

LLEWELLYN'S HIGH MAGICK SERIES

An **ADVANCED GUIDE TO**
Enochian Magick

by

GERALD J. SCHUELER

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P R E F A C E ;
AN INTRODUCTION TO THIS MANUAL

This manual is meant to provide a convenient and reasonably complete source of all information required by the serious practitioner of Enochian Magick. The branch of Magick called Enochian was disclosed in modern times by Dr. John Dee (1527-1608). Dee was an authority on mathematics, navigation, astronomy, and optics. He was also the Astrologer Royal to Elizabeth 1. His magical Partner, Edward Talbott, who changed his name to Kelly, assisted him in the descriptions of the subtle regions known as the four Watchtowers and thirty Aethyrs. These, together with their presiding deities, formed the kernel of the powerful magical system now known as Enochian Magick. Dee has been called "a pioneer in spiritualism," because he kept meticulous records of all of his magical operations. However, his primary approach was through the process known as "skrying." Kelly would sit before a crystal, or "shew-stone," and describe whatever spirits or visions he saw. Dee scrupulously recorded all that Kelly told him. Often Angels from the Watchtowers or Aethyrs would assist them in their work. For example, one of their "guides" was a young elfin girl named Madimi who appeared over a period of seven years.

Little came of Dee's psychic investigations until late in the nineteenth century when a group of occultists and magicians took up the Magick. The Hermetic Order of the Golden Dawn used words and phrases from Dee's Enochian

Magick in their magical rituals and writings. However, it was not until a magician rose to the grade of Adeptus Minor that he was given the keys to this magical system. Here Enochian invocations for skrying in the Spirit-Vision (a magical process sometimes called astral traveling) formed a part of their magical work. The Golden Dawn taught that Dee had merely rediscovered an ancient system known to the ill-fated Atlanteans thousands of years ago. The Enochian alphabet was said to have been a direct derivative of that which was used in Atlantis.

According to H.P. Blavatsky, "Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation." (*The Secret Doctrine*) She equated Enoch with the Egyptian god Thoth, who gave language, law, medicine, and science to man. The term 'Enoch' meant Seer or Adept of the Secret Wisdom. Thus Enochian Magick was not created by a single individual but evolved gradually over time which is now lost in history. The Enochian alphabet and language may in fact be nearly as old as man, at least in this hemisphere. Certainly they bear striking similarities with the *Necronomicon* and with names used by Lovecraft and others, whose origins are now lost in our early history.

At the turn of this century, one of the Golden Dawn's members, Aleister Crowley, published some of the Order's magical papers dealing with Enochian Magick as well as some original work. Crowley acting as Kelly (a skryer), together with his associate, Victor Neuburg, who acted as Dee (a scribe), traveled through the Sahara Desert visiting one Aethyr each day (except the first two which Crowley had visited earlier when in Mexico). Crowley wrote of

these visions in *The Vision and The Voice*, a remarkable work, although somewhat obscure and difficult to read, owing to the poetic and highly symbolic language used.

Using the works of Dee, the Golden Dawn, and Crowley, I attempted to gather together the quintessence of this Magick. I presented the basics of it in the book, *Enochian Magic: A Practical Manual*. This new manual is intended as a companion to that first book (hereafter referred to as ENOCHIAN MAGIC) by Llewellyn Publications. I have assumed that the reader has studied ENOCHIAN MAGIC or at least is familiar with the basic concepts of Enochian Magick. *Enochian Magic* contains the theory of how and why the Magick works. This manual, *An Advanced Guide to Enochian Magic* (with a final k), explores the many uses and applications of those basic principles.

The magical system described here and in *Enochian Magic* borrows heavily from both the Golden Dawn and Aleister Crowley. Students of this magical system are referred to *The Golden Dawn* by Israel Regardie and Crowley's *The Vision and the Voice (Liber XXX)*, as well as *Liber LXXXIX Vel Chanokh*, both of which can be found in *Gems of the Equinox* by Israel Regardie. The Golden Dawn is available from Llewellyn Publications.

In my opinion, Enochian Magick ranks as one of the most powerful branches of Western Magick and occultism. It rivals the Hebrew Qabalah in scope, and provides an alternative to the more familiar system of Qabalism. One of the goals of this book is to open the Enochian system to the public and to make it as available as the Qabalah. Although steeped in Western Tradition, it has not until now, ever been fully revealed.

The Enochian magical system appeals to the brain as well as the heart. Those who desire Self-Initiation or those who seek meaning in their daily life will be attracted to its study. It offers a 'new way' for those who are dissatisfied

with their current understanding of themselves and the world in which they live. Those who seek for 'scientific answers' and rational explanations for Magick will also be drawn, because such explanations are included in this system (detailed in my forthcoming book, *Enochian Physics*).

Enochian Magick, with its emphasis on individual study, may better serve those who prefer not to participate in the group ceremonies of more traditional Wicca or Occult organizations. Although similar in theory, Enochian Magick is probably best practiced alone and in secret.

All true religious, philosophical, occult, and magical systems lead the sincere aspirant to the same goal—a dearer understanding of the meaning of life. It is sometimes described as many paths, all leading up the same mountain toward the same invisible peak. Some paths slowly meander around the mountain. These paths require little effort, and offer great security and many resting places along the way. Others attack the mountain in a direct and aggressive ascent which is both steep and dangerous. There are advantages and disadvantages to each path up the mountain slopes. Enochian Magick is a steep and precarious path. It is one that should not be undertaken lightly. It offers quick rewards but warns of fatal penalties for the unwary or unprepared.

I have written this book to help clarify the highly complex system of Enochian Magick for those who wish to practice it. If Enochian Magick becomes better understood and more safely practiced as a result of this book, then its purpose will have been achieved.

MAGIC VS MAGICK

"The whole question has been threshed out and organized by wise men of old; they have made a Science of Life complete and perfect; and they have given to it the name of MAGICK"

Aleister Crowley, BOOK 4

Enochian Magic uses the more general and familiar term "magic" You should note that this Magician's Manual uses the spelling of Magick with a final " K' ' This is in keeping with Crowley's use of a final "k' for reasons of gematria as well as to distinguish his more specific system from Magic in general. Crowley defined Magick as "the science and art of causing change to occur in conformity with will." This extremely broad definition is exactly the meaning intended throughout this manual.

Magic is both a science and an art. Like music, only so much can be communicated in words. Its study demands practice. You will not become a magician simply by reading this or any other book You must put what you read into practical application. Enochian Magick is a very special category of Magick. After learning of *the* Watchtowers and Aethyrs, for example, you must then experience them.

Crowley's Magick is also associated in various degrees with a sexual element, which fact alone usually distinguishes *it from* most other magical systems. This sexual element is not considered in *Enochian Magic*. However, certain forces and atmospheres encountered in the Enochian system are decidedly sexual in nature. These forces constitute an essential difference between *the* more general Enochian Magic and the more specific Enochian Magick.

HOW TO USE THIS MANUAL

'There are only two operations possible in the universe, Analysis and Synthesis. To divide, and to unite. Salve et coagula' said the Alchemists."

Aleister Crowley, *TheBook of Thoth*

This Magician's Manual is intended for use by a wide audience, ranging from beginners in Enochian Magick to experienced magicians. It is impossible to present a fully structured, progressive program of magical development that will be satisfactorily suitable for everyone. Some readers will be more attracted to the Watchtowers, others to the Aethyrs. Some will advance rapidly and effortlessly in certain areas while others may require more time in those areas before being ready to advance. For this reason, this manual has been especially designed to present all of the basic theoretical material together with guidelines for practical exercises that would be required for the beginner, the intermediate, and the advanced magician. You, the reader and practicing magician, must familiarize yourself with all of the information contained in this manual and then select those sections that especially appeal to you to work on. The only exception to this rule is the Aethyrs which should always be approached in serial order from TEX, the lowest, to LIL, the highest.

It is suggested that you begin your practice of Enochian Magick by browsing through this manual to learn where areas are located and what subjects are covered. The manual itself is presented in five major parts: general magical theory and background, invocations, the Watchtowers, the formulas of Enochian Magick, and the Aethyrs. Detailed figures of the Watchtower Squares can be found in the Appendices. The methods of their construction are given in Enochian Magic which is considered prerequisite reading.

Similarly, practical exercises for invocations are in *Enochian Magic* and are not repeated here.

If you want to practice Enochian Magick, you will need to memorize the Pentagram Ritual and the Hexagram Ritual presented in this manual because these will be used in most of your operations. You will also need to construct your own magical weapons, robe, and talismans, and begin a Magical Diary. The Test will be up to you. If you already have some experience then you should be able to begin at your own level and pace without difficulty. If you are a novice or beginner, then you should practice the exercises for beginners that are presented.

You should construct work sheets, as explained in *Enochian Magic*, for each exercise or operation that you perform. The work sheets contain all of the data that you will need for any particular exercise or operation and they thus assure that no data will be lost or ignored. Proper use of work sheets and your Diary will help guide you in your future exercises and operations. For example, poor results from an exercise or operation will demonstrate what will not work for you. If you carefully record the data, you will know what not to do the next time. You will find that good results are not necessarily repeatable. Everyone has good days and bad days; times when Magick can be performed easily and times when it *will* not work at all. With practice you will learn your own cycle and what preparations and rituals work best for you. A sample work sheet is provided in this manual.

Thirteen important Enochian rituals are presented at the end of this manual. Study them carefully before practicing them. Memorize the words and prepare the necessary weapons and instruments yourself. They do not have to be elaborate or expensive. The Ritual of TEX is designed for use by beginners. The Ritual of IAO invokes the feminine current and simulates a journey to the 5th

Aethyr MAZ. The Ritual of the Priestess of the Silver Star invokes the feminine current and simulates a journey to the 19th Aethyr. The Ritual of the Pyramid invokes the masculine current and simulates a journey to the 18th Aethyr ZEN.

The Dragon Ritual is designed for the advanced magician who desires to assume the responsibilities of the Magical Dragon. The Ritual of Vreip stimulates a journey to the 14th Aethyr VTA and the City of the Pyramids. The Ritual of the Abyss simulates a journey to the Great Outer Abyss. The imagery used in these seven rituals is designed to simulate as closely as possible actual journeys to these Aethyrs.

The other six rituals include magical operations for invisibility, evocations, precipitations, power, health and longevity, and the mastery of death. These rituals are specifically designed for the advanced magician.

As an additional word on the rituals contained in this manual, the following quote should be remembered:

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

Aleister Crowley, *Liber O*

Whether you are a beginner, an intermediate, or an advanced magician, you are encouraged to experiment. Find the path that suits you best and follow it. A new world may be right around the bend.

THE HOLY GUARDIAN ANGEL

"It should never be forgotten for a single moment that the central and essential work of the Magicians is the attainment of the Knowledge and Conversation of the Holy Guardian Angel anything apart from this course is a side issue and unless so regarded may lead to the complete ruin of the whole work of the Magician."

Aleister Crowley, *Magick Without Tears*

The Term Holy Guardian Angel was adopted by Crowley from the Golden Dawn, particularly from S.L. MacGregor Mathers' translation of *The Sacred Magic of Abramelin, The Mage*. Crowley used *Abramelin* to attain the Knowledge and Conversation of his Holy Guardian Angel. This name is especially appropriate in Enochian Magick. In each Aethyr that you enter, you will encounter at least one governing Angel. Crowley demonstrated that if you are properly prepared beforehand, at least one Angel will serve as your personal Guide through each Aethyr. The Guide that awaits you in the 8th Aethyr, ZID, is your own Holy Guardian Angel. You will confront him face to face when you enter ZID.

One problem that you must confront meanwhile is that ZID lies above the Abyss. The Holy Guardian Angel is often used by Magicians as an aid in crossing the Abyss.

This is possible because, even though a direct confrontation is not attained below the Abyss, you can nevertheless develop an intuitive feeling for your Holy Guardian Angel and call on him for assistance at any time. In fact, this is a prerequisite to entering the Abyss which is in ZAX, the tenth Aethyr.

But what is your Holy Guardian Angel? It is none other than your own spiritual self or genius. Enochian Magick teaches that every person has a spiritual counterpart, a

spark of divinity, at the core of his being. You are inherently spiritual. Your physical body is an expression of your mind. Your mind is an expression of your soul. Your soul is an expression of your spirit. This inner spark of divine light acts on a higher level than your human mind. It will appear to be separate from you and will seem to act independent of you. In Enochian Magick it is called your Holy Guardian Angel.

The Knowledge and Conversation with the Holy Guardian Angel refers to the act of the human self confronting the spiritual Self. It is a mystical experience in which the Human personality or ego melts into its Source. In the East, this 'blowing out' of the ego is called *Nirvana*. It involves a magical shift in your sense of identity. Your sense of identity will shift from the human personality to the spiritual individuality. This shift in identity is necessary to safely cross the Abyss and directly confront the Holy Guardian Angel in ZID.

THE GOALS OF ENOCHIAN MAGICK

"The first step is the separation of (what we call, for convenience) the astral body from the physical body. As our experiments proceed, we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we can, for convenience, the Holy Guardian Angel, and the more we realize the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him."

Aleister Crowley, *Magick Without Tears*

The ultimate goal or objective from practicing Enochian Magick is to unite the microcosm with the macrocosm; the subjective self with the objective universe. A more immediate goal for you, the Enochian magician, is to gain conscious control over your own life.

These goals can be achieved by progressively entering and experiencing the thirty Aethyrs. They can also be achieved by an invocation of your Holy Guardian Angel. The only valid objective in performing any of the lesser rituals is to purify or strengthen an aspect of yourself or your world in order to achieve success in the Ultimate Ritual.

Successful completion of the Ultimate Ritual is the Great Work of the true magician.

Enochian Magick is nothing less than a path of spiritual development. The rise upward through the thirty Aethyrs is a progressive, spiritual journey toward the essential nature of all things. It is a climb from Earth through Water, Air, and Fire into indescribable spiritual realms and beyond. Along the way you, the magician, will learn to see through illusion and deception. The innerbeing of your self and of

others will slowly unveil before you. As you approach the Ultimate Ritual, you will discover your true purpose in life (called your True Will) and can then set about to express it in your daily life. Those who seek personal gain, psychic powers, or mastery over others, are advised to search elsewhere. The theoretical principles of Enochian Magick are too rooted in the laws of reincarnation and karma for any but the honest seeker who loves his fellowman to safely practice.

The practice of Enochian Magick will allow you to consciously control both yourself and your surroundings. It is the art and science of producing a willed change. Science tells us that we use only a small portion of our brain, and thus only a small portion of our inherent capabilities. Through a graduated practice of Enochian Magick, you will learn how to consciously control your thoughts, your emotions, and your actions. You will learn how to expand your capabilities. You will learn that your surroundings, in both the waking state and in dreams, are mirrored projections of our thoughts and emotions, and that external events themselves can be consciously controlled by the magical will. You will learn how to maintain a continuity of consciousness so that lapses or breaks cannot occur, and thus you will be able to remember your dreams as well as your past lives. Your everyday life will become more enriched and meaningful. Your goal in Enochian Magick is to obtain an understanding of your life while consciously directing your own destiny.

OUR WORLD ACCORDING TO ENOCHIAN MAGICK

The first step in Magick is "travel beyond the world of the senses."

Aleister Crowley, *Magick Without Tears*

The magical system presented by Sir John Dee, court astrologer to Queen Elizabeth 1, views the physical world as only the lowest in a graduated series of cosmic planes. There are many invisible worlds surrounding this Earth. The reason they are invisible is because they are composed of matter that is so tenuous that our eyes cannot see it. There are many degrees of matter's density. The most dense is the physical plane. The next, more ethereal and very close to the physical plane, is the etheric plane symbolized by the element Earth. The next more ethereal world is the astral plane which is usually divided into a lower half, symbolized by the element Air, and a higher half symbolized by the element Fire. The highest plane conceivable to human consciousness is the spiritual plane symbolized by the element Spirit (the Enochian system uses Spirit as a fifth element). Above this is the divine plane which is inconceivable to the human mind and no descriptions are possible.

There are seven cosmic planes in all. Little can be said of the highest two. The lower five cosmic planes are inhabited by man, although most people will acknowledge only the lowest of these, the physical.

Figure 1 shows the cosmic planes that surround our world. Actually, they are meant to be concentric, interpenetrating spheres, not separate levels like the skins of an onion. The astral plane is not up in the sky somewhere. It interpenetrates the Earth plane. However, its extension is larger than that of the Earth and so it is shown in the diagram as a larger sphere.

The Hermetic axiom, "as above so below," is used in Enochian Magick to explain how each cosmic plane can be divided into subplanes. There is an Air of Water subplane, and an Earth of Fire subplane, and so on. In addition, at the outer boundary of each cosmic plane is located a Ring-PassNot. This effectively prohibits passage of a lower cosmic element into a higher sphere. Earth can not pass into Water, nor Air into Fire. These are outlined in Figure 2.

You must take care not to confuse the cosmic element Earth with physical earth. Nor is the cosmic element Water the familiar H₂O of physical chemistry. Western occultism uses these terms because of their correspondences. Cosmic Water is somewhat like physical water. For example, it is reflective, and expressive. Both can be easily molded into any desired shape. But the similarities can only be stretched so far.

The Golden Dawn taught the Qabalistic doctrine of four worlds or planes as follows:

1. Atziluth, the divine world of archetypal ideas.
2. Briah, the creative world of the Archangels.
3. Yetzirah, the astral world of Angels and Demons.
4. Assiah, the physical world, the lowest and most material.

These bear striking similarities to the Enochian Earth, Water, Air, and Fire Tablets. You must always remember that the Earth Tablet refers to the etheric Plane rather than to our physical world. In the same way, the Hebrew Qabalah equates the lowest Sephira, Malkuth, with our planet Earth. The lowest of the Enochian Aethyrs, however, is just above (i.e., less dense than) the Earth and thus does not precisely equate with Malkuth. Correspondences between the Enochian system and the Hebrew Qabalah have impressive similarities, but the Enochian Aethyrs are not identical with the Qabalistic Sephiroth.

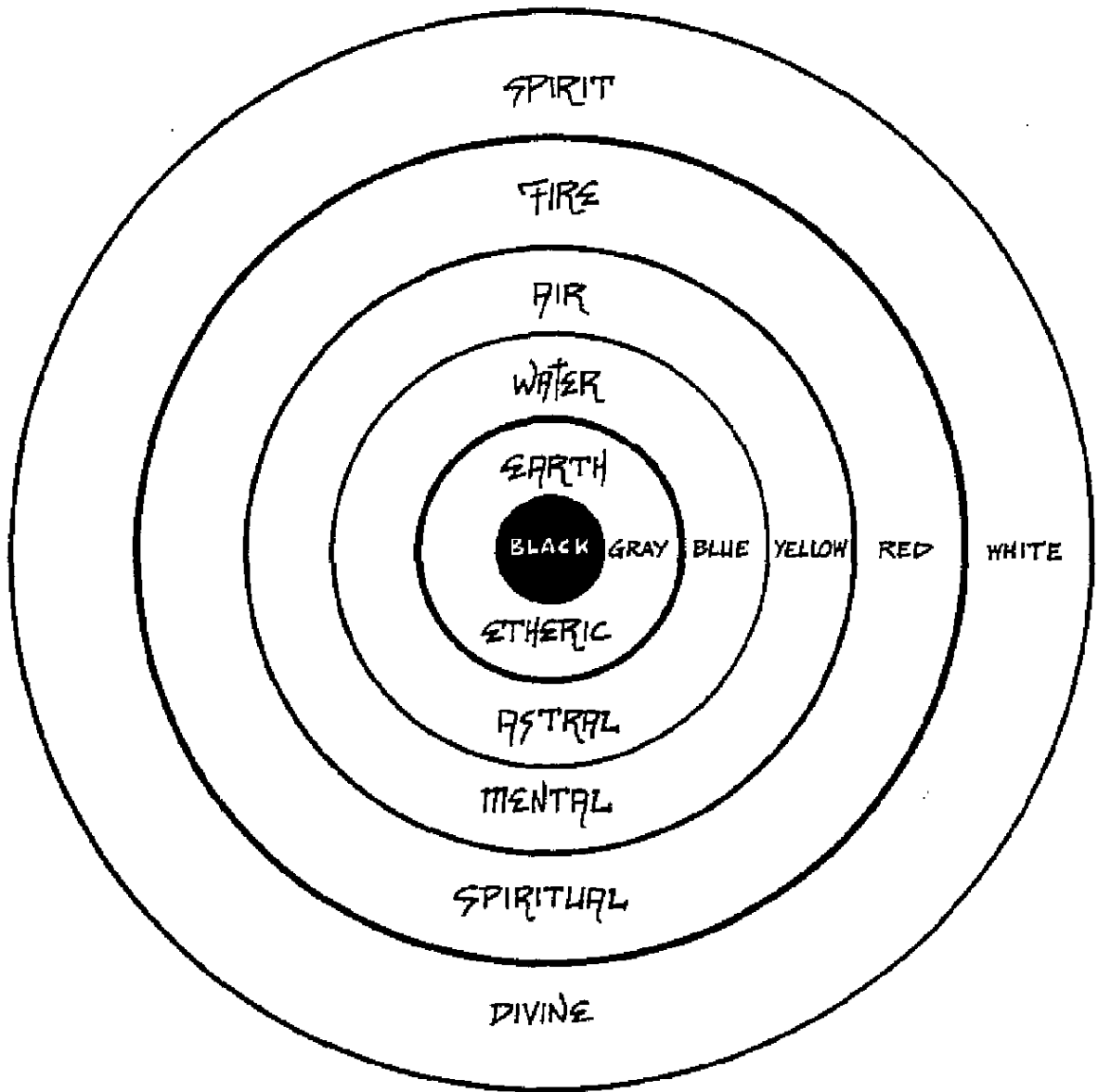


Figure 1. Our World According to Enochian Magick.

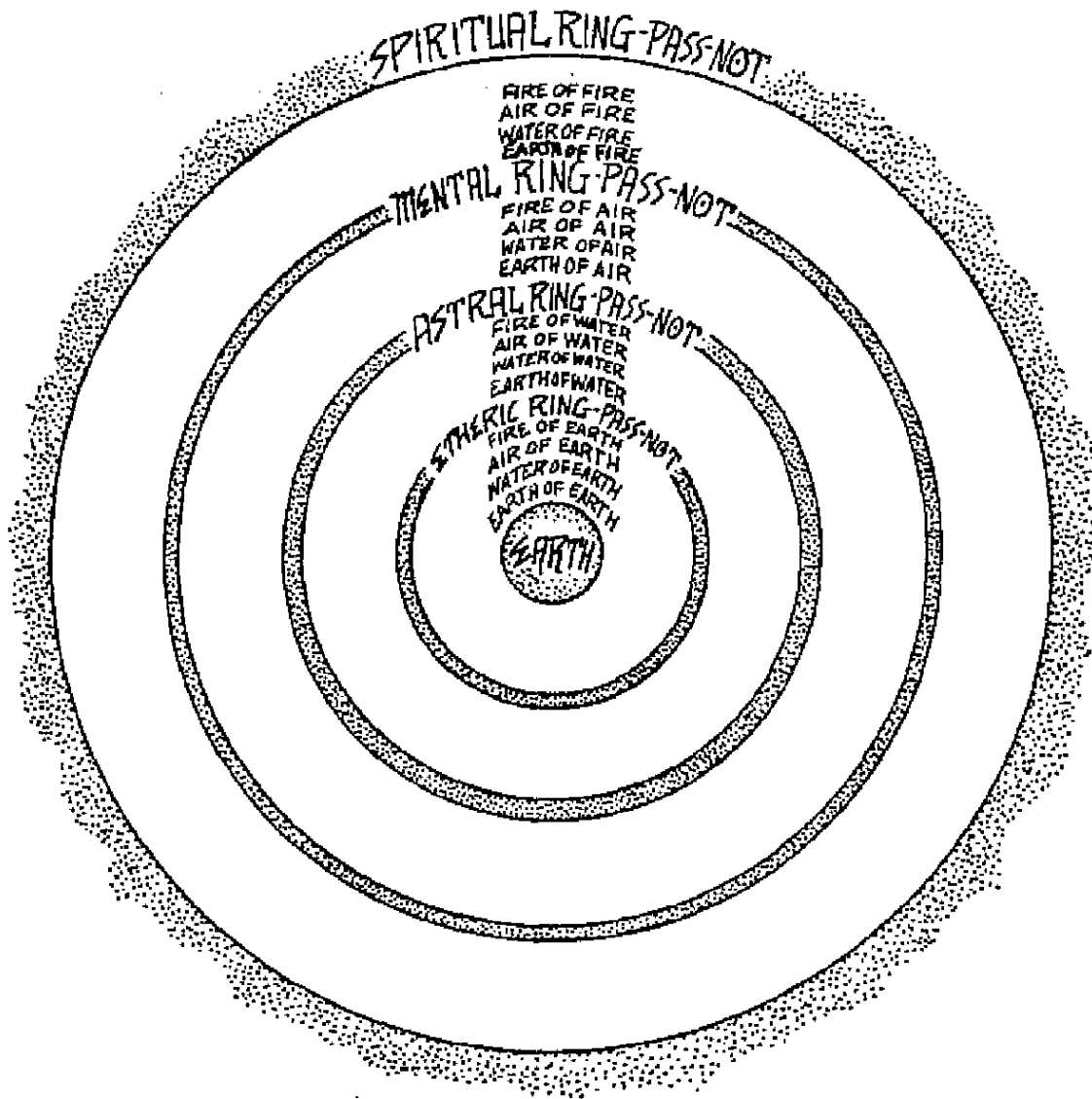


Figure 2. The Lower Five Cosmic Planes.

MAN ACCORDING TO ENOCHIAN MAGICK

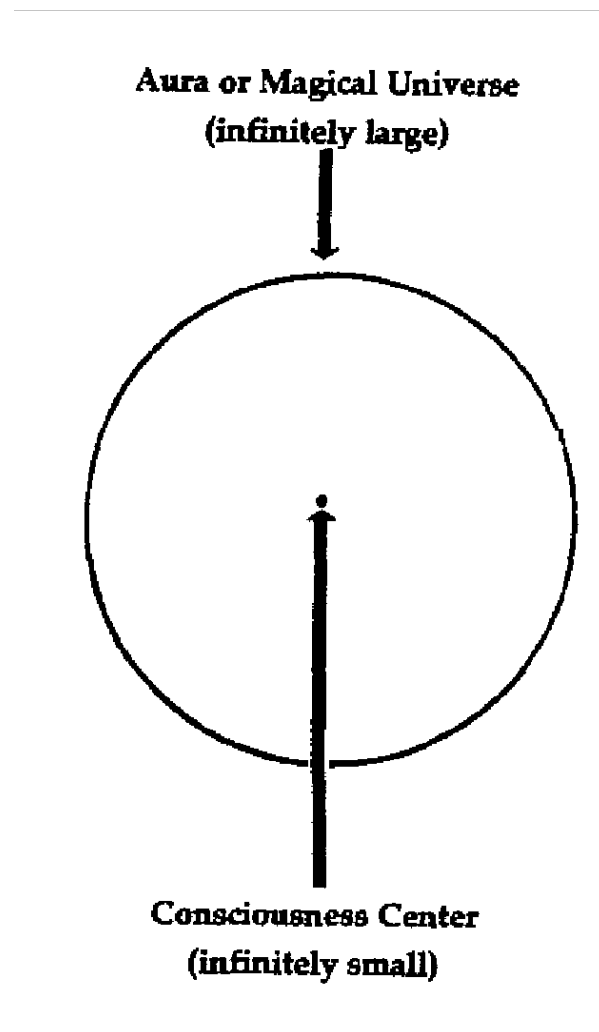
"A man is what he maketh himself within the limits fixed by his inherited destiny; he is a pan of mankind; his actions affect not only what he calleth himself, but also the whole universe."

Aleister Crowley, *Liber Librae*

The Enochian magical system views man as a microcosm of the macrocosmic world. As the physical Earth is the lowest of a series of expressions, so your physical body is but the lowest of a graduated series. This view accords well with both Eastern and Western occultism. You have a body or vehicle to correspond with each cosmic plane. Immediately above or behind the physical body is the etheric body. Next, is the astral body followed by the mental and spiritual bodies. The physical body is the vehicle through which you view and interact with the physical cosmic plane. The astral body is the vehicle through which you view and interact with the astral cosmic plane whose symbolic cosmic element is Water. The physical body is limited by a Ring-Pass-Not to the physical cosmic plane. The etheric body is limited to the etheric cosmic plane. The astral body cannot enter the mental cosmic plane, and so on.

Man below the first Aethyr LIL is dualistic. However, above LIL, man is monadic. This monadic nature, often called "monadic essence" in occult terminology, is symbolized by a circle with a point in the center as shown in the figure on the following page. The circle's center is a geometric point of consciousness often called a "consciousness center." The surrounding circumference *in* the microcosm is called the "aura," while in the macrocosm it is called the "magical universe." A well-known axiom of occultism is that the aura of man is a magical mirror of the universe. In Enochian Magick, your aura is your personal replica of the magical universe.

Man is like a circle whose center is nowhere (microscopic) and whose circumference is everywhere (infinite). Enochian Magick represents this center by the god Hadit. The circumference is represented by the goddess Nuit.



THE FIVE ELEMENTS






"The earth is an element, and whatever is produced from it. So is the water and all produced there from. So then that is an element which produces. And an element is a mother, and there are four of them, air, Fire, water, earth. From these four matrices everything in the whole world is produced."

Paracelsus

Figure 1 shows that the cosmic elements of Earth, Water, Air, Fire, and Spirit are not to be taken as chemical elements but as quantifiers of density. Physical matter is the grossest or most dense cosmic element in our world-system. Spirit is the least dense (most ethereal) cosmic element. The other cosmic elements range in between. In Enochian Magick a thought is a thing; an entity, which is composed of the cosmic element, Air. An emotion is an object which is composed of the cosmic element, Water.

Table I on the following page contains three symbolic ways of representing these cosmic elements. The first group of symbols are magical and cover all five elements. The second group of symbols are Kerubic astrological sigils. The third alternate symbol group are the Eastern Tattwas adopted by the Golden Dawn.

TABLE I. SYMBOLS OF THE COSMIC ELEMENTS

ELEMENT	PRIMARY SYMBOL	SECONDARY SYMBOL	TERTIARY SYMBOL
EARTH	black 	black Taurus (♉)	yellow square
WATER	blue 	blue Scorpio (♏)	silver crescent concave part up
AIR	yellow 	yellow Aquarius (♒)	blue circle
FIRE	red 	red Leo (♌)	red triangle apex up
SPIRIT	white 	—	—

THE MAGICAL UNIVERSE

"The Magician works in a Temple; the Universe, which is (be it remembered) coterminous withhimself."

Aleister Crowley, Book 4

The Magical Universe is the macrocosm of the magician. As a magician, you will have your own experiences in your own aspects, but no two magicians will see the subtle planes of the Watchtowers and Aethyrs in exactly the same way. These general agreements are called signposts. Like key sites on a map, the signposts will guide you through the major regions of the cosmic planes. However, no two tourists will have exactly the same experiences on a trip to a foreign country, and in the same way no two magicians will experience the Watchtowers or Aethyrs in exactly the same way. Even when the objective experience is similar, every-one's responses and interpretations will vary according to his personal background and karma. The Aethyr DES, for example, will be seen quite differently by the scholar and the artist. Your experiences in BAG will be substantially dependent on your personal opinion of yourself, and so on.

One way to understand the Magical Universe is to consider it as one half of a monad. The other half of this monad is consciousness. Because a monad is defined as a single indivisible unit, consciousness can never actually be separated from the universe. Imagine consciousness as a geometric point whose extension is zero. Imagine the universe as a circle whose circumference is infinite. Together the point within the circle symbolizes man within the Magical Universe. Crowley called the infinitely large circle Nuit. The Egyptian goddess of the night sky Nuit (or Nut) personified infinite space as well as the concept of objectivity. He called the infinitely small point Hadil. The Chaldean god

Hadit (or Had) personified pure consciousness as well as the concept of subjectivity. The Egyptians used the symbol of the winged globe to represent a center of consciousness.

Whatever the symbol used, as a magician you will soon realize that the universe around you always faithfully expresses the thoughts and emotions that are within you.

Similarly, the thoughts and emotions within you are conditioned by the world environment around you. Wherever you go, try to see your inner world and your outer world as two sides of an equation. When you reach the point where this truth is realized as a fact of life, you will be able to control every situation by an exercise of your will. For example, if you are aware of this fundamental truth during a dream at night, you will be able to consciously control the dream content. Somewhat like a movie director, you can stop the dream at any point and make whatsoever changes you will. For this reason, you should use your dreams to practice your magic skills. Never waste a night. Keep your magical diary by your bed, and immediately after waking up down whatever you can remember of your dreams. Will yourself to remember your dreams before falling asleep. Dreams will serve as a very accurate barometer to indicate just how well you truly understand your Magical Universe.

THE ENOCHIAN ALPHABET

"It (Le., Enochian is *not a jargon; it has a grammar and syntax of its own. It is very much more sonorous, stately and impressive than even Greek or Sanskrit, and the English translation, though in places difficult to understand, contains passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass.*"

Aleister Crowley, Confessions

"The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and syntax of its own." **Israel Regardie, The Enochian Language**

The Enochian alphabet was given to the public by Sir John Dee and Edward Kelly and enhanced later by the Golden Dawn and Aleister Crowley. Each letter has a specific magical meaning and gematria number associated with it. When letters are combined to form magical Words of Power, the individual letter meanings combine to indicate the overall formula of the word or name. In addition, the gematric value of individual letters combines (sums) to form a gematric value for the word or name. A study of words, names, phrases and even entire sentences with equal gematric values will reveal the existence of correspondences or relationships that are often otherwise hidden or occult. Table II contains a summary of the characteristics ascribed to the Enochian letters by Crowley. Table III shows four possible gematria schemes with the Enochian alphabet. The Aurum Solis values were determined from the experiences of that occult organization as described in *The Magical Philosophy, Book V: Mysteria Magica* by Melita Denning

and Osborne Phillips (Llewellyn Publications). The Golden Dawn-Greek/Hebrew values are presented by David Allen Hulse in *The Numerical Structure of Enochian*. Here each Enochian letter is assigned the gematric value of its corresponding Greek and Hebrew letter. The Enochian letter A corresponds to Aleph and Alpha which have the gematric value of 1. The letter B corresponds to Beth and Beta which have the value of 2, and so on. The Golden Dawn-Geomancy values were also presented by David Allen Hulse in the same work. Here sixteen letters of the Enochian alphabet are assigned a corresponding geomantic figure. The Golden Dawn correspondence between geomantic figures and Hebrew letters is then used to determine the gematric values. The remaining five letters are assigned values devised by Aleister Crowley. The fourth possible system of gematria is that used by Crowley in *The Vision and The Voice*. This is also the system employed in this manual. The student is advised to experiment with all of these systems. Let the results of your own experience determine which to use.

TABLE II. ALPHABET CORRESPONDENCES

Enochian Letter	English Letter	Planetary/ Element Correspondence	Tarot Correspondence	Gematria Value
𐌆	A	Taurus	Hierophant	6
𐌅	B	Aries	Star	5
𐌃	C,K	Fire	Judgement/Aeon	300
𐌄	D	Spirit	Empress	4
𐌇	E	Virgo	Hermit	10
𐌘	F	Cauda Draconis	Juggler	3
𐌆	G	Cancer	Chariot	8
𐌆	H	Air	Fool	1
𐌌	I, J, Y	Sagittarius	Temperance/Art	60
𐌌	L	Cancer	Chariot	8
𐌄	M	Aquarius	Emperor	90
𐌄	N	Scorpio	Death	50
𐌘	O	Libra	Justice	30
𐌌	P	Leo	Strength/Lust	9
𐌆	Q	Water	Hanged Man	40
𐌅	R	Pisces	Moon	100
𐌄	S	Gemini	Lovers	7
𐌇	T	Leo	Strength/Lust	9
𐌄		Caput Draconis	High Priestess	3
𐌆	U, V, W	Capricorn	Devil	70
𐌇	X	Earth	Universe	400
𐌄	Z	Leo	Strength/Lust	9
		Caput Draconis	High Priestess	3

TABLE III. FOUR SYSTEMS ENOCHIAN GEMATRIA

Letter	Aurum Solis	Golden Dawn Greek/Hebrew	Golden Dawn Geomancy	Crowley
A	6	1	6	6
B	1	2	5	5
C, K	2	20	300	300
D	4	4	4,31	4,31
E	7	5	7	10
F	5	6	300	3
G	3	3	9	8
H	10	8	1	1
I, J, Y	9	10	60	60
L	20	30	40	8
M	8	40	90	90
N	50	50	50	50
O	70	70	30	30
P	30	80	8	9
R	80	100	100	100
Q	40	90	40	40
S	200	200	10	7
T	300	300	400	9,3
U, V	100	400	70	70
X	60	60	400	400
Z	90	7	1	9,3

A MAGICAL THEOREM

Every man and every woman is a star.

Aleister Crowley, *Book of the Law*

A major theorem of Enochian Magick is that every man and every woman is inherently a star. Although this theorem is stated in Crowley's *Book of the Law*, the idea is a very old one. In ancient Egypt, for example, the highest and most spiritual component of man was the khabs, which together with the khu, constituted the spiritual body of man similar in definition to the atman of Vedanta. The Egyptian word khabs also translates as star.

As stars travel through the sky in their own orbits, so every man and woman have their own path to tread. Everyone has an inherent right to tread his own path without interference from another.

As a practitioner of Enochian Magick you must determine your True Will, decide upon your course of action, and carry it through without fear. You also must respect the inherent right of every other person to do the same.

Another way of stating this theorem is that every man and every woman is an inherently complete and self-sufficient individuality. The essence of man is monadic. Your Great Work is largely the process of realizing the truth of this theorem.

Aleister Crowley's famous dictum, "Do What Thou Wilt" is a direct corollary of this theorem. If the word 'thou' refers to the human ego or personality, this becomes a license to debauchery and will result in a misuse of Magick. But if the word 'thou' refers to the spirit, or individuality, then the dictum becomes a way of living that is in harmony with nature and natural law. You are already spiritual. You are a star in the hidden core of your being. Once this fact is seen to be so, your Great Work will be to express your

spiritual nature in your daily life. "Do What Thou Wilt," is another way of saying, "Do outwardly in your life what is already inherently in the core of your being." It means first Know Thyself, and then, and only then, Be Thyself.

Enochian Magick teaches that when you, the magician, vibrate into the 8th Aethyr, ZID, you will confront your Holy Guardian Angel. Conversation with this Angel will reveal your True Will. After obtaining this knowledge, you can set about to tread your true Magical Path. Your motion through life will then be like a star following its orbit through space.

ANOTHER MAGICAL THEOREM

Let there be no difference made among you between any one thing and any other thing for thereby there cometh hurt.

Aleister Crowley, *Book of the Law*

Another major theorem of Enochian Magick is that man is capable of being and/or using, anything that he encounters, because everything that can be encountered by man is a part of his being.

You will probably not fully realize this theorem until you enter the higher Aethyrs (especially the third Aethyr, ZOM) but at least an intellectual understanding of it should be obtained at the beginning of your practice. This theorem is the underlying principle behind all operations of Enochian Magick. It explains how these operations work.

This theorem is directly related to the Hermetic Axiom, "as above so below," and the magical axiom that man is a microcosm. The outer world is a macrocosm of man the microcosm. Whatsoever is in the world of man has its counterpart somewhere within man himself. Whatsoever is in the world which is not within man, will not be encountered by man. This theorem holds true for all energies, forces, beings, and things throughout the universe.

The practice of Enochian Magick will demonstrate the truth of this theorem. The deities and demons encountered in the Watchtowers and Aethyrs will appear to be independent, of you, the magician. However, in the same way that dream images appear autonomous but are actually dependent, so are the deities of Enochian Magick. It is only after you become conscious of these esoteric correspondences that you can hope to control the Watchtower deities. There is a mystical relationship between the subjective self of the magician and the objective world in which the magician finds himself/herself at any point in time and space. They are two sides of a duality.

THE PRIMARY MAGICAL OPERATIONS

Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

Aleister Crowley, *Magick in Theory and Practice*

There are three primary magical operations.

1. Invocation/Evocation. The first consists of invoking or evoking Enochian forces, intelligent or otherwise. This involves those traditional magical operations wherein deities or demons are brought into materialization or physical embodiment under your conscious control.

2. Out of Body Traveling. The second operation consists of leaving the physical cosmic plane and traveling through the subtle cosmic planes that surround the Earth in your subtle body. This is sometimes called traveling in the astral body, or astral traveling. However, the Enochian system views the astral as only one of several cosmic planes and therefore prefers to call the process traveling in the Spirit Vision. The term Spirit Vision implies maintaining a consciousness which is higher than the normal brain consciousness. Traveling in the Spirit Vision differs from dreaming in that you must retain full consciousness during the operation and return to your physical body with unbroken memory.

3. Skrying. A third operation is called skrying. This consists of using a shewstone or other appropriate device to focus your consciousness on the subtle planes while retaining awareness of, and control over, your physical body. Skrying is a form of meditation. While the mind roams the Watchtowers and Aethyrs, the body can speak of the visions and voices that are encountered by the mind.

This operation was the favorite of Dee and Kelly. In addition, Crowley used the method of skrying to visit each of the thirty Aethyrs.

THE WATCHTOWERS

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove.

Israel Regardie, *Introduction to the Enochian System*

A knowledge of these tables could then, if complete, afford an understanding of the Laws which govern the whole creation.

The Hermetic Order of the Golden Dawn'.

The Book of the Concurrence of the Forces

Figure 1, Appendix A, shows the four Great Watchtowers connected by the Black Cross as constructed by John Dee and given to the public by Aleister Crowley.

Each Watchtower is constructed of 12 squares by 13 squares. This gives a total of 156 squares per Watchtower and 675 total squares, although only 644 are importara (624 Watchtower Squares and 20 Tablet of Union Squares).

The 51 Black Cross squares shown in Figure 2, Appendix A, are reduced to 20 to comprise the Tablet of Union as shown in Figure 3, Appendix A.

Figure 4, Appendix A, shows the squares of the Great Watchtower of Air. Figure 5, Appendix A, shows the squares for Water; Figure 6, Appendix A, for Earth; and Figure 7, Appendix A, for Fire. Figure 8, Appendix A, shows how the Four Watchtowers are divided into the sixteen subquadrants.

You must remember that these drawings are only crude representations of the Watchtowers. For example, the actual Watchtowers are not two-dimensional like the fiat paper of this book but extend in at least five dimensions: height,

width, depth, time, and consciousness.

Each Watchtower Square represents a specific area or region of the inner worlds. Each is controlled by a hierarchy of deities. Some have demons, and some are associated with key Egyptian deities and corresponding sphinxes. Some squares are associated with astrology signs and Tarot cards. A detailed analysis of the many forces and currents that flow through these squares is described in *Enochian Magic*. The detailed results are included in the Appendices of this manual (see Appendices A through D). They are not haphazard, but represent a natural outcome of the Hermetic axiom, "as above so below." The mapping of the Watchtowers includes data from logical correspondences, experimentation, and intuitive insight. It is intended as a useful guide much like a roadmap for an uncharted country. As a magician, you must fill in the details for yourself as you discover them.

NANTA (Nah-en-tah) meaning Earth is written:



BITOM (Bee-toh-meh) meaning Fire is written:



The 51 squares of the Black Cross contain empty squares as well as repeated letters (each of the four elements is spelled out twice on the Black Cross). Therefore, they are usually arranged in four words of five letters each as shown in Figure 3, Appendix A. This arrangement of 20 squares is called the Tablet of Union. The name is derived from the fact that the Black Cross joins all four Watchtowers together into a single Tablet as shown in Figure 1, Appendix A. The letters of the Tablet of Union are used to prefix the names of specific Watchtower Angels (see Appendix B). The resultant names are the names of the Archangels. The letters of the Tablet of Union are also used to prefix the names of Demons. This is shown in the sixteen figures of Appendix B.

Each square of Figure 3, Appendix A, can be made into a truncated pyramid. The result is shown in Figure 15, Appendix A. Knowing how the four cosmic elements are combined within a square will usually shed light on the characteristics of that region.

Each row of the Tablet of Union is under the influence of the Cosmic Element whose name is spelled by the letters. For example, the top row is under the influence of Air. Files or columns are influences by the names spelled by the letters in that column: EHNB, XKAI, AONT, RMTO and PAAM.

The gematric values of these names indicate the type and nature of the influence. For example, EHNB has the value 66 which is equal to the words TOTO meaning "cycles" and IA meaning "truth." The first squares of the Tablet therefore, contain forces of truth which tend toward periodic expression. The governing element of the first file is Spirit. The second file is governed by Air, giving squares in that file the quality of spiritual intelligence and consciousness. The third file is governed by Water, giving squares in that file the first finges of emotions and feelings. The fourth file is governed by Earth, giving form and the first stages of solidity to those regions. The last file is governed by Fire, which quickens those regions and gives them life.

MAJOR WATCHTOWERS DEITIES

'Astral' Beings possess knowledge and power of a different kind from our own; their 'universe' is presumably of a different kind from ours, in same respects It is more convenient to assume the objective existence of an 'Angel' who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves.

Aleister Crowley, *Magick in Theory and Practice*

Figure 9, Appendix A, shows the four Secret Holy Names of Divinity, which are given by the Watchtowers. These names are found by reading across the horizontal bar of the Great Crosses. The four Holy Names are:

- 1) Air OROIBAHAOZPI
(Oh-roh Ee-beh Ah-oh-zod-pee)
- 2) Water MPHARSLGAIOL
(Em-peh-heh Ar-ess-el Gah-ee-oh-leh)
- 3) Earth MORDIALHKTGA
(Moh-ar Dee-ah-leh Heh-keh-teh-gah)
- 4) Fire OIPTEAAPDOKE
(Oh-ee-peh Teh-ah-ah Peh-doh-keh)

Figure 10, Appendix A, shows how *the* names of the four Great Kings of the Watchtowers are determined. In addition, the correspondence between the four Watchtowers and the four Tarot trumps is given. The four Kings are:

- 1) Air BATAIVAH
(Bah-tah-ee-vah-heh)
- 2) Water RAAGIOSL
(Rah-ah-gee-oh-sel)

- 3) Earth IKZHIKAL
(E e-keh-zo d-he e-kal)
- 4) Fire EDLPRNAA
(Eh-del-par•nah-ah)

Figure 11, Appendix A, shows how the names of the 24 seniors are determined from the arms of the Great Crosses. There are six Seniors in each Watchtower. Figure 11 also shows the correspondence between the four Watchtowers and the four syllables of the Hebrew Tetragrammaton. The names of the Seniors are:

Air

HABIORO
(Hah-bee-oh-roh)
AAOZAIF
(Ah-ah-oh-zodah-ee-feh)
HTNORDA
(Heh-teh-noh-rah-dah)
AHAOZPI
(Aha-oh-zodh-pee)
AVTOTAR
(Ah-veh-toh-tah-rah)
HIPOTGA
(Hee-poh-teh-gah)

Earth

LAIROM
(E1-ahee-dar-oh-em)
AKZINOR
(Ah-keh-zodee-noh-rah)
LZINOPO
(E1-zodee-noh-poh)
ALHKTGA
(Ah-leh-hek-teh-gah)
AHMLLKV
(Ah-mel-el-keh-veh)
LIANSA
(Elee-ee-ah-ness-ah)

Water

LSRAHPM
(Less-rah-pem)
SAHNOV
(Sah-ee-ee-noh-veh)
LAVAXRP
(E1-ah-vahtz-ar-peh)
SLGAIOL
(Se1-gah-ee-oh-leh)
SOAIZNT
(Soh-ahee-zoden-teh)
LIGDISA
(Elee-geh-dee-sah)

Fire

AAETPIO
(Ah-ah-ete-pee-oh)
ADAEOET
(Ah-dah-eh-oh-ete)
ALNKVOD
(Ah-len-keh-voh-deh)
AAPDOKE
(Ah-ah-ped-oh-keh)
ANODOIN
(Ah-noh-doh-ee-neh)
ARINNAP
(Ah-ree-neh-nah-peh)

These names are extremely important in Enochian Magick. They must be recited outwardly and vibrated inwardly in most Enochian operations. Consult *Enochian Magic* for the proper methods of using these Names of Power, their meanings, and gematric values.

SEPHIROTHIC NAMES

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale Among the Sephiroth, jointly and severally, we find the development of the persons and attributes of God.

Aleister Crowley, *Gematria*

The names of the presiding deities of the sixteen Sephirothic Crosses (also called Calvary Crosses) are shown in Figure 12, Appendix A. Consult Enochian Magic for gematria values and correct pronunciations. These deities must be addressed for all operations on any of the squares of the Sephirothic Crosses.

Observation of Figure 12, Appendix A, shows that in each subquadrant, one square is used for both the horizontal and vertical names of the Calvary Cross Angels. These 16 special letters can be arranged to spell the phrase ONDO-APIZE-BABALON (Oh-en-doh Ah-pee-zodeh Bah-bah-loh-en) which can be translated, "the eternal regions of BABALON," where BABALON is the name of an important goddess. She is equivalent to Kali, Kundali, Isis, and other feminine deities who are associated with the Qabalistic Sephira of Binah. The gematric value of this Enochian phrase, i.e., the value of the 16 letters that are assigned to these squares, is 318. This is the value of the Magick Square of OLAP as explained later in ENOCHIAN HEALING TECHNIQUES. Essentially, this means that these 16 squares all contain strong forces of healing and well-being.

GENERAL WATCHTOWER FORCES AND CHARACTERISTICS

*Thine is the Air with its Movement! Thine is the
Fire with its Flashing Flame! Thine is the Water
with its Ebb and Flow!
Thine is the Earth with its enduring Stability!*

The Hermetic Order of the Golden Dawn

Figure 13, Appendix A, shows the major forces that cycle through the subquadrants of the four Watchtowers.

Figure 14, Appendix A, shows the major characteristics and astrological signs associated with the sixteen subquadrants of the Watchtowers.

The forces of Earth begin with chaotic violence. These lead gradually into formative forces, which result in establishing distinct forms. The forces of Water begin with raw emotional energy. These gradually build up into forces of cohesion and creativity. The forces of Air begin with nebulous formative relationships and progress systematically through a series of harmonious changes and knowledge. The forces of Fire begin with destructive violence. These forces advance gradually into creative transformations and the renewal of form.

You should study these figures carefully until you get an intuitive feel for how these different forces and energies course through the Watchtowers. Four major types of forces can be found, creative, destructive, masculine and feminine.

WATCHTOWER PYRAMIDS

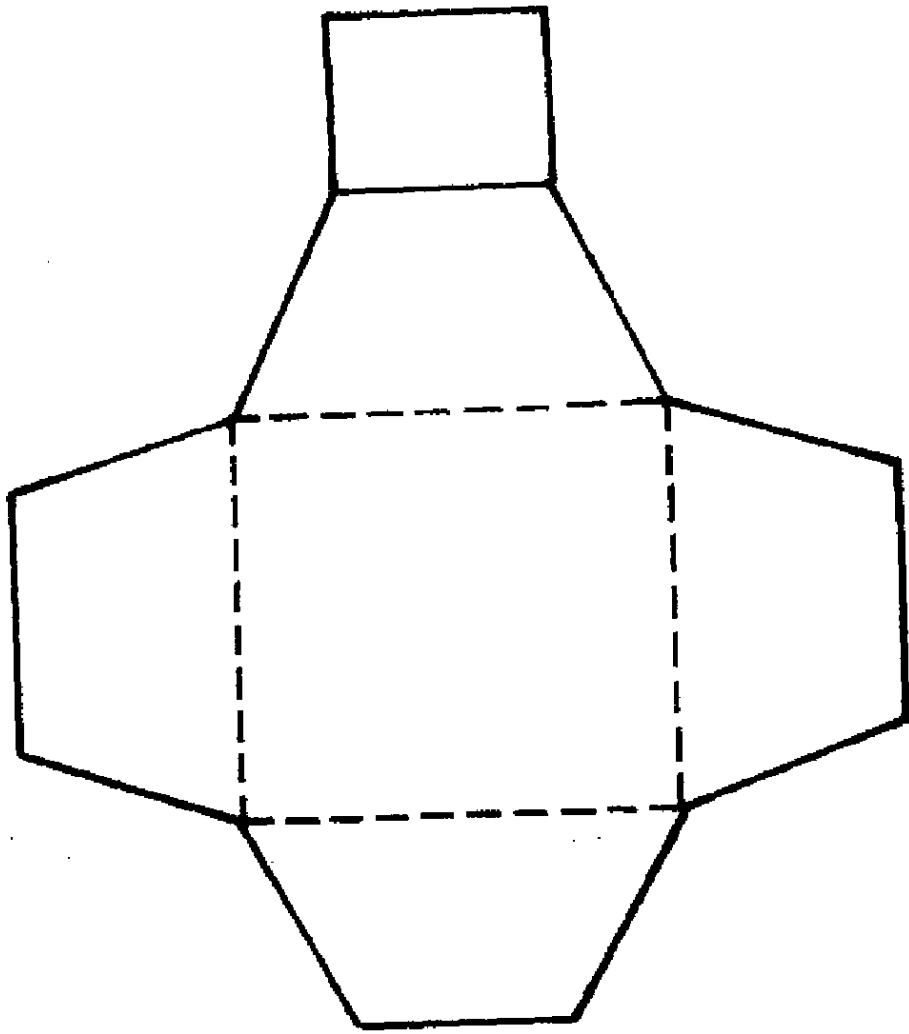
*And the Angel sayeth: Verily is the Pyramid a Temple
of Initiation. Verily also is it a tomb.*

Aleister Crowley, *The Vision and the Voice*

Enochian Magic explains the specific procedures used to convert each Watchtower Square into a truncated pyramid. Figure 15, Appendix A, shows the results of converting the Tablet of Union Squares into truncated pyramids. Figures 16 to 31 show the pyramids of the four Watchtowers. These, or similar diagrams, can be used to focus your mirad when skrying the Watchtowers in the Spirit Vision.

In addition to providing a three-dimensional effect when gazing at the truncated pyramids, they are also helpful in showing how the cosmic elements are combined in each Watchtower Square. For example, when you look at the O in NAKO (Figure 18, Appendix A) you can see at a glance that it is composed of two parts Air, one part Earth, and one part Water. During a visit to this region, you would expect to see a lot of Air, some Water, and some Earth, but no Fire at all. Now look at the S in SHAL (also Figure 18, Appendix A). Here you can see at a glance that this region is three parts Earth and one part Air. You would not expect to see evidence of Water or Fire anywhere in this region. In this manner, the truncated pyramids that are shown in Figures 15 through 31 in Appendix A can be especially helpful in quickly summarizing the cosmic elements of the Watchtower Squares. The pyramid itself is a powerful magical symbol. Its base is four-sided and thus rooted in form, (four is the number for stability and firmness) while its peak is a single point high above. It represents the magical universe as a graduated expression in time, space, and form of BEING, from the highest spiritual spheres to the lowest material globes. The pyramid can also represent yourself; the base corresponds to your physical body and the topmost point to your Holy Guardian Angel.

As an aid in magical operations using Watchtower pyramids, you can make a sample pyramid out of cardboard as follows: Cut the pyramid out of white cardboard with a base of about four inches. Use a form such as that shown below. Fold the cutout at the dotted lines and paste the edges to make a truncated pyramid.



THE GREAT CROSSES

*The most important item on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called *linea Dei Patris Filiique*, 'the Line of God the Father and the Son, and 'Linea Spiritus Sancti,' the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The 'Linea Spiritus Sancti' is always the seventh line or rank of letters from the top, while the two vertical columns of the 'Linea Dei Patris Filiique' are always the sixth and seventh columns counting from either right or left.*

The Book of the Concourse of the Forces

The central row of each Watchtower Tablet, together with the two central vertical columns, form what are called the Great Crosses of the Watchtowers. The squares of each Great Cross can be converted to truncated pyramids as shown in Appendix D. The outer arms of these crosses contain the letters O, M, E and L and the inner arms contain the letters O, M, I and A. Taken together they form the words OM-EL-OM-IA (Oh-meh el-oh meh-ee-ah) which means, "the highest understanding is the understanding of truth."

The figures in Appendix D show that each Great Cross contains two squares that are used for both the vertical and horizontal bars. The letters of these squares can be arranged to spell an important 8-lettered magical word: LAHALASA (Lah-hah-lah-sah).

This name (actually it is the phrase L-AHA-LAS-A) can be roughly translated as "supreme treasure zones." The gematric value of this word is 48, an important number in Enochian Magick: it is the number of the magical formula of

IAO (see THE FORMULA OF IAO later in this manual). This word can also be used in magical operations in the form of a Magick Square as shown below. The gematric value of this square is 96 where $96 = 48 \times 2$. Each letter of the word LAHALASA is used twice in the square.

L	A	H	A
A	L	A	H
S	A	L	A
A	S	A	L

THE EFFECTS OF MULTIPLE LETTERS IN A SQUARE

*And all these things deceived me not, for 1 expanded them
by my subtlety finto the Twelve Rays of the Crown.
And these twelve rays were One.*

Aleister Crowley, Liber Ararita

Some of the Watchtower Squares have multiple letters. Two squares (one in Water and one in Earth) have four letters each, and two squares (one in Water and one in Earth), have three letters each. Fifty-five squares have two letters each. Multiple letters express the variety of forces acting in these regions. Many of these squares can be seen in several different ways. For example, the element Fire is both destructive and creative because the enlivening of spirit implies the death of matter. In this way the Archangel of the square T/L in MSAT (L) in Fire of Earth can be spelled ALMSA or ATMSA where,

ALMSA = 117 = NANBA (thorns) ATMSA
= 118 = CONO (faith)

If you use the letter L, you will see the square in its destructive aspect. If you use the letter T, you can view the same square in its spiritual aspect. To slightly complicate matters a bit more, the letter T can be either a 9 or a 3 so that ATMSA himself has two aspects denoted by the numbers 118 and 112.

The last **square** of VSX(S)Y(L,N,H), in Water of Water, has four letters (Le., Y, L, N, and H). As a general rule, the first letter is the most important. Thus the Angel YVSX is the main ruler of this square. However, the Angels LVSX, NVSX and HVSX can also be found in this square. When you look at the gematric values of these names you will see:

YVSX = 537 LVSX =
485 NVSX = 527
HVSX = 478

Furthermore, because the letter X can also be an S (this square has hilo letters, S and X) you would also find,

YVSS = 144 LVSS
= 92 NVSS = 134
HVSS = 85

This gives a total of eight possible Angels, Archangels and Demons in this square. This variety of governing forces is consistent with the presiding Egyptian goddess, Isis, who herself has many aspects and roles. However, each ruler will be influenced by Saturn and the Universe (Atu XXI).

Multiple letters in squares, like multiple Gematria values for I, T and Z, result from the complexity of these regions. The potential forces of any square can only be fully investigated by looking at each of the letters assigned to it.

THE WATCHTOWER COLORS

Blue am I and gold in the light of my bride: but the red gleam is in my eyes; and my spangles are purple and green. Purple beyond purple: it is the light higher than eyesight. There is a veil: that veil is, black.

Aleister Crowley, *The Book of the Law*

The appropriate symbolic colors to use in making your own cards or charts are as follows:

AIR = yellow Air of Air = mauve or purple
Water of Air = blue lettering
Earth of Air = black lettering
Fire of Air = red lettering

WATER = blue Air of Water = yellow lettering Water of Water = orange lettering Earth of Water = black lettering Fire of Water = red lettering

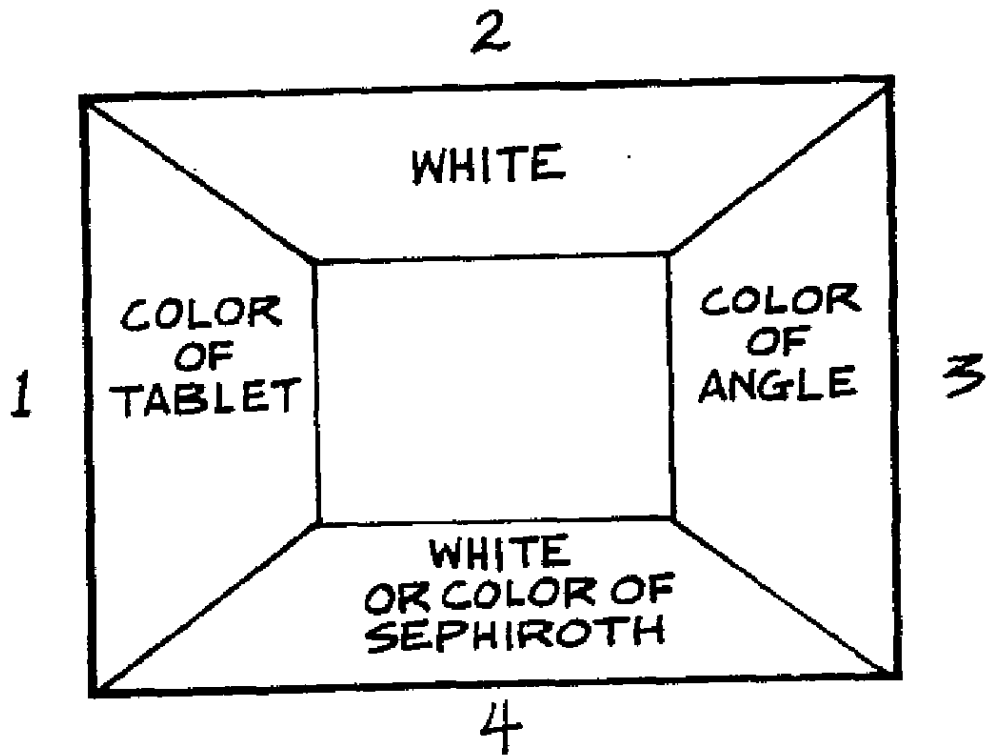
EARTH = black Air of Earth = yellow lettering Water of Earth = blue lettering
Earth of Earth = green or white lettering Fire of Earth = red lettering

FIRE = red Air of Fire = yellow lettering Water of Fire = blue lettering
Earth of Fire = black lettering
Fire of Fire = green lettering

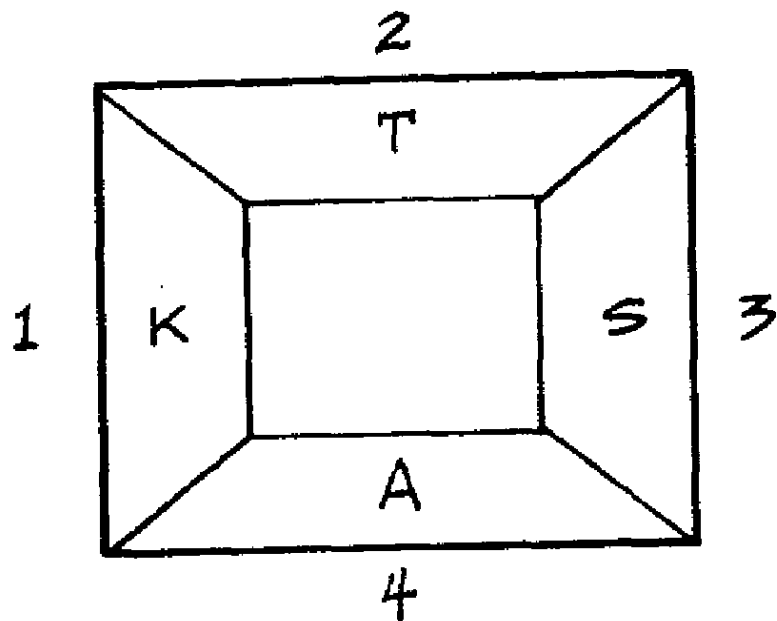
The colors of the Great Cross are:

Aries, Leo, Sagittarius = Firey = red Cancer, Scorpio, Pisces = Watery = blue Gemini, Libra, Aquarius = Airy = Yellow Taurus, Virgo, Capricorn = Earthy = black

The colors of the Sephirothic Crosses are determined using each truncated pyramid as:



The colors of the Kurubic Squares are determined as:



where,

T __ Color of Tablet

K = Color of element of the Court Card of the
Kerub

S = Same as triangle no. 1

A = Color of Angle

WANDS = Fire, Yod, red

CUPS = Water, He, blue

SWORDS = Air, Vau, yellow

PANTACLES = Earth, He, black

The colors of the Lesser Watchtower squares are determined from the astrological and planetary signs as follows:

RED = firey = Sun, Jupiter, Aries, Cancer, Libra, Capricorn

BLUE = watery = Mars, Taurus, Leo, Scorpio,
Aquarius

YELLOW = airy = Saturn, Mercury, Gemini,
Virgo, Sagittarius, Pisces

BLACK = earthy = Venus, Moon, Fire, Air,
Water, Saturn

As a general rule, complementary colors should be used when coloring the sides of truncated pyramids as follows:

BLUE squares/pyramid sides have orange lettering

YELLOW squares/pyramid sides have purple
lettering

BLACK squares/pyramid sides have white lettering

RED squares/pyramid sides have green lettering

NAMES OF ARCHANGELS, ANGELS, AND DEMONS

Behold, Isis assumed the form of a woman who was adept with words .. Isis said to Ra, "Please tell me your name, O Divine Father, for the life of a person is invested in his name" ... The Divine Majesty, Ra, said, "I will give in, and go to Isis and send the divine name from my body to her body." The divinity hid himself, from the gods in the vast throne room on the Boat of Millions of Years. When events corresponded to the 'time of coming forth of the heart,' she said to her son Horus, "Forces of attraction are from the living mirror of God. God has turned his two eyes. The mighty god has given up his divine name ... Indeed, the mighty god has given up his divine name: Ra."... This was spoken by Isis, the Great One, the divine mistress of the gods, who knew Ra by his own name.

The Legend of Ra and Isis

Figures 1 to 16, Appendix B, show the names of the major deities of the 16 subquadrants of the Watchtowers.

The four squares at the top of these figures contain the Names of the Kerubic Angels. There are no demons or lesser Angels in these upper squares (i.e., they are upper in the sense that they are located above the horizontal Sephirothic Cross bars.) The names shown in the boxes over the tops of the squares are the Archangels. The Archangels reside over the respective files of squares including the Kerubim. As an example, Figure 1, Appendix B, shows Air of Air. You should see that in the first square the Archangel ERZLA (Erah-zod-lah) governs the Kerubic Angel RZLA (Ra-zodlah) who in turn governs the four squares in the file or column below the first square. EZLAR (Eh-zod-lahrah) is the Archangel who governs ZLAR (Zod-lah-rah) in the second file. The 16 lower squares are called the

Lesser Squares of Air of Air. The first of these squares is governed by the Ruling Lesser Angel XKZNS (Tz-keh-zoden-seh) and the Lesser Angel KZNS (Keh-zoden-seh). The Demon XKZ (Tz-keh-zod) is also in this square.

As another example, look at Figure 12, Appendix B. You should see that the square T of STIM (reference Figure 6, Appendix A, foz letters) is governed by the Ruling Lesser Angel ATIMS (Ah-tee-meh-seh) and the Lesser Angel TIMS (Tee-meh-seh). The Demon ATI (Ah-tee) is also in this square which is presided over by the Kerubic Angel AOMI (Ah-oh-mee) and the Archangel NAOMI (Nah-oh-mee).

The appropriate hierarchy of deities must be addressed during all magical operations in the Watchtower squares. Use the following hierarchy for your invocations:

Kings
Seniors
Sephirothic Cross Angels Kerubic
Angels
Archangels
Angels
Lesser Angels
Demons

THE MAJOR MAGICAL INSTRUMENTS AND WEAPONS

Let the Adept be armed with his Magick Rood and provided with his Mystic Rose.

Aleister Crowley, *The Star Sapphire*

THE TEMPLE. As a magician, your temple is your universe. Enochian Magick does not recognize only one universe but a myriad of universes, one for each man. As our thinking tends to be similar to that of others, so our universes tend to overlap. As thinking (i.e., our inner subjective universe) tends to be dissimilar, so our universes

tend toward isolation. This fact is clearly seen in the third Aethyr, ZOM, where you can become a true Magus, the creator and master of your own universe. Man's nature above the first Aethyr, LIL, is monadic. Below LIL man's nature is dualistic. The two primary polarities of man's dualistic nature are objectivity (the universe) and subjectivity (consciousness).

THE CIRCLE. A circle is the magical symbol of man's monadic nature above LIL. It should be used by you to define the limits of your magical operations. A circle, usually green, is drawn on the floor around yourself. Divine names and appropriate symbols, such as the magical formulas, described later in this manual, are used to strengthen the circle. Lamps or candles can be used outside the circle to ward off the forces of darkness.

THE ALTAR. An altar is usually placed within the temple. It symbolizes the foundation of your work. The altar should be square to symbolize the stable basis of the Magick to be used as well as your fixed will. The altar can be made of either oak (rigidity) or acacia (resurrection).

THE WAND. This is the most important of the magical instruments. The Wand symbolizes your Magical Will as

well as your Wisdom and your Word. It is the principle weapon of the Magias. The Wand is used in both invocations and evocations. Yours is also an embodiment of your creative power. When charged with a masculine force it symbolizes the lingam. In Enochian Magick the Wand is the symbol of Fire, and is especially used in those operations involving the Watchtower of Fire.

THE CUP. The Cup is a passive instrument. It represents your magical understanding. In the beginning, your Cup is usually empty. Gradually, with effort and experience, it fills with your understanding of truth. It is by nature round, vulnerable, and receptive. When charged with a feminine force, it symbolizes the yoni. In Enochian Magick the Cup is the magical symbol of Water and is especially used in operations involving the Watchtower of Water.

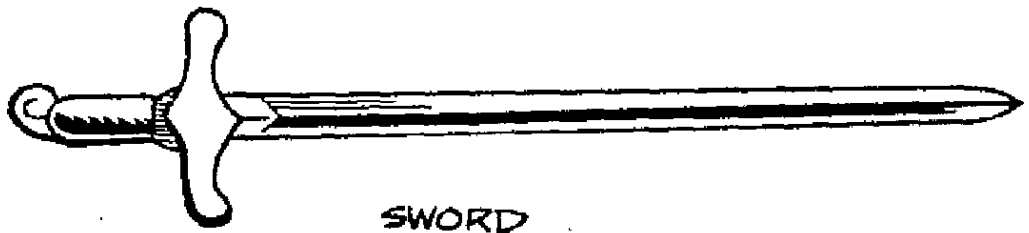
THE SWORD. The Sword symbolizes your ability to reason. The magical Sword is the analytical faculty of the mind. As your mental faculties dissect complex ideas and theories, so the sharpness of the Sword will cut and pierce through things. When you pierce a demon with your Sword, you simultaneously strike it with rational logical thought. The Sword thus aids to see through illusion and complexity. The nature of this weapon is destructive. It is also divisive. The blade should be steel, the metal of Mars. It is considered a crude weapon and its use is usually restricted to the Watchtowers and lower Aethyrs. Its primary use is to free you from emotional entanglements that are often encountered in the Watchtowers. Its natural force is masculine. In Enochian Magick, the Sword is the magical symbol of Air, and is especially used in those operations involving the Watchtower of Air.

THE PANTACLE. The Pantacle is your food (often symbolized by bread). As the cup is hollow, so the Pantacle is flat. It also symbolizes your body. It serves chiefly as a source of strength and vitality. It is usually made in the

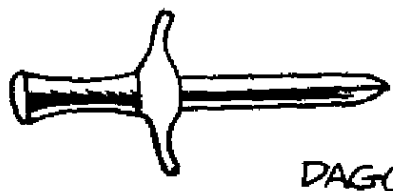
shape of a disk and enscribed with appropriate magical symbols. For each quality or idea engraved on a Pantacle, the symbol for its opposite should also be included so that the forces embodied are always balanced. In many magical operations the Pantacle is used to represent the karma of the magician (occultism defines the pphysicalbody as the crystallization of one's past karma). Its natural force is feminine. In Enochian Magick, the Pantacle is the magical symbol of Earth, and is especially used in those operations iinvolving the Watchtower of Earth.

THE DAGGER. The Dagger symbolizes the piercing ability of thought. As you aquire experience and encounter the Aethyrs, you will gradually replace the cumbersome Sword with the quicker, and equally effective, Dagger. The sword dissociates and divides, but the dagger pierces te the heart. Its chief function is the letting of blood and thereby it forces calmness. Like the Sword, the Dagger is associated with the cosmic element Air.

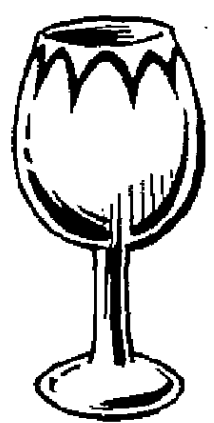
NOTE: it is sometimes said that the Wand should be associated with Air because the Caduceus was the Wand of the god Mercury who has traditionally been associated. with Air. This would associate the Dagger and Sword with Fire. This fine of reasoning concludes that Crowley and the Golden Dawn used deliberate blinds here to fool the unwary. Rather than take sides on this issue, you should first experiment with both combinations and then choose whichever works best for you.



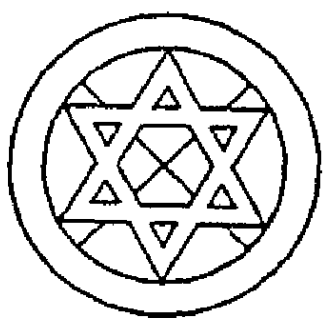
SWORD



DAGGER



CHALICE



PENTACLE

WAND



THE MAGICAL ROBE

The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation.

Aleister Crowley, Book 4

The primary article of magical clothing is the robe. There are two main types: black with a hood, and white without a hood. Appropriate symbols can be used to decorate the robe according to your will.

The chief function of the black robe is to protect you by concealing. It offers both silence and secrecy. It symbolizes your temporary withdrawal from the everyday bustle of life.

The white robe symbolizes your aura. Your aura is the invisible sheath or sphere of light that surrounds your physical body. Because of its shining nature it is often called the Body of Light. The magical nature of the white robe is shining, elastic, and impenetrable.

The nature of your specific magical operation will determine which robe you should wear.

THE CIRCLE:

The Enochian word for circle is KOMSELHA (Koh-mess-el-hah). The gematric value is 452. The Enochian is:



THE ROBE:

The Enochian word for robe is MABZA (Mah-behzodah). The gematric value is 116 with an alternate value of 110. The Enochian is:



YOUR MAGICK CIRCLE

The first task of the Magician in every ceremony is therefore to tender his Circle absolutely impregnable.

