Malkuth* sphere is visualized as deepest vibrating black in color. The Divine Name is ADONAI HA-ARETZ (pronounced as spelled).

Now that the Middle Pillar has been formulated, one visualizes the energy rising through the body, passing upward through the spheres. It ascends from the black sphere at the feet, through the legs to the purple sphere at the genitals, through the stomach and solar plexus to the golden sphere at the heart, through the chest to the lavender sphere at the throat, and up through the face to the white sphere at the crown of the head. Here one concentrates on the glowing white brilliance and begins to work on the three Circulations.

The energy is first visualized as descending down and outward from the crown sphere, along the left side of the body during the out-breath, until it reaches the left foot. Then it crosses over to the right foot and ascends, on the in-breath, until it returns to the crown chakra, at the completion of the in-breath. This should be done numerous times until one can feel a flowing motion, timed to the breathing, which is most rejuvenating.

Continue on to the second circulation. It also begins at the crown sphere and goes forward and down the front of the body, on the out-breath, until it reaches the feet. Then, on the in-breath, the energy proceeds up and around the back of the body, until it returns to the sphere of white brilliance at the crown of the head on the completion of the in-breath. Continue to circulate the Light in this manner until it is felt as real (which is easier than it may sound).

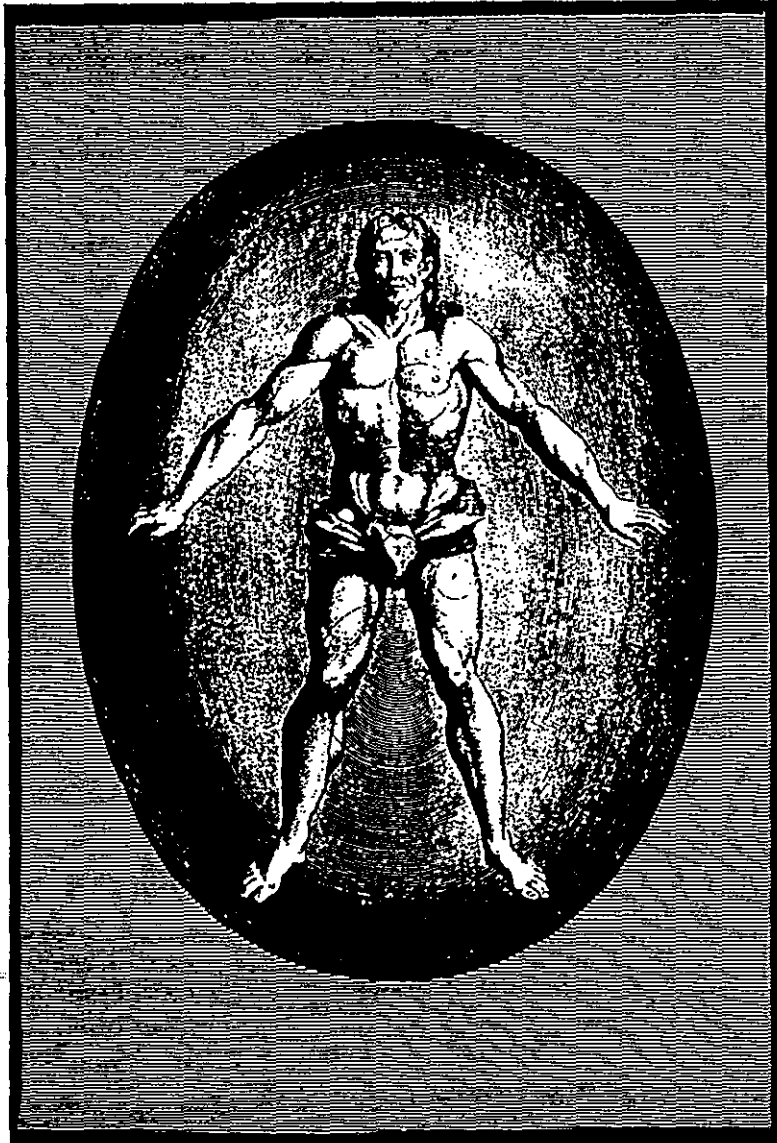
Finally, the last circulation is performed. With the energy at the crown, the Light is visualized as descending again through the Middle Pillar, until it reaches the *Malkuth* sphere at the feet. From here, it is circulated up and through the body to the crown on the in-breath. When it reaches the crown, it is imagined as "fountaining" at the completion of the in-breath, before the out-breath begins. The fountaining energy goes up and out through the crown, and then down and around the body during the out-breath, until it reaches the feet when the out-breath is complete. It is raised again with the in-breath, and the cycle of raising, fountaining and descending continues until the ritual is closed.

Please refer to the image of the auric egg surrounding the body for a more clear sense of the shape of these circulations. Note that the picture is two-dimensional, while the auric egg is not.

Dr. Regardie provides a most interesting discussion of the relationship between the first two circulations and the three-dimensional Tree of Life in *The Complete Golden Dawn System of Magic*. He changed the technique for the third circulation sometime between his publishing of *The Middle Pillar* and *The Art of True Healing*. In the former book, he presented a serpentine spiraling flow for the third circulation. In the latter, he introduced the "fountain" method.

When I was first learning the ritual, I was fortunate to be able to discuss it with Dr. Robert Wang, a student and friend of Regardie, and the artist who painted *The Golden Dawn Tarot*. He insisted most dramatically on the importance of practicing the circulations, even in the initial stages of learning the ritual, which Regardie later confirmed to me.

I worked with the ritual for some years, continuing to grow with it and enjoy it. I began to discover the use of the Middle Pillar as a group ritual quite by accident around 1978. I was teaching it to a student and my wife-to-be. The three of us would stand facing one another, and I would recite the instructions to them while we performed the exercise together.



Some years later, while serving as the leader of an occult Lodge, I used the ritual as a guided meditation. There might be up to a dozen or more people working with the visualizations and energy flows, vibrating the Names and doing the circulations in a synchronized manner.

In addition to the basic steps of the ritual outlined above, which were given by Dr. Regardie for individual working, our experience with group working suggested the following considerations.

After the Circle has been banished, there should follow a period of synchronized breathing, and later synchronized mantra, and again synchronized breathing. Until the entire group can breath and chant as one, no attempt should be made to begin the exercise.

The leader should then begin the guided meditation over the sound of the synchronized breathing. He or she must take the time to carefully prepare the group for any desired activity. For example, the instructions for the first circulation could sound something like this: "We will now begin to circulate the energy from the top of the head, on the out-breath, down the left side of the body, to the left foot. Then transfer the energy to the right foot, and raise it, on the

in-breath, along the right side of the body, until it returns to the crown. We will begin the circulation on the out-breath. Breath in ... and now out and circulate." The leader then continues to "talk" the group through the steps until certain that everyone is in unison. The timing is crucial; unless everyone is doing everything exactly together, they are wasting their time.

The leader should stand with the group around the circumference of the Circle. With experience, he or she might, on occasion, risk standing in the center of the Circle (the use of the word "risk" is deliberate as the psychic strain of that geometry is real and should not be attempted until the group is thoroughly coordinated by much practice, and there are no elements in the environment to disrupt the concentration).

Other alternatives began to suggest themselves to us, for example, we adapted Divine Names for the sphere more appropriate to our particular theological aesthetics as Thelemites. These Words of Power were arrived at through a study of *Liber V vel Reguli*, from *Magick in Theory and Practice* by Aleister Crowley.

At the *Kether* point we substituted the Divine Name of **NUIT**.

At *Daath* we use the Name **AIWASS**.

At *Tiphareth* we vibrate **RA-HOOR-KHUIT**.

At *Yesod* we say **HADIT**.

At *Malkuth* we use the conjoined Divine Names **BABALON-THERION**.

Working with a group encourages a heightened sense of the metaphysical responsibility of one's Magick. For example, during the fountaining circulation, we would raise the energy not only above and through the Circle, but expand it throughout the Universe, bathing all "Planes of Being and By-coming" in the warmth and radiance of the Light.

