

## Magick & Qabalah #1 by Bill Heidrick

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### TRANSLITERATION GUIDE:

A = Aleph ----- not correct for pronunciation.

B = Bet

G = Gemel

D = Dalet

H = Heh

V = Vau

Z = Zain

Ch = Chet ----- not correct for pronunciation.

T = Tet

Y = Yod

K = Koph

L = Lamed

M = Mem

N = Nun

S = Samekh

a'a = Ayin

P = Peh

Tz = Tzaddi

Q = Qof

R = Resh

Sh = Shin

Th = Taw ----- not correct for pronunciation.

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### MAGICK and QABALAH No. 1

Spells, Rituals, Devices,

Qabalistic methods &

Information presented

during a class by

Bill Heidrick

for

O. T. O.

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by Bill Heidrick

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

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{Illustration described: This is the Tree of Life diagram from Kircher's "Oedipus Aegyptiacus", Tom II., 1653 A.D.}
- ii-

THE DESIGN ON THE BACK OF THE COVER is from the "Heptameron of Petrus de Abano" who was a magician and medical doctor in Italy in the late 13<sup>th</sup> century.

The manuscript from which this seal comes is a 17<sup>th</sup> century copy in the British Museum: Sloane 3850 ff 13b - 23.

The seal itself is that of the Sun. It forms the basic type for all the planetary seals of this work by d'Abano. In the center circle and ring, the one with the cross, are the words: Agla, Eloy, Adonay and

Tetragrammaton. Inside these are "Alpha" --- name of the first letter of the Greek Alphabet, and the

infinity symbol. The two outer rings list the names of various spirits of the planet (here spirits of the

Sun) and the mark of the Archangel (in this case Michael). For the other planets, the inner ring and

circle are the same but the names in the outer two rings and the Archangel's mark are those of the particular planet.

This solar seal can be used to work any spell that has to do with the Sun. It is of value in rituals and

spells for gathering strength, for general health improvement (not for serious illness or injury), for

masculine beauty, for gaining honor and for any general working on Sunday, the traditional day of the

Sun.

Note that the four names in the inner ring are almost the same as the divine names used in the Lesser Pentagram Ritual of the G.'.D.'. of O.T.O. and of A.'.A.'

- 1-

#### THE PRELIMINARY INVOCATION OF THE GOETIA or THE BORNLESS RITUAL

(see also O.T.O. Newsletter #6)

Thee I invoke, the Bornless one.

Thee, that didst create the Earth and the Heavens:

Thee, that didst create the Night and the Day.

Thee, that didst create the Darkness and the Light.

Thou art Osorronophris: Whom no man hath seen at any time.

Thou art Jabas:

Thou art Iapos:

Thou has distinguished between the just and the unjust.

Thou didst make the female and the male.

Thou didst produce the Seed and the Fruit.

Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Ishrael.

Thou didst produce the moist and the Dry, and that which norisheth all created life.

Hear Thou Me, for I am the Angel of Paphro Osorronophris; this is Thy True Name, handed down to the Prophets of Ishrael.

Hear Me: ---

Ar: Thiao: Rheibet: Atheleberseth:

A: Blata: Abeu: Ebeu: Phi:

Thitasoe: Ib: Thiao.

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

• 2-

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

Arogogorobrao: Sothou:

Modorio: Phalarthao: Doo: Ape, The Bornless One:

Hear Me ("repeat the refrain").

Hear me: ---

Roubriaio: Mariodam: Balbnabaoth:

Assalonai: Aphniao: I: Thoteth:

Abrasar: Aeouu: Ischure,

Mighty and Bornless One!

Hear Me ("repeat the refrain").

I invoke Thee: ---

Ma: Barraio: Ioel: Kotha:

Athorebalo: Abraoth:

Hear Me ("repeat the refrain").

Hear Me!

Aoth: Abaoth: Basum: Isak:

Sabaoth: Iao:

This is the Lord of the Gods:

This is the Lord of the Universe:

This is He Whom the Winds fear.

This is He, Who having made Voice by  
His Commandment, is Lord of All Things;

King, Ruler and Helper

Hear Me ("repeat the refrain").

• 3-

Hear Me: ---

Ieou: Pur: Jou: Pur: Iaot: Iaeo: Iou:

Abrasar: Sabriam: Do: Uu: Adonai: Ede: Edu:

Angelos ton Theon: Anlala Lai: Gaia: Ape:

Diathana Thorun.

I Am He! the Bornless Spirit! having sight in the Feet: Strong, and the Immortal Fire!

I am He! The Truth!  
I Am He! Who hate the evil should be wrought in the World!  
I am He, that lighteneth and thundereth.  
I am He, from whom is the Shower of the Life of Earth:  
I am He, whose mouth ever flameth:  
I am He, the Begetter and Manifester unto the Light:  
I am He, the Grace of the World:  
THE HEART GIRT WITH A SERPENT is My Name!  
Come Thou forth, and follow Me: and make all Spirits subject unto Me so  
that every Spirit of the Firmament, and of the Ether: upon the Earth and  
under the Earth: on Dry land, or in the Water: of whirling Air or of  
rushing Fire: and every Spell and Scourge of God, may be obedient unto Me!  
Iao: Sabao:  
--- Such are the words ---

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This form of the ritual is from the Mathers “translation” of the Goetia portion of the “Lesser Key of Solomon,” also called the “Lemegeton.”