Aleister Crowley, *Magick in Theory and Practice*

At all times complete the circle of the place before commencing ara invokation.

The Hermetic Order of the Golden Dawn

The Ritual of the Pentagram

A typical Magick Circle is shown in Figure 4. The four triangles outside the circle represent the four Watchtowers.

When conducting magical operations on the Watchtowers, sit or stand in a green circle (in general, green is appropriate for most operations. However, the color to use should correspond with the magical operation in which it is used) and face the appropriate triangle as follows:

Fire is a red BITOM in the South Earth is a black NANTA in the North Water is a blue HKOMA in the West Air is a yellow EXARP in the East.

Possible embellishments include:

- 1) Placing lamps in the triangles.
- 2) Burning incense.
- 3) Enscribing the appropriate deity name in the appropriate triangle.
- 4) Enscribing the magical formula within the circle or triangle as appropriate.

If a circle of this sort is impossible to physically construct, you can simulate it with a psychic circle. Draw a green circle as shown in Figure 4 with your magical imagin

ation. You must also imagine the four triangles in the appropriate positions and colors. If you can imagine this so strongly that you can "see" the circle and triangles clearly in your mind, then you can use your psychic circle to conduct your operations. Successful construction of a psychic circle will allow you to conduct your magical operations anywhere and at any time.

Whether you use a physical or mental circle, it must be properly consecrated before any operation. This includes an appropriate banishing ritual. In Enochian Magick, you can

use the banishing pentagram or hexagram rituals, or both.

However, it is not enough to simply draw the pentagram or hexagram in the air. Your physical actions must always be accompanied by appropriate mental activities. One of the most effective mental methods of consecrating a circle is to imagine a powerful **psycho-physical force**, like a mist, emanating from your body. Let it swirl around the atmosphere of the circle. Let it gradually form a protective spherical shell or wall around you at a distance equal to the circumference of the circle. This mental projection should accompany your tracing of pentagrams and/or hexagrams to banish all foreign elements and influences from your circle. A method used in Tibetan Yoga, which is quite effective, is to imagine millions of tiny rays of light emanating from your subtle body outward in all directions. The length of each ray is equal to the radius of your circle. At the end of each ray you must imagine the head of a fierce demon (a 'wrathful' deity) facing outward and snarling with protective power. Let these demon heads form a strong protective shell around you. Only when you can "feel" this protective wall surrounding you will your circle truly be consecrated and offer effective protection.

NAMES OF POWER

It may be conceded in any case that the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch-that they should do so is no more extraordinary than music of any kind should do so.

*Aleister Crowley, **Magick in Theory and Practice***

These are the words to be spoken for one who arrives at the tenth pylon:... In a very loud voice, one must cry out an earnest request using the terrible Names of Power and Wisdom, and not be afraid of that which is in this region.

Chapter CXLVI, the Tenth Pylon, *The Book of the Dead*

The Enochian Names of Power, or Barbarous Names, should be spoken aloud for optimum effects. Music is well-known for its psychological influences on the listener. The same is true for you when you intone names or phrases in Enochian. Consult Enochian Magic for proper pronunciations.

During invocations and evocations you must always speak aloud the proper Names of Power. These are the Four Secret Holy Names, the names of the Four Great Kings, and so on. The repeating of these names out loud can have a definite effect in exalting your consciousness. This is especially so when the Names are vibrated. To 'vibrate' a name, you must mentally project the sound outward into your Magical Universe as you speak each syllable aloud. You must be able to psychically "hear" each syllable resound like "ten thousand thunders" throughout your Magical Universe. By physically speaking and mentally vibrating the Names of Power con-

currently, a psycho-raagnetic link is established between yourself and the object of the name.

Use the following 6-step procedure to vibrate the Mames of Power:

STEP 1. Stand with your arras outstretched. Imagine your entice body as totally empty.

STEP 2. Breathe in deeply. Invagine the Name of the divinity entering into your body with the breath.

STEP 3. Let the Name descend through your empty body. Imagine it passing through your heart region, the area of your solar plexus, your navel, your abdomen, your pelvis area, and then clown your legs and into your feet.

STEP 4. When the Name touches your feet, advance your left foot about 12 inches. Then draw back your hands to the sides of your eyes and then lean forward. As you lean forward, shoot your arms (with fingers together and pointed before you) outward in front of you and imagine the Name rushing upward through your empty body while you exhale.

STEP 5. Imagine the Name to leave your body and thunder outward into the far comers of the universe. Let it vibrate throughout the universe like "the concourse of ten thousand thunders." Your mirad must be one-pointed and fuily focused on the Name.

STEP 6. Withdraw your left foot and stand upright. Let your normal perceptions slowly return. Take your time. Never vibrate the Mames of Power quickly.

Although these steps may seem awkward at first, with practice you will see that the procedure has a certain grace and natural ease associated with it. Speaking the name of a deity aloud is not sufficient to effect the desired results. By vibrating the name of a deity (or demon) in accordance with this procedure you will establish an occult link with that deity which is essential for success. If properly done, a single vibration will leave you exhausted and drained of energy.

EGYPTIAN DEITIES

The Egyptian Theogony is the noblest, the most truly magical, the most bound tome (or rather to it) by some inmost instinct, and by the memory of my incarnation as Ankh f n-Khonsu, that I use it (with its GraecoPhoenician child) for all work of supreme effort.

Aleister Crowley, *Magick Without Tears*

I am like a god... ... Viere is no body component of mine that is lacking fits relationship] with a god.

The Book of the Dead, Chapter XLII

Enochian Magic describes the method of determining the Egyptian deities that preside over the lesser Watchtower Squares. Figures 1 to 16, Appendix C, show the sixteen Watchtower subquadrants with the appropriate Egyptian deity.

As an aid to properly understanding these deities, study the table below.

TABLE OF EGYPTIAN DEITIES

OSIRIS Renewal, regeneration, reincarnation, reimpodiment. Osiris is the son of Ra, the father of Horus and the brother of Isis and Nephthys. He is the God of the Dead.

ISIS Solidification, manifestation, nature, law, principle, love. Isis governs the forces of solidification. She gives form to the formless and thus rules over all birth processes. Her name means 'throne' and she is the source or seat of creative power. Isis is similar to the Tantric goddess, Kundalini.

NEPHTHYS Dispersion, fragmentation, dissociation, severity. She is the counterpart of her sister, 'sis. Her name means 'Lady of the House.' Nephthys roles over all dispersion processes. She turras forro into formless essence. Nephthys is similar to the Tantric goddess, Kali.

HORUS Attainment, fruition, man, humanity, the present as a result of the past. His title is 'the avenger of his father' because he fought Set and avenged his father, Osiris, whom Set slew. Horus is shown as a warrior. He is dynamic and aggressive. He is the spring which wins against winter and avenges the past summer.

UR-HERU Cause, maturity, responsibility. His name means 'the Elder Horus' and he is the counterpart of the child, Harpocrates.

HARPOCRATES Effect, faith, acceptance, innocence. He is Horus, the child. He is like the Fool of the Tarot. He is often shown sitting on a lotus with the first finger of *his right* hand resting against his closed lips in his role of the God of Silence.

HATHOR Maternal force, protection, sustenance, fertility. Hathor is the consort of Horas. Her name means 'House of Horus.' She has the form of a cow in role of the eternal mother.

SOTHIS Initiation (femiriine), evolution, growth Sothis is the goddess of the Dog Star whose annual rise into the heavens marked

the advent of the Nile river's inundation and thus assured another year of bounty. She is shown naked to indicate that she holds no secrets from her followers.

APIS Emotions, sacrifice, passion, lust, desire. Apis has the form of a bula.

ANUBIS Initiation (masculine), intelligence, wisdom, rational mvnd__ Anubis is the son of Osiris and Nephthys and thus the step brother of Horus. He is called the 'Initiator of the Temple.' His chief function is to serve as a guide through the Tuat and to assist the dead through the after-death state. He is shown with the head of a jackal.

BAST Intuition, magick, irrational mirad. Bast is shown as a cat. Like a cat sees in the dark, so Bast can see into the past and future.

MESTHA Endurance, mental protective force, conscious control. He is the son of Horus and is shown with the head of a man.

HAPI Endurance, emotional protective force, abundance. He is the son of Horas and is shown with the head of an ape.

TUAMAUTEF Endurance, spiritual protective force, fertility. He is the son of Horus and is shown with the head of a jackal.

QEBHENNUF Endurance, physical protective force, physical renewal. He is the son of Horus and is shown with the head of a hawk.

The following translations from Chapter CLIA of the **Book of the Dead** are included as a further aid in the study of these important deities:

SPEECH OF ISIS (Asi, "the goddess of the throne") "I have come here to protect you. I will fly with you through the air and I will initiate you with the North Wind. The breath of your flesh has returned to the god Tem (Le., the setting sun) but will return again to you should you hunger for flesh. You shall be like a god and your enemies shall be cast down under your feet. May you be found truthful before the goddess Nuit and strong enough to receive the flesh of the gods."

SPEECH OF NEPHTHYS (Nephthys, "the lady of the house") : "I accompany the Adept, my divine brother, Osiris. I have come here to protect you. You must be an Adept to overcome the forces of the Two Lands. Meditation will assist you. Indeed, truth-speaking will also help. You can be raised up by true words and deeds and then the god Ptah will cast down your enemies."

SPEECH OF MESTHA (Mestha, "the god within"): "I am the god Mestha, your divine son. I have come here to protect you. I have made a place for you to endure; a place for you to endure. May you have command over the god Ptah and likewise have command over the god Ra himself."

SPEECH OF HAPI (Hapi, "the god of secrets"): "I am the god Hapi, your son. I have come here to protect you. If you are associated with the Adepts, then your flesh will be defended for you and the death processes will be beneath you. May you be an Adept and be given my flesh which will last forever. May you be Osirified and be truth-speaking, may you be truth-speaking in peace."

SPEECH OF TUAMAUTEF (Tau-mut-f, "the god who exalts motherhood"): "I am the god Tuamautef, your son who loves you. I have come here to protect you. The brother of the divine father Osiris (Le., the god Set) can assist you. I will intercede for you and he will be beneath your feet forever. He will be beneath your feet forever. May you endure. May you endure in truth-speaking."

SPEECH OF QEBHSENNUF (Qebh-sen-f, "the god who refreshes his brothers"): "I am the god Qebhsennuf, your son. I have come here to protect you. I will join your bones together and I will gather your body components together for you. May it be said that you are mighty in the Throne Room of Truth by all those who live beneath it."

The following is a translation of Chapter CLXXXV of *The Book of the Dead*. It can be used as an invocation when dealing with Watchtower Squares presided over by the god Osiris:

This is a prayer to Osiris-Khenti-Amenti ("Osiris, the Initiator of Amentet"), Un-Nefer ('Beautiful One'), who is in Abydos. It is to be spoken by one who is truth-speaking in order to invoke the divine Lord and go forward for ever. One must say the following:

He who exists throughout Eternity is the divine Lord of Lords, and the divine King of Kings, and the Sovereign God of Gods, who gives new life to us. You stand over both gods and raen. You will make a throne for those who have entered into the Magical Universe, and those who periodically praised images of your ka will pass through millions and millions of years, when the end will come to be established. Now, when divinity is in each component of someone's body, then no further manifestation need appear in the world, and they will be like you, and they will come to you, the great ones as well as the lesser ones. May one be

allowed to come and go within the Magical Universe. May one's ka not stray through the Cates of the Tuat.

The following is a translation from a vignette in *The Papyrus of Hunefer*. It can be used in Watchtower squares presided over by the god Anubis:

May Royal Peace be given by Osiris-Khenti Amenti,
Lord of Eternity, Wise One throughout All Duration; and
may be invoked the initiation of the company of the Gods;
and may be invoked Anubis, the subtle Dweller, the divine
Initiator of the Temple, who allows the followers of Osiris to enter
finto and to come forth from the Magical Universe, and
who rewards the Lords and Masters so that their light will be
strengthened and nourished.

ASTROLOGICAL INFLUENCES

Astrology in education is useful as geology is to the prospector; it tells you the sort of thing to look for, and the direction in which to explore.

Aleister Crowley, *Magick Without Tears*

The stars impel, they do not compel.

ancient maxim

The astrological influences in the four Great Crosses are shown in Appendix D. How these forces influence the lesser Watchtower Squares is shown in Appendix C. The primary meanings of these signs are given below.

- ARIES:** The First Cause, the life-principle, pure spirit.
- TAURUS:** Pure Substance, undifferentiated matter.
- GEMINI:** Motion, phenomena, elementary relationships.
- CANCER:** Universal Womb, pure waters of life, the mother-principle.
- LEO:** Creation made manifest, divine incarnation, creative activity, the ideal man.
- VIRGO:** Organized matter purified and refined, the ideal woman.
- LIBRA:** Ideal relationships, perfect harmony and balance, universal harmony.
- SCORPIO:** Emotional power, regeneration, death.
- SAGITTARIUS:** Aspiration, transformation of consciousness, the principle of perfection. 71

CAPRICORN: Crystallization of matter, matter organized for use, governing authority.

AQUARIUS: Universal Brotherhood, true knowledge.

PISCES: Emotion as Universal Solvent, dissolving of form, elimination of boundaries, cosmos into chaos.

PLANETARY INFLUENCES

The Universe is in equilibrium; therefore He that is without it, though his force be but a feather, can overturn the Universe. Be not caught within that web, O child of Freedom! Be not entangled in the universal lie, O child of Truth!

Aleister Crowley, The Book of Lies,

Every spiritual Ego is a ray of a "Planetary Spirit" according to esoteric teaching.

H.P. Blavatsky, *Glossary to The Voice of the Silence*

The planetary influences in the four Great Crosses are shown in Figures 1 to 4, Appendix D. How these forces influence the Calvary Crosses is shown in figures 16 to 31, Appendix A. The primary meanings of these signs are given below.

- SUN:** Will power, vitality, creativity. It rules over Leo.
- MOON:** Instinct, habit, personality, feeling, memory, imagination, receptivity. It rules Cancer.
- MERCURY:** Power of communication, intelligence, reason, mobility, self-expression. It rules Gemini and Virgo.
- VENUS:** **Love**, beauty, harmony. It rules Taurus and Libra.
- MARS:** Passion, desire, energy, courage, initiative. It rules Aries and Scorpio.
- JÚPITER:** Higher mind, wisdom, optimism, spontane-

taneity, enthusiasm, benevolence, generosity. It rules Sagittarius and Pisces.

SATURN: **Satan, contraction, crystallization, concentration, ambition,** self-preservation, caution, responsibility, pessimism, stability, endurance. It rules Capricorn and Aquarius.

MAGICAL PREPARATIONS

Thus shall We prepare him for the Confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the city of the Pyramids.

Aleister Crowley, *Liber Os Abysmi*

Proper preparation is the basic rule for every phase of the magical arts. Without this, only disaster can zoom ahead.

Israel Regardie, *The Complete Golden Dawn System of Magic, Vol 5*

In addition to reading and comprehending *Enochian* Magic as well as other works on Magick, you would do well to assume a Magical Name, take a Magical Oath, and begin a Magical Diary. Initiation into a magical organization is not necessary. Self-initiation is just as reliable. The important thing is to make your Body of Light, or your "Magical Personality," as real as possible. Under normal circumstances a Magical Name and the Oath will aid in this objective (an oath taken by yourself to yourself and for yourself is as binding as any other kind of oath as far as karma is concerned).

1. THE MAGICAL NAME. Determine what or who you would most like to be. Then determine a name for this magical goal. It can be in English, French, Latin, Hebrew, Egyptian, or even Enochian. Any language will do. The only rule is that it must intuitively feel right to you. Take

members of the Golden Dawn acquired a new magical name at each grade. Crowley, for example, was called Perdurabo,

"I shall endure" because he wished his message to survive. When you honestly feel that you have lived up to your magical name, then it will be time to adopt a new one.

2. THE MAGICAL OATH. Taking an oath is a solemn business. If sincere, it will activate a karmic force within you which can have dangerous consequences if broken. Only you will know for sure if you are sincere. This can take place inwardly as a simple mental and personal commitment to yourself, or outwardly in a magical ceremony saying the appropriate words aloud. A new oath should be taken at each step of your magical development.

One well-known Magical Oath is the Oath of the Abyss. This Oath must be taken by any magician who desires to cross the Great Outer Abyss, the realm of the arch-demon KHORONZON. The words of this Oath are: "I swear to interpret every phenomenon as a particular dealing of God with my soul." This means that you promise to view everything that happens to you from that moment on as the direct intercession of your inner god (your Holy Guardian Angel). This Oath has many terrible consequences but is essential for one to cross the Abyss safely. You are well advised to delay this oath until sufficiently prepared mentally and physically to accept its far-ranging implications.

3. THE MAGICAL DIARY. There are several reasons for beginning and updating a Magical Diary. It allows you to check your progress in a systematic and scientific manner. For example, any repetitive experiences or cyclic magical encounters will be more easily noted if a diary is at hand. It also allows you to record your psychic experiences while fresh in your memory so that you can accurately check them against known signposts and correspondences at a later date.

The modern magician can record his experiences on cassette tape or a floppy disk using a home computer. Data base programs allow storage and retrieval of magical reflections, and printouts will provide hard copies when needed. Whether you use a home computer or a pen and

paper, up-to-date records are a sure way for you to progress in a sane and intelligent fashion. Update your Diary as often as you can, and you will find yourself growing.

DEVELOPMENT OF THE SUBTLE BODY

Within the human body is another body of approximately the same size and shape; but made of subtler and less illusory material This body, which is called by various authors the Astral double, Body of Light, body of fire, body of desire, fine body, scin-laeca and numberless other names is naturally fitted to perceive objects of its own class in particular, the phantoms of the astral plane.

Aleister Crowley, *Magick in Theory and Practice*

May the ba (soul) see its khat (physical body). May it rest in its sahu (spirit body). May it not lose consciousness. May it not lose control over the body, ever.

Chapter LXXX X, *The Book of the Dead*

In order to investigate the Watchtowers and Aethyrs it is essential to be able to travel in the subtle body, known as the Body of Light. There are many good books available on this subject (Crowley's *Liber O* is an excellent example) that can provide useful details. The following is a summary of the most important steps in the development of your subtle body:

STAGE 1. Consecrate a circle and work within it. Forget deities, Watchtowers and Aethyrs for awhile and concentrate only on mentally leaving your physical body. Try to see your body as if you were standing in front of it.

STAGE 2. Observe astral counterparts of physical objects.

Create your own astral temple complete with furniture. Exercise your Body of Light and your magical imagination at regular intervals until your astral temple is as real to you

as your physical temple.

STAGE 3. Confirme developing your Body of Light until it is as real as your physical body. Slowly, gradually, project it outward from your astral temple into the surrounding environment of the Astral Plane.

STAGE 4. Practice "rising on the planes," going higher and higher each time. Try to reach the spiritual planes beyond the mental.

NOTE: The development of the Body of Light is an ongoing process. The key to success is practice. The fruit of your efforts are the experiences and lessons that you will surely encounter as you advance. Remember, your subtle body already exists; you are simply becoming conscious of it.

WARNING: Do not confuse the planes. Always keep your subtle body on the subtle planes and your physical body on the physical plane. Mental imbalance can result from confusing the planes in your mirad. This is probably the chief error made by the novice magician.

WORK SHEET: Use the following sample work sheet to keep an on-going record of your operations. A sample completed work sheet is provided to demonstrate the kind of data that you peed to record. You will find this helpful in determining what works best for you. It is suggested that you construct and use Work Sheets such as this one for all of your operations.

SAMPLE WORK SHEET

Date of operation:

Time of operation:

Place of operation:

Duration of operation:

Goal of operation:

Description of preparations:

Description of results:

Summary:

Suggestions:

SAMPLE COMPLETED WORK SHEET

Date of operation: 14 February, 1984

Time of operation: 9:30 p.m.

Place of operation: Home, in study

Duration of operation: 23. minutos

Goal of operation: Try to see astral counterpart of aa oak tabla.

Description of preparations: Drew psychic circle around myself while sitting in comfortable chair in front of a low Early American oak tabla. No perfumes or rituals were used this time.

Description of results: When my eyes were relaxed I saw an

outline around the tabla which could Have been ita astral counterpart. When my eyes were focused, I saw only the table.

Summary: Inconclusive. I probably saw the astral counterpart of the table but can not be sure.

Suggestions: I need to try this exercise again while standing. My mind wandered tonight and I had a hard time concentrating.

INVOCATION VS EVOCATION

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

Aleister Crowley, *LiberSamekh*

I invokeye, ye angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light divine.

The Golden Dawn's Watchtower Ceremony

Technically, to invoke means to "call in" whereas to evoke means to "call forth."

Under normal circumstances you will invoke a deity when you want to assume its identity. You will evoke a deity when you want to communicate with that deity while retaining your own sense of identity.

A circle should be drawn around you to protect you during an operation as well as to symbolically remind you that you are a microcosm. To attract an Enochian deity into this circle (and hence into the microcosm of the magician) requires an invocation.

A triangle should be drawn outside your circle in order to attract an Enochian deity into your macrocosm (but not your microcosm). This attraction requires an evocation. One example of an evocation is Crowley's well-known materialization of the demon KHORONZON from the tenth Aethyr, ZAX. To invite such a being into your circle could be harmful and should not be done lightly.

When invoking, use the Cup as a symbol of your openness and receptivity. When evoking use the Sword to keep the entity separate from yourself.

When invoking, you will become identified with the deity. You will speak and act with the authority of that deity. Thus you may:

1. Speak oracles or expound the wisdom of one thing
or another.
2. Bless a person or thing in the name of the deity.
3. Command those deities or entities that are lawfully under the jurisdiction of the deity.

When evoking, you will be able to embody the energy or virtue of the deity evoked into:

1. A talisman.
2. Any magical instrument or weapon.
3. A sacrament such as a wafer, or wine which can be consumed into your body or the body of another.

THREE PRIMARY METHODS OF INVOCATION

Inaoko me under my stars!

The Book of the Law, Chapter 1, verse 57

As a magician, you will have recourse to three main ways in which to invoke a deity. These are:

1. DEVOTION

This is the way of the heart. Sincere devotion to a deity, calling on the divine name, mantras, japa, and filling your mind with the known divine qualities and attributes will, in time, bring about a confrontation with that deity. This is the safest method, but also the slowest. Study Crowley's *Liber Astarte* for details of this method. This method is the Western equivalent of Bhakti Yoga.

2. CEREMONY

This is the way of the mind. It is the most direct method involving a straightforward invoking of the desired deity. The signposts presented in *Enochian Magic* and in this manual can be used to create the invoking ritual. Details are provided in *Enochian Magic*. The ritual should be such as to induce a degree of Samadhi or single-pointed concentration.

3. DRAMA

This method is the way of the combined heart, body and mind. It is difficult to perform by a single person, but years of tradition attests to its effectiveness. Crowley's *Liber 777* can be used to determine the necessary magical correspondences.

However, the very fact that little is known of the Enochian deities precludes use of this method for most invocations. It can be used effectively for the Egyptian gods and goddesses of the lesser Watchtower squares.

this method you assume the appropriate god-form (i.e., let your 13ody of Light take on the liken'ss of the god) and then enact well-known incidents that involve the desired deity while assuming the role of that deity.

ELEMENTS OF AN INVOCATION

Every Magician must compose his ceremony in such a manner as to produce a dramatic clima At the moment when the excitement becomes ungovernable, when the whole conscious being of the Magician undergoes a spiritual spasm, at that moment must he utter that supreme aduration.

Aleister Crowley, *Magick in Theory and Practice*

The objective of an invocation is for you to identify yourself temporarily with the deity. The only magical instrument truly needed for an invocation (or evocation) is the wand (this is explained in *Enochian Magic*). However, a cup can be used for invocation (to unite) and a sword for evocation (to keep separate). In order to successfully invoke an Enochian deity, a degree of Samadhi (an advanced stage of transcendental meditation) is required. An outline of the primary stages is given below.

1. THE FORM. First the symbolic form of the deity must be carefully studied until you can hold a steady image in your mind. The attributes of the deity must be contemplated while you assume his form.

2. THE VOICE. Then you will hear the voice of the deity. The utterance of the deity must be in keeping with his/her characteristic nature.

3. THE ASSERTION. In the next stage you must assert your identity with the deity.

4. THE IDENTITY. In the final stage you must become the vehicle for the deity. After this stage the original objective of the invocation is stated.

A SUCCESSFUL INVOCATION/EVOCATION

Invocations of even the most positive Gods are dangerous, unless care can be taken to keep the personality of the God distinct from one's own.

Aleister Crowley, Magick Without Tears

In order for an invocation or evocation to be successful, you must be able to elevate your mind to another dimension. You must be able to see and hear with the Body of Light, because the deities and demons of the Watch-towers and Aethyrs are not physical but etheric, astral or psychic beings.

The first step is imagination. You must imagine that the deity comes before you. The known signposts of the operation should be of service during this step. At the climax of the operation, you will actually see and/or hear the deity or demon invoked. If a demon strikes you, you will suffer the pain accordingly. However, no one else around you will probably be able to see or hear the deity except yourself. This in no way lessens the reality of the demon or deity. If a scribe is at hand, you will want to speak aloud what you see and hear.

If you can formulate your subtle body and rise on the planes, then you can go to the deity rather than have it come to you. The results will be the same except that full remembrance of astral traveling experiences is difficult.

After every successful invocation or evocation always banish the deity back to his natural residence. Every invocation or evocation establishes a psycho-magnetic link between you and that deity. This link must be properly

broken or altered the ceremony, or the deity will be able to return to you at any time. The consequences of such a visitation could be harmful.

The most important invocation to be conducted by you, the Enochian magician, is that of your own Holy Guardian Angel. An exercise for such an invocation is presented later in this manual.

AN ENOCHIAN INVOKING RITUAL

The following ritual has been adapted from the Golden Dawn's *Invocation Ritual* called the 'Formula of Opening by Watchtower' (i.e., Regardie's *Watchtower Ceremony*).

STEP 1. Use your Sword to perform the appropriate Banishing Rituals of the Pentagram and Hexagram. The Enochian Pentagram and Hexagram Rituals are given later in this manual.

STEP 2. Enter your Body of Light. Hold your Wand before you. Stand facing the Watchtower of Fire in the South. See fire radiate from your Wand and say:

Behold, all the phantoms have vanished,
Arad I see that sacred and formless Fire; The Fire
that flames and consumes The
hidden depths of the universe, And I
hear the Voice of Fire.

Trace the Fire Pentagram before you, and then trace a flaming red Enochian letter K (𐌒) within it. Maintain this flaming letter and say,

OIP-TEAA-PDOKE

(Oh-ee-peh Teh-ah-ah Peh-doh-keh) In the
names and letters
Of the Great Southern Quadrangle, I
invoke you, Angels
Of the Watchtower of the South.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Fire rising up from within you.

STEP 3. Take your Cup in your hand. Turn toward the Watchtower of Water in the West. Sprinkle some water
and say,

Now therefore I, a Priest of Fire,
Sprinkle lustral waters of the sea,
And hear the wrath of waves upon the shore;
The Voice of Water, now arad evermore.

Stand facing the Watchtower of Water. Trace the Pentagram of Water

before you. Trace a blue Enochian letter Q (1 j) within it. Face the letter and say,

MPH-ARSL-GAIOL

(Em-peh-heh Ar-ess-el Gah-ee-oh-leh) In the
names arad letters of the
Great Western Quadrangle,
I invoke you, Angels
Of the Watchtower of the West.

Then vibrate the Great Holy Name of this Watchtower. Feel the
Angels of the Watchtower of Water rising up from
within you.

STEP 4. Take your Dagger in your hand. Turn toward the
Watchtower of Air in the East. Strike the Air three times and
say,

My mirad extends through realms of Air.
In formless Air comes the vision and the voice; Flashing,
bounding, revolving,
It whirls forth, crying aloud.

Stand facing the Watchtower of Air. Trace the invoking Pentagram of
Air before you. Trace a yellow Enochian letter H (~r) within it. Face
the letter and say,

ORO-IBAH-AOZPI

(Oh-roh Ee-bah Aah-oh-zod-pee) In the
names and letters of the Great Eastern
Quadrangle,

1 invoke you, Angels
Of the Watchtower of the East.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Air rising up from within you.

STEP 5. Take your Pentagram *and* turn to the Watchtower of Earth in the North. Shake the Pentagram three times and say,

I stoop clown into a world of darkness Wherein
lies unknown depths
And Hades shroud in gloom,
Delighting in senseless images;
A black ever-rolling Abyss,
A voice both mute and void.

Stand facing the Watchtower of Earth. Trace the Pentagram of Earth before you. Trace the Enochian letter X (~) within it. Face the letter and say,

MOR-DIAL-HKTGA

(Moh-ar Dee-ah-leh Heh-keh-teh-gah) In the
names and letters of the
Great Northern Quadrangle,
I invoke you, Angels
Of the Watchtower of the North.

Then vibrate the Great Holy Name of this Watchtower. Feel the *Angels* of the Watchtower of Earth rising up from within you.

STEP 6. Stand facing the East and trace the active and passive invoking Pentagrams of Spirit (reference *Enochian Magic* page 89) while saying,

EXARP (Ehtz-ar-peh) **BITOM**
(Bee-toh-meh)

NANTA (Nah-en-tah)

HKOMA (Heh-koh-rnah)

In the names and letters of the Mystical
Tablet of Union,

I invoke you, Angels who are Divine Forces
of the Spirit of Life.

Then vibrate the four names of the elements. Feel the Angels of the Tablet of Union rising up from within you.

STEP 7. Make the sigas of the Rending of the Veil (reference "Rending and Closing the Veil" later in this manual) and say,

I invoke you,
Angels of the celestial spheres, Whose
dwelling is in the invisible. You are the
Guardians

Of the Cates of the Universe. May you
also be the Guardians Of this mystic
sphere.

Keep away the evil and the unbalanced.
Strengthen and inspire me So that I may
preserve in purity This abode of the
mysteries. Let my sphere be pure and holy
That I may enter in and become a Partaker
Of the Secrets of the Light.

Feel all of the Angels of the Watchtowers and the Tablet of Union rising up together from within your Body of Light.

STEP 8. Turn three times to each Watchtower while holding your Wand. Then face the East and say,

I am the Lord of the Universe.

I am He Whom Nature has not Formed. I am the
Vast and the Mighty One.

Lord of the Light and of the Darkness. Lord and
King of the Earth.

See yourself as an embodiment of the spiritual forces of the universe.

STEP 9. Conclude by feeling the might and power of all the Enochian deities rising up in your Body of Light. Hold this feeling for as long as you can. May you thus assume their qualities. Indeed, in this way you may assume their qualities and powers. When your spiritual identity is firmly established, close by repeating the Banishing Rituals.

TALISMANS

A talisman is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it.

Aleister Crowley, *Magick Without Tears*

In construction of a talisman, symbolism should be exact and in harmony with universal forces.

The Golden Dawn's *Talismans and Flashing Tablets*

S.L. MacGregor Mathers, a leader of the Golden Dawn and tutor for a time to Aleister Crowley, defined a talisman as "a magical figure charged with the force it is intended to represent." A talisman is any object that you construct and charge with a magical force for a specific purpose. It is "charged" by those psychic forces that you channel through yourself for this purpose. Every magician should charge his own talismans, but as with every thing else, a karmic force will also seep into the object and link it with its creator.

With proper use, your magical weapons will automatically become powerful talismans. They will become charged with your own emotional and psychic energies. Additional talismans can be made for specific purposes but all should come under the following general headings:

EARTH:	Taurus, Virgo, Capricorn, Venus, Moon, Pentacle, black, North.
WATER:	Cancer, Scorpio, Pisces, Mars, Cup, Blue, West.
AIR:	Gemini, Libra, Aquarius, Saturn, Mercury, Sword, yellow, East.
FIRE:	Aries, Leo, Sagittarius, Sun, Jupiter, Wand, red, South.

When you practice the exercise to gain the Knowledge and Conversation of *your* Holy Guardian Angel, you will need to design and make your own talisman of ILIATAI. Figure 5 shows an example of such a talisman design.

The Watchtowers and Tablet of Union can be used for talismans. Figures 15 through 31 in Appendix A can each make an excellent talisman of these regions. Technically, talismans should be constructed and charged for specific purposes by using appropriate consecration rituals. Use Crowley's *Liber 777* or the signposts provided in *Enochian Magic* and in this manual for correct correspondences. As a general rule for charging a talisman: always be in harmony with the effect that you want to produce. A charged talisman should be wrapped in white silk or linen to avoid contamination or leakage of the charge.

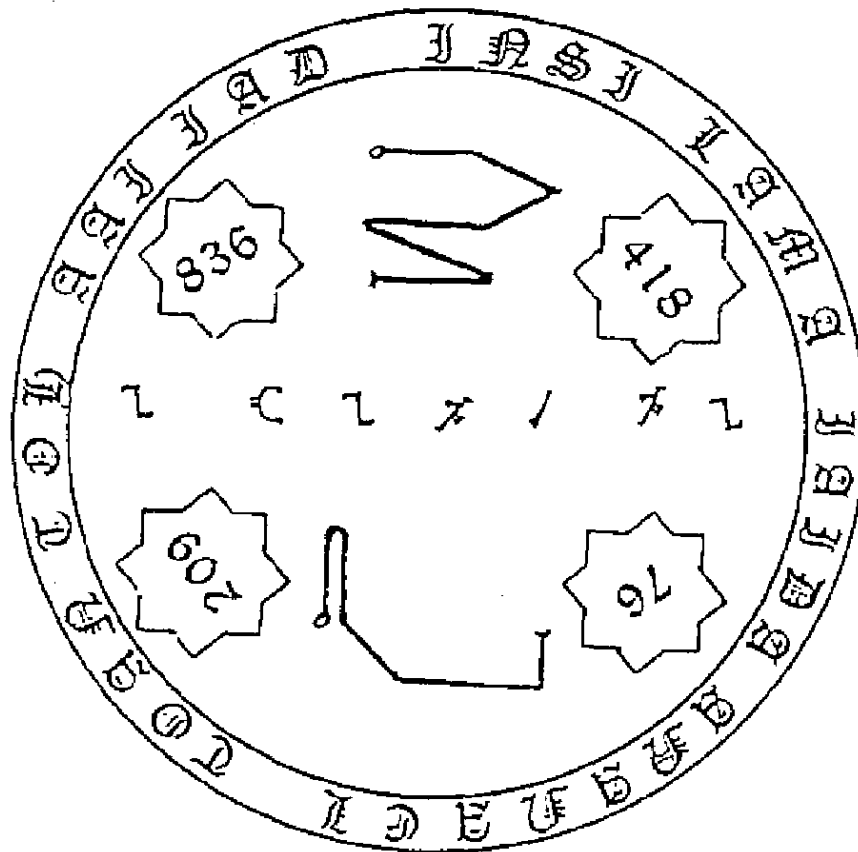


Figure 5. Sample Talisman for the Magical Formula of ILLATAI

SIGILS OF WATCHTOWER DEITIES

If the student uses *a little ingenuity and* imagination in this matter, he will discover quite *a lot* as to *the nature* and import of Sigils. *The significance* of the emblems *may be divined, from one point of view, by employing them* as "doors" *through which to skry in the spirit-vision.* More can be learned *this way* concerning *the real* implication of Sigils than almost by *any other method.*

The Golden Dawn's Talismans and Sigils

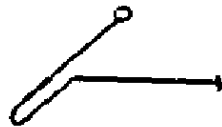
The Rase of Letters shown in Figure 6 is adapted from the Golden Dawn Rose Cross Lamén, which is specifically designed for use with the Hebrew alphabet. Figure 6 contains the Enochian equivalent. There are three rows containing a total of 21 regions and 26 letters. The symbolism of the Rose is as follows:

1. The inner three regions surrounding the central circle symbolize the active cosmic elements of Water, Air and Fire which surround, and operate upon, the Earth.
2. The second row of seven letters represents the seven sacred planets.
3. The third and outermost row of eleven regions represents the pentagram and hexagram united ($5+6=11$).
4. Each region of letters represents a petal of the Rose. Using AIK BKR (reference AIK BKR AND THE AETHYRS later in this manual) the petals/regions add to 3 ($3+7+11=21=2+1=3$), the number of rows in the Rose.

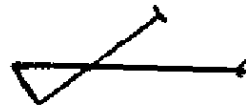
The Rose is used to determine the sigils for the deities of the four Watchtowers. Begin with the first letter of the name in the corresponding petal of the Rose. Draw straight lines from letter to letter as they appear in the name. The pattern so drawn is the sigil of the deity. Always begin each sigil with a small circle. At the last letter, end the sigil with a

short fine or dash, perpendicular to the last fine drawn. If two letters come together, represent it by a crook or wavy fine at that point. If a sigil has three letters along a single straight fine, and the center letter is needed in the name, then represent it by a small noose or circle tangent to the fine at that point. The following five sigils provide typical examples of how to use the Rase:

The sigil of ABMO:



The sigil of STIM:



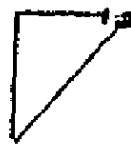
The sigil of PAKO:



The sigil of OPNM:



The sigil of AIRA:



The sigil of ERZLA:

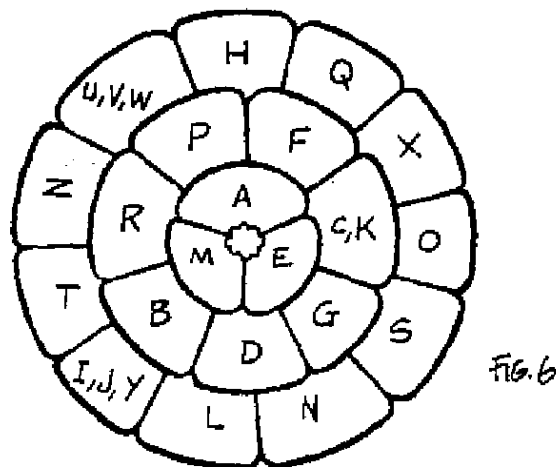


Figure 6. Enochian Rase for Sigila of the Watchtower Deities.

TRACING THE PENTAGRAM

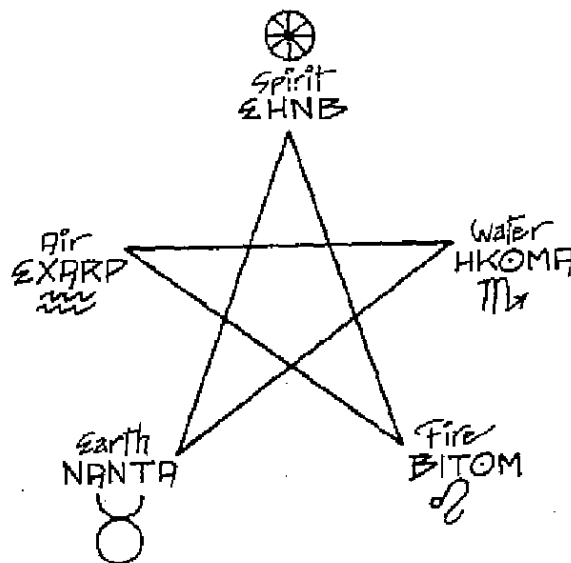
The Pentagram, symbol of the squaring of the circle by virtue of ALHIM = 3.1415, symbol of man's will, of the evil 4 dominated by manis spirit

Aleister Crowley, Gematria

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it.

The Golden Dawn's *The Ritual of the Pentagram*

The five-pointed pentagram represents the five cosmic elements of the Watchtowers. The following diagram shows this relationship:

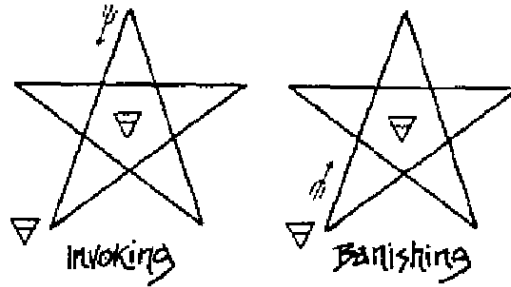


The pentagram should always be traced with the single point of spirit above the four lower elements. When invoking, the first line drawn is towards the point which corresponds to the operation. When banishing, the tracing begins at the

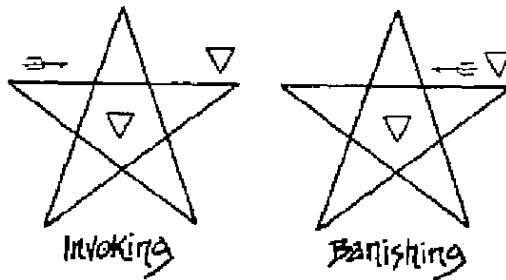
corresponding point and the first lame is drawn away from that point. This is shown in detail in Figure 7.

In all cases, trace the pentagram with your Wand in the air in front of you and imagine that each Zinc is being drawn in the appropriate color. After a successful tracing, you should be able to clearly "see" the pentagram suspended and shimmering in the air before you.

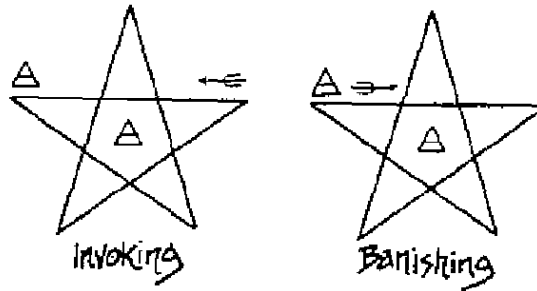
EARTH



WATER



AIR



FIRE

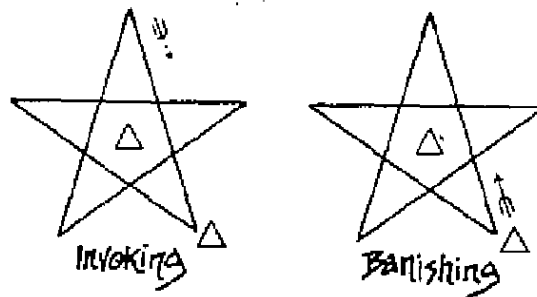


Figure 7. Tracing the Pentagram.

AN ENOCHIAN PENTAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's *Lesser Ritual of the Pentagram*.

STEP 1. *Touch your forehead and say ZAH (Zod-ah: within is).*

STEP 2. *Touch your left breast and say ONDOH (Ohendoh: the Kingdom).*

STEP 3. *Touch your right shoulder and say MIH (Meeheh the Power).*

STEP 4. *Touch your left shoulder and say BUZD (Boozod-deh: the Glory).*

STEP 5. *Touch both hands together on your right breast and say PAID (Pah-ee-deh: forever).*

STEP 6. *Turn to the East, trace a yellow Pentagram of Air before you, and say EXARP (Etz-ar-peh: Air).*

STEP 7. *Turn to the South, trace a red Pentagram of Fire before you, and say BITOM (Bee-toh-meh: Fire).*

STEP 8. *Turn to the West, trace a blue Pentagram of Water before you, and say HKOMA (Heh-koh-mah: Water).*

STEP 9. *Turn to the North, trace a black Pentagram of Earth before you, and say NANTA (Nah-en-tah: Earth).*

STEP 10. *Extend your arras outward in the form of a cross while still facing the North and say,*

Before me KZHIKAL (Ee-heh-zod-hee-kal) Behind me
EDLPRNAA (Eh-del-par-nah-ah) On my right BATAIVAH
(Bah-tah-ee-vah-heh) On my left RAAGIOSL (Rah-ah-gee-
oh-sel) Behold, the four flaming pentagrams
And I alone in the midst.

NOTES: During the first five steps, use your right hand to trace a pentagram beginning at your forehead. Enochian Gematria reveals that the five words spoken in these steps add up to a total of 449, the number for the word PARAKLEDA (Par-rah-kel-eh-dah) which means "marriage" or "wedding" This demonstrates the binding force behind these words. The four elements are addressed in Steps 6 through 9. These names are from the Tablet of Union. Step 10 calls upon the names of the four Great IGns of the Watchtowers. While executing this ritual, you must be able to "see" the flaming pentagrams in the air after tracing them with your wand. At the end of Step 10 you should be able to feel the four kings and yourself together as a living pentagram.

HEXAGRAMS OF THE ELEMENTS

The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and hence of the End of the Great Work.

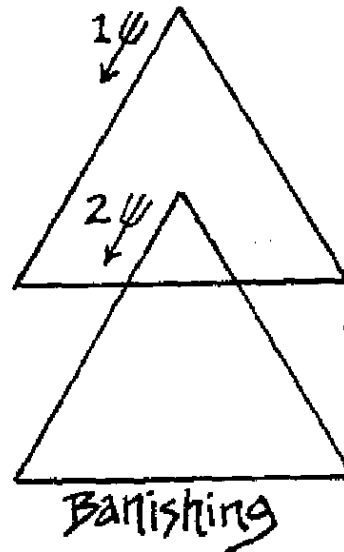
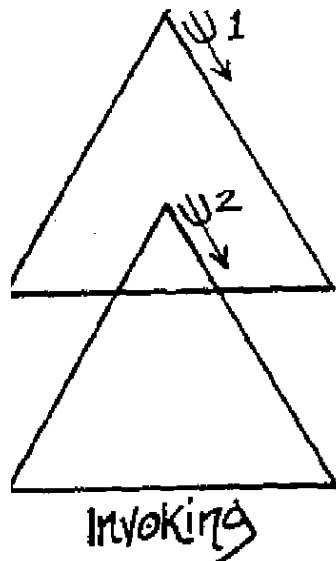
Aleister Crowley, Gematria

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

The Golden Dawn's *The Ritual of the Hexagram*

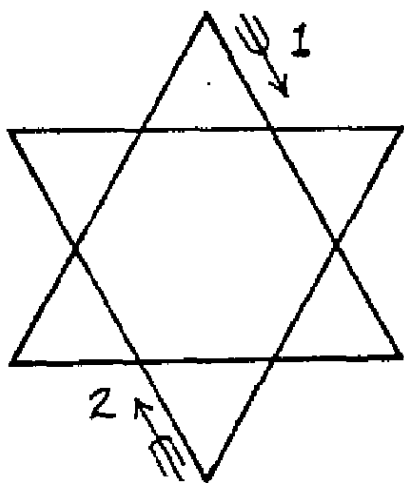
When invoking, evoking, or banishing deities of the Watchtowers you should always include tracing the proper hexagram. In addition to the hexagrams described in Enochian Magic, the following may also be used:

FIRE. Face toward the South and trace the Hexagram of Fire as follows:

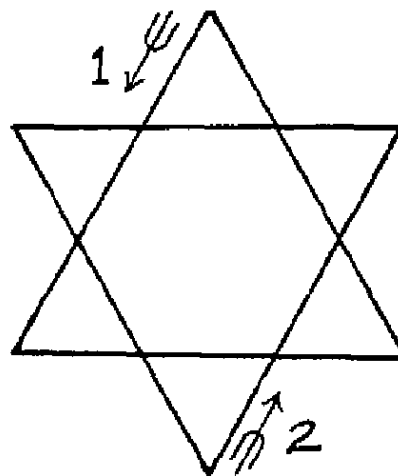


NOTES: Trace two equal triangles pointing upward. Trace the upper triangle first in the direction shown for invoking or banishing. The second triangle begins at the center of the first and is traced in the same direction.

EARTH. Face the North and trace the Hexagram of Earth as follows:



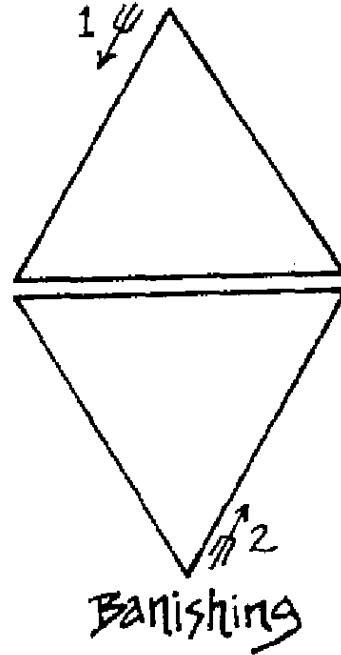
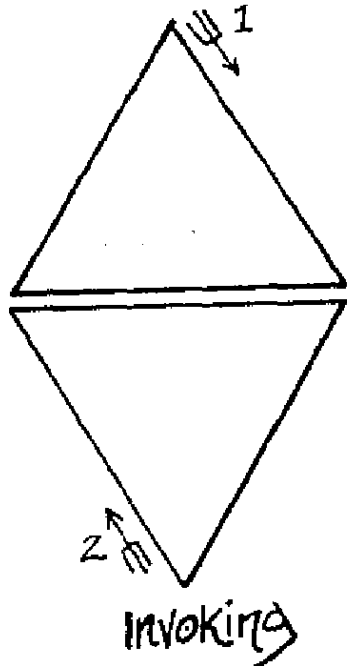
Invoking



Banishing

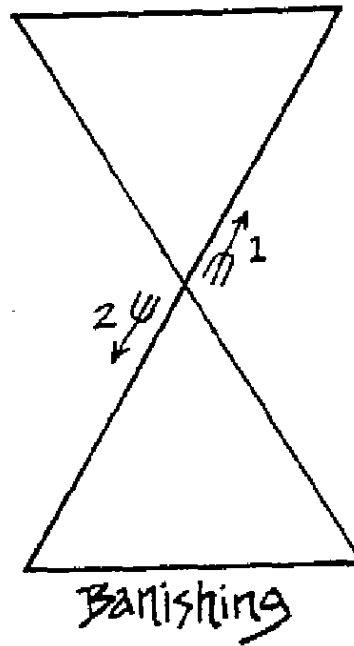
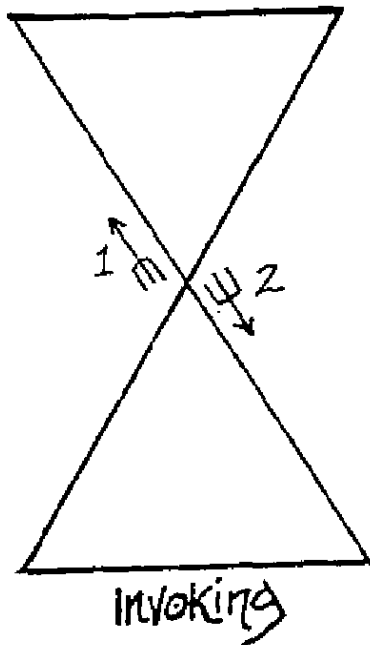
NOTES: Trace the upper triangle first in the direction shown. The second triangle intersects the first and points downward.

AIR Face the East and trace the Hexagram of Air as follows:



NOTES: Trace the upper triangle first in the direction shown. The second is inverted and the bases coincide.

WATER Pace the West and trace the Hexagram of Water as follows:



NOTES: The first triangle is traced the same way for all of the hexagranas. Here the second triangle is inverted and the apexes coincide.

AN ENOCHIAN HEXAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's Lesser Ritual *of the Hexagram* and is normally performed after the Pentagram Ritual.

STEP 1. Stand with your feet together, your left arm down at your side and your right arm across your body holding your wand (or other weapon) upright in front of you.

STEP 2. Turn to the East and say IVITDT ((Ee-veh-eeteh-deh-teh) while tracing the yellow Hexagram of Air before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

Behold, the Burning Sanies of Truth
that consume sorrow, sin and death.

STEP 3. Turn to the South and say ZTZTZT (Zod-tehzod-teh-zod-teh) while tracing the red Hexagram of Fire before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

Behold, the Way of Love is to
sacrifice All into the CUP.

STEP 4. Turn to the West and say IVITDT in the same manner as in STEP 2 but trace the blue Hexagram of Water.

STEP 5. Turn to the North and say ZTZTZT in the same manner as in STEP 3 but trace the black Hexagram of Earth.

STEP 6. Extend your arms outward in the form of a cross while still facing the North and say,

Before me MORDIALHKTGA (Mohar Deeah-leh Hehkeh-teh-gah)

Behind me OIPTEAAPDOKE (Oh-eepeh Teh-ah-ah Peh-dohkeh)

On my right OROIBAHAOZPI (Oh-roh Eebah Ahoh-zod-pee)

On my left MPHARSLGAIOL (Em-pehheh Ar-ess-el Gah-eeoh-leh)

Above me and below me, My
Magical Universe, And behold, I
alone
in the midst.

NOTES: The formulas of IVI TDT and ZTZTZT are explained later in this manual. As you trace the hexagrams in the air before you, you should vibrate the letters of these formulas. While executing this ritual, you must be able to "see" the flaming hexagrams in the air after tracing them with your Wand. The four Holy Names of Divinity spoken in STEP 6

are explained in Enochian Magic and shown in Figure 9, Appendix A. These four Names of Power together with the ultimate duality of object (the universe) and subject (your own self) constitute a living hexagram.

WAND INVOCATION

The following is a ritual that you can conduct to consecrate your magical Wand:

STEP 1. Consecrate a circle.

STEP 2. Hold your Wand in your right hand, face the Watchtower of Fire and say,

EDLPRNAA (Eh-del-par-nah-ah), I invoke you from the Watchtower of Fire to come forward and instill the Power of Change within my Wand (see the power to produce changes entering into your Wand).

STEP 3. Address the Seniors and say,

AAETPIO (Ah-ah-ete-pee-oh), I invoke you from the Watchtower of Fire to come forward and bestow the Energy of Mars upon my Wand (see creative energy entering into your Wand).

ADAEOET (Ah-dah-eh-oh-ete), I invoke you from the Watchtower of Fire to come forward and bestow the Enthusiasm of Jupiter upon my Wand (see energized enthusiasm entering into your Wand).

ALNKVOD (Ah-len-keh-voh-deh), I invoke you from the Watchtower of Fire to come forward and bestow the Imagination of the Moon upon my Wand (see the power of imagination entering into your Wand).

AAPDOKE (Ah-ah-ped-oh-keh), I invoke you from the Watchtower of Fire to come forward and bestow the Beauty of Venus upon my Wand (see beauty entering into your Wand).

ANODOIN (Ah-noh-doh-ee-neh), I invoke you from the Watchtower of Fire to come forward and bestow the Mobility of Mercury upon my Wand (see the power of motion entering into your Wand).

ARINNAP (Ah-ree-neh-nah-peh), I invoke you from the Watchtower of Fire to come forward and bestow the Ambition of Saturn upon my Wand (see the forces of ambition entering into your Wand).

STEP 4. Know your Wand to be the physical embodiment of these Fire qualities. Hold up your Wand before you and say,

KAB BITOM-ZIZOP

(Kah-beh Bee-toh-meh-zodee-zodoh-peh) The Wand is a Container of Fire.

STEP 5. Know your Wand to be fully charged with the forces of the Seniors of Fire.

STEP 6. End this invocation with an appropriate Banishing Ritual.

SWORD INVOCATION

The following is a ritual that you can conduct to consecrate your magical Sword:

STEP 1. Consecrate a circle.

STEP 2. Hold your Sword in your right hand, face the Watchtower of Air and say,

BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Sword (see the power to discern and discriminate entering into your Sword).

STEP 3. Address the Seniors and say,

HABIORO (Hah-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Sword (see courage entering into your Sword).

AAOZAIF (Ah-ah-oh-zodah-ee-feh), I invoke you from the Watchtower of Ah. to come forward and bestow the Wisdom of Jupiter upon my Sword (see the discerning power of wisdom entering into your Sword).

HTNORDA (Heh-teh-noh-rah-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Sword (see the discerning power of the instinct entering into your Sword).

AHAOZPI (Aha-oh-zod-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Sword (see the harmony of right discrimination entering into your Sword).

AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Sword (see the discriminative

power of intelligence entering into your Sword).

HIPOTGA (Hee-poh teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturas upon my Sword (see the quality of endurance entering into your Sword).

STEP 4. Know your Sword to be the physical embodiment of these Airy qualities. Hold up your Sword before you and say,

NAZPZ TOL-TOH VAOAN

(Nah-zod-peh-zod Toh-el-toh-heh Vah-oh-ah-neh) The Sword is all-victorious truth.

STEP 5. Know your Sword to be fully charged with the forces of the Seniors of Air.

STEP 6. End this invocation with an appropriate Banishing Ritual.

CUP INVOCATION

The following is a ritual that you can conduct to consecrate your magical Cup:

STEP 1. Consecrate a arde.

STEP 2. Hold your Cup in your right hand, Pace the Watchtower of Water and say,

RAAGIOSL (Rah-ah-gee-oh-sel), I invoke you from the Watchtower of Water to come forward and instill the Power of Reflection within my Cup (see the power of passive reflectivity entering into your Cup).

STEP 3. Address the Seniors and say,

LSRAHPM (Less-rah-pem), I invoke you from the Watchtower of Water to come forward and bestow the Passion of Mars upon my Cup (see passion entering into your Cup).

SAIINOV (Sah-ee-ee-noh-veh), I invoke you from the Watchtower of Water to come forward and bestow the Benevolence of Jupiter upon my Cup (see benevolence entering into your Cup).

LAVAXRP (El-ah-vahtz-ar-peh), I invoke you from the Watchtower of Water to come forward and bestow the Receptivity of the Moon upon my Cup (see the passive power of receptivity entering into your Cup).

SLGAIOL (Sel-gah-ee-oh-leh), I invoke you from the Watchtower of Water to come forward and bestow the Love of Venus upon my Cup (see the forces of love entering into your Cup).

SOAIZNT (Soh-ahee-zoden-teh), I invoke you from the Watchtower of Water to come forward and bestow the Self-Expression Mercury upon my Cup (see the power of self-expression entering into your Cup).

LIGDISA (Elee-geh-dee-sah), I invoke you from the Watchtower of Water to come forward and bestow the Stability of Saturn upon my Cup (see the forces of stability entering into your Cup).

STEP 4. Know your Cup to be the physical embodiment of these Watery qualities. Hold up your Cup before you and

say,

TALHO AFFA-ADPHANT

(Tah-leh-ho Ah-feh-fah-ah-deh-peh-hah-en-teh) The Cup is an indescribable emptiness.

STEP 5. Know your cup to be fully charged with the forces of the Seniors of Water.

STEP 6. End this invocation with an appropriate Banishing Ritual.

PANTACLE INVOCATION

The following is a ritual that you can conduct to consecrate your magical Pantacle:

STEP 1. Consecrate a circle.

STEP 2. Hold your Pantacle in your right hand, face the Watchtower of Earth and say,

IKZHIKAL (Ee-keh-zod-hee-kal), I invoke you from the Watchtower of Earth to come forward and instill the Power of Fruitfulness within my Pantacle (see the forces of fruitfulness entering into your Pantacle).

STEP 3. Address the Seniors and say,

LAIDROM (El-ahee-dar-ohem), I invoke you from the Watchtower of Earth to come forward and bestow the Desire of Mars upon my Pentacle (see the forces of desire entering into your Pantacle).

AKZINOR (Ah-keh-zodee-noh-rah), I invoke you from the Watchtower of Earth to come forward and bestow the Generosity of Jupiter upon my Pantacle (see the forces of generosity entering into your Pantacle).

LZINOPO (El-zodee-noh-peh), I invoke you from the Watchtower of Earth to come forward and bestow the Memory of the Moon upon my Pantacle (see the power of memory entering into your Pantacle).

ALHKTGA (Ah-leh-hek-teh-gah), I invoke you from the Watchtower of Earth to come forward and bestow the Fruitfulness of Venus upon my Pantacle (see the forces of fruitfulness entering into your Pantacle).

AHMLLKV (Ah-rnel-el-keh-veh), I invoke you from the Watchtower of Earth to come forward and bestow the Reason of Mercury upon my Pantacle (see the power of reason entering into your Pantacle).

LIUANSA (Elee-ee-ah-ness-ah) ,1 invoke you from the Watchtower of Earth to come forward and bestow the Concentration of Saturn upon my Pantacle (see the forces of concentration entering into your Pantacle).

STEP 4. Know your Pantacle to be the physical embodiment of these Earthly qualities. Hold up your Pantacle before you and say,

KHR KAOSGN-KIIDAO

(Keh-har Kah-oh-seg-en-keh-hee-dah-oh) The Wheel is the Diamond of the Earth.

STEP 5. Know your Pantacle to be fully charged with the forces of the Senior of Earth.

STEP 6. End Chis invocation with an appropriate Banishing Ritual.

AIQ BKR

the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even if we could understand it. In other words, a number is a soul, in the proper sense of the terco, an unique and necessary element in the totality of existente.

Aleister Crowley, Liber 777 Appendix B

The method of AIQ BKR or 'the **Qabalah** of Nine Chambers' is often used to reduce large numbers to a single number from 1 to 9. To use this method, add up the individual numbers in each digit position of the large number. If this sum has more than one digit, then add these together. Keep adding in this way until only one digit remains. For example, the number 1234 reduces to 10 ($1+2+3+4=10$) which again reduces to 1 ($1+0=1$). After the final digit from 1 to 9 is determined, use the following table to deduce the occult significante:

AIQ BKR REDUCTIONS

1. Unity, oneness, extension, spirit, self.
2. Duality, divine will, ego.
3. Matter, manifestation, intelligence, space, soul.
4. Solidity, firmness, time, memory.
5. Spirit and matter mixed, man, motion, will.
6. Animation, Me, mirid, imagination.
7. Completeness, satisfaction, wholeness, desire.
8. Cycles, spirals, creativity, intellect, reason.
9. Stability in change, animal being, consciousness.

RENDING AND CLOSING THE VEIL

Purely artificial gestures comprehend in their class the majority of definitely magick signs, though some of these simulate a natural action-e.g. the sign of Rending of the Veil

Aleister Crowley, *Magick in Theory and Practice*

Two special signs or postures are especially the worthwhile for you to learn and use. These are the Rending of the Veil and the Closing of the Veil. The Rending of the Veil is performed by the Watchtower Square the Veil when you leave.

RENDING OF THE VEIL. Stand facing forward with both arms outstretched in front of you

Turn your palms downward and hold your fingers together. Your hands should be about a foot or so apart. Now take one slow step forward. This posture signifies forcing yourself through a barrier into the region beyond.

CLOSING OF THE VEIL. Stand facing forward with feet together. Stretch both arms straight in front of you with palms facing inward, fingers together. Bring your hands slowly together until the palms touch. This posture signifies forcing yourself out of an area and reclosing the barrier behind you.

SPIRIT VISION IN THE WATCHTOWERS **A Beginner's Method**

Thus, it is necessary that the technique of Magick should be perfected. The Body of Light must be rendered capable of going everywhere and doing everything. It is, therefore, always the question of drill which is of importance.

Aleister Crowley, *Magick in Theory and Practice*

To aid in developing the Body of Light to see into the Watchtower Squares using the Spirit Vision, you should try the following skrying procedures:

PREPARATION. Construct a card of the desired region to be viewed, one for each subquadrant or cross of the Four Watchtowers. These can be similar to Figures 1 through 16 in Appendices 13 or C except they should be in bright colors. If desired, you can make the squares into truncated pyramids like those shown in Figures 15 through 31, Appendix A. In any case use appropriate colors.

STEP 1. Consecrate a work area by conducting the Ritual of the Pentagram for banishing. Face the corresponding direction and with your wand, trace the hexagram of the appropriate Watchtower in the air before you in the corresponding color of the Tablet.

STEP 2. Place the card with the desired region in front of you. You may need to pin it to a wall or to an appropriately colored drape. It should be at eye level.

STEP 3. Hold the appropriate magical instrument. This will depend on the region you are viewing and the exact nature of your objective.

STEP 4. Gaze smoothly, relaxed but alert, at the card and concentrate on the square or truncated pyramid that you

want to "see".

STEP 5. Mentally imagine the square or pyramid as expanding before you. Enlarge it in your mind to the size of a door. See the details clearly.

STEP 6. Imagine yourself passing through the symbolic doorway. If necessary, use the Rending of the Veil. Gaze through the door and see what is there. With practice you should be able to see more and more of the regions that lie behind the symbolic door.

STEP 7. Return by visualizing the door closing behind you. If necessary, use the Casing of the Veil. Know yourself to have returned. Mentally shrink the door back to its original size on the card. Close the operation with another banishing Ritual of the Pentagram.

NOTE: If you find this method difficult, try it while sitting in a comfortable chair. If you can "see" the expanding square become a realistic door in front of you, then you are very near to success.

SPIRIT VISION IN THE WATCHTOWERS **An Advanced Method**

I can travel like the sun. I can travel like the sun. I can tread the path. I can travel about.

The Book of the Dead **Chapter**
CXLVII, the sixth Arit,

After sufficient development of the Body of Light and success with the beginning method of Spirit Vision, you should be able to advance to the following exercise:

PREPARATION. In addition to the cards used in the beginning exercise, you must memorize the signposts of the desired square. This includes the proper Call, the Enochian Names of Power and the presiding Egyptian deity and sphinx if the goal is one of the lesser Watchtower squares.

STEP 1 Consecrate the area around you by executing the Rituals of the Pentagram and Hexagram for banishing. Use an appropriate magical formula.

STEPS 2-5 of the beginning method. (See page 118)

STEP 6. Recite the appropriate Cali (see *Enochian Magic* for details on the Calls). Vibrate the Names of Power in

appropriate order: the Holy Name, the Great King, the six Seniors, the two Calvary Cross Angels, the Archangel, and the Angel.

STEP 7. Concentrate on the door before you and the known attributes of the square behind it.

STEP 8. Project yourself into your Body of Light and pass through the doorway into the Watchtower Square. If necessary, use the Rending of the Veil.

STEP 9. You should move about until you encounter the

presiding deities of the square. If this is a lesser square these will include an Egyptian deity and sphinx. Carefully notice every detail of your surroundings. Use your magical weapons and/or Words of Power and magical formulas to thwart the Demon of the square and hold him in check.

STEP 10. Determine the main vibrational tone or atmosphere of the square. Do not place any labels on anything, such as good or evil, at this time. Simply accept whatever happens and mentally note what you see and hear.

STEP 11. When ready, return through the door and return to your physical body. If you used the Rending of the Veil, you should now use the Closing of the Veil. Repeat the banishing Rituals of the Pentagram and Hexagram.

STEP 12. Record exactly what happened in as much detail as you can in your Magical Diary.

STEP 13. Check your written Diary records against the known signposts and correspondences of the square. Update your data base accordingly.

A BEGINNER'S EXERCISE FOR SUBTLE BODY DEVELOPMENT

There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun. It is desirable that the student should never attach to any result the importance which it at first seems to possess.

Aleister Crowley, Liber O

This exercise is provided for you to practice as often as necessary until you can successfully travel in the Spirit Vision.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Imagine your body as being empty. See your body as one that is completely empty but similar in outline to your physical body and enveloping your physical body.

STEP 3. Transfer the seat of your consciousness to your imagined body.

STEP 4 . Move forward.

STEP 5. Rise up into the air to a great height above the earth.

STEP 6. Return to your physical body and transfer the seat of your consciousness back to it.

STEP 7. Record your experiences in *your* Magical Diary.

NOTES TO STEP 1. If you have a magical robe, wear it. If

you have a magical temple, or special room used only for Magick, use it. If not, wear something comfortable (or nothing at all) and use a room that is quiet and comfortable for you to be in. Hold a magical weapon, if you have one. Try incense of various kinds. Try the exercise while either standing or sitting. Always use a banishing ritual, but otherwise it is a good idea to experiment with different things. What will work well for one person may not work for another. Your Magical Diary will show you what works or doesn't work for you.

NOTES TO STEP 2. This technique is used in Tibetan Yoga and is remarkably effective. When you "feel" your empty body coexisting with your physical body, then you will be able to experience your subtle body or aura. With mastery you will find that this subtle body contains the naclis and chakras of Kundalini Yoga.

NOTES TO STEP 3. This is the critical step in this exercise. Normally you associate your body with the physical. Now you must shift your consciousness to a new plane of orientation. Although this may seem to be a difficult task, you do it automatically every night when you fall asleep.

NOTES TO STEP 4. If the transference of consciousness was successful, you will be able to move in any direction you like simply by thinking of it. The only difference between your state in this step and a dream is that here you are conscious of what you are doing. If you will to, you can see your physical body in the position you left it.

NOTES TO STEP 5. This step will allow you to observe the earth from a distance. It will also demonstrate to you the ability of your subtle body to leave your physical body and the physical Earth without harm.

NOTES TO STEP 6. Make your subtle body coincide with your physical body again. Usually the desire to do so is suf-

ficient. You will find that this step is exactly like waking up after a nap.

NOTES TO STEP 7. Record the results of each of your exercises. Document what preparations you tried and the results that you obtained. With time and practice you should be able to find a ceremony that produces good results for you.

AN ADVANCED EXERCISE-RISING ON THE PLANES

You have got to go out Rising on the Planes every day of your life, year after year. You are not to be disheartened by failure, or too much encouraged by success, in any one practice or set of practices.

*Aleister Crowley, **Magick in Theory and Practice***

All powerful magic is within me. I am one who can travel in strength without forgetting his name. I am Yesterday. "Seer of Millions of Years" is my name. I can travel along the paths with those who influence the gods.

Chapter XLII, *The Book of the Dead*

The following exercise for rising on the planes is intended for your magical preparation. It is adapted from Crowley's *Liber O*, Chapter VI. Perform the operation as often as necessary until you have attained the one-pointed concentration of Dharana or a degree of Samadhi. You should attain some success with the exercise for subtle body development before attempting this more advanced exercise.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Project *your* subtle body straight up. You should rise up above the earth on a line that is exactly perpendicular to the Earth's surface at the point where your physical body is located.

STEP 3. Continue rising.

STEP 4. When fatigue or inertia finally overwhelm you, let yourself relax and sink back into your physical body.

STEP 5. Record your experiences in your Magical Diary.

NOTES TO STEP 1. The preparation for this exercise is identical to *that for A Beginner's Exercise for Subtle Body Development* given earlier.

NOTES TO STEP 2. This step assumes some prior development of the subtle body. You should be able to feel yourself rising up into the air. You should feel yourself passing through

the ceiling and roof if you are inside a building. "See" the ground falling away from you as you rise upward.

NOTES TO STEP 3. No matter what happens, will yourself to rise higher. Keep going on and on without stop. You may see figures or objects. If so, ignore them and continue rising. The goal of this exercise is to rise above all forms into the vast formless void of the higher cosmic planes. This goal is far harder to achieve than you may think, but with practice and patience, it is likely that you will attain some degree of success.

NOTES TO STEP 4. A successful operation will result in a

degree of Samadhi, a state of deep transcendental meditation. This is equivalent to entering the formless cosmic planes of the Aethyrs above UN. Whether you achieve this or not, you will inevitably reach a point where it is unbearable to continue to rise higher. When this point is reached (and it will vary from one person to another and from one day to another) you should begin to end the operation.

NOTES TO STEP 5. Faithfully record your results. In time you may be able to establish patterns which are not otherwise recognizable.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE B OF OYVB IN WATER OF AIR

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Air, the subquadrant Water of Air, the square B of OY (V) V (U) B.

STEP 1. Consecrate a arde and enscribe it with the formulas of KAL and TOOG (see Formulas of Enochian Magick). Execute the Banishing Rituals of the Pentagram and Hexagram. Stand with your Sword or Dagger and face East. Trace the yellow Banishing Pentagram and Hexagram of Air. Fill the room with the scent of galbanum or peppermint.

STEP 2. Recite the third Cali as follows:

"Behold," declares your God, "I am a circle on whose hands stand Twelve Kingdoms. Six of these are seats of life, the rest are like sharp Sickles, or like the Horns of Death. Because of this, the creatures of Earth live or die only in my own hands, which sleep and then rise again."

"In the beginning I made you stewards, and placed you in the twelve seats of government. I gave every one of you an appropriate level of power over the 456 true ages of time. My intent was that from the highest vessels and the farthest corners of your governments, you might work my Power and pour down the fires of life and multiply upon the earth. Thus you have become the skirts of justice and truth."

In the name of this same God, lift yourselves up I say. Behold, His mercies flourish, and His Name has become mighty among us. In Him we say, move, and descend. Apply yourselves to us as you would to partakers of His Secret Wisdom in your creation.

STEP 3. Recite the seventh Cali as follows:

The East is a House of Virgins who sing praises among the flames of the first glory. There the Lord opened his mouth, and they became 28 living dwellings wherein the strength of man rejoices. They are clothed with ornaments of brightness, and they work wonders on all creatures. Their kingdoms and continuance are like the Third and Fourth; strong towers and places of comfort, the seats of mercy and continuance.

O you Servants of Mercy, move and appear! Sing praises to the Creator, and be mighty among us, so that this remembrance will give power, and our strength will grow strong in our Comforter.

STEP 4. Vibrate the following Names of Power:

BATAIVAH (Bah-tah-ee-vah-heh)

HABIORO (Hah-bee-oh-roh) AAOZAIF (Ah-ah-oh-zodah ee-feh) HTNORDA (Heh-teh-noh-rah-dah) AHAOZAPI (Aha-oh-zodah-pee) AVTOTAR (Ah-veh-toh-tah rah)

HIPOTGA (Hee-poh-teh-gah)

STEP 5. Enter your Body of Light and precede to the sub-quadrant Water of Air and then to the square of B in OYVB. Use the Opening of the Veil if necessary.

STEP 6. You will see mostly Water here but with some Air clearly present. The combinations of Water and Air can be seen to act and react quickly together. The net result is the appearance of tremors or waves of agitation throughout the atmosphere. The Water and Air appear to be acting together to create all manner of forms. Designs and patterns of intricate shapes and delicate pines will appear and then dissolve again.

STEP 7. You will see the goddess Isis in this region in her capacity as the Fire of Solidification. She is the power

behind the continual formation of shapes and colors in this square. The female sphinx here looks like a huge hawk with human arras and hands. The atmosphere of this square is charged with a strong feminine current. The net result is that the entice square vibrates with creative forces that sculpt and mold the elements into beautiful multa-colored designs but with little conscious planning or purpose. There seems to be no other purpose to the shape-shifting than the very desire to create forms.

STEP 8. The Archangel here is ABOYV (Ah-boh-yeh-veh) whose number is 171, the number for the word APOPHRASZ ;meaning motion. The Angel is BOYV (Boh-yeh-veh) and his word is law here. If he speaks to you, it will be very hard to resist doing whatever he says. Use your Sword to maintain control if necessary.

STEP 9. The demon in this square is ABO (Ah-boh) whose number is 41, the number for the words TOL (all) and EFAFAFE (vessels). ABO is male and is highly creative. His demonic nature is such that he is not definitive but instead seeks to create all manner of bodies. His impetuous desire to create new forms coupled with the power of solidification given by Isis causes the chaotic and ceaseless creation of forms in this square.