Further insights came to us which I believe are best left to be discovered by the intuitive process of the group workers, guided by their practice of the ritual and commitment to the Great Work - however, the building of God forms suggests itself as one of the most powerful uses of this exercise.

At the end of the last circulation, we would close something like this: "Now take the energy and focus it at eye level in the center of the Circle. It is in the form of a glowing ball of light that is intensifying in brightness. Hold it in the center of the Circle. It is beginning to shrink even as it grows brighter. It is shrinking, shrinking ... and now it disappears into itself ... please open your eyes."

There would almost be an audible "pop" when the ball of light collapsed into the Void. The effect of opening our eyes at once, while being almost painful, was also most effective in maintaining group mind cohesiveness and concentration - and there would be a lightness, an inspired, energized and crisp feeling throughout the Circle.

The Middle Pillar Ritual might be used as the main focus of the evening's work, or as the prelude to other ritual. In either case, it is a most adaptable and energizing exercise, and one we would recommend wholeheartedly to all Western occultists whether for group or individual use.

My thanks to the infamous and magisterial Dr. Hyatt for the opportunity and encouragement (yea, even unto insistence!) to share this experience with the reader, as well as to the members of our Lodge for their continued dedication over the years to perfecting this work. And to the friends and loved ones who have helped in the development of this essay. And especially to Dr. Regardie, for sharing the results of his work with all of us.

*Love is the law, love under will.*

Sephirothic  
Divine Names

EHEIEH  
*("I Am")*

YHVH ELOHIM  
*("Lord God")*

YHVH  
ELOAH ve-DAATH  
*("Lord God of Knowledge")*

SHADDAI EL CHAI  
*("Almighty Living God")*

ADONAI ha-ARETZ  
*("Lord of Earth")*

Elements



Thelemic  
Divine Names

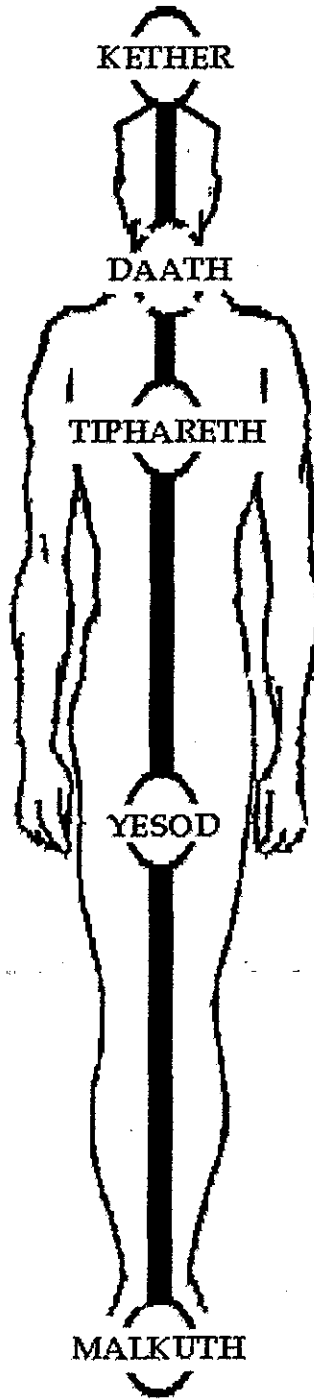
NUIT

AIWAZ

RA-HOOR-KHUIT

HADIT

BABALON/THERION



### Arena of Anon

In the "Arena of Anon" a playground comes alive,  
 Fetishes, desires, propensities become Divine.  
 Death becomes my friend to fill the physical skull,  
 Sullied from the same glass I have come to the all.  
 Images trickle to my fingertips, the heavens ablaze;  
 A synapse spawns another sigil, I intently gaze.  
 "Death is all!" one cries out amongst the sheep.  
 "Sleep is better than prayer', sleep my love, sleep."  
 "Allow death to settle within the core of the sun,  
 Lose sight of the ego then 'death is all, death is one."  
 Ignite the Kia, unfold Rose and Cross,  
 Unleash the lurid fantasies of Sex and Loss.

The familiars dance upon the page, hermaphrodites and the like,  
 Come together, dripping in murky pleasure, for the sabbatical rite.  
 Saturate the sigil of desire,  
 Cause the spill and splashing upon the rocks.  
 Now comes the Horned Sire, XV,  
 Who smiles and receives reverence from the flock.

A kiss forbidden, wetting lips, bloodied and sweet,  
 Tongues curl with the serpent as it arises from its seat.  
 The Sire stands upright, illuminated, alive,  
 Serpent surges from 1 through 5.  
 The Sire speaks, the mountains tremble, the heavens swirl over head,  
 The tongue lashes its words, "Pan is Alive! Jesus is Dead!"  
 Nymphs and satyrs dance, copulate, some feast and drink wines crimson red,  
 The maenads stroke the Sire, the Serpent hovers over his head.

All is risen to frenzy, ecstasy, greater feast,  
 The Sires' tongue lashes once more, "Exceed! Increase!"  
 The incense rises in bellows, the heavens dip and curl,  
 The Sire raises his wand now the heavens about him swirl.  
 Pulsating veins and muscle, blood rushes to skin,  
 The seed wanting to be released from its chamber within.  
 The Sires' eyes glassy gazing at his lover the sky,  
 Body tenses, rise up, contract, then the explosive cry!

The stars filled with dew come crashing to the ground,  
 I awaken from the "Arena of Anon" alone again,  
 with pen, paper, and no sound.

Mujjadid Aziz-AL

## Horus Invocation

### A New Aeon Neo-Thelemoid Pentagram Ritual

by Fra. Behohzodoh

**HORUS:** Hawk headed God of Strength and Silence, and the Great Work. He is the Successor to Osiris, the God of the Patriarchy. Experiments indicate that his primary function in terms of practical effects will be access to Energy in whatever particular form it is the Will of the individual practitioner to experience and utilize it. Since s/he is the crowned and conquering child, who is an androgynous or integrated positive/negative, yin/yang, male/female being, this often involves exploration of the practitioners non-gender polarity (for a man his feminine aspect, for a woman her masculine aspect.)

Abrahamadabra, his reward, is the path of the Great Work, union of the individual with their own personal Godhead. Such apotheosis must take place very individually, and his Ordeal X is a totally individual matter upon which individual meditations cannot help but be instructive.

His aspects in terms of the planets would be Jupiter, Mars, the Sun, and the Moon. His season is Spring and if he could be said to have one Element it would be Air as the mediating element between the Active Fire and Passive Water (Hadit and Nuit or Yang and Yin if you prefer) or Spirit, as the balancing element between the other four. His other deity aspects as listed in The Book of the Dead (Papyrus of Ani). Also in E.A. Wallis Budge's "The Gods of the Egyptians", the aspects are quite numerous; 86 with names beginning with Heru and with Harpocrates, Khensu, and Ra aspects. The deity has undoubtedly been sharing nervous systems with many kinds of magicians for a long time.

Horus is the Metaphor for the New Aeon. The Aeons that have past, the Aeon of the Mother and Father, were necessary while most of humanity were, evolutionarily speaking, infants. Society during these aeons was comprised almost exclusively of people seeking surrogate parents in the form of religious and political leaders, and people attempting to take the place of these parents, usually in an infantile way which involved utilization of their gender polarity (men yang and women yin.) Now humanity is at least at the end of its infancy. More than ever individuals are ready to stand on their own two feet and take responsibility for their Wills. Only an infant needs their parent to carry them. The primary social task of this Aeon will be the recognition of the individual as the unit of society. Horus is a God of war and vengeance because at this point the forces of the Old Aeon will not let him exist peacefully. This metaphor holds whether we contemplate the terrified wielders of the Nuclear terror that comprise our national leadership, or the inhibitions and guilt (especially concerning sexuality) that adorn the lives of all victims of the Judeo-Christian ethic with our struggles against them. Horus is not struggling against his father Osiris, but rather against the Qliphotic remains of his dominion.