• 4-

In its original form this ritual is very old. Many of the “barbaric names” used in it are from the Ancient Egyptians. Others are to be found among the Greek Gnostics. Most of the more identifiable ones are from Merkabah Qabalah. In the original form, “The Bornless One” is called the “headless One” --- meaning “The One with no Beginning”. The original form of this ritual was used for exorcism, but this and other later forms have been used to attain the Knowledge and Conversation of the Holy Guardian Angel.

This ritual should always be preceded by a Lesser Pentagram Banishment, or similar rite of purification of the place and mind. The ritual is useful in all magical workings, especially those of a difficult nature or those involving danger to mind or body. Crowley was extremely fond of this ritual, calling it “my favorite...”

The Bornless Ritual is most effective when chanted in a manner like the blowing of the wind --- with a sort of Howling quality in the voice.

The Bornless Ritual is not an original part of the “Lesser Key of Solomon,” but was added to that work in the early 20<sup>th</sup> century. It originates in the Gnostic traditions of the first six centuries of the present dating system. Similar works of Magick and Magic are to be found in the “Leyden Papyrus” (Published by Dover Press).

• 5-

M I L O N      Chapter I, Sq. 1:

I R A G O

L A M A L      "To know things Past and

•      G A R I      Future in General

N O L I M

{Hebrew transliteration}

N V L Y M      In a place of rest

a'a G A R Y      Tremble

L A M A L      Before (the) God (of Solomon)

Y R A G a'a      And strangely utter

M Y L V N      Concerning mortal things.

Exposition of the Method:

MLON ---- HB:MLVN --- a night's lodging or rest; and Inn.

RGO ----- HB:RGa'a --- to tremble.

LMOAL ---- HB:LMVAL --- "to God" --- a proper name, perhaps of Solomon.

OGR ----- HB: a'aGR --- to cry or make a shrill sound.

NOLIM --- HB: NVLYM --- the soiled ones.

The above magical square was studied with the aid of a Hebrew Lexicon. Roots of words (usually

three letters long) were identified, with an eye toward making sense with the intention of the square

and with the scansion of the resulting statement in mind. Letters that could be introduced by vowel

points in the Hebrew were either ignored or considered to be very unimportant. When a translation of

sorts was obtained, these vowels were assigned in a manner at the same time symmetrical and in close

agreement with the Latin letter original.

It would be remarkable if anyone independently translated this square in the exact same manner. This is a meditation technique, not scholarship.

•      6-

S A Th A N      Chapter 3, Sq. 4.

A D A M A      "To cause any spirit to

Th A B A Th      appear and take the form

A M A D A      of a bird."

N A Th A S

{Hebrew transliteration}

G A T A Sh      The Adversary

A M A D A      (of) Man

T A B A T      Becomes Pleasant

A D A M A      In a Garment

Sh A T a N      Extended

STN ----- HB:ShTN --- Adversary (Satan)

ADM ----- HB:ADM --- Adam (human being)

TBT ----- HB:TBT --- Garment

NTS ----- HB:NTSh --- to stretch out, to spread out or to extend.

In using AbraMeling Squares, it is very important to engage in some careful meditation that is correct for the nature of the system. The Abra-Melin system is NOT Astrological, but directional (up,

down, E, W, N & S) in systematic structure. To use planetary energies in consecrating these square is

to make them very dangerous to the magician. The proper method is banishment, study of the square,

Bornless ritual, analysis and writing of the square, enclosure of the square in a safe manner, and then

final banishment of the place after the square has been removed --- in that order. Actual consecration

of the square should be co-temporal with writing the square, not later. A prolonged meditation on the

letters of the square should be done as part of the consecration --- not less than one hour.

- 7-

H O R A H      Chapter 10, Sq. 4.

- S O M A      "To Discover Magic."

R O Th O R

A M O S O

H A R O H

{Hebrew transliteration}

H A R V H      The Mother

A M V Sh V	Names (the)
R V T V R	Trembling enclosures
V Sh V M A	Of the Night's
H V R A H	Increase.

Use this square as an exercise in identifying the roots in a Hebrew Lexicon. The middle word can also be found in Latin, with a similar meaning. On the next page, an "incomplete" square has been "completed through meditation". This is a highly variable technique that depends both on a Lexicon and on the idea of symmetry in the completed square. Such work is not necessary to the use of the square, but it increases control of the resulting Magick. The completion of a square is a highly individual action. Much depends on the state of the Magician, and therefore the final result is more likely to be conformal to the nature of the Magician than it would be without completion. Naturally the results of working the square are more limited in that manner, but this is usually very desirable. If completion proves difficult, a more advanced method can be used. Pages 10 to 13 show new squares (not from Abra-Melin's book) obtained through this advanced method. In this method, determine the purpose to the new square. Establish a blank square of the correct size, and get high until you can see the letters --- using a ritual method. Planetary considerations can be used to determine the size of the square, but they should not be used in consecration.