STEP 10. The astrological force working here is Taurus, and the Tarot influence is the Hierophant. This force adds to the constant precipitation into form that characterizes this square.

STEP 11. After observing the square sufficiently, return to your physical body using the Closing of the Veil and then employ the Banishing Pentagram and Hexagram of Air. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE A OF PALI IN FIRE OF FIRE

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Fire, the subquadrant Fire of Fire, the square of A of PALI.

STEP 1. Consecrate a circle by executing the banishing Ritual of the Pentagram and Hexagram. Inscribe it with the formula of MZKZB. Stand with your Wand and face South. Trace the red Banishing Pentagram and Hexagram of Fire. Fill the room with the scent of olibanum or cinmmon.

STEP 2. Recite the sixth Cali as follows:

The spirits of the fourth Angle are nine who are mighty
in the Firmament of Waters, who the First has planted
as a torment to the wicked anda garland to the righteous.
He gave them fiery darts to cover the earth, and 7699
continual workmen, whose courses visit the earth with
comfort and who are in government and continuance like
the Second and the Third. Therefore listen to my voice. **1 have
spoken of you,** and 1 have advanced you in power and
presence. Your works shall be a song of
honor, and the praise of your God shall be in your
creation.

STEP 3. Vibrate the following Names of Power in orden:

OIP-TEAA-PDOKE (Oh-ee-peh-Teh ah-ah Peh doh -keh)

EDLPRNAA	(Eh-del-par-nah-ah)
AAETPIO	(Ah-ah-eteH-pee-oh)
ADAEOET	(A h dah-eh-oh eteh)
ALNKVOD	(Ah-len-keh-voh-deh)
AAPDOKE	(Ah-ah-ped-oh-keh)
ANODOIN	(Ah-noh-doh-ee-neh)
ARINNAP	(Ah-ree-neh-nah-peh)

STEP 4. Enter your Body of Light and proceed to the sub-quadrant Fire of Fire and then to the square of A in PALI (Pah-lee).

STEP 5. You should see a combination of Air and Fire in this square. There will be turmoil and swiftly changing shapes and forms.

STEP 6. You should see the goddess Bastas outwardly soft and feminine yet inwardly hard and stern. The male sphinx here is a lion with a human head. The atmosphere in this square is charged with a strong masculine current which is somewhat balanced by the femininity of Bast.

STEP 7. The Angel ALIP (Ah-lee-peh) may confront you. Her nature is to quickly disperse or dissipate the lower coarser elements of anything entering this square (ALIP 83 = FIFALZ meaning to eliminate or weed out).

STEP 8. Be wary of the Demon of this square who is named MAL (Mah-leh) which means "arrow." She is single-minded in her attempts to create forms (MAL = 104 = 52 x 2 and 52 = QAA meaning "creation"). The creation of forms is a demonic perversion in this region.

STEP 9. The astrological force working here is Gemini and the Tarot influence is the Lovers. This illustrates the dualistic tug-of-war between Fire and Air in this region. This square is extremely active being the region wherein complex thoughts are broken up into their essential and more simplified ideas.

STEP 10. After seeing the square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Fire. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RNIL IN FIRE OF WATER

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Water, the subquadrant Fire of Water, the square L of R(N,A)IL.

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram. Inscribe it with the formula of TOOG. Stand with your Cup and face West. Trace the blue Banishing Pentagram and Hexagram of Water. Fill the room with the scent of myrrh or ginger.

STEP 2. Recite the fourth Cali as follows:

"I place my feet in the South, and look about me and say, Are not the thunders of increase numbered 33, and do these not rule in the second Angle? I have placed 9639 servants under them. None have yet numbered them, but One. In them, the Second Beginnings of Things exists and grows strong. They are the successive Numbers of Time. Their powers are like those of the first 456. Arise, you Sons of Pleasure, and visit the Earth. I am the Lord your God, who is, and who lives forever. In the name of the Creator, move and show yourselves as pleasant deliverers, and praise Him among the sons of men."

STEP 3. Recite the twelfth Cali as follows:

"O you who range in the South, and who are the 28 Lanterns of Sorrow, bind up your girdles, and visit us. Bring down your 3663 servants so that the Lord may be magnified. His name among you is Wrath. Move I say, and show yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:

RAAGIOSL (Rah-ah-gee-oh--sel) LSRAHPM
(Less-rah-pem) SAIINOV (Sah-ee-ee-noh-veh)
LAVAXRP (El-ahvahtz-ar-peh) SLGAIOL (Sel-
gah-eeoh-leh) SOAIZNT (Soh-ah-ee-zodenteh)
LIGDISA (Elee-geh-dee-sah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Fire of Water and then to the square of L of RNIL (Rah-nee-el).

STEP 6. You will notice an almost even mixture of Fire and Water swirling together in this square. Passions are strong creative forces in this region of the Tablet of Water. You will find many of your strongest fears and desires taking external shape here.

STEP 7. Search the square for the Egyptian deity. You should see the goddess Sothis, a beautiful naked woman. As goddess of evolutionary development, she can initiate you into the mysteries of the feminine current which is strong in this square. The sphinx that accompanies Sothis in this square is a large lion with strong wide wings whose legs end in sharp eagle claws. This sphinx possesses both feminine and masculine characteristics.

STEP 8. The Archangel of this square is ALRNI (Ah-larnee). His number is 224, the number for MI-IAL meaning "the power to consume. The Angel is LRNI (L' ar-nee), "he who stirs up." His number is 218, the number for the word TORZU, "to rise up." The fiery nature of this square is due to the nature of ALRNI and the flowing streams of emotional forces is caused by the power of LRNI.

STEP 9. The demora in this square is ALR (Ah-lar). His number is 114, the number for BABALOND meaning "harlot." He is a creature of the feminine current and will

seduce you into it if you are not careful. Use your Cup to remind you of your proper goals here and thus to break his enchantment_ ALR is of the same nature as Sothis, but lacks the latter's spiritual insight and initiatory abilities. The forces of this square are of a spiritual nature because the ruling Kerubic square is Leo (see Figure 8, Appendix C). The demonic nature of ALR is his refusal to heed this spiritual impulse,, but instead he uses the feminine current to give shape to the emotional forces of any who enter here. If you have any subconscious fears or desires when you enter here, ALR will project them outwardly before you. If you remain in control, you can command the powers of ALRNI to extinguish these fiery astral forms.

STEP 10. The astrological force working in this square is Leo, the solar creative power. The Tarot influence is Strength/ Lust which manifests here as a very strong desire to create. The presence of the feminine current of Sothis and the masculine current of Leo will produce a blissful feeling in anyone who sees these currents in union here. The sexual nature of this square is similar in content to that encountered in the 16th Aethyr, LEA.

STEP 11. After observing this square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Water. Record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RLMU IN WATER OF EARTH

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Earth the subquadrant Water of Earth, the square L of RLMU

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram Inscribe it with the formulas of QAA and IVITDT. Stand with your Pentacle and face North. Trace the black Banishings Pentagram and Hexagram of Earth in the air before you. Fill the room in the the scent of musk or sandalwood.

STEP 2. Recite the fifth Call as follows:

Mighty sounds have entered into the third Angle, and have become like olives on the Olive Mount. They look with gladness upon the Earth and dwell in the brightness of the heavens like continual comforters. On them I have fastened 19 Pillar of Gladness and gave them vessels to water the earth together with her creatures. They are the brothers of the first and second They have begun their own seats and have decorated them with **69,636** ever-burning lamps. Their numbers are as the Beginnings, the Ends, and the Contents of Time. Therefore come and obey the purpose of your Creation. Visit us in peace and comfort. Perfect us as receivers of yours myteries. Why? Because our Lord and Master is the All-One

STEP 3. Recite the 14th Call as follows:

"O Sons of Fury, O Children of the just One, who sits uPon 24 seats, who vex all creatures of the Earth with age, and who have 1636 servants under you, • Behold, the Voice of God, the promise of Him who is called among you, Fury or Extreme justice. Move and show

yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:

IKZHIKAL (Ee-keh-zod-hee-kal) LAIDROM (El-ahee-dar-oh-em) AKZINOR (Ah-keh-zodee-noh-rah)
LZINOPO (El-zodee-nohpoh) ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-mel-el-keh-veh)
LIANSA (Elee-ee-ah-ness-ah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Water of Earth and then to the square of L in RLMU (ar-lem ue).

STEP 6. *You will notice* that this region is mostly solid dry Earth dotted with small lakes and streams. It is a beautiful and harmonious region. Lush forests and fields, green glens and meadows, meandering riverlets and quiet ponds abound in this square. It is a wonderland of nature.

STEP 7. Search the square for the Egyptian deity. You should see the god Horus, a handsome and friendly man. He is the main force behind the lush vegetation and animal life found in this square. He represents the natural forces of invigoration and growth. The sphinx that accompanies him is a huge cow with broad wings whose udder is swollen with milk

STEP 8. The Archangel here is NLMUR (Nel-mu-ar). His number is 318, the number for HARG-BLIOR meaning "to plant with cor Port." Because of NLMUR, planting and sowing is extremely easy in this region of rich fertile soil. The Angel is LMUR (El-mu-ar) whose number is 268, the number for MOZ-MA-OF-FAS meaning "joy that cannot be measured" and also BALTOH-BLIORA which means

"righteous comfort." LMUR gives all who enter this region the lawful right to enjoy themselves and to be at peace with the strong forces of nature that dominate this square.

STEP 9. You may need your Pantacle to repel the demon of this square. Her name is NLM (Nel-em) and her number is 148, the number for the word ORSBA meaning "drunken" or "intoxicated." The demon NLM will try to make you drunk with the pleasures of this square. It is very easy to lose yourself in the peace and fascination of the natural landscapes of this region.

STEP 10. This square lies under the domination of the Kerubic Taurus which directly affects its physical conditions. The astrological influence here is Saturn. The Tarot influence is the Universe. These influences, acting harmoniously together under the conscious direction of Horus, have resulted in a scenic fairyland of natural beauty, a woodland paradise.

STEP 11. After observing this square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Earth. Record your experiences in your Magical Diary.

THE THIRTY AETHYRS

Andan Angel cometh forth, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical sities. There is a table, and a strange lamp, that gines light by jettingfour columns of vortex rings of luminous smoke. And he points to the map of the Aethyrs, that are arranged as a flaming Sword, so that the thirty Aethyrs go into the ten Sephiroth. And the first nine are infinitely holy.

Aleister Crowley, *The Vision and the Voice, the 9th Aethyr*

Enochian Magick describes thirty Aethyrs or Aires that are situated above/behind our physical world. Unlike the Watchtower Squares, the Aethyrs are positioned in serial order from number 30, TEX, the lowest and most material, to number 1, LIL, the highest and most spiritual.

Here again you must remember that "high" and "low" are not to be tallen literally, but figuratively. These Aethyrs can be compared to the Sephiroth and Tarot Paths of the Qabalistic Tree of Life, but the only exact correspondence is the tenth Aethyr, ZAX, which is the Abyss, the location of the eleventh Sephiroth, Daath.

The Aethyrs are shown in Appendix E and each is fully described in Enochian *Magic*. Like the Qabalistic Tree of Life, they serve as a powerful structure for the subtle cosmic planes and subplanes that are invisible to our physical eyes but are nonetheless real. The diagrams in Appendix E can serve as crude road maps through these regions for anyone who decides to travel there. Each region has a presiding atmosphere and contains forces, intelligent and non-intelligent, that are characteristic of that region. Table IV is a summary of the major signposts of the thirty Aethyrs.

TABLE IV. THE THIRTY AETHYRS

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSONS & EXPERIENCES
30 TEX	Various.	Karma & desire. Silence & Restriction.	Limitation of words.
29 RII	Eagle-like Angel in East (Water). Lion-like Angel in South (Fire). Bull-like Angel in West (Earth). Human-like Angel in North (Air).	Karmic judgment & purification. The Heavens of world's religions.	Review & evaluation of life. Dream state.
28 BAG	Fear-inspiring male named LIXIPSP.	Sense of guilt & doubt.	Meaning of sin. Battle with LIXIPSP.
27 ZAA	Goddess Diana /Hecate.	Sense of separateness.	Solitude. Deep sleep.
26 DES	Male, black, black wings, robe & armor.	Sense of intellectual frustration.	Limitations of logic and reason.
25 VTI/UTI	Lion-like reflex of Babalon.	Sense of intuition over intellect.	Spiritual pride.
24 NIA	Warrior-like male & golden colored female.	Sense of freedom of motion. Ring-Pass-Not.	Traveling in astral body in time & space.
23 TOR	Bull-like male (Earth) & Eagle (Air).	Sense of endless labor & toil.	Meaning of cause & effect. Energy.
22 LIN	The god Pan.	Sense of extension in space. Form/formless- ness.	First stage of Samadhi.
21 ASP	Your own Rein- carnating Ego.	Sense of desola- tion & formless emptiness.	Vision of your past lives.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSONS & EXPERIENCES
20 KHR	Jovial god like the god Jupiter.	Sense of the cyclic nature of all things.	Meaning of cycles & spirals & fate & karma.
19 POP	Priestess of the Silver Star.	Sense of the feminine current.	Meaning of life and death.
18 ZEN	Male god such as Horus.	Sense of the masculine current.	Meaning of sacrifice & crucifixion.
17 TAN	Female Angel named MADIMI & various male Angels.	Sense of justice & equilibrium. Karmic Balance.	Meaning of morality & ethics.
16 LEA	Male King-god of the past.	Sense of spiritual selfhood.	Meaning of duality. Vision of Babalon & the Beast.
15 OXO	Female form of Babalon.	Sense of spiritual joy.	Meaning of the Rosy Cross.
14 VTA/ UTI	The god Hermes.	Sense of lifeless darkness.	Meaning of spiritual selfishness. Vision of the City of the Pyramids.
13 ZIM	Male Angel named NEMO.	Sense of spiritual duty & responsibility.	Meaning of compassion. Vision of Garden of NEMO.
12 LOE	Male charioteer in gold armor.	Sense of living for others.	Meaning of egolessness. Mystery of Babalon & the Beast.
11 IKH	Male captain of Angels in silver armor.	Sense of tension & anticipation.	Visit to brink of Abyss. View of Holy City.
10 ZAX	The arch-demon KHO-RONZON.	Sense of confusion & incoherence. Ring-Pass-Not.	The Great Outer Abyss.
9 ZIP	Various.	Sense of bliss & ecstasy	Meaning of femininity. Visit to Palace of the King's Daughter.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	LESSONS & EXPERIENCES
8 ZID	Angel whose form is a pyramid of light.	Sense of your own spiritual nature.	Meaning of masculinity. Knowledge & Conversation with Holy Guardian Angel.
7 DEO	Human- or eagle-like Angel.	Sense of love for self & others.	Meaning of love. Vision of Venus/Sakti.
6 MAZ	Angel named AVE.	Sense of masculine creative power.	Vision of Urn containing your own karmic residue.
5 LIT	Dragon-like Angel, black with wings & claws.	Sense of boundlessness & infinity.	Vision of Arrow of Truth.
4 PAZ	Various.	Sense of the polar forces of duality.	Meaning of duality.
3 ZOM/ ZON	Various.	Sense of relationship between self & universe.	Meaning of creativity. Region of the Magus.
2 ARN	Various.	Sense of intense bliss. Last tinge of duality.	Meaning of the universe. Region of Babalon.
1 LIL	Various.	Sense of non-duality. Ring-Pass-Not.	Region of Crowned & Conquering Child.

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
1	LIL	4	OKKODON	744=93x8=62x12	6	7209	9
			PASKOMB	447=149x3	6	2360	2
			VALGARS	205=41x5	7	5362	7
			totals: 4	1396	1	14931	9
					Aethyr Total: 4+1+9=5=man		
2	ARN	3	DOAGNIS	165=15x11	3	3636	9
			PAKASNA	384=48x8=32x12	6	2362	4
			DIAIVOLA	296=37x8	8	8962	7
			totals: 3	845	8	14960	2
					Aethyr Total: 3+8+2=4=time/solidity		
3	ZOM	3	SAMAPHA	125=25x5	8	4400	8
			VIRLOLI	336=28x12	3	3660	6
			ANADISPI	202=101x2	4	9236	2
			totals: 3	663	6	17296	7
					Aethyr Total: 3+6+7=7=completeness		
4	PAZ	6	THOTANF	108=27x4	9	2300	2
			AXZIARG	589=31x19	4	3000	3
			POTHNIR	259=37x7	7	6300	9
			totals: 6	956	2	11660	5
					Aethyr Total: 6+2+5=4=equilibrium		
5	LIT	5	LAXDIXI	938=67x14	2	8630	8
			NOKAMAL	490=70x7	4	2306	2
			TIARPAX	584=73x8	8	5802	6
			totals: 5	2012	5	16738	7
					Aethyr Total: 5+5+7=8=relativity		
6	MAZ	6	SAXTOMP	551=19x29	2	3620	2
			VAUAAMP	257 (prime)	5	9200	2
			ZIRZIRD	342=18x19	9	7220	2
			totals: 6	1150	7	20040	6
					Aethyr Total: 6+7+6=1=spirit		
7	DEO	8	OPMAKAS	448=32x14=28x16	7	6363	9
			GENADOL	116=29x4	8	7706	2
			ASPIAON	168=42x4=14x12	6	6320	2
			totals: 8	732	3	20389	4
					Aethyr Total: 8+3+4=6=life		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
8	ZID	1	ZAMFRES	225=15x15	9	4362	6
			TODNAON	179 (prime)	8	7236	9
			PRISTAK	491 (prime)	5	2302	7
			totals: 1	895	4	13900	4
			Aethyr Total:		1+4+4=9=consciousness		
9	ZIP	6	ODDIORG	236=59x4	2	9996	6
			KRALPIR	583=53x11	7	3620	2
			DOANZIN	203=29x7	5	4230	9
			totals: 6	1022	5	17846	8
			Aethyr Total:		6+5+8=1=union/oneness		
10	ZAX	1	LEXARPH	534=178x3	3	8880	6
			KOMANAN	532=28x19	1	1230	6
			TABITOM	209=19x11	2	1617	6
			totals: 1	1275	6	11727	9
			Aethyr Total:		1+6+9=7=desire		
Region		47=11=2 61=7					
Totals:		43=7					
		Aethyrs 1-10 Total: 7+2+7=16=7=completeness					
11	IKH	1	MOLPAND	197 (prime)	8	3472	7
			VSNARDA	243=81x3=27x9	9	7236	9
			PONODOL	161=23x7	8	5234	5
			totals: 1	601	7	15942	3
			Aethyr Total:		1+7+3=2=duality		
12	LOE	3	TAPAMAL	134=67x2	8	2658	3
			GEDOONS	139 (prime)	4	7772	5
			AMBRIOL	299=23x13	2	3391	7
			totals: 3	572	5	13821	6
			Aethyr Total:		3+5+6=5=spirit & matter		
13	ZIM	6	GEKAOND	408=102x4= 51x8	3	8111	2
			LAPARIN	239 (prime)	5	3360	3
			DOKEPAX	759=69x11= 33x23	3	4213	1
			Totals: 6	1406	2	15684	6
			Aethyr Total:		6+2+6=5=man		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
14	VTA	7	TEDOAND	113 (prime)	5	2673	9
			VIVIPOS	306=51x6	9	9236	2
			VOANAMB	257 (prime)	5	8230	4
			totals: 7	676	1	20139	6
					Aethyr Total: 7+1+6=5=will		
15	OXO	1	TAHAMDO	146=73x2	2	1367	8
			NOKIABI	511=73x7	7	1367	8
			TASTOXO	491 (prime)	5	1886	5
			totals: 1	1148	5	4620	3
					Aethyr Total: 1+5+3=9=stable change		
16	LEA	6	KUKUARPT	864=72x12= 36x24	9	9920	2
			LAUAKON	470=47x10	2	9230	5
			SOKHIAL	412=103x4	7	9240	6
			totals: 6	1746	9	28390	4
					Aethyr Total: 6+9+4=1=union		
17	TAN	2	SIGMORF	298=149x2	1	7623	9
			AYDROPT	218=109x2	2	7132	4
			TOKARZI	514=257x2	1	2634	6
			totals: 2	1030	4	17389	1
					Aethyr Total: 2+4+1=7=desire		
18	ZEN	6	NABAOMI	247=19x13	4	2346	6
			ZAFASAI	91=13x7	1	7689	3
			VALPAMB	194=97x2	5	9276	6
			totals: 6	532	1	19311	6
					Aethyr Total: 6+1+6=4=memory		
19	POP	3	TORZOXI	626=313x2	5	6236	8
			ABRAIOND	261=87x3	9	6732	9
			OMAGRAP	249=83x3	6	2388	3
			totals: 3	1136	2	15356	2
					Aethyr Total: 3+2+2=7=desire		
20	KHR	5	ZILDRON	261=87x3	9	3626	8
			PARZIBA	195=39x5	6	7629	6
			TOTOKAN	434=62x7	2	3634	7
			totals: 5	890	8	14889	3
					Aethyr Total: 5+8+3=7=desire		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
21	ASP	4	KHLIRZPA	493=29x7	7	5536	1
			TOANTOM	224=16x14	8	5635	1
			VXPALG	561=51x11	3	5658	6
			totals: 4	1278	9	16929	8
					Aethyr Total: 4+9+8=3=soul		
22	LIN	1	OZIDALA	175=25x7	4	2232	9
			KALZIRG	491 (prime)	5	2367	9
			LAZDXR	587 (prime)	2	—	—
			PARAOAN	207=23x9	9	2326	4
			totals: 1	1460	2	6925	4
					Aethyr Total: 1+2+4=7=desire		
23	TOR	7	RONOAMB	311 (prime)	5	7320	3
			ONIZIMP	302=151x2	5	7262	8
			ZAXANIN	575=25x23	8	7333	7
			totals: 7	1188	9	21915	9
					Aethyr Total: 7+9+9=7=desire		
Region			64=10=1 61=7				
Totals: 52=7			Aethyrs 10-23 Total: 7+1+7=6=life				
24	NLA	8	ORAKAMIR	692=173x4	8	8200	1
			KHIASALPS	404=101x4	8	8360	8
			SOAGEEL	79 (prime)	7	8236	1
			totals: 8	1175	5	24796	1
					Aethyr Total: 8+5+1=5=motion		
25	VTI	7	MIRZIND	373 (prime)	4	5632	7
			OBVAORS	248=31x8	5	6333	6
			RANGLAM	268=67x4	7	6236	8
			totals: 7	889	7	18201	3
					Aethyr Total: 7+7+3=8=renewal		
26	DES	3	POPHAND	109 (prime)	1	9232	7
			NIGRANA	280=20x14	1	3620	2
			BAZHIM	231=21x11	6	5637	3
			totals: 3	620	8	18489	3
					Aethyr Total: 3+8+3=5=will		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS	
No.	Name	A.B.	Name	Gematria	A.B.	No. A.B.
27	ZAA	3	SAZIAMI	238=119x2	4	7220 2
			MATHVLA	190=19x10=	1	7560 9
				38x5		
			KORPANIB	560=28x20	2	7263 9
			988		7	22043 2
						Aethyr Total: 3+7+2=3=space
28	BAG	1	TABNDXP	539=49x11	2	2360 2
			FOKLSNI	458=229x2	8	7236 9
			OXLOPAR	583=53x11	7	8200 1
				1580	5	18066 3
						Aethyr Total: 1+5+3=9=conscience
29	RII	4	VASTRIM	342=171x2=	9	9632 2
				57x6		
			ODRAXTI	609=203x3	6	4236 6
			GMOTZIAM	302=151x2	5	7635 3
			1253		2	21503 2
						Aethyr Total: 4+2+2=8=cycles
30	TEX	8	TAOAGLA	82=41x2	1	4632 6
			GEMNIMB	313 (prime)	7	9636 6
			ADUORPT	228=19x12	3	7632 9
			DOZIAAL	123=41x3	6	5632 7
				746	8	27532 1
						Aethyr Total: 8+8+1=8=cycles
Region					42=6	15=6
Totals:		34=7				
				Aethyrs 24-30 Total:	7+6+6=1=extension	
			Aethyrs	Governors	Servitors	
GRAND			7+7+7=21=3	2+1+6=9	7+7+6=20=2	
TOTALS:						

The Final Equation: 3+9+2=14=5

Meaning of Final Equation: Man is the manifestation of consciousness into duality (manifestation + consciousness + duality = man).

THE AETHYRS AND MAGICAL GRADES

Thou canst not travel on the Path before thou hast become that Path itself.

H.P. Blavatsky, *The Voice of the Silence*

Many magical orders have taught that each Sephiroth on the Tree of Life corresponda to a magical grade. The ten Sephiroth often structure the grades of an Order. Under the conditions of self-initiation, if you could raise your consciousness sufficiently to enter a Sephiroth (i.e., a cosmic subplane between the most spiritual, Kether, and the most material, Malkuth) then you effectively attained that magical grade. The same is true in Enochian Magick with the Aethyrs.

Table VI shows these correspondences. For example, if you raise your consciousness to the 21st Aethyr, ASP, and meet your own Reincarnating Ego and see yourself in past lives, then you will have effectively achieved the grade of Adeptus Minor and can be considered a Minor Adept in Enochian Magick. If you are able to enter VTA and see the City of the Pyramids without becoming ensnared by it, then you will have effectively attained the grade of an Exempt Adept in Enochian Magick. Remember here that entering any Aethyr assumes that you have mastered all of the Aethyrs below it and have assimilated all of the lessons and experiences within them. Also remember that the Aethyrs listed in Table VI are not exactly equivalent to the corresponding Sephiroth, but do exist on approximately the same cosmic subplane.

The formal rites and initiation ceremonies that were bestowed by such groups as the Golden Dawn at each magical grade are not necessary in Enochian Magick. Many organizations pass on candidates simply because they have waited the required time period and have seemed interested

in the organization. In some groups, friendship alone is enough to move to a higher grade. Formal attainment of a grade in a magical organization does not guarantee that one has actually attained the knowledge and abilities of that grade. Crowley, for example, soon realized that many Golden Dawn leaders were not actually qualified. None,

including the highest leaders, had actually crossed the Abyss. It was not until Crowley himself had crossed the Abyss that he was able to perceive this fact. For this reason, grades should remain an entirely personal matter. Let your own conscience (but not your ego) guide you.

TABLE VI. AETHYRS and MAGICAL GRADES

Magical Grade*	Senhiroth	Aethyrs (up to)	Experiences/Abilities
Neophyte			
Zelato	Malkuth	TEX	Enter therealzas beyond the physical in the etheric Enter the lower regions of the astral plane.
Theoricus	Yesod	BAG	Gata hall use of intellectual capabilities.
Practicus	Hod	DES	Travel in time and space.
Philosophus	Netzach	NIA	
Adeptas Miinor (Miinor Adept)	Tiphareth	ASP	Enter regionsof mental lower plane and gain knowledge of past lives. Enter the Vault of Preparation.
Adeptos Mayorr Geburah (Major Adept)		ZEN	

TABLE VI. AETHYRS and MAGICAL GRADES

Magical Grade"	Corresponding Sephiroth	Aethyrs <i>(up to)</i>	Experiences/ Abilities
Adeptus Exemptus (Exempt Adept)	Chesed	VTA	Enter higher regions of mental plane and visit the City of the Pyramids.
Magister Templi (Master of the Temple)	Binah	ZID	Cross the Abyss and gain full. Knowledge and Conversation of the Holy Guardian Angel
Magus	Chockmah	ZOM	Enter spiritual plane and gain full mastery of life.
Ipsissimus	Kether	LIL	Enter non-duality.

'These were used in the Golden Dawn.

SEX IN ENOCHIAN MAGICK

For us, Sex is the first unconscious manifestation of Chiah, the Creative Energy; and although (like everything else) it is shown both on the spiritual and the physical planes, its most important forth-showing is on the "Magical" plane, because it actually produces phenomena which partake of all these ... Thus in Sex we find every one of the primary Correspondences of Chokmah.

Aleister Crowley, Magick Without Tears

The first Aethyr, LIL, and all the inconceivable realms above the first Aethyr are without sex, which is to say that masculinity and femininity do not exist as separate qualities in those sublime regions. However, below LIL each subplane downward into the physical plane is charged with forces that are either masculine or feminine or combinations of both. Masculinity and femininity are two sides of a duality. Your Great Work is to unite all dualities.

The union of microcosm and macrocosm, the subjective self with its objective world, implies the union of all dualities including sexual polarities. It is your task as a magician to seek within yourself all of those qualities characterized as masculine or feminine. Modern psychology suggests that every man has a feminine psychic component and that every woman has a masculine psychic component (this idea is expressed in the Jungian descriptions of the anima and animus). In other words, a person outwardly male is inwardly female and vice versa. This idea echoes the magi-cal theorem that every individual is essentially sufficient to himself.

A part of the Great Work of every magician is to cultivate those virtues and qualities in which he/she is deficient. To do this a man may invoke one of the female Enochian

deities, or one of the Egyptian goddesses who presides over certain of the lesser Watchtower Squares such as Isis or Nephthys. He can then identify himself with her and adopt her qualities as his own. Similarly, a woman may invoice one of the male deities and identify herself with him and adopt his qualities as her own.

Knowledge of the sexual currents that flow within the subtle spheres surrounding our Earth will be essential if you are to advance in Enochian Magick. Several Aethyrs, for example, are so highly charged sexually that ignorance of these currents can lead you to disastrous consequences. The story of John Dee's psychic partner, Edward Kelly, directly confronting the sexual forces in DEO, the seventh Aethyr, is told in *Enochian Magic*. Kelly, totally unprepared for such an encounter, left Dee and gave up Magick from that moment. Crowley on the other hand, was fully pre-pared and so was able to directly experience all of the Aethyrs up to and including LII.

The physical body is a sexual organism. Sex can not be avoided, nor should it be. The Enochian magician accepts sexuality as an important part of life. The Great Work is the unification of the dualistic poles that comprise the basis of our universe. This unification includes the duality of male and female. It takes place in the mind, not the body (i.e., in the mental body rather than the physical body). Every physical act of sex should be a creative conscious expression of the Great Work. As such, every physical act of sex should be a magical act.

THE USE OF SEX

Sex is, directly or indirectly, the most powerful weapon in the armory of the Magician; and precisely because there is no moral guide, it is indescribably dangerous.

Aleister Crowley, *Magick Without Tears*

The use of sexual techniques to aid in invocations, evocations or traveling in the Spirit Vision is, in the last analysis, an option that you will have to decide for yourself. Similarly the decision to practice Magick alone or with one or more partners is a personal one which you must make for yourself.

Sexual techniques for magical operations are not essential nor should they always be preferred over other methods. Sex is a magical weapon that is inherent in your magical arsenal. If you choose to use it or ignore it, then so be it. Either choice has its karmic consequences as well as its dangers and benefits.

However, sex itself, in the form of sexual currents and forces, cannot be ignored. If you take up the practice of Enochian Magick, you will inevitably confront such forces sooner or later whatever techniques you use. This is because sexual currents and atmospheres already exist in the Aethyrs and to a lesser extent in certain Watchtower

Squares. When you enter these places, you will confront your own sexual nature and unleash sexual energies within yourself whether you consciously desire to do so or not. The sexual force is one of the strongest within your magical universe. In itself, it is neither good nor evil, but like most things it will be up to you to use it wisely and not to let it control you (obsession is a very real possibility for the unwary magician).

According to Crowley, "the Phallus is the physiological basis of the Oversoul" (*Of the Nature of the Gods*). The 153

supernal Father is said to have risen up from the depths and uttered the Word which led to the creation of the world. It was not a deliberate conscious act so much as a spontaneous outward expression of inherent internal creative forces. The same is true of the phallus, at least to a degree. The entire world arose from the creative impulse of the divine Father contacting the material nature of the divine Mother. The Father is Chockmah, Wisdom and Pure Consciousness. The Mother is Binah, Understanding, the Sea, the Matrix, Field, or Space, in which creation finds itself. The Self is masculine. The N o t Self is feminine. Subjectivity is masculine. Objectivity is feminine. Every being is a geometric point of consciousness (the masculine Hadit) looking out at a world of things and events (the feminine Nuit). The sexual force thus lies at the very roots of our essential nature and it is the same creative force that originally split Non-duality into the dualistic universe of Fire, Air, Water and Earth.

THE SEXUAL CURRENTS

*For lam divided for love's sake, for the chance of union.
This is the creation of the world, that the pain of division is as
nothing, and the joy of dissolution all.*

Aliester Crowley, *Book of the Law*

The sexual currents, both masculine and feminine, that course through the Aethyrs are summarized in Table VII. These currents are the natural result of the division of monadic essence into the duality of all things below LIL.

The chief characteristic of the masculine current is consciousness devoid of feeling. The chief characteristic of the feminine current is bliss devoid of intelligence. The masculine current is cold, uncaring, logical, and highly intelligent. It is unaffected by Sword or Dagger but can be turned by the Cup. The feminine current is hot, irrational, and highly charged with varying emotional forces. It is impervious to the Cup but can be checked in various degrees with the Sword, Dagger or Wand.

These currents will increase in intensity as you rise into the higher Aethyrs. In some Aethyrs both currents will be encountered with almost equal strength. You must remember that each Aethyr will always have both currents somewhere within it. Table VII contains the one that is usually the strongest, but in those Aethyrs where the currents are of approximately equal strength, the Table shows "both."

**TABLE VII. THE SEXUAL CURRENTS
OF THE AETHYRS**

No.	Aethyr	Current	Chief
1	UL	masculine*	Pure Consciousness intense oneness
2	ARN	feminine*	intense bliss
3	ZOM	masculine*	will
4	PAZ	both*	desire
5	UT	feminine*	infinity
6	MAZ	masculine*	detachment
7	DEO	feminine*	love
8	ZID	masculine*	consciousness
9	ZIP	feminine*	bliss
10	ZAX	both	dissolution
11	IKH	masculine	anticipation
12	LOE	feminine*	love, compassion
13	ZIM	both	duty, compassion
14	VTA	masculine*	detachment
15	OXO	feminine*	intense joy
16	LEA	feminine*	enchantment
17	TAN	both	karma
18	ZEN	masculine*	consciousness
19	POP	feminine*	spiritual impulse
20	KHR	both	cyclic nature
21	ASP	masculine	Ego
22	UN	feminine	form/formlessness
23	TOR	masculine	energy
24	NIA	both	joy
25	VTI	feminine	intuition
26	DES	masculine	reason
27	ZAA	feminine	space
28	BAG	masculine	guilt
29	RII	both	
30	TEX	both	

'Aethyr contains an **especially** strong *sexual* current.

THE THREE DEGREES OF SEX MAGICK

Take an Athanor and Cucurbite, and prepare a flask for this Wine of the Holy Ghost. Thou needest also a flame for the distillation. In the Athanor is thy Lion, in the Cucurbite thine Eagle. Use a gentle heat, increasing at last to full flame until, the Lion passeth over. Pour immediately thy distillation into the flask prepared for it ... The Elixir being then prepared solemnly and in silence, do thou consume it utterly ... This elixir is the germ of life.

Aleister Crowley,

The Book of the Unveiling of the Sangraal

Sex Magick has many variations and expressions. In conjunction with Enochian Magick there are three major degrees. These three degrees are identical to the three taught in Tibetan Tantra as follows:

1. KARMAMUDRA. The three degrees are all called 'madras' which can mean symbolic positions (you may already be familiar with the mudras as hand positions used in meditations). This is the first and lowest stage. It is Magick using an external partner. Any magical operation which is conducted by *two* or more people which calls on or uses sexual forces or currents is of the Karmamudra type. If you are interested in this degree, you should study *Sex Magick* by Louis T. Culling and *The Magick of Sex* by Melita Denning and Osborne Phillips. Both of these references are Llewellyn publications. Be advised, however, that the name 'karma'-mudra is not without meaning here.

2. JNANAMUDRA. This is the second and middle stage. It is Magick using a mental or internal partner. Any magical operation which is conducted by a sole magician

who calls on or uses sexual forces or currents is of the Jnanamudra type. In this stage you must create your own "partner" with your magical imagination and will. This is especially easy to do in Enochian Magick because the Aethyrs, and certain of the Watchtower Squares, already contain willing partners. In POP, if you are a male for example, is the Priestess of the Silver Star, in ZIP is the Daughter of Babalon, and in ARN is Babalon herself. In the same way, male "partners" await you, if you are female, in other Aethyrs (for example, Pan is in LIN, Jupiter is in KHR, Horus is in ZEN and Hermes is in VTA). Preliminary exercises and operations of the Jnanamudra type are there-fore essential for you to advance in Enochian Magick.

3. **MAHAMUDRA.** This is the third and highest stage. Literally the name means "Great Symbol." In this degree a "partner" is no longer needed. When you reach this stage you will realize that both the feminine and masculine currents are of equal intensity within yourself. This stage is sometimes called "experienced unity." The Mahamudra stage is fully realized in the 4th Aethyr, PAZ, but can be practiced successfully after crossing the Abyss in the 10th Aethyr, ZAX. For details on Mahamudra and an excellent yoga to practice, read *Tibetan Yoga and Secret Doctrines* by W.Y. Evans-Wentz.

NOTE: In spite of what you may have read elsewhere, the Karmamudra stage is the lowest and most dangerous to . practice. If you have any reservations, skip it and proceed to Jnanamudra. The sole practical benefit of Karmamudra, as far as Enochian Magick is concerned, is that successful practice will often allow you to advance to Jnanamudra easier than directly attempting Jnanamudra. However, your goal is Mahamudra. The first two degrees are but steps to this goal.

A PREPARATIONAL MEDITATION

Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

Aleister Crowley, LiberLibrae

It is recommended that you swear a magical oath to practice the following meditation for 15 to 60 minutes a day for at least six months. At any convenient time during the day or night when you are alone, sit quietly and conduct the meditation described below or as given by Crowley *in Liber* IIIH Chapter SSS from which this was taken. It is most important not to miss a single day no matter what your daily schedule *or* health is like. It is also important to record each day's results in your Magical Diary. When *your* sworn time period is over, go through your diary and you will find that you had good results on some days and poor results (or no results at all) on some days. A plot of scaled results versus time will show your personal meditational cycle. The results themselves can vary from physical perspiration and muscle spasms to a measurable increase in body temperature (it is a good idea to measure and record your temperature before and after each meditation as a scientific check on your progress. An increase in 3 to 5 degrees is not unusual) . You may also hear sounds or voices, and have visions of one sort or another. Whatever happens, write down exactly what happened after each exercise. Do not do more than one operation a day. The time period for each operation should be allowed to vary with the time that you have available as well as with the results. The primary purpose of this meditational technique is to prepare your bodies (your physical as well as your subtle bodies) to receive the forces and energies of the higher Aethyrs, especially the sexual currents that flow through these Aethyrs. If you can wear your robe and

conduct each operation in your magical temple, so much the better.

STEP 1. Sit comfortably with spine erect. Keep your feet together. Keep your hands together.

STEP 2. Concentrate on your spinal column. Begin at the base of your spine and "feel" each vertebra upward one at a time.

STEP 3. Imagine your brain to be a yoni, the Womb of Isis, a receptacle of Infinite Space. Imagine your spine to be a lingam, the Phallus of Osiris, a receptacle of Infinite Energy.

STEP 4. Concentrate to the brink of Samadhi. Be conscious of both brain and spine. Imagine a hunger of one for the other. Imagine this hunger to be increasing. Continue to increase this tension as long as you can.

STEP 5. Imagine a current of light about the width of a fine hair, the color of deep azure flecked with scarlet, pass up and down your spine.

STEP 6. Release the tension. Relax. Imagine your body as completely empty. Review the exercise that you have just finished and consider its implications. Record the results in your Magical Diary.

NOTES ON STEP 1. It is very important to be comfortable. The exact mudra or position you assume is up to you. The reason for hands and feet together is that this will allow prana (sometimes called psychic heat) to flow freely through your body. There will be psycho-electrical forces set into action and you will need to open up channels for it. After establishing success in prana flow (as measured by body temperature, perspiration and/or psychic experiences) separate your hands and feet. You should be able to feel an immediate dissipation of psychic heat.

NOTES ON **STEP** 2. This is a preparatory exercise. If results are poor here, then you may as well end the meditation.

NOTES ON **STEP** 3. Use your magical imagination. See the region of your head as intensely feminine. See the region of your spine and the base of your spine as intensely masculine. Choose your own symbols here to aid your imagination. The masculine spine and feminine head must be seen as two separate and distinct areas of your body.

NOTES ON STEP 4. Samadhi is the state of one-pointed concentration wherein all else is dissolved. Your mind should be solely focused on the mental hunger of your head and your spine. If this step is successful you should begin perspiring and/or find your body twitching. If so, don't worry. Let it twitch. You are opening up unused channels in your etheric and astral bodies and you are simply feeling the physical effects. If pain is felt, you are probably trying too hard. Lessen the tension and progress at a slower but safer pace.

NOTES ON STEP 5. If the meditation has had a degree of success to this point, this step should have definite physical and psychic results. Try to vary the width of this current of light until it fills your entire body as it passes through you. Complete success should feel like an orgasm throughout your entire body. It should not be concentrated in any specific area. The orgasmic bliss resulting from this meditation is exactly the same bliss that you will encounter in ZIP and is but a foretaste of what awaits you in ARN. It is the Amrita of the Tantras and the Ananda of Hinduism and Buddhism. It is caused by the so-called Body of Bliss, the spirit body that is behind/above the causal body.

A JNANAMUDRA MEDITATION

*Blessed art thou, who hast seen, and yet hast not believed.
For therefore is it given unto thee to taste, and smell, and feel,
and hear, and know by the inner sense, and by the inmost sense,
so that sevenfold is thy rapture.*

**Aleister Crowley, *The Vision and the Voice, the 9th
Aethyr***

It is recommended that you swear a magical oath to practice the following meditation (or one of your own like it) daily for a selected period of time. Be sure to record your daily results in your Magical Diary. This meditation is specifically for a male magician. A woman will need to make appropriate changes to convert the feminine current to a masculine one. This exercise should be practiced as a preparation for entering ZIP. Crossing the Abyss of ZAX will not of itself allow you to enter ZIP or ZID.

STEP 1. Consecrate a circle, trace the Banishing Pentagram and Hexagram of Fire, and then sit relaxed within the circle.

STEP 2. Concentrate on blackness. Fill your mind with formless darkness.

STEP 3. Imagine the blackness to descend as if you were slowly rising above an immense black cliff. Slowly rise above the edge of the cliff and see yourself in a lush well-tended, colorful and fertile garden.

STEP 4. Imagine a giant-sized, perfectly formed maiden standing naked in the center of this garden. She should be as sexually attractive as your imagination can form her. Let yourself be the size of a fly or gnat by comparison. Begin at her feet and slowly, gradually, rise upward facing her bare

skin all the way to the top of her head. See the hairs and cells of her body.

STEP 5. Imagine yourself either expanding or the lady decreasing in size until you are both comparable. Let her face you and smile enticingly.

STEP 6. Let her approach you slowly and seductively until the front of her body touches yours. Then let her continue until her body merges itself totally in your body. Feel the combination of her body and yours as your own body.

STEP 7. Bathe in the bliss of this union.

STEP 8. Let the woman depart back to her garden. Stand and again trace the Banishing Pentagram and Hexagram of Fire.

STEP 9. Record the results in your Magical Diary.

NOTES TO STEP 1. It is of no consequence whether you wear a robe, street clothes or nothing at all during this exercise. The main thing is to relax and be aware of your Body of Light rather than your physical body.

NOTES TO STEP 2. This is the blackness of ZAX. As you progress with this exercise, see this as the Abyss itself.

NOTES TO STEP 3. This simulates rising out of ZAX into ZIP. Because this is a simulation and a preparatory exercise, do not use the Calls nor the Names of Power at this time.

NOTES TO STEP 4. This woman simulates the Daughter of Babalon who resides in ZIP. She should represent all of the alluring aspects of objectivity; everything that is desirable and attractive to you in the universe. She is the projected image of your anima, the feminine part of your own psyche.

NOTES TO STEP 5. This step should have the psychological

effect of placing the Daughter of Babalon and yourself on an equal footing.

NOTES TO STEP 6. During this step, do not concentrate on any specific part of your body. Imagine your body, and hers, to be equally empty of any content except that your body contains the masculine current and hers the feminine current. Because your bodies are subtle, not physical, they can actually be merged together.

NOTES TO STEP 7. The primary effect of a successful Jnanamudra meditation will be an intense bliss (Ananda) throughout your subtle body. Even the physical body will be affected. It should feel to you like an orgasm in every part of your body simultaneously.

NOTES TO STEP 8. Follow this step as given at first. As you attain success, change it by leaving the woman within yourself. At first she will depart on her own soon enough, but gradually she will remain for longer intervals. When she becomes a normal part of yourself you will be ready for Mahamudra.

M A H A M U D R A OUTLINE FOR A BEGINNER'S EXERCISE

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-light a dark shadow they should cast.

*H.P. Blavatsky, *The Voice of the Silence**

Mahamudra is the "Great Symbol" or "great Attitude." It is the chief meditational path to attain mental concentration, or one-pointedness of mind. The following outline can be used to make an appropriate magical exercise for the beginning magician:

STEP 1. Choose one single idea of Enochian Magick upon which to perform this operation. This can be a deity, an Aethyr, a Watchtower Square, or a simple shape such as a circle or triangle. The symbols of the cosmic elements are ideal to use for this purpose.

STEP 2. Assemble the appropriate magical instruments to correspond with the idea of the operation. For example, if your object is the Aethyr KFR and specifically, the Wheel of KHR, then you will want the colors violet and blue, perhaps an amethyst or lapis lazuli, wood from an oak, poplar or fig tree, and the scent of saffron. Your weapon would be a sceptre, and so on. You can use Crowley's Liber 777 to determine exact correspondences, but you are encouraged to use your own intuition and imagination as well. The important thing in this step is to make your surroundings "feel right" to you.

STEP 3. Imagine the object, deity or place that you have chosen clearly before you. "see" the colors and shape distinctly. Concentrate so hard that no other thought whatsoever enters your mind for as long as you can.

STEP 4. Record the results in your Magical Diary. These should include:

- (1) The chosen object of the operation.
- (2) Date and time of exercise.
- (3) Description of instruments used, posture taken, and any rituals performed as preparation.
- (4) Time periods in seconds (or minutes if you are adept at this exercise) that you were able to concentrate without a distraction.
- (5) Number of distractions (i.e., the number of times an unrelated thought came into your mind such as, "I wonder how long I have been at this exercise?").

NOTE: If you perform this operation on a regular basis and are honest with yourself, you will soon discover what will produce good results and what will produce bad results. Good results are lengthy meditations without distractions. Practice should show you a definite improvement with time, but after you find what preparations work best for you, stick with them until you have mastered one-pointed concentration.

M A H A M U D R A
OUTLINE FOR AN INTERMEDIATE EXERCISE

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking. Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life. Dreams are without proportion, without good sense, without truth; so also is consciousness. Awake from dream, the truth is known: awake from waking, the Truth is-The Unknown.

Aleister Crowley, *The Book of Lies*

After success with one-pointed concentration, you will be ready to practice the exercise described below. This exercise will help you to remain conscious during sleep. Your dreams are a magical barometer of your spiritual progress and this exercise is designed to allow you to get the most out of them. You should take a Magical Oath to practice this exercise every night for a specific period of time. The ultimate goal is to be able to maintain an unbroken continuity of consciousness throughout *the* waking and dream states. Normally when you "fall" asleep, consciousness snaps and you lapse into an unconscious state wherein you are a victim of circumstances rather than in control of events. In the same way, when you "wake up" consciousness snaps back and you forget the many experiences that you underwent in your dreams. This interruption or break in the continuity of consciousness impairs growth. It also occurs at death and again at rebirth. This is the reason why most people do not remember their past lives. If you master the ability to remember and control your dreams, you will be ready to remember your past lives and control the events of your rebirth.

STEP 1. Prepare for sleep. Make a formal resolve to

remember your dreams. Will yourself to remember them when you wake.

STEP 2. Relax, but remain aware of your body and your surroundings as you drift off to sleep. Mentally observe the mechanics of the process. Notice your limbs as they become numb and heavy. Try to know the exact point at which you fall asleep.

STEP 3. Regard whatever dreams you have as a magical experience. As a magician, will yourself to control each dream as it unfolds.

STEP 4. As soon as you wake, record your dreams and the results of this exercise in your Magical Diary.

NOTES TO STEP 1. This resolve can be an informal oath or a magical ritual. The important thing is to sincerely make the resolve. In order to remember your dreams when you wake, you must firmly resolve to do so just before you fall asleep. The resolve, if directed by will, acts subconsciously and is amazingly effective.

NOTES TO STEP 2. The mechanics of falling asleep are identical to leaving your physical body in your subtle body during your Spirit Vision operations as well as during death. However, it is usually done automatically (i.e., subconsciously). You may discover that the exact point at which you fall asleep is impossible to determine. Nevertheless, trying will put you in the proper mental framework for this exercise. With practice your physical body will be asleep while your mind is fully conscious. In the morning you will wake mentally feeling like you never went to sleep but your physical body will be refreshed and rested. Adepts never waste time in dreams. They use sleep to rest their physical bodies while their subtle bodies are consciously active in the subtle regions of the Watchtowers or Aethyrs.

NOTES TO STEP 3. Dreams are magical. Anything that you can do during a magical operation such as visit a Watchtower or Aethyr, you can also do in your dreams. In dreams you will be uninhibited. The morals and ethics of society are stripped away. A more authentic you will express itself and do things that you would never do during the waking state. With practice you can remain in control of your dreams. If something is about to happen that is contrary to your desires, you can change the dream contents (i.e., the plot) by an exercise of will and thereby avoid the experience. Practice of this exercise at the very least should eliminate nightmares or unpleasant dreams for you. In order to get a feeling for how this process works, try daydreaming and deliberately change the events as you please. You will find that only a small degree of consciousness is needed to make significant changes in dream contents.

NOTES TO STEP 4. It is important to record your dreams as soon as possible after waking. If your resolve is sincere, you will wake with full memory of the last dream that you had. However, the details will usually diminish with time. With practice your retention span will grow larger. In time you should be able to review your diary and see patterns in your dreams. Some dreams will stand out as more vivid and more realistic than others. Some will be repetitive. In some dreams you will find yourself with a totally different personality, family, friends and memories than in your waking state. Such dreams could be reviews, in degree, of past lives.

M A H A M U D R A
OUTLINE FOR AN ADVANCED EXERCISE

Samadhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes-the ALL.

H.P. Blavatsky, *Glossary to
The Voice of Silence*

After success with the beginner's and the intermediate's exercises, you will be ready to practice a more advanced magical operation. This exercise will prepare you for the higher Aethyrs. If you can successfully perform the exercise outlined below, you should have little difficulty in entering the Aethyrs above NIA.

STEP 1. Wear your black robe and hold your magical Sword. Any other preparations will be up to you.

STEP 2. Enter your mental body. As soon as any thought comes into your mind, cut it off with your Sword. This is called "cutting off a thought at the root." Do not allow a single thought to lodge in your mind. Continue in this manner for as long as you can.

STEP 3. Relax your mind and allow thoughts to enter as they will. Pay attention to them but let them continue to come and go as they will. Notice the serial flow of your thoughts as they pass through your mind one after the other. Notice the exact point when one thought ends and another begins. Concentrate on that point. Prolong it for as long as you can.

STEP 4. Relax your mind and watch the continuous flow of your thoughts. See yourself as an external observer. Imagine yourself as a silent watcher resting on the peaceful shore of a river. Watch the river of your thoughts flow by you. Know

yourself to be separate from your thoughts. This "shore" is called the tranquil state. Abide in it as you watch your thoughts rise and fall. Concentrate on the shore, not on the river. Whatever thought comes to your mind, do not react to it, but let it pass. Any reaction will stir emotions and pull you into your astral body. Remain in the mental body, without emotion of any kind. Do not control or direct your thoughts but let them come to you as they will. Watch them. Do not react to them. Do not judge them. Do not try to stop or change them. Continue in the tranquil state for as long as you can.

STEP 5. Go back to STEP 2 and repeat the exercises through STEP 4 for as many times as you can.

STEP 6. Record your results in your Magical Diary.

NOTES. Step 2 will cause tension. Step 3 begins with relaxation and then ends with tension. Step 4 will cause relaxation. You will experience continual shifts between states of tension and relaxation as you go through these steps. This will prevent your mind from ever becoming too tense or too relaxed.

THE FORMULAS OF ENOCHIAN MAGICK

Help Nature and work on with her; and Nature will regard thee as one of her creatures and make obeisance. And she will open wide before thee the portals of her secret chambers, layy bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom.

H.P. Blavatsky. *The Voice of the Silence*

Magical formulas are an expression of natural motion. They establish procedures for action; ways of doing something in the world. The best formulas, and among the most powerful, are those that dovetail with natural law. The fact that a natural law is not widely known, or perhaps even rejected as impossible by the logical thinking of the majority, in no way negates the power of the formula itself. Formulas of immense power include those that correspond with the cyclic laws of manifestation and creative expression. This manual addresses twelve formulas of Enochian Magick as shown in Table VIII. Their meaning and derivations are presented together with their gematric correspondences. Each represents an attitude toward life and describes a particular form of motion through time and space. Each is also an intelligent force and as such, defines the name of a powerful deity that may be invoked into the psychic constitution of the magician by means of appropriate ritual (rituals, like formulas, are expressions of motion).

The major formulas_of Enochian Magick are presented here for you to study and use. You will find some of these formulas to be useful while others may seem obscure or difficult. You should try each in your Work and determine for yourself which are best suited to you and your personal Path. At different points along your Path you may find certain formulas to be more useful than others. Rather than present a standardized regimen for these formulas, specifying

when to use any one formula as opposed to any other, you are free to work through them at your own pace applying or discarding them as you will. The formulas are summarized in Table VIII.

TABLE VIII, FORMULAS OF ENOCHIAN MAGICK

NAME	NO. Type of Operations Most Beneficial
KAL	314 Manifestations, precipitations. The masculine current.
IAO	96 Improving karma, cancelling karmic debts.
QAA	52 Creative processes, the solar current.
KIKA	666 Gradual progress, anything of a cyclic nature.
TOOG	77, infinity, freedom, space. 71 The feminine current.
MZKZB	413 Change, renewal, abrupt progress. 401 Ecstasy, bliss, joy.
VOVIN	280 Wisdom, insight, mobility, magical powers.
VRELP	197 A true Seer, psychic abilities.
IVTDT	212, Health, long life, purification. 200 Ecstasy, bliss, joy.
NTAKOD	450 Entering and/or crossing the Abyss.
ZTZTZT	54 , Sacrifice, compassion, helping others. 36 , 18
ILIATAI	20 Knowledge and Conversation with 9 your Holy Guardian Angel.

THE FORMULA OF KAL

Lazily, hungrily, ardently, patiently, so will I work.

Aleister Crowley, *Liber VII*

The Enochian word KAL, pronounced either Kah-leh or Kah-el, is comprised of the first letters of the words, ICICLE AAI-LNNIA which means, "the mysteries of the Beast within you." The entire phrase adds up to 924, the number for LUKIFTIASKHIDAO which means, "the brightness of diamonds." AIQ BRK reduces 924 to 6 which is the number for yellow diamonds (see Crowley's *Liber 777*). Also, $924 = 77 \times 12$ where 77 is the number for ED-NAS (one who receives) as well as THIL (seat). It is also the number for the 5th Aethyr, LIT, as well as the number for TOOG and its magical formula.

The letters of KAL add up to 314 which is the sum of BABALON (110) and the Beast (LNNIAO = 204). In Enochian, the word KAL means "to solidify."

The formula of KAL is associated with the mystery of Babalon and the Beast and their ultimate union. This is shown in the number 314 which is, equal to IA-IDON- TOANT meaning "all powerful union." This mystical union is none other than the Great Work. Also $314 = 157 \times 2$ where 157 is the number for ZORGE which can mean love, friendship or kindness, and the number for BATAWAH, the King of the Watchtower of Air.

The formula of KAL is expressed in its letters: The Hierophant of Taurus (A) with the Fire of judgement (K) on his left and the Chariot of Cancer (L) on his right. In other words, it is the formula of consciousness acting through proper discrimination. The Beast is the developing spiritual consciousness within you, the magician. This consciousness acts according to its perceptions which change as spiritual insight grows. KAL is the way of white Magick. It is

the process of the yogi whose daily meditations gradually solidify the inner spirit. It is the formula of true alchemy. The letters Veh, un, and ur are written:



THE FORMULA OF LAO

I am like a maiden bathing in a clear pool of fresh water.

Aleister Crowley, Liber VII

The Enochian word IAO, pronounced Ee-ah-oh, is comprised of the first three letters of the words, IADNAH ATH OLORAT

which means, "the highest work is man." The entire phrase adds up to 326, the number for the word YARRY which means "fate" or "providence" in the sense of karma. Also $326 = 163 \times 2$, where 163 is the number for RIT which means "mercy." AIQ BKR reduces 326 to 2, the number for duality.

This phrase also adds up to 314 (the T can be either 9 or 3), the number for the formula KAL. The formulas of KAL and IAO are therefore closely related.

The letters of IAO add up to 96, the number for both QAA-OBZA, "creation of duality" and ELZAP-TALHO, "the way of the Cup" where Cup must be taken in its magi-cal sense. Also $96 = 48 \times 2$, where 48 is the number for TALHO which means "cup." The cup symbolism explains the passive nature of this formula. AIQ BKR reduces 96 to 6, the number for life. IAO is the formula for a passive acceptance of life in the sense of karma-less action.

The formula of IAO is that spiritual/magical capability (Temperance/Art in Sagittarius) together with spiritual insight (Hierophant in Taurus) will result in the best karma (Justice in Libra). The formula is therefore one to use to improve one's karmic burden.

The letters gon, un, med are written,



THE FORMULA OF QAA

*We made us a temple of stones in the shape of the Universe,
even as thou didst wear openly and I concealed.*

Aleister Crowley, *Liber VII*

The Enochian word QAA, pronounced Qah-ah, is comprised
of the first letters of the words QUASAH-ATH-AR

Which means, "the delight in the works of the sun." The
entire phrase adds up to 312 which is the number for
ANANAEL-BASGIM meaning "the secret wisdom of the day."
This shows the solar nature of this formula. AIQ BKR
reduces 312 to 6, the number for life.

This phrase also adds up to 306, the number for
DAMPLOZ OLPRT, meaning "a variety of light." AIQ BKR
reduces 306 to 9, the number for stability in change.

The formula itself adds up to 52 and $52 \times 6 = 312$. Thus the
formula of QAA is directly associated with its paren phrase.
AIQ BKR reduces 52 to 7, the number for desire, the most
essential ingredient in any creative process.

The formula of QAA is closely associated with the formula of
VRELP because $52 \times 13 = 676$ (see the Formula of VRELP).
The following are hints for understanding this formula:

$52 \times 2 = 104 = \text{MAL}$ (arrow)

$52 \times 3 = 156 = \text{DAMPLOZ}$ (variety) $52 \times 4 = 208 = \text{SA-}$

ETHARZI (in peace) $52 \times 5 = 260 = \text{FISISMOZ}$ (to act
with joy)

The letters of the word QAA suggest that true
creation is the magical process of the Hanged
Man in 178

Water followed by a double dose of spiritual insight (Hierophant in Taurus). Thus creation under the formula QAA implies the conscious giving of oneself.

The letters ger, un, un are written:



THE FORMULA OF KIKA

Let me go back into the world; yea, back into the world.

Aleister **Crowley**, *Liber VII*

The Enochian word KIKA, pronounced Key-kah, is comprised of the first letters of the words,

KAFAM IA KOMSELHA AP

which means, "the enduring truth of the changeless circle." The entire phrase adds up to 947, the number for NIBM TA KHR PARRY meaning, "an equal turn of the Wheel of Fate." This reduces to 2 by AIQ BKR, the number for divine will.

The two main words of the phrase (i.e., KAFAM KOMSELHA) add up to 866, the names of the three Governors of KHR, the 20th Aethyr, the Aethyr of the Wheel (ZILDON= 255, PARZIBA=189, TOTOKAN=422 and 255+189+422=866). AIQ BKR reduces 866 to 2.

The letters of KIKA add up to 666 which Crowley adopted as his own number, being that of the Beast of the New Testament. The word KIKA means "mystery." AIQ BKR demonstrates how close this formula is to MZKZB: 1746 and 666 both reduce to 9 because both are formulas of slow but sure cyclic spiritual development.

The number 666 is equal to ELZAP-MIKA-LNNIA which means "the way of the Great Beast." The word LNNIA (beast) is 174 which is the number for OLORA which means "man." The number 666 is also equal to IA-KHORONZON which means "the truth of KHORONZON" where KHORONZON is the archdemon of the Abyss.

The exact nature of this formula is expressed by the letters themselves:

Your judgement (the Fire of Judgement/Aeon) should

be couched in experience (Temperance/Art of Sagittarius) in order to have true insight (Hierophant in Taurus). This formula expresses the scientific attitude of tempering judgment with actual experience in order to see things without prejudice.

Two sigils for KIKA from the Watchtower of Earth are:



The letters veh, gon, veh, un are written:



THE FORMULA OF TOOG

O my beautiful God! I swim in Thy heartlike a trout in the mountain torrent.

Aleister Crowley, *Liber VII*

The Enochian word TOOG, pronounced Toh-oh-geh, is comprised of the first letters of the phrase,

TABGES ORS-OXEX GRAA

which means, "an emanation from the dark recesses of the moon." This phrase adds up to 1142 which is the sum of the names of the three Governors of the 19th Aethyr, POP:

T O R Z O X I	=	6 3 2
A B R A I O N D	=	2 6 1
O M A G R A P	=	2 4 9

1142

Furthermore, 1142 is the number for KA-KAKOM BABALON which means "the vigorous nature of BABALON." AIQ BKR reduces 1142 to 8, the number for cycles.

This phrase also adds up to 1136 which AIQ BKR reduces to 2, the number for duality.

The word TOOG adds up to 77 with an alternate value of 71 (the letter T can be either 9 or 3). This connects the formula with the 5th Aethyr, LIT. AIQ BKR reduces 77 to 5 while 71 reduces to 8 (notice the recurrence of 5 and 8 in many of these formulas). In addition, $71 \times 16 = 1136$, which connects the formula with its parent phrase.

The words T-OOG mean "like a chamber." Both 77 and 71 are values for the word T-IL meaning "like an Aethyr." The formula of TOOG is thus associated with the feminine current. It is not surprising that 77 is the number for ODOSA which means "to open up what is within." The name itself suggests lust (the creative desire of Leo) joined to motion (the Chariot of Cancer) by the two modes of karmic

retribution (the justice of Libra). Karma is both personal and collective and can result in either harmony or conflict, good or evil This dualistic nature of justice was personified by the Egyptian goddess Maati (Maati was the twofold aspect of Maat, goddess of truth and justice, consort to the god Thoth, whose Hall of Maati contained the balance where all were weighed against her feather of justice).

A sigil of TOOG from the Watchtower of Earth is:



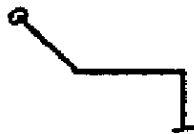
A sigh of TOOG from the Watchtower of Water is:



A sigil of TOOG from the Watchtower of Air is:



A sigil of TOOG from the Watchtower of Fire is:



The letters gisa, med, med, ged are written,



THE FORMULA OF MZKZB

I am hard and strong and male; but come Thou! I shall be soft and weak and feminine.

Aleister Crowley, *Liber VII*

The Enochian word MZKZB is pronounced Em-zodkeh-zod-beh. These are the first letters of the words

MADRID-ZOKH KHIRLAN ZAKARE BAEQUIB which means, "the iniquities of the past changing to the joy of righteousness."

The entire phrase adds up to 1746 which is the sum of the names of the three Governors of LEA:

KUKUARPT = 864

LAUAKON = 470

SOKHIAL = 412

1746

In addition:

1746=873x2 where 873 is the number for YOLKI-HKRA.L ("one who brings forth joy").

1746582x3 where 582 is the number for IOLKAMBALIT ("to bring forth the just").

1746 = 291x6 where 291 is the number for GNETAABISRO ("to rule with hope").

1746 = 194x9 where 194 is the number for GNETAABT MAD ("to be governed by your own god"). Also, 194 is the number for BITOM (fire).

1746= 97x18 where 97 is the number for TABBANZA ("the ruler within").

Also AIQ BKR reduces 1746 to 9, the number for stability in change.

The letters of the formula add up to 413, the number

for TOANTAH-IA-VAOAN-IAL which means "the lust for truth that is truly consuming." In addition, the abbreviation for this phrase/1711, adds up to 199, the number for GOSAORSBA which means "strange intoxication" (this is an example of a formula within a formula).

Notice that the idea of cyclic progress is carried through this formula. To strengthen this idea, 413 adds to 88 by AIQ BKR and 8 is the number for cycles and spirals.

A second number for MZKZB is 401 (this is because the letter Z can be either 9 or 3). This is the number for K HR, the 20th Aethyr, the Aethyr of the Wheel.

The Enochian formula of MZKZB expresses the spiritual impulse which is cyclic and yet continuous. The special aspect of this formula addresses the intoxicating effects of truth on the magician.

The letters of this formula touch on a special aspect of Qabalistic doctrine. The Emperor (M) and the Star (B) are the two extremes of this formula. Crowley switched the places of these two Tarot paths on the Tree of Life to better accord with his message. According to the formula of MZKZB, it doesn't matter which position they take because BZKZM is an identical formula. The Emperor and the Star acting together encircle the impulse to create (Z) which is tempered by experienced judgement (K).

The sigil of MZKZB from the Watchtower of Earth is:



The letters tal, ceph, veh, ceph, pe are written:



THE FORMULA OF VOVIN

We attained to be starry grains of gold dust in the sands of a slow river. Yea, and that river was the river of space and time also.

Aleister Crowley, Liber VII

The word VOVIN can be pronounced either Voh-veeneh or Voh-vee-en. It is derived from the first letters of the words

VPAAH OXI VABZIR IN NISAN

which means, "the mighty wings of the eagle that carry you through the Void."

This phrase adds up to 1175, the number for the sum of the three Governors of the 24th Aethyr, NIA:

ORAKAMIR = 692

KHIASALPS = 404

SOAGEEL = 79

1175

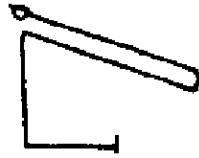
AIQ BKR reduces 1175 to 5, the number for man and motion. The word VOVIN means "dragon" and its formula is the formula of the Magical Dragon.

The word VOVIN adds up to 280 where 28 is the number for BALT which means "justice." Also $280=140 \times 2$ where 140 is the number for IL-IA meaning "to consume with truth," and AIQ BKR reduces 140 to 5. In addition, $280=70 \times 4$, where 70 is the number for IAD, "a god" and $280 \times 2 = 560$, the number for OMP-ZAKARE meaning an understanding of mobility."

The Magical Dragon is a magician of very high rank He is aware of his inner divinity, his Holy Guardian Angel. He is one who has crossed the Abyss. His formula is to move ceaselessly through the Watchtowers and Aethyrs dispensing justice and proclaiming his Word. The formula

itself reveals his methodology in its letters: A sense of justice (Justice in Libra) is the core of a healthy love of life (the Devil in Capricorn) which is checked by experience (Temperance/Art in Sagittarius) but allowed constant change in expression (Death in Scorpio).

The sigil of VOVIN from the Rose (Figure 6) is:



The letters vau, Hied, gon, drun are written:



THE FORMULA OF VRELP

*My God! O my God! I am but a speck in the stardust of
ages; I am the Master of the Secret of Things.*

Aleister Crowley, *Liber VII*

The Enochian word VRELP, pronounced Var-ee-elpeh, is
comprised of the first letters of the words VRAN ROR-ELZAP
LAIAD PLAPLI

which means, "seeing the orbit of the sun and partaking of the
secrets of truth." The entire phrase adds up to 676 which is the
number for the sum of the names of the three Governors of the 14th
Aethyr, VTA:

TEDOAND	=113
V O A N A M B	= 2 5 7
VIVIPOS	=306

676

The 14th Aethyr contains the City of the Pyramids and the
formula of VRELP can aid in entering this exalted city. Also
 $676=26 \times 26$, where 26 is the number for ATHZAH meaning "the
works that are within."

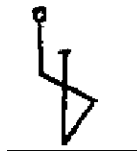
The word VRELP means "a strong seer" and indeed this is
the formula for developing psychic abilities. Gematria gives
a value of 197 for VRELP which is also the number for the word LAS-
OLLOR meaning "a rich man." However, the treasure stored up by
one whose formula is VRELP is not money, but spiritual
wealth. The words OMP-IL mean "understanding the Aethyrs"
and add up to 197 as well as T -IL-OM, "the Aethyrs have
knowledge."

The exact nature of the formula is obtained from the letters
and their arrangement. In the center of the word is the Hermit of
Virgo. He is flanked on the left by the lunar reflective forces of the
Moon in Pisces, and on the right by the solar creative forces of
Strength/Lust in Leo. In addition,

he has the love of life expressed by the Devil in Capric on his left and mobility expressed by the Chariot in Can on his right. VRELP is thus the individuality that he learned to balance the forces of duality in his life.

With an understanding of this formula, you can enter the City of the Pyramids without becoming trapped there (the letter vau will assure that you not carry detachment to extremes).

The sigh of VRELP from the Rose (Figure 6) is:



The letters vau, don, graph, ur, orals are written:



THE FORMULA OF IVITDT

*I pluck Thee, O my God, like a purple plum upon a sunny tree.
How Thou dost melt in my mouth, Thou consecrated sugar of
the Stars!*

Aleister Crowley, Liber VII

The Enochian word IVITDT is pronounced Ee-veetehdeh-teh. It is comprised of the first letters of the words

IAL-PRG VAOAN IAL TIBIBP DOALIM TELOK which means, "the burning flames of truth that consume sorrow, sin and death."

The entire phrase adds up to 1130, the number for the sum of the names of the three Governors of the 15th Aethyr, OXO:

TAHAMDO = 140

NOKIABI = 511

TASTOXO = 479

1130

AIQ BKR reduces 1130 to 5, the number for man and motion. Also $1130 = 565 \times 2$, where 565 is the number for TOH-KHIRLAN which means, "the triumph of joy."

The letters of IVITDT add up to 212. This reduces to 5 by AIQ BICR, with an alternate number of 200 (T can be either Leo=9 or Caput Draconis=3). The number 212 is equal to TORZU LIALPRT, "the First Flame." Also $212 = 106 \times 2$ and .106 is the number for AR, "the sun." All of these correspondences show that IVITDT is a solar formula and has to do with the magical process of purification by fire. The words I-VI-I-D-T can be translated "the Second is to be like unto the third." In other words, the polar forces of duality (two) are to be made manifest (three) by this formula.

The correct execution of this important formula is expressed by its letters as follows: the joy of living (the

Devil in Capricorn) must be checked by magical ability (Temperance/Art in Sagittarius) while the fruit of the Work (Spirit of the Empress) will be found centered in the joy of creativity (Strength/Lust in Leo). This six-lettered formula expresses a double concept: on one hand existence is delight and bliss is a natural condition of living while on the other hand excessive revelry must be tempered by spiritual insight. IVITDT suggests a balance between the joy of the spiritual impulse and the desires of the world.

The sigh of IVITDT from the Watchtower of Fire is:



The letters gon, vau, gon, gisa, gal, gisa are written:



THE FORMULA OF NIAKOD

Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourgin nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.

Aleister Crowley, Liber VII

The Enochian word NIAKOD is pronounced Nee-ahkoh-deh. It is comprised of the first letters, of the words

NAZPS IL-AMNIA KIAOFI ORS DODRMNI which means, "a sword for the cursed Aethyr of fear, darkness and confusion."

This phrase adds up to 1275 which is the sum of the names of the three Governors of the 10th Aethyr, ZAX:

LEXARPH = 534 KOMANAN =

532 TABITOM = 209

1275

Also, 1275 = 51x25, where 25 is the number for the word BESZ which means "matter" and 51 is the number for the word GOSA meaning "strange," "new," or "original." Further-more, 1275 is the number for ZIRN MIKA KHORONZON which means "the wonder and might of KHORNZON" where KHORONZON is the name of the demon of the Great Outer Abyss of ZAX. AIQ BKR reduces 1275 to 6 and also reduces 600 (KHORONZON=600) to 6. In addition, the formula is composed of six letters.

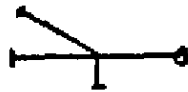
The letters of NIAKOD add up to 450 which is equal to EFAFAFE-ZAX meaning, "vessels of ZAX" where ZAX is the 10th Aethyr. The word KOMO, "a window," is also equal to 450. In addition, 450=45x10, where 45 is the number for the word TABGES which means a cave or recess and 10 is the number of ZAX. These correspondences show

and travel through the Abyss of ZAX. The Enochian words NIA-KOD can be translated "safe traveling, or a means "of passage.

The correct way to use this formula is suggested by its letters: You must face your personal annihilation (Death in Scorpio) in ZAX using your magical ability (Temperance/ Art in Sagittarius) and initiated consciousness (Hierophant in Taurus). When your magical judgement (the fiery Aeon) tells you that you are ready, you can then safely enter ZAX. If your karma (Justice in Libra) permits it, you will be successful (Spirit of the Empress).

NIAKOD is a mental sword that should accompany you when you enter or cross the 10th Aethyr, ZAX. The degree of protection afforded by NIAKOD is in direct pro-portion to your understanding of this formula.

The sigh of NIAKOD from the Watchtower of Fire



The letters drun, gon, un, veh, med, gal, are written:



THE FORMULA OF ZTZTZT

O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love. My wine is poured out for them that never tasted wine. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.

Aleister **Crowley**, *Liber VII*

This magical word is pronounced Zod-teh-zod-tehzodteh. The formula is derived from the first letters of the words

ZAR-TOANT ZEN TOL ZA TALHO

which means, "the way of love is to sacrifice all into the Cup" where the Cup refers to the Sangreal of the 12th Aethyr, LOE. The phrase adds up to either 404 or 362. This formula is universal because $404 = 101 \times 4$, where 101 is the number of the word LONSA meaning "everyone." The number 404 is the value of TELOK-SOE which means "the death of a savior" and thus relates this formula to that of the dying gods. The number 362 is the value of the words ZIZOPMONONS meaning "vessels of the heart" AIQ BKR reduces 404 to 8 and 362 to 2.