As the Lord of Strength, he operates in the element of Fire. As Lord of Silence he operates in Water. As the balance between Hadit and Nuit, he operates in Air. As the current aggregate of experiences (God) currently ruling the world, he operates in Earth. As the Lord of the Great Work and personal and Species Evolution, he operates in Spirit. Hadit and Nuit are omnipresent as the interplay of the entire Multiverse (the  $0 = 2$  formula.) Horus is the current operating mode for success in Magick in the world today. His Magickal Image is a Hawk headed young man on a throne. As a God enthroned s/he condenses the interplay of the Gods of the 93 Current. He demands the ordeal of the Great Work, the union with ones individual Genius or

Godhead (H.G.A.) This is something that we are all capable of in the sense that it is at least something on the close side of the Abyss, and has as a clear guideline "success" as proof.

The Neo-Thelemoid system of Magick is intimately involved with the practical aspects of Hadit's formula of eternal life. The following five verses can be used as invocations of Hadit in the four quarters and in the center for Spirit.

*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.*  
Liber AL III:6

*But exceed! exceed!*

*Strive ever to more! and if thou art truly mine-and doubt it not, an if thou art ever joyous!--death is the crown of all.*

*Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.*

*The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings*  
Liber AL III:71-74

## **Casting Circle**

### **Part 1 - The Cross of Balance**

Grasping with the active hand above the head, visualize your hand grasping life force in a glowing shaft, and pulling it down to your forehead. At this point vibrate *HERU-RA-HA!* Also feel the prickling of the power on your skin, hear the singing of the power in your ears, smell it in your nostrils, even the taste of it on your tongue. These sensations vary in their particulars from person to person.

While imagining with all the senses (sight, touch, hearing, smell, taste) trace the life force down to the Svadisthana chakra. Vibrate *HORUS!*

Trace the life force up to your right shoulder. Vibrate *RA-HOOR-KHUIT!*

Trace the life force across to your left shoulder. Vibrate *HOOR-PAAR-KRAAT!*

Finally, clasp your hands, fingers intertwined, elbows folded and pointed horizontal to the floor (like arms of a cross), and visualize your Lamén in the center of the cross, while vibrating *ABRAHADABRA!*

### **Part 2 - Opening the Pentagram Gateways**

*RA-HOOR-KHUIT:* The Martial "strength, force, vigour of your arms" aspect of Horus who both overcomes adversity and heals through a fierce harmony by cutting away the imbalanced. The Geburah

sphere aspect. Will POWER.

HOOR-PAAR-KRAAT: The child Harpocrates who derives his Power through Silence. The Gedulah sphere aspect. MEMORY.

HERU-RA-HA: The synthesis of both Ra-Hoor-Khuit and Hoor-Paar-Kraat into one. The Solar Horus of the Tiphareth Sphere. The Mystical, rather than the Warrior protector or Lawgiver Horus. TRANSMUTATION/HEALING. Another attribution for this aspect of Horus is in Kether, as the highest aspect of Godhead currently attainable by human beings in this Current Aeon.

HORUS: The synthesis of all these aspects in one. The "personality" aspect of this deity that operates in the world of Malkuth as the ruler of the world during this Aeon.

Choose the name you will to use based on the purpose of a particular circle.

Stand facing East, with your Wand in your active and your Cup in your inactive hand. Trace the invoking Pentagram of AIR. Inhale the Name you have chosen. Vibrate, while stabbing outwards in the center of it and exhaling, one of the four names of Horus. (See Liber O, Section III, #3 on the best way to vibrate if you're out of practice.) Visualize the power of the Name radiating from the Pentagram, as a yellow streaming force for example. Feel the winds play on and in your body. Hear the rush of the Air into your Circle. Smell the power of Air as the sap of a torn leaf or pine. Taste Air as a fresh mint on your tongue.

South: Trace the invoking Pentagram of FIRE. Inhale the name, exhale and stab your wand into the center of the Pentagram as you vibrate the Name: HADIT! Visualize the red flames of the Fire Principle entering your Circle. Feel the heat. Hear the roar of the fire. Smell the smoke, or pepper, or whatever. Taste pepper or ginger or garlic.

West: Trace the invoking Pentagram of WATER. Inhale the name, exhale and stab your wand into the center of the Pentagram as you vibrate the Name: NUIT! Visualize the blue mist of the Water Principle enter your Circle. Feel the cold. Hear the roar of waves, or the patter of raindrops. Smell the salt wind of the sea. Taste cold spring water, or tart sea water.

North: Trace the invoking Pentagram of EARTH. Inhale your Magickal Name, exhale and stab into the center of the Pentagram as you vibrate your MAGICKAL NAME! Visualize the black [or brown if you prefer] grains of the Earth Principle. Hear an avalanche. Smell freshly turned soil. Taste your favorite vegetable, or fresh earth's mustiness.

Here you use your own Magickal Name. The symbolism is that of the current formula you are trying to make manifest in the world of physical events. This assures that this ritual is different for each practitioner, and encourages each of us to create our own rituals.

*"These rituals should not be slavishly imitated; on the contrary, the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own rituals more effective than the highly polished ones of other people." - Liber O*

In addition, where you are always using your own ritual, there can be no drain on your magickal energy by others using the very same ritual, as Franz Bardon in "Initiation Into Hermetics" warns us repeatedly.

### **The Rulers of the Four Quarters**

The Old Aeon offered us contact with Archangels. We prefer to deal with a multiplicity of deities, so creating/contacting a less Hierarchical/Stratified multiverse.

The Four Children of Horus are named Quebhsennuf, Hapi, Tuamauf, and Mestha. They represent the forces of balanced access to the energy of the four elements, protection of disembodied consciousness also called the astral body and body of light, endurance, and access to unlimited life force even past the point of physical death. Their functions are quite specific. They are the gods who "have never known what it is to hunger", who will feed the magician their "beer of everlastingness" and "bread of eternity" of which Horus himself has eaten. This energy source is apparently not one that all deities have gained access to according to Budge's translation of The Book of the Dead.

Experimentation indicates that the Children of Horus can be valuable allies in the attainment of this state in that they can extend the control of the magician over the protective powers of their father enabling the Omnipotence of Hadit and Nuit to become ever more and more manifest in the Circle or Aura of the Magician who stands at the Center Place. As s/he wills, so mote it be. This list of attributions will be helpful in further understanding them.

HAPI - Element: Earth. Quarter: North. Protective Physical force. Name means "Goddess who refreshes her brothers." Magickal image: Ape headed mummy. Magickal Power: TO DARE.

MESTHA - Element: Fire. Quarter: South. Protective Will force. Name means "the God within." Magickal image: Human headed mummy. Magickal Power: TO WILL.

TUAMAUTEF - Element: Air. Quarter: East. Protective Mental force. Name means "the God of secrets." Magickal image: Jackal headed mummy. Magickal Power: TO KNOW.

QUEBSHENNUF - Element: Water. Quarter: West. Protective Emotional force. Name means "Goddess who exults fertility." Magickal image: Hawk headed mummy. Magickal Power: TO BE SILENT.

The practitioner who is not prepared to invoke, in varying stages, the forces of his/her physical dissolution, which is the negative aspect of the forces involved, should not contact these entities. It could be argued that just by living and breathing we invoke the forces of our physical death so what harm could this do, but if it is not your will to be working with these energies at the present time, you should either be prepared to bind the death forces, or simply not contact them in your rituals. Gradient exposure is the effect we seek.