•           8-

C E D I D A H	Chapter 12, S1. 5.
E	"To know the Secrets of Love."
D	
I	
D E R A R I D	
A	
H A D I D E C	

{Hebrew transliteration & completion}  
 H A D Y D H K    According to need, speak praise.

A K Y D H R H	Become pregnant with a fullness of sadness.
D H Th A R Y D	For a vision requires descending.
Y D A R A D Y	Praise the vision of desire.

D Y R A R H D Let it endure as a worthy gift.

H R H D Y K A Thus, bind together the course.

K H D Y D A H Behold! Sexual love from wretchedness.

{Completed, showing Latin letters}

C E D I D A H

E R E D I C A

D I R A R E D

I D A R A D I

D E R A R I D

A C I D E R e

H A D I D E C

In this case, most of the work was done through symmetry. The small number of squares that had to be filled in within the larger square were obtained by looking up a few words in the Lexicon. Other incomplete squares are more difficult.

• 9-

I A L D A H Chapter 19, Sq. 12

A Q O R I A "To obtain the friendship of  
some particular person."

L O Q I R E

D R I I D E

A I R D R O

H A F E O N

{Hebrew transliteration}

H A D L A Y Divine Maid

H Y R V Q A Beautiful of breath

H R Y Q Y L Grant us the Lordly pearl

H D Y Y R D      Protect us from harm  
a,a R D R Y A      We exclaim  
N V D V A H      at Thy Holy Breath.

Some of the squares, such as this one, seem to contain a definite element of Goddess worship.  
This is unmistakable in the Abra-Melin book. The lists of servitors to the demon princes include a list under the name "Kore" --- a widely known Greek Goddess. In other places the magical squares contain lines that are exact feminine names.  
The various square which follow this point are new ones, obtained through the agency of meditation on one or more of the 231 Gates of the Yetzirah. The particular Gate used is noted in each case.  
This form of meditation is only one of many that would do the job. The 231 Gates are dangerous to use for this purpose unless they can also be used LASHTAL.

•      10-

T H O B      A new Square:

H L B I      To heal one afflicted in the pursuit  
of Magic (not Magick).  
I B L H  
B O H T

{Hebrew version}  
B V H T      Beauty in

Y B L H      The Bright Covenant  
H L B Y      Wealth of the Lord fails not  
T H V B      Enter the shining light

Note: while meditating on this square, don't let the Beth's become Reshss. The square would change to produce drunkenness and trembling.  
This square was obtained 6/4/76 e.v. while meditating on the mystical significance of the Gate Samekh-Resh. A battery of ritual exercises was performed astrally as the principal preparation for the meditation: Lesser Pentagram Banishment, Tree of Life ascension and descent, projection of the Yetziratic Cube of Space, recitation of the 231 gates by verbal projection while the gate Samekh-Resh was held constantly as a visual projection and a final period of working that concentrated on the

correspondences of the gate itself.  
A piece of paper was then ruled into a grid of four squares on a side (four is the number of Jupiter,  
the planet of healing the higher spirit --- the ONLY use of astrological symbolism in this working).  
Then the grid was meditated upon until letters appeared astrally in individual sections of the grid.  
Each time a letter (in Hebrew) appeared, it was marked down with a pen and ink at the point of appearance and at symmetrical points on the grid. Finally the resultant was translated with a Lexicon  
--- in that an intelligible result issued, the working was held to be confirmed. Had the translation produced nonsense, the working would have been aborted. This was a single attempt. No repetition  
of the working on the same day would have been attempted, if the translation had not made sense.

• 11-

A O H I      A new Square:

Z A B R      To bather seekers to the covenanting.

R B A Z

I H O A

{Hebrew version}

Y H V A      There is a need for a place

R B A Tz      The strong shall gather in light

Tz A B R      A resting place for many

A V H Y      With the living one.

Note: too many people or too many goals produce chaos through the third row. The value of the letters in the top and bottom rows is each 22.

This square was obtained 6/4/76 e.v. while meditating of the gate Samekh-Resh, on the same occasion as the previous square.

In each of these two examples, study of the Lexicon provided the information given in the note.

Minor variations or suggestions obtained in individual lines of the squares made these observations significant.

In the related system of Enochian Magick, Dr. John Dee and Sir Edward Kelly used a shiew stone to

obtain the necessary degree of abstraction required for receiving the images of the letters.

In the original Abra-Melin working, wind and animal marks made in a layer of white sand were used to obtain the letters --- this is traditional Geomancy, not necessarily related to the more familiar

form using figures of two columns of up to four dots each.  
Cartomancy with Tarot would also work, as would a host of other methods. The trick of doing this is simply one of getting to a sufficient mental state and having a means of inducing a vision of letters at command. The methods using some interpretation depend on a limited prior knowledge of Hebrew words for efficiency, but they can work without it. The methods using automatic result (Cartomancy especially) require psychokenetic ability.

- 12-

K I I M O S M I S    A new Square:

A K A D B H N I M

Q A K H M H P A T   To send away allergies to pets.

N A Z R A L O D H

- A D A T A D A O

H D O L A R Z A N

T A P H M H K A Q

M I N H B D A K A

S I M S O M I I H

{Hebrew version}

Sh I M Sh V M Y Y Ch Live each day in the Sun.

M Y N H B D A Ch A Join in kinship with the Sea.