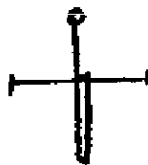
The word ZTZTZT adds up to 54, the number for TALHO, "a cup." The word Talho can also add up to 48, the number for LOE, the 16th Aethyr. ZTZTZT can also add up to 36, the value of the word ELZAP, meaning a "way" or "course" and 18, the value of the word AFFA, "empty." ZTZTZT is thus a feminine formula. AIQ BKR reduces 54, 36 and 18 to 9, the number for stability in change. It is interesting to note that $18 \times 2 = 36$ and $18 \times 3 = 54$.

Because Z and T can both be either 9 (Leo) or 3 (Caput).

Draconis) the formula itself can have three separate modes of operation. The first, acting through the number 54, is the way of the lover. The second, acting through the number 36, is the way of the adherent. The third, acting through the number 18, is the way of the hermit (See Crowley's *Magick Without Tears* for a detailed explanation of these three magi-cal types, and also ZIM, *The Garden of Nemo* later in this manual).

This formula is a play on the mixing of the qualities of Leo (creativity) and the initiatory awareness of the High Priestess (Caput Draconis). One is the downward creative impulse, the other the upward spiritual impulse. ZTZTZT expresses the proper balance necessary between these two complementary forces.

The sisil of ZTZTZT from the Watchtower of Air is:



The letters ceph, gisa, ceph, gisa, ceph, gisa are written:



THE FORMULA OF ILIATAI

I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.

Aleister Crowley, Liber VII

The Enochian word ILIATAI, pronounced Ee-lee-ahtahee, is comprised of the first letters of the teaching,

INSI LAMA-IAIDA ANANAEL TOANTOH AAI-IAD which means, "to tread the highest path of the secret Wisdom is to unite with the god within yourself."

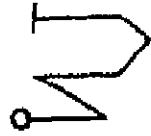
The entire sentence adds up to 836 (this reduces to 8 by AIQ BKR) . The formula itself adds up to 209 and $209 \times 4 = 836$. The formula is thus directly related to its parent phrase. The number 209 is also equal to the word BLIORA which means "comfort" Also $209 \times 2 = 418$, the number in Crowley's system for the Word of the Aeon, Abrahadabra. In addition, $209 = 11 \times 19$ where 19 is the number for SA-A meaning "within me," indicating the arena of operation for this formula.

This powerful formula is connected to the first Aethyr, LIL, through the number 76 (UL= 76) because $76 \times 11 = 836$.

This is probably the most important of the Enochian formulas. It should be used only for operations directly connected to the Great Work. ILIATAI is the formula for the Knowledge and Conversation with your Holy Guardian Angel.

The letters demonstrate the exact nature of the formula: Movement (the Chariot of Cancer) is guarded by Temperance/Art, and indeed the entire working of this formula is encompassed by Temperance/Art. Also, the desire for creativity (Strength/Lust in Leo) is carefully guarded by initiated consciousness (Hierophant in Taurus).

The sigil of ILIATAI from the Watchtower of Earth



The sigil of ILIATAI from the Watchtower of Water



The letters gon, ur, gon, un, gisa, un, gon are written:



TEX AND RH, THE LOWEST AETHYRS

*Without the cube-the material world-is the sphere-system
of the spiritual world enfolding it.*

Aleister Crowley, *A Comment Upon the Nature of the
Aethyrs, found in The Vision and the Voice*

The two lowest Aethyrs are TEX, the 30th Aethyr, and R11, the 29th TEX is "the Aethyr that is in four parts" but actually Rh is usually divided into four parts as well. You must enter these two Aethyrs consciously before attempting to enter any of the higher Aethyrs. The word "consciously" is stressed, because you already enter them periodically but usually **subconsciously**. They are entered in dreams at night, in daydreams and psychic visions during the day, and after death of the physical body.

TEX is usually considered to be divided as follows:

- 1) Karma and strong karmic forces in the North.
- 2) Desire and strong emotional forces in the East.
- 3) Silence and strong forces of inertia in the South.
- 4) Limiting and restrictive forces in the West.

TEX is on the Etheric Plane and coincides with those regions normally included under the cosmic element of Earth. Traveling to TEX in the Spirit Vision is a big first step for you, the Enochian Magician. It implies a working know-ledge of your subtle bodies.

RH includes the heavens of the world's religions. It is usually divided into four sections as follows:

- 1) Your karmic burdens as well as your karmic necessities must be faced in the North.
- 2) Your desires for rewards or punishments will be faced in the East.
- 3) Your awareness of life without a physical body must

be faced in the South.

- 4) Your sense of helplessness and human frailty must be faced in the West.

The beginning magician must become familiar with TEX and RII. You must learn to leave your body and mentally travel through these regions with full conscious control and memory. The lessons that you will learn in these Aethyrs will be needed when you enter any of the Aethyrs beyond RH.

BAG, A MAGICAL BATTLE

The Magick Sword is the analytical faculty; directed against any demon it attacks his complexity. Only the simple can withstand the sword.

Aleister Crowley, Book 4

In some of the Watchtower Squares and Aethyrs you will have to do battle with the presiding Angel or Archangel. Only by winning a battle in a direct face-to-face confrontation can you proceed to the next higher stage.

Don't worry, you cannot kill these beings, but you can, and must, win through their defenses to control them, else they will bar your rightful passage. The third Aethyr, BAG, presents an excellent example of this. In BAG you must fight the Angel whose name is LDCIPSP.

Crowley encountered this Angel in BAG. He described him as wearing shining black garments that are lined in white with opal veils. He carries a long and deadly flail. His face is black with white eyes that are without pupils. He has the belly of a fish, large wings with black and white feathers, lots of short legs and claws like a centipede, a long scorpion-like tail, and tentacles for arms. Crowley managed to pierce his breast with his magical sword. His reward was information which included the Angel's name in a code which Crowley later worked out to be LDCIPSP. In this way, Crowley earned the right to enter ZAA. Failure to fight and conquer LDCIPSP will prohibit you from entering the Aethyrs above BAG without severe visual distortion.

Each of the Aethyrs should be entered in serial order beginning with the lowest, TEX. Mastering TEX will give you the lawful right to proceed into RH. Mastering MT will allow you to enter BAG, and so on. Each Aethyr serves as an initiatory preparation for those Aethyrs above it.

Let's assume that you have mastered TEX and RII, and

that you are now ready for BAG. With your Magical Sword raised before you, you should make the appropriate Call. Next you should trace the sigils of the three Governors and vibrate their names:

TABNI P Tah-ben-eetz-peh

FOKLSNI Foh-kel-ess-nee

OXLOPAR Ontz-loh-par

Now assume your Body of Light and enter BAG.

Focus your mind on the known signposts. If this operation is successful, you should immediately sense the heavy guilt-ridden atmosphere of this Aethyr. The sense of your own guilt and unworthiness will almost overwhelm you and you must use your Magical Will to withstand it. Know that this atmosphere applies only to the lowest part of your nature, not to the higher spiritual part. As you search the Aethyr you will encounter your own past words and actions. Keep searching until you meet the huge form of the Angel who is called LDCIPSP. Do not be afraid. He will know it if you have any fear within you at all. Face him. Notice him carefully. He will not look exactly like the picture Crowley presented. He will be seen through your own perceptions. You will see him in your own way. If he rushes at you to engage in battle, you must use your Sword and defend yourself as best you can. If he wins, you will awake in your physical body again and you will surely consider yourself unworthy to continue.

In order to do battle with LDCIPSP, or any other Angel, you must know exactly what it is that you are dealing with. You cannot simply rely on your swordsmanship. Swordsmanship might be the deciding factor in a physical battle, but in the Aethyrs you are in your subtle body. Your mind and emotions will ultimately determine whether you win or lose these battles. The primary weapons of the mind are

the signposts.

The name LDUPSP (pronounced Elee-tzee-peh-sehpeh) adds up to 553 in Enochian Gematria. The number 553 is also equal to UNKHI-AAI which means "to confuse that which is within." Also $553 = 79 \times 7$ and 79 is equal to ODO-ZA which means "to open up that which is within" as well as IA-SA which means "the truth that is within." Gematria thus discloses the true nature of LI IPSP. He represents a powerful force that seeks to dig up your deepest subconscious psychic contents and complexes and expose them openly to you. LIXIPSP is a mirror of your very soul. Your battle with LDCIPSP will have grave consequences to you whether you win or lose. The battle itself will expose hidden biases, desires and faults that you have previously ignored or forgotten. Memories of past deeds and thoughts that reveal to you your weaknesses and human frailties will come before you. If you did or said anything in the past which you currently find embarrassing (and who hasn't?) these will spring forth from your subconscious now with a terrible vengeance. Obviously your experiences in this encounter will be your own. How you face up to LDCIPSP is your own private concern. If you fail, you can always try again at a later time. The degree of guilt or self-doubt within you will determine the measure of your success because these are the elements that strengthen LDCIPSP.

ZAA, AN ADVENTURE WITH YOURSELF

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

H.P. Blavatsky, *The Secret Doctrine*

After you have successfully entered the three lowest Aethyrs, TEX, RU, and BAG, you will be ready for an adventure in loneliness; a meeting with yourself alone. This takes place in the 27th Aethyr, ZAA, the *Aethyr of Solitude*.

The three Governors of ZAA are:

SAZIAMI	Sah-zodee-ah-mee
MATHVLA	Mah-teh-hev-lah
KORPANIB	Koh-rah-pah-nee-beh

ZAA is located in the highest region of the astral plane. It is a region where the emotions and feelings which characterize the astral plane are almost absent and the mentation of the mental plane beyond is impending. On the Watch-towers, ZAA is somewhere in or near Fire of Water. Two of the first things that you will probably notice when entering ZAA are (1) its lunar nature and (2) the almost total absence of anything except yourself. On the Tree of Life, ZAA is somewhere between the Path of the Moon (Pisces) and the Path of Temperance/Art (Sagittarius) below the Sephiroths of Netzach and Tiphareth.

You will be totally alone in ZAA except for a few Angels and the Governors. Although this may actually be true for other Aethyrs as well, in ZAA the sense of loneliness is acute and oppressive. It can be likened to entering a dark and silent chamber and remaining there for a very long time by yourself. Because you are an individual, you

are separate from everyone else. In ZAA this fact of life is emphasized until the sense of solitude itself pervades the entire Aethyr like a force.

The Guide here has two aspects. She is both the goddess Diana; young, energetic, and attractive, and the goddess Hecate; old, selfish, and repulsive. These two aspects of femininity are lunar and complementary. Under normal circumstances you will meet Diana first. Later, as you become more familiar with this Aethyr, you will meet Hecate and realize that she and Diana are the same Guide. If you are more familiar with Egyptian deities, you may see Isis and her sister Nephthys in ZAA. Isis is warm, loving, and motherly while Nephthys is cold, stern, and impersonal. The forms that these two lunar qualities (i.e., the waxing and the waning Moon) take for you may vary, but you are certain to encounter the qualities themselves in some form or another.

The loneliness in ZAA is the sense of separation that we all share. This is the Great Heresy of Mahayana Buddhism. Your main lesson to learn in ZAA is to accept individuality, but not loneliness. The terrible sense of loneliness in ZAA is a result of distorted thinking. The truth is that you are never alone. The entire universe is always a part of yourself. Realizing this is an initiatory preparation for the higher Aethyrs.

The most effective weapon to use in ZAA is the Cup although you may find the Pantacle worthwhile as well. The Cup is symbolic of space and its primary function is acceptance. ZAA is a region of introspection somewhat like BAG. However, BAG is more heavily charged with emotions than ZAA. ZAA is designed to allow you to mentally digest the various experiences of your life. It is also a region of rest. It is closely associated with the deep, dreamless sleep state that you enter periodically at night, and with the Devachan of Theosophy.

DES, THE EGO

Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal Ego and the impersonal Self, the Noumenon and Parent-Source of the former . . . They circumscribe the manifested world of matter within the Ring "Pass-Not. "

H.P. Blavatsky, The Secret Doctrine

After the solitude in ZAA, you will be prepared to face and understand the limitations of the human mind. These are fully encountered in the 26th Aethyr, DES. The three Governors of DES are:

POPHAND Poh-peh-hah-en-deh

NIGRANA Nee-gar-ah-nah

BAZHIIM Bah-zod-hee-ee-meh

These Governors are all interested in division. They divide up ideas into component thoughts and thus perpetuate the logic and reason that characterizes the human mind,

The human mind is a manifestation in time, space and form of the divine mind. It is often referred to as 'the son of the father.' Just as a son often rebels against his father to stand independently on his own, so the human mind tries to stand on its own. It denies its inherent dependency. The being confronted in DES will be your own ego. If you see an Angel or other being in DES, know it to be an aspect of your own human mind. When Crowley entered DES he saw his ego in the form of a golden eagle, but it can take on many forms.

Below DES the ego appears to have a supreme control over things. Most people worship their egos in one way or another. In DES you see it for what it really is and the intuitive feeling will come to you that there is much more to

your inner being, your Self, than this ego.

Zen Buddhism teaches that the ego is a social fiction. In DES this fiction is stripped away. The ego is not supreme, nor is it independent. Crowley's golden eagle said to him, "I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father." Although worshipped by many, the ego is a creation of circumstantial events rather than a creator of events. Children come into the world without a sense of ego. This very fact gives children their innocence and purity. The sense of ego must be acquired and developed in them as they grow in order to function properly in society.

Soon the ego begins to think that it is something very special in the scheme of things. Eventually it begins to consider its own survival after death of the body. But the ego in DES is not the Ego in ASP as your experiences in these Aethyrs will demonstrate.

VTI, THE FIRST STAGE OF THE BEAST

This confusing of the real immortal Ego in man, with the false and ephemeral 'personalities' it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding.

H.P. Blavatsky, Theories About Reincarnation and Spirits

The 25th Aethyr, VTI, is the region of the first stage of what Crowley called the Beast. Although not clearly developed until the 16th Aethyr, LEA, the Beast will make its first appearance in VTI. The Governors of VTI are:

MIRZIND	Mee-rah-zodee-en-deh
OBVAORS	Oh-beh-vah-oh-rah-seh
RANGLAM	Rah-neh-geh-lah-meh

All three Governors are concerned with those regions of the mind that are just beyond logic and reason. They represent those psychic forces that conned the superconscious with normal human consciousness. For example, the name OBVA-ORS means "she who is half darkness." This clearly suggests a being who is halfway between consciousness and unconsciousness.

You must directly confront your ego in DES. You must rise above your ego in order to enter VTL Consciousness that is just above the normal egoic human consciousness is viewed as a beast because it is as yet unruly and undisciplined. If you are a novice magician entering VTI for the first time, you will be a beast indeed. You will also be susceptible to the intense spiritual pride that permeates this Aethyr. Although your consciousness has now risen into a higher, more rarified atmosphere, it is nevertheless still joined to the lower personality and physical body. This union will inevitably distort your spiritual vision for as long

as it takes to purify the lower components of your constitution. For most magicians, this is the work of many years. It is alchemy in its true sense. As you gain experience and purify your lower nature, the "beast'within you will grow and mature until in LIL, the first Aethyr, it will be as a young child.

When Crowley entered VTI he encountered the Angel of the Aethyr who said, "TAOTZEM is the name by which I am blasphemed." The name TAOTZEM adds gematrically to 163, the number for the King of Air, BATAIVAH, but more especially for RIT which means "mercy." Blind mercy is a blasphemy for what actually lies beyond the human condition because here there is neither grace nor guilt. An alternate gematric number for this name is 145, the number for MA-OF-FAS, "not to be measured" and NOIB, "affirmation." The Angel of VTI thus expresses those positive psychic forces that become degraded by labels or names and thus are better to remain nameless. The name TAO-T-ZEM can mean "he who has your own likeness." This Angel is actually none other than your own self above your ego. He is a reflex of your Holy Guardian Angel who awaits in the 8th Aethyr, ZID.

MA, MOVEMENT THROUGH TIME & SPACE

In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being 'Absolute' Consciousness, and 'Absolute' Motion-to the limited senses of those who describe this indescribable-it is unconsciousness and immoveableness.

H.P.Blavatsky, *The Secret Doctrine*

This I persisteth not, posteth not through generations, changeth momentarily, finally is dead. Therefore is man only himself when lost to himself in The Charioting.

Aleister Crowley, *The Book of Lies*

The 24th Aethyr, NIA, is the Aethyr of motion. In NIA you will learn to travel through both time and space. The three Governors of NIA are:

ORAKAMIR Oh-rah-kah-mee-ar KHIASALPS
Keh-hee-ah-sal-pens SOAGEEL Soh-ah-geh-
el

These Governors are all intimately connected with forces of motion. NIA is the highest of the lower Aethyrs. Mastery of NIA and the lower Aethyrs is the primary qualification of the magical grade of Philosophus. Its mastery is the first ordeal of the VOVIN or Magical Dragon. It marks a definite stage in magical development: the primary separation between the Novice and the Adept.

When Crowley entered NIA he was taken on a journey in a chariot of mother-of-pearl and ivory. His Guide stated that, "Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength." This dearly shows how human concepts of time and space will shift in NIA.

Crowley's Guide was female. She had golden hair and skin, blue eyes, and scented breath. She wore see-through robes of the seven major colors. She was an aspect of the goddess Venus, or perhaps Venus herself. She told him, "The price of the journey is little, though its name be death." Death of the human self is a small thing relative to the higher self, and is the price of spiritual Adeptship. You must die to your lower nature in order to be born again to your higher nature. The method used to accomplish this birth and death process is called initiation.

The Guide in NIA is an aspect of BABALON. She will welcome you like a returning lover. She told Crowley, "If once I put thee apart from me, it was for the joy of play. Is not the ebb and flowing of the tide a music of the sea?" This is but a taste of the feeling of oneness that will be encountered in the higher Aethyrs. You must be able to accept joy as a natural condition of spirituality in order to master NIA and rise above the Ring-Pass-Not that encloses it.

TOR, STABILITY IN CHANGE

To beget is to die; to die is to beget. Cast the Seed into the Field of Night.

Aleister Crowley, *Book of Lies*

After you have mastered the lower seven Aethyrs, you will be ready to pass through the Ring-Pass-Not above NIA. This Ring-Pass-Not will not allow your astral body to enter. You must leave your astral body on the astral plane in the same way that you leave your physical body on the physical plane when you travel to any of the Aethyrs. You must be able to travel in the mental body in order to enter the 23rd Aethyr, TOR. Also, as a preparation for TOR, you are advised to carefully study the formula of KAL.

As soon as you enter TOR you will see symbols of power and generative energy. Crowley saw a black bull, furiously pawing up the ground with flames shooting from its mouth. This was the Apis bull of ancient Egypt which represented generative energy. Whatever you see or hear, simply take mental note of it and continue into the Aethyr. The three Governors of this region are:

RONOAMB Roh-noh-ah-meh-beh ONIZIMP Oh-
nee-zodee-em-peh ZAXANIN Zod-ahtz-ah-nee-
en

The Aethyr of TOR contains the labor that sustains the world. It generates the raw energy needed to perpetuate the lower planes by converting spirit (energy) directly into matter. You should be able to feel the almost infinite energy that charges the atmosphere here.

A successful experience in TOR should allow you to understand the Qabalistic equation of stability= change. You will see for yourself that stable energy and fluctuating expressions of that energy are two aspects of the same

thing. How this idea presents itself to you will vary, but the meaning of stability=change should be dear to you. The number 9 expresses this equation. Using AIQ BKR, the names of the three Governors of TOR reduce to 9 (see AIQ BKR AND THE AETHYRS).

TOR begins the cosmic plane of Air. Therefore, you will probably see symbols for Air such as eagles or other winged beings. The idea of stability=change may express itself as Earth=Air. If so, you will observe that the power symbols seen earlier will take on airy forms. Bulls may turn into eagles, for example, or vice versa.

Another pair of symbols often seen in TOR is the Rose and the Cross. In addition to being symbols for femininity and masculinity, the Rose is the infinitely large while the Cross is the infinitely small (however, sometimes their roles are seen reversed). When seen in TOR, they usually symbolize the concept of extension in space.

LIN, LOOKING AT THE FORMLESS

*The infinite Lord of Light and Love Breaks on
the soul like dawn. See! See! Great God of Might
and Majesty! Beyond sense, beyond sight, a
brilliance Burning from his glowing glance!
Formless, all the worlds of flame Atoms of that
fiery frame!*

Aleister Crowley, Aha

After your experiences in TOR you will be ready for the 22nd Aethyr, UN. This is the Aethyr of the Void. UN marks the first stage in the mystical state called Samadhi. Here the beginning of form can be seen looking downward as a sense of extension in space while the beginning of the formless can be seen looking upward. The Aethyr of UN is the region where form and the formless merge into each other. There are four Governors of this Aethyr:

OZIDAIA	Oh-zodee-dah-ee-ah
KALZIRG	Kal-zodee-ar-geh
LAZDIXR	Lah-zodee-tzar
PARAOAN	Pah-rah-oh-ah-en

These Governor's names add up to 1460 (175+491+587+207=1460) which is the number for DRIX-KIA.OFIZAKARE which means, "to bring about a terrible change."

UN is an area of change and after your experiences here, you will never be the same.

The Guide here is the god Pan. Crowley saw Pan as winged and multi-colored with an air of pride and strikingly handsome. He often plays his pan-pipe of the seven holy metals. You may hear this, but owing to the personal nature of these experiences, you also may not. The main thing to remember, as in all of these Aethryrs, is to keep an open

mind and carefully observe whatever you see and hear. For example, you should be able to feel the immense expanse of this Aethyr. It will seem to go on forever in all directions. But although UN is enormous in size, you should be able to observe the minutest details of its inhabitants.

There is a rapture here that can catch and hold you spellbound. In a sense, it is the music of the pan-pipe, but in another sense it is Samadhi. You can easily lose your sense of time completely as you leave form and enter the formless areas of this Aethyr.

As you gain experience here you should be able to rise to the highest part of the Aethyr and gaze downward into the birth of form. Form can be seen from LIN in two ways:

- (1) As objective, symbolized by the circle or sphere.
- (2) As subjective, symbolized by the cross which extends in equal directions from a central point.

When Crowley was in LIN he had the impression, "I am the eye." The eye is a glyph for consciousness. In Enochian, the word for eye is OOAON which has the numerical value of 146. This number corresponds to the four Governors because $146 \times 10 = 1460$. The feeling that you will have in UN is that your upper eyelid is spirit while your lower eyelid is matter. With experience you should be able to see both aspects of reality in this Aethyr.

ASP, YOUR REINCARNATING EGO

Esoteric philosophy teaches the existence of two 'Egos' in man, the mortal or 'personal' and the higher, the divine or 'impersonal' calling the former "personality, " and the latter "individuality."

H.P. Blavatsky, glossary to *The Key to Theosophy*

The 21st Aethyr is the Aethyr of Causation, ASP. The word ASP has the number 22, which is also the number for T-SA which means "the likeness within" and the number of paths on the Tree of Life. This the Aethyr of the Reincarnating Ego. The three Governors of ASP are:

KHLIRZPA Keh-helee-rah-zod-pah

TOANTOM Toh-ah-en-toh-em

VIXPALG Veetz-pah leh-geh

When you first enter ASP you will notice an atmosphere similar to that in ZAA. You will be totally alone with yourself. There will be no colors, no sounds, and no forms. Gradually, as you accustom yourself to this region you will sense time and destiny flowing together. This o p will take on form in a symbolic way, possibly as an avenue and/or a blowing wind. You will observe that the center of the Aethyr contains a throned Angel. Even if you do not see a throne, the impression of this Angel will be one of a ruler, an authority whose word cannot be ignored. The current emanating from this Angel will seem cold and masculine. This is also the impression that you will get from staring into his face.

This Angel will be difficult to talk to. You cannot use words in the normal way. Communication will be possible only with pure ideas. As soon as an idea comes into your mind, whether it is simple or complex, he will hear it

immediately. Similarly you will get quick, subtle impressions from him that you will have to translate into words yourself. One of the first things you will notice about this Angel is that his eyes are set to see into the Aethyrs below ASP but he cannot look upward into the higher regions. His nature is fixed, and should he view the higher Aethyrs, certain destruction would follow.

This encounter is initiatory. If successful, you will realize that this Angel is your own Reincarnating Ego. It is that part of yourself that takes on manifestation into the lower realms of existence in order to express itself in time, space and form. If he were to look upward into the real truth of his existence, you, yourself, would cease to be expressed (i.e., you will die to the Aethyrs below ASP). His refusal to look upward is thus your guarantee of returning safely to your physical body after this encounter.

The proximity of this Aethyr to Tiphareth should enable you to understand the nature of its atmosphere. It lies directly below Kether and shares the formlessness and sense of desolation traditionally associated with the Path of Gimel.

KHR, THE WHEEL

The Great Wheel of Samsara.
The Wheel of the Law [Dhamma].
The Wheel of the Taro.
The Wheel of the Heavens.
The Wheel of Life.
All these Wheels be one.

Aleister Crowley, *The Book of Lies*

As a preparation for entering KHR, you are advised to study the formula of K.I.K.A. When you enter the 20th Aethyr, KHR, you will see the entire world as a huge rotating wheel. The word KI-IR itself means "wheel." It is equal to the number 401 which is also the number for TOTONOR-MOLAP meaning "the cycles of the sons of men."

The three Governors of KHR (pronounced Keh-har) are:
ZILDRON Zodee-el-dar-oh-en
PARZIBA Par-zodee-bah
TOTOKAN Toh-toh-kan

These Governor's names add up to 866 (255+189+422+=866) which is the number for KAFAFAM KOMSELHA, meaning "an enduring cycle."

This Aethyr contains the masculine energy of Jupiter combined with the feminine energy of Juno. This is because of its proximity to the Sephiroth Chesed which is ruled by Jupiter. These combined currents cause a mixture of visions to be encountered when you first enter here. As you accustom yourself to the atmosphere you will see that these currents form themselves into a gigantic spinning wheel. Everyone who enters KHR will probably see this wheel slightly differently. Crowley saw it as one wheel composed of forty-nine smaller wheels set at different angles to make a

sphere. Each wheel had forty-nine concentric tires at equal distances from the center. He also noticed that whenever the rays from any two wheels met, there would be a blinding flash of light. An interesting feature was that although the wheel was seen in such minute detail, the overall impression was of a single, simple object. Crowley saw the jovial god, Jupiter, spinning the wheel as though it were a toy.

Another way of viewing this wheel is as if the rim were a huge emerald snake and in the center, a scarlet heart. This symbolism is *the* "heart girt with a serpent" found in many occult teachings including Crowley's *Liber LXV*. It is a form of the snake encircling the world with its tail locked in its mouth.

Yet another possible way of seeing this wheel is in the form of the Wheel of Fortune of Atu X of the Tarot. This path leads down from Chesed through the Veil of the Temple until it connects with Netzach. The Wheel of Fortune is the Western equivalent of the Hindu Wheel of Samsara whose spokes are the three Gunas or modes of energy: sattvas, rajas and tamas. It is also equivalent to *the* Tibetan Wheel of Life *which* divides life into eleven phases of an endless cycle and which is held by the terrible Goddess of Time, Kali.

The great turning wheel is our universe. With practice you will be able to see *it* in at least two of its major aspects: (1) It is a necessary field of learning in which man slowly grows from the outermost rim toward the center, and (2). because of an inherent strong seductivity, it is a place of distortion and deception. The symbols for the latter aspect are the wolf, for the desires of the flesh, the raven, for *the* desires of the mind, and the combined lamb and flag (symbolic of Earth's two chief deceptions: religion and politics), for the desires of the soul.

As you gaze upon the wheel of KHR, try to comprehend

all of the lessons and principles that are expressed by the vision. You should be able to directly observe the universe without bias and without your own personal beliefs coloring your view. You may be surprised by how deeply your beliefs are either modified or strengthened by this experience.

POP AND ZEN, INITIATION

What is the meaning of Initiation? It is the Path to the realization of your Self as the sole, the Supreme, the absolute of all Truth, Beauty, Purity, Perfection!

Aleister Crowley, *Magick Without Tears*

There has been a lot written about initiation and its importance in Magick. It is more than simply adding further knowledge. It implies a death of something and a rebirth of something else. After you are initiated, in the true sense of the word, you will not be the same as you were. Initiation always implies a drastic change. Initiation into Magick implies accepting a totally new outlook on life and even more important, a new view of yourself.

Many of the Aethyrs contain initiations, or require initiation before you can safely enter. You do not need to join a club or society in order to achieve such initiations, although they could be helpful to you. The true initiation is not in the outward ceremony or magical rite. It takes place within you, in your mind and emotions. This is sometimes called self initiation and it is truly the only kind worthy of attainment.

Your grade in an outer magical organization should reflect the extent of your inward perception, but unfortunately this is not always the case. Because Magick is a highly personal experience, outer organizations are not necessary to achieve valid initiations. You will discover as you gain insight into the Aethyrs that each contains its own initiations. Two excellent examples of these are POP and ZEN.

The first, POP, contains an initiation into the feminine current. The Table of Sexual Currents (Table VII) shows POP to be the first Aethyr with a strong sexual content. In the same way the next Aethyr, **ZEN**, contains an initiation

into the masculine current As a general rule, a male magician will have a strong sexual encounter in POP but not in ZEN, while a female magician will have a sexual experience in ZEN but not in POP. The experiences themselves will, of course, be highly personal and no two are likely to be identical.

The Guide in POP is known as the Priestess of the Silver Star. This title refers to the goddess Isis in her role as feminine initiator. On the Qabalistic Tree of Life the Priestess is on the path of Gimel, the camel, located just above Tiphareth. The initiation in POP thus has to do with raising consciousness above the human mind. This Guide personifies the spiritual impulse in its feminine aspect (somewhat like the Dakini of Tibetan Buddhism). She will appear as extremely lovely and sexually alluring. Crowley called her the "arch-harlot, always ready to seduce and to intoxicate him who lusts after her." If you accept that these words are to be taken figuratively and recall that she is a psychic thought form, not a physical woman, then the correct meaning will be quite clear. Successful initiation here leads to the grade of Magister Templi (Master of the Temple). The first ordeal of this grade is fully encountered in the next Aethyr, ZEN.

Zen contains the Vault in which a candidate for the grade of Magister Templi must lie. In ZEN you will encounter an initiation into the true meanings of crucifixion and sacrifice. The Guide here is a sexually attractive male (sometimes, but not always, seen as the god Horus) who will lead you to an imposing Vault Crowley's interpretation was an Egyptian scene complete with pyramids and Egyptian deities. ZEN need not be seen this way. This Aethyr is located near the path of the Hanged Man on the Tree of Life (i.e., just below Geburah) and it is the Hanged Man that you must become in ZEN.

The initiation in ZEN involves the dissolution of

personality as a necessary preparation for an encounter with the individuality. Sacrifice need not be a terrifying business nor even unpleasant. No one will hold a gun to your head and demand that you sacrifice yourself for others. Your own desire will impel you. You will lie in the Vault of ZEN, however you care to interpret or experience it, and be submerged in the masculine current until you are initiated.

Such initiations as you will undergo in POP and ZEN will prepare you for entering ZAX. Initiation in the Great Outer Abyss is best left until you are well along in your development. Meanwhile, there is an appropriate initiation waiting at each Ring-Pass-Not. These rings are shown in Figure 2. The first of these is at the top of NIA. In order to pass beyond NIA into TOR, you must be able to leave your astral body in the same way that you must leave your physical body to enter TEX or any other Aethyr above TEX. Your astral body cannot enter TOR or any Aethyr above TOR. In the same way, your mental body cannot enter ZAX or any Aethyr above ZAX. What does in fact pass through these Aethyrs is your consciousness divorced of personality. This divorcing process is the purpose of the initiation in ZEN.

TAN,THE BALANCE

Karma neither punishes nor rewards; it is simply 'the one' Universal Law which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causation.

H.P. Blavatsky, Glossary to *The Key to Theosophy*

The doctrine of *Karma* is plain common sense.

Aleister Crowley, *Magick Without Tears*

After the initiations in POP and ZEN you will be ready to view the Karmic Balance that lies in the 17th Aethyr, TAN. Karmic forces can be found in every Aethyr below LIL but in TAN these forces combine to give the impression of a huge scale or balance of these forces struggling endlessly for equilibrium. The Governors of TAN are:

SIGMORF	See-geh-moh-rah-feh
AYDROPT	Ah-yeh-eh-roh-peh-teh
TOKARZI	Toh-kar-zodee

The Guide of TAN is the Angel MadimL When Crowley saw Madimi she told him that "TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances." The name MAD-I-MI can mean, "your own powerful god/goddess." This reveals her true nature as a feminine reflex of your own Holy Guardian Angel. The word BAL means "justice" and the word TAN means "equilibrium." Judgment is harsh, stern, and masculine. Justice is merciful and feminine. The name MADM adds up to 310, the number for GNAY-BAEQUIB which means "to bring about fairness." The combination of BAL and TAN add up to 84 (19+65=84) and 84 is the number of the Enochian word PIAP which means "a balance" or "a scale."

All of this demonstrates the real nature of the 17th Aethyr.

Karma is a natural law or principle that acts on **all** cosmic planes. It seeks to bring an equilibrium condition to the polar forces of duality below LIL. Any duality **will** create karma. As long as you think in terms of good and evil, right and wrong, spirit and matter, or **subjectivity** and **objectivity**, you will be under the bonds of karma. A balance such as that found in TAN has two pans and a scale. A known weight or standard is placed on one pan and the **object** to be weighed on the other. Any unbalanced condition will be detected by the scale. In ancient Egypt such a balance was said to be located in the after-death state. The standard weight used was one feather, the symbol of the goddess Maat, the goddess of truth and **justice** and the wife of the god Thoth. The balance of the Egyptians was operated by the god Anubis. In addition to measuring **one's** karmic propensities after each life, the Balance of Maat was also used as a type of initiation ordeal. The candidate was obliged to weigh himself on the divine Scale against the feather of Maat (i.e., his karmic burden had to be as light as a feather) in order to progress to a higher magical grade. In the same **way**, you must undergo an initiation in TAN. You must **con-front** your own karma and recognize it and deal with it.

As an aid to this initiation, you should remember that all beings below LIL are immersed in karma to a degree. Only when you enter LIL and beyond will you be truly karmaless. The point here is not to eliminate your karmic burdens but to simply realize them as a necessary part of life.

After your meeting with Madimi, you will probably see other Angels. Crowley saw several: one was "like he were carven in black diamonds" and another was dressed in silver armor and had mother-of-pearl wings. The latter of these told him, "justice is the equity that ye have made for yourselves between truth and falsehood." In whatever

form the Angel may appear to you, the central message of the relativity of truth and error will be the same. If properly prepared, you will receive this message and then you will never be quite the same again (which is the way of all initiations). Your ideas about what is right and what is wrong will be seen in a new light.

LEA, BABALON AND THE BEAST

This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the beast.

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

Aleister Crowley, *Liber Cheth*

Crowley taught a key element of his Magick using allusions to what he called Babalon and the Beast. He described Babalon as a beautiful naked young girl who is riding upon a beast who is often (but not always) described as a bull or bull-like. The pair of Babalon and the Beast is ascribed to the Tarot path of Strength, Atu XI, which Crowley renamed Lust. There are some arguments about Atu XI (for example, many popular Tarot cards use this position for justice and place

Strength in Atu VIII) but Crowley, right or wrong, is at least consistent. He places Babalon and the Beast in Atu XI because they appear together in the 16th Aethyr, LEA, which lies along Atu XI somewhere between Geburah and Chesed on the Tree of Life.

In Enochian, the word BABALON means "wicked" or "evil" and the word BABALOND means "harlot." Enochian Gematria equates BABALON with TOANTA through the number 110. The word TOANTA means "lust." Crowley thus considered the symbolism ideal for an earthy sexual description of the Aethyr and indeed there is a strong feminine current in LEA as well as a masculine current. You are advised to study the formula of MZKZB before attempting to enter LEA.

When you enter LEA, you will find yourself in a turmoil 226

of change. The entire Aethyr is filled with the anticipation of death on the one hand and new life on the other. The guide is the King of the old Aeon. An Aeon is a time period of approximately 2000 years, but the important thing here is that a

change in the very nature of things is immanent. The Guide will lament his replacement, although he will openly admit that his replacement is superior to himself. When Crowley entered LEA, this Guide called his replacement the "Beast" and implied that it was Crowley himself. Crowley was, of course, known as the Beast 666 (a reference from the New Testament Book of Revelations) but the -`beast'in LEA is of a different sort. The fact of the matter is that the guide of LEA intends the beast to be any who can enter consciously into LEA. You will be the Beast yourself when you enter this Aethyr. The Guide is a part of your own psyche. It is that part which is dying as you learn and grow in Enochian Magick. Zen Buddhism teaches that we are never the same one moment to the next. Life is a series of little deaths or changes. On a longer time scale, we die as children to become adults. The bachelor dies to become the husband and father, and so on. Life requires death. This is an esoteric concept which is very hard to put correctly into words but is seen directly in the Aethyrs. In LEA you are progressing spiritually to a special level. At this point in your growth you are ready to become something else than what you were before. You are approaching the important grade of Magister Templi (Master of the Temple). You will subconsciously know that you are changing, but the exact direction of the new growth is not yet known. Because of the unruly nature of the new you, it is called a beast. The symbolism of Babalon and the Beast can be explained as your own unruly and unpredictable consciousness being driven around the Aethyr by the seductive nature of the environment.

The feminine current in LEA is one of strong fascination.

The environment is seen as especially alluring. This may or may not be seen in a sexual context. Babalon may not appear as a beautiful harlot (this term is used only because the beauty of Babalon is open to all who enter here) to you. But whatever your personal experience in LEA, you will feel the seductive beauty of the environment around you and the unruliness of your own consciousness as it begins its change into a higher dimension of awareness. The `lust' that is in LEA is the powerful attractive force between subjectivity and objectivity, self and not-self, that finds its ultimate fulfillment in the first Aethyr, LUL.

OXO, THE AETHYR OF JOY

There is joy in the setting-out; there is joy in the journey; there is joy in the goal.

Aleister Crowley, *Liber Tzaddi*

The primary feeling throughout the 15th Aethyr, OXO, is intense joy. There is a strong feeling of the love of life for its own sake. The idea that life is a dance or play is also strong in OXO. If your initiations in the lower Aethyrs *were successful*, OXO will seem like a wonderful region. However, there are many who fear and misunderstand it as a terrible blaspheme. The three Governors of OXO are:

TAHAMDO	Tah-hah-meh doh
NOKLABI	Noh-kee-ah-bee
TASTOXO	Tah-seh-toh-tzoh

You are advised to study the formula of IVITDT before attempting to enter OXO.

When you first enter here you will be caught up in the jjoyous atmosphere. The Angels will dance and sing and will all appear extremely happy. Crowley saw the Dance of Salome where Salome was a reflex of the goddess Nuit. Whatever you actually see, the happiness and gaiety of the Aethyr will flood your being as it does all who enter here.

As you enter deeper into the Aethyr you will see that it contains an important initiation that you must undergo. It is the Mystery of the Rose and the Cross. The Rosy Cross is a symbol for the union of the masculine and feminine currents. These currents rhythmically swirl through OXO. The feminine current is the strongest and is emphasized, but enough of the masculine current is here to provide the initiation. A successful initiation in OXO will furnish an understanding of the true purpose of life. It is a divine dance, the *tila'* of Hinduism, a creative expression of the

Music of the Spheres. The ultimate purpose of Life is to live. The purpose of Being is to be. From the viewpoint of the serious and time-oriented ego, such an initiation is an abomination to be avoided. Many who enter OXO leave in disgust, convinced that it is an evil region, although good and evil are always in the eyes of the beholder. These usually windup in the next Aethyr, VTA, which is the complementary opposite of OXO.

VTA, THE CITY OF THE PYRAMIDS

O ye who dwell in the city of the Pyramids beneath the Night of Pan, remember that ye shall see no more light but that of the great fire that shall consume your dust to ashes.

Aleister Crowley, *The Book of Lies*

The Aethyr called VTA by the Golden Dawn and UTI or VTI by Crowley contains the City of the Pyramids. The name VTA suggests "the Aethyr of semblances." This name is quite appropriate because all of the residents of this Aethyr look very much alike and all share in the overall atmosphere of the Aethyr. The three Governors are from the Fire Tablet. These are:

TEDOAND	Teh-doh-ah-en-deh
VIVIPOS	Vee-vee-poh-seh
VOANAMB	Voh-ah-nah-em-beh

Their sigils and general descriptions are given in Enochian Magic. VTA is located in a region near the Sephiroths, Geburah and Daath. You are advised to study the formula of VRELI' carefully before trying to enter here.

The first impression that you will have when entering VTA is of utter darkness. It is indeed an Aethyr of blackness, but after a time your "eyes" will adjust. You will soon notice the intense feeling of solemnity and stern thoughtfulness that pervades every inch of VTA. It will seem a universe away from the previous Aethyr of OXO. Its atmosphere is, in fact, almost the complementary opposite of that in OXO.

There is a strong feeling of death here that turns back most who try to enter. You must neither ignore this feeling nor flee from it. You must face it, if you can. In order to enter into the Aethyr itself you must totally accept the atmosphere of death that will confront you. Crowley had difficulty in

entering this Aethyr. He discovered that it was easier to enter VTA at night rather than in the day. You are advised to do the same.

The darkness of VTA is a reflection of the Sephiroth, Binah which is located above it. It is the total darkness from which all light springs during creation. There is no creativity in VTA. There is no life there as we usually think of it. At first you will see only an ocean of darkness which is but a glimpse of the sea of Binah. Even the desire for light is absent. If this desire rises in you at this point, you will probably be ejected from the Aethyr.

This is because the residents here have no desire for light of any kind. As you gain experience in VTA you will meet with its inhabitants. They all look very much alike and are totally devoid of emotions and feelings. They have severed desires of every kind. They are detached from their surroundings and from themselves. They are embodiments of the masculine current and are totally lacking the feminine current. For this reason the masculine current is quite strong in VTA while the feminine current is too weak to even be noticed.

Crowley described these residents as being shaped like pyramids of dust. Pyramids were used as both places of initiation and as tombs by the ancient Egyptians. In the same way, you can think of your body as either a Temple of the Spirit (an initiatory chamber) or as a prison (a tomb). The former view is held by the residents of VTA. The symbolism of dust was used to emphasize their lack of life. The vast numbers of residents, all quietly sharing the same detachment and unconcern, gave rise to the name City of the Pyramids.

Crowley's Guide here was the god Hermes who described these residents as those "whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose

bodies is dried up, so that nothing remains but a little *pyramid of dust.*"

This Aethyr holds the fate of those who have detached themselves from their humanity. Study them well and see where their yogas and their meditations have led them.

to be learned VTA for all who practice There is a lesson any form of yoga or meditation.

ZIM, THE GARDEN OF NEMO

He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "GREAT SACRIFICE "For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this Life-cycle ... It is under the direct, silent guidance of this MAHA GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity.

H.P. Blavatsky, The Secret Doctrine

After a successful initiation in the City of the Pyramids, you are now ready to see the Garden of NEMO which lies in the 13th Aethyr, ZIM. The initiatory processes from POP to VTA are specifically designed to elevate you to the magical grade of Magister Templi (Master of the Temple). You must be at least a Magister Templi, or equivalent, to lawfully enter ZIM or any of the Aethyrs above ZIM. What this actually means is that only a Magister Templi will be able to correctly perceive and understand what he see and hears. Illegal entrance into any of the Aethyrs will result in distortion and false interpretations of that Aethyr. The three Governors of ZIM are:

GEKAOND **Geh-kah** oh-en-deh

LAPARIN Lah-pah-ree-neh

DOKEPAX Doh-keh-pahtz

The Aethyr will at first appear golden. The pure pale gold colors symbolize the dawning life that exists above the City of the Pyramids. If you have successfully reached the grade of Magister Templi you will soon see a tremendous

and beautiful garden. Crowley saw this as if on the terrace of a great castle that is sitting on a rocky mountain. Your own perception may differ in details but you will certainly see a garden of some kind. It is called the Garden of NEMO. NEMO is the title of the Angel of the Aethyr whose task it is to tend the garden.

The word NEMO adds up to 180 using Enochian Gematria. This is the number for the words LIMLAL meaning "a treasure" and MAD-NETAAB meaning "divine government." Also $180=90 \times 2$ where 90 is the number for SONF which means "to reign." Using AIK BKR, the word NEMO reduces to 9, the number for "stability through change." Also ZIM is equal to 153 which reduces to 9.

NEMO is the title of the Silent Watcher who tends the garden in ZIM. It is therefore a magical grade in the Great White Brotherhood (white refers to the color of the Magick used, not to race) which is sometimes called the Hierarchy of Compassion. It is this esoteric organization that keeps the spirit of love and brotherhood alive in the world. If you have love for your fellow man in your heart, then you are already a member of this organization. It is this organization or Lodge that periodically sends selected members into our world to keep truth alive and to stir the human mind to see beyond itself. Such beings are known as avatars, mahatmas, adepts, bodisattvas or simply good people who try as best as they can to make the world a better place to live. Most remain anonymous and shun publicity. Many are not consciously aware of their self-imposed tasks but diligently carry them out anyway. Some are cast into the public limelight and must bear the jeers and derision of those whom they came to help. Most of our religious founders and leaders, our philosophers and philanthropists are from this Lodge, consciously or unconsciously. Only those who are actively against the Lodge are truly not members. These are called the Black Brothers (black refers to their Magick,

not their race). They seek their own personal salvation and refuse to help others, often refusing to admit that others need assistance. They usually end up as citizens in the City of the Pyramids or as one of the deaf and blind who dwell in the lowest portions of the 7th Aethyr, DEO.

Crowley saw the Angel who was NEMO as a young man dressed in white linen robes. You may see NEMO differently. He is one who has had the Knowledge and Conversation of his Holy Guardian Angel and is now actively trying to help others do the same. He has no thought of any reward. Although his goal is to grow and cultivate another NEMO, he tends the garden (a symbol for the Earth) without trying to single out any special plant (candidate). ZIM contains not just one garden but many. In fact, there is a special garden waiting for everyone who enters this Aethyr. If the initiation here is successful, you will become a NEMO yourself. As a NEMO you will have three possible paths to take:

1. The Adherent. This is the path of one who does his best to live his remaining days on Earth adhering to the principles and concepts that he learned in Enochian Magick. He puts those lofty principles into daily practice in his life.

2. The Lover This is the path of one who vows to spend the remaining days of his life helping others. He freely gives up his personal life for his fellowman by daily teaching and setting examples for others to follow.

3. The Hermit. This is the path of one who gives his understanding and knowledge to others but keeps his personal life to himself.

One of these paths must be taken by every Magister Templi. You can be the Adherent like many members of the secret Golden Dawn; outwardly just like anybody else,

keeping your knowledge and understanding a private matter. You can be the Lover like Blavatsky, Crowley, and many others who publicly announced and explained their knowledge and understanding. You can be the Hermit like Lao Tze who gave a book of precious knowledge to the world and then disappeared from history.

After you have assumed the role of NEMO you must carefully choose the path that you will tread.

LOE, THE CUP OF BABALON

And behold! If by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung the afflicted in the Day of Be-With-Us.

Aleister Crowley, *Liber Cheth*

The Cup of Babalon, the Sangreal, can be seen in the 12th Aethyr, LOE. The 12th Aethyr has the same gematric number as the 19th Aethyr (LOE=48=POP) and thus shares in its characteristics. In LOE the feminine current is stronger than it is in POP and the initiation is similar, but of a higher order. You will see the Cup of Babalon (the Enochian word for cup is TALHO which also has the gematric value of 48) or its equivalent in this Aethyr. The Governors of LOE are:

TAPAMAL Tah-pah-mal

GEDOONS Geh-doh-oh-ness

AMBRIOL Ah-embeh-ree-oh-leh

You are advised to carefully study the formula of ZTZTZT before attempting to enter LOE.

The 12th Aethyr lies along the Tarot path of Cheth on the Tree of Life. This is the path of the Chariot, and the Aethyr shares in the characteristics of Atu VII. Crowley saw the Cup of LOE being held by a charioteer, an Angel in golden armor, studded with sapphires and on the crest of his helmet was a crab. Your vision will probably differ in details, but the central subject of this Aethyr is the Cup or Sangreal, and if you travel through LOE you will surely encounter it in some way. The Angel told Crowley that "the wine of the cup is the blood of the saints." The Cup is thus filled with the lives of those who have devoted themselves to

helping others. Another name for this wine is compassion.

LOE, like most of the Aethyrs, contains an initiation. This initiation is called the Mystery of Babalon. In this initiation you will be required to shed your blood into her Cup and share in her Great Work, and unite yourself with her. The result of this union is understanding. LOE is below the Abyss but is very close to the Sephiroth, Binah, and you will probably experience some of the powerful feminine forces flowing down from Dinah.

After a successful initiation you will see a vision of Babalon and the Beast somewhat like you did in the 16th Aethyr, LEA. However, because of your experience in VTA you will now recognize the Beast to be the Lord of the City of Pyramids.

The symbolism here is very important for you to clearly understand. The residents of VTA have shed their blood and are reduced to a "little pyramid of dust." But they did not shed their blood into the Cup of Babalon and are thereby confined to VTA. The Lord of the City of the Pyramids is also reduced to a "pyramid of dust" but he shed his blood into the Cup of Babalon and thus shares in both the masculine and feminine currents. One of your magical tasks is to earn the title of the Lord of the City of the Pyramids yourself.

In addition to the leaders of the Hierarchy of Compassion who have dedicated their lives in the tradition of the bodhisattvas of Mahayana Buddhism, LOE also contains their complement, the so-called Black Brothers. These are people who have risen in spiritual understanding to this lofty height but who refuse to shed their blood into the Cup. They are higher in understanding than the residents of the City of the Pyramids, but have erected thick towers of egotism around themselves and are thereby shut off from their surroundings. This sharp distinction between the Lodge and the so-called Black Brothers led to the rift in

Buddhism between the Mahayana and the Hinayana and to similar splits in many occult organizations. It is a distinction involving the concept of spiritual selfishness and you will need to understand it before going beyond LOE.

IKH, THE HOLY CITY

*The Finite cannot conceive the Infinite, nor can it apply to its own standard of mentalexperiences ... Infinity cannot comprehend Finiteness. The Boundless can have no relation to the **bounded** and the conditioned.*

H.P. **Blavatsky**, *The Secret Doctrine*

The Holy City is the name given to the highest inhabited region below the Abyss. It is located in the eleventh Aethyr, IKH, and you will see it whenever you enter this Aethyr.

IKH is the Aethyr of Tension which is a result of its location at the brink of the Abyss. The three Governors are:

MOLPAND Moh-el-pan-deh

VSNARDA Ves-en-ar-deh

PONODOL Poh-noh-doh-leh

The tension in the atmosphere often leads to visions of warriors or soldiers tensed and vigilant. Crowley saw the Angels of IKH as warriors with swords and spears for arms. They had wings on their helmets and heels and were all wearing complete suits of armor. Some were seated on elephants, but none were actually moving. The symbolism is quite clear: the Angels of IKH express their proximity to the Abyss and the overwhelming sense of anticipation that pervades here.

The Abyss that is called ZAX is a Ring-Pass-Not for the human mind. Your mental body will therefore serve *you* no higher than the Holy City. When you enter IKH you will find yourself at the very edge of your mind. The outward tension in IIQ I will be echoed inside yourself as you struggle to remain conscious in this lofty region. You will feel a strong sense of duality, like a psychic tug-of-war throughout the Holy City. You may even have a vision of the Egyptian

god, Shu whose task is to maintain the separation of the sky (spirit) and the Earth (matter). In IKH, Shu would be in his highest aspect, equivalent to the god Zeus, the "orderer of all things."

You will have the feeling of being on the highest peak of a mountain in a vast mountain range. As you move through this Aethyr you will see fortresses, bastions, stockades, bulwarks and entrenchments. Crowley saw nine huge towers of iron along the upper frontier of the Aethyr. Whatever you actually see, the idea of elaborate defenses against hostile invading forces will be strong. Even the Holy City itself will appear this way. You will probably see bastions and sprawling towers and parapets with high thick walls suggesting an enormous medieval castle. The Holy City is the "fastness of the Most High" and houses the "legions of eternal vigilance." It sits protectively near the edge of thought and guards the manifested universe against the attacks of the demon KHORONZON. It has a few faded colors here and there, but is largely colored in shades of gray like the entire Aethyr.

Not far from the city are the final outposts. These are small structures standing right on the brink of a tremendous precipice. If you pass these gray but proud outposts you will find yourself standing on the very edge of the known universe. If you detect the faintest trace of fear within you at this point you are advised to turn back immediately. However, you should face the Outermost Abyss several times in IKH before you attempt its crossing.

THE INITIATION OF ZAX-CROSSING THE ABYSS

The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma: and the ease and even the safety of his passage depend on the strength and direction of the latter.

Aleister Crowley, Liber Thisharb

Exoterically it (ie., the word TCshetra⁹ means simply-"field," while esoterically it represents "the great abyss" of the Kábalists, the chaos and the plane (cteis or yoni), in which the creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.

**H.P. Blavatsky, The Theosophist,
Vol V, No. 5 (53)**

One of the most significant milestones in the life of a magician is the crossing of the Great Outer Abyss. Enochian Magick reserves the 10th Aethyr for the Abyss which is called ZAX. Much has been said about the Abyss, some wise and some foolish. If you have been able to enter the Aethyrs below the Abyss in serial order, then you will be well prepared to enter ZAX. The information and suggestions given here should aid in your task. However, you must supply the courage and determination to perform the actual operation from within yourself.

Because of the importance and serious nature of this operation, it is suggested that you sit in an especially protected circle. Use Names of Power to fortify the circle as well as the powerful formula of NIAKOD. Wear your black robe and arm yourself with your Magick Dagger. Perform the

Banishing Rituals of the Pentagram and Hexagram. Call on the Names of Power and when ready recite the Call of the 10th Aethyr.

The first thing in ZAX that you will be aware of is the constant whirling about of forms. You will see forms of every description churning and changing shape with great rapidity.

Speak out the formula: ZAZAS, ZAZAS, NASSATANADA, ZAZAS (Zodah-zodah-seh Zodah-zodah-seh

Nah-ess-sah-tah-nah-dah Zodah-zodah-seh). This fourfold formula can open up the Abyss. These are the first words that KHORONZON spoke to Crowley when he entered ZAX. Enochian Gematria results in a value for ZAZAS of 37, a prime number and the value of the words GAH BALT which means "spirit of justice." Also $37 \times 18 = 666$, the number of the Beast, the role Crowley assumed for him-self. An interesting note here is that $37 \times 3 = 111$, $37 \times 6 = 222$, $37 \times 9 = 333$ and so on; the number 37, in multiples of three, yields equal three-digit numbers and the word ZAZAS is spoken three times in the formula. The word NASSATANADA (a variant of the Hindu Sat-Cit Ananda or Being-Consciousness-Bliss) adds up to 150 and $150 \times 4 = 600$, the number for KHORONZON. Also 150 is the number for the word IM which means "to apply" in the sense of practical application, and also the word GROSB meaning "a bitter sting." Furthermore, $150 \times 3 = 450$, the value of the magical word NIAKOD. The entire four-word formula can be added together to yield 261, the number for the word ZAMRAN meaning "to appear." The bottom line here is that the words of this formula are magically suited to make a visible form appear out of the chaotic forces that circulate and flow through the vast openness of ZAX. The form that you will see, which is the form taken on by KHORONZON, will be a product of your own karma. In other words, no two magicians are likely to see this Archdemon in exactly the same way.

When confronting KHORONZON, whose number is 600, you must maintain silence. If you speak out using logic and reason, you will be doomed. If you speak out from love and compassion, you will also be doomed. Crowley's scribe who attended him in evoking KHORONZON concluded that "for Choronzon, in the confusion and chaos of his

thought, is much terrified by silence. And by silence can he be brought to obey." In other words, you must hold a quiet singleness of purpose in your mind. You should enter ZAX while in Samadhi and while there hold fast to your purpose without losing concentration. Fill your mind with the word NIAKOD (Nee- ah-koh-deh) and let nothing else disturb you.

If all traces of egoity are erased, you should be safe enough. Most dangers arise from a tiny spark of human personality remaining in the subtle body. As if he had matches, KHORONZON will ignite that spark if he can find it, and from the flame will;inevitably arise your worst enemy-your own fear. It is almost impossible to eliminate any fear that you might have at this point. KHORONZON will en-flame the smallest amount of fear and cause it to grow until you will be undone. The only sane method here is to eradicate it prior to entering ZAX. Your initiations in the lower Aethyrs are designed to do this. You must be able to identify yourself totally with your Magical Personality rather than your human personality in order to enter ZAX safely and confront KHORONZON. Otherwise, your Dagger will probably be of little help.

No human being can cross the Abyss. But you are more than human. Just as you left the physical body behind to enter TEX and the astral body to enter TOR so you must now cast off the mental body and raise your consciousness to the spiritual body. ZAX is a Ring-PassNot for the mental body. With consciousness firmly centered in your spiritual body you can cross ZAX and enter the higher Aethyrs easily and safely.

**RITUAL FOR THE KNOWLEDGE
AND CONVERSATION OF
YOUR HOLY GUARDIAN ANGEL**

And then shall you first be able to put to the test . . . how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same . . . In one word, you shall be received by him with such affection that this description which I here give unto you shall appear a mere nothing in comparison.

Abraham the Jew, *The Book of the Sacred Magic of
Abramelin the Mage*

This invocation, the Knowledge and Conversation of your Holy Guardian Angel, is the primary goal of Enochian Magick. It is the magical experience of your encounter with your own inner divinity, the divine spark at the core of your being. It will be fully experienced in the 8th Aethyr, ZID. Until then, you can achieve various degrees of this Knowledge and Conversation. The exercise below can be practiced at any time to prepare you for this encounter, but it must be done on a regular basis for best results.

STEP 1. Set aside a special chamber or area to be used only for this exercise. There should be no windows or distractions of any kind. Suspend a magical lamp with red glass from the ceiling and use it to burn olive oil. Beneath the lamp set up your Magical Altar. On the altar place a copy of the Watchtower Tablets that you have made yourself, and your magical weapons including a Wand made by yourself

247 from almond or hazel wood.

STEP 2. Hold your talisman of ILIATAI in your left hand.

STEP 3. Hold your Magical Wand in your right hand and consecrate the chamber or area. Invoke the elements with the invoking pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 4. Invoke your Holy Guardian Angel by a suitable prayer that you wrote yourself.

STEP 5. Banish the Watchtower forces and clear the area with the banishing pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 6. Record the results of each operation in your Magical Diary.

NOTES TO STEP 1. This is a greatly simplified version of the ritual given by Crowley in *The Vision and The Voice*, the 8th Aethyr, ZID. Crowley's ritual requires a dedication of 91 consecutive days to perform. Although his ceremony maybe a bit excessive, a few mandatory things such as making your own copy of the Watchtower Tablets and your own Wand is considered a prerequisite to success. For one thing, you will appreciate these things more if you put your time and energy into making them. For another, you can charge them like talismans while you make them. For purposes of this exercise, professional quality in the preparational items is not as important as having a direct link between them and yourself.

NOTES TO STEP 2. You must make and charge this talisman yourself. It should embody the formula, sigils and numbers of ILIATAI. The size and shape of this talisman is up to you. Think of this talisman as a precipitation into matter of the formula of ILIATAI. Figure 5 shows a typical

design for such a talisman.

NOTES TO STEP 3. While invoking the four elements, thereby drawing to yourself the combined forces of the Watchtowers, attain one-pointed concentration on your inner divinity-your Holy Guardian Angel *whose* symbol is the geometric point, the center of your Magical Universe whose circumference is symbolized by the Magick Circle. The point is masculine while the surrounding circle is feminine. See yourself as an infinitesimal point of consciousness surrounded in all directions by infinite space.

NOTES TO STEP 4. You must make up your own prayer. As a minimum, key elements in this prayer should include:

1. The formula of ILIATAI.
2. The number 8.
3. The numbers 836 and 209
or the formula $209 \times 4 = 836$.
4. The pyramid(s).
5. The word GAH meaning "spirit" whose number is 15.
6. The word BESZ meaning "matter" whose number is 31.
7. The word GLO meaning "things" whose number is 46.
(i.e., the sum of GAH and BESZ)

The prayer should be of such a nature that it allows you to actually feel an inner divinity. It should establish a link between your humanity and your spirituality, your human nature and your spiritual nature.

NOTES TO STEP 5. After the invocation, banish the forces that you have called up, back to their respective regions. Be sure to record your results. In time, your Diary should show a definite improvement in the results of this important exercise.

GENERAL NOTE: Although this ritual could be your most important, it must be carefully designed to fit the needs of each magician. There is no one overall ritual that will work for everyone. For this reason, only an outline is provided here. Use this outline to structure your own ritual. Take advantage of your personal experience (your Magick Book) and understanding of Magick (your Cup) to tailor the specific contents of your ritual to give you the best results. Ritual itself is but a means to an end. If you record the results of each operation in your Diary, you can easily determine what works for you, and what doesn't work

MAGICK SQUARES

So far as human evidence goes, it would seem that such magic words do exist.

H.P. Blavatsky, Isis Unveiled

These Symbols (i.e., Magick Squares), then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he unto whom the Symbol appertaineth will serve you punctually.

Abraham the Jew, The Book of the Sacred Magic of Abramelin the Mage

The theory of Magick Squares is a very old one. Their use stems from the principle of the power of words to name things, and that knowing the name of something gives you a degree of power or control over it. Refer to *The Sacred Magic of Abramelin the Mage* translated by Mathers for the theory and use of Magick Squares.

Enochian Magick also includes Magick Squares. They can be used as aids in meditation or as talismans. Five of the most important of these squares are presented below.

N	Σ	Μ	⊙
Σ	Μ	⊙	Α
Μ	⊙	Α	∇
⊙	Α	∇	⊙

NEMO. This square adds up to 516, the number for MIKA-SOESA meaning "the mighty savior within." Also $516 = 129 \times 4$ where 129 is the number for MOZ which means, "joy." Furthermore, $516 = 12 \times 43$ where 43 is the number for BALT-ZA meaning "in justice." AIK BKR reduces 516 and 129 to

12 which reduces to 3, "the son or sum of one" (the supernal father) and "two" (the supernal mother). This is the square of *NEMO, the Magister Templi* or Master of the Temple.

Q	M	M	Q
M	T	I	F
M	I	R	F
A	F	F	A

AMMA. This square adds to 625 which is the number for YRPOIL-TELOKH meaning "the separation of death." Also $625=25 \times 25$ where 25 is the number for BESZ, matter. The word AMMA means "cursed," MTIF can mean "a visit like no other," MIRE can mean "a visitation of torment," and AFFA means "empty." This square em-

bodies the idea of the inherent limitation and mortality of matter and of all physical existence. It should be used carefully.

ROR. This square adds up to 524, the number for IALKOMO which means, 'burning windo' and KHR TOANT BESZ which is, "wheel that unites matter." AIQ BKR

reduces 524 to 2, the number for "Divine Will." ROR is the Enochian word for "the sun" and ODO means "to open." The name of the Egyptian solar god, Ptah, means "the Opener" and this Magick Square expresses the same creative forces that are associated with Ptah. This square embodies the forces of the solar current.

R	O	R
O	D	O
R	O	R

GRAA _ This square adds up to 618, the number for ZIN- DOBIX which means "a waterfall," and PARADIZ-KNILA which is "virgin blood." AIQ BKR reduces 618 to 6, the number for imagination. GRAA is the moon and this square embodies the forces of the lunar current. Note that the

G	R	A	A
R	A	O	R
A	O	R	S
A	R	S	A

word GRAA, meaning "moon," is an anagram of AG-AR which means "not the sun." Each of the four words of this square has or implies the words ROR or AR which both mean "the sun" The second word, RAOR is an anagram of A-ROR meaning "he of the sun" and the last word AR-SA means "within the sun," and is an anagram for

RAAS meaning "the east," the traditional location of the rising sun. But the word ORS means "darkness" and therefore the entire square is a play on the concept of the moon being itself a kind of sun, a dark sun or sun of the night.

B	A	B	A	L	O	N
A	D	A	N	O	D	O
B	A	H	A	N	O	Q
A	N	A	N	A	E	L
L	O	N	A	S	M	I
O	D	O	E	M	N	A
N	O	Q	L	I	A	D

BABALON. This square adds up to a total of 1183, the number for KA-KAKOM-ZORGE meaning "to make love to flourish." Also $1183 = 169 \times 7$, where 169 is the number for RIT which means "mercy" and PIR, "bright." AIQ BKR reduces 1183 to 4, the number for definition through memory. BABALON is the feminine current encountered in the Aethyrs, ADNA-ODO implies opening up to the concept of

obedience; BAHA [L]-NOQ [01 is "the cry of a faithful ser- vant;" ANANAEL means "the secret wisdom;" LONSA-MI suggests the power or energy that lies latent in everyone; ODO-EMNA can mean "to open yourself up henceforth" and NOQ[01-L-IAID can mean "the supreme servant (or minister) of God."

An interpretation of this Magick Square is:

O BABALON

Obeisance to you.

Receive me,

Your faithful servant

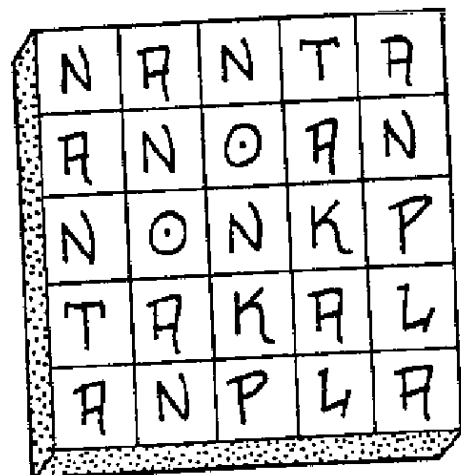
Who proclaims your Secret Wisdom.

You are the power that resides in everyone.

Receive me,

For now and for ever.

In addition to these five squares, each Watchtower is associated with a Magick Square as follows:



NANTA. This Watchtower of Earth can be translated as forces of the

O Earth

I am like you;

A precipitation of events.

H	K	O	M	R
K	N	I	L	R
O	I	O	D	I
M	L	D	O	T
R	R	I	T	R

HKOMA. This square sums up to 1227 and embodies the forces of the Watchtower of Water. It can be translated as:

O Water,
 You are my very blood; Your Name is
 like my own.

E	X	R	R	P
X	F	R	I	O
R	R	I	T	I
R	I	T	O	L
P	O	I	L	P

EXARP. This square sums up to 1488 and embodies the forces of the Watchtower of Air. It can be translated as:

O Air,
 You come to me
 With the same mercy that you have For all
 divided Beings.

B	I	T	O	M
I	A	I	A	L
T	I	A	D	P
O	A	D	P	R
M	L	P	R	G

BITOM. This square sums up to 786 and embodies the forces of the Watchtower of Fire. It can be translated as:

O Fire,
 Your Truth consumes me, Like
 jaws of fiery flame.

NOTE. The gematric values of each of the four Magick Squares of the Watchtowers is reduced by AIQ BKR to 3, the number for manifestation.

HOW TO USE THE MAGICK SQUARES

*If **thou** shalt perfectly observe these rules, all the following Symbols (i.e., Magick Squares) and an infinitude of others will be granted **unto** thee by the Holy Guardian Angel; thou thus living for the Honour and Glory of the True and only God, for thine own good, and that of thy neighbors.*

Let the Fear of God be ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic.

Abraham the Jew, *The Book of the Sacred Magic* of
Abramelin *the Mage*

When used for meditation, each letter represents a force. The nature and relational positions of each letter one to another, in each square, comprise a statement describing an important part of your magical universe. Such magical statements often lose their power when put into words or when they are logically defined by the rational mind. The meanings of the Enochian letters are shown in Table II.

In meditation, let your mind wander through the letters of a square. Note the occult relationships and correspondences as you move among the letters but do not even try to put your observations into words until after the meditation.

As an example, meditate on the square of ROR. You will see that the square contains only three different letters:

R-Moon in Pisces O--- Justice in
Libra D-- Empress in Spirit

An overview will show you that as the Empress connects the masculine, CHOKMAH with the feminine, BINAH on the Qabalistic Tree of Life (see Figure 19 in *Enochian Magic*), so the letter D connects the masculine letter O with

the feminine letter R. A strong sense of justice pervades this square. It is interesting to note that the letter R, which occurs in all four corners, is the letter of the moon although the overall square is for the solar current (ROR is the Enochian word for the sun). Thus the sun has the moon within it, just as the moon square of GRAA contains references to the sun within it. This reflects the occult maxim that every truth contains its opposite within it.

Another view of the square of ROR will show Spirit (D) within equal areas of Air (O) and Water (R). This suggests the creative emergence of consciousness from its unconscious Source. This scenario is symbolized in nature by the rising sun, and in Magick by the scarab or beetle-headed god of the Egyptians, Khepera. Further reflection on this square will yield additional solar correspondences. As an exercise, you should meditate on all of the Magick Squares in this manual.

MAGICAL OPERATIONS OF THE VRELP

Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self

Aleister Crowley, *Liber B VetMagi*

The VRELP (Var-el-peh), the mystical Seer of Enochian Magick, is one who aspires to become a Magus. A Magus is one who has mastered the third Aethyr, ZOM. The VRELP is an important stage in the development of any Enochian magician and one in which each magician works to attain. To aid in this development, use the Magick Square for VRELP as a talisman:

This Magick Square adds gematrically to 680, where 68 is the number for the word ADNA which means "obedience" (68x 10=680). AIQ BKR reduces 680 to 5, the number for man. The square is a play on the words VRELP-ARF-EL-E AFE implying that the VRELP is an ideal vehicle in which to unite with divine creativity (literally, "VRELP is a supreme vessel in which to . visit the sun"). The VRELP is obedient to divine Law, not to human society. In fact, he is often considered a renegade or eccentric by

V	R	E	L	P
R	A	F	E	L
E	F	A	F	E
L	E	F	A	R
P	L	E	R	V

society and has historically been feared and shunned through misunderstanding. He is portrayed as the evil wizard with a pointed hat and flowing beard who speaks in ambiguities and casts curses and evil spells on the townfolk at a whim. Middle Age literature has stereotyped him into either a witch or warlock depending on sex. Because

he/she is always speaking against Christianity, he/she is 'ipso facto' evil. The truth, as is often the case, is not what it seems on the surface.

The VRELP is equivalent to an Exempt Adept (the Adeptus Exemptus of the Golden Dawn). As such he (or she as the case might be) has realized that right and wrong are relative views and that morality itself is a yardstick devised by society and used by society for society. He sees himself as an embodiment in time, space and form of the sun-not the physical sun which is itself but an embodiment, but the spiritual sun, the Sun of the sun (in Egyptian

teachings it was known as the hidden god, Amen), which is the Source of all manifestation. All things are alive (i.e., things= beings) because all things express this living Sun. All things are conscious because all things express the conscious Sun. Some beings are no longer aware of these facts and therein has ignorance risen up in the world. But all things/beings are under the Law of Karma and therefore they create their own truth and their own ignorance. The VRELP sees some people creating their own heavens, while others create their own hells according to their beliefs. Then he watches them experience their creations and their experiences reinforce their beliefs. He observes this as a continuous circle whose beginning is lost in time but whose end can come at any moment. The end to this circle is called enlightenment and the VRELP is one who senses that the end of his own Cycle of Ignorance is quickly approaching.

The following exercises are provided for you to practice on your Path to the VRELP:

An Intermediate Meditation.

STEP 1. Meditate on the many correspondences between your physical body and the Watchtower of Earth.

STEP 2. Meditate on the many correspondences between

your feelings and emotions (astral body) and the Watchtower of Water.

STEP 3. Meditate on the many correspondences between your thoughts and your thinking processes (lower mental body) and the Watchtower of Air.

STEP 4. Meditate on the many correspondences between your consciousness and your sense of being (upper mental body) and the Watchtower of Fire.

STEP 5. Meditate on the many correspondences between your spirit (spiritual body) and the Tablet of Union.

STEP 6. See yourself as the living embodiment of all of the ideas and energies that are in the Watchtowers. Concentrate on this idea for as long as you can.

The VRELP Dedication Ritual.

STEP 1. Wear a white robe. Make your own talismans of the Magick Squares of ARSOE and LAHA. Consecrate a circle.

STEP 2. Face the Watchtower of Fire. Visualize the Aethyrs of ZIM and LOE. **Hold** your Wand in **your** right **hand and** your Talisman of ARSOE in your left hand. Trace a red sigh of ARSOE in the air before you and say,

ARSOE-OXI-AR-SIBIS (Ar-soh-eh-**Oh-tzeeAh-rah-See-bee-seh**) Behold, LOE (Loh-eh), The Aethyr of the Cup,

The Region of the Savior,

The House of SOE (Soh-eh)

Who is ARSOE (ah-rah-soh-eh)

Who sits over ZIM (Zodee-meh)

Beyond the Garden of NEMO (Neh-moh) SAH-OMA-EL

(Sah-Oh mah-Eleh)

STEP 3. Hold your Cup in your right hand and the Talisman of LAHA in your left hand. Leave your physical body and travel in your Body of Light to the Aethyrs of ZIM and LOE. Confront BABALON in the form of a beautiful woman standing before you. Hold out your Cup to her and say,

LAHALASA-IAO

(Lah-hah-lah-sah-Ee-ah-oh) I
present to you my Cup, The Holy Graal,
Filled with the Blood of the Saints, That is
my life.

I have kept not back one drop.

LAHALASA-IAO

(Lah-hah-lah-sah-Ee-ah oh)

See your purpose for life (your True Will) in the form of your Cup being received by BABALON and resolve to dedicate your life to helping others in her name.

STEP 4. Return to your physical body. Conduct the appropriate Banishing rituals.

An Advanced VRELP meditation.

STEP 1. Meditate on the meaning and correspondences of the Magick Square of VRELP. Consider its similarities with the Magick Squares of ARSOE and LAHA.

STEP 2. Meditate on the Magick Square of VRELP itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and P (the creative Lust of Leo).

STEP 3. Meditate on yourself as a solar expression. Consider the similarities between the light of the sun and the light of consciousness.

STEP 4. Transfer the magical forces embodied in the

Talisman of the Magick Square of VRELP to yourself. Consider your own Body of Light as a possible vehicle in which to visit the sun.

STEP 5. Imagine your consciousness to be one with the light of the sun. Maintain that image for as long as you can.