### **Invoking the Rulers of the Four Quarters**

Stand in the middle of your Circle. Stand in the Sign of the Sphinx: Arms flung wide to form a V, Legs

spread wide to form an inverted V. The symbolism here is an X. This means: a) The crossing of neural impulses between the right and left lobe of the brain through the corpus callosum; b) the Malkuth Cross, balanced manifestation of the four elements, with the fifth at the center; and c) the Unknown Quantity which Death represents. Once in this position say:

BEFORE ME ... (inhale His Name, and vibrate it as you exhale) *TUAMAUTEF!*

BEHIND ME ... (inhale Her Name, and vibrate it as you exhale) *QHEBSHENNUF!*

AT MY RIGHT HAND ... (inhale His Name, and vibrate it as you exhale) *MESTHA!*

AT MY LEFT HAND ... (inhale Her Name, and vibrate as you exhale) *HAPI!*

### **Magickal Images of the Rulers of the Quarters**

**TUAMAUTEF:** A mummy with arms folded over his chest in an X in yellow bandages and a Jackal head. Before him floats a dagger identical to your own. Around him billows the forces of Air. As you vibrate these Name, imagine the same stimuli as you did for the Pentagrams (visualize, feel, hear, smell, taste.)

**QHEBSHENNUF:** A mummy with arms folded over her chest in an X in blue bandages and a Hawk head. Before her floats a cup identical to your own. Around her floats the forces of Water.

**MESTHA:** A mummy with arms folded over his chest in an X in red bandages and a Human head (male). Before him floats a wand identical to your own. Around him flames the forces of Fire.

**HAPI:** A mummy with arms folded over her chest in an X in green bandages and an Ape head. Before her floats a pantacle identical to your own. Around her stands the forces of Earth.

### **Using this Circle for Banishing**

When casting this circle for the purposes of banishing, it is in all ways similar to the invoking circle except for: 1) you will use your dagger in your active (right hand for righties, left hand for lefties) hand, and hold your pantacle in your passive hand for a Banishing Circle; 2) you will trace a banishing Pentagram in each quarter. When you imagine the sense images for each five senses, form them along the circumference of the globe of your Circle, rather than having them flow into your Circle through each Pentagram; 3) when visualizing the Rulers of the Four Quarters, see them facing in towards you when you are invoking, and facing out away from you when you banish.

#### **Notes:**

Always use the Wand and Cup for invocations.

Trace the Circle Clockwise.

Visualize your Circle as a glowing globe surrounding you entirely.

Choose any incense you will.

Take it a step at a time! Learn the cross of balance, then casting the Pentagrams, then imagining, in sequence, each sense in turn. (First visualizing, then feeling, then hearing, tasting, smell, in whatever order you will.)

*Standing on the misty valley's hill  
I watch as the wind pushes the fog off its floor.  
The forest's blossoms glisten as the sunrays  
filter through their crystalline dew.*

*As the sounds of the forests stir the air  
my solitude grows and my thoughts reflect upon  
how mans' evolution has brought this beauty  
near to ruin by our grand technio-dreams.  
Visions of paradise in heaven being supplanted by manchild's  
selfish luxuries here.*

*Here in the valley nature's clock steadily ticks and displays  
the grander scheme, the golden passion play.  
Of life and death, violence and peace,  
the tales of the hunter and the prey.*

*My eyes rest, my mind quiets  
as a glimmer of light destorys the thoughts my ego displays  
and slays the unholy stagnation that attempted to  
enslave my will and justify my name.*

*I now understand the Brahman  
when he encountered the one who claimed  
to have been 'the first;'  
'the creator' of all.*

*"Yes. I do know you," he said. "For this the thousand  
thousandth time that you have stood before me with your claim. And  
you shall do so again tomorrow."*

*And with a laugh he dismissed him.  
And he began his celestial dance  
that leads to his secret palace.*

*Jeremy Taylor*

## Taoism, Zen, and the Martial Arts (Part I)

by Frank Allen & Clarence Lu

The philosophy/religion of Taoism emerges from the mist of China's pre-history. It closely followed on the heels of the oldest religion on earth, Shamanism, which began in Siberia about 8000 years ago. Its southward movement into China was the result of a natural flow of emigration. The core of Shamanism is the belief in two overlapping worlds; one physical and one spiritual. The spirit world guides and controls the actions and consequences of the physical world. The shaman is a person who can enter into and communicate with the spirit world and return to instruct his people in the correct actions for their current situation. Most shamans enter the spirit world by way of a trance which they induce through a ceremony in which, while wearing ritual garb, they call upon their animal spirit guides to lead them to the other side and back. In the early Shamanism of Siberia, the Great Bear was the most common spirit guide and the bearskin the ritual garment of choice. As Shamanism spread, it became the root religion of most primitive cultures, which they evolved, codified, and sanctified upon their road to civilization.

When the shaman returned from the spirit world, his message to his people would fit the current situation while holding fast to a few principles which are the core of the religion. First, that the harmony and balance in nature reflect the harmony and balance of the universe; second, that change cannot be forced, but only revealed or experienced; and third, that one must flow with The Way and be flexible to survive. These principles are central to the beliefs of Taoism as well as Shamanism.

Chinese historical records from the 7th century BC are the first to tell of the Fang-Shih. These were court officials who were responsible for exorcisms and noted for their delving into the medical arts and divination practices. For their exorcism rituals, the Fang-Shih dressed in ceremonial clothing, including a bear mask. The word Fang comes from a word for people from the outlands; such as the Chinese Siberian border. The first records of the Fang-Shih are significant in that they are an account of the first reception of the Siberian type shamans in the courts of China. The exorcisms, divination and medical practices of the Fang-Shih gave vast input to the later rise of political/religious Taoism. Their underlying ideology of keeping a relationship to everything which was in harmony and balance with nature and the spirit world was to greatly contribute to philosophical Taoism.

China's legendary earlier emperors appear to have been shamans, or, as the very least, to have been credited with shamanistic activities. Fu Hsi, the first ruler of China, is said to have lived around 3000 BC. It is taught that spirits revealed to Fu Hsi the manner in which to civilize mankind. He is credited with inventing agriculture, the institutions of government and marriage, the art of writing, and the original eight trigrams, or Pa Kua, symbol of the eight methods of yin-yang change. Huang-Ti, the second ruler, was known as The Yellow Emperor. He is credited with refining Fu Hsi's system of government. More importantly, he, or someone in his name, codified Chinese medicine in "The Pure Questions of the Yellow Emperor: The Classic of Internal Medicine". It is also said that Huang-Ti could summon bears and tigers to fight for him. Many later Taoist sects recognized Huang-Ti as one of the founding fathers of Taoism.

The earliest copies of the I Ching, or Classic of Change, appear in history around 1000 BC. This was the basic text, consisting of the 64 hexagrams with descriptions. The commentaries came a little later. The I Ching takes the eight trigrams, which is the total number of all possible combinations of broken and unbroken

lines arranged in groups of three and doubles them into groups of six lines. This produces sixty-four possible combinations. These are the 64, six line hexagrams. In the I Ching, each hexagram represents one of 64-possible patterns of change and each hexagram also has a poetic description of it. By use of coins or yarrow sticks, the I Ching can be used as a tool for divination. When used in this matter, the I Ching shows the possible currents of change for the situation.

On a higher level the I Ching is a text which teaches a binary system for charting change. It teaches that underlying everything is the one, the Tao. From it come the two opposites, yin and yang. From those two come the three lines of the eight trigrams. From the eight trigrams come the sixty-four hexagrams. The text stops there, but the idea is that the mathematical progressions could continue unto infinity. When considering the philosophical ramifications of these changes, this type of study of the I Ching has been known to consume a person's lifetime.

The ideology of the I Ching was later to become one of the foundations of Taoism. Two or three hundred years after the writing of the I Ching, the idea of Tao and the right pattern of behavior to flow with it, which could lead to a higher evolvment, began to emerge in Chinese culture.

### **Age of Philosophers**

The 6th and 5th centuries BC was the Age of Philosophers. Taoism didn't exist yet, only the idea of Tao. Many philosophers of the age were engaged in trying to define the exact use and purpose of the now popular term, Tao. Two major schools rose from the era; the school of Lao Tze and the school of Confucius. Each tried to explain the Tao and how to harmonize with it and, in the end, became almost antithetical ideologies.