Th A P H M H K A Q Abandon sadness and confusion  
--- Read aloud the Square.

H D a'aL A R Tz A N A blooming shoot-Divine adornment.

V A D A T A D A V A mist conceals the sickness.

N A Tz R A L a'aD H Shout joyfully. In the world  
delight at plenty.

Q A K H M H P A Th Bring this sign to the nose  
while music plays.

A Ch A D B H N Y M All kinds of falsehood flee  
the friend

Ch Y Y M V Sh M Y Sh A gift to deal with smells is this  
square of the Most High.

obtained 6/4/76 e.v. through the gate Samekh-Resh.  
This square was chosen to be of nine squares owing to a distinct feeling that a Lunar matrix would  
be the best approach to what was after all a rather odd question. Note that the study of the square  
produced an instructed process for its use. This is generally to be expected in cases where  
squares of a  
great many letters are produced by the method used here. These squares often deal with  
complex  
matters, even picayune ones! When something diverges so far from simplicity, more is often  
needed  
to put the thing into practice.  
The next square is an extreme example.

•        13-

B D H I L D M      A new Square:

A N Q O I B O

Z O I H K O T      To make barren ground burst

I O C N C O I      forth with growing things.

T O K H I O Z

•        N I O Q N A

M K L I H D B

{Hebrew version}

M D L Y H D B      The generation is worthless

V B Y V Q N A      Abandon sorrow and expectancy.

Tz a'a K H Y a'a Tz      For the need to strike out, take counsel.

Y N Ch N Ch V Y      God is kind to those who tend the land.

Tz a'a Y H K a'a Tz      Ask around for advice.

A N Q V Y B V      Entreat the line of red glow.

B D H Y L D M      From buckets of blessed water, fullness  
will come.

A ritual is indicated in these lines:

1. At the place that is barren, say that it is fruitless.

2. Release the feeling that something useful will grow there.
  3. Calm down.
  4. Say "God is kind to those who tend the land."
  5. Ask about the soil and the history of the barren place.
  6. Mark a red line (circle) about the barren place.
  7. Water well --- with any chemical or prayer the soil needs.

Here the square tends to be a draft of a combination ritual and lesson on horticulture. For all I know, the "red line" could be an instruction to surround a planting with snail pellets! These new squares may be a bit harder to pronounce. Study of Gaelic glide consonants can be of help. Crowley's advice on Enochian pronunciation given in the Equinox would also be of service.

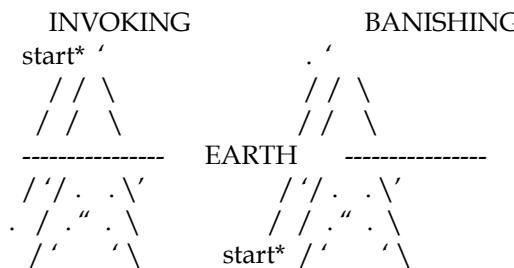
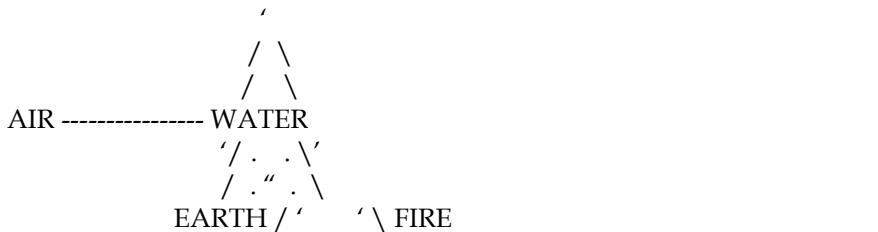
- 14-

# THE THELEMIC LESSER PENTAGRAM BANISHMENT

## ----- 1<sup>st</sup> Part: the Qabalistic Cross -----

1. Stand Facing East, body straight, feet together and hands at sides.
  2. Touch fore-head with right hand and say "Ateh."
  3. Touch chest at the level of the heart and say "Aiwass" (personal variation: If you know it, say the name of your Angel.).
  4. From the chest, move your right hand directly vertically downward as low as possible without bending the body, touch the base of the pelvic area and say "Malkut."
  5. Touch left shoulder with right hand and say "Ve Gedulah."
  6. Touch right shoulder with right hand and say "Ve Geburah" (frequent variation to #5 & 6: These two gestures and words are reversed).
  7. Clasp hands flatly, palm to palm in front of the body at the level of the heart. Say "Le Olahm."
  8. Pause, say "Amen" and bring hands back down to sides as in #1.