MAGICAL OPERATIONS OF THE DRAGON

In every ancient language the word 'dragon' signified what it now does in Chinese-Clang) i.e., "the being who excels in intelligence" ... "the Dragons of Wisdom"-were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races."

H.P. **Blavatsky**, *The Secret Doctrine*

As **you** advance in **Enochian Magick** you will reach a level where you can lawfully work for the title of a Magical Dragon whose formula is VOVIN. It will be helpful at this point to make a Magical Dagger inscribed with the formula and its sigil. This Dagger should be consecrated with an appropriate ceremony (to include a magical oath) and given the name "truth that consumes" (IA-IAL). You should construct a talisman similar to that shown in Figure 8 and charge it appropriately.

The ordeals required by
VOVIN are:

1. Mastery of the modes of traveling through time and space, and therefore mastery of the 24th Aethyr, NIA.
2. Mastery of the City of the Pyramids, and therefore mastery of the 14th Aethyr, VTA.

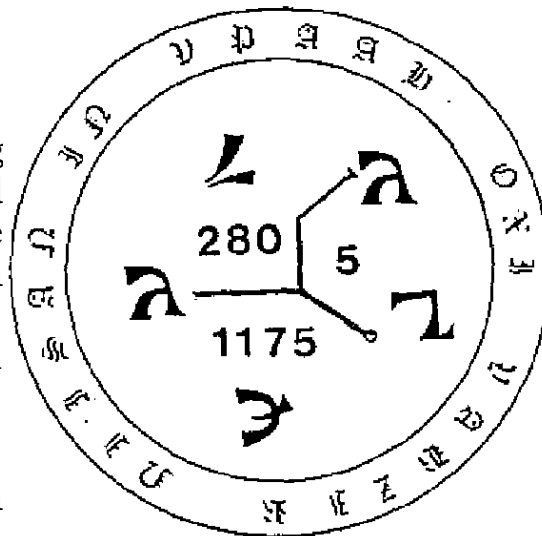


Figure 8. A Talisman for V.O.V.I.N.

3. Ability to cross the Abyss, and therefore mastery of the 10th Aethyr, ZAX.

4. Knowledge and Conversation of the Holy Guardian Angel, and therefore mastery of the 8th Aethyr, ZID.
5. Understanding of love in all of its many aspects, and therefore mastery of the 7th Aethyr, DEO.

These five ordeals should be specific goals within your Great Work. They imply a significant understanding of Enochian Magick and an awesome attainment of magical powers.

The first ordeal will bestow the power to travel consciously through time and space.

The second ordeal will bestow the power to transcend your humanity and align yourself with divinity.

The third ordeal will bestow the power to enter the spiritual realms at will. You will have full control over the demon KHORONZON.

The fourth ordeal will bestow the power of spiritual insight. You will assume your spiritual identity and will obtain supernatural knowledge.

The fifth ordeal will bestow the power of love. Your sole remaining link with this world will be your compassion for others.

If successful, the five ordeals will give the VOVIN the following necessary characteristics:

1. Mobility
2. Detachment
3. Knowledge
4. Understanding
5. Compassion

In addition to acquiring a new Magical Name, you will also need a Magical Word. As a VOVIN you must be able to condense your magical understanding (i.e., that which is within your Magical Cup) into a single word Your primary

duty as a VOVIN is to traverse the Aethyrs and Watchtowers proclaiming your Word to all who will listen. You are also a "dispenser of justice" and thus you must constantly strive to express your Word wherever you go. You may have to use your Dagger to keep demons from undoing your work, but the power that you will command should allow you to win such encounters. Of course, your missionary zeal must be tempered by the love and respect for others that you learned in DEO.

As a Magical Dragon, you will have a great deal in common with NEMO. However, NEMO remains in the 13th Aethyr, ZIM, preferring to wait for candidates to come to him. As a VOVIN you are mobile, and roam the cosmic sub-planes to establish your Word wherever you can. You can breathe forth Fire (your spiritual Word), Air (your intellectual Word), and Water (your emotional Word), as well as Earth (your literal or physical Word).

ADDMONAL NOTES ON VOVIN

... the earliest Initiates and Adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the "Serpents of Wisdom" and "Dragons". .

H.P. Blavatsky, *The Secret Doctrine*

The VOVIN is very similar to the VRELP, but there is one major distinction. The VRELP is largely an expression of the solar current while the VOVIN is largely an expression of the lunar current. The VRELP uses the masculine current for his work. The VOVIN works chiefly through the feminine current. The student is reminded however, that the ultimate work itself, i.e., the Great Work, is the same. The VOVIN and his/her work is an extremely important part of Enochian Magick. To aid in your study and approach to the VOVIN, the following Magick Square can be used as a talisman:

The Magick Square of VOVIN adds gematrically to 1876,

V	⊙	V	I	N
⊙	L	⊙	X	I
V	⊙	I	⊙	V
I	X	⊙	L	⊙
N	I	V	⊙	V

where $1876 = 67 \times 28$ and 28 is associated with the VOVIN because the word VOVIN is 280 and $280 = 28 \times 10$. The word VOVIN and its Magick Square are thus related through the number 28. The Square is a play on the words VOVIN-OL-OXI-VO-IOV which can be translated, "the Dragon is one who has fortified his soul" (literally, "the Dragon has made his indwelling soul to be mighty").

The Dragon, or VOVIN, is thus said to be one who is very advanced in Magick. He has been able to strengthen his subtle bodies (the "soul" is a general term that refers to

those subtle bodies between the physical and the spiritual). AIQ BKR reduces 1876 to 4 and reduces 1068 (this is the value of the words VOVIN-OL-OXI-IOV) to 6. In general, odd numbers (1, 3, 5, 7 and 9) are masculine while even numbers (2, 4, 6 and 8) are feminine. AIQ BKR thus reveals the feminine nature of the VOVIN.

The VRELP is largely concerned with lifting human consciousness upward into the higher spheres of spiritual consciousness. The VOVIN is largely concerned with bringing spiritual consciousness down into the lower spheres of human consciousness. The formula of VRELP includes the techniques of Raja Yoga. The formula of VOVIN includes the techniques of Kundalini Yoga.

There are at least four specific Orders of the Dragon as follows:

1. **VOVIN-TELOKH**, the Dragon of Death whose number is 638. This Dragon is closely related to TORZ OXI, a Governor of the 19th Aethyr, POP.
2. **VOVIN-TOANT**, the Dragon of Love whose number is 384. This Dragon is closely related to PAKASNA, a Governor of the 2nd Aethyr, ARN.
3. **VOVIN-MATORB**, the Dragon of Cycles whose number is 514. This Dragon is closely related to TOKARZI, a Governor of the 17th Aethyr, TAN.
4. **VOVIN-BALT**, the Dragon of Justice whose numbers are 308 and 302. This Dragon is closely related to ONIZIMP, a Governor of the 23rd Aethyr, TOR

The following ritual should be conducted to charge your Magick Square of VOVIN into a powerful talisman.

STEP 1. Make your own Magick Square of VOVIN.

STEP 2. Wear a black robe. Consecrate a circle. Place your

Magick Square, Wand, Sword, Cup and Pantacle before you on the altar.

STEP 3. Hold your Pantacle in both hands before you, face the Magick Square and say,

MORDIALHKTGA (Moh-ar-Dee-ah-leh-Hehkeh-teh-gah)
IKZHIKAL
(Ee-keh-zod-hee-kal)

While repeatedly vibrating the word NANTA, visualize the Power of Earth being transferred in the form of a black ray from your Pantacle into the Magick Square of VOVIN. Maintain this until the Magick Square appears black from the Earth energy that is charging it.

STEP 4. Hold your Cup in both hands before you, face the Magick Square and say,

MPHARSLGAIOL (Em-peh-heh-Ar-ess-elGah-ee-oh-ieh)
RAAGIOSL
(Rah-ah-gee-oh-sel)

While repeatedly vibrating the word HKOMA, visualize the Power of Water being transferred in the form of a blue ray from your Cup to the Magick Square of VOVIN. Maintain this until the Magick Square appears blue from the Water energy that is charging it.

STEP 5. Hold your Sword in both hands before you, face the Magick Square and say,

OROIBAHAOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)
BATAIVAH
(Bah-tah-ee-vah-heh)

While repeatedly vibrating the word EXARP, visualize the Power of Air being transferred in the form of a yellow ray

from your Sword to the Magick Square of VOVIN. Maintain this until the Magick Square appears yellow from the Air energy that is charging it.

STEP 6. Hold your Wand in both hands before you, face the Magick Square and say,

OIPTEAAPDOKE (Oh-ee-peh-Teh-ah-ah-
Peh-doh-keh)

EDLPRNAA

(Eh-del-par-nah-ah)

While repeatedly vibrating the word BITOM, visualize the Power of Fire being transferred in the form of a red ray from your Wand to the Magick Square of VOVIN. Maintain this until the Magick Square appears red from the Fire energy that is charging it.

STEP 7. Hold the Magick Square of VOVIN in your right hand and say,

VOVIN-OL-OXI-VO-IOV

(Voh vee-neh Oh-leh-Oh-tzee-Voh-Ee-oh-veh)

Know your Magick Square to be a fully charged talisman incorporating all of the powers of the Watchtowers.

STEP 8. Conduct the Banishing rituals.

The following is an advanced VOVIN meditation exercise: STEP I. Meditate on the meaning and correspondences of the Magick Square of VOVIN.

STEP 2. Meditate on the Square itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and N (Death in Scorpio). Consider the two diagonals of the letter O (justice in Libra). Consider the center and two diagonals of the letter I (Art in Sagittarius). Consider the placement of L (Chariot in Cancer) and X (Universe in the element of Earth). Consider the

square to be an expression of the Formula of the Dragon

STEP 3. Meditate on yourself as a lunar expression. Consider the similarities between the reflected and cyclic light of the moon with the human condition.

STEP 4. Transfer the magical forces embodied in the tabs man of the Magick Square of VOVIN to yourself. consider your bodies to be a series of cyclic vehicles each a reflection in time, space and form of the the other, from spirit down ward to your physical body. Consider your physical body as a Temple of the Body of Light.

STEP 5. Meditate on the lunar nature of your series of bodies. Consider the relationship between the sun and the moon and the relationship which exists between your consciousness and your bodies. Hold that idea for as long as you can.

THE SUN-SAVIOR

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or 'creative' powers.

H.P. Blavatsky, *The Secret Doctrine*

A sun-savior in Enochian Magick is called an ARSOE (Ahrah-soh-eh). The sun-savior is equivalent to the Hindu avatar, the Buddhist Bodhisattva and the Hanged Man of the Tarot. It is a manifestation of solar forces and energies in human form. Tradition holds that the sun-savior embodies himself periodically on earth in order to alleviate the sufferings of man and to keep the light of truth burning in men's hearts. The sublime concept of the SOE (savior) and especially of the ARSOE (sun-savior) is one of the most revered in occult tradition. It is nothing less than a deity deliberately embodying in flesh as a result of compassion. It is the Son of God self-made into the Son of Man.

In Enochian Magick the word SOE (pronounced Soh-eh) is the magical formula of the Messiah or Savior. SOE is derived from the parent phrase, SAH-OMA-EL (Sah-hehohrnah-el) which means "the highest understanding is within." This phrase has a gematric value of 158, the number for NOQOL which means "servants." The SOE is not only the Son of Man, but he/she is also the servant of Man.

The Magick square for SOE is at the left:

This square adds up to a total gematric value of 158. AIQ BKR reduces 158 to 5 ($1+5+8=14=1+4=5$), the number for man. The square is a play

on the word SOE, "savior" and the word ODO, "to **open**" which in this context also means "to be open." The savior's mission is to open up the hearts of others and also to be open or receptive to them.

The Magick Square for ARSOE is:

R	R	S	O	E
R	R	I	X	O
S	I	B	I	S
O	X	I	R	R
E	O	S	R	R

The ARSOE square is magically very powerful. It adds up to a gematric value of 1637, a prime number that AIQ BKR reduces to 8, the number for "cycles." The words ARSOE means "sun-savior." OXI-AR means "mighty sun" and SIBIS (a variant of SIBSI) means "covenant." The square thus suggests that the sun-savior is one who is able to link the solar creative forces of divinity with man.

The sigil of the sun-savior from the Watchtower of Fire is:



The letters of SOE illustrate the basic formula of the sun_savior in Enochian Magick. The Lovers of Gemini (S), the Justice of Libra (O) and the Hermit of Virgo (E). This suggests the powerful forces of love and karma manifesting together within a single individual person. The invocation of such a being is an important step in realizing the Great Work

ENOCHIAN HEALING

Within every man and woman is a force which directs and controls the entire course of life. Properly used, it can heal every affliction and ailment to which mankind is heir.

Israel Regardie, *The Art of True Healing*

To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the 'sixth' condition of matter, and is felt by him whom you summon to your help . .

Master KH., *The Mahatma Letters*

The influence of mind over the body is so powerful that it has effected miracles in all ages.

H.P. Blavatsky, *Isis Unveiled*

Enochian Magick has a magical formula that is used primarily for healing sickness and disease. The formula is GONO (pronounced goh-noh). This is an Enochian word that means "faith" The formula is derived from the phrase:

GIGIPA-OLLO G-NAPZS-OLPRT

which means "The living breath of every man is a Sword of Light." The term 'living breath' should be taken in the sense of the aura-everything that is man minus the physical body. The aura itself is often called the Body of Light and it is the starry nature of the aura that prompted the designation 'astral body.' Healing of the physical body must begin in the aura that surrounds and pervades it. The Gematric value of the parent phrase is 472. The Gematric value of the

formula GONO is 118 and $118 \times 4 = 472$.

The letters of this formula express the idea that motion or action (the Chariot of Cancer) is on the left while death (Death in Scorpio) is on the right—a clear choice being available. However, surrounding death on each side is one's karma (Justice in Libra). The formula thus implies that the decision to accept death (the ultimate result of disease) or to restore health (the ultimate result of moving away from death) is purely karmic. The formula for healing in Enochian Magick must therefore take karma and the patient's personal karmic burden into account. This fact is further sustained when we consider that $118 = 59 \times 2$, where 59 is the number for BALTOH which means "righteous" or "just."

The following Magick Square is especially related to healing and can be a powerful talisman when used properly:

O	L	A	P
L	A	M	A
A	M	A	D
P	A	D	O

This square states the message
OL-A' LAMA A-MAD PA-DO
which means, "Restore the path
to your god whose name is BE-
ING." The word PA in the last
line is translated "being" or "that
which endures." Notice that the
top line of the square contains the
word AP which means "the same
as before" and is the reverse of
PA. The word PA is also found in
the first word of the parent phrase,
GIGIPA (a variant spell-

ing of GIGIPAH) which means "living breath." When this talisman is used as an embodiment of the desire to return consciousness to its inner source, the divinity within each human being, it can be used as an effective instrument of healing. The magician uses it to heal the mind or soul of the patient. The physical healing will then follow along

automatically.

The Gematric value for the Magick Square of OLAP is 318. AIQ BKR reduces 318 to 3, the number for the manifestation of the soul in matter (i.e., the sickness or health of the soul is expressed in the health of the physical body). In addition, the number 318 is equal to the words EOLIS BLIOR which means "to make comfortable."

A final point of interest is that the number 318 is equal to the name of the Ruling Lesser Angel NRLMU and his three co-rulers of the squares RLMU in the subquadrant

Water of Earth (see Figure 10, Appendix B and also the Ritual Outline for a journey to Square L of RLMU in Water

of Earth in this manual). The number 472 is equal to the Angel IZXP and his three co-rulers in Fire of Earth (ZXPI, XPIZ and PIZX whose names each add to 472). Also the name of the Archangel NIAOM in Fire of Earth adds to 236 where $236 \times 2 = 472$. As you would expect, all of these Watchtower squares contain strong forces of growth and healing.

ENOCHIAN MAGICK HEALING TECHNIQUES

By turning the fiery penetrating power of the mind inwards upon itself, and exalting the emotional system to a certain pitch, we may become aware of previously unsuspected currents of force. Currents,

moreover, almost electric in their interior sensation, healing and integrating in their effect.

It is the willed use of such a force that is capable of bringing health to body and mind.

Israel Regardie, *The Art of True Healing*

The magical healing techniques that follow require that you first construct, and charge, a talisman of the Magick Square of OLAP. In each case, carefully record the results of your magical operations in your Diary.

A Beginner's Healing Ritual.

This ritual is addressed to self-healing but can be easily changed to address the healing of others.

STEP 1. Consecrate a magick circle using the Pentagram and Hexagram Rituals. Hold your Talisman of OLAP in your right hand and your Pantacle in your left hand. Consider the magical meaning of each

STEP 2. Face the Watchtower of Earth with your right arm extended before you and say,

MOR DIAL-HKTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)

I call upon you, IKZHII(AL, (Ee-keh-zod-hee-kal) Great King of Healing Earth,

Instill your Healing Earth within my talisman.

While vibrating this King's name, visualize a black dry cool mist of healing energy entering into your talisman from the

Watchtower of Earth.

STEP 3. Face the Watchtower of Fire with your right arm extended before you and say,

OIP-TEAA-POKE (Oh-ee-peh-Teh-ah-ah-
Peh-doh-keh)

I call upon you, EDLPRNAA, (Eh-del-par-nah-ah) Great
King of Healing Fire,

Instill your Healing Fire within my talisman.

While vibrating this King's name, visualize a red dry hot mist of healing energy entering into your talisman from the Watchtower of Fire.

STEP 4. Face the Watchtower of Air with your right arm extended before you and say,

ORO-IBAH-AOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)

I call upon you, BATAIVAH, (Bah-tah-ee-vah-heh)

Great King of Healing Air,

Instill your Healing Air within my talisman.

While vibrating this King's name, visualize a yellow warm moist mist of healing energy entering into your talisman from the Watchtower of Air.

STEP 5. Face the Watchtower of Water with your right arm extended before you and say, MPH-

ARSL-GAIOL
(Em peh-heh-Ar-ess-el-Gah-ee-oh-leh)

I call upon you, RAAGIOSL, (Rah-ah-gee-oh-sel)

Great King of Healing Water,

Instill your Healing Water within my talisman.

While vibrating this King's name, visualize a blue cool moist mist of healing energy entering into your talisman from the Watchtower of Water. Know your talisman to be fully charged.

STEP 6. Face the Watchtower of Earth. Visualize the healing forces of the four Watchtowers leaving your magically charged talisman and slowly covering your entire body. See yourself surrounded by a rose-colored mist of healing energy and say,

GIGIPA-OLLOG-NAPZS-OLPRT

(Gee-gee-pah-Oh leh-geh-Nah-peh-zodessOh-leh-par-teh)

Behold, the living breath
Of every breathing being
Is a Sword of Light.

OLAP-LAMA-AMAD-PADO (Oh-lah-peh-Lahmah-Ah-mah-deh-Pah-doh) I restore the inward Path to my god
Whose Secret Name is BEING.

May this mist of shining stealth Bathe
my body and hasten health.

STEP 7. Feel the healing effect of this magical force. Visualize yourself to be healthy and whole. Rest in the Psychic energy of this visualization for as long as you can while repeating the two Enochian formulas: GIG1PA-OLLOG-NAPZS-OLPRT and OLAP-LAMA-AMAD-PADO.

STEP 8. Banish the forces that you have invoked by using the Banishing Pentagram and Hexagram Rituals.

Intermediate HealingRitual. Healing Yourself.

STEP 1. The Consecration. Consecrate a circle using the Pentagram and Hexagram Rituals.

STEP 2. The Names of Power. Hold your Talisman of OLAP in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth and slowly vibrate the following Names of Power:

GIGPA-OLLOG-NAPZS-OLPRT (Gee-gee-pah-
 Oh-leh-loh-geh-Nah-peh-zodess-Oh-leh-par-teh)
 MOR-DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-teh-
 gah)
 1KZHIKAAL (Ee-keh-zod-hee-kal)
 LAIDROM (II-ghee-dar-oh em)
 AKZINOR (Ah-keh-zodee-noh rah)
 LZINOPO (el-zodee-noh-poh)
 ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-nnel-el-keh-veh)
 LIIANSA (elee-ee-ah-ness-ah)
 OPMNIR (Oh-pem-nee-ar) LLPIZ (Eel-pee-zod) NIAOM
 (Nee-ah-oh-meh) IAOM (Eeah-oh-meh) AIZXP (Ahee-zodtz-peh)
 AZXPI (Ah-zod-tz-pee) AXPIZ (Ah-tz-pee-zod) APIZX (Ah-pee-zod-
 tz) IZXP (Eezodtz-peh) ZXPI (Zod-tz-pee) XPIZ (Tz-pee-zod)
 PIZX (Pee-zod-tz)

STEP 3. The Banishment of Demons. While you slowly vibrate the Names of Power listed in Step 2, see your body as whole, healthy, and complete. Realize the very thought or suggestion of illness/discord to be a Demon and then exorcise it with your Will. After you are deansed, say,

In the name of the Angel IZXP (Ee-zodtz-peh), I
 banish the Demon AIZ (Ah-ee-zod).

See pain leaving your physical body in the form of a cold black mist.

In the name of the Angel ZXPI (Zod-tz-pee), I banish the Demon AZX (Ah-zod-tz).

See sickness leaving your physical body in the form of a cool dark grey mist.

In the name of the Angel XPIZ (Tz-pee-zod), I banish the Demon AXP (Ahtz-peh).

See discord leaving your physical body in the form of a cool grey mist.

In the name of the Angel PIZX (Pee-zodtz), I banish the Demon API (Ah-pee).

See the last vestiges of discomfort leaving your physical body in the form of a cool smoke-grey mist.

STEP 4. *The Visualization.* See the healing forces of the Names of Power leave the Magick Square of OLAP and enter your Pantacle. Let these forces radiate outward from your Pantacle through your arm until your entire body is enveloped in a rose-pink hue of healing mist. Feel this

healing power like an electric current running through you in a wide circle. Let the mist circle from the talisman to the Pantacle, through you, and back to the talisman (if necessary, bring your arms together until the talisman just touches the Pantacle). Feel this Circle of Force. Bathe in it for as long as you can. Repeat the Holy Name MOR-DIALHKTGA throughout this operation like a sacred mantra.

STEP 5. *The Conclusion.* Banish all forces from the circle and know yourself to be healed.

Intermediate Healing Ritual. Healing Others at a Distance.

STEP 1. *The Consecration.* Consecrate a circle using the Pentagram and Hexagram Rituals.

STEP 2. *Establishing the Link.* Hold your Talisman of OLAF in your right hand and your Pantacle in your left

hand. Face the Watchtower of Earth. Leave your physical body and see yourself in your Body of Light. Go to the patient and face his/her Body of Light (alternate: establish and hold a very detailed visualization of the patient before you).

STEP 3. The Visualization. While **continuously** chanting the four words of the Magick Square of OLAP, visualize a Vortex of Power over the patient. This Vortex of Power must extend from beyond the Abyss downward through the Aethyrs into the patient. It consists of a funnel-like swirling force of healing and cleansing energy. The patient must be clearly seen as becoming healthy and whole as a result of this Vortex of Power. Let the Vortex mingle with the subtle bodies of the patient and harmonize their elements. Know that you control this Vortex of Power through your

magical Will.

STEP 4. Continue repeating STEP 3 until the patient is dearly seen to be healed.

STEP 5. Return to your physical body. Banish the Vortex of Power and know your patient to be healed.

An **Advanced Healing Ritual.**

STEP 1. *The Consecration.* Consecrate a circle. Hold your Talisman of OLAF in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth.

STEP 2. *The Physical Vibration.* Vibrate the four great secret Holy Names and the four words of the Magick Square of OLAP.

STEP 3. *The Subtle Vibration.* Leave your physical body and repeat STEP 2 in your Body of Light

STEP 4. *The Visualization.* Clearly visualize the patient (or yourself if this ritual is conducted for your own healing)

Magick before you as whole and

healthy.

STEP 5. Return to your physical body. Know that a healing has taken place. Do not banish the healing forces that you have invoked but rather let them remain with you.

An Advanced Healing Meditation.

STEP 1. Meditate on the balance and harmony that exists between the letters in your Magick Square of OLAP.

STEP 2. Meditate on the balance and harmony that exist between the organs and other components of your physical **body.**

STEP 3. Meditate on your physical body being a Magick Square, an expression in time, space and form of a spiritual idea. Know that this idea is your own Holy Guardian Angel.

STEP 4. Meditate on the magical correspondence between the Magick Square of OLAP and the body. Magically transfer the harmony of OLAP to your body.

ALCHEMY OF THE BODY

Kundalini is called the "Serpentine" or the 'annular' power on account of *its* spiral-like working or progress in the *body of* the ascetic developing the power in him-self. It is an electric fiery occult or 'Fohatic' power, the great pristine force, which underlies all organic and inorganic matter.

H.P. Blavatsky, *Glossary to The Voice of the Silence*

The practice of alchemy has often been associated with the chemical process of turning base metals into gold. How-ever, Enochian Magick recognizes another important branch of alchemy-turning ignorance into wisdom, sickness into health, and mortality into longevity. It is symbolically called the Philosopher's Stone, the stone of the magician, and it works through a magical process of

transmutation. It is not just a physical process but mental as well. The 'base metal' is the human body and mind, and the 'pure gold' is the body immunized against sickness and age with mind enlightened to the true nature of things.

Within and around the human body is an aura, a subtle Body of Light with several gradations. The lowest of these is called the etheric body. The etheric body consists of an electromagnetic field. Like any magnet, there is a North pole and a South pole. In the male body the North pole is in the region of the loins while the South pole is in the chest. In the female body the poles are reversed; the North pole is in the chest while the South pole is in the loins. The North pole is a region of egress. The South pole is a region of ingress. The North pole is active and outgoing. The South pole is passive and receptive. As with any magnet, like poles repel while opposite poles attract. The task of the magician is to consciously control this magnetic field and

direct its magical forces throughout the physical body which is its expression in flesh. The "stone" is magical fire that radiates through the body and, in time, effects the transmutation. This magical fire (sometimes called psychic heat) is produced by means of combined meditational and breathing exercises that follow.

The magical fire that transmutes the physical body is known in Tantricism as Kundalini and in Tibet as Fohat. It is the natural force of the evolution of man that lies latent in the Body of Light at a point that corresponds to the base of the spine in the physical body. In time, this force will cause man to blossom and grow from the human being to a divine Son of the Sun. Enochian Magick, like Kundalini Yoga, teaches that this evolutionary

development can be hastened or -`quicken'ed' by appropriate meditational and magical techniques.

An Intermediate Meditational Exercise.

STEP 1. Sit comfortably. Be relaxed and ready to concentrate.

STEP 2. Visualize your body as containing the four Watchtowers and the Tablet of Union as follows:

See the region of your head as the Watchtower of Air. See the region of your loins as the Watchtower of Fire.

See your left side as the Watchtower of Water. See your right side as the Watchtower of Earth. See your spine as the Tablet of Union.

STEP 3. Place your hands together in your lap and your feet together. Know this to be the joining of the Watchtowers of Earth and Water.

STEP 4. As you slowly inhale, see your breath descending

through the Watchtowers to enter into the Watchtower of Fire. As you exhale, see it going up into the Tablet of Union and residing there (let the air leave through the nose, but let the essence of that air enter into the Tablet of Union).

STEP 5. As you breathe, feel the breath of life rushing downward through all four Watchtowers until it enters the Watchtower of Fire. Let this Watchtower stir the air to a great heat. Know this to be psychic heat, the magical fire of the magician. Cause this magical fire to enter into the Tablet of Union and reside there.

STEP 6. Let the magical fire radiate outward from the Tablet of Union into all regions of the universe (let it flow from your spine into all parts of your body thereby transmuting it).

An Advanced Variation.

Advanced students should practice the above exercise while also performing the following:

1. Visualize the Enochian letter T (or Z) in the Watchtower of Fire. See it hot and glowing with the color of red.
2. Visualize the Enochian letter A in the Watchtower of Air. See it as cool and white.
3. During the breathing exercises, let the hot T (or Z) warm and melt the white A. See it dripping downward onto the Watchtowers and quickening them.
4. Each drop of the melting A will cause magical fire to flare up throughout the Watchtowers and the Tablet of Union.

Let it be so.

A Beginner's Meditation.

1. Stand up straight, hands at your sides and feet together.
2. Visualize the lines of force of the etheric body. See it as going from the top of your head downward along the outside

of your body and then flowing back into your body from your feet and upward through the center of your body to return to your head. It should be egg-shaped on the outside and column-shaped on the inside of your body.

3. Maintain this visualization until you can feel the current flowing through your body. It should have a masculine feel to it.

4. Let the direction of the current be reversed. Maintain the flow and notice the distinct feminine feeling to this current.

5. Continue oscillating between the two polarized currents

and let them filter throughout your body for as long as you can.

ENOCHIAN TAROT

Then there are the Elemental Tablets of Sir Edward Kelly and Dr. John Dee. From these you can extract a square to perform almost any conceivable operation, if you understand the virtue of the various symbols which they manifest. They are actually an expansion of the Tarot.

Aleister Crowley, *Magick Without Tears*

The thirty Aethyrs and the Qabalistic Tree of Life are both maps of the same subtle regions. Although they vary in details, they constitute a structuring of the subtle planes and subplanes that exist between spirit and matter. Because the Tree of Life and the Aethyrs have such striking correspondences, it is not surprising that the Aethyrs can also be used in a divinatory role. Enochian Tarot is therefore a valid and viable divinatory technique and can be used in the same way as the standard Tarot.

The thirty Aethyrs can be used to make a deck of thirty cards, one for each Aethyr: an Enochian Tarot. As a deck of cards, it is similar to the major arcana of the standard Tarot and can be used for either divination or meditation.

One of the challenges of Enochian Magick is to enter each of the Aethyrs and learn the lessons of life directly. Initiation, in the true sense, is a direct confrontation with reality or fact. Each of the thirty Aethyrs offers an initiation into one of the mysteries of life. Meditation on a specific card is an excellent technique for entering that region.

The cards of Enochian Tarot will have the following meanings:

<u>No. AETHYR</u>	<u>MEANINGS</u>
30 TEX	Restriction, desire, silence, fear
Reversed:	Freedom, satisfaction, courage
29 Rh	Judgment purification, decision, justice
Reversed:	Indecision, delay, impurity, injustice
28 BAG	Guilt, doubt, mistrust, sin
Reversed:	Faith, worthiness, trust
27 ZAA	Solitude, loneliness, separation, isolation, void, empty F ulf]lent;sharing
26 DES	Logic, reason, intellect, thought
Reversed:	Ignorance, irrationality, insanity
25 VTI	Intuition, inspiration, insight, humility
Reversed:	Bias, pride, vanity
24 NIA	Freedom, movement, travel
Reversed:	Limitation, restriction, confinement
23 TOR	Energy, force, labor, toil, work
Reversed:	Lack of energy, gaiety, frivolity
22 UN	Meditation, ideas, music, transcendence Reversed: Thoughts, solidification, manifestation
21 ASP	Cause, purpose, meaning
Reversed:	Desolation, emptiness, futility
20 KHR	Cyclic nature, cycles, spirals, repetition, fate, destiny
Reversed:	Uniqueness, unequal, odd, different, luck, chance
19 POP	Life, change, struggle
Reversed:	Death, stagnation, peace
18 ZEN	Sacrifice, crucifixion, selflessness
Reversed:	Safety, selfishness, rest
17 TAN	Morality, ethics, harmony, balance
Reversed:	Immorality, discord, imbalance
16 LEA	Change for the better, spiritual impulse, foreknowledge, adjustment
Reversed:	Change for the worse, material impulse, seduction, deceit
15 OXO	Joy, happiness, dances, songs, music
Reversed:	Sorrow, pain, suffering, discord
14 VTA	Unattachment, egoity, selfishness, uncaring, no desire, aloofness
Reversed:	Attachment, desire, concern, compassion

No. AETHYR MEANINGS

13 ZIM	Service, duty, love, compassion, responsibility, dedication to duty
Reversed:	Selfishness, irresponsibility, hate, egoity
12 LOE	Compassion, love, sacrifice, dedication to others
Reversed:	Egoity, egoism, seduction, conceit
11 IKH	Anticipation, tension, hope, expectation, readiness
Reversed:	Fear, surprise, lack of preparation
10 ZAX	Confusion, incoherence, madness, insanity, sub-conscious control
Reversed:	Order, structure, rationality, conscious control
9 ZIP	Bliss, ecstasy, femininity (maiden)
Reversed:	Pain, discord, femininity (crone, witch)
8 ZID	Truth, identity, reality, masculinity (lover, husband)
Reversed:	Unreality, deception, masculinity (boy)
7 DEO	Love of others, freedom
Reversed:	Love of self, restriction
6 MAZ	Creative power, action without karma
Reversed:	Destructive power, action with karma
5 UT	Truth, outcome, success, the right path
Reversed:	Error, failure, the wrong path
4 PAZ	Good relationships, attraction of opposites, lovers
Reversed:	Bad relationships, repulsion of opposites, enemies
3 ZOM	Creativity, control, mastery
Reversed:	Destruction, bondage, lack of control
2 ARN	Intense bliss, intense joy, happiness, harmony
Reversed:	Intense pain, intense suffering, intense discord
1 LIL	Purity, completeness, satisfaction, wholeness, innocence
Reversed:	Desire, incompleteness, impurity, immaturity, foolishness

THE LAYOUT. The thirteen-card layout is shown in Figure 9. This can provide a useful Tarot layout using the 30-card deck. The number 13 gematrically corresponds to the word SA meaning "within" or inner and $13 \times 6 = 78$ where 78 is the number of cards in a traditional Tarot deck. When using this layout, each position is as follows:

1. The present atmosphere of the questioner.
2. Masculine influences (father, son, husband, brother, friend, etc.)
3. Feminine influences (mother, daughter, wife, sister, friend, etc.)
4. Harmonious aspects-the best that can be hoped for under the present circumstances.
5. Discordant aspects-the worst that can be expected under the present circumstances.
6. Creative aspects-creative potential of the questioner at present.
7. Emotional aspects-emotional atmosphere of the questioner at present.
8. Intellectual aspects-conscious/mental atmosphere of the questioner at present.
9. Hidden/repressed aspects-Influences present but not consciously known to the questioner at present.
10. The likely outcome of the question under the present circumstances.
11. General past influences and tendencies.
12. General present influences and tendencies.
13. General future influences and tendencies.

NOTE. As with any form of divination, the magician's psychic ability to "see" the applicable meanings of the cards in context with the overall layout is the key to a reliable reading. For further information on Enochian Tarot see the forthcoming *Enochian Tarot* from Llewellyn.

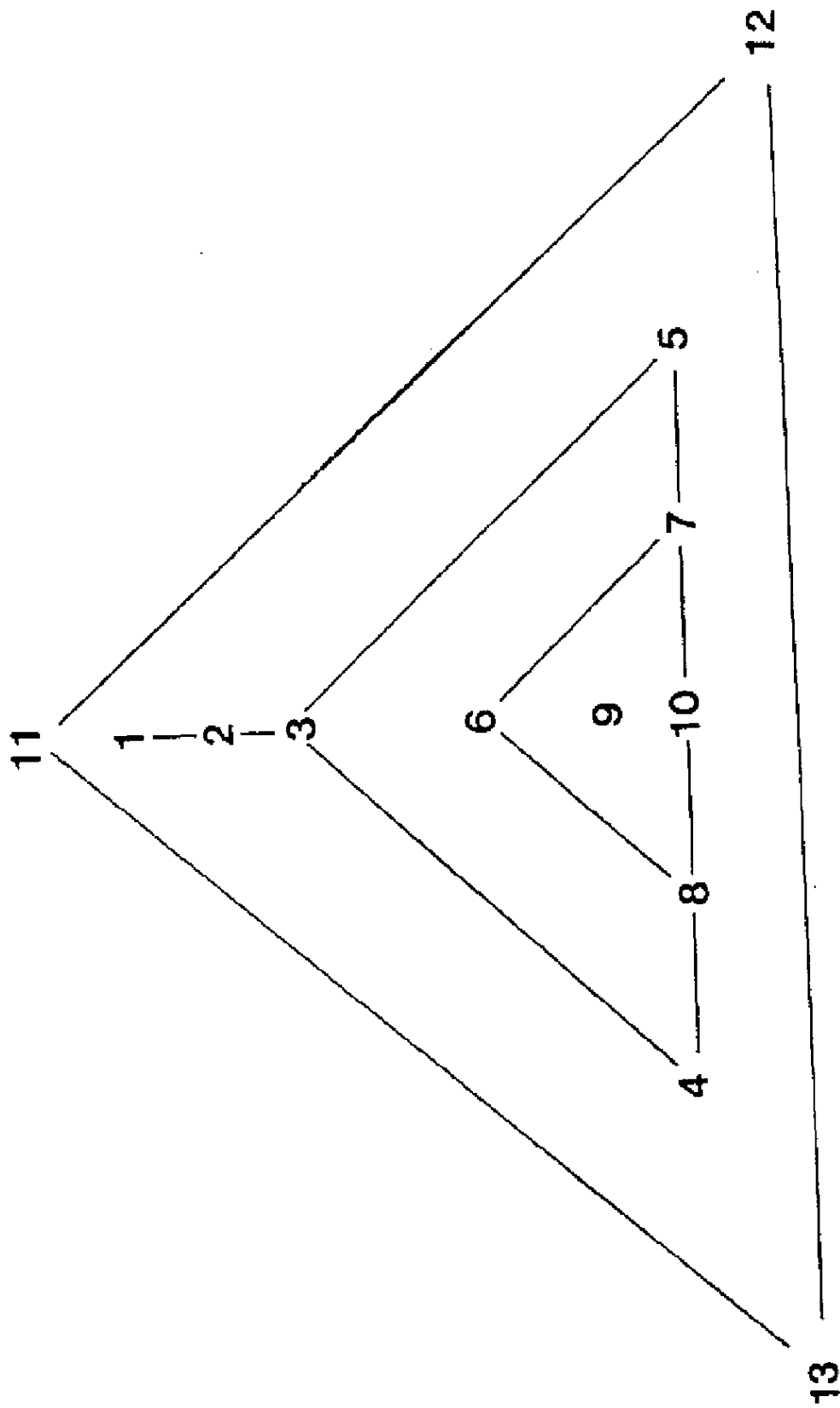


Figure 9. Layout for Enochian Tarot

T A B L E I X .
TELESMATIC ATTRIBUTIONS OF THE LETTERS

Letter	Attributions
A	Male, spiritual, wings.
B	Male, active.
C, K	Male, big, strong.
D	Female, beautiful, attractive.
E	Female, fierce, fiery.
F	Male, heavy, clumsy.
G	Female, beautiful, changing.
H	Female, undefined.
I, J, Y	Female, delicate.
L	Female, graceful.
M	Female, reflective, dreamlike.
N	Male, dark, determined.
O	Male, mechanical.
P	Female, fierce, resolute, strong.
Q	Female, thoughtful, intellectual.
R	Male, heavy.
S	Male, proud, dominant.
T	Male, fierce, active.
U, V, W	Male, dark.
X	Male, expressive, thin.
Z	Male, thin, intelligent.

TELESMATIC FIGURES

Know, then, that *if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letters shall be its feet. The other letters shall be, and represent in their order, its body and members.*

The Golden Dawn's *Telesmatic Figures*

The Golden Dawn method of creating Telesmatic Figures of deities can also be used in Enochian Magick. Each letter of the deity's name corresponds to a part of that deity's form. The first letter corresponds to the head. The last to the feet. The letters in between correspond to the body in order from the head to the feet. The exact correspondence depends on the number of letters in the name.

To build up a Telesmatic Image, you can either use your magical imagination to construct it in the etheric or astral planes, or you can draw it on paper first, one part at a time. The Golden Dawn divided these images into four types, depending on the world (i.e., Atziluth, Briah, Yetzirah, or Assiah). In general, Kings, Seniors, and Governors should be considered archetypal and therefore, Telesmatic Figures cannot apply. Archangels and Kerubic Angels are creative and original. Telesmatic Figures only apply to these in a restricted sense. For example, they should be shadowy and barely discernible. The Greater and Lesser Angels of the Watchtowers, however, are formative. Telesmatic Figures apply quite well to these deities (as well as Demons). To build an image, use the information contained in Table IX. The sex of the figure depends on the predominance of the masculine or feminine letters in the name. Actually each letter partakes of both sexes, but for purposes of forming these images, Table IX gives the predominate sex.

ENOCHIAN RITUALS

Magick ceremonies proper are merely organized and concentrated attempts to impose our Will on certain parts of the Cosmos.

Aleister Crowley, *The Commentaries of AL*

The thirteen following rituals that end this manual synthesize all of the major elements of Enochian Magick. All of the talismans, weapons and formulas of Enochian Magick presented in this manual are used in these rituals. Successful execution will bestow a broad range of magical power and knowledge. The degree of magical power obtained will be proportional to the degree of success.

Each of these rituals are designed to be conducted by a single magician. Each combines meditations, visualizations, actions, and speeches so that all of your various components (i.e., body, speech and mind) will be engaged together in a dynamic simulation of actual Spirit Vision experiences in the Aethyrs. It will avail nothing to simply go *through* the physical motions and speeches. Your mind is the golden key which can open up the gates to the Aethyrs. To do this, you must be able to employ your Magical Imagination. Conduct these rituals alone. Silence your rational and logical mind for a time. Take your time. You will not be able to concentrate properly if you are worried about time. Slowly and carefully begin each ritual with the Banishing Rituals of the Pentagram and Hexagram as given earlier in this manual. This will not only prepare your circle, but (and much more to the point) will prepare your mind and body for the coming ritual.

In order to execute these rituals effectively some degree of magical experience is necessary. Practice the exercises given earlier for subtle body development and Mahamudra prior to conducting these rituals. Study each ritual carefully

before executing it. If you have poor results, go back and practice the exercises for magical development. Do not expect to have complete success on the first try. This is the work of many lifetimes and is not something to be rushed.

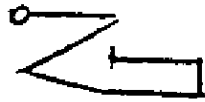
In each case you will need to acquire and charge your own talismans. The talismans can be as elegant or as simple as you feel comfortable with. To charge a talisman, hold it in your hands and concentrate on the meaning/idea behind it. Will the force/energy behind the idea to flow through your mind into your body and through it into the talisman like a psychic current. A talisman is the physical embodiment of the idea/entity that it represents. In the rituals, your mind and your body must cooperate together in unison. Your body is a crystalization into matter of your mind. So your talisman is a crystalization in matter of the psychic energy/ force behind it. As your mind concentrates/focuses on the specific ideas of the ritual, your hands will hold the physical manifestation of that idea. In this way your entire being will enter the ritual and its effectiveness will be much more than if your mind or your body were participating alone.

RITUAL OF TEX

This ritual is intended for beginners in Enochian Magid. It simulates a journey in the Spirit Vision to the lowest Aethyr, TEX (Teh-etz).

PART 1. Preparation. Wear your white robe. Consecrate a circle. Hold your Sword in your right hand. Leave your physical body and enter your Body of Light (imagine yourself to be in your subtle body rather than your physical body).

PART 2. Face the North and raise your Sword before you. Trace the sigil of TAOAGLA:



See this sigil blazing with a vivid blue color and then say,

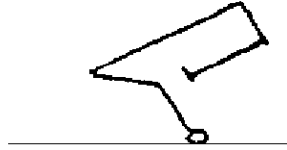
NOR-M OLAP-SA-LUKAL

(Noh-rah-Moh-lah-peh-Sah-Lu-kah-leh) Oh
mighty TAOAGLA, (Tah-oh-ah-geh-lah) Whose
Word is AMBZ: (Ah-meh-beh-zod) Come forth
and take away my karma.

LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name TAOAGLA, know your karmic burdens to be given over to this Governor of TEX. Meditate for a few moments on the significance of your past karma being expressed in the dark northern regions of TEX.

PART 3. Face the East and raise your Sword before you. Trace the sigil of GEMNIMB:



See this sigh blazing with a vivid blue color and then say,

IAIADIA-SA-RAAS

(Ee-ah-ee-ah-dee-ah-Sah-Rah-ah-seh)

Oh mighty GEMNIMB, (Geh-em-nee-em-beh) Whose
Word is ABFMA: (Ah-beh-feh-mah) Come forth
and take away my desire. LAMA BABALON
(Lah-mah Bah-bah-loh-en)

While vibrating the name GEMNIMB, know your selfish
desires to be given over to this Governor of TEX. Meditate for a
few moments on the significance of your personal desires
being expressed in the airy eastern regions of TEX.

PART 4. Face the South and raise your Sword before you. Trace
the sigil of ADUORPT:

See this sigh blazing with a vivid blue color and then say,

KIKLE-ATH-BABAGE

(Ke e-keh-leh-Ah-teh-heh-Bah-bah-geh)

Oh mighty ADUORPT, (Ah-du-oh-rah-peh-teh) Whose
Word is Silence;

Come forth and take away my ignorance. LAMA
BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name ADUORPT, know your restless and
ever-chattering brain/mind to be given over to this Governor
of TEX. Meditate for a few moments on the significance of
your thoughts being expressed in the fiery southern regions of TEX.

PART 5. Face the West and raise your Sword before you. Trace the sigil of DOZIAAL:



See this sigil blazing with a vivid blue color and then say,

MIKA-OMP-SA-SOBOLN

(Mee-kah-Oh-meh-peh-Sah-Soh-boh-leh-neh) Oh mighty DOZIAAL; (Doh-zodee-ah-ah-leh) Whose word is AN; (Ah-neh)

Come forth and take away my limitations. BALT
(Bah-leh-teh)

ZA-TOL (Zodah-Toh-leh)

LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name DOZIAAL, know all of your self-imposed restrictions to be given over to this Governor of TEX. Meditate for a few moments on the significance of your limitations being expressed in the waters of the western regions of TEX.

PART 6. Place your Sword before you on *the* Altar. With empty hands outstretched before you, say,

By the power of BALTOH spoken seven times, I have gained mastery over TEX.

By the power of the Word of TAOAGLA I rise above the Forces of Karma.

By the power of the Word of GEMNIMB, I rise above the Forces of Desire. By the power of the Word of ADUORP, I rise above the Forces of Ignorance. By the power of the Word of DOZIAAL, I rise above the Forces of Restriction. I rise up. I rise up

Through the four radiant regions of TEX. I retain full consciousness throughout. May I never forget the Kingdoms of TEX And ever hold the Wisdom of the Heavens. PARNORLONDOH-TEX

(Pah-peh-noh-ar-Loh-en-doh heh-Teh-etz)

ANANAEL-PIRIPSOL

(Ah-nah-nah-el-Pee-ree-peh-soh leh)

TEX! TEX! TEX! TEX!

May the four Fountains of Heaven Pour forth
the Seven to form Eleven.

PART 7. Imagine yourself to be without karma (i.e., without guilt or regret), without selfish desires of any kind, in full consciousness and without limiting yourself in any way. Remain in this state for as long as you can.

PART 8. Return to your physical body. Banish the forces around you and record the results in your Diary.

above the white cross.

PART 4. *The Urn.* With your magical senses, see the silvery Urn of MAZ floating unsuspected before you. Visualize the Urn clearly. Let it be made of fixed mercury. Hold your Cup toward the mystic Urn and say,

Behold, the Urn of Guilt and Grace At the
very center of Infinite Space.

PART 5. *The Cloud.* Let a dark cloud form above the Urn/ Create this cloud using all of your past Karma. Let your guilts and your failures and your wrongs-done-to-others leave your aura and lodge in this cloud. Let the dark cloud be seeped full with your Karma. Continue until your body is completely empty even as your Cup is empty. With the power of your Magical Will, let the load which is your karma, slowly descend into the Urn.

PART 6. *The Consumption of Karma.* Hold the Talisman of IAO before you in your right hand and hold your Talisman of LAHALASA in your left hand and say,

I, A, O (Ee Ah Oh) IADNAH
ATH OLORA

(Ee-ah-deh-nah-heh Ah-teh-heh Oh-loh-rah) Behold,
the highest works of man.

IADNAHMAD AR OLLAR (Ee-ah-deh-nahheh-mah-
deh Ah-rah

Oh-leh-lar-rah

Behold, the god of your god Is the
Sun of Man.

IAD AAI OIAD

(Ee-ah-deh Ah-ah-ee Oh-ee-ah-deh)

And behold, the god within you Is a just
god.

I,A,O

LAHALASA (Lah-hah-lah-sah)

May the penetrating power of the four Great Crosses Consume
my Karma-Cloud. LAHA-ALAH-SALA-

ASAL

(Lah-hah-Ah-lah-heh-Sah-lah-Ah-sah-Ieh)

May it be so now and forever.

LAHALASA (Lah-hah-lah-sah)

Let the power of these words consume the cloud of your past
Karma. Let the cloud within the Urn be burned utterly
until only a little pile of dust remains in the Urn. See this
dearly.

PART 7. The Pardon. Hold the Talisman of ZTZTZT in *your* right
hand and your Cup in your left hand and say,

By the pardoning power of IAO (Ee-ah-oh) And of
ZTZTZT (Zod-teh-zod-teh-zod-teh) KNILA SAH
TALHO,

(Keh-nee-lah Sah-heh Tah-leh-hoh) I behold
the Blood in.the Cup.

And it is the Life of the Saints.

May my cup now fill

With Love under Will.

Behold, the Urn that holds my dust.

Behold, the Cup that holds my trust.

IA-IAL-A-ZOKH

(Ee-ah-Ee-ah-Ieh-Ah-Z odoh-keh-heh)

I consume my past with truth. ZTZTZT
(Zod-teh-zod-teh-zod-teh)

PART 8. The Return. With your Sword or Dagger trace the sigil of ZTZTZT in blazing white before you and let this sigil banish the Urn. Let yourself return below the Abyss.

PART 9. The Banishment. With your Wand, banish forces (intelligent and otherwise) that you have attracted during this operation with the Banishing rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF THE PRIESTESS OF THE SILVER STAR

This ritual is designed for the intermediate and experienced magician. It simulates the initiatory processes that are encountered in the 19th Aethyr, POP. If properly executed, it will invoke a strong feminine current characteristic of that encountered in POP.

PART 1. *The Preparation.* Wear your white robe. Charge your Talismans for IAO, QAA and TOOG. Also make and charge Talismans for the Magick Squares of ROR and GRAA. Place your Cup and Pantacle on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. *The Invocation.* **Raise** the Talisman of IAO in your left hand, your Cup in your right hand and say,

IAO, ELO-TALHO

(Ee-ah-oh, El-oh-Tah-leh-hoh)

The highest work is man

IAO, ELZAP TALHO

(Ee-ah-oh, El-zodaah-peh Tah-leh-hoh)

I worship in the body the things of the body. I worship
in the mind the things of the mind. I worship in the
spirit the things of the spirit. IAO, (Ee-ah-oh)

TALHO (Tah-leh-hoh)

PART 3. *The Tree.* Enter your Body of Light. Let it be empty and cause it to pass through the four Watchtowers of Earth, Water, Air, and Fire, one at a time. Imagine a golden cross before you. As you watch, let it become a little narrow door. Slowly enter through this door. See yourself standing before a wide hill upon which stands an old and gnarled Tree. Let the atmosphere around you be charged with the desire for

both life and death mingled together as if a great battle had recently been fought beneath the tree.

PART 4. *Life.* Know the Tree to be the Tree of Life. Hold your

Talisman of QAA in your left hand and your Talisman of ROR in your right hand. Face the Tree and say,

OM-QUASAH-ATH-AR

(Oh-meh-Que-ah -sah-hee-Ah-teh-heh-Ah-rah) I know delight in the works of the sun. OMA-DAMPLOZ-OLPRT

(Oh-mah-Dah-meh-peh-

loh-rod-Oh-leh-par-teh)

I know the Shades of Light.

At the end of all destruction lies creation For the end of death is the birth of life.

ROR-ODO-ROR

(Roh ar-Oh-doh-Roh-ar)

TOANT TOTO-QAA-KAL

(Toh-ah-en-teh Tohtoh-Qah-ah-Kah-leh) The Sun is the Opener;

The Sun is Love,

The Cycles of the Sun

Are creation and solidification.

Hold your Wand before you and say,

KAB-HOM (Kah-beh-hoh-meh) Behold,

the Rod of Life.

Feel the magical life that lies embodied in your Wand.

PART 5. Death.Behind the Tree lies a vast Desert. Face this endless and lifeless Desert. Hold the Talismans of TOOG and GRAA in your hands and say,

May the three governors, TORZOXI, (Toh-ra-zodoh-tree) ABRAIOND, (Ahbar-ahee-oh-en deh)

OMAGRAP, (Oh mah-gar-ah-peh)

Initiate me into the Mystery of POP (Poh-peh) TAB GES-
ORS-OXEX-GRAA

(Tah-beh-geh-seh-Oh-ar-seh-Ohtz-etz-

Geh-rah-ah)

At the end of all creation lies destruction

For the end of life is the birth of death. GRAA-RA-
OR-A-ORS-AR-SA-A

(G eh-rah-ah-Rah-Oh-ar-Ah-Oh-ar-seh-Ah-raSah-Ah)

Behold the moon, the Dark Sun,
And behold, I know the Darkness
That lies behind the Sun.

Hold your Pantacle before you and say,

KA-KAKOM BABALON

(Kah-Kah-koh-meh Bah-bah-Ioh-en) Behold,
the Invigoration of BABALON (Bah-bah-loh-en).

I know the strife
That comprises life.

DRJX-L-IOU DAX

(Deh-ree-etz-El-Ee-oh-ue-Dahtz) The
Supreme Soul lies in the loins. I know the fire
That comprises desire.

PART 6. Isis. Visualize a gigantic figure of the goddess Isis, young and beautiful before you. See her standing with one bare foot on the cool moist grass near the Tree and the other in the hot dry sand of the Desert. Let her long hair be flowing in the wind. Let her be radiating love and patient acceptance.

PART 7. TheAddress. Stand facing Isis (Asi) with your Wand in your right hand and your Cup in your left hand and say,

Asi, I have seen your Light
Asi, I have seen your Darkness.
You are the Giver of Life
And the Giver of Death,
Isis, the ruler of POP (Poh-peh)
Isis, DAZIS-POP (Dah-zodee-seh-Poh-peh) You are
the Angel of the Moon. You
are the Love of the Unknown.
You are the blind ache in the heart of man ISIS,
DAZIS-POP (Dah-zodee-seh-Poh-peh) You are the
Priestess of the Silver Star, The Priestess of the Silver Star.
THIL-QUASAH (Tehhee-leh-Que-ah-sah-hee)
You are Isis, the infinite Source of Delight.

PART 8. Closing. Know her to be a part of your Self. Remain in her presence for as long as possible and then return to your physical body. Use your Wand to execute the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN PYRAMID RITUAL

This ritual is designed for the experienced magician. Beginners are advised to carefully study the ritual, its symbolic meanings and gematric correspondences before practicing it. It simulates the initiatory processes that are encountered in the 18th Aethyr, ZEN, and will invoke the strong masculine current that pervades the Vault of Zen. All Enochian names and phrases must be vibrated properly during the execution of this ritual.

PART 1. Preparation. Wear your black robe. Charge your Talismans for MZKZB, VOVIN, IVITDT, VRELP, ZTZTZT and ILIATAL Place your Cup, Pantacle, Sword and Dagger on the Altar before you. Also place there a Talisman for each of the four Watchtowers that you charged yourself. Lastly, charge a Talisman of the Magick Square of AMMA. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. Face the Watchtower of Earth in the North with the Talisman of MZKZB in your left hand and your Sword in your right hand. With your Sword, trace the sigil of MZKZB in black before you and say,

MZKZB (Em-zod-keh-zod-beh)

Behold, the iniquities of the past
Are now the joys of Righteousness.
TOANTAH-VAOAN-IAL-TOTO

(Toh-ah-neh-fah-heh-Vah-oh-ah-neh-
Ee-ah-leh-Toh-toh)

The Lust of Truth
That consumes the cycles,
Is the Power of MZKZB.

PART 3. Still facing North, visualize an enormous stone Pyramid, such as that of Cheops, before you. Stand facing the only opening into it. Let this opening be a black square leading downward into the bowels of the Pyramid. Hold the Talisman of the Watchtower of Earth in your left hand and your Pantacle

in your right hand and say,

IKZHIKAL, (Ee-keh-zod-hee-kal) Great
King of Earth,

Come, accept my offering. O-

KAOSGO NANTA

(Oh-Kah-oh-seh-goh Nah-en-tah)

Earth to Earth,

NAMBAOMI (Nah-bah-oh-ranee) ZAFASAI

(Zodah-fah-sahee) VALPAMB (Val-pah-meh-
beh) You Governors of ZEN, (Zod-en)

Come, accept my body.

PATRALX, (Pah-teh-rah-letz) Stone of
Stone.

PATRALX. (Pah-teh-rah-letz)

PART 4. Let your physical body be given unto the King of Earth. Enter your Body of Light and enter into the Pyramid through the opening. Let your Body of Light descend down the sloping passage until you enter a chamber deep beneath the Pyramid. On the west side of this chamber is a deep pool of water. Face toward the pool. Hold the Talisman of the Watchtower of Water in your left hand and your Cup in your right hand and say,

RAAGIOSL, (Rah-ah-gee-oh-sel) Great
King of Water,

Come, accept my offering.

ZJN-A HKOMA

(Zodee-en-Ah-Heh-koh-mah) Water to
Water.

Here in the Eight Outer Chambers of ZEN, Come,
accept my body.

ZUMVI-PARM TALHO-A (**Zodue-em-vee-Pah-rameh** Tah-leh-
hoh-ah) May my Cup overflow. Hold the Talisman of VRELP
before the pool and say,

By the power of VRELP (Vah-ra-el-peh) I give you
this body

A n d p a s s t h r o u g h **Z I N - L A I A D** ,
(Zodee-en-Lah-ee-ah-deh)

I now pass through
The Waters of the Secrets of Truth.

PART 5. Let your astral body be given unto the King of Water. Assume your mental body and pass over the pool. Let your mental body rise up a narrow shaft cut through the rock of the Pyramid. Let it rise to a bright spacious room. Let the east wall show a small air shaft cut through to the out-side of the Pyramid. Face the air shaft. Hold the Talisman of the Watchtower of Air in your left hand and your Dagger in your right hand and say,

BATAIVAH, (Bah-tah-ee-vah-heh) Great
King of Air,

Come, accept my offering.

GIGIPA-GA EXARP,

(Gee-gee-pah-Gah Etz-ar-peh)

Air to Air.

Here in the Ten Inner Chambers of ZEN, Come,
accept my body.

MIKALZO-ZrLDAR (Mee-kah-Ieh-zodohZodee-leh-
dar) Mine is the power to fly.

Hold up the Talisman of VOVIN before the air shaft and say,

VOVIN TORZU-ANGELARD

(Voh-vee-neh Toh-ra-zodue-Ah-neh-gel-ar-deh) The
Dragon rises

Up above his thoughts. I give
you this body And pass through
SALMAN-LUKIFTIAS, (Sah-leh-mah-neh-Lue-
kee-feh-tee-ah-seh) I now
pass through
The House of Brightness.

PART 6. Let your mental body be given unto the King of Air. Assume your spiritual body and pass upward through a narrow shaft in the ceiling. Rise up until you arrive at a fiery red chamber at the geometric center of the Pyramid. Let there be a stone sarcophagus along the south wall. Let the sarcophagus be lidless and let it contain the Eternal Flame. Face the flame in the sarcophagus. Hold the Talisman of the Watchtower of Fire in your left hand and your Wand in your right hand and say,

EDLPRNAA, (Eh-del-par-nah-ah)
Great King of Fire,
Come, accept my offering. O-PRGE
BITOM,
(Oh-Par-geh Bee-toh-meh)

Fire to fire.
Here within the Five-Walled Parapet
Of the Vault of ZEN, Come,
accept my body. IAL-A MALPRG
OBZA,

(Ee-ah-leh-Ah Mah-leh-par-geh Oh-beh-zodah) May I be
consumed
By the fiery Flames of Duality.

Hold the Talisman of 1 VITDT before the Eternal Flame

and say,

IVITDT, LIALPRT MA-OF-FAS, (Ee-vee-tehdeh-teh,
Lee-ah-Ieh-par-teh Mah-Ohfeh-Fah-seh)

The First Flame

Is not to be measured;

A cleansing fire to be treasured.

I give you this body

And pass through

P O A M A L - P R G E - Z E N (P o h - a h - m a h -
Ieh-Paz-geh-Zod-en) I now pass

through

The Palace of Sacrificial Fire.

PART 7. Let your spiritual body be given unto the King of Fire. Know yourself to be formless, bodiless consciousness. Rise straight up through the dark stones of the ceiling. Let this rising open into a small silent chamber at the heart of the Pyramid. Let this chamber be bare with no entrances or exits. Hold the Talisman of ZTZTZT in your left hand and the Talisman of ILIATAI in your right hand and say,

By the power of ZTZTZT

(Zod-teh-zod-teh-zod-teh)

And by the power of ILIATAI

(Ee-lee-ah-tah-ee)

Behold, the Seven-Sided Vault of ZEN.

My body lies in the Watchtower of Earth.

My emotions lie in the Watchtower of Water.

My thoughts lie in the Watchtower of Air. My

life lies in the Watchtower of Fire. Thus am I

truly

The Son of the Universe.

Thus I am truly

The Father of the Universe. B y

t h e s t r e n g t h o f I L I A T A I
(Ee-lee-ah-tah-ee) I
rise to the Father.
By the virtue of ZTZTZT
(Zod-teh-zod-teh-zod-teh) I
descend to the Son.

PART 8. Hold the Talisman of AMMA before you and say, Behold,
the Emptiness of Form Is the Form of
E m p t i n e s s . ZEN-IF-ZEN

(Zod-en-Ee-peh-Zod-en)
Behold, the sacrifice that is not a sacrifice. OTHIL-A-
LUSDI TELOKH,

(Oh-teh-hee-Ieh-Ah-Lue-seh-dee
Teh-loh-keh-heh) Behold, I set my
feet on death. In Emptiness it is
written: Cursed is Form.

In Form it is written:
Cursed is Emptiness. ZEN-I-T-
ZEN,

(Zod-en-Ee-Teh-Zod-en)
Behold, the sacrifice that is indeed a sacrifice.
IPSI-A HOM TELOKH,

(Ee-peh-see-Ah Hoh-meh Teh-loh-keh-heh)
Behold, I unite life and death together.

PART 9. Attain Samadhi and maintain it for as long as possible
(let it seem like three days and three nights).

PART 10. Descend through the Pyramid and in turn
resume each of your bodies held in protective care by the Kings
of the Watchtowers.

PART 11. Cleanse the area with the Banishing Rituals of the
Pentagram and Hexagram.

ENOCHIAN DRAGON RITUAL

This ritual is for those Enochian Magicians who seek the title of Magical Dragon. It is based entirely on the formula of VOVIN. When executing this ritual, be sure to vibrate each Enochian word properly.

PART 1. *The preparation.* Wear your black robe. Charge your talismans for the formulas of VOVIN, VRELP, TOOG, NIAKOD, ILIATAI and ZTZTZT. Place these and your weapons on your Altar together with a talisman for each of the four Magick Squares of the Watchtowers and a Talisman of the Magick Square of BABALON. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. *Earth.* Face the Watchtower of Earth in the North with your Pantacle in your right hand and your Talisman of NANTA in your left hand. Fix your mind on the Watchtower of Earth and say,

NANTA-A-NOAN-NONKP-TA-KAL-AN-PLA (Nah-en-tat-Ah-Noh-ah-neh-Noh-.en-keh-peh-Tah-Kah-leh-Ah-neh-Peh-lah)

Behold, Earth:

The place wherein my thoughts and emotions Are
become solidified.

Trace a black Invoicing Pentagram and Hexagram of Earth.

PART 3. *Water.* Face the Watchtower of Water in the West with you Cup in your right hand and your Talisman of HKOMA in your left hand. Fix your mind on the Watchtower of Water and say,

HKOMA-KNILA-O-IODI-M L-DO-T-AAI-TA (Heh-koh-mah-Keh-nee-lah-Oh-Ee-oh-dee-Em-El-Doh-Teh-Ah-ah-ee-Tat)

Behold, Water:
Where my Original Name
Is the very blood that flows within me.

Trace a blue Invoking Pentagram and Hexagram of Water.

PART 4. *Air.* Face the Watchtower of Air in the East with your Dagger in your right hand and your Talisman of EXARP in your left hand. *Fix* your mind on the Watchtower of Air

and say,

EXARP-XFA-IO-AAI-TI-RIT-OL-POILP (Etz-ar-pet-Etz-
efah-Ee-oh-Ah-ah-ee-Tee-Ree-teh-Oh-let-Poh-ee-
let-pet)

Behold, Air:
Where that which is within
Is turned outward with mercy And
with discrimination.

Trace a yellow Invoking Pentagram and Hexagram of Air.

PART 5. *Fire.* Face the Watchtower of Fire in the South with your Wand in your right hand and your Talisman of BITOM in your left hand. *Fix* your mind on the Watchtower of Fire

and say,

BITOM-IA IAL-T-IADP-OAD-PR-MLPRG (Bee-tot-metEe-ah-Ee-
ah-leh-Teh-Ee-ah-deh-peh Oh-ah-dehPar-Em-el-par-get)

Behold, Fire:
Where fiery flames intertwine with godhead And all is
consumed with Truth.

Trace a red Invoking Pentagram and Hexagram of Fire.

PART 6. *Mobility.* Hold the Talisman of TOOG before you. Focus your mind on the 24th Aethyr and say,

By the power of TOOG (Toh-oh-geh) I enter the
Aire of NIA (Nee-ah). I ride the Chariot of the
Gods,

Mobility.

Part 7. Detachment. Hold the Talisman of VRELP before you. Focus your mind on the 14th Aethyr and say,

By the power of VRELP (Var-el.-peh) I enter the
Aire of VTA (Veh-tah). I rest in the City of the
Pyramids, **And pass on with Detachment.**

PART 8. Knowledge. Hold the Talisman of NIAKOD before you. Focus your mind on the 10th Aethyr and *say*,

By the power of NIAKOD (Nee-ah-koh-deh) I enter the
Aire of ZAX (Zod-ahtz)
I gaze into the face
Of the mighty KHORONZON, (Keh-hoh-
roh-en-zod-oh-en)
And pass on with Knowledge.

PART 9. Understanding. Hold the Talisman of ILIATAI before you. Focus your mind on the 8th Aethyr and *say*,

By the power of ILIATAI (Ee-lee-ah-tah-ee) I enter the
Aire of ZID (Zodee-deh).
I commune with my own Holy Guardian Angel, And pass
on with Understanding.

PART 10. Compassion. Hold the Talisman of ZTZTZT before you. Focus your mind on the 7th Aethyr and *say*,

By the power of ZTZTZT (Zod teh-zod-teh-zod-teh) I enter the
Aire of DEO (Deh-oh). I embrace the body of BABALON (**Bah-
bah-loh-en**) And pass on with Compassion.

PART 11. The Goddess. Hold the Talisman of BABALON before you. Focus your mind on the goddess BABALON as a reflex of NUIT and say,

BABALON (Bah-bah-loh-en)

Daughter of Infinite Space,

ADAN-ODO-BAHA-NOQ

(Ah-dah-neh Oh-doh-Bah-hah-Noh-qeh) I give
obeisance to your receptive nature And call upon you
as your faithful servant. ANANAEL-LONSA-MI (Ah-
nah-nah el-Lohen-sah-Mee)

You are the Secret Wisdom, the power Inherent in all
beings. ODO-EMNA-NOQ-If

LAD (Oh-doh-Em-nah-Noh-qeh-El-Ee-ah-
deh)

I am opened up unto you, O Goddess. I am
your favored servant.

PART 12. The Dragon. Hold the Talisman of VOVIN before you.
Focus your mind on the Watchtowers and Aethyrs as a
totality and say,

VPAAH-OXI-VABZIR NISAN-IN (**Veh-pah-ah-heh-Oh-tzee-**
Vah-beh-zodee-ar-Nee-ee-sah-neh-Ee-neh)

Behold, the nughty wings of the eagle

Carry me through the Void.

I roam the Watchtowers and Aethyrs. **INSI-A-**

LAMA-VOVIN-AX-L -IAL-PRT

(Ee-neh-see-Ah-Lah-mah-Voh-vee-neh-Ahtz-El-
Ee-ah-leh-Par-teh)

I tread the Path of the Dragon

Whose name is the First Flame.

VOVIN (Voh-vee-neh)

BABALON-L-SONF-AAI (Bah-bah-loh-en-II-Sohneh-feh-Ah
ah-ee) VOVIN (Voh-vee-neh)

See yourself as a Magical Dragon and hold that concept
for
a time.

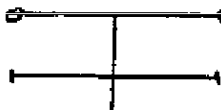
PART 13. The Banishing. Cleanse the area with the Banishing
Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF VRELP

This ritual is for those Enochian Magicians who seek to safely enter the City of the Pyramids. It is based entirely on the formula of VRELP. It should be conducted in darkness, and preferably at night.

PART 1. Preparation. Wear your black robe. Charge your talismans for the formulas of VRELP, KAL and IVITDT. Also charge your talismans for the Magick Squares of NEMO, AMMA and ROR. Place these and your Sword on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

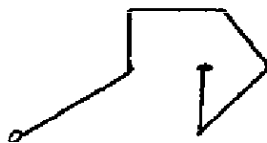
PART 2. Vibrate the name TEDOAND (Teh-doh-ah-ende) while tracing his sigil with your Wand:



Vibrate the name VIVIPOS (Vee-vee-poh-seh) while tracing her sigil with your Wand:



Vibrate the name VOANAMB (Voh-ah-nah-em-beh) while tracing his sigil with your Wand:



See these three sigils glowing red before you and say the following (place your own Magical Name in the blanks):

TEDOAND (Teh-doh-ah-en-deh) Demander
of Obediance, Come,

And remove my Pride, For I am _____
VIVIPOS (Vee-vee-poh-seh)
Maker of Cycles,
Come,
And remove my Karma,
For I am _____

VOANAMB (Voh-ah-nah-em-beh)
Seer of Relativity,
Come,
And remove my Ignorance,
For I am _____

Let these commands be carried out. See pride, karma and ignorance as aspects of your own ego and rise above them by assuming your Magical Name and Magical Personality.

PART 3. Hold the Talisman of ROR in your right hand and the Talisman of AMMA in your left hand and say,

Behold, I have combined

Each square of AMMA (Ah-meh-mah)

With the three letters of ROR (Roh-ar)

And have thus seen the Nineteen Ways.

I have given my sin unto BAG (Bah-geh) -

And my Pride unto VTI (Veh-tee) And my

karmic Laboring unto TOR (Toh-ra). I am ready

to enter VTA (Veh-tah), And to join the spirit of

LIL (Lee-leh) With the tension of IKH (Ee-kehheh).

In my right hand,

The Light of the Sun

In my left hand,

The Darkness of the Abyss.

Within me the Sun at Mid-day

And the Sun at Mid-night

Are one Sun.

I am ready to enter the domain

Of the Great One
Of the Night of Time.

PART 4. Hold the Talisman of KAL before you and say,

KIKLE-AAI LNNIA (Kee-keh-Ieh-Ah-ah-eeEl-en-.nee-
ah)

By the power of KAL (Kah-Ieh)
I enter the Currents of VTA (Veh-tah), I
renounce my Name,
I sit in the City of the Pyramids,
I am one with the Adepts, I
renounce my Name.

See yourself as a geometric point of consciousness without shape or definition. You must eliminate any trace of ego or of your human personality.

PART 5. Imagine the four Watchtowers in the darkness before you. See each Watchtower as a **square-shaped** region containing 156 pyramids (12x13). The Black Cross which divides them is a bottomless Abyss. Each Watchtower Square should be seen as a pyramid. Let the entire scene be shrouded in the darkness of the region. Let the four regions of pyramids be surrounded by the endless Sea of Blackness. As you gaze at this scene with your magical sight, see each pyramid as a black-robed Master sitting in meditation. Each is identical to the other. Hold the Talisman of VRELP and address the 156x4 masters and say:

VRAN ROR-ELZAP LAIAD PLAPLI

(Veh-rah neh Roh ra-El-zodah-peh Lah-ee-ahdeh Pel-ah-
peh-lee)

By the power of VRELP (Var el-peh) I
behold the City of the Pyramids And
the Masters who dwell herein.

Truly is the pyramid a temple of Initiation. Truly is the
pyramid a tomb.

I have cast aside my Name. I
have cast aside my Desire. I
have cast aside my Life. I am
a pile of dust
In the City of the Pyramids.

Fifty are the Gates of Understanding;
This is my dual nature.

One hundred and six are the seasons thereof; EOPHAN
(Eh-oh-peh-hah-neh) This colors me with Sorrow. MI-L
DOSIG-KOKASB

(Mee-El Doh-see-geh-Koh-kah-ess-beh)

PART 6. Remain in the City of the Pyramids for as long as you can.
When ready to leave, hold the Talisman of IVITDT before you and
say the following (place your own Magical Name in the blanks) :

IAL-PRG VAOAN IAL **TIBIBP** DOALIM TELOK

(Ee-ah-leh-Par-geh Vah-oh-ah-neh Ee-ah-leh

Tee-bee-beh-peh Doh-ah-lee-meh Teh-loh-keh) By the
power of IVITDT (Ee-vee-teh-deh-teh);

I take back my Life.

I take back my Desire. I take
back my Name. I am _____

I turn again to the world And to the
Ways of Man. I am _____

Hold the Talisman of NEMO in your left hand and your Sword in
your right hand and say,

NEM O-EM OA-M OAD-OADO

(Neh-moh-Eh-moh ah-Moh-ah-deh-Oh-ah-doh) I

am NEMO (Neh-moh). Therefore,
I am Lord

Of the City of the Pyramids,
And Prince in the Palace of Understanding.
With my piercing Sword of Truth, I am as a
Flaming Sword. I
drop through the Abyss
And I will appear in the heaven of Jupiter As a
morning star,
Or as an evening star.
And my light will shine upon the earth And bring
hope and help to those Who dwell in the
darkness of thought And who drink of the poison
of life.

PART 7. Return to your physical body and surroundings. Use your Wand to execute the Banishing Rituals of the Pentagram and Hexagram.

THE RITUAL OF LAHALASA

The magical word LAHALASA is formed from the letters contained in the central squares of the four Great Crosses. This ritual can be used to evoke power from these regions and transform it down to the magician who can then use it for his own purposes.