Confucius was an advisor to a few principalities, during the Warring States Period. As such, he was concerned with the restoration of peaceful order. His found his Tao in thousands of rituals/rules, which must be observed in all aspects of life. He was the path of restriction and order; peace and harmony by the Way of strict bureaucratic control of all aspects of life.

The name Lao Tzu means Old Master and there is no hard, historical proof of his existence. Some scholars think him to be a compilation of a number of old sages. Once branch of the Li family claims him to have been a member of their clan. It's as likely as any other theory considering that Li is the most common surname in the world. There are over a hundred million Li's in the Peoples Republic of China today, not to mention the Li's and Lee's in the other parts of the world.

The accepted legend states that Lao Tzu was a known sage, scholar and government official, who lived in the Warring States period. Disheartened by the constant strife of his era, in his later years, Lao Tzu mounted an ox and rode away from civilization and into a life of contemplation in the western mountains. As he was crossing the border which led to the mountains, he was recognized by one of the border guards. The guard begged him to leave some piece of his wisdom for the future generations. Lao Tzu dismounted and quickly wrote his little book of 5000 characters: the Tao Teh Ching or The Way and its Virtue. This little book was to become the foundation of all schools of Taoism.

First and foremost, the Tao Teh Ching taught that the unchanging Tao lies, at all times, just beyond the reach

of the human intellect. From this Tao, comes the opposites of Yin and Yang. One's life's work should be recognizing these opposites and harmoniously balancing them. The principle of balance is the morality of the Tao Teh Ching, when one realizes that without bad, we would not recognize what good was. This principle is seen in the way in which short measures tall, ugliness shows us beauty by being its opposite, and difficult and easy complement each other. The Tao Teh Ching taught that people in general and rulers, in particular, should strive to be aware of the balances in nature, and realize that these changes are in flow with the unchanging Tao, and try to pattern their life to move with these balances of nature.

This was to be done by approaching life with the attitude of Wu Wei, or the principle of non-action. This did not mean doing nothing. This meant confronting decisions with spontaneous, nonreactive, clear thought/action, while always striving towards as little interference with the world around you as possible. This is the opposite of Confucianist preordained ritualistic behavior.

With the spread of the Tao Teh Ching, which happened long after the concept of Tao was firmly entrenched in Chinese culture, there arose two distinct schools of Taoism. Taoism came long after the realization of the Tao. Each of these schools claimed their roots to be with Lao Tzu and his little book of 5000 characters, the Tao Teh Ching. Taoist from both schools were striving to become one with the Tao and they all realized that this couldn't be achieved by trying to understand the Tao intellectually. To become one with the Tao, a Taoist must realize within himself the unity, simplicity and emptiness of the Tao. How to come to this realization was where these two schools divided.

Tao Chia is the Philosophical stream of Taoism. The term Tao Chia was first used during the Han Dynasty. The Han Dynasty was the time-line counterpart to the Roman Empire in the West. The school of Philosophical Taoism is based on the writings of Lao Tzu and Chuang Tzu and claims these venerable sages as founders. Lieh Tzu and Yang Chu are considered to be the first line successors. The followers of Tao Chia strive to achieve mystical union with the Tao through arduous meditation and by attempting to follow the nature of the Tao in every thought and action in their lives. The central feature in a life of following the flow of the Tao was the strict adherence to the concept of Wu-Wei; which literally means non-action but actually means unmotivated, spontaneous action. The philosophers of Tao Chia taught Wu-Wei was the antithesis of Confucian doctrine and that the ritual/rules of Confucianism veiled the true nature of man and thereby impeded the flow of the Tao.

### **Quietist Schools**

Tao Chia encompassed the Quietist Schools of Taoism. Followers of this school seek to find their inner stillness through meditation to quiet the thoughts and emotions, remove all reactive triggers, and bind their energy segments into a unified being that is on the path towards mystical unity with the Tao. The Quietist observed that human beings basically do four things: lie down, sit up, stand, and move around. To allow the greatest variety of meditation possibilities they created lying down meditations, the most difficult because one must put his body to sleep while keeping a totally alert mind; seated meditation, the most common type of meditation in all systems; standing meditations, the foundation of many Chinese martial arts; and moving meditation, which allows a person to work for a living and toward unity with the Tao.

Many of the famous Taoist mountains hermits were of the Quietist Schools. They found their search for inner

stillness to be more easily accomplished away from civilization in the quietude of a mountain setting. These sages were known for considering the controlled inner quiet, which most Buddhist doctrine saw as enlightenment, to be only one major step on the road towards unity with the Tao.

Tao Chiao is the term for the Popular/Religious schools of Taoism. Religious Taoism is the product of mixing several religious and philosophical movements. As in Tao Chia, the followers of Tao Chiao considered the writings of Lao Tzu, Chuang Tzu, and Lieh Tzu to be the foundations of their beliefs. Early elements in religious Taoism included a Hygiene School, which sought to extend life through the practice of energy, breathing, and physical exercises; the followers of the Wu-Hsing, or five element doctrine; the disciples of Tsou Yen, who searched for the elixir of immortality; and the searchers for the isles of the immortals, which were first mentioned in the writings of Lieh Tzu.

Between 220 and 120 B.C. the activities of the Fang Shih prompted the intermingling of these movements. This was when the Fang Shih began to be known as Taoist magicians and recognized Taoist deities were first venerated. Lao Tzu, Chuang Tzu, and Lieh Tzu were promoted from venerable sages to gods.

### **Common Era**

The first century of the Common Era saw the rise of Taoist magician, Chang Tao Ling, an obvious genius who was destined to bring Taoism to an organizational level that it had never experienced before. Chang Tao Ling claimed to hold the magical lineage of the ancient Fang Shih, Chang Liang. Chang Liang was credited with assisting the rise of the Han Dynasty by aiding their troops with magical charms that he claimed to have received from the venerable Lao Tzu. By claiming the lineage of Chang Liang, Chang Tao Ling created a link between himself and Lao Tzu. Through this link, Chang Tao Ling claimed to have the power to go beyond the shamans of old and not only see into and report from the spirit world: but to be able to control the forces of the other side. He was famous for his abilities to preach powerfully, exorcise demons and heal all kinds of physical and psychological ailments.

Chang Tao Ling organized his followers into one of the first Religious Taoist Movements, "The Five Bushels of Rice Sect." The sect was named for their payment practices. Each time that Chang Tao Ling helped a person with his healing or exorcism, that person would pay the sect five bushels of rice each year, for the remainder of the person's life. This gave Chang a constant flow of ever increasing income with which to run his large organization. The Five Bushels of Rich Sect was divided into twenty-four divisions, each with a leader who answered to Chang Tao Ling. Each member of the sect was required to own a copy of the Tao Teh Ching and to study it daily. Chang Tao Ling left a hereditary line of successors and was deified by them shortly after his death.

### **Temples**

Centuries later, the rise of Taoist religious temples began as a response to the rising influence of Buddhist temples in China. The Taoist patterned their organizations on the teachings of the Five Bushel of Rice Sect. They charged for the medical, divination, exorcism, and ceremonial services of the temple monks. All Taoist temples had a full contingent of Ceremonial Monks. These men were essential to the financial well being of the temple. They were exceptionally profitable because no wedding, funeral, or governmental ceremony was

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complete without them. These made the Taoist temples self-supporting and allowed them to avoid the asking of alms, i.e. begging, which was paramount to the support of the Buddhist organizations. Each temple was run by a "Parish Priest" who owed his allegiance only to his "Celestial Master." Some temples were part of a larger organization and their "Celestial Master" was an Arch Bishop of their sect who resided in some far away temple. Some temples were completely self-supporting and their "Celestial Master" was a convenient myth.

In many Taoist temples the schools of Tao Chia and Tao Chiao met under one roof. Among the shrines of Taoist deities lived the philosophers and quietist, right along with the searchers for immortality, diviners, healers and exorcists. The martial monks were often there also. They were the descendants of the Yellow Turban Rebellion which took place in the last 15 years of the second century. At that time 350,000 fighting Taoist donned their yellow head scarves and fought the Han Dynasty in an unsuccessful attempt to establish a government which was ruled by the precepts of the Tao Teh Ching.