## SPIRIT



- 15-

---- 2<sup>nd</sup> Part: The Pentagrams and the Archangels ----

9. Take three steps to the East. With the right hand trace the Earth Banishing Pentagram (see page 14). This may be done by; first, placing your right hand before your body on a level with your left hip; second, move right hand directly to a point above your head; third, move right hand directly to the level of right hip; fourth, move right hand to level of right shoulder; sixth, return hand directly to starting point before left hip. In doing this, maintain some simple gesture of the hand in a direction outward from the body. You may hold a knife, direct three fingers outward, make a fist with the thumb pointed outward between the two fingers nearest the thumb or you may make any similar gesture of direction of force away from your body.
10. Say "Jahovah." At the same time WILL that the God of the Israelites stand before you and anything harmful from the East. Imagine the pentagram glowing with a fiery and potent force.
11. Return to center. Turn to South. Take three Steps. Trace the same pentagram. Say "Adonai." WILL that the Lord of all that exists stand before you and ward off anything that is harmful from the South. The Pentagram glows.
12. Return to center. Turn to West. Take three steps. Trace the pentagram. Say "Eheieh." WILL that the God who Exists and who spoke to Moses from the burning bush stand before you and ward off anything that is harmful from the West.
13. Return to center. Turn to the North. Take three steps. Trace the pentagram. Say "Agla." WILL that the mighty and eternal God stand before you and anything harmful from the North.

•      16-

14. Return to Center. Face East. Spread your legs and hold your arms parallel to the ground so that your body assumes the shape of a pentagram.
15. Say "Before me Raphael." Imagine a vast column of yellow light. Imagine a cool and refreshing breeze coming from the East.
16. Say "Behind me Gabrael." Imagine a vast column of blue light. Imagine a rushing of waters in the West. An archangel stands behind you toWARD the West.
17. Say "On my right hand Michael." Imagine a vast column of red light. Imagine a great heat and a roaring of flames in the South. An Archangel stands to your right hand toward the South.
18. Say "On my left hand Uriel." Imagine a vast column of mixed browns and greens. An Archangel stands at your left hand toward the North.
19. Still holding the form of the pentagram and facing East, say "For I am the flaming pentagram in the column of the six-rayed Star." On the words "flaming pentagram" visualize a band of white light connecting the previously traced pentagrams in a circle about you at the height of your heart. This is the magical circle. On the words "six-rayed Star" imagine the variously colored columns of the four archangelic powers bending together above you and below you. You are now surrounded by three mutually perpendicular circles which form a

sphere of protecting force. There are alternatives to the words and visualizations of this instruction --- experiment for various effects. In some instances, it is best to allow an open space above and below to permit the descent and rise of power. The visualizations given here permit maximum protection, but do not greatly aid externally directed Magick.

- 16-

---- 3<sup>rd</sup> Part: the Qabalistic Cross ----

This is done in exactly the same manner as the first part of this ritual.

- oOo-

Postscript  
to the ritual

This full ritual is easily changed and elaborated according to the whim of the magician. The Hebrew portions should not be changed until the ritual is well learned through practice. After this ritual is fully learned, divine and lesser names from other pantheons (e.g. Greek, Egyptian, Roman, Celtic etc.) can be substituted with interesting effect. The way of tracing the pentagrams should not be changed until this first form is well learned (minimum practice time before use of other pentagrams is 3 months of daily use --- don't rush this). Later, other methods of tracing for invoking as well as banishing and for the four elements and spirit can be used. The vertical and horizontal motions in the first and last part should be retained. All else is subject to immediate elaboration and eventual alteration. Almost every user has a special variation of the statements and visualizations in part 19. One can expand around the Hebrew names: "By the name and in the name of Jehovah the gates of the East are closed and sealed." Any other fitting modification can be made, so long as it tends to strengthen the ritual. Notwithstanding this, it is best to begin and practice this ritual with the simple words given here. The Hebrew names in the second part should be uttered with an entire breath drawn out into a vibration like singing with a sustained note. Some prefer to associate a particular note of the 12-tone scale with each letter in the Hebrew names --- this works, but takes much practice. In banishing it is not advisable to name a particular thing to be banished after forming the { -18-next page starts } pentagrams. Such a naming may be done before the pentagrams are traced. When time does not permit the use of the entire ritual, a thing to be banished is visualized or imagined to be some distance away and a pentagram is traced between yourself and the thing to be banished. This may be done mentally instead of physically. In any event, WILL the dissolution of the thing to be

banished and visualize it melting away behind the pentagram.

Hebrew Words Used in  
the Lesser Pentagram Ritual:

Ateh ----- HB:ATHH --- Thine  
Malkut ----- HB:MLKVTh --- Kingdom  
Ve-Gedulah ----- HB:V-GDVLH --- and the Greatness  
Ve-Geburah ----- HB:V-GBVRH --- and the Strength  
Le Olahm ----- HB:L-a'aVLs --- for Ever  
Amen ----- HB:AMN --- Truth  
Jehovah ----- HB:YHVH --- He (or She) Is  
Adonai ----- HB:ADNY --- Lord  
Eheieh ----- HB:AHYH --- I Am  
Agla ----- HB:AGLA --- Thou art mighty forever O'Lord!  
Raphael ----- HB:RPAL --- Healing of God  
Gabriel ----- HB:GBRYAL --- Might of God  
Michael ----- HB:MYKAL --- Likeness of God  
Urael ----- HB:AVRYAL --- Light of God

Aid in pronunciation of these words can be obtained from O.T.O. Newsletter #4. Members of O.T.O. may obtain tape cassette #M-6 for further instruction. {N.B. Tape M-6 is no longer available}

The entire set of pentagrams and much additional matter on this ritual may be found in O.T.O. Newsletter #4 --- available from O.T.O. at the address shown on the cover page of this booklet.  
Cost  
is {\$2.00}.