STEP 1. Wear your white robe. Place a charged talisman of LAHALASA on the Altar before you. Prepare eight talismans, one for each of the central Squares of the Great Crosses (a truncated pyramid makes a suitable talisman). Prepare four small cakes (cupcakes, for example); one black and heavy such as chocolate, one blue and cool such as pudding or cream, one yellow and light such as marsh-mallow, and one red and hot such as spice or cinnamon. Place these cakes, suitably decorated, on the Altar. Consecrate a circle using the Banishing Rituals of the Pentagram and Hexagram.

STEP 2. Hold the Talisman of the Square A from the Watchtower of Earth in your right hand. Hold the black cake in your left hand. Face the Watchtower of Earth and say,

MORDIALHTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)

IKZHIKAL (Ee-keh-zod-hee-kal) Great King

of Earth

Who rules over the Square A In the
Great Cross of Earth, Come to me.

ALHKTGA (Ah-leh-hek-teh-gah) AKZINOR (Ah-
keh-zodee-noh-rah) AHMLLKV (Ah-mel-el-
keh-veh) Mighty Seniors of the Square A In
the Great Cross of Earth, Come to me.

Bring the steady Power of Aquarius And
lunar receptivity Here to me.

Concentrate on the Square A of the Great Cross of Earth. See the power that abounds in this region to be flowing out-ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 3. Replace the Talisman of the Square A with that for the Square L and say,

MORDIALHTGA

IKZHIKAL

Great King of Earth

Who rules over the Square L In the
Great Cross of Earth, Come to me.

L Aidrom (El-ahee-dar-oh-em)

LZINOPO (El-zodee-noh-poh) LIANSA

(Elee-ee-ah-ness-ah) Mighty Seniors
of the Square L In the Great Cross of
Earth, Come to me.

Bring the stinging Power of Scorpio And
the raw Energy of Mars Here to me.

Concentrate on the Square L of the Great Cross of Earth. See the power that abounds in this region to be flowing out-ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 4. Hold the Talisman of the Square S from the center of the Great Cross of Water in your right hand. Hold the blue cake in your left hand. Face the Watchtower of Water and say,

MPHARSLGAIOL (Em-Peh-heh-Ar-ess-elGah-ee-oh-leh) RAAGIOSL (Rah-ah-gee-oh-sel)

Great King of Water

Who rules over the Square S In the Great Cross of Water, Come to me.

SLGAIOL (Sel-gah-ee-oh-leh) SOAIZNT (Soh-ahee-zoden-teh) SAINOV (Sah-ee-ee-noh-veh) Mighty Seniors of the Square S In the Great Cross of Water, Come to me.

Bring the creative Power of Leo

And the unbounded Energy of Mars Here to me.

Concentrate on the Square S of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 5. Replace the Talisman of the Square S with that of the Square L and say,

MPHARSLGAIOL

RAAGIOSL

Great King over the Square L In the Great Cross of Water, Come to me.

LSRAHPM (Less-rah-pem) LAVAXRP (el-ah-vahtz-ar-peh) LIGDISA (Elee-geh-dee-sah) Might Seniors of the Square L In the Great Cross of Water, Come to me.

Bring the stabilizing Power of Taurus And the
Speed of Mercury Here to me.

Concentrate on the Square L of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 6. Hold the Talisman of the Square A from the center of the Great Cross of Air in your right hand. Hold the yellow cake in your left hand. Face the Watchtower of Air and say,

OROIBAHAOZPI (Oh-roh-Ee-bah-Ah-oh-zod-pee)

BATAIVAH (Bah-tah-ee-vah-heh) Great King over
the Square A In the Great Cross of Air, Come to
me.

AHAOZPI (Aha-oh-zod-pee) AAOZAIF (Ah-
ah-oh-zodah-ee-feh)

AVTOTAR (Ah-veh-toh-tah-rah) Mighty
Seniors of the Square A In the Great
Cross of Air, Come to me.

Bring the stinging Power of Scorpio
And the Harmony of Venus Here to
me.

Concentrate on the Square A of the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a light yellow mist.

STEP 7. Replace the Talisman of the Square A with that of the Square H and say,

OROIBAHAOZPI
BATAIVAH

Great King over the Square H
In the Great Cross of Air,
Come to me.
HABIORO (Hab-bee-oh-roh)
HTNORDA (Heh-teh-noh-rah-dah)
HIPOTGA (Hee-poh-teh-gah) Mighty
Seniors of the Square H In the Great
Cross of Air, Come to
me.
Bring the creative Power of Leo
And the Stability of Saturn Here
to me.

Concentrate on the Square H in the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a light yellow mist.

STEP 8. Hold the Talisman of the first Square A from the center of the Great Cross of Fire in your right hand. Hold the red cake in your left hand. Face *the* Watchtower of Fire

and say,

OIPTEAAPDOKE

(Oh-ee-peh-Teh-ah-ah Peh-doh-keh)

EDLPRNAA (Eh-del-par-nah-ah) Great
King over the first Square A
In the Great Cross of Fire, Come to
me.

AAPDOKE (Ah-ah-peh-doh-keh) ADAEOET
(Ah-dah-eh-oh eteh) ANODOIN (Ah-noh-doh-
ee-neh) Mighty Seniors of the first Square A
In the Great Cross of Fire, Come to
me.
Bring the balancing Power of Libra

And lunar receptivity Here
to me.

Concentrate on the first Square A in the Great Cross of Fire.
See the power that abounds in this region to be flowing
from the Great Cross of Fire into the red cake in the form of a
fiery red mist.

STEP 9. Replace the Talisman of the first Square A with that of
the second Square A and say,

OIPTEAAPDOKE

EDLPRNAA

Great King over the second Square A

In the Great Cross of Fire,

Come to me.

AAETPIO (Ah-ah-ete-pee-oh) ARINNAP (Ah-
ree-neh-nah-peh) ALNKVOD (Ah-

len-leh-voh-deh) Mighty Seniors of the
second Square A In the Great Cross of
Fire,

Come to me.

Bring the mobile Power of Gemini

And the Enthusiasm of Jupiter

Here to me.

Concentrate on the second Square A in the Great Cross of Fire.
See the power that abounds in this region to be flowing from
the Great Cross of Fire into the red cake in the form of a fiery
red mist.

STEP 10. The absorption of the power of the eight
supreme treasure zones may now begin. Hold your
Talisman of LAHALASA in your right hand before you and say,

By the black power of MORDIALHKTGA That
stabilizes the Squares AL

I now receive, according to my Will,
The Enthusiastic Energy of Earth.
(now eat the **black** cake)

By the blue power of MPHARSLGAIOL
That reflects in the Squares SL
I now receive, according to my Will,
The Wanton Well-being of Water.
(now eat the blue cake)

By the yellow power of OROIBAHAOZPI
That courses through the Squares AH I
now receive, according to my Will, The
Authoritative Action of Air.
(now eat the yellow cake)

By the red power of OIPTEAAPDOKE
That kindles the Squares AA I now
receive, according to my Will, The
Forceful Ferocity of Fire.
(now eat the red cake)

By the power of LAHALASA,,
The Eight Supreme Treasure Zones
Of the Four Watchtowers;
Being the central creative energy
Of the four Great Crosses,
And the eight Lakes of Power
From which streams forth
The Cosmic Planes of Manifestation:
I am now filled. I
am now fixed.
I am now fortified.
I am now freshened.
L-AI-IA-LAS-A L-AHA-A-LAHS-A-
LA-A-SA-L
L•AHA-LAS-A

See the rich magical power, which is both creative and healing, as having entered your body via the four cakes. When finished, vibrate the magical word, LAHALASA, four times and feel the power of these subtle Watchtower regions radiating through your body from the agency of the cakes.

STEP 11. Banish any unwanted forces with the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF MAGICAL ELIXIR

This ritual is for magicians of all levels. The potency of the elixir produced will be proportional to the experience and training of the magician.

STEP 1. Wear your white robe. Prepare sixteen talismans, one for each of the subquadrants of the Watchtowers (Figures 16 through 31, Appendix A, would be suitable here). Pour wine into your Cup and place it on the Altar to act as a base for the elixir. Consecrate a circle.

STEP 2. Hold **the Talisman** of Earth of Earth high **above** your Cup and say,

May the Holding Angels of Earth
Come to me now.
Those who give pain
To what they maintain;
By the power of NRONK (En-roh-en-keh) And the
warrior god Horns,
The Protector of Man,
Do I command you.

See a thick black ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Holding Angels of Earth of Earth has entered your Cup.

STEP 3. Hold the Talisman of Water of Earth high above your Cup and say,

May the Generative Angels of Earth Come to me
now.
Those who ingrain
What they maintain;
By the power of NPHRA (En-peh-har-ah) And the
great god Tuamaufef,

The Protector of Mothers, Do I
command you.

See a black ray of light flecked with blue emanate from the talisman and strike the contents of the Cup. Know that the power of the Generative Angels of Water of Earth has entered your Cup.

STEP 4. Hold the Talisman of Air of Earth high above your Cup and say,

May the Sustaining Angels of Earth Come to
me now.

Those who sustain
What they maintain;

By the power of NBOSA (En-boh-ess-ah) And the
guiding god Anubis,

The Initiator of the Temple,
Do I command you.

See a black ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Sustaining Angels of Earth has entered your Cup.

STEP 5. Hold the Talisman of Fire of Earth high above your Cup and say,

May the Desiring Angels of Earth
Come to me now. Those
who regain What they
maintain;

By the power of NIAOM (Nee-ah-oh-meh)
And the bull god Apis, The
Lust of the Blood, Do I
command you.

See a black ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Desiring Angels of Earth has entered your Cup.

STEP 6. Hold the Talisman of Earth of Water high above the Cup and say,

May the Cohesive Angels of Water Come to
me now.

Those who hold true
To what they renew;
By the power of HMAGL (Heh-mah-gel) And the
cow goddess Hathor,
The Mother of Heaven,
Do I command you.

See a pale blue ray of light flecked with black emanate from
the talisman and strike the contents of the Cup. Know that the
power of the Cohesive Angels of Water has entered
your Cup.

Hold the Talisman of Water of Water high above the Cup and say,

May the Regenerative Angels of Water Come to
me now.
Those who review
What they renew;
By the power of HTDIM (Heh-teh-dee-meh)
And the moon goddess Isis, The
loving Lady of Heaven, Do I command
you.

See a pale blue ray of light emanate from the talisman and
strike the contents of the Cup. Know that the power of the
Regenerative Angels of Water has entered your Cup.

STEP S. Hold the Talisman of Air of Water high above the Cup and
say,

May the Illusion Angels of Water
Come to me now. Those
who misconstrue
What they renew;
By the power of HTAAD (Heh-tah-ah-deh) And the
child god Harpocrates,
The Lord of Silence,
Do I command you.

See a pale blue ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Illusion Angels of Water has entered your Cup.

STEP 9. Hold the Talisman of Fire of Water high above the Cup and say,

May the Passionate Angels of Water
Come to me now. Those
who pursue What they renew;
By the power of HNLRX (Heh-nel-artz)
And the naked goddess Sothis,
The Lady of the Dog Star, Do I
command you.

See a pale blue ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Passionate Angels of Water has entered your **Cup.**

STEP 10. Hold the Talisman of Earth of Air high above the Cup and say,

May the Changing Angels of Air Come to
me now.
Those who despair
Of what they compare;

By the power of ETNBA (Eh-ten-bah) And the
guiding god Anubis,
The Initiator of the Temple,
Do I command you.

See a pale yellow ray of light flecked with black emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Changing Angels of Air has entered
your Cup.

STEP 11. Hold the Talisman of Water of Air high above the
Cup and say,

May the Relative Angels of Air
Come to me now. Those who
ensnare What they compare;
By the power of EYTPA (Eh-yeh teh-pah)
And the mighty god Hapi,
The Lord of Secret Places,
Do I command you.

See a pale yellow ray of light flecked with blue emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Relative Angels of Air has entered
your Cup.

STEP 12. Hold the Talisman of Air of Air high above the
Cup and say,

May the Intelligent Angels of Air
Come to me now.
Those who are aware
Of what they compare;
By the power of ERZLA (Er-zod-el-ah) And the
ancient god Ur-Heru,
The powerful Elder Horus,
Do I **command** you.

See a pale yellow ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Intelligent Angels of Air has entered your Cup.

STEP 13. Hold the Talisman of Fire of Air high above the Cup and say,

May the Harmonious Angels of Air
Come to me now.
Those who are fair
To what they compare;
By the power of EXGZD (Ehtz-egg-zod-deh) And the
cat goddess Bast
The Lady of the Night,
Do I command you.

See a pale yellow ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Harmonious Angels of Air has entered your Cup.

STEP 14. Hold the Talisman of Earth of Fire high above the Cup and say,

May the Wrathful Angels of Fire
Come to me now.
Those who enflame
What they can name;
By the power of BPSAK (Beh-pess-ah-keh) And
the great god Qebhsennuf,
The Lord of Restoration,
Do I command you.

See a bright red ray of light flecked with black emanate from the talisman and strike the contents of the Cup. Know that the power of the Wrathful Angels of Fire has entered your Cup.

STEP 15. Hold the Talisman of Water of Fire high above the

337 Cup and say,

May the Transforming Angels of Fire Come
to me now.
Those who shame

What they can name;
By the power of BANAA (Bah-nah-ah) And
the protective god Mestha, The first Son
of Horns,
Do I command you.

See a bright red ray of light flecked with blue emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Transforming Angels of Fire has entered
your Cup.

STEP 16. Hold the Talisman of Air of Fire high above the Cup and
say,

May the Shaping Angels of Fire
Come to me now.
Those who maim
What they can name;
By the power of BDOPA (Beh-doh-pah) And
the all-powerful god Osiris,
The Lord of the Dead,
Do I command you.

See a bright red ray of light flecked with yellow emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Shaping Angels of Fire has entered
your **Cup**.

STEP 17. Hold the Talisman of Fire of Fire high above the Cup
and say,

May the Violent Angels of Fire Come
to me now. Those who blame

What they can name;

By the power of BZIZA (Beh-zodee-zodah) And the
beautiful goddess Nephthys, The Lady of
Dispersion,
Do I command you.

See a bright red ray of light emanate from the talisman and
strike the contents of the Cup. Know that the power of the violent
Angels of Fire has entered your Cup.

STEP 18. Hold the Cup in both hands before you and say,

May this Magical Elixir
Hold my health and longevity.
May this Magick Distillation
From the Forces of the Watchtowers Bless
my body with its powers.

Drink the consecrated elixir completely and feel the
energies and powers from the sixteen Watchtower
subquadrants enter your body and uplift it.

STEP 19. Say a short prayer of gratitude. Close with an
appropriate banishing ritual.

ENOCHIAN RITUAL FOR INVISIBILITY

The following Enochian version of the Golden Dawn's Invisibility Ritual is for use by advanced magicians to bring about a temporary state of invisibility. After some degree of success in a magical environment (robe, weapons, instruments, magick circle, and so on) the advanced magician can use the basic techniques employed to mentally invoke a condition of temporary invisibility at any time. All names in this ritual should be vibrated when pronounced.

STEP 1. *The Preparation.* Wear your black robe. Consecrate a circle with your Wand. On your Altar, position talismans of the four Watchtowers and the Tablet of Union in such a way that you face the Magical Universe.

STEP 2. *The Invocation.* In turn, invoke the forces of the four Kings of the Watchtowers. A method of invoking Kings is given in Enochian Magic.

STEP 3. *The Charge.* Hold your Wand in your right hand. Face the Magical Universe on your Altar and say:

In the name of KAOS (Kah-oh-seh)
And the name of KOZMOS (Koh-zod-moh-seh)
With the 92 Governors Of the
30 Aethyrs, I invoke your
power,
I charge you, O Light Invisible,
And Light Intangible, Whereupon
all thoughts
And deeds of all men are written,
I charge you, by all the Symbols
And Words of Power,
By the light of my Godhead;
That you leave your places of habitation
And concentrate around me,

Invisible, Intangible;

A Shroud of Darkness, A
Formula of Defense;
That I may become invisible, So
that seeing me,
Men see not,

Nor understand the thing that they behold. Visualize the dualistic forces of Chaos to be surrounding your body and coalescing into a dark cloud. Then say,

Lady of Darkness,
Who dwells in the Night Which no man
may approach
Wherein is Mystery and Depth unthinkable
And awful Silence:
I charge you,
In the name of Infinite Space, The
Lady NUIT (Nu-ee-teh), To grant my
request.

Clothe me with your Veil Woven from
that silent Darkness That surrounds
your abode Of Eternal Rest,
O Goddess of the Night Sky; Our
Lady NUIT (Nu-ee-teh).

Feel the dark cloud *surrounding* you intensify as you vibrate the name of the goddess, NUIT (Nu-ee-teh).

STEP 4. The Governors of Paz. Rise in your Body of Light to the fourth Aethyr, PAZ, and address the three Governors as follows:

O THOTANF, (Teh-hoh-tah-neff) [trace
her sigil before you] She whose coming
means Victory;
BAMS, BAMS, BAMS (Bah-meh-seh)

By your power, all those who see me Will
forget the seeing, That I may pass by
unnoticed.

O AXZIARG, (Ahtz-zodee-ah-rah-geh) [trace his
sigil before you]

He whose Name is Flame;
OVKHO OOAONA

(Oh-veh-heh-hoh Oh-oh-ah-oh-nah) By your
power, all those who see me Will confound their
eyes, That I may pass by unnoticed.

O POTHNIR, (Poh-teh-henee-ar)

[trace his sigil before you] Son of
the Three-fold Throne;

MAZBA ORS (Mah-zod-bah Oh-rah-seh)

By your power, all those who look upon me
Will see your Robe of Darkness That I
may pass by **unnoticed**.

STEP 5. The Formulation. Face the three Governors of PAZ and say,

Thus do I formulate a barrier
Without my astral form
That it may be to me a Wall
And as a Fortress,
And I now declare that it is so formulated,
To be a basis and receptacle
For the Shroud of Darkness,
The Egg of Blue
Which is wrapt around my physical form. Thus do I
charge you,
Collect yourselves about me,
And clothe this my astral form
With an Egg of Blue,

A Shroud of Darkness,
And shroud my form in your substantial Night.
Clothe me and hide me, But at
my control. Darken man's
eyes That he see me not.
Gather at my Word,
For you are the Watchers,
And my soul is the Shrine.
Now I wear a Robe of Night,
A shroud to blacken out the Light
To repel eyes,
And confound sight.

Clearly visualize a Shroud of Darkness enveloping you at a distance of 18 inches from the surface of your body.

STEP 6. **The Shroud.** Know this Shroud of Darkness to be under your control, ready to be dispersed and re-formed at your Word. Then further charge these Governors:

By the power of the words
OVKHO EXARP (Oh-veh-keh-hoh Eh-tzar-peh) I
charge **you,**
Governors of PAZ (Pah-zod)
To confound the Air
About my body
For as long as I have need of it.
OVKHO EXARP (**Oh-veh-keh-hoh** Eh-tzar-peh) In
the name of EXARP (Eh-tzar-peh)
In the name of HKOMA (Heh-koh-mah)
In the name of NANTA (Nah-en-tah)
In the name of BITOM (Bee-toh-meh)
I charge you
And I invoke the Shroud of Concealment.
Gather together,
O Flakes of Astral Light,

To shroud my form

In your substantial Night.

STEP 7. *The Practice.* Let your Body of Light enter into you physical body. Feel the Shroud of Darkness surrounding you.

Face the North and say,

I have shrouded myself

In mystery and concealment. May I enter the
Path of Darkness. I am the only being

In an Abyss of Darkness.

Face the West and say,

Invisible, I now pass by

The Gate of the Invisible

By virtue of the Name of Darkness.

Darkness is my Name.

I am the Great One,

Invisible on the Paths of the Shades.

Face the East and say,

Invisible, I now pass by

The Gate of the Invisible

By virtue of the Name of Light.

I am Light shrouded in Darkness. I am the
Wielder

Of the forces of the Great Balance.

Face the South and say,

Thus have I formulated

This Shroud of Darkness and of Mystery As a
concealment and a guard.

I am concealed from the eyes of all men,

From all things

Of Sight and Sense.

STEP 8. The Banishment. After invoking and using the Shroud of Darkness, banish it by saying:

0 Shroud of Darkness and of Mystery
Which has well served my purpose,
You may now depart to your ancient ways.
But be ready to return to me
Quickly and forcibly,
At my request,
Again to shroud me from the eyes of men.
And now I say to you,
Depart in peace
With my Blessing,
And be ready to come
When you are next called.

Use the Banishing Rituals of the Pentagram and Hexagram to send the Shroud back to its own sphere.

RITUAL FOR EVOKING THE WATCHTOWER DEITIES

EVOCATION RITUAL: *THE EARTH ANGEL AXIR*

The following evocation is a typical ritual for evoking the Watchtower deities. It is provided for use by advanced magicians. This ritual is specifically designed for the Earth of Earth Angel, AXIR, but the principles incorporated here can be applied to any Watchtower deity.

STEP 1. Construct a magick circle. To the North create a triangle so that the triangle lies just outside the circle. The deity is to be evoked into this triangle while you, the magician, remain in the circle. Consecrate your circle using the Banishing Rituals of the Pentagram and Hexagram. Use a strong heavy-bodied incense (for example, musk) for this ritual. Create a Pantacle inscribed with the name AXIR, the number 566, and his sigil from the Rose. Place it on the Altar before you.

STEP 2. Open the ritual as follows:

Hold your Wand in your right hand, face South and say, I see
the holy and formless Fire
Which darts through the hidden depths of the universe.
I hear the Voice of Fire.
OIP-TEAA-PDOKE
(Oh-ee-peh Teh-ah-ah-Peh-doh-heh) I invoke
you,
Angels of the Watchtower of the South.

Hold your Cup in your right hand, face West and say, I see
the holy and *formless* Water
Which flows through the hidden depths of the universe.
I hear the Voice of Water.

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh) I
invoke you,
Angels of the Watchtower of the West.

Hold your Dagger in your right hand, face East and say, I
see the holy and formless Air

Which blows through the hidden depths of the universe.
I hear the Voice of Air.

ORO-IBAH-AOZPI

(Oh-roh-Ee-bah-Ah-oh-zod-pee) I
invoke you,
Angels of the Watchtower of the East.

Hold your Pantacle in your right hand, face North and say,

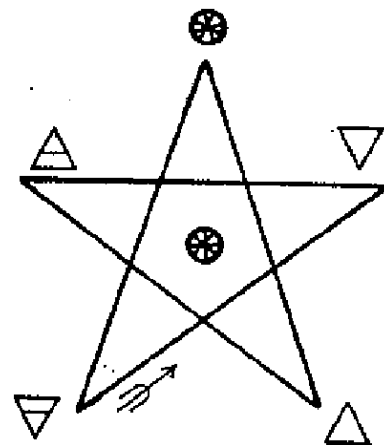
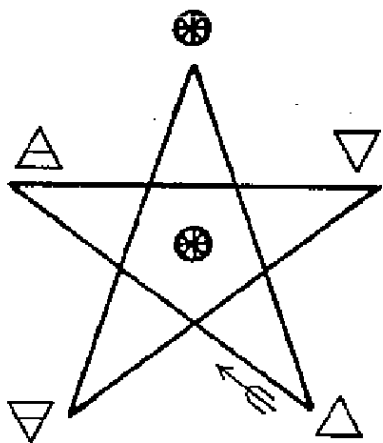
I see the holy and formless Earth

Which lies at the hidden depths of the universe. I hear the
Voice of Earth. MOR-DIAL-HKTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah) I invoke
you,

Angels of the Watchtower of the North.

Raise your Censer in your right hand and use it to trace the two
invoking pentagrams of Spirit:



While tracing these, say, EXARP (Eh-
tzar-peh) BTOM (Bee-toh-meh)
NANTA (Nah-en-tah) HKOMA (Heh-
koh-mah) In
the names of the letters Of
the Tablet of Union I invoke
you,
Divine Forces of the Spirit of Life.
O Guardians of the Gates of the Universe,
Be you also guardians Of this
Magick Circle That I may enter in
And
become a partaker
Of the secrets of the Divine Light.

STEP 3. Hold your Pantacle of AXIR before you, face the
Watchtower of Earth and say,

MOR DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-
teh-gah) IKZHIKAL. (Ee-kehzod-he e-kal)
O King of the Earth,
Who uses the Earth for a footstool, Who
solidifies the past;
I invoke you into my heart
To help me in this invocation
To help me in the Great Work
And thereby to help others.

STEP 4. Vibrate the names of the six Seniors of Earth. Feel the
presence of the King and Seniors of Earth. Then vibrate the Calvary
Cross names:

ABAFT (Ah-bah-leh-peh-teh) ARBIZ
(Ar-bee-zod)

vibrate the Angels of Earth of Earth:

NRONK (Neh-roh-en-heh) RONK
(Roh-en-keh)

TAXIR (Tah-etzee-ar)

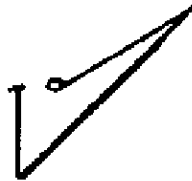
AXIR (Ah-tzee-ar)

STEP 5. Hold your Dagger in your right hand, the Pantacle of AXIR in your left hand, and say,

O Lords of the Land of Life
Hear this Call of mine
To the Angel AXIR (Ah-tzee-ar) In the Earth
Angle
Of the Northern Quadrangle
By whose Magical Seal I now bind With a
triple cord of bondage.

Trace the sigil of AXIR in the air before you while vibrating his name:

STEP 6. Feel the presence of AXIR. Continue the evocation by saying:



O mighty and powerful Angel AXIR (Ah-tzee-ar) I
call you. I bind you.

In the name of your King
IKZHIKAL (Ee-keh-zod-hee-kal) I
call you. I bind you.

In the name of the formula
MIKA BABALON (Mee-kah Bah-bah-loh-en)

Whose number is your own;
Five hundred, six, and sixty.

I call you. I bind you.

PIRIPSOL, PIRIPSOL (Pee-ree-pess-oh-leh) MIKA
BABALON (Mee-kah Bah-bah-loh-en) I call you. I
bind you.

From your Square A of Black Earth Where
Horns milks his Cow

Where the influence of the element Water Produces
the Hanged Man,

Come forth and appear in this triangle. In the
name of TAXIR (Tah-etzee-ar) I call you. I bind
you.

By these names I evoke you.

Leave your abode in the Kingdom of Earth And
appear to me here

In the Magical Triangle without this Circle In fair
shape and true.

Come forth AXIR (Ah-etzee-ar) And
manifest yourself before me.

STEP 7. You should be able to see the Angel AXIR forming in the
air above the triangle. If not, repeat STEP 6 until he so appears. As
he materializes before you, say:

O mighty AXIR (Ah-etzee-ar) Perform
all of my demands Help me in the
Great Work. Purify my earthy self

And fix herein the glory

Of mine Holy Guardian Angel That I may
find the Hidden Stone

Whereon a new spiritual Name shall be written.

Teach me the mystery of the earthy self
And how it may be made creative. Swear
by the mighty Seal That I hold before
you

That you will do this for me.

Whenever I call upon you
By Word or Will or Magical Ceremony,
You will be a perpetual link of communication Between
the Lords of Earth
And my *human soul*.

STEP 8. Commune with this Angel, *who* should be clearly before you.
Learn from him according to your will.

STEP 9. *The Banishment.* Now banish the Angel by saying:

I charge you that from *this day*
You will bring no harm to me Or
to my *home*
Or to my family Or to my
friends
And that you will not deceive me.
AXIR (Ah-tzee-ar) Depart in
Peace To your habitation
In the Kingdom of Earth.
Let there be peace between us
And let you come forth again
When you are called.

STEP 10. Perform the Banishing Rituals of the Pentagram and
Hexagram.

ENOCHIAN PRECIPITATION RITUAL

The magical ability to bring invisible objects into visible appearance is well-known. It involves the conscious precipitation of psychic and/or astral objects into physical manifestation. All physical objects are such precipitations, following the natural law of manifestation. The magician can use this law according to his own will, and make his own physical manifestations. To be successful, the magician must consciously direct and quicken the natural tendency of an astral object to assume physical form. The following ritual is provided for advanced magicians.

STEP 1. Wear your black robe. Consecrate a circle. Place a charged Talisman of LAHALASA on the Altar before you. See the object to be precipitated clearly in your mind. Give it a name. Reserve a place for it on the Altar where it will appear.

STEP 2. Hold your Wand in your right hand and the Talisman of LAHALASA in your left hand. Face the Watchtower of Fire. Concentrate on the two center squares of this Watchtower and say,

OIP-TEAA-PDOKE (Oh-ee-peh-Teh-ah-
ah-Peh-doh-keh) May the
power
In the squares A (Ah) and A (Ah)
Come to me now And
assist me. - AA (Ah-ah)

Face the Altar and see an image of the object to be precipitated at the desired position.

STEP 3. Face the Watchtower of Air. Concentrate on the two center squares of this Watchtower and say,

ORO-IBAH-AOZPI (Oh-roh-Eo-bah-AhBah-Zod-
pee) May the power
In the squares A (Ah) and H (Heh) Come to
me now
And assist me.
AH (Ah-heh)

Face the Altar and see the image of the object clearly and in
greater detail.

STEP 4. Face the Watchtower of Water. Concentrate on the two
center squares of this Watchtower and say,

MPH-ARSL-GAIOL (Em-peh-heh-Ar-ess-elGah-ee-
oh-leh) May the power
In the squares S (Seh) and L (Leh)
Come to me now
And assist me.
SL (Seh-leh)

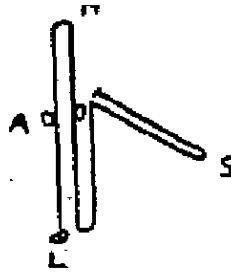
Face the Altar and see the image of the object with great clarity
and detail.

STEP 5. Face the Watchtower of Earth. Concentrate on the two
center squares of this Watchtower and say,

MOR-DIAL-HKI'GA (Moh-ar-Dee-ah-lehHeh-keh-
teh-gah) May the power In the squares A (Ah)
and L (leh)
Come to me now
And assist me.
AL (Ah-leh)

Face the Altar and see the object precipitated in perfect detail.

STEP 6. Vibrate the letters of the word LAHALASA while tracing its sigil in the air before you. The sigh, from the Rose, is:



See the sigil blazing in the four Enochian colors before you as follows:

L-black A-r e d
H - - yellow
A-red L-blue A-yellow
S---blue A-black

Will this sigh to slowly condense into a cloud and let this cloud sink down and enter into the single object on the Altar. Let the four forces of the Watchtowers impel the object into visible appearance.

STEP 7. While facing the object on the Altar, call on the forces of the 23rd Aethyr, TOR, as follows:

Vibrate the name RONOAMB (Roh-noh-ah-meh-beh), while tracing his blazing black sigil before you,

And then say,

O RONOAMB,
Protector of All Precipitations,
to me now,
And safeguard this manifestation.



Come

Vibrate the name ONIZIMP (Oh-nee-zodee-em-peh), while tracing his blazing black sigil before you,



And then say,

O ONIZIMP
Doer of All Deeds,
Come to me now
And carry out this manifestation.

Vibrate the name ZAXANIN (Zod-ahtz-ah-nee-en), while tracing his blazing black sigil before you,



And then say,

O ZAXANIN,
Namer of All Names,
Come to me now
And define this manifestation
Of _____ (speak the name of the object)

Feel the presence of these Governors in the circle with **you.**

STEP 8. Say the following: By my

Will,

The Power of LAHALASA (L,ah-hah-lah-sah) Is multiplied by the power of BESZ (Bess-zod) Whereupon the Product is the strength Of RONOAMB (Rah-noh-ahembeh) And of ONIZIMP (Oh-nee-zodee-empeh) And of ZAXANIN (Zod-ahtz-ahnee-en) Whose Product is One and Two, Whose Sum is Three, Whose final number Is the intelligent manifestation Of Matter and Space.

MIKALZO-KAFAM PIRIPSOL (Mee-kah-leh-zodoh-Kah-fah-fah-meh Pee-ree-peh-soh-leh) The Power of TOR (Toh-roh) Sustains the Heavens

While holding up the Earth. By this mighty Creative Power Do I fulfill my Will.

The object should now be fully materialized on the Altar. If not, repeat Steps 6, 7 and 8.

STEP 9. Do not use a banishing ritual lest it remove your precipitation with it. Instead, give appropriate gratitude to those powers that have faithfully carried out your Will.

ENOCHIAN RITUAL OF THE ABYSS

The following ritual is provided for those magicians who will to face into the Abyss and dare to cross beyond it. It can be used in preparation for either offices of VRELP or Dragon. Throughout the ritual, where a blank line is used, substitute your own Magical Name.

STEP 1. Wear your white robe. Place the Altar in the center of the circle. Place your Sword on the Altar. Prepare a Talisman of NIAKOD and place it on the Altar. Place four small tables in the circle around the Altar. Locate each table at one of the four directions. Place a talisman of the Watchtower of Earth on the table to the north of the Altar. Place a talisman of the Watchtower of Water on the table to the west of the Altar. Place a talisman of the Watchtower of Air on the table to the east of the Altar. Place a talisman of the Watchtower of Fire on the table to the south of the Altar. These four talismans should be in the form of the four Watchtower Tablets. Place a lit candle on each of the four tables. Use a black candle at the North, a blue candle at the West, a yellow candle at the East, and a red candle at the South. Let no other light be visible. Consecrate a large circle around this area using an appropriate

banishing/cleansing ritual. The light from the candles as the Watchtowers should illuminate the inside of the circle. Outside the circle should be total darkness (this ritual is best conducted at night).

STEP 2. Begin by facing the Altar. Take your Sword in your right hand. Hold the Talisman of NIAKOD in your left hand and say,

It is my Will to touch and kiss

The awesome void of the Outer Abyss.

Concentrate on the goal of this ritual. Will your mind to become calm and receptive.

STEP 3. Leave the Altar and stand before the Watchtower of Earth. Point your sword at this Tablet and say,

In the holy name of MORDIALHKTGA I,
_____,_command you,
Mighty IKZHIKAL,
Great King of Earth:
Let me now pass through
Your Watchtower of Earth.

Concentrate on Earth. Circle this table while vibrating the name TEX. Then circle the table a second time while vibrating the name RII.

STEP 4. Leave the North and stand before the Watchtower of Water. Point your sword at the Tablet and say,

In the holy name of MPHARSLGAIOL I,
_____, command you,
Mighty RAAGIOSL,
Great King of Water;
Let me now pass through
Your Watchtower of Water.

Concentrate on Water. Circle this table five times. With each circuit, vibrate the names of BAG, ZAA, DES, VTI and NIA in turn.

STEP 5. Leave the West and stand before the Watchtower of Air. Point your sword at this Tablet and say,

In the holy name of OROIBAHAOZPI I,
_____,_command you,
Mighty BATAVIAH,
Great King of Air;
Let me now pass through
Your Watchtower of Air.

Concentrate on Air. Circle this table seven times. With each

circuit, vibrate the names of TOR, UN, ASP, KHR, POP, ZEN, and TAN in turn.

STEP 6. Leave the East and stand before the Watchtower of Fire in the south. Point your Sword at this Tablet and say,

In the holy name of OIPTEAAPDOKE I, , command
you,
Mighty EDLPRNAA,
Great King of Fire;
Let me now pass through
Your Watchtower of Fire.

Concentrate on Fire. Circle this table six times. With each circuit, vibrate the names of LEA, OXO, VTA, ZIM, LOE, and IKH in turn.

STEP 7. Go to the Tablet in the North. Stand between the Tablet of Earth and the arc of your circle with your back to the Tablet. Face outward from the circle into the blackness of the Abyss. Thrust your Sword into this darkness. Let it pierce the Abyss but be sure to remain standing within the circle. Then say,

O Mighty KOMANAN

I, _____, stand before you. I
know you.

I know your name.

I know your formulating nature. You give
yourself to all forms And rebuke the
emptiness.

Yours is the Knowledge of structure.

I, _____, know you Who sits
in the North

Where all things are clothed. By the
power of NIAKOD You will obey me.

STEP 8. Move to the East and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty LEXARPH

I, _____, stand before you.

I know you.

I know your name.

I know your catalytic nature.

You stand between form and void; A virgin untouched by either. A harlot intimate with both.

Yours is the Knowledge of Means. I, _____, know you

Who sits in the East

Where all things are commenced. By the power of NIAKOD
You will obey me.

STEP 9. Move to the South and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty TABITOM

I, _____ stand before you.

I know you.

I know your name.

I know your dispersive nature.

You give yourself up to voidness And rebuke all aggregates.

Yours is the Knowledge of Suchness. I, _____, know you

Who sits in the South

Where all things are consumed. By the power of NIAKOD
You will obey me.

STEP 10. Move to the West and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty KHORONZON I, _____,
stand before you.

I know you.

I know your name.

I know your incoherent nature. You
are the great Demon, The Lord
of the Abyss, Whose kiss is
madness And whose touch is death.

Yours is the Knowledge of Form. I,
_____, know you Who
sits in the West

Where all things are completed. By
the power of NIAKOD You will obey
me.

Even you, the Archdemon Will
obey my Will.

STEP 11. Point your Sword downward to the circle. Lift up the Talisman of NIAKOD before you and say,

I have truly tread the Path

To stand at last upon the brink

And dare the breath of demon's wrath. I stare! I
bend! I leap! I sink!

In the name of NIAKOD
KOMANAN help me.

TABITOM uphold me.

KHORONZON stand aside for me.

See the depths of the Abyss surrounding you in your protected circle. Let the demons of the Abyss be as black swirling clouds upon a midnight sea but unable to harm you.

Remain in this state for as long as you can.

STEP 12. Return to the Altar and perform an appropriate banishing ritual.

ENOCHIAN DEATH RITUAL

The following Enochian ritual is provided for advanced magicians. It invokes the natural death processes and is therefore a powerful ritual of initiation into life. If properly conducted, you, the magician, will directly face your own death and transcend it. You will understand death to be a necessary part of life.

STEP 1. Wear your black robe. Conduct an appropriate opening ceremony such as the Enochian Formula of Opening by Watchtower. Enter your Body of Light.

STEP 2. Face the Watchtower of Earth and say:

MOR-DIAL-HKTGA (Mor-ar-Dee-ah-lehHeh-keh-
teh-gah)

O [KZHIKAL (Ee-keh-zod-hee-kal)

I return my body to you

In the Watchtower of Earth

TELOKH, TELOKH (Teh-loh-keh-heh) SIATRISNANTA (See-ah-
teh-ree-seh-Nah-en-tah) PI-BLIAR BABALON (Pee-Beh lee-ar
Bah-bah loh-en) O Death, you carry away my body

To the Scorpions of Earth

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

Visualize the Lord of Death coming before you. See your physical body as dead and cold. See yourself as leaving it forever. See yourself as leaving the Earth behind you as you say these words. Clearly separate your sense of identity from your body which now faces disintegration.

STEP 3. Face the Watchtower of Water and say:

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh)

○ RAAGIOSL (Rah-ah-gee-oh-sel)

I return my blood to **you**

In the Watchtower of Water. TELOKH,

TELOKH (Teh-loh-keh-heh)

NAZPS-TELOKH (Nah-zod-pess-Teh-loh-keh-heh) HKOMA

(Heh-koh-mah)

E-KNILA (Eff-Keh-nee-lah) PI-

BLIAR ZEN BABALON

(Pee-Beh-lee-ar Zod-en Bah-bah-loh-en)

○ Sword of Death

You pierce through to my blood

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

See all attachment to your body and your past life come to an end.
Clearly separate your sense of identity from your personality which
now faces certain disintegration.

STEP 4. Face the Watchtower of Air and say:

ORO-IBAH-AOZPI

(Oh-roh-Ee-bah-Ah-oh-zod-pee)

○ BATAIVAH (**Bah-tah-ee-vah**) I return

my breath to you

In the Watchtower of Air

TELOKH, TELOKH (Tel-oh-keh-heh) ADPHANT-ORS TELOKH

(Ah-deh-peh hah-en teh-

Oh-ra-seh Tel-oh-keh-heh) EXARP

(Ehtz-ar-peh)

PI-BLIAR SALMAN BABALON (Pee-Beh lee-ar

Sah-leh mah-neh Bah bah-loh-en) ○

unspeakable Darkness of Death You hide away

my breath But I escape you

To the Great Place of Comfort; The Palace of

Our Lady Babalon.

See all normal brain/mind thinking come to an end. The logic and reason of your brain/mind has died with your body. Clearly separate your sense of identity from your lower mind which now faces certain disintegration.

STEP 5. Face the Watchtower of Fire and say:

OIP-TEAA-PDOKE

(Oh-ee peh-Teh-ah-ah-Peh-doh-keh) O

EDLPRNAA (Eh-deb par-nah-ah) I

return my life to you

In the Watchtower of Fire

TELOKH, TELOKH (Teh-loh-keh-heh) NOQOLBITOM

(Noh-quo-leh-Bee-toh-meh) PI-BLIAAR BABALON

(Pee-B eh-lee-ar Bah-bah-loh-en)

O Death, you give my life

To the Servants of Fire

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

See human consciousness come to an end for you. Your memory is gone. Your personality is dispersed. Your name is forgotten.

STEP 6. Empty your mind of its contents and say:

TELOKH (Teh-loh-keh-heh)

O Death, to me is the Victory.

You have taken my Body and my Mind, But my Spirit remains;

A Light in the Darkness.

ABAI-MALPIRG ABAI-MALPIRG ABAI-MALPIRG (Ah-bah-ee-Mahleh-pee-rah-geh)

I am the stooping Life-Spark
In a Well of Darkness. I am
the Light of Wisdom And the
Light of Mercy.

Behold, there is healing in my wings.
Life from my Spirit springs.
I am he that has life and am dead.
He who from life to life is led. I hold
the ivory Keys of Hell. I hold the
keys of Death as well.

BLIORB-OLPRT (Beh lee-oh-ra-beh-Oh-leh-par-teh)
The Comfort of Light is upon me.

I rest in the Great Place of Comfort;
The Palace of Our lady, BABALON (Bah-bah-loh-en) I
am the Lord of Life,
The Opener of the Day.
Triumphant over Death, I
prepare a Pathway
Through the Darkness. I
am the Bennu.

I am the Bornless One.

Life and Death abide in me. I
am the Bennu,

The Soul of Rai
The Guide of the Gods.

Osiris comes forth
As a Master of the Earth
To do whatsoever his ka desires. I
am the Son of Osiris,

And a Master of the Earth.
And behold, I will do
Whatsoever my ka desires.

ABAI-MALPIRG
BLIOR-OLPRT
TELOKH.

Stay in this formless, thoughtless state of death for as long as you can.

STEP 7. Return slowly through the Planes of Manifestation. Pass through the Watchtower of Fire and say: Here I receive my life.

Recover your sense of being. Pass through the Watchtower of Air and say:

Here I receive my breath.

Recover your sense of mind. Pass through the Watchtower of Water and say:

Here I receive my blood.

Recover your sense of personality. Pass through the Watchtower of Earth and say:

Here I receive my body.

Recover your sense of body and return to your Body of Light.

STEP 8. Return to your physical body. Banish the invoked forces with the Banishing Rituals of the Pentagram and **Hexagram**.

APPENDIX A-THE WATCHTOWERS

r	Z	i	L	a	f	Я	y	l	b	p	a	E	T	a	O	Я	d	v	p	t	D	n	l	m
A	r	d	Z	a	l	d	p	A	L	a	m		a	a	b	c	o	o	r	o	m	z	b	b
c	z	o	n	s	A	T	o	Y	a	u	b	X	T	o	S	c	o	n	z	l	n	l	G	m
T	o	l	T	l	x	o	F	a	c	o	C	a	o	h	o	d	D	l	a	l	a	a	o	c
S	l	g	a	o	m	r	b	z	n	b	r	p	a	t	Я	x	l	o	Y	s	P	s	E	
f	m	o	n	d	a	T	d	l	a	r	l	P	S	a	a	l	z	a	a	r	V	r	o	l
o	r	o	l	b	Я	b	a	o	z	p	l		m	p	h	a	r	s	l	g	a	l	o	l
c	M	a	b	a	Y	l	x	g	a	z	d	P	M	a	m	g	l	o	l	n	L	l	r	x
J	l	l	l	t	P	a	l	O	a	L		o	l	a	a	D	a	g	a	T	a	p	a	
S	b	a	m	o	o	o	a	C	u	c	a	C	r	a	L	c	o	l	d	x	P	a	c	n
M	a	o	c	O	T	t	n	P	r	A	T	o	n	d	a	z	M	z	l	U	a	a	s	a
o	c	a	n	m	a	s	o	t	v	o	l	m	l	l	d	P	o	n	s	d	Я	s	p	l
S	h	l	a	l	r	a	r	m	z	o	x	a	x	r	i	n	h	l	a	r	n	d	l	o
	e	e	l	b			A	T	a	g			r	a	v	T	a			b	l	e	o	m
l	O	a	Z	a	R	o	P	h	a	R	a	a	d	o	n	p	a	T	a	a	g	v	a	a
u	M	n	a	x	o	P	S	o	n	d	g		o	l	o	a	G	l	o	o	b	a	v	a
a	l	g	r	a	n	o	o	n	a	g	g	m	O	P	a	m	g	o	U	G	m	d	n	m
o	r	b	m	n	i	n	g	b	e	a	l	g	a	b	l	s	T	e	d	e	c	a	o	p
r	s	O	n	l	z	l	r	b	l	m	u	C	o	c	w	l	a	o	n	Я	m	l	o	x
l	z	t	n	r	C	z	l	a	M	h	l	b	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	l	a	l	h	C	i	G	a		o	l	P	t	z	a	a	p	D	o	c	e
B	O	a	n	c	c	h	l	a	s	o	m	p	p	s	u	a	c	g	r	Z	l	r	Z	a
S	r	b	l	z	m	l	l	p	l	z		S	l	o	d	a	o	l	n	r	z	f	m	
O	p	a	n	a	B	a	m	S	m	a	L	r	d	a	l	t	T	a	g	a	d	l	r	e
d	O	l	o	P	l	g	l	a	g	b	a	a	d	l	x	o	m	o	n	s	l	o	s	p
T	x	p	a	o	c	s	l	z	l	x	p	X	O	o	D	p	z	l	Я	p	a	n	l	l
a	x	l	l	r	v	a	o	t	r	l	g	E	r	g	o	a	g	g	Ω	l	C	r	a	r

Figure 1. The Four Great Watchtowers Connected by the Black Cross.

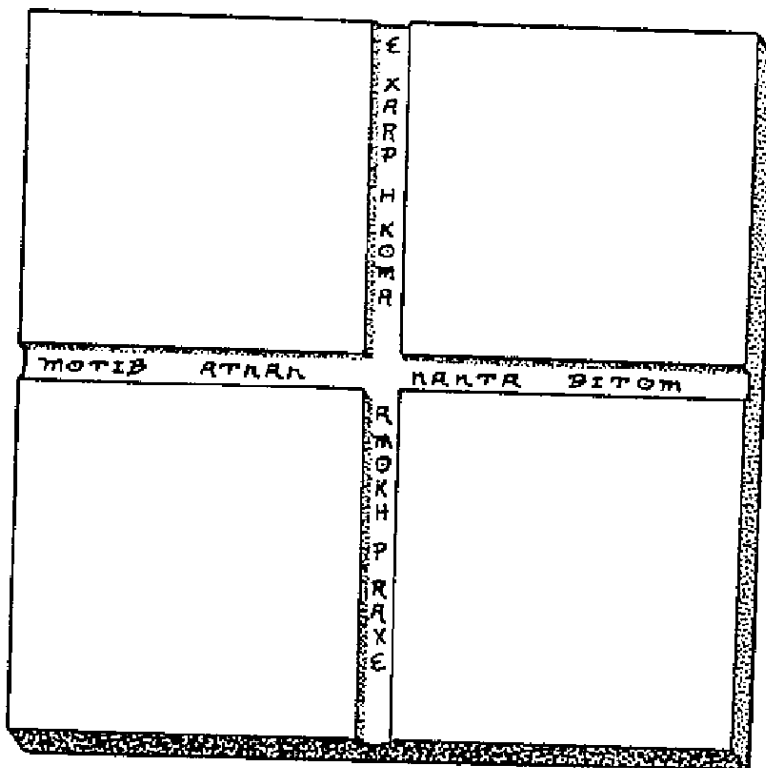


Figure 2. The Black Cross of the Watchtowers.

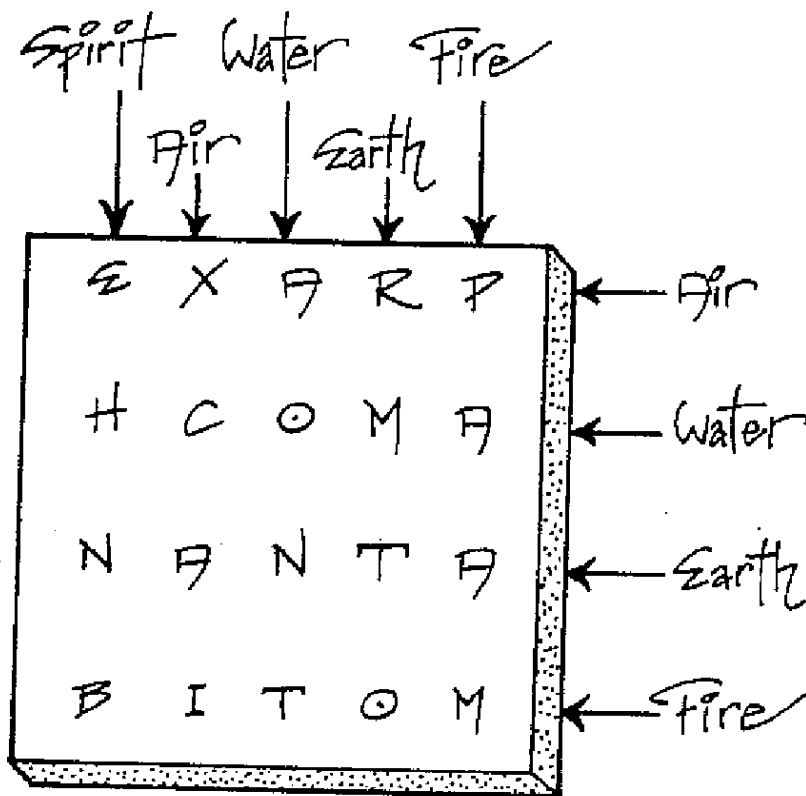


Figure 3. Tablet of Union or Squares of the Black Cross.

r	Z	i	l	a	l	A	Y	u	t	l	i	p	a
o	r	d	Z	a	i	d	p	a	L	a	m		
C	z	o	n	s	a	r	o	v	Y	a	u	b	
T	o	i	T	t	^z x	o	P	a	c	o	C		
S	i	g	a	s	o	ⁿ m	r	b	z	n	h		
f	m	o	n	d	a	T	d	i	a	r	l	i	
o	r	o	i	b	a	h	e	o	z	p	i		
^t c	N	a	b	^r a	V	i	x	g	a	^s z	d		
O	i	i	i	t	T	p	a	l	O	a	i		
A	b	a	m	o	o	o	a	C	^u v	c	a		
N	a	e	c	O	T	t	n	p	r	^u a	T		
o	c	a	n	m	e	g	o	t	r	o	i		
S	h	i	a	l	r	a	p	m	z	o	x		

Figure 4. The Great Watchtower of Air in the East.

T	a	O	A	d	^u v	p	t	D	n	i	m		
^a o	a	b	l	c	o	o	r	o	m	e	b	b	
T	^o a	g	c	o	n	^x z	^m i	ⁿ u	l	G	m		
n	h	o	d	D	i	a	i	l	a	a	o	e	
^f p	a	^t c	A	x	i	^v o	V	s	P	^x s	^y l		
S	a	a	i	^z x	a	a	r	V	r	L	^c i		
m	p	h	a	r	e	l	g	a	i	o	l		
M	a	m	g	l	o	i	n	L	i	r	x		
o	l	a	a	D	ⁿ a	g	a	T	a	p	a		
p	a	L	c	o	i	d	x	P	a	c	n		
n	d	a	z	N	^z x	i	V	a	a	s	a		
^r i	i	d	P	o	n	s	d	A	s	p	i		
x	r	^t c	n	h	t	a	r	ⁿ a	d	i	L		

Figure 5. The Great Watchtower of Water in the West.

b	O	a	Z	a	R	o	p	h	a	R	a
^u v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	^a o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R	^o C	^a c	ⁿ a	ⁿ m	^h c	ⁱ h	^l a	^s o	^s m	^t m	
A	r	b	i	z	m	i	^l l	^l p	i	z	
O	p	a	n	a	^l B	a	m	S	m	a	^T L
d	O	l	o	^P f	l	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Figure 6. The Great Watchtower of Earth in the North.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	o	G	e	o	o	b	a	^u v	^a i
O	P	a	m	n	o	^v o	G	^m n	d	n	m
a	^p b	l	s	T	e	^c d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	^l b	^v r	i	a	p	
o	i	P	t	e	o	a	p	D	o	c	e
P	s	^u v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	c	z	f	m
d	a	^l b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	^O p	A	C	r	a	r

Figure 7. The Great Watchtower of Fire in the South.

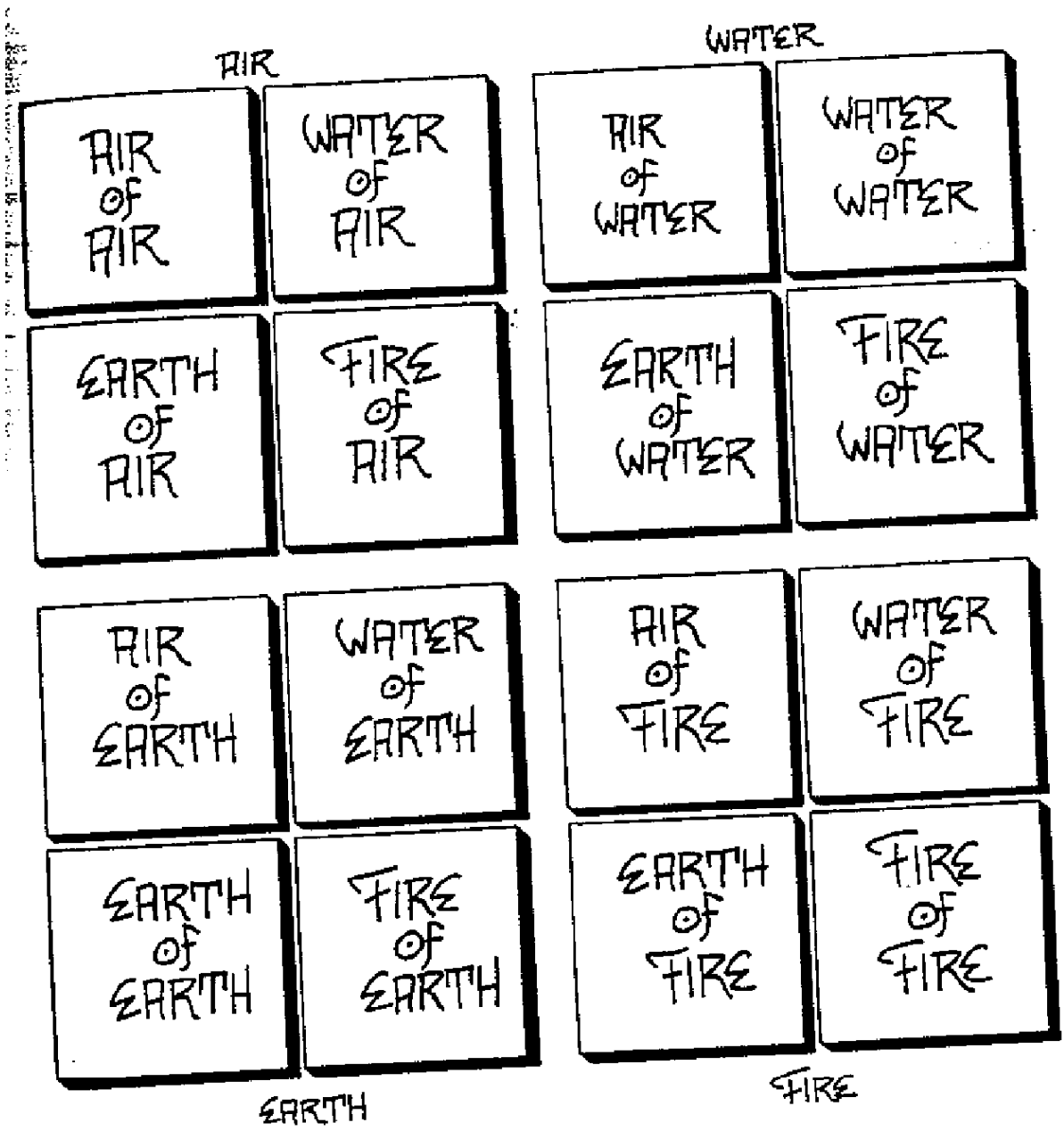


Figure 8. The Subquadrants of the Watchtowers.

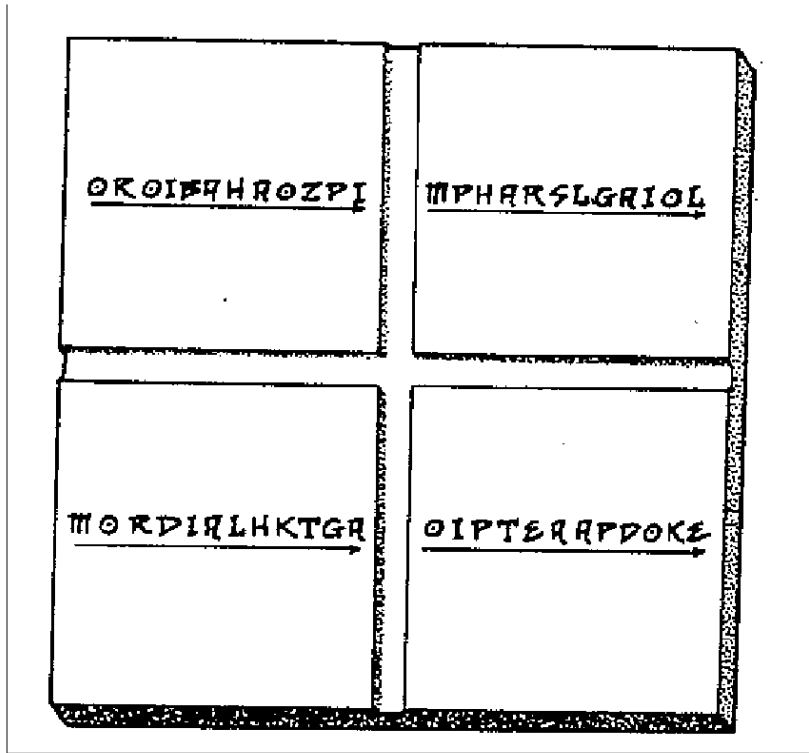


Figure 9. Tice Four Secret Holy Names of Divinity.

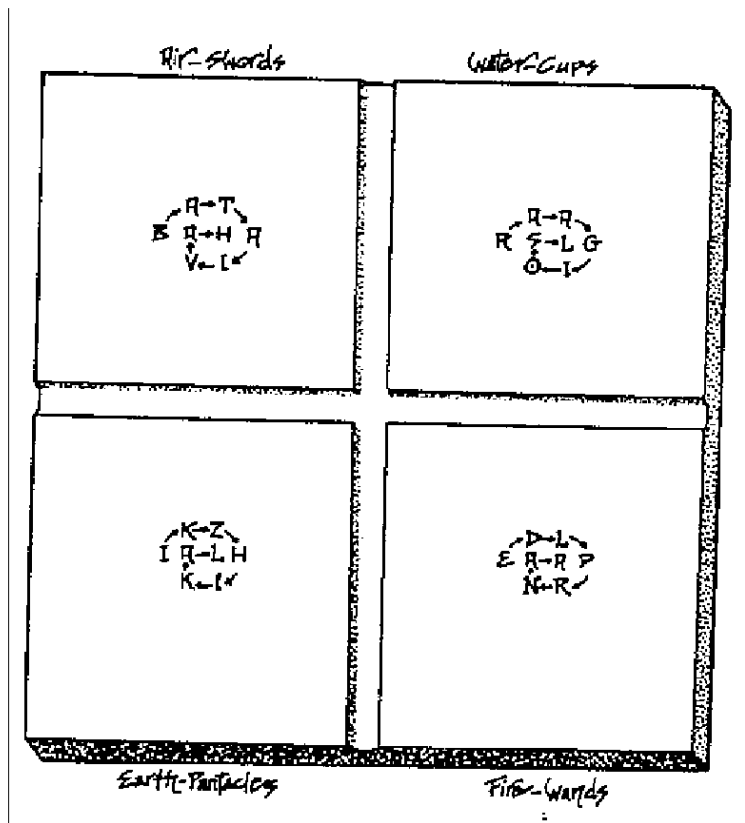


Figure 10. The Names of the Four Great Icings.

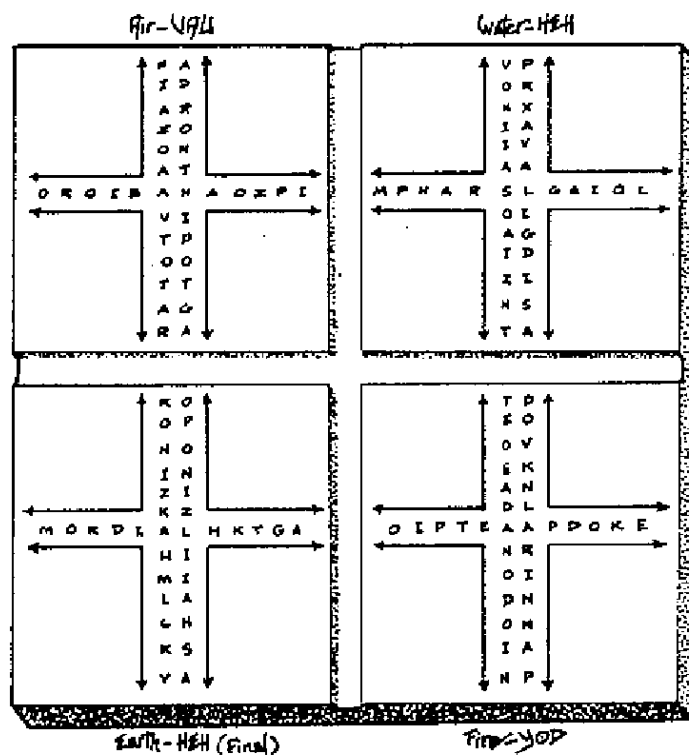


Figure 11. The Names of the Twenty-Four Seniors.

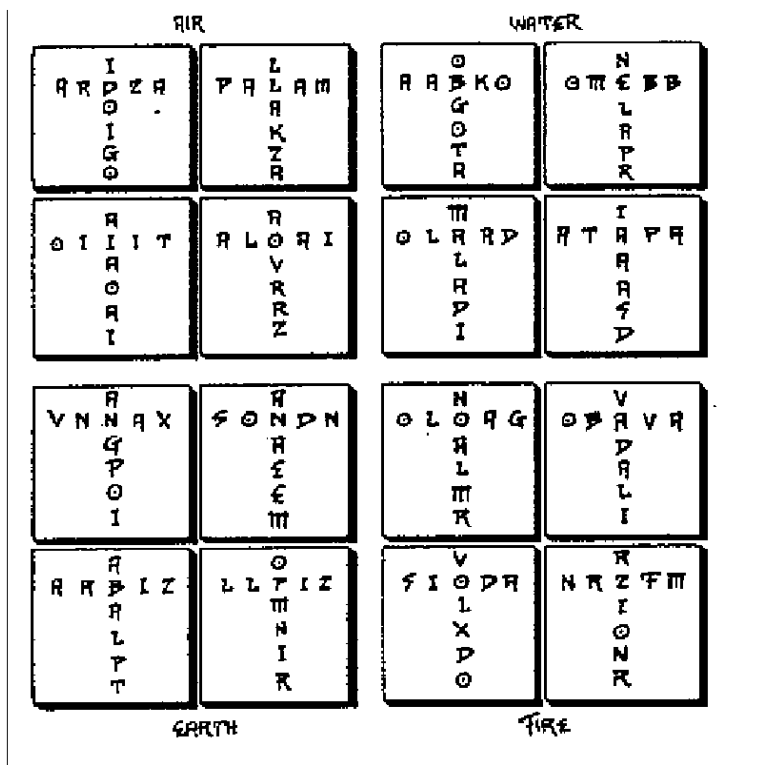


Figure 12. The Angels of the Sixteen Sephirothic Crosses.

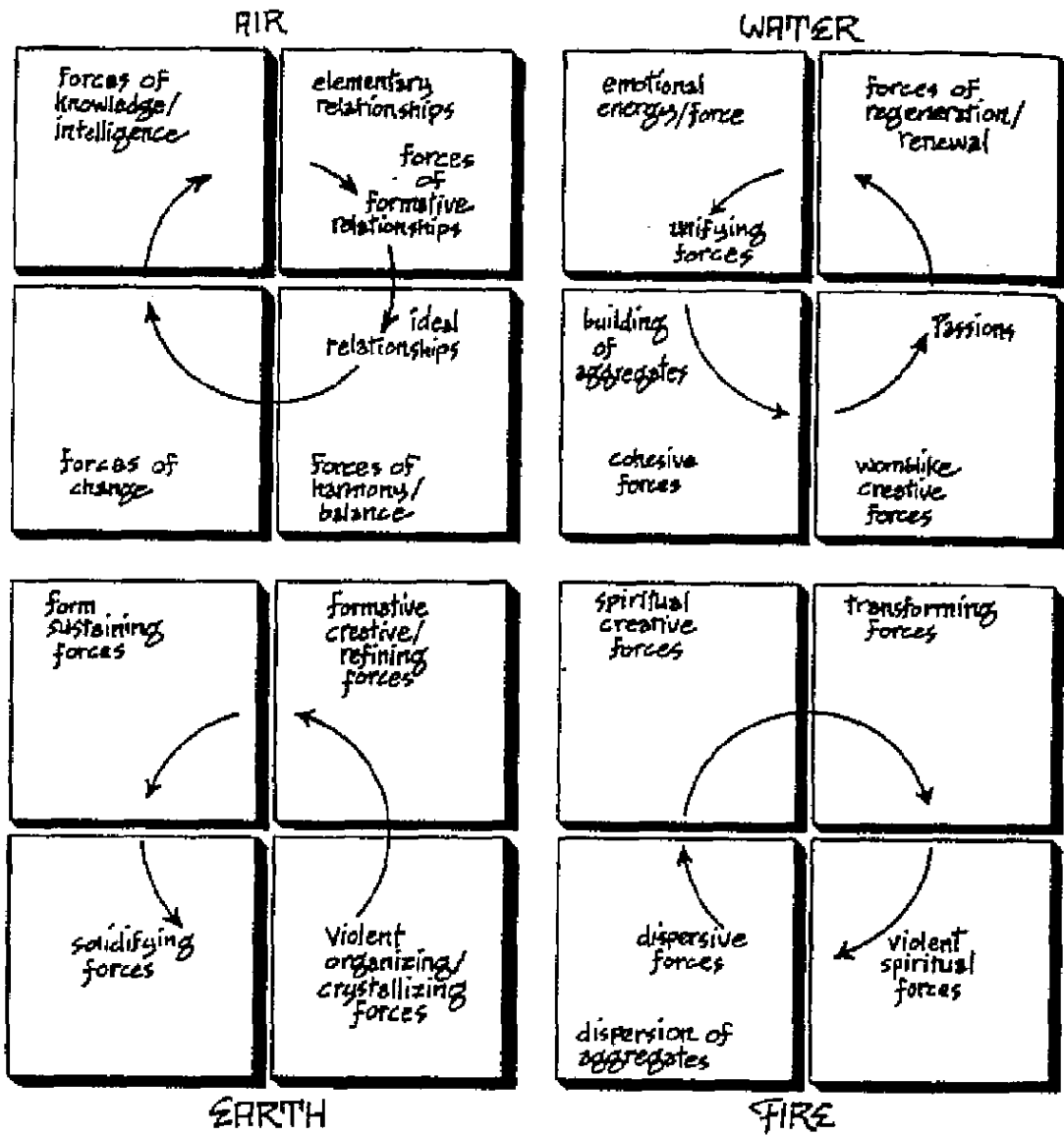


Figure 13. The Major Flow of Forces Through the Subquadrants.



Figure 14. The Major Characteristics of the Watchtower Elements.

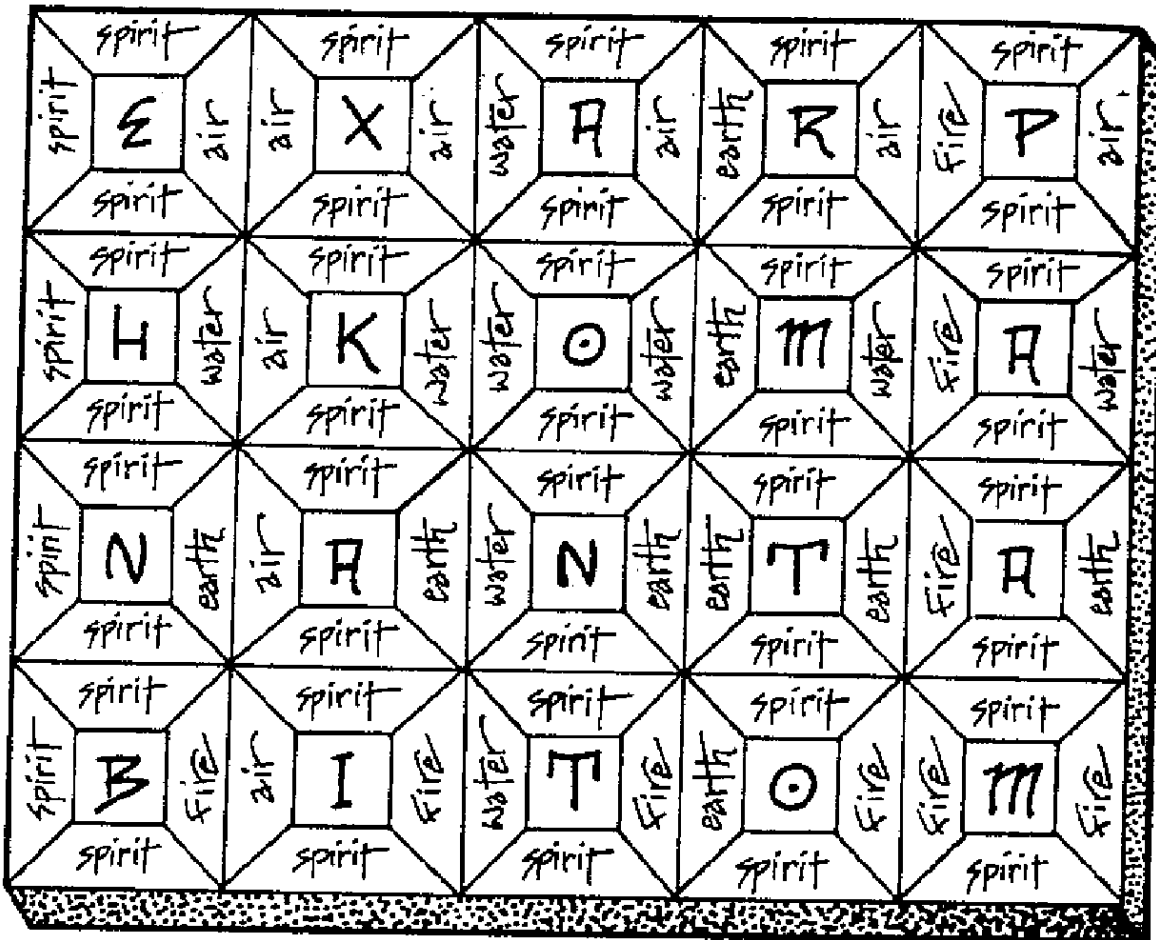


Figure 15. The Pyramids of the Tablet of Union.

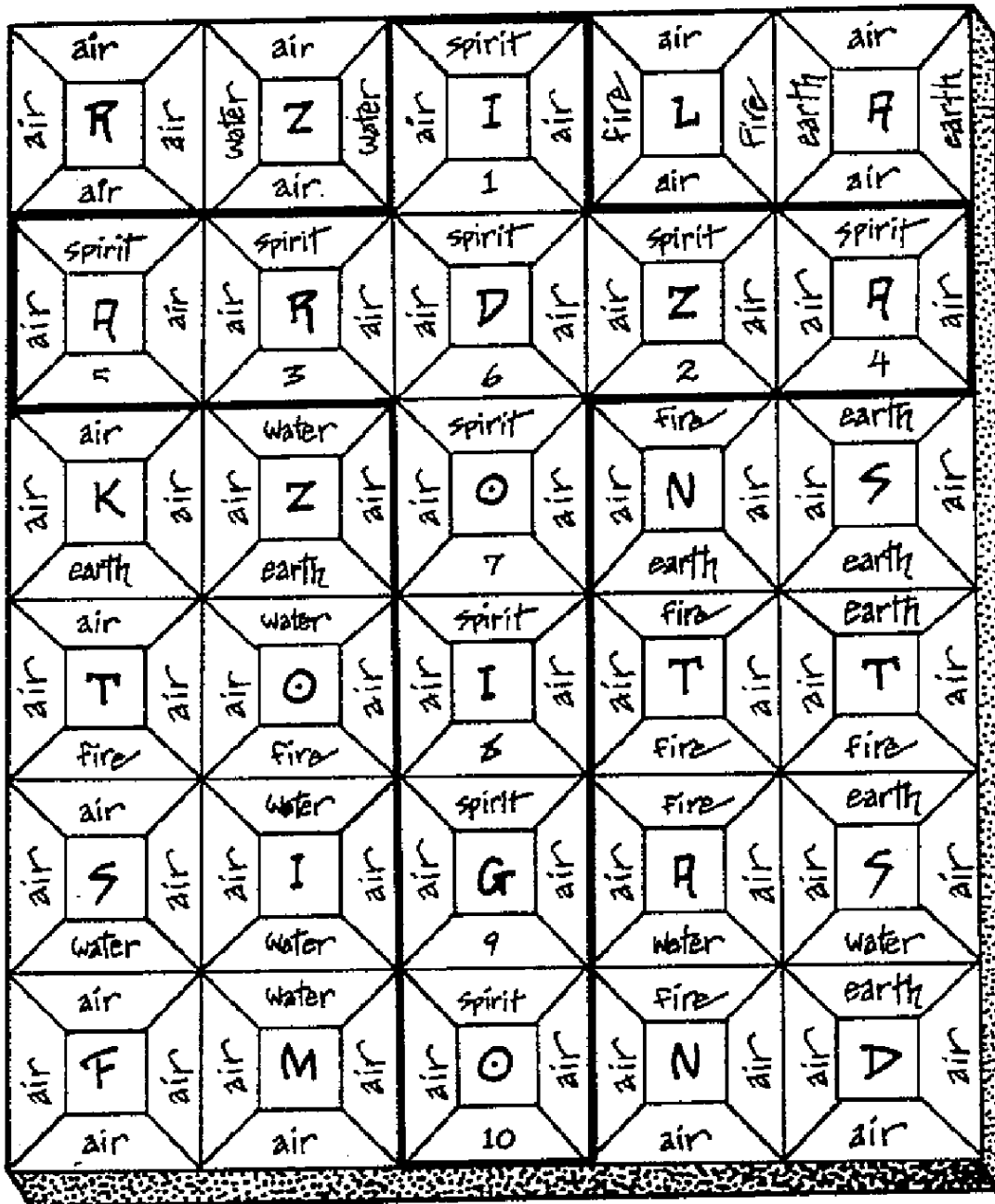


Figure 16. The Pyramids of Air of Air.