Followers of the Seven Sages of the Bamboo Grove could also be found in some temples. The Seven Sages of the Bamboo Grove lived circa 300 and have often been referred to as the Neo-Taoist. They were a group of hard drinking poets who proclaimed the doctrine of Wu-Wei, or non-action, and made it a point to live an outrageous and nonconformist lifestyle. They were best known for meeting in their bamboo grove to write and discuss their poetry while enjoying the rice wine and liquor of their area. It was in this period, and perhaps by the sages themselves that the Fire Methods of Taoist chi-kung and meditation were developed. Most of the Taoist chi-kung and meditation of the modern era is derived from these methods. To the best of our knowledge, only Dr. B. K. Frantiz and his associates are teaching the older Water Method of chi-kung and meditation in the modern western world. The Water Method are from the era of Lao Tzu. Because the Seven Sages of the Bamboo Grove followed closely behind the Yellow Turban Rebellion, some historians consider them a primarily pacifist anti-establishment movement. Whether they meant to or not, the Seven Sages of the Bamboo Grove left behind a major school of Taoist thought with Wu-Wei as its central pillar. This school of thought lived on, both inside and outside of the Taoist temples.

Religious Taoism reached its height of popularity in the seventh century, when Emperor T'ang Wu-tsung declared it the state religion. Each district of the Empire was required to have its own Taoist temple. The Taoist cannon was compiled and printed. Imperial backing and funds bolstered the entire Taoist temple system. Shortly thereafter the Emperor withdrew its backing from Taoism and began to befriend Buddhism, for awhile. Pure religious Taoism began a long slow descent into the role of a minority religion. As the centuries rolled by most of the Chinese population developed a belief in a new eclectic religion which is a mixture of Confucianism, Buddhism, ancestor worship, and Taoism. In the late 20th century, there are less people who believe in pure Taoism than there are people with the family name of Li.

The decline of religious Taoism didn't lessen the impact of Taoist thought on Chinese culture. Taoist concepts such as the existence of a constant behind the phenomenon of change, the order and flow of Nature, the inter-relationship between all things, the harmonizing of the changes created by the constant interplay of Yin and Yang, the ability to chart these changes through using the dualistic principle in groups of threes and sixes the divination and flow of change teachings of the I Ching, and the cycles of Five Elements theory, the Wu-Hsing, all permeate Chinese government, politics, arts, sciences, medicine, and philosophy. As a foundation of Chinese culture, Taoism traveled to all parts of East Asia.

## The Veil of Water

Sor. Ta-Khaa-en-Nu & Fra. Puck

The purpose of this ritual is to celebrate the Summer Solstice by way of Invoking the Blood of the Saints; for it is the Life. It is a celebration of the Great Work. The Summer Solstice, when Sol enters the sign of Cancer, marks the first influx of Water as Cancer is the Cardinal Water Sign of the Zodiac. The Path on the Tree of Life assigned to Cancer connects Binah and Geburah; that is the influence of the Supernal descending through the Veil of Water upon the energy of man inspiring him. This water is the Blood of the Saints.

### The Temple:

The Temple is dimly lit with blue light and encircled with eight amber candles. The setting is meant to symbolize the canopy of the Chariot in Atu VII of the Book of Thoth and the eight amber pillars holding up the canopy as described in Liber CDXVIII, The Vision and the Voice. The canopy represents Binah and the color amber is attributed to Cancer, as is the number eight. In the center of the Temple is a red and amber Shrine consisting of pillows and white roses surrounding an Altar. Upon this Altar is the Graal of Babalon filled with Red Wine representing the Blood of the Saints - the Veil of Water - the influence of the Supernals upon the energy of man which inspires him. Also on the Altar is a Censer burning Abramelin incense and a Paten bearing the sigil for Cancer (☿). The Paten is hidden under an amber veil upon which the Graal sits. East of the Altar stands a White Throne, with a Black Throne on the left. These represent Chokmah and Binah respectively.

### The Officers:

The Scarlet Woman. She is clad in a red robe and bears her Dagger.

The Adept. He is clad in a loincloth. This curious attire is meant to identify the Adept with his bestial nature (refer to Liber CCCXXXIII - The Book of Lies - ΚΕΦΑΛΗ ΕΘ.)

### Preparation:

The Adept is in the East. The Scarlet Woman is across him in the West. She moves to the Center of the Circle and performs the Lesser Banishing Rituals of the Pentagram and Hexagram after which she proclaims the Magical Oath.

*I, Ta-Khaa-en-Nu, a Magician and Priestess, having devoted myself to the establishment of the Law of Θελημα, solemnly declare it is my Will to perform this Thelemic celebration of the Summer Solstice. I vow not to rest until this ritual is accomplished. Anyone or any thing that would thwart me in performing this act of love under will, may they suffer the direful judgements of Ra-Hoor-Khuit. Furthermore, it is my Will for this ritual to aid me in my continued quest for Understanding so that I may best perform the Great Work, my True Will, and love under will, that is perpetual happiness.*

The formula of this ritual is represented by the word THELEMA (Θελημα). Each section of the ritual therefore activates a part of this formula in turn. Hence the following sections are designated by the Greek letters.

Θ — The section activates the Conjoining of Babalon and the Beast.

The Scarlet Woman replaces her Dagger upon the Altar after the banishings. She removes her red hairpin letting her hair flow down freely. She moves to the West. As sexually charged music begins, the Scarlet Woman begins her widdershin dance invoking Lunar energy as the Moon is the ruler of Cancer. Also the Cup, which by its shape is that of the Full Moon reflects this energy, much as the Moon itself reflects the Sun.

As she dances, the Scarlet Woman removes her red robe to reveal a loose-fitting, revealing red Sari. She is ritually enacting the following from Liber CDXVIII (The Vision and the Voice):

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptised in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

15th Aethyr.

This quote illustrates Babalon in a very significant way. She is the descending red triangle described in Liber CCCXXXIII, ΚΕΦΑΛΗ ΞΘ — the descending tongue of grace licking “up the lives of men” which are woven into her “vesture of flame”. These souls are the burnt offering licked up by the descending tongue of fire. Also she gathers these souls for Nuit, for the rituals are ever unto Her.

The Adept is lured into the Circle by her dance. The dance is still in a widdershin motion as it is the banishing of virtually everything that is of the Adept for no other way may he cross the Abyss. (See Liber Cheth.) He is losing his health, wealth, personality, attainments, etc. He loses everything but his Divine Spark. The widdershin dance spirals inward towards the Shrine in the center of the temple, the Adept led by the Scarlet Woman. Once before the Shrine, the Adept is overcome by the Scarlet Woman who, taking her Cup from the Altar, straddles him. Babalon and the Beast are conjoined. The Blood of the Adept has been offered up to the Graal.

Ε — This section proclaims that this ritual is done unto Nu.

Still straddling the Adept, the Scarlet Woman lifts her Cup above her head and recites:

*Lady of the Starry Heaven! As all the Rituals performed be ever unto Thee,  
I come to Thee under the whole Vault of Night supported by eight pillars of amber.  
As thy Joy is to see my Joy, I dedicate this ritual unto Thee! Let me rejoice therein so that I  
may serve Thee most fully.*

*upon me, even upon me, TO ΜΕΓΑ ΘΗΠΙΟΝ, to compel me to Creation and to Destruction, which are One, in Birth and in Death, being Love! Blessed be She, uniting the Egg with the Serpent, and restoring Man unto his Mother the Earth! Blessed be She, that offereth Beauty and Ecstasy in the Orgasm of every Change, and that exciteth thy Wonder and thy Worship by the Contemplation of Her Mind many-wiled! Blessed be She, that hath filled Her Cup with every Drop of my Blood, so that my Life is lost wholly in the Wine of Her Rapture! Behold, how She is drunken thereon, and staggereth about the Heavens, wallowing in Joy, crying aloud the Song of uttermost Love! Is not She thy true Mother among the Stars, o my Son, and hast not thou embraced Her in the Madness of Incest and of Adultery? Yea, blessed be She, blessed be Her Name, and the Name of Her Name, unto the Ages!*

**M** — The section is dedicated to the Blood contained in the Holy Graal.

The Adept recites the following from the 3rd and 12th Aethyrs of Liber CDXVIII:

*There shall be no more red roses, for she hath crushed all the blood of all things into her cup.*

As the Adept continues the recitation, the Scarlet Woman breathes into her Cup. She descends her throne and begins to pour the contents of her Cup into those of the brethren.