•        19-

There are many other source for this ritual in the literature, Levi, Crowley, Regardie and Fortune have

all written at length on the subject. Ophiel has also published on this subject, but with gross errors in

Hebrew.

The Pentagram ritual is capable of very great alterations and adaptations. This one ritual is the most instructive operational ritual other than initiation known to the Western tradition. It has served

as a basis for many of Crowley's shorter rituals, including The Star Ruby, Liber Reguli and many others. In adapting the ritual to other uses, note that it is the pentagram traced in a particular manner

that makes this a banishment. Other tracings of the pentagram produce distinctly different effects.

These various effects cannot be expected until the first use of the earth banishment pentagram is firmly impressed on the unconscious associations of the magician --- thus the admonition to practice

this first form at great length and with particular visualizations. After this imprinting of the habit of

the magician has occurred, the later elaborations become very open to experiment. If this initial practice is not followed, it is possible that the associations to the pentagrams will never be attained on

a sufficiently subtle level.

When the time comes to elaborate or to transform this ritual to a Lunar or a Feminine current, the

magician will find value in consulting the tables in Liber 777 . Other sources will be of help in obtaining new uses for the basis provided through a full learning of this primary ritual. Just as houses are built of common materials, so also are the greatest workings built up from rituals as fundamental as the Lesser Pentagram banishment. This ritual is used throughout the life of the Magician.

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#### RITUAL ALEPH HB:Aleph

A Ma'aseh Merkabah ritual constructed from traditional sources and from the angelic pantheon adopted by the Order of the Golden Dawn, by Ordo Templi Orientis in the Hebrew and by A.'.A.'.a

body continuing the lineage of the G.'.D.'. in the Hebrew Words of Power.  
by Bill Heidrick, IXth Degree O.T.O.

This ritual is to be performed in conjunction with a study of the Tree of Life. It should be used once

a day in the evening or just before bed. In addition to the powers noted and a general attainment of

the Merkabah vision, this ritual is particularly suited to the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

##### First Part

Face East, compose yourself, and say aloud and in a manner as though speaking to a King with the

##### Power of Life and Death:

"May the Holy Angel Raziel (Resh-Zain-Yod-Aleph-Lamed) grant a safe and fruitful fulfillment of  
this Ritual."

"May the fifteen abilities that change Abdach (Aleph-Bet-Dalet-Heh) into Abgadach (Aleph-Bet-Gemel-Dalet-Heh) be freely given and received."

"To ascend on high."

Lamed-Mem-Yod-Samekh-Qof Lamed-Ayin-Yod-Lamed-Aleph

"To descend below."

Lamed-Mem-Yod-Chet-Taw Lamed-Taw-Taw-Aleph

"To drive on wheels."

Lamed-Mem-Resh-Koph-Bet Gemel-Lamed-Gemel-Lamed-Yod-Nunfinal

"To explore the world."

Lamed-Mem-Chet-Qof-Resh Taw-Bet-Lamed

"To walk on dry ground."

Lamed-Mem-Heh-Lamed-Koph-Aleph Bet-Yod-Bet-Shin-Taw-Aleph

"To contemplate the Splendour."

Lamed-Mem-Samekh-Taw-Koph-Lamed-Aleph Bet-Zain-Yod-Vau-Aleph

"To dwell with the Crown."

Lamed-Aleph-Yod-Shin-Resh-Aleph-Heh Bet-Taw-Gemel-Aleph

"To praise the Glory."

Lamed-Mem-Shin-Bet-Heh-Chet-Aleph Bet-Aleph-Yod-Qof-Resh-Aleph

"To say praise."

Lamed-Mem-Yod-Mem-Resh Shin-Bet-Chet-Aleph

"To combine the letters."  
Lamed-Mem-Dalet-Bet-Qof-Aleph Aleph-Taw-Yod-Yod-Nunfinal  
"To say names."  
Lamed-Mem-Yod-Mem-Resh Shin-Mem-Heh-Nunfinal

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"To behold what is on High,  
Lamed-Mem-Tzaddi-Peh-Yod Lamed-Ayin-Yod-Lamed-Aleph  
and to behold what is below."  
Vau-Lamed-Mem-Tzaddi-Peh-Yod Lamed-Taw-Taw-Aleph  
"To know the meaning of the living.  
Lamed-Mem-Yod-Dalet-Ayin Bet-Peh-Yod-Resh-Vau-Shin Chet-Yod-Yod-Aleph  
and to see the vision of the dead."  
Vau-Lamed-Mem-Chet-Zain-Yod Bet-Chet-Zain-Vau-Taw Mem-Taw-Yod-Yod-Aleph  
"To walk in rivers of fire,  
Lamed-Mem-Heh-Lamed-Koph-Aleph Bet-Gemel-Heh-Resh-Yod Nun-Vau-Resh-Aleph  
and to know the lightning."  
Vau-Lamed-Mem-Yod-Dalet-Ayin Bet-Bet-Resh-Qof-Aleph  
"To behold Truth."  
Lamed-Mem-Tzaddi-Peh-Yod Aleph-Mem-Taw

Pause and consider what has just been said. If these powers are sought in their own right, they will not come. These powers are only granted for the attainment of higher purpose: This is the Discovery of the True Will and the Completion of the Great Work" as Crowley put it; and for leading "the Creator back to His (Her) Throne again" in the words of the Sepher Yetzirah --- in plain terms, Enlightenment. The magical powers are a gift along the way and an aid to attainment. Only LAShTAL, freedom from lust of result, can be the way of doing this Work.