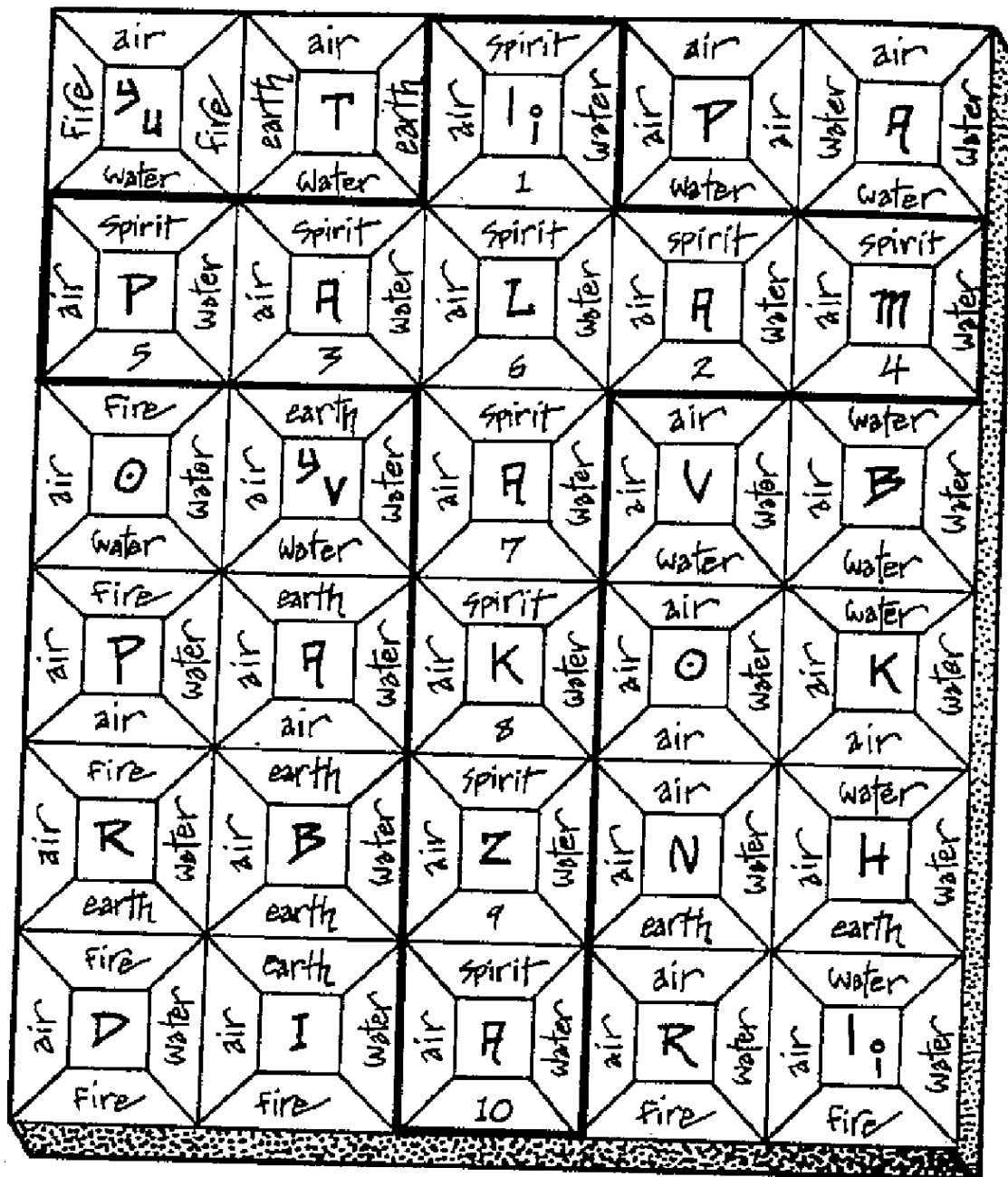


Figure 17. The Pyramids of Water of Air.

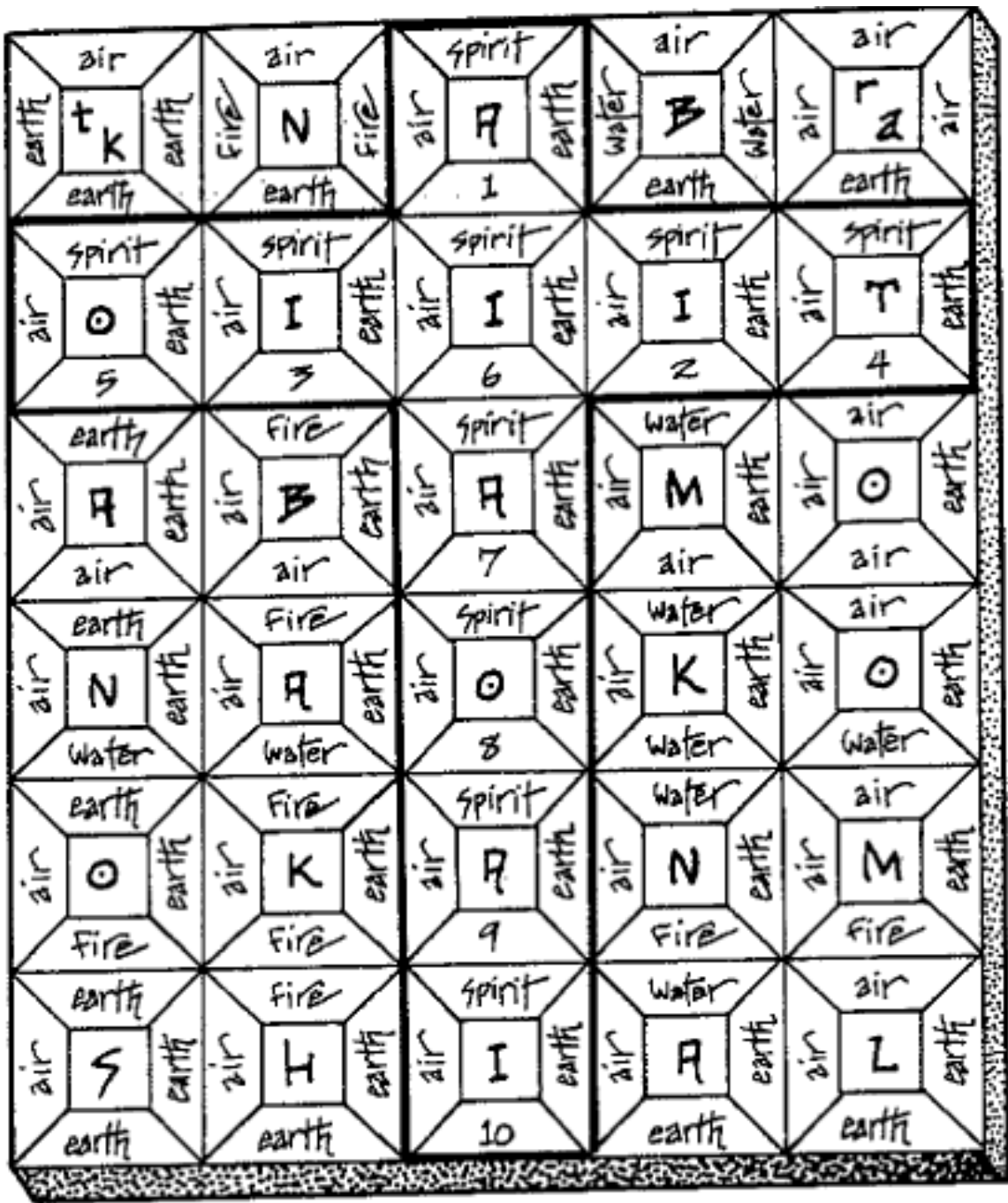


Figure 18. The Pyramids of Earth of Air.

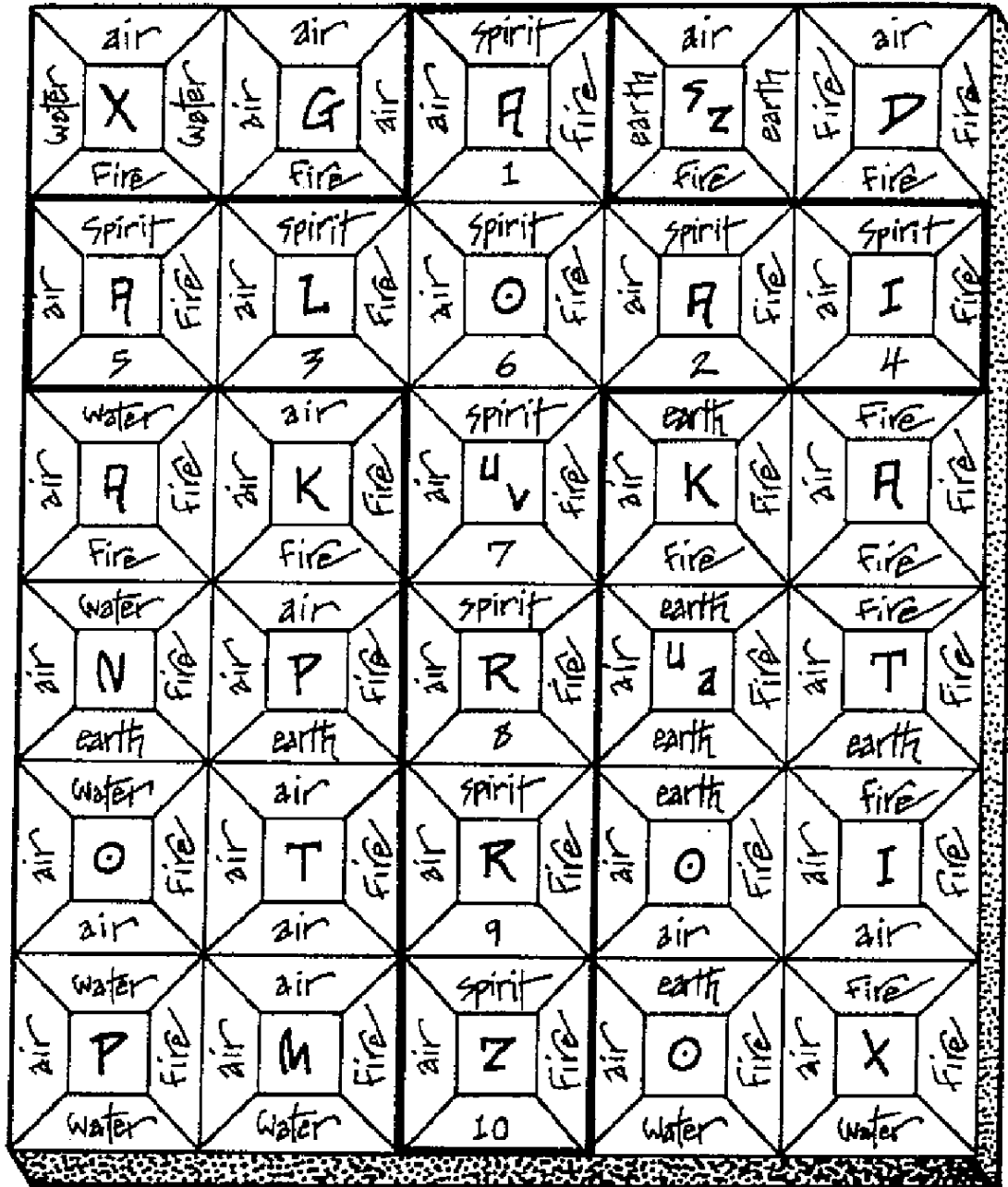


Figure 19. The Pyramids of Fire of Air.

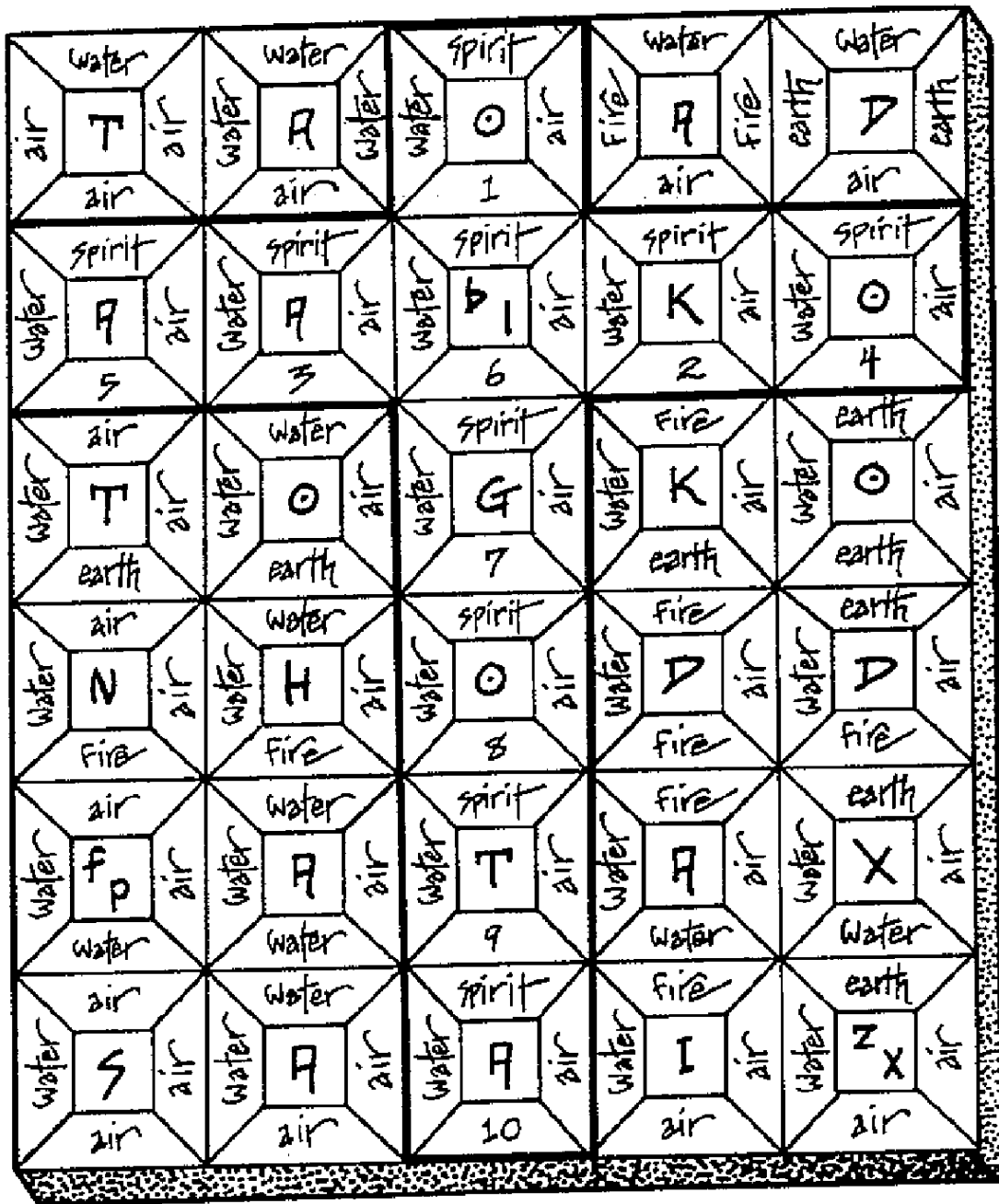


Figure 20. The Pyramids of Air of Water.

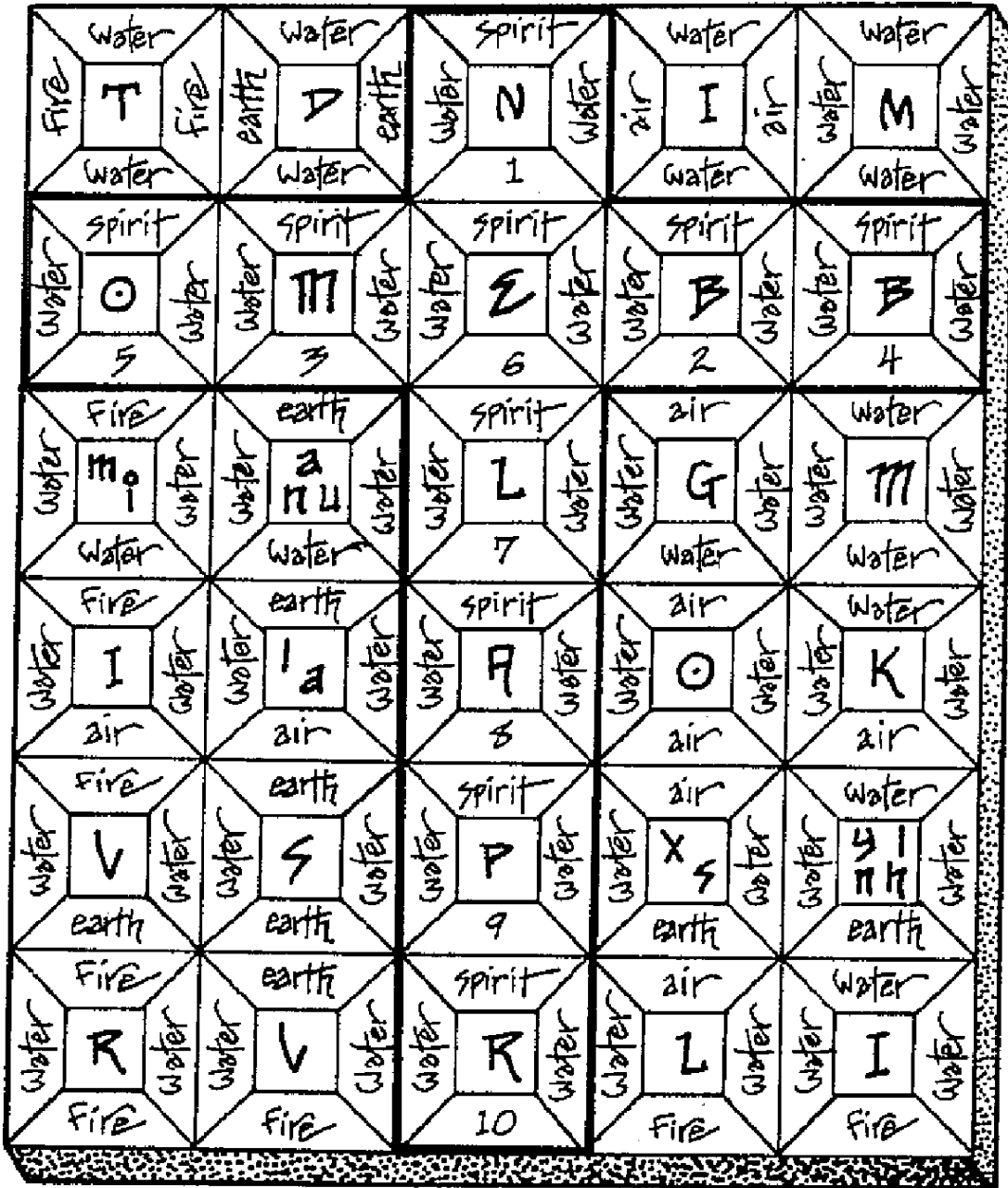


Figure 21. The Pyramids of Water of Water.

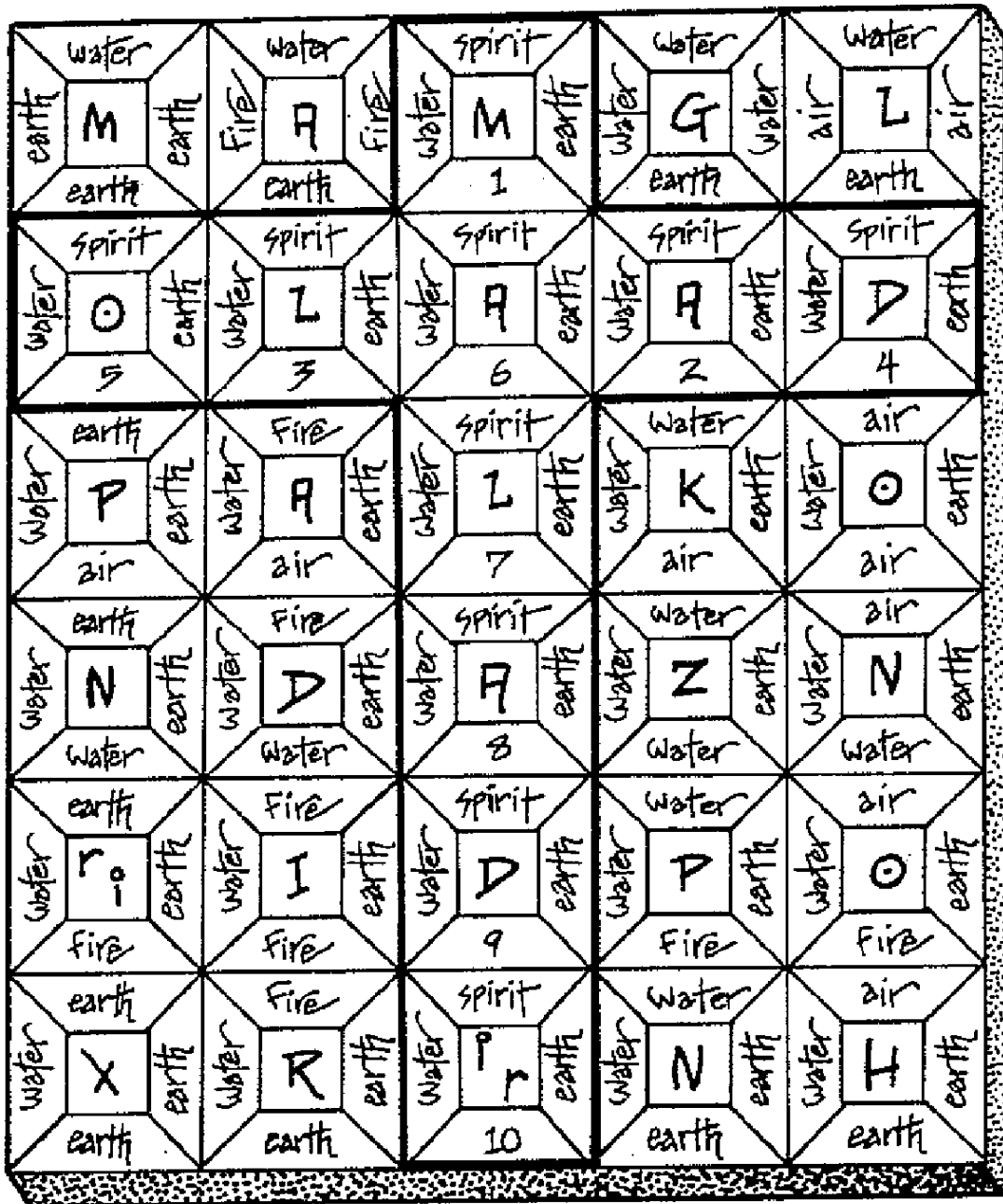


Figure 22. The Pyramids of Earth of Water.

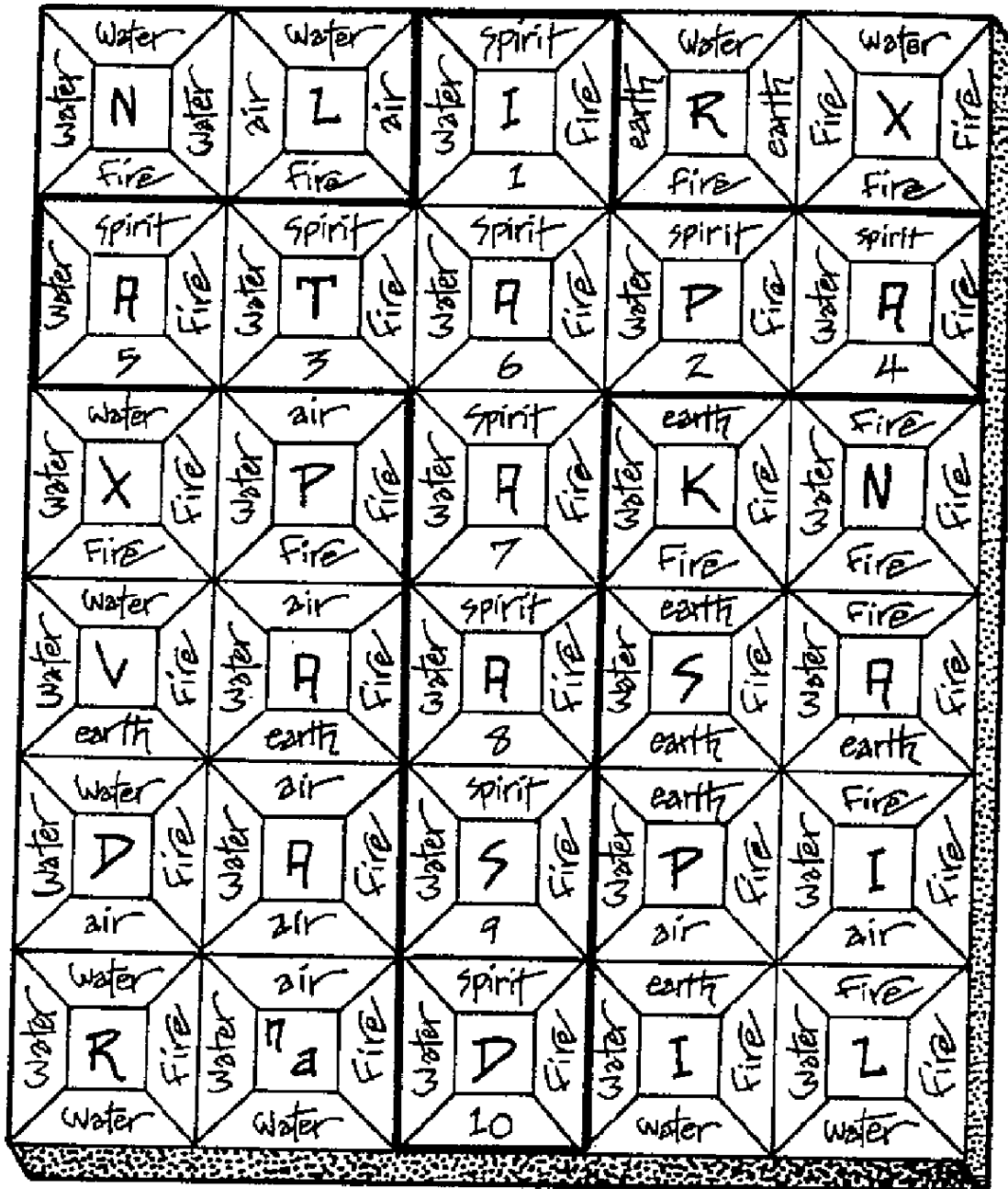


Figure 23. The Pyramids of Fire of Water.

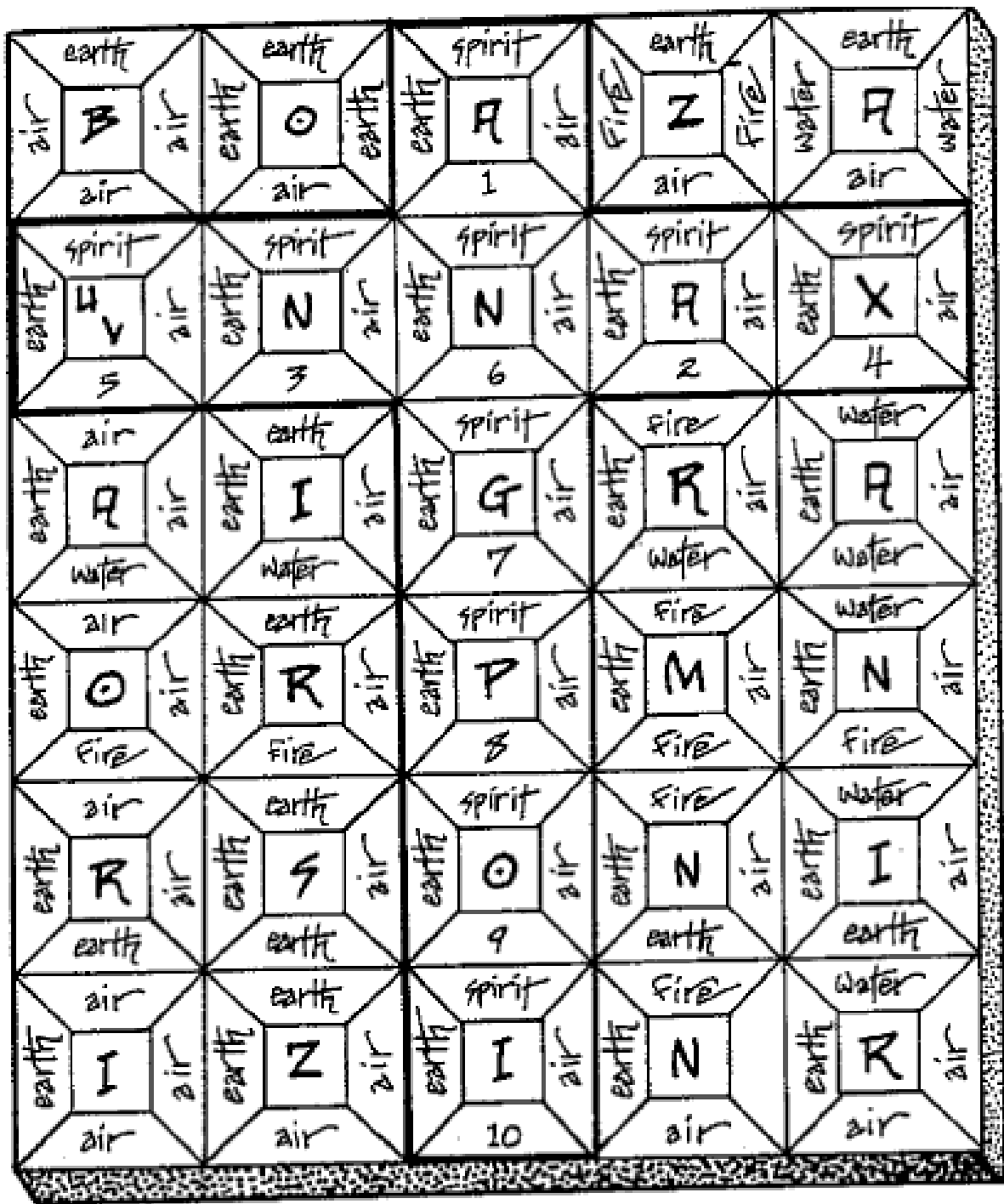


Figure 24. The Pyramids of Air of Earth

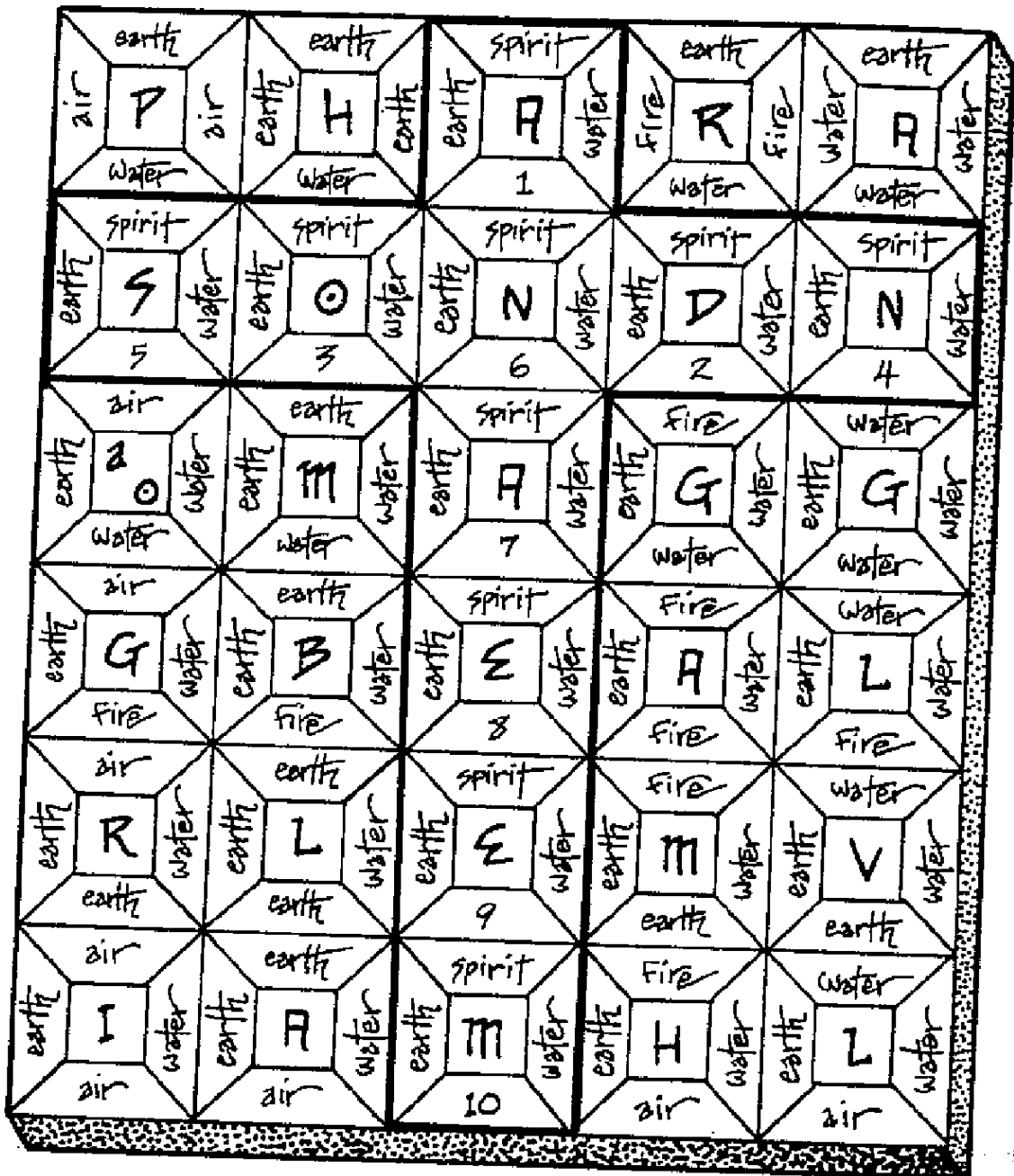


Figure 25. The Pyramids of Water of Earth.

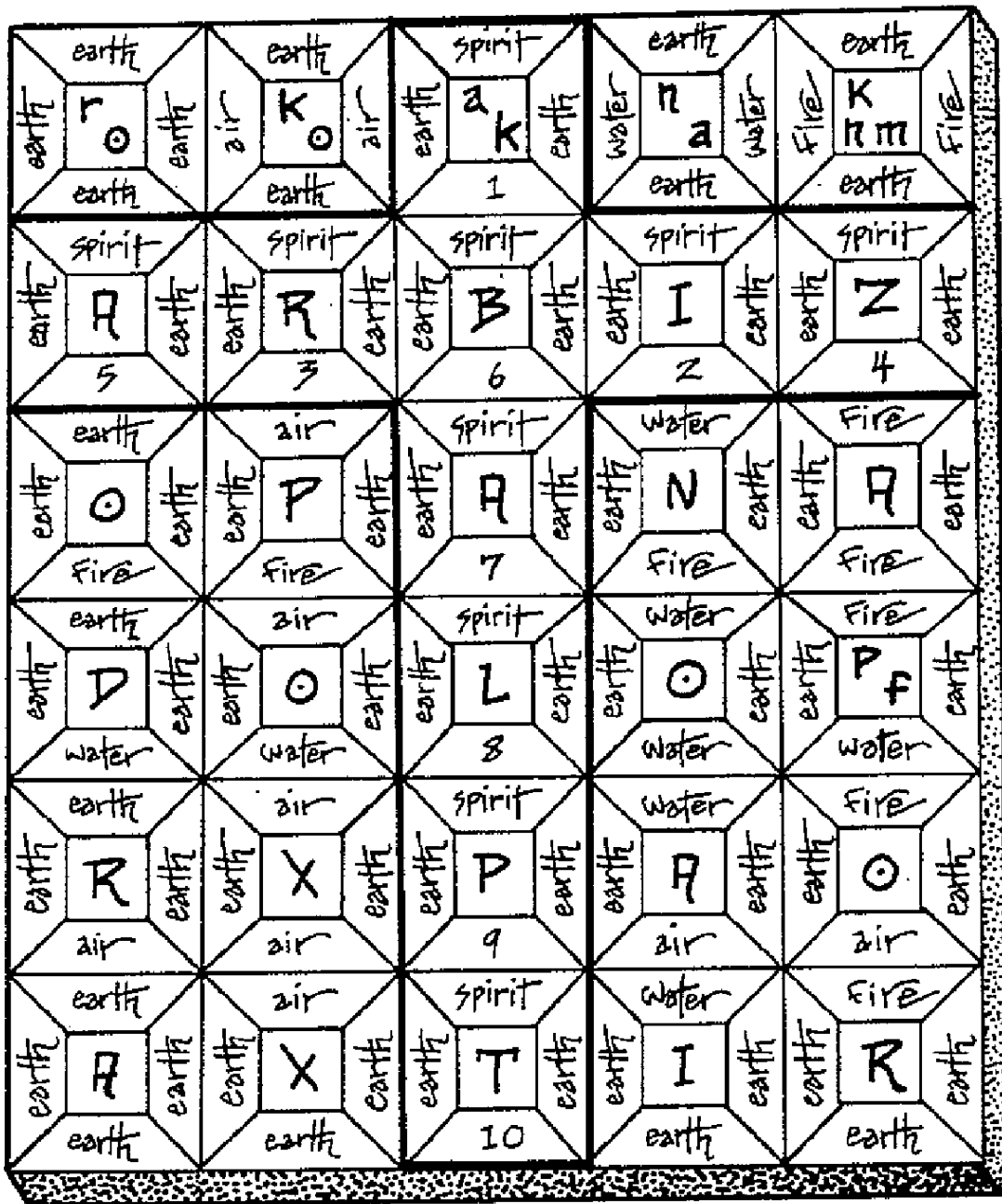


Figure 26. The Pyramids of Earth of Earth.

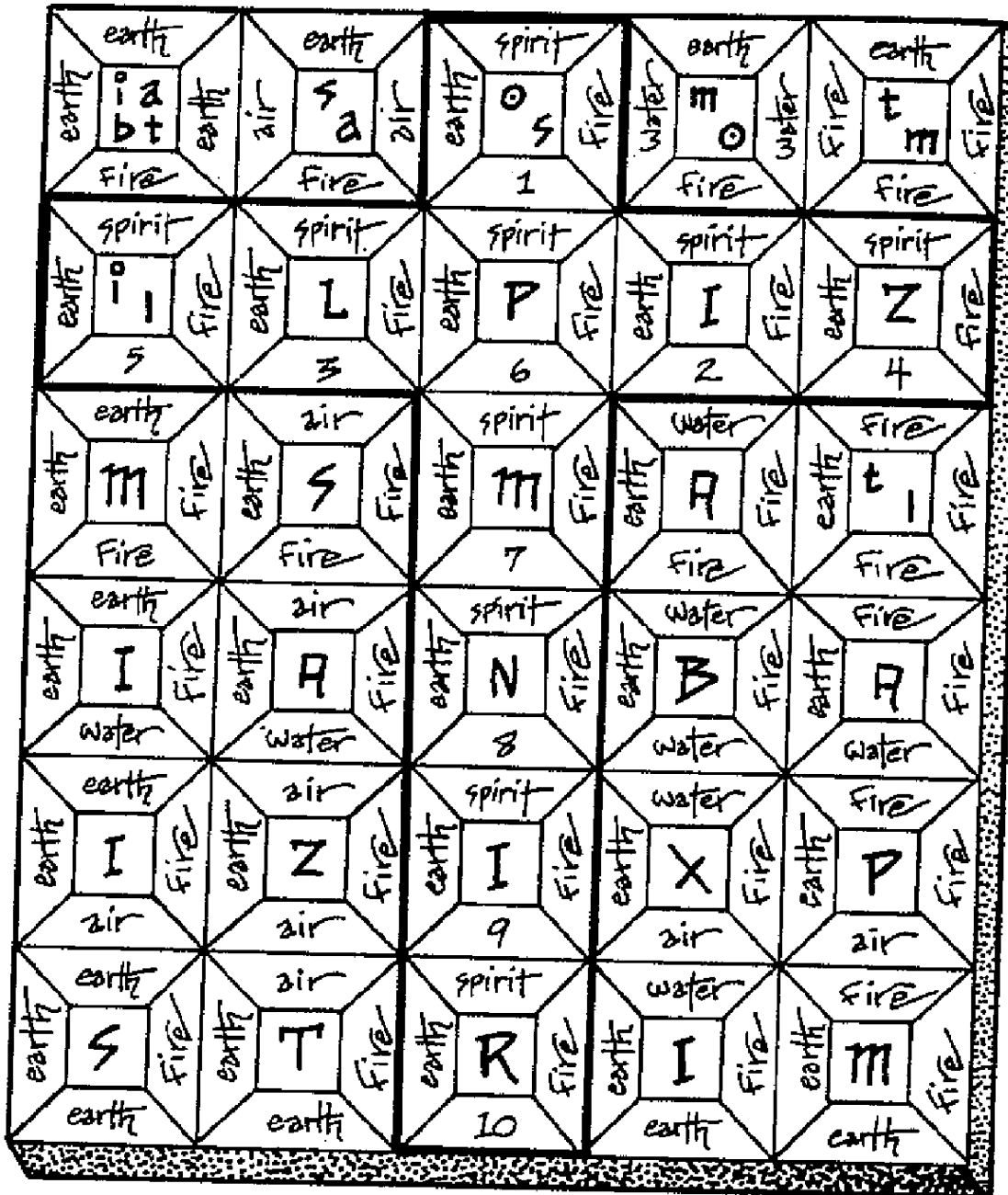


Figure 27. The Pyramids of Fire of Earth.

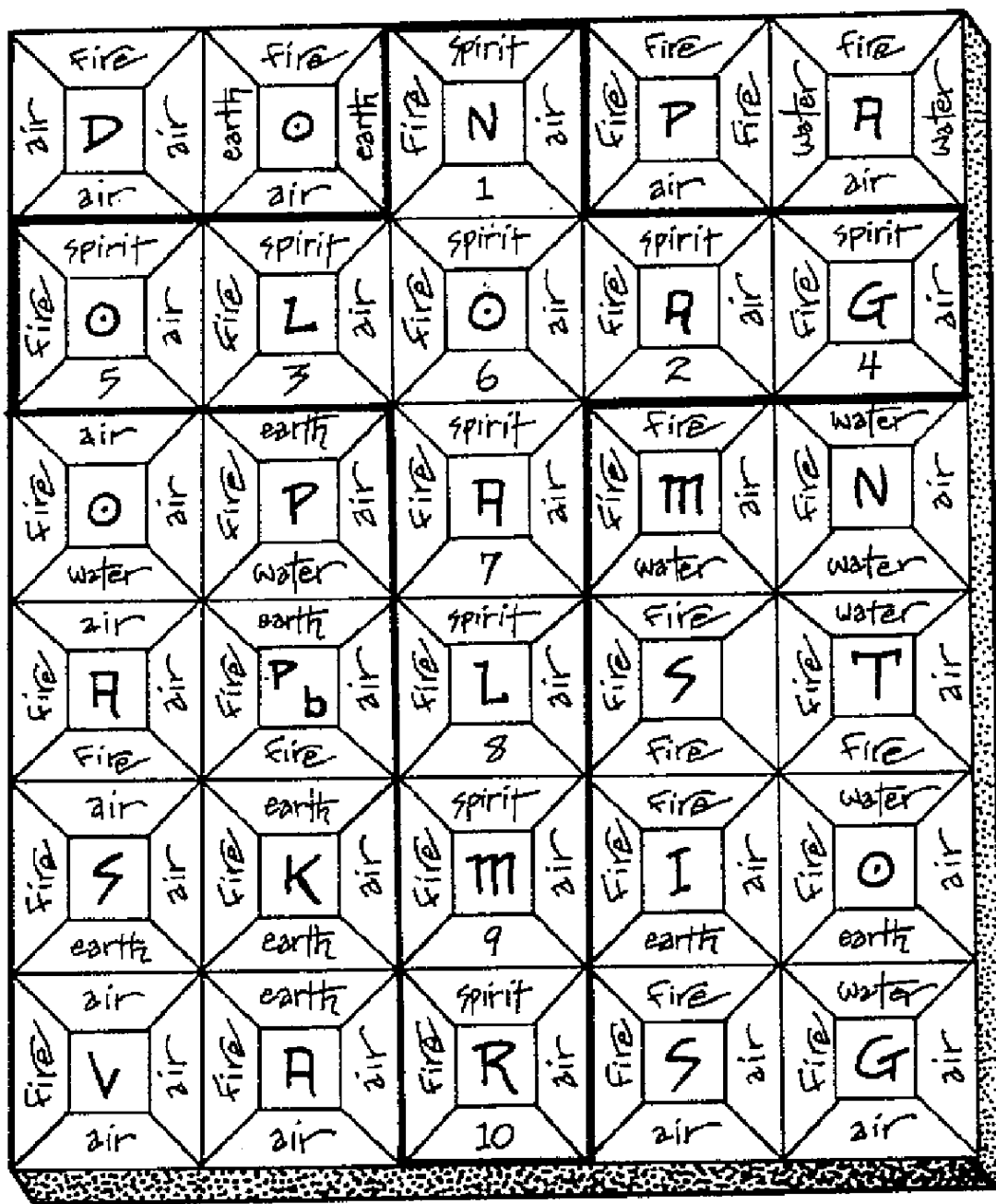


Figure 28. The Pyramids of Air of Fire.

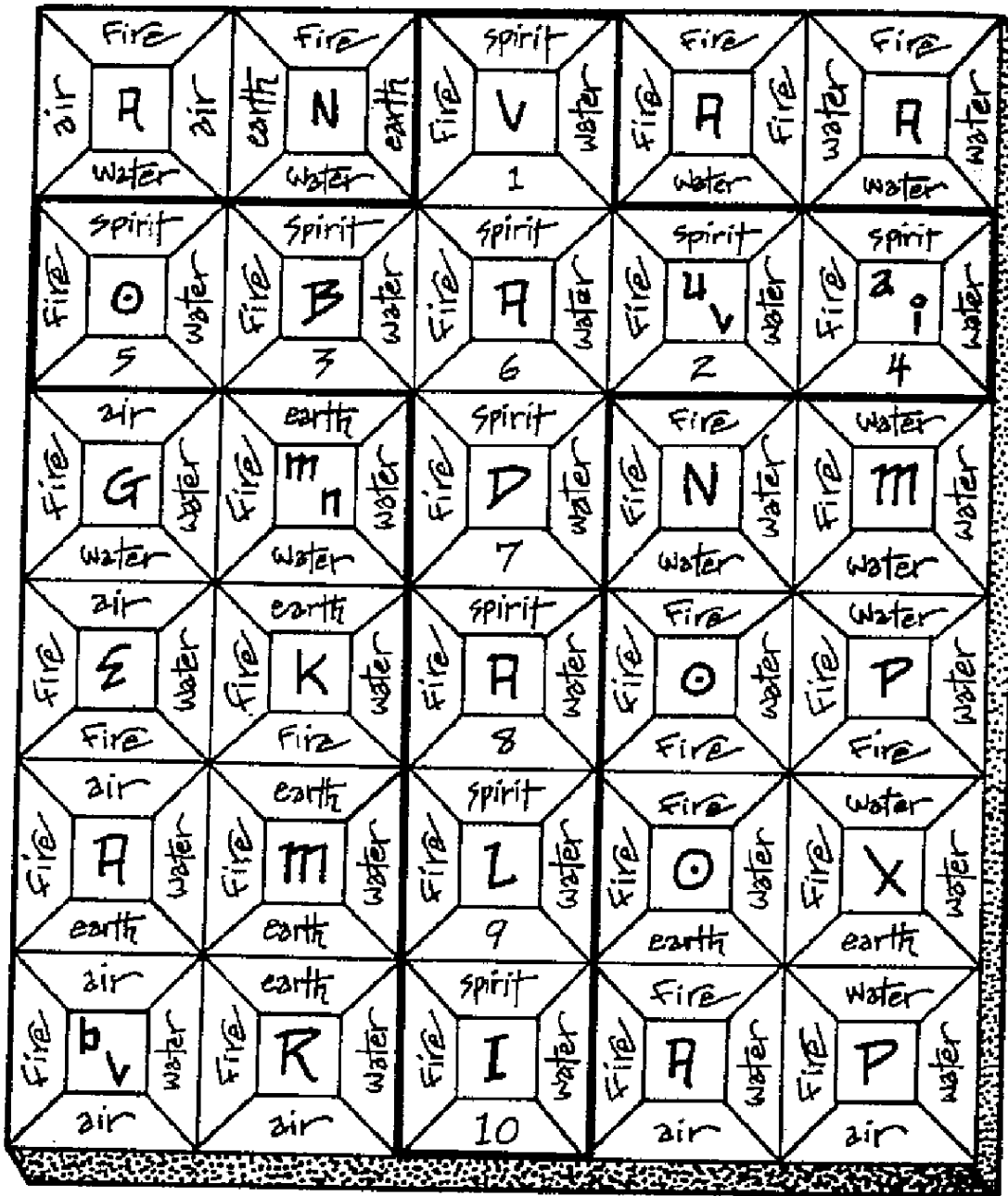


Figure 29. The Pyramids of Water of Fire.

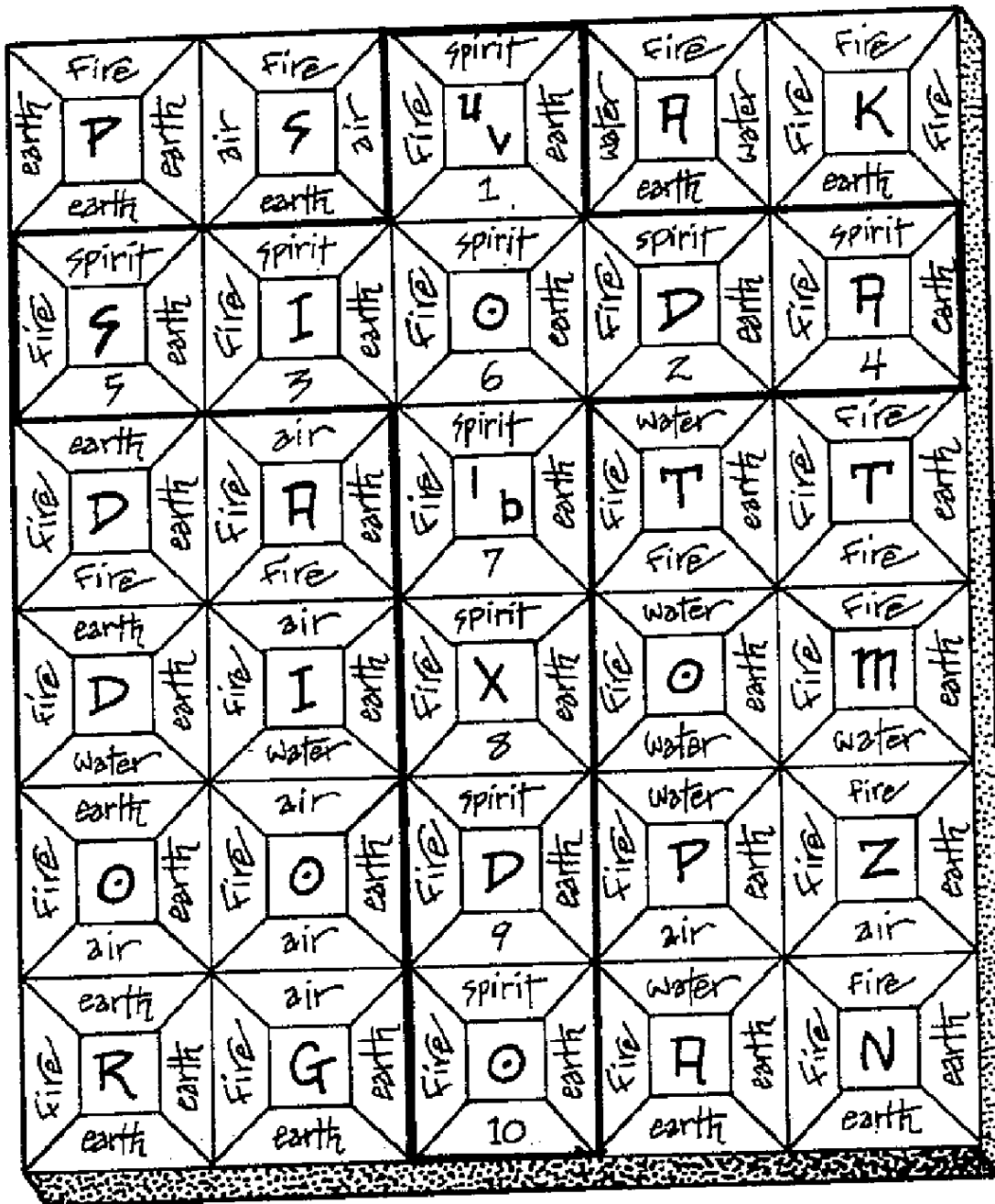


Figure 30. The Pyramids of Earth of Fire.

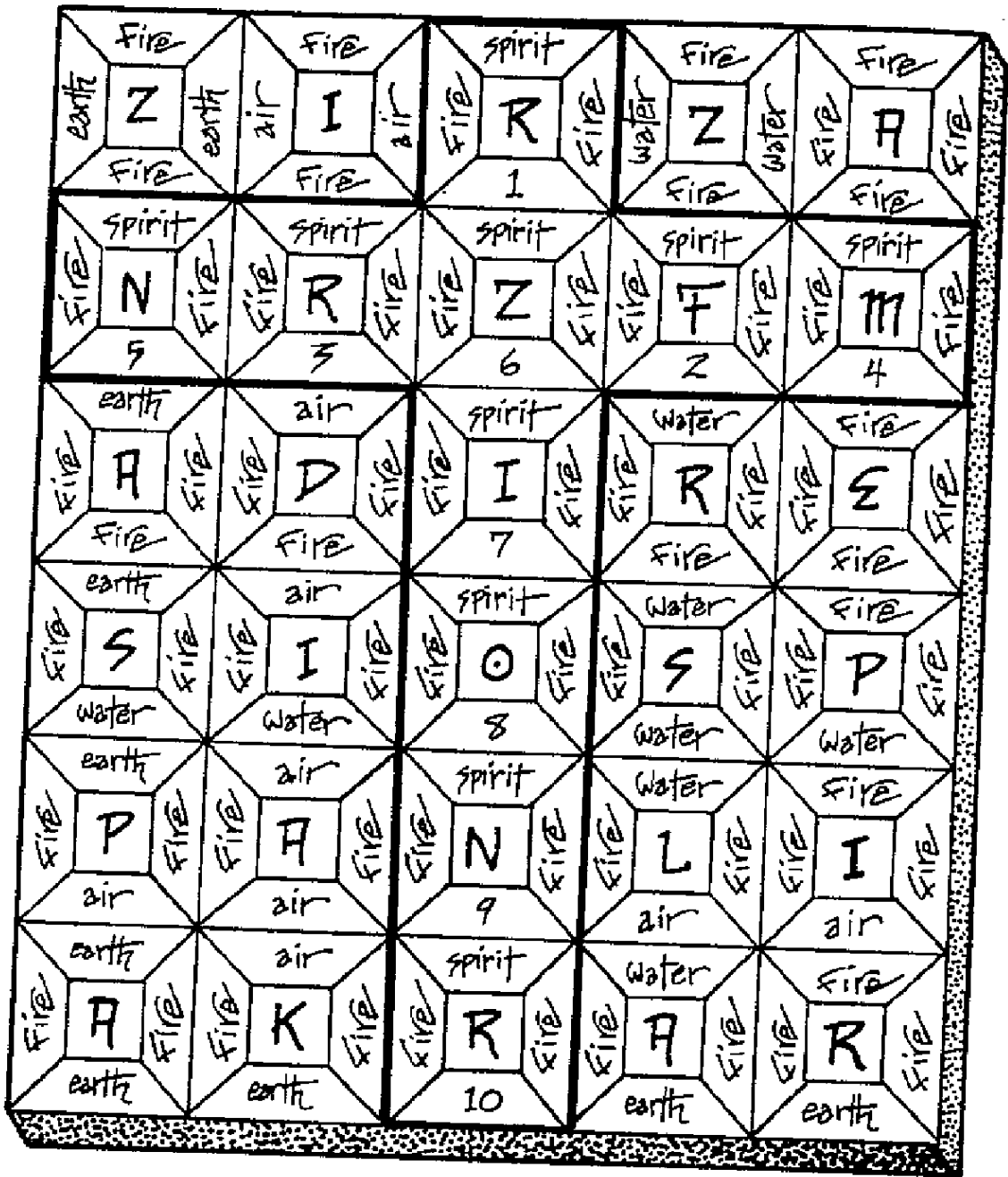


Figure 31. The Pyramids of Fire of Fire.

APPENDIX B-WATCHTOWER DEITIES

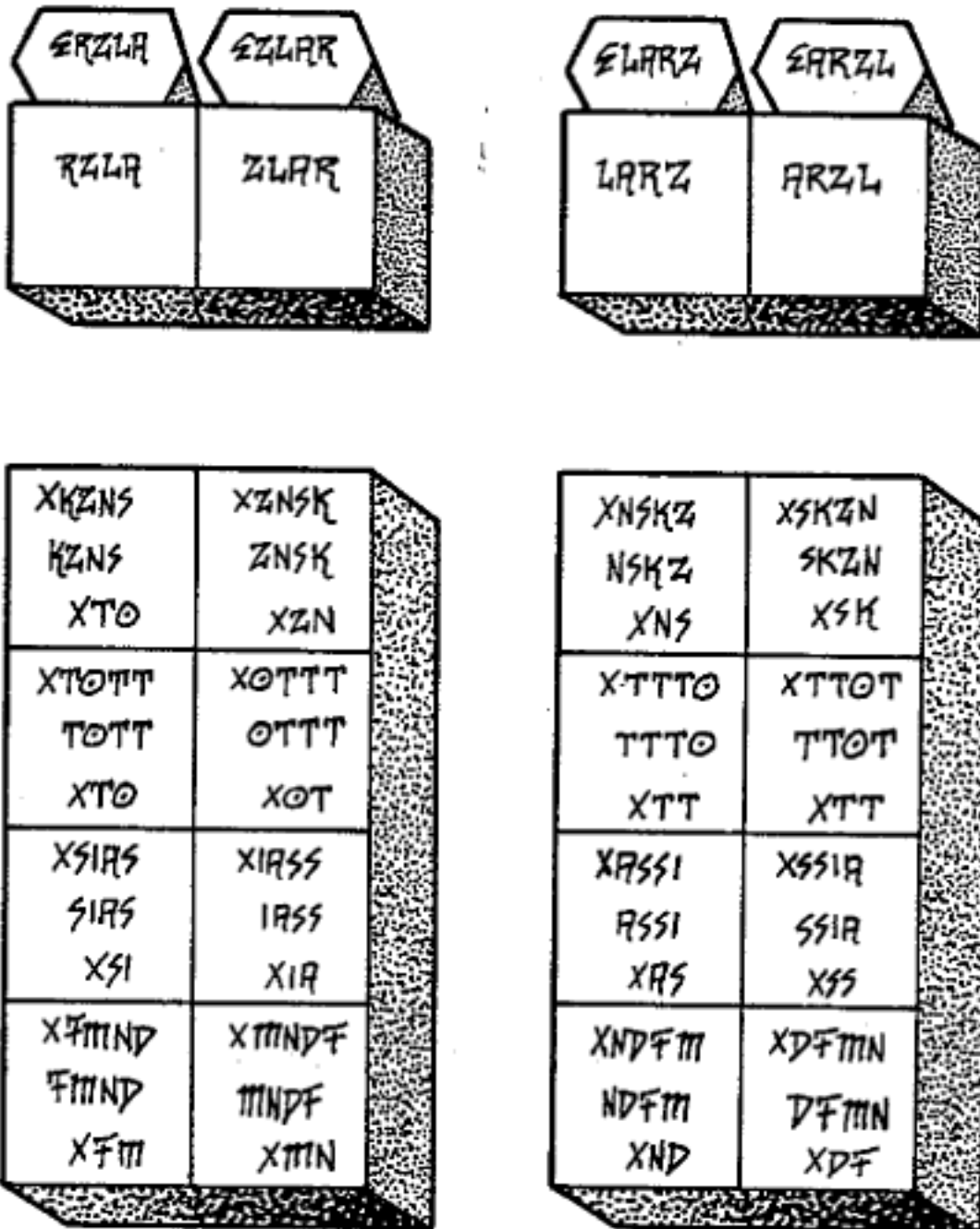
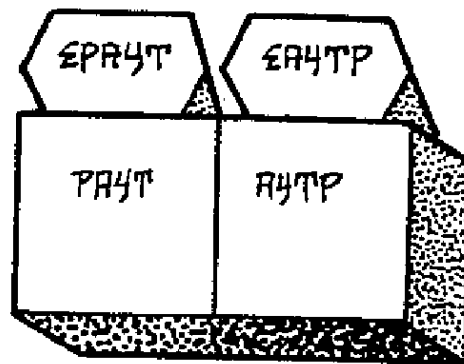
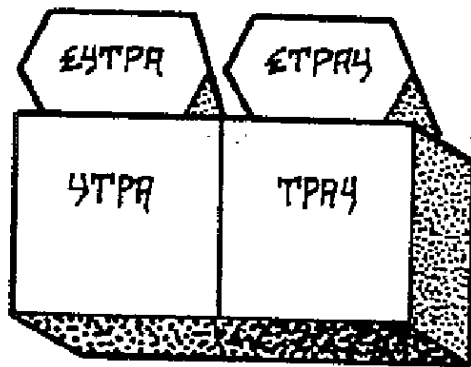


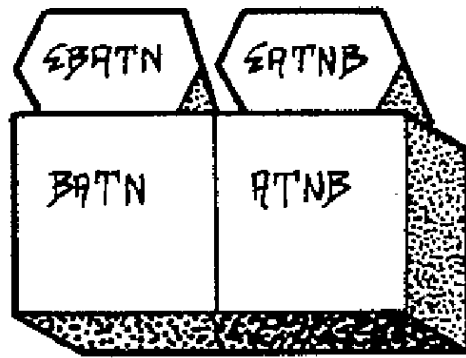
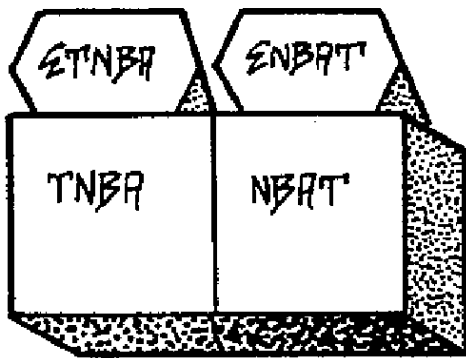
Figure 1. Archangels, Angels and Demons in Air of Air.



ROYVB OYVB ROY	RYVBO YVBO RYV
APPOK PAOK APP	AROKP ROKP ARO
ARBNH RBNH ARB	ARNHR BNHR ARN
ADIRL DIRL ADI	AIRLD IRLD AIR

RVBOY VBOY RVB	RYBOYV BOYV RYBO
ROKPA OKPA ROK	AKPRO KPRO AKP
ARNRB NRB ARN	ARNRN HRBN ARN
ARLDI RLDI ARL	ALDIR LDIR ALD

Figure 2. Archangels, Angels and Demons in Water of Air.



RABMO ABMO RAB	RBMOA BMOA RBMO
RNAKO NAKO RNA	RAKON AKON RAK
ROKNTM OKNTM ROK	RKNMO KNMO RKN
RSHAL SHAL RSH	RHALS HALS RHR

RTMOAB TMOAB RTMO	ROABTM OABTM ROA
RKONR KONR RKO	RONAK ONAK RON
RNTMOK NTMOK RNTM	RTMOKN TMOKN RTMO
RALSH ALSH RAL	RLSHA LSHA RLS

Figure 3. Archangels, Angels and Demons in Earth of Air.

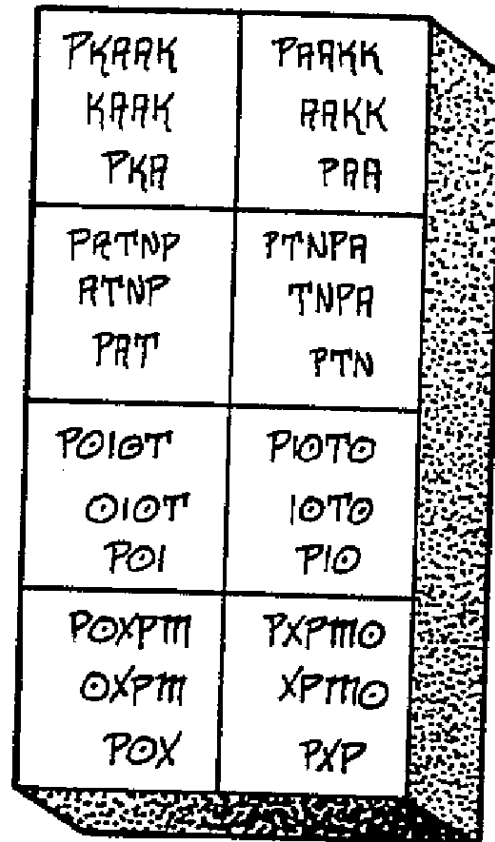
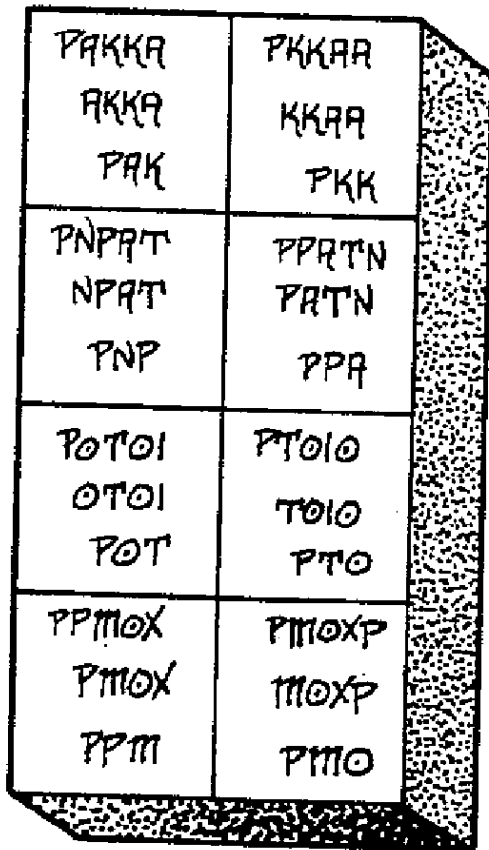
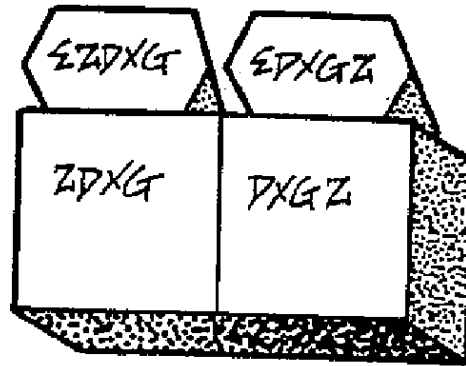
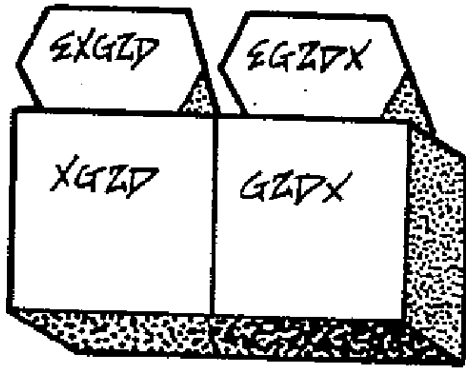
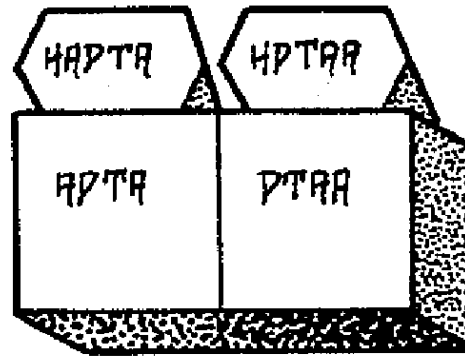
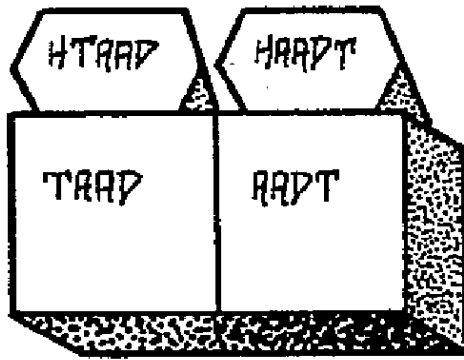


Figure 4. Archangels, Angels and Demons in Fire of Air.



KTOKO TOKO KTO	KOKOT OKOT KOK
KNHDD NHDD KNH	KHDDN HDDN KHD
KPAX PAX KPA	KAXP AXP KAA
KSAIZ SAIZ KSA	KAIZS AIZS KAI

KKOTO KOTO KKO	KOTOK OTOK KOT
KDPNH DPNH KDP	KDNHD DNHD KDH
KAXPA AXPA KAX	KXPAA XPAA KXP
KIZSA IZSA KIZ	KZSAI ZSAI KZS

Figure 5. Archangels, Angels and Demons in Air of Water.

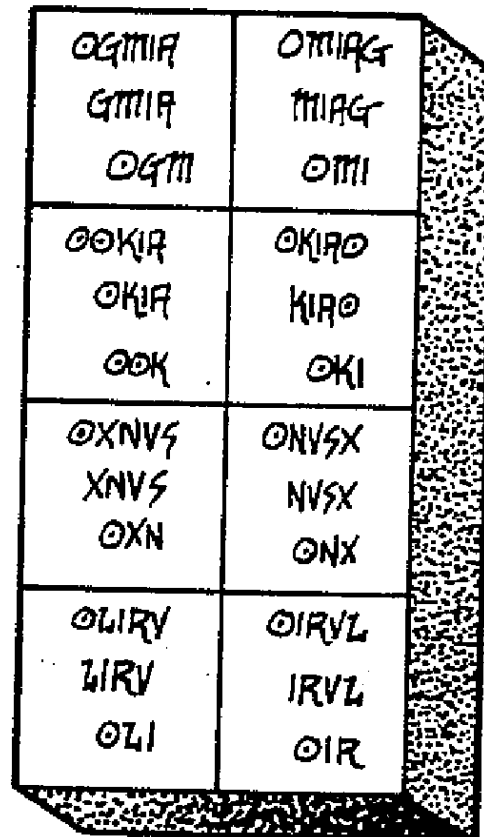
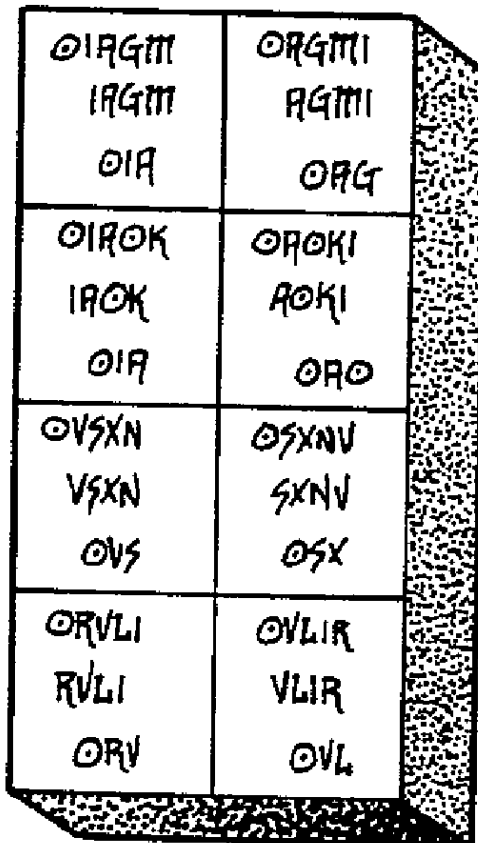
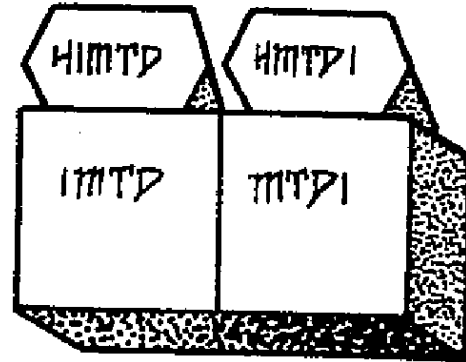
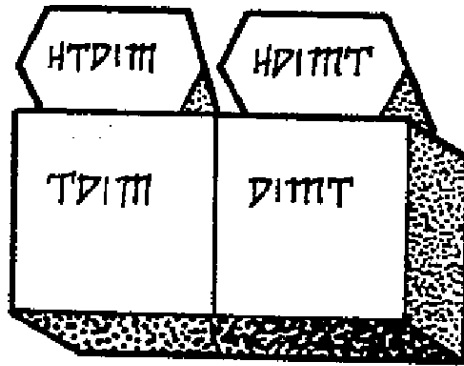


Figure 6. Archangels, Angels and Demons in Water of Water.