*With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they have become drunken thereon, so that face to face have they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth. [...] But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise.*

*And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss. And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown...*

After all have partaken of the Wine from her Cup, the Scarlet Woman returns to the Altar and recites ΚΕΦΑΛΗ ΕΘ from Liber CCCXXXIII (The Book of Lies) - The Way to Succeed-and the Way to Suck Eggs!

*This is the Holy Hexagram.*

*Plunge from the height, O God, and interlock with Man!*

*Plunge from the height, O Man, and interlock with Beast!*

Λ — This section's purpose is Adjustment.

Adjustment is achieved by Equilibrium. The final Adjustment of the Tetragrammaton is enacted. As Crowley states in The Book of Thoth "...when the daughter, redeemed by her marriage with the Son, is thereby set upon the Throne of the mother; thus, finally, she 'awakens the Eld of the All-Father.'"

The Adept and the Scarlet Woman arise. The Scarlet Woman stands north of the Shrine. The Adept moves to the south of the Shrine, removes his loincloth and dons a pure white robe. He has given up all and is purified. Further all the Blood has been drained from him and he is white for no blood remains. He addresses the Scarlet Woman. He quotes the 12th Aethyr of Liber 418 - The Vision and the Voice.

*Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!*

The Adept gazes into the Graal and continues...

*Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of the Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.*

The Adept leads the Scarlet Woman to the Black Throne where she is enthroned with the words:

*By virtue of your marriage to the Son, you are enthroned upon the Throne of the Mother.*

The Adept kneels before the Scarlet Woman as she offers Her Graal. He drinks, as she says:

*By virtue of the Blood of the Saints, the Father is renewed.*

The Adept rises and takes his seat upon the White Throne.

H — This section is dedicated to the Holy Graal.

From the White Throne of Chokmah, the Adept recites Chapter 140 of Liber Aleph vel CXI: The Book of Wisdom or Folly - A Rhapsody to Our Lady.

*Blessed be She, Ay, blessed unto the Ages be Our Lady BABALON, that plieth Her Scourge*

*The Red Triangle is the descending tongue of grace;  
The Blue Triangle is the ascending tongue of prayer.  
This Interchange, the Double Gift of Tongues, the Word of Double Power-ABRAHADABRA-is  
the sign of the GREAT WORK, for the GREAT WORK is accomplished in Silence. And behold  
is not that word equal to Cheth, that is Cancer, whose Sigil is ☿?*

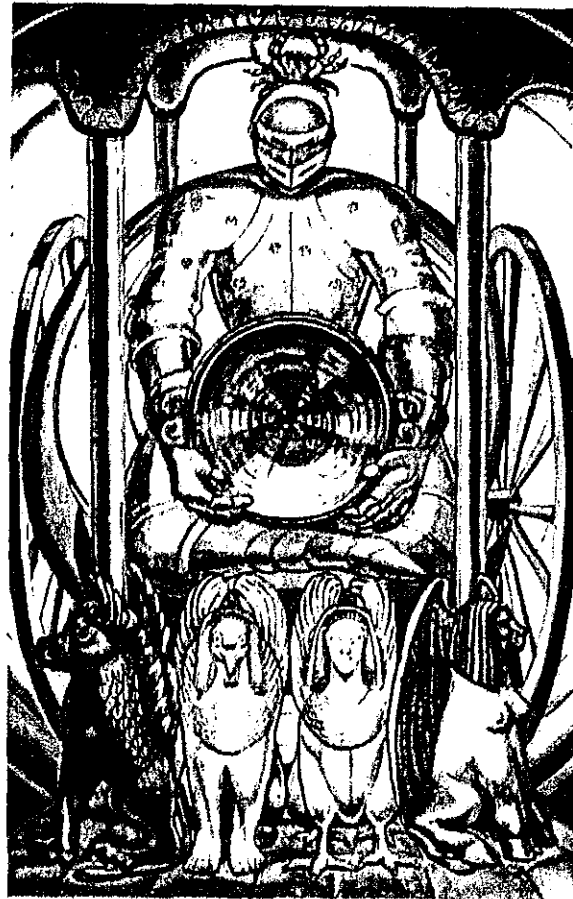
The Scarlet Woman removes the veil concealing the Paten bearing the sigil of Cancer. She places the Graal on the Paten.

*This Work also eats up itself, accomplishes its own end, nourishes the worker, leaves no seed,  
is perfect in itself. Little children, love one another!*

**A** - This section's purpose is to achieve Silence, for the Great Work is accomplished in Silence.

The Music fades out. The Scarlet Woman covers the Cup, and the Adept rises from his Throne. They proceed to blow out candles moving widdershin and they return to the Altar where they join hands and kiss.

VII



The Chalice

## “A Night Unto Nuit”: A Dream Ritual

by Fra. AL Muqsit IOOI

*Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.*

Aleister Crowley  
Magick in Theory & Practice

A “Dream Ritual” - a realm very much attended to and at aught times misunderstood by the modern psycho/magical communities which, due to the dross of white-washed theories and watered down paganism, I deem it necessary to address.

### Theory

Psychology has helped to pave a way for a more tangible understanding of Magick but due to the pressure of peers, and boundaries set by those peers, their views were limited. Freud believed that the subconscious (the realm of dreams) was influenced by the conscious mind. The imagery seen during the dream state is a result of sensory memory input. Jung believed that the subconscious/unconscious mind tapped into a continuum he termed the Collective Unconscious; images that are representations of archetypal concepts. During the 1960's Dr. Timothy Leary would discover the eight circuits of the brain (I believe they are loosely based on Jean Paget and the Hindu Chakras). The first four are opened from birth to puberty. The next four were opened through altered states of consciousness and/or the use of psychedelics, i.e. psycho-actives drugs.

The two we wish to concentrate on here are the 6th and 7th circuits. The 6th circuit allows one to tap into raw cellular energy (chi, kundalini, libido, orgone, odic force, etc.) which can be broken down into four components as follows:

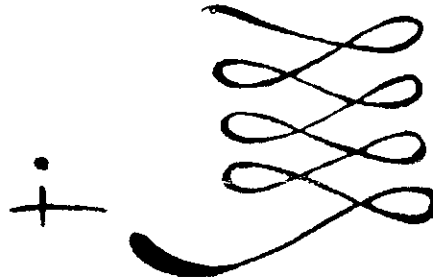
Fire = strong nuclear force	Water = electro-magnetic force
Air = weak nuclear force	Earth = gravity

The 7th circuit opens the dialogue of the DNA/RNA; where the archetypes are genetically encoded.

Now we fit these three jagged jigsaw pieces together to find that: (1) the subconscious mind contains archetypal imagery that we are able to access and experience as a subjective reality; (2) these images are given form that varies per individual in accordance to their conscious perception; (3) according to Jung all processes involving the psyche are psychic in nature; (4) clairvoyants, psychics, empaths and magicians expend energy with each psychic process; (5) according to Leary the 6th circuit is also the circuit which we program the mind (i.e. meta-programming); (6) Aleister Crowley: “Magick is the Science and Art of causing Change to occur in conformity with Will. The first requisite for causing change is thorough qualitative and quantitative understanding of the conditions. The second requisite of causing any change is the practical ability to set in right motion the necessary forces. The application of any given force affects all the orders of being which exists in the object to which it is applied, whichever of those orders is directly affected.”; (7) the raising or opening of the 6th circuit of force to affect the archetypes found in the 7th circuit creates a connection

between the two which in turn loops back to “reprogram the mind” or meta-programming of the 6th circuit.