## Second Part.

### For Purification.

Perform the Lesser Pentagram Earth Banishing Ritual. Make one change in this ritual:  
For the purpose of Ritual Aleph, the positions of the Archangels must be given in this manner:  
Before (East) is Raphael  
Behind (West) is Uriel  
At Right (South) is Michael  
At Left (North) is Gabriel

This change is made to align the ARCHangels in the pattern as Angels of the ARK, or Throne Angels. The usual attribution of the ritual is to the prevailing winds, and changes depending on East or West coast location and position North or South of the Equator. This allocation is to the Kerubic Signs and is less geographically dependent.

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The pentagram ritual should be well learned in its usual form before applying it in this fashion.

In this use, the banishment is directed toward all earthly things.

### Third Part.

This is the ascension up the Tree to Chesed with invocation of the blessings of Binah, Chokmah and Keter --- this manifests as a reception of Da'at preliminary to the completion of the Great Work.

Read aloud each of these statements in a manner of announcing your intentions to all beings physical and spiritual.

10. "I invoke Da'at in Malkut that my senses fail me not. May the Aishim (Aleph-Shin-Yod-Memfinal), the flames, foundations, the angels of existence, bring me to ride in the Chariot of Shabbatai (Shin-Bet-Taw-Aleph-Yod), Saturn in this world."

9. "I invoke Da'at in Yesod that my imagination deceive me not. May the Kerubim (Koph-Resh-Vau-Bet-Yod-Memfinal), the angelic Cherubs of four ways, winds and forms, bring me to ride in the Chariot of Lebanah (Lamed-Bet-Nun-Heh), the Moon in this world of Yesod."

8. "I invoke Da'at in Hod that my intellect guide me well. May the Beni Elohim (Bet-Nun-Yod Aleph-Lamed-Heh-Yod-Memfinal), the angelic sons of the gods and goddesses who followed after the children of Adam, bring me to ride in the Chariot of Kokab (Koph-Vau-Koph-Bet) Mercury in this world of Hod."

7. "I invoke Da'at in Netzach that my emotions bear me up. May the Elohim (Aleph-Lamed-Heh-Yod-Memfinal), the angelic gods and goddesses who formed the world, bring me to ride in the Chariot of Nogah (Nun-Vau-Gemel-Heh), Venus in this world of Netzach."

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6. "I invoke Da'at in Tipheret that my life be fulfilled. May the Melakim (Mem-Lamed-Koph-Yod-Memfinal), the royal angels of the middle place, bring me to ride in the Chariot of Schemesh (Shin-Mem-Shin), the Sun in this world of Tipheret."

5. "I invoke Da'at in Geburah that my life be ordered. May the Seraphim (Shin-Resh-Peh-Yod-Memfinal), the burning ones, the exalted angels of wrath, permit me to ride in the Chariot of Madim (Mem-Aleph-Dalet-Yod-Memfinal), Mars in this world of Geburah."

4. "I invoke Da'at in Chesed that my life be blessed. May the Chashmalim (Chet-Shin-Mem-Lamed-Memfinal), the shining angels of divine love, carry me to ride in the Chariot of Tzedeq (Tzaddi-Dalet-Qof), Jupiter in this world of Chesed."

Continue with these statements. Project positive feeling that the angels named are your friends and companions.

"Through the aid of the great angels of the lesser chariots who are my friends and companions" Cassiel (Koph-Samekh-Aleph-Lamed) above my reach (Saturn).

Sachiel (Samekh-Koph-Aleph-Lamed) the tabernacle (Jupiter).

Samael (Samekh-Mem-Aleph-Lamed) the spice (Mars).

Michael (Mem-Yod-Koph-Aleph-Lamed) the likeness (Sun).

Anael (Aleph-Nun-Yod-Aleph-Lamed) the ship (Venus).

Raphael (Resh-Peh-Aleph-Lamed) the healing (Mercury).

Gabriel (Gemel-Bet-Resh-Yod-Aleph-Lamed) the mighty (Moon).  
Cassiel (Koph-Samekh-Aleph-Lamed) the throne as it appears below  
(Saturn as Earth).

"I shall become worthy of the great Vision of the Merkabah (Mem-Resh-Koph-Bet-Heh) in Binah beyond Proket Zohar (Peh-Resh-Koph-Taw Zain-Heh-Resh), the veil of Splendour, when Da'at (Abdah) becomes Abgadah."

"From the Vision I shall pass to the Throne's Voice, the voice of the one who wears the pure linen garment in Chokmah, --- by the gift of dew."

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"In hearing the Voice, may it be granted that I dwell with the Crown in Keter and yet know the Kingdom in Malkut."

Note: as a death prayer or prayer at the moment of death, the words "and yet know..." are not used

unless the person dying wishes to reincarnate with conscious memory of the previous life --- a most painful event."

Introduction to the Second Half  
of Ritual Aleph:

Up to this point all is preparation and atunement. Beyond this point the part taken by the worker of

this ritual becomes increasingly personal.

The fourth part employs the fifty gates of understanding in a way quite similar to the "negative confession" of the Egyptian Book of the Dead. In this, seven statements of purity are made for each of

the seven lower worlds or hells. These are not to be memorized, but a made up on the spot by the

worker of the ritual. This fourth part is very nearly the most important part of the entire ritual. When

the worker can say all forty-nine truths, declarations of purity or conscience, the fiftieth gate opens

and the rest of the ritual becomes Truth. Until this point is reached, the rest can only be empty words

and the summoning of earth-bound spirits. The depth of inner searching reflected in the 49 Truths

then determines the success or failure of the rest of the ritual. The names of the Door angels of Part

Four describe feelings of failure or guilt in the utterance of the corresponding Truths. To abate such

feelings, refrain from saying "... and enter ..." Resolve to make the cause of failure vanish from your

life by the power of the particular angel of that door acting through you in the days to come.

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page top } After Part Five, the remaining parts are in outline only. These will be given to you in vision and dream through The Knowledge and Conversation of the Holy Guardian Angel.

Second Half of Ritual Aleph

In the following you will perform a sort of examination of conscience. This is in the form of a ritual

descent through the seven lower levels of consciousness. At each of seven "doors" two angels are

confronted. Their names in Hebrew are spoken and Seven Declarations of Purity are made. Each of these begins: "I have not..." and should be made up on the spot. Each declaration should be of a fault (for example: "I have not broken the law of this city." or "I have not cheated anyone." or "I have not abused myself unduly." &c.). The seven statements are different for each of the seven doors. There will be forty-nine in all.

Use caution in choosing what to say. Don't say something that seems ridiculous or too painful. These statements will develop with practice. The intensity of each set of seven should increase as you

go on; so that the first set is the easiest to say and the last the hardest.

A word of advice. Try to keep aware that you are a different person in the midst of this ritual than

you are in everyday life. Theoretically, there should be no problem in saying something like "I have

not stolen." just after accepting change for ten dollars in a market when you actually paid five. In

practice, of course, this ritual state of consciousness will influence your everyday mental state and vice-versa.

#### Fourth Part.

Say the following, remembering to include the seven statements ("I have not..." in the places { -26-

page top} where "..." appears in the text. Where "N" appears, don't say "N", but say your own name.

In time, you may wish to use a different name for yourself at each of these seven doors. Such names

come through Vision and Dream.

There are correspondences between the seven ancient planets and these seven doors. These have been indicated above each passage. They should not be said, but they may be of help in making the

seven statements at each door.

Say this: "I descend in purification that Da'atim (masculine knowledge) and Da'atot (feminine knowledge) become one Da'at (pure knowledge)."

"Jupiter"

"At the Door of Hismael (Heh-Samekh-Mem-Aleph-Lamed), the Likeness, and Iophiel (Yod-Vau-Peh-Aleph-Lamed), the Beauty, I, "N", declare seven truths ..." and enter."

"Mars"

"At the Door of Bartzabel (Bet-Resh-Tzaddi-Bet-Aleph-Lamed), the Soldier, and Graphiel (Gemel-

Resh-Aleph-Peh-Yod-Aleph-Lamed), the Might, I, "N", declare seven truths ... and enter."

"Sun"

"At the Door of Sorath (Samekh-Vau-Resh-Taw), the Banisher, and Nakhiel (Nun-Koph-Yod-Aleph-Lamed), The Smiting, I, "N", declare seven truths ... and enter."

"Venus"

"At the Door of Kedemel (Qof-Dalet-Mem-Aleph-Lamed), the Ancient, and Hagiel (Heh-Gemel-Yod-Aleph-Lamed), the Cutter, I, "N", declare seven truths ... and enter."

"Mercury"

"At the Door of Taptartarat (Taw-Peh-Taw-Resh-Taw-Resh-Taw), the Derision, and Tiriel (Tet-Yod-Resh-Yod-Aleph-Lamed), the Wall, I, "N", declare seven truths ... and enter."

"Moon"

"At the Door of Schar Barschemoth Ha—Shartathan (Shin-Resh Bet-Resh-Shin-Mem-Ayin-Taw Heh—Shin-Resh-Taw-Taw-Nunfinal), the Prince who is the Son of the Names of the Serving Ones,

and Malkah (Mem-Lamed-Koph-Heh), the Bride, I, "N", declare seven truths ... and enter."

"Saturn"

"At the Door of Zziel (Zain-Zain-Aleph-Lamed), the Destroyer, and Agiel (Aleph-Gemel-Yod-Aleph-Lamed), the one called Flee, I, "N", declare seven truths ... and enter."

"Thus is opened the fiftieth gate on high."

Fifth Part.

Say these things, being especially careful to say the names with reverence. Those names that follow

the phrase "... who between them bear..." are names of the Divinity. Such divine names should be

said inwardly and with awe.

Say this: "Being purified outwardly and inwardly I call upon the Archangels who stand before the

Holy One, bearing the names of the Ways in which Truth is perceived:"

"Metatron (Mem-Tet-Tet-Resh-Vau-Nunfinal) the Youth and Sandalphon (Samekh-Nun-Dalet-Lamed-Peh