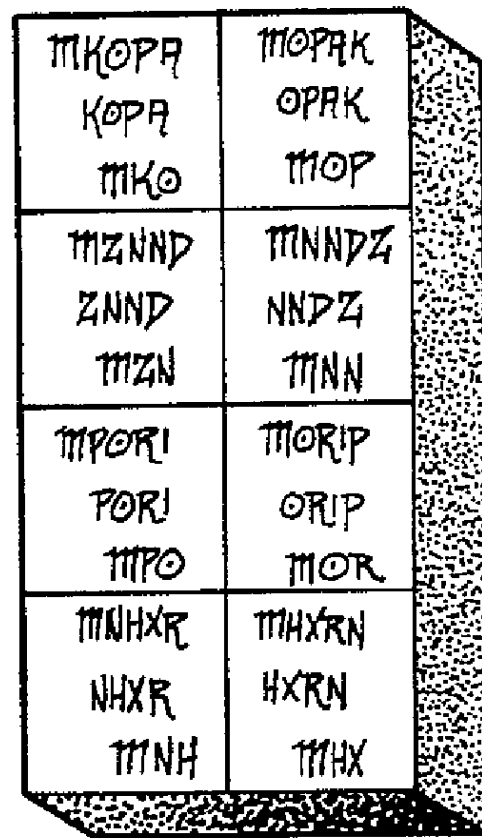
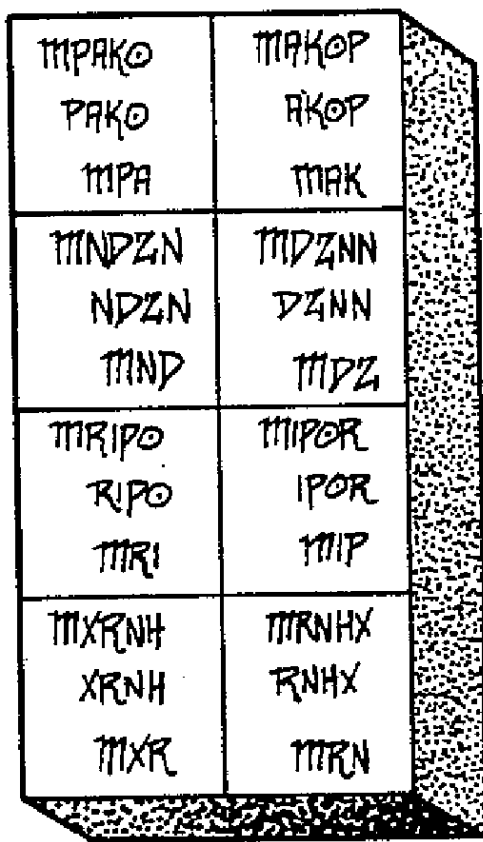
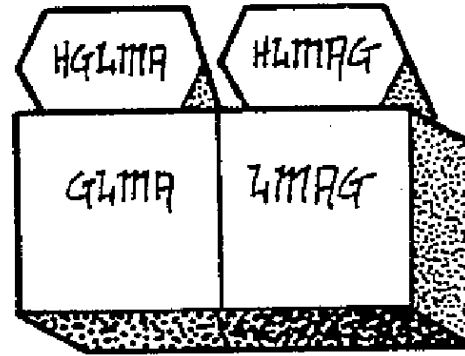
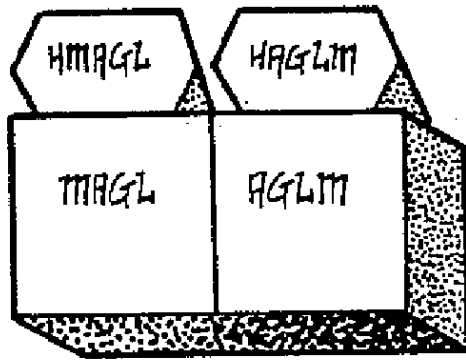
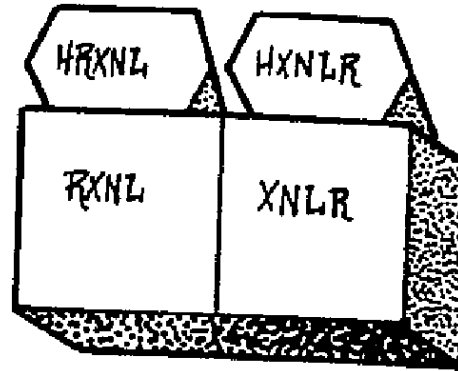
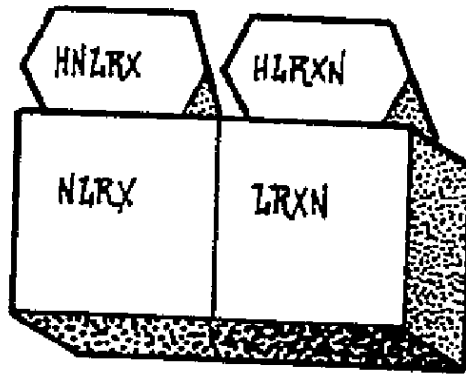


Figure 7. Archangels, Angels and Demons in Earth of Water.



AXPKN XPKN APK	APKNX PKNX APK
AVASA VASA AVA	AVASV ASAV AVS
ADAPI DAPI ADA	ADPID APID AAP
ARNIL RNIL ARN	ARNLR NLRN RNI

AKNXP KNXP AKN	RNXPK NXPK RNK
ASAVA SAVA ASA	AVASV AVAS AVV
APIDA PIDA API	APIDP IDAP AID
RILRN ILRN RIL	RLRNI LRNI RLR

Figure 8. Archangels, Angels and Demons in Fire of Water.

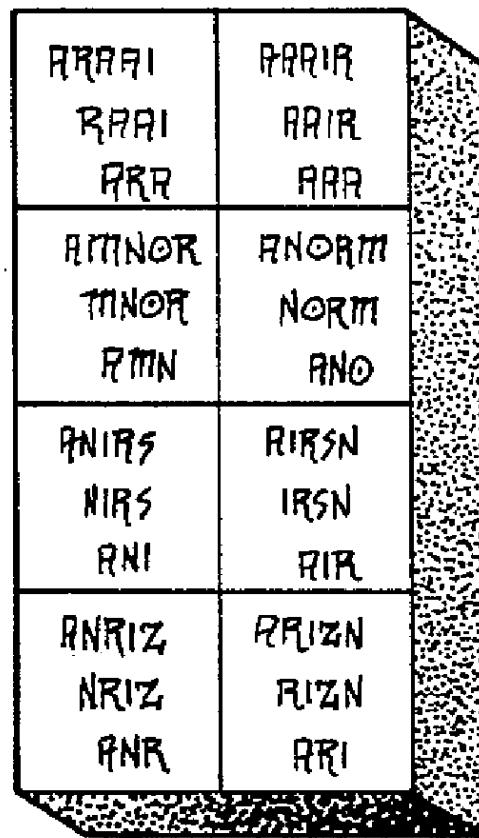
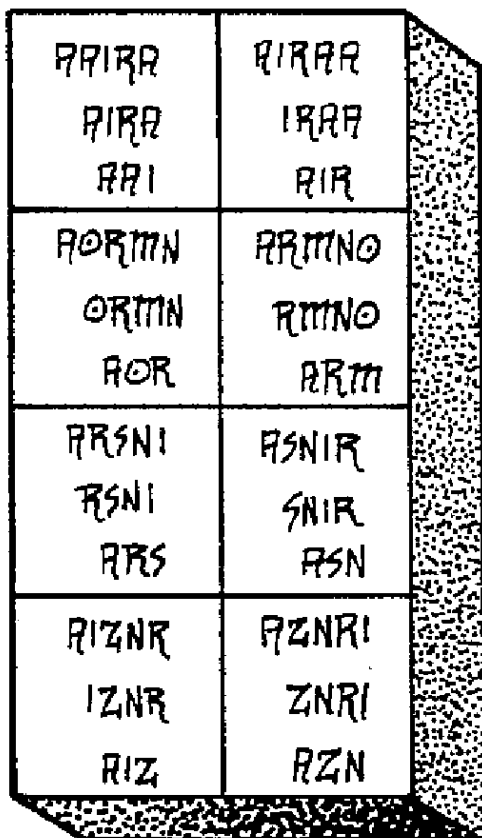
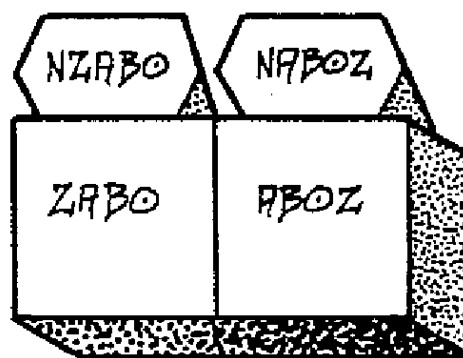
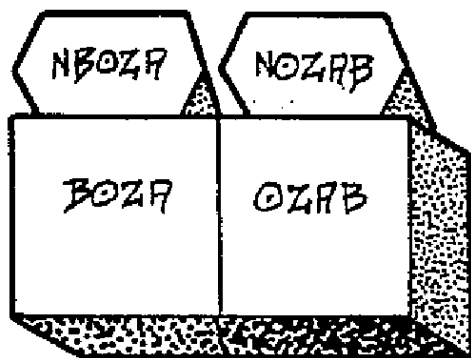


Figure 9. Archangels, Angels and Demons in Mr of Earth.

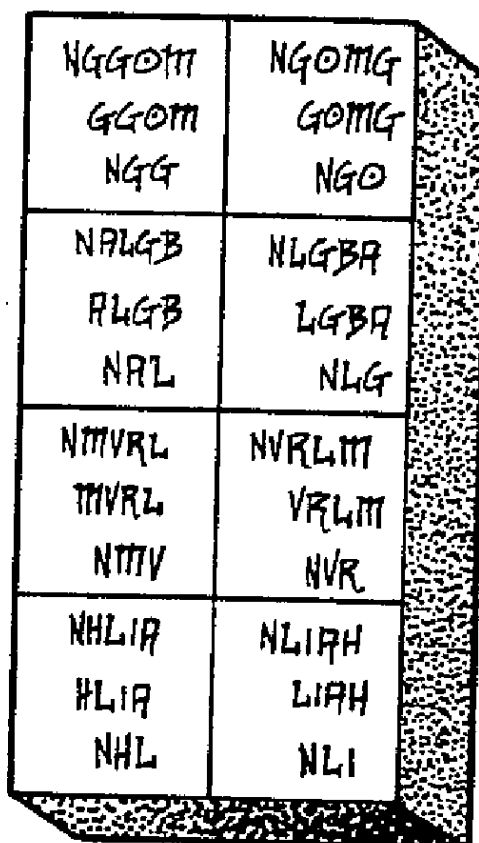
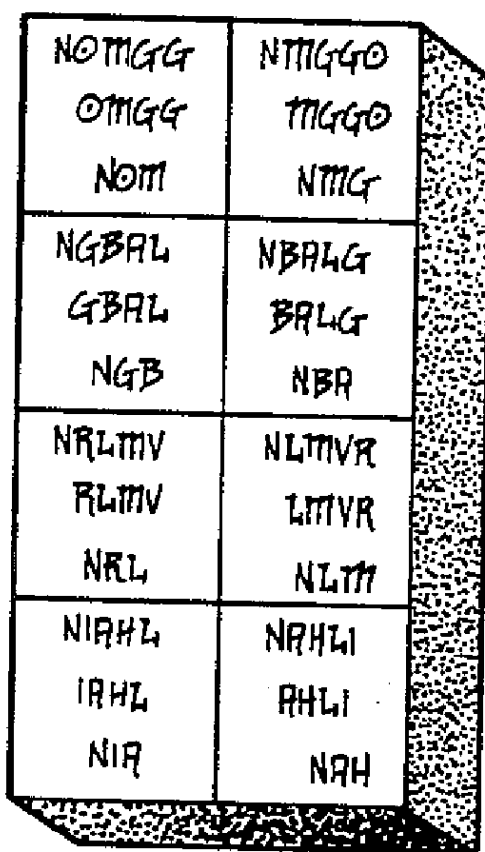
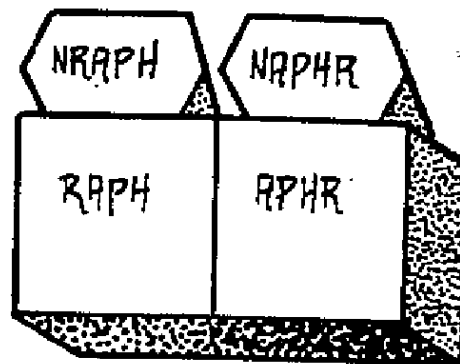
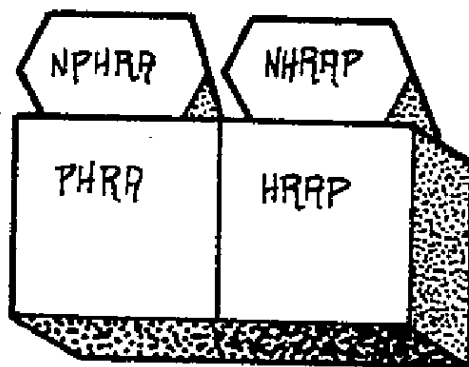
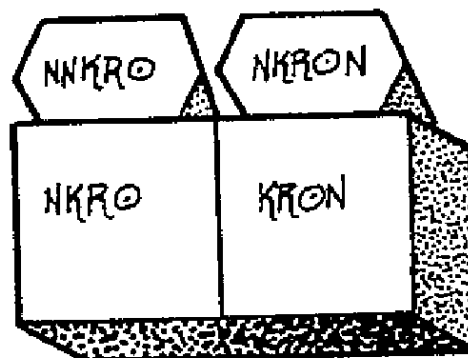
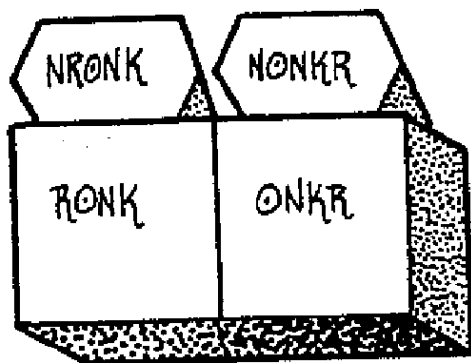


Figure 10. Archangels, Angels and Demons *in Water of Earth.*



TOPNA OPNA TOP	TPNAO PNAO TPN
TPOOP POOP TPO	TOOPD OOPD TOO
TRXAO RXAO TRX	TXAOR XAOR TXA
TAXIR AXIR TAX	TXIRA XIRA TXI

TNAOP NAOP TNA	TRONP ROPN TRO
TOPDO OPDO TOP	TPDOO PDOO TPD
TRORX RORX TRO	TORXA ORXA TOR
TIRAX IRAX TIR	TRAXI RAXI TRA

Figure 11. Archangels, Angels and Demons in Earth of Earth.

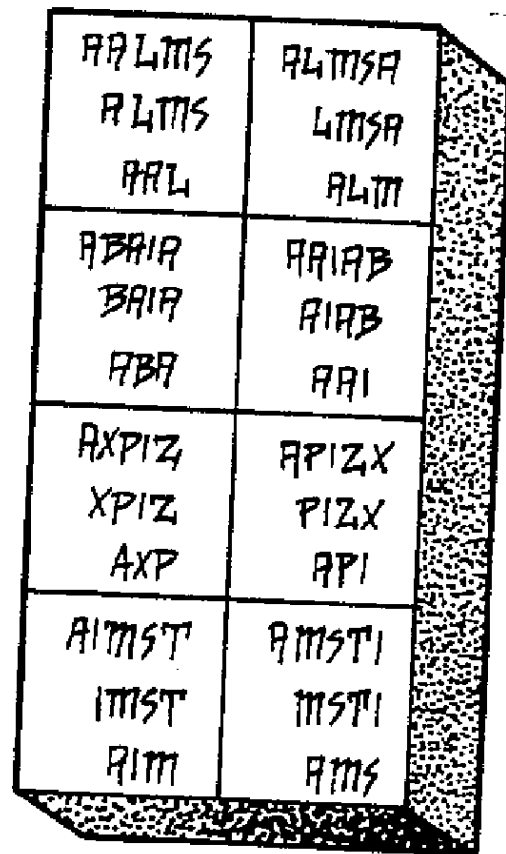
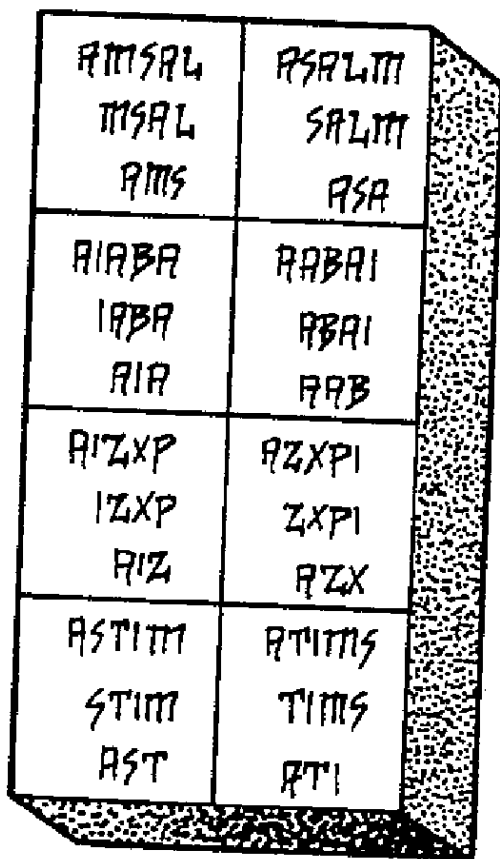
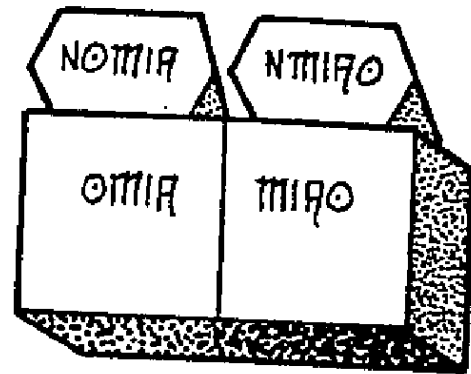
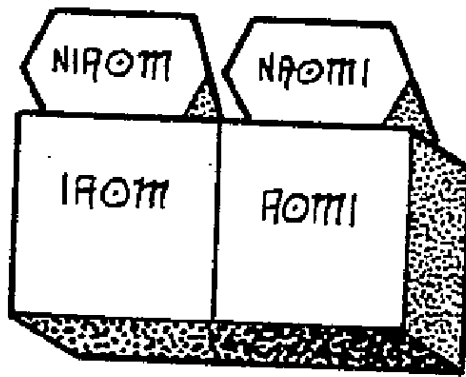
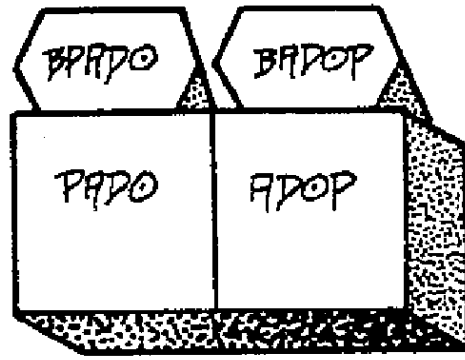
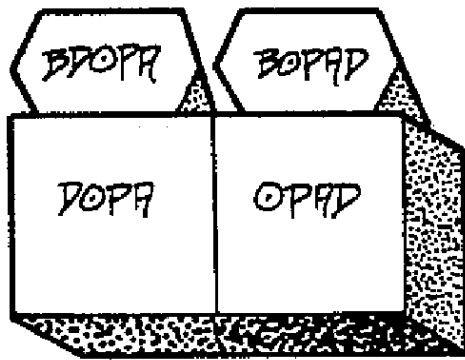


Figure 12. Archangels, Angels and Demons in Fire of Earth.



IOPTIN OPTIN IOP	IPTINO PTINO IPTI
IAPST APST IAP	IPSTA PSTA IPS
ISKIO SKIO ISK	IKIOS KIOS IKI
IVASG VASG IVA	IASGV ASGV IAS

ITINOP TINOP ITIN	INOPTI NOPTI INO
ISTAP STAP IST	ITAPS TAPS ITA
IOSK OSK IO	IOSKI OSKI IOS
ISGVA SGVA ISG	IGVAS GVAS IGV

Figure 13. Archangels, Angels and Demons in Air of Fire.

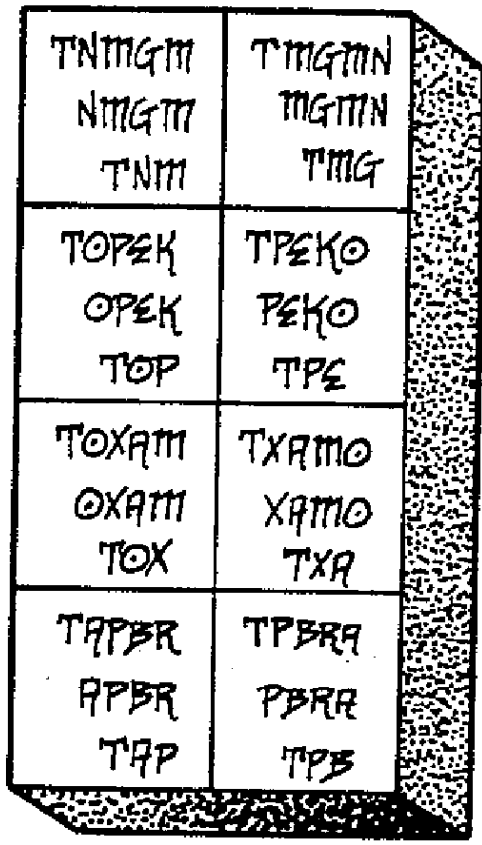
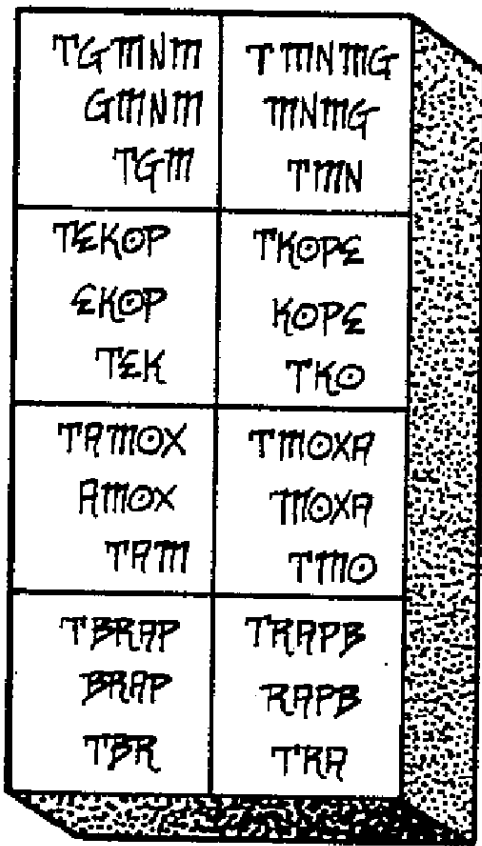
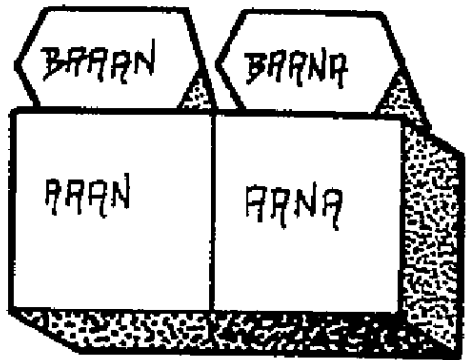
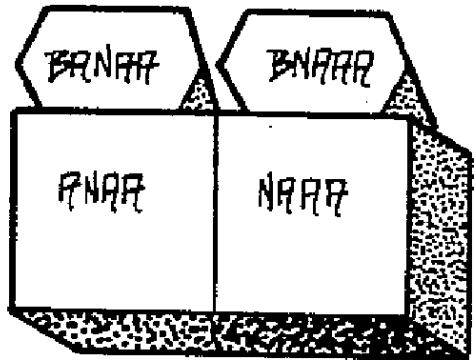
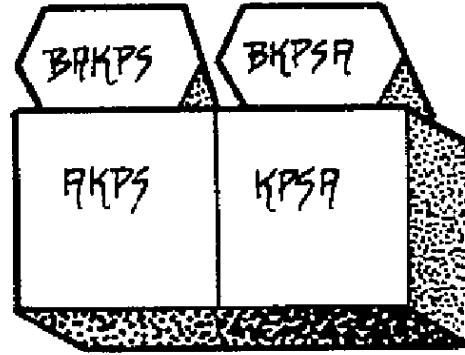
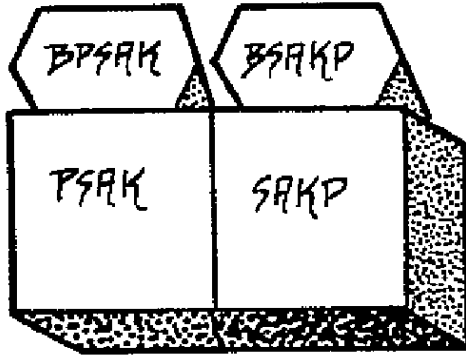


Figure 14. Archangels, Angels and Demons in Water of Fire.



OPATT DATTT OPR	OATTD ATTD OAT
OPIDM DIDM OPD	OIMDD IMDD OID
OPPZ OPPZ ONP	OOPZO OPZO OOP
ORGAN RGAN ORG	OGANR GANR OGR

OTTDAR TTDR OTT	OTDRT TRDT OTD
OOMDI OMDI OOM	OMDIO MDIO OMD
OPZOO PZOO OPZ	OZOOP ZOOP OZO
OPNRG ANRG OPN	ONRGR NRGR ONR

Figure 15. Archangels, Angels and Demons in Earth of Are.

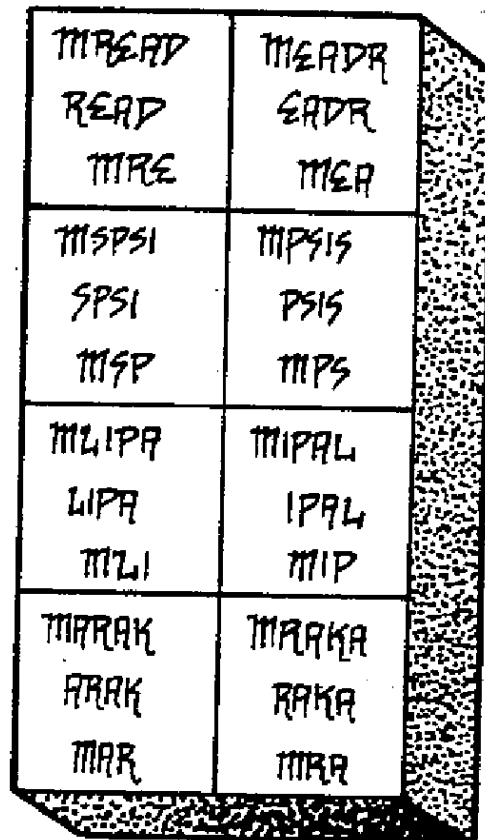
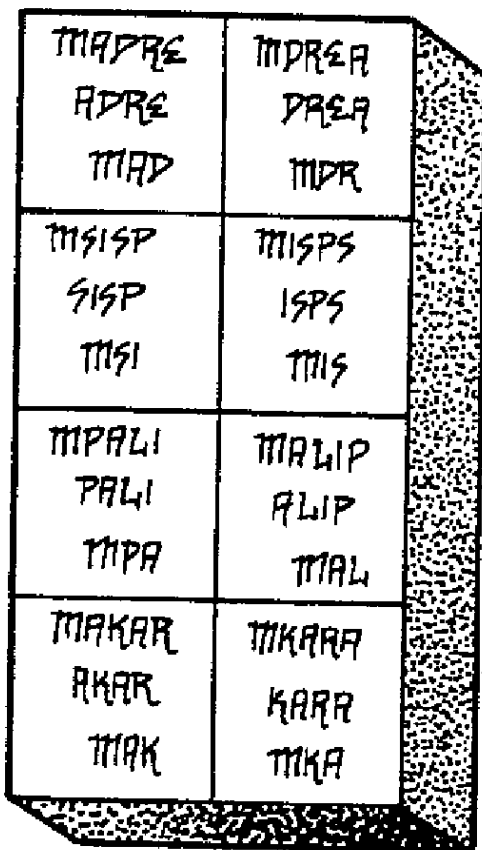
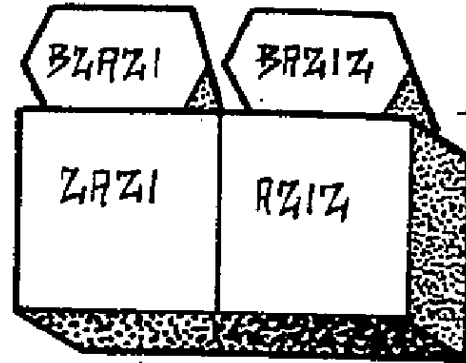
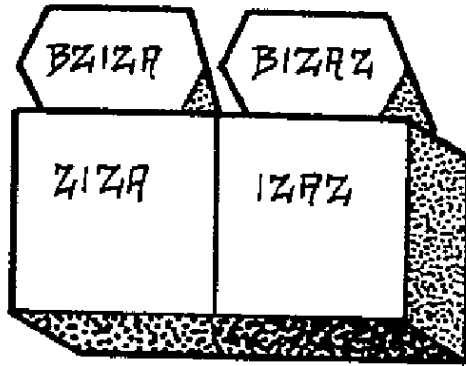


Figure 16. Archangels, Angels and Demons in Fire of Fire.

APPENDIX C---WATCHTOWER SIGNPOSTS

masculine MENTAL Aquarius	mixed EMOTIONAL Scorpio
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masculine SPIRITUAL Leo	mixed PHYSICAL Taurus
-------------------------------	-----------------------------

masculine Ur-Heru Air	mixed Tuamutef Saturn
masculine Ur-Heru Libra	masculine Hapi Capricorn
masculine Ur-Heru Aquarius	mixed Harpocrates Taurus
masculine Ur-Heru Gemini	masculine Ur-Heru Libra

masculine Qebhsennuf Fire	mixed Anubis Water
masculine Bast Aries	masculine Qebhsennuf Cancer
masculine Hapi Leo	mixed Tuamutef Scorpio
masculine Ur-Heru Sagittarius	masculine Ur-Heru Pisces

Figure 1. Signposts in the Subquadrant Air

masculine SPIRITUAL Leo	feminine PHYSICAL Taurus
-------------------------------	--------------------------------

masculine MENTAL Aquarius	feminine EMOTIONAL Scorpio
---------------------------------	----------------------------------

mixed Hapi Leo	feminine Tuamautef scorpio
masculine Hapi sagittarius	mixed Tuamautef Pisces
mixed Osiris Fire	feminine Tuamautef Water
masuline Hapi Aries	mixed Osiris Cancer

mixed Harpocrates Aquarius	feminine Isis Taurus
masculine Zr-Heru Gemini	mixed Harpocrates Virgo
mixed Harpocrates Air	feminine Tuamautef saturn
masculine Hapi Libra	mixed Hapi Capricorn

Figure 2. Signposts in the Subquadrant Water of Air.

feminine PHYSICAL Taurus	masculine SPIRITUAL Leo
--------------------------------	-------------------------------

feminine EMOTIONAL Scorpio	masculine MENTAL Aquarius
----------------------------------	---------------------------------

mixed Anubis Virgo	masculine Gebhennuf Sagittarius
feminine Tuamautef Taurus	mixed Osiris Leo
mixed Gebhennuf Capricorn	masculine Gebhennuf Aries
feminine Horus Saturn	mixed Gebhennuf Fire

mixed Tuamautef Pisces	masculine Zr-Heru Gemini
feminine Tuamautef Scorpio	mixed Tuamautef Aquarius
mixed Osiris Cancer	masculine Gebhennuf Libra
feminine Tuamautef Water	mixed Anubis Air

Figure 3. Signposts in the Subquadrant Earth of Air.

mixed	masculine
EMOTIONAL	MENTAL
Scorpio	Aquarius

mixed	masculine
PHYSICAL	SPIRITUAL
Taurus	Leo

masculine	masculine
Hapi	Bast
Cancer	Libra
mixed	masculine
Osiris	Qebhsennuf
Water	Air
masculine	masculine
Hapi	Ur-Heru
Pisces	Gemini
mixed	masculine
Hapi	Hapi
Scorpio	Aquarius

masculine	masculine
Qebhsennuf	Nephtys
Capricorn	Aries
mixed	masculine
Qebhsennuf	Qebhsennuf
Saturn	FIRE
masculine	masculine
Qebhsennuf	Bast
Virgo	sagittarius
mixed	masculine
Osiris	Hapi
Taurus	Leo

Figure 4. Signposts in the Subquadrant Fire of Air.

masculine MENTAL Aquarius	feminine EMOTIONAL scorpio
---------------------------------	----------------------------------

masculine SPIRITUAL Leo	feminine PHYSICAL Taurus
-------------------------------	--------------------------------

mixed Tuamautef Air	feminine Tuamautef Saturn
masculine Hapi Libra	mixed Hapi Capricorn
mixed Harpocrates Aquarius	feminine Isis Taurus
masculine Ur-Heru Gemini	mixed Harpocrates Virgo

mixed Osiris Fire	feminine Tuamautef Water
masculine Hapi Aries	mixed Osiris Cancer
mixed Hapi Leo	feminine Tuamautef Scorpio
masculine Hapi sagittarius	mixed Tuamautef Pisces

Figure 5. Signposts in the Subquadrant Air of Water.

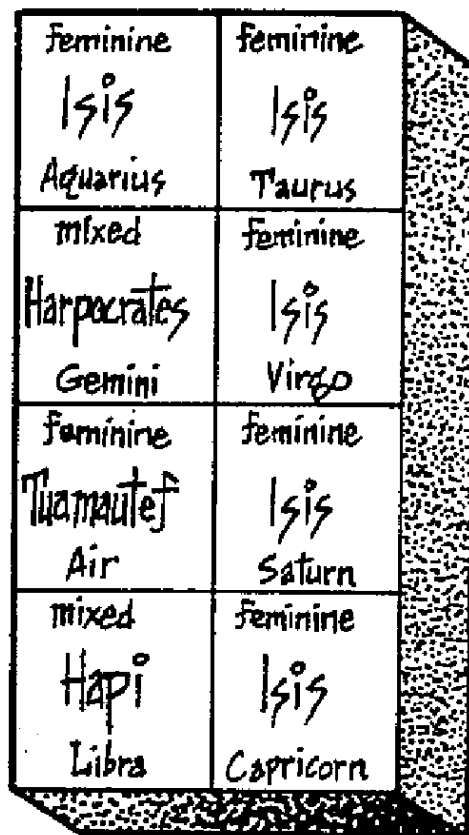
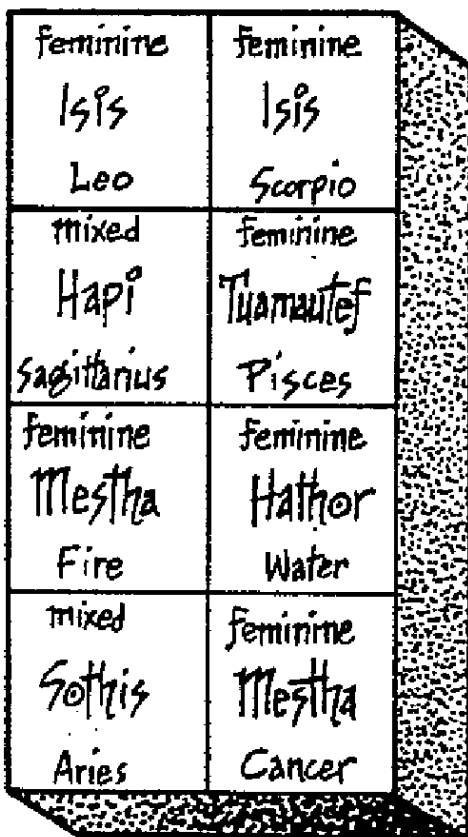
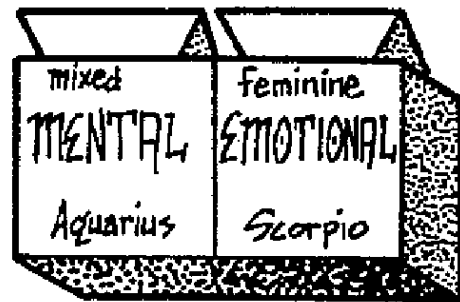
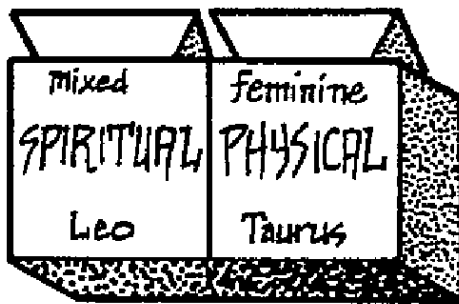


Figure 6. Signposts in the Subquadrant Water of Water.

feminine	mixed
PHYSICAL	SPIRITUAL
Taurus	Leo

feminine	mixed
EMOTIONAL	MENTAL
SCORPIO	AQUARIUS

feminine	mixed
Tuamautef	Osiris
Virgo	Sagittarius
feminine	feminine
Hathor	Mestha
Taurus	Leo
feminine	mixed
Mestha	Mestha
Capricorn	Aries
feminine	feminine
Horus	Mestha
Saturn	Fire

feminine	mixed
Tuamautef	Tuamautef
Pisces	Gemini
feminine	feminine
Isis	Tuamautef
Scorpio	Aquarius
feminine	mixed
Mestha	Osiris
Cancer	Libra
feminine	feminine
Hathor	Tuamautef
Water	Air

Figure 7. Signposts in the Subquadrant Earth of Water.

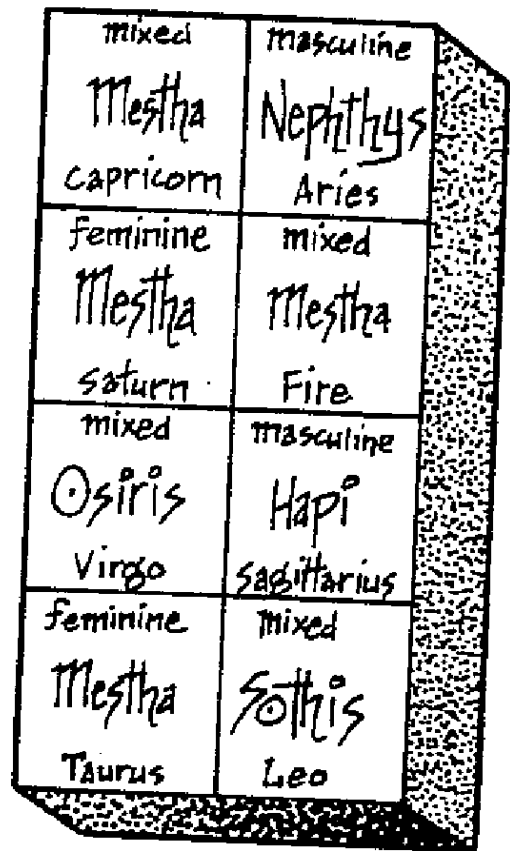
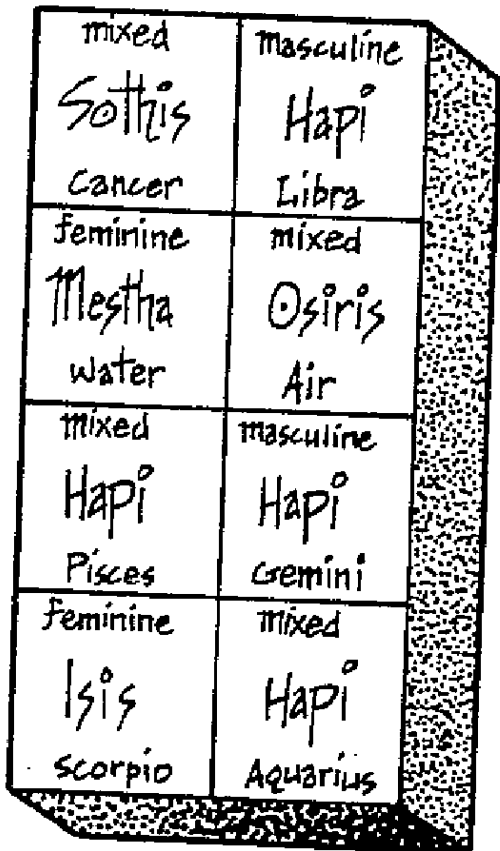
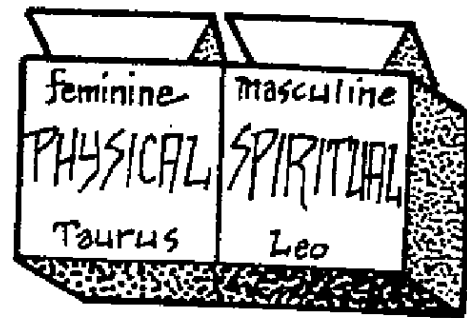
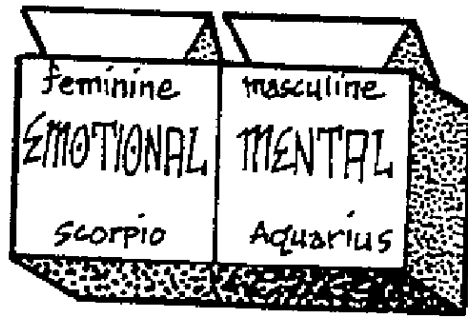


Figure 8. Signposts in the Subquadrant Fire of Water.

masculine	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

mixed	feminine
Tuamautef	Tuamautef
Aquarius	Taurus
masculine	mixed
Qebhsennuf	Qebhsennuf
Libra	capricorn
mixed	feminine
Anubis	Horus
Air	saturn
masculine	mixed
Ur-Heru	Anubis
Gemini	Virgo

mixed	feminine
Osiris	Tuamautef
Leo	Scorpio
masculine	mixed
Qebhsennuf	Osiris
Aries	cancer
mixed	feminine
Qebhsennuf	Tuamautef
Fire	water
masculine	mixed
Qebhsennuf	Tuamautef
Sagittarius	Pisces

Figure 9. Signpost in the Subquadrant Air of Earth

mixed	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

mixed	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

feminine Tuamautef Aquarius	feminine Hathor Taurus
mixed Osiris Libra	feminine Mestha Capricorn
feminine Tuamautef Air	feminine Horus Saturn
mixed Tuamautef Gemini	feminine Tuamautef Virgo

feminine Mestha Leo	feminine Isis Scorpio
mixed Mestha Aries	feminine Mestha Cancer
feminine Mestha Fire	feminine Hathor Water
mixed Osiris Sagittarius	feminine Tuamautef Pisces

Figure 10. Signposts in the Subquadrant Water of Earth.

feminine	mixed
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	mixed
EMOTIONAL	SPIRITUAL
scorpio	Leo

feminine	mixed
Horus	Qebhsennuf
Cancer	Libra
feminine	feminine
Horus	Tuamautef
scorpio	Aquarius
feminine	mixed
Horus	Anubis
Pisces	Gemini
feminine	feminine
Horus	Horus
Water	Air

feminine	mixed
Mestha	Apis
Capricorn	Aries
feminine	feminine
Hathor	Mestha
Taurus	Leo
feminine	mixed
Tuamautef	Qebhsennuf
Virgo	Sagittarius
feminine	feminine
Horus	Horus
Saturn	Fire

Figure 11. Signposts in the Subquadrant Earth of Earth.

feminine	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	masculine
EMOTIONAL	SPIRITUAL
Scorpio	Leo

mixed	masculine
Apis	Qebhsennuf
Cancer	Libra
feminine	mixed
Mestha	Osiris
Scorpio	Aquarius
mixed	masculine
Qebhsennuf	Qebhsennuf
Pisces	Gemini
feminine	mixed
Horus	Qebhsennuf
Water	Air

mixed	masculine
Mestha	Nephtys
Capricorn	Aries
feminine	mixed
Mestha	Mestha
Taurus	Leo
mixed	masculine
Osiris	Qebhsennuf
Virgo	Sagittarius
feminine	mixed
Mestha	Apis
Saturn	Fire

Figure 12. Signposts in the Subquadrant Fire of Earth.

masculine	mixed
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	mixed
SPIRITUAL	EMOTIONAL
Leo	Scorpio

masculine	mixed
Hapi	Osiris
Aquarius	Taurus
masculine	masculine
BAST	Qebhsenuf
Libra	capricorn
masculine	mixed
Qebhsenuf	Qebhsenuf
Air	Saturn
masculine	masculine
Ur-Heru	Qebhsenuf
Gemini	Virgo

masculine	mixed
Hapi	Hapi
Leo	Scorpio
masculine	masculine
Nephtys	Hapi
Aries	Cancer
masculine	mixed
Qebhsenuf	Osiris
Fire	Water
masculine	masculine
BAST	Hapi
sagittarius	Pisces

Figure 13. Signposts in the Subquadrant Air of Fire.

masculine	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

mixed	feminine
Hapi	Mestha
Aquarius	Taurus
masculine	mixed
Hapi	Mestha
Libra	capricorn
mixed	feminine
Osiris	Mestha
Air	Saturn
masculine	mixed
Hapi	Osiris
Gemini	Virgo

mixed	feminine
Sothis	Isis
Leo	Scorpio
masculine	mixed
Nephtys	Sothis
Aries	Cancer
mixed	feminine
Mestha	Mestha
Fire	Water
masculine	mixed
Hapi	Hapi
Sagittarius	Pisces

Figure 14. Signposts in the Subquadrant Water of Fire.

feminine	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	masculine
EMOTIONAL	SPIRITUAL
Scorpio	Leo

mixed	masculine
Apis	Qebhsennuf
Cancer	Libra
feminine	mixed
Mestha	Osiris
Scorpio	Aquarius
mixed	masculine
Qebhsennuf	Qebhsennuf
Pisces	Gemini
feminine	mixed
Horus	Qebhsennuf
Water	Air

mixed	masculine
Mestha	Nephtys
Capricorn	Aries
feminine	mixed
Mestha	Mestha
Taurus	Leo
mixed	masculine
Osiris	Qebhsennuf
Virgo	Sagittarius
feminine	mixed
Mestha	Apis
Saturn	Fire

Figure 15. Signposts in the Subquadrant Earth of Fire.

mixed	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

mixed	masculine
EMOTIONAL	SPIRITUAL
scorpio	Leo

masculine	masculine
Nephtys	Nephtys
Cancer	Libra
mixed	masculine
Mestha	Hapi
scorpio	Aquarius
masculine	masculine
Qebhsenuf	Bast
Pisces	Gemini
mixed	masculine
Apis	Qebhsenuf
Water	Air

masculine	masculine
Nephtys	Nephtys
capricorn	Aries
mixed	masculine
Sothis	Nephtys
Taurus	Leo
masculine	masculine
Hapi	Nephtys
virgo	sagittarius
mixed	masculine
Mestha	Nephtys
Saturn	Fire

Figure 16. Signposts in the Subquadrant Fire of Fire.

APPENDIX D--THE GREAT CROSSES
OF THE WATCHTOWERS

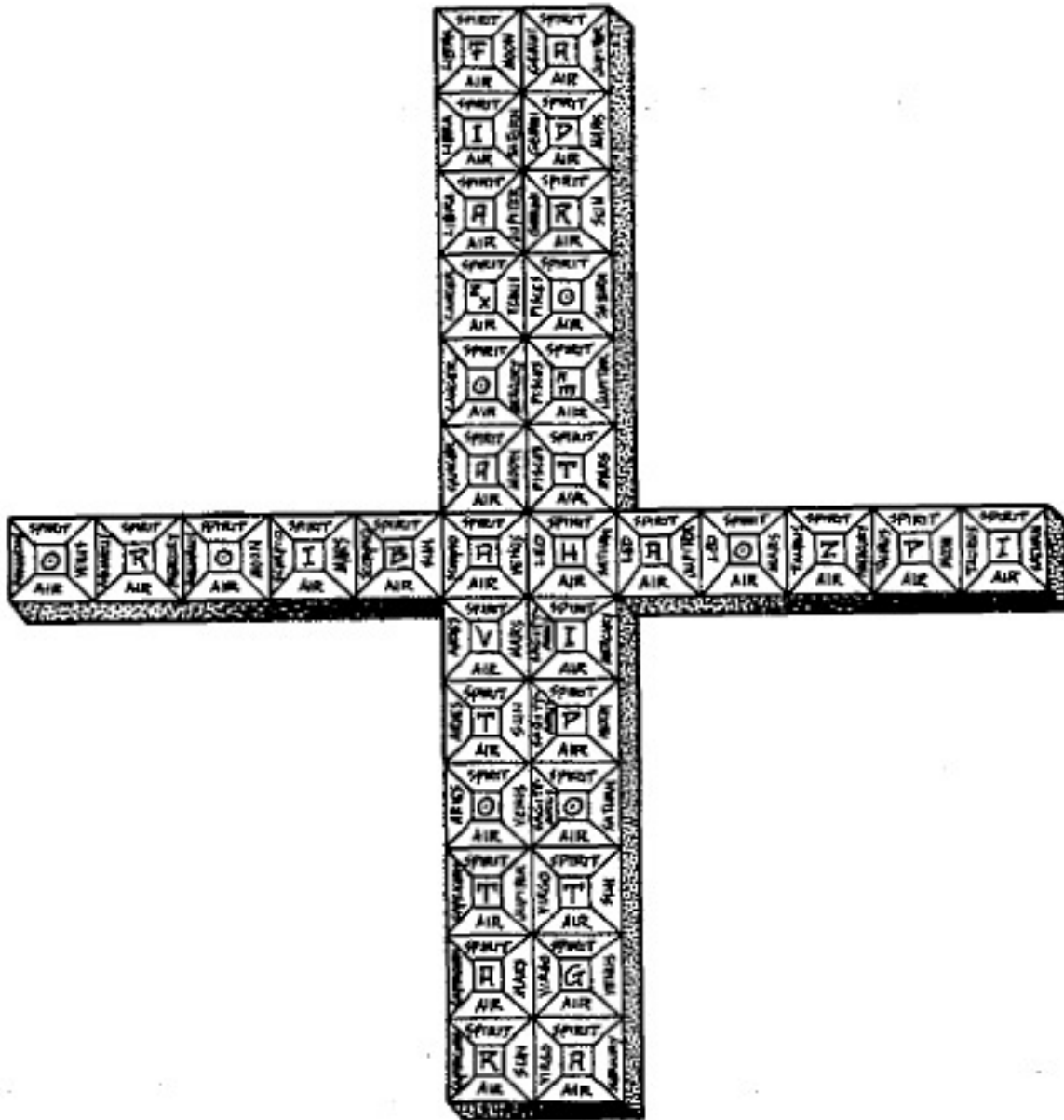


Figure 1. The Pyramids of the Great Cross of Air.

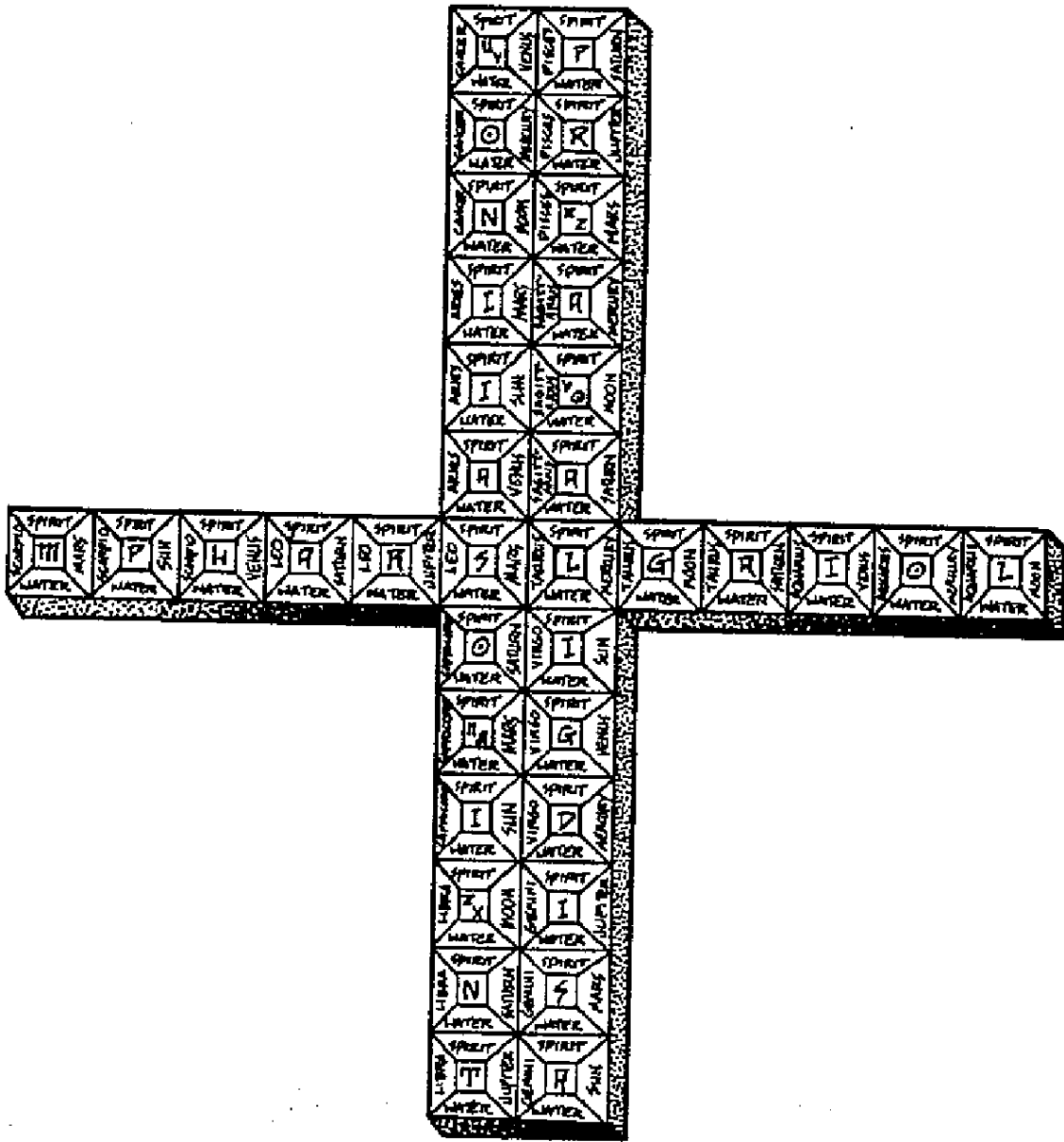


Figure 2. The Pyramids of the Great Cross of Water.

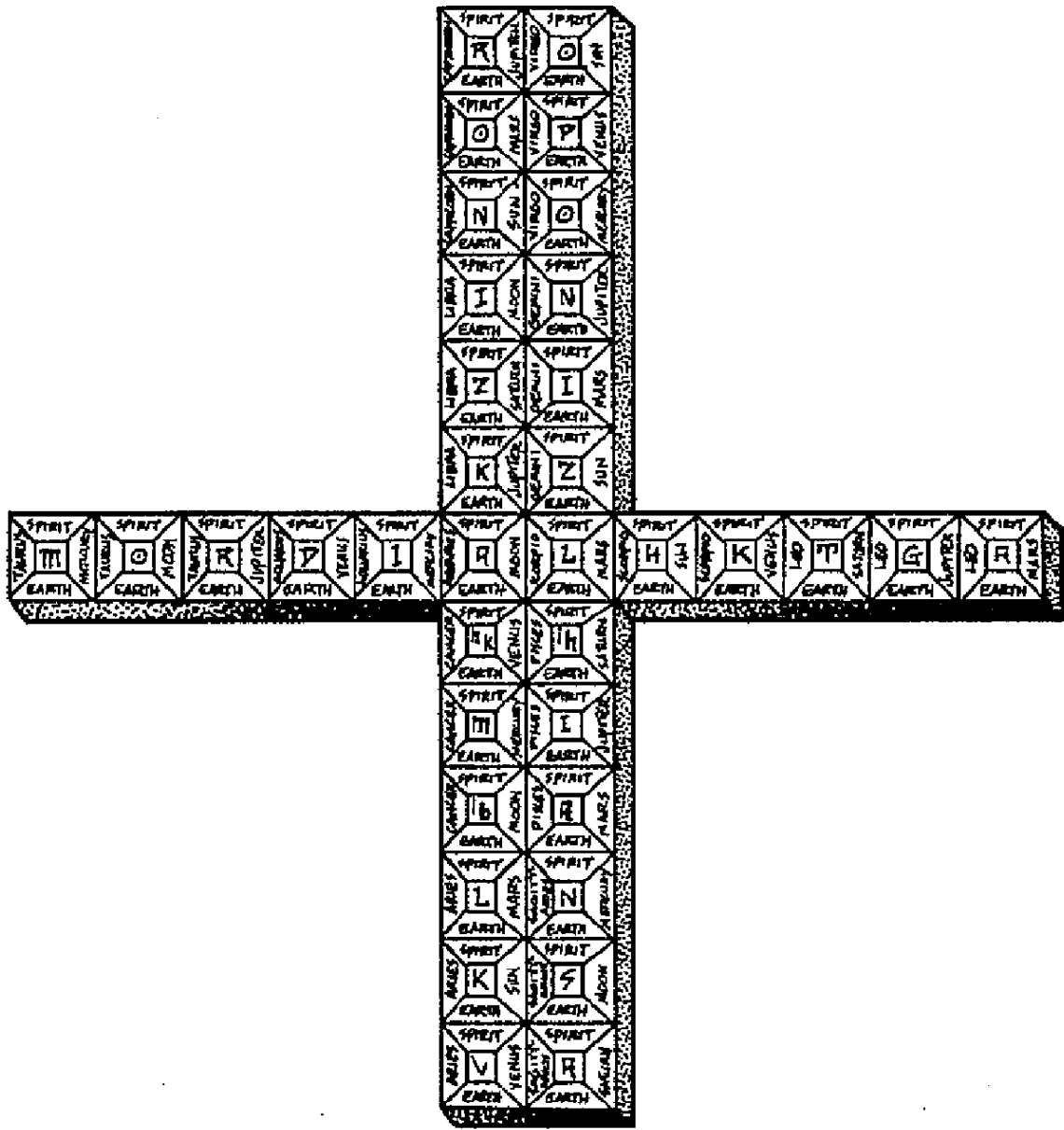


Figure 3. The Pyramids of the Great Cross of Earth

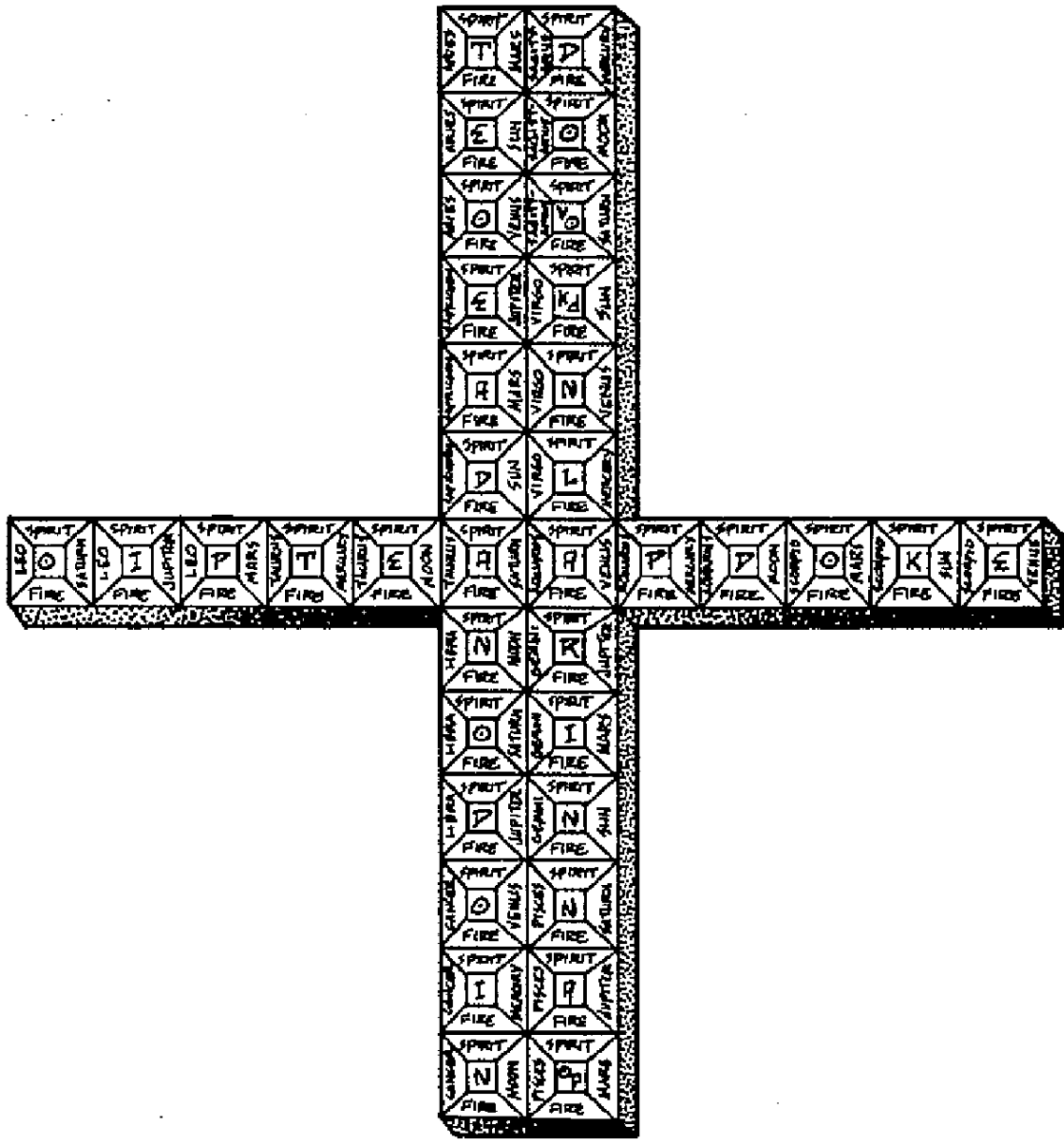
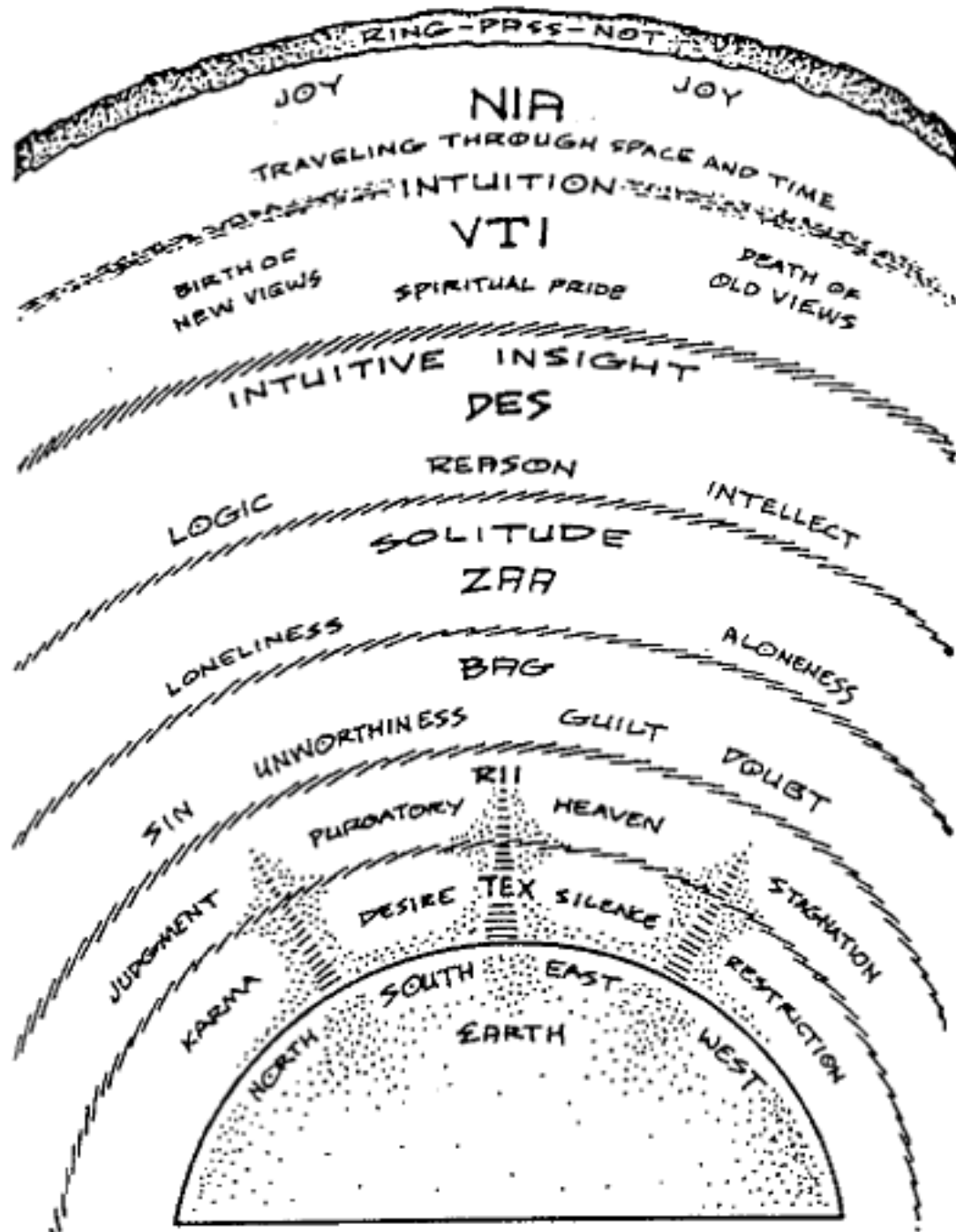


Figure 4. The Pyramids of the Great Cross of Fire.

APPENDIX E-THE THIRTY AETHYRS



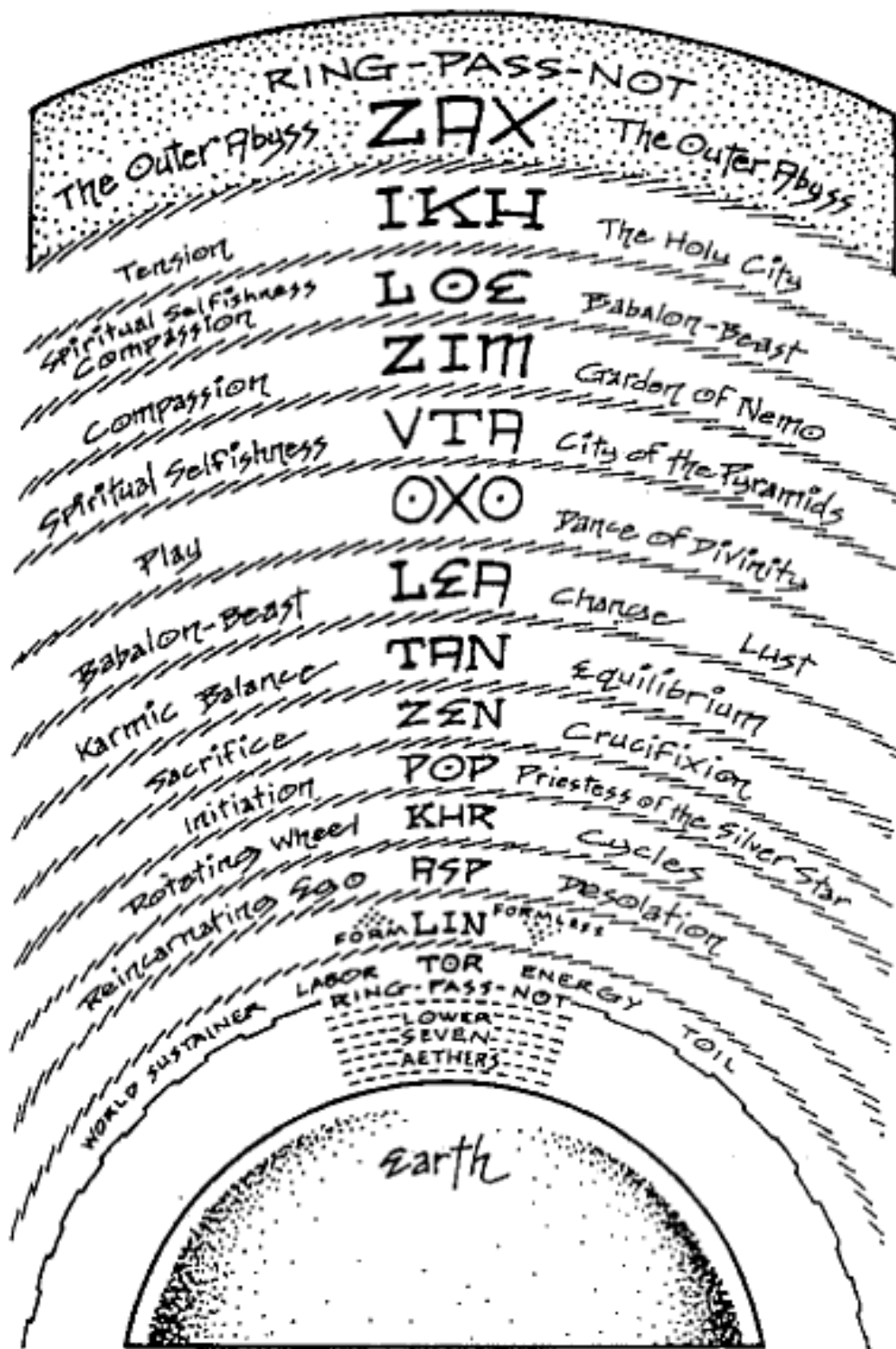


Figure 2. A Schematic Diagram of the Middle Aethyrs.

From TOR to ZAX.

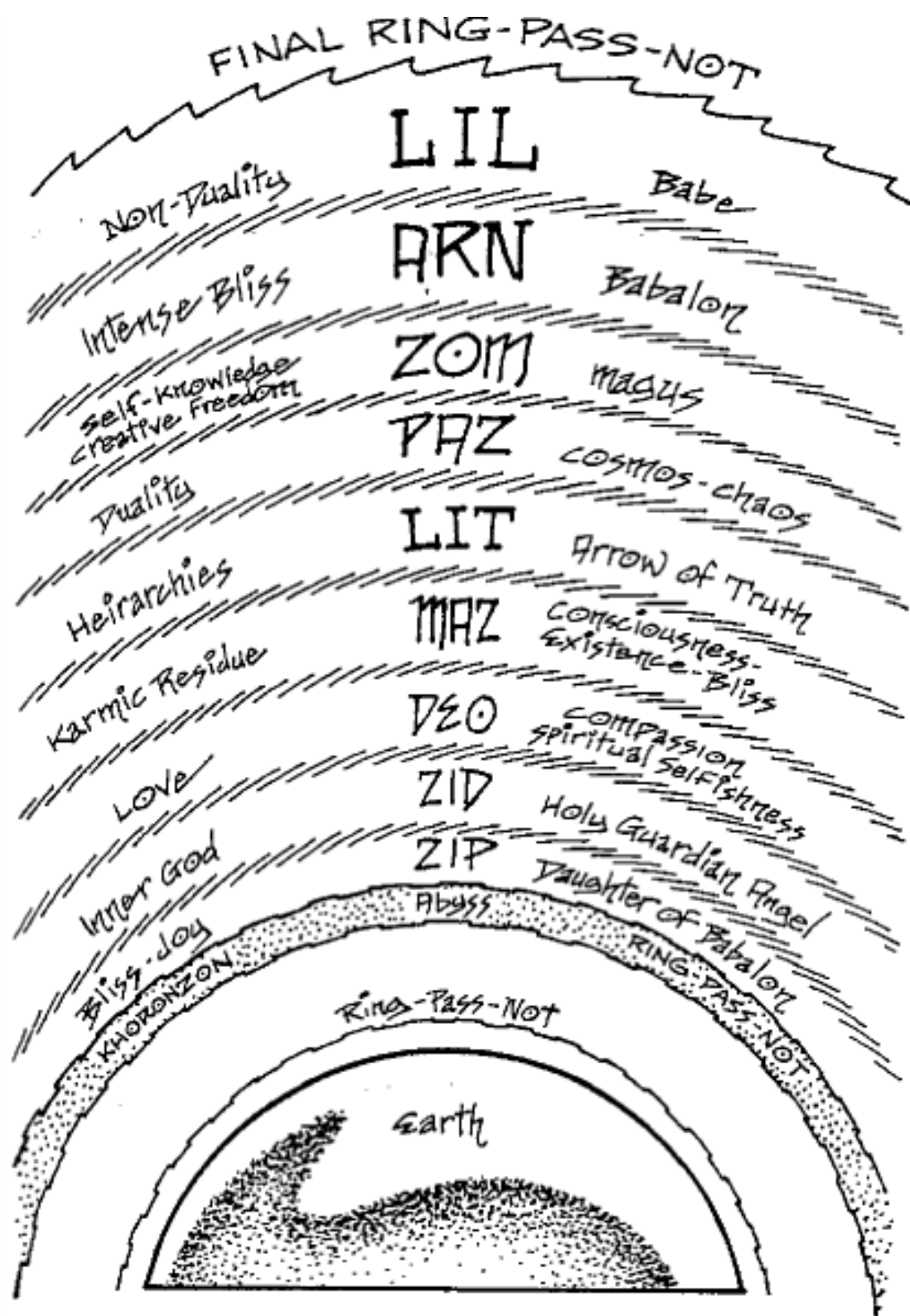


Figure 3. A Schematic Diagram of the Highest Aethyrs.

From ZLF to LIL.

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