This is the transformation of energy to cause necessary change. The alchemists transforming “Lead into Gold.” To symbolize this, I use the following diagram:



It is the sigil of Apophis who is equated with Set/Shaitan/ShT/Had. I find it appropriate since Had is ever aspiring for union with the body of Nuit who is the infinite realm of possibilities. Also Set is “a sea of sexual satisfaction”. Dreams are attributed to Luna which is attributed to the Yesod (Foundation) on the Tree of Life; where the sexual organs of Adam Kadmon resides.

I have written this sex magic ritual called “A Night Unto Nuit”. It will utilize a personally created sigil which will enable the user to pinpoint any desires, propensities, fetishes or fears; issues they wish to address and/or realms they wish to explore. The idea of the astral being the same as dream is incorrect. The main difference between the two are their levels of density. The astral realm requires magical works, concentrated meditation; these workings create a semi-etheric medium for the user to form the astral. They are similar in that they both can be manipulated by the user.

Right-hand Tantrics will argue that there are no separations in consciousness. I disagree. Not only are there separations in consciousness but there are “sacred pathways” (as A.O. Spare called it) between them. This is where the raw cellular energy moves. Once it is stirred up it can be attached to an image, then allowed to be reintegrated back into the subconscious bypassing the conscious Ego/Self. To quote A.O. Spare: “Sleep is better than Prayer”, to which I reply, “Sleep my love, Sleep.”

Also any literature filled with rich information (such as 777, the Book of Thoth, the I-Ching, Qabalah, mythology, mandalas, etc.) or occult symbols mixed with variations of sleep and/or sleep deprivation will induce vivid dreams states and enhance the creative imagination. (Thanks Peter Carroll.)

## Practice

*The surface of a mirror is the point where the two opposite streams meet. The tension of their contact creates the illusion of solidity, but the stability of the surface is easily broken by the touch of the sorcerer's will.*

Louis Martinie and Sallie Ann Glassman  
New Orleans Voodoo Tarot (The Moon)

*Tonight the Moon dreams still more languidly: As if some beauty on her pillow couch were brushing with a half-unconscious hand the contour of her breast before she fell asleep.*

Charles Baudelaire  
Sorrows of the Moon

The ritual shall be performed for the eight days prior to the night of the full Moon; which will be the ninth day. Nine days prior to the nine days of the operation one must abstain from any sexual practices and perversions. During these first nine days one shall concentrate on one's desired goal. Whether it be an encounter with a succubi or incubi, prophetic in nature, the desire to meet with someone on a plane other than the physical realm (a magical link with the individual is needed with this type of experiment such as a clipping of hair or a photograph) or any other experiments that would render one successful within the context of dream.

It will be necessary to procure a sigil/symbol that best suits the working. This not only gives one a point of concentration, securing the wandering monkey of the mind, but creates a gateway in which to enter. The sigil methods used by A.O. Spare, his devout Zos Kia Cultists, and Chaosists can be used. Some examples of this can be found in Peter Carroll's "Liber Null and Psychonaut" and Frater UD's "Sigil Magick".

When dealing with the realm of dreams in a magical manner, one should have Guardians or Watchers protecting your Circle or area of working. The danger in this form of Magick is the ease in which the planes can mingle which can result in anything ranging from headaches to hysteria.

*To what God shall we appeal for aid? Is it Anubis, the Watcher in the twilight, the God that stands upon the threshold, the Jackal God of Khem, who stands in double form between the Ways.*

Aleister Crowley  
The Book of Thoth (The Moon)

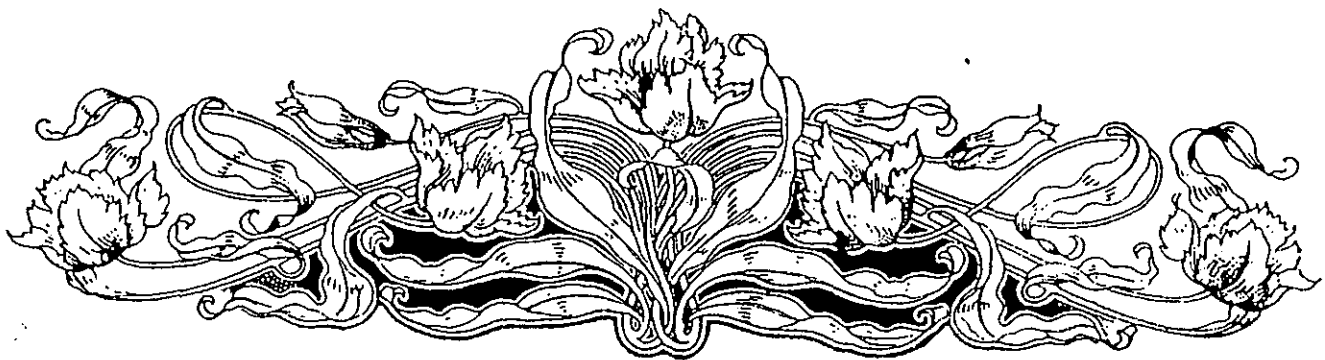
Then Anubis, in twin form, shall be drawn along the edges of the sheet used for the sigil (see example) while a hymn is said in his honor. See 125th chapter of the Egyptian Book of the Dead called "Chapter for Entering onto the Hall of the Two Truths", and a chapter "Praising Osiris."

Ready the sheets, the incense, lighting, drugs (opium, marijuana or hashish are good for this type of ritual), for now your bedroom shall become a temple. In this type of working, one's bedroom should be revered as a temple of great sexual heat and relaxation. This is rather easy due to the human animal's need for procreation and rest. In the Synagogue of the Lord one deifies one's lower passions. ("But ye, o my people, rise up & awake!")

The incense shall be of Jasmine and Ambergris. The candles, numbering in nine, shall be of very dark purple. Within glass they shall sit in silver dishes filled with cool water. If one would so desire, a libation of Damiana and Chamomile tea can be prepared and drunk before each nights working. The sheets of the bed shall be indigo and violet. The walls shall be empty save for your sigil above the bed secured to the ceiling, etched on virgin lamb skin (for animal rights activists a dead tree will do.)

When the nine days of preparation have past and the nine days of working have come, one's nights shall be filled with:

1. A banishing. One's space should be clean and rid of all "external forces." This will allow one to come out of the normal hominoid/mammalian world and slip onto a sacred space. The Lesser Banishing Ritual of the Pentagram or the Star Ruby which will enable one to invoke the Horned God of both sexual impulse and the Night.
2. Lay down, relax the body, allow all tension to fall away. Feel every muscle give way to gravity.
3. Stare at the sigil. Imagination has free reign here. Imagine, if you will, the ceiling a pool or a mirror. Your sigil sitting in the center as if floating. The surface crackles with energy but it does not even provoke you because you keep still until ...
4. Arouse yourself. Touch your breast, stomach, etc. as if it were your lover. The sex should be rubbed, stroked, touched and so on. Expand the feeling in the sex organs throughout the body. Feel the skin come alive, the surface tingles. Above you the pool beings to swirl. A vortex is opening. The sigil comes alive. Extend the sex current even further into the pools' vortex. Let them meet in the air, interlocking, intermingling, as if strands of DNA making the double helix ladder. Raise the level of excitement but keep your eyes focused on the sigil. The ceiling whirls about you and orgasm is eminent. Stop! Your essence will not spill until the ninth day. Until then continue this practice nightly; ending with your forefinger to your lips as to still the air with Silence.
5. The ninth night (the night of the full moon) all should be done as was prior but this time one should let oneself go. At the point of orgasm stare at your sigil and concentrate on your intention. At this point also feel the vortex break away and fall into oneself. As the shattered pieces fall into one's being, so let yourself fall away into dream. Record your results and please, most important of all, in all magical operations - Enjoy!





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Love is the law, love under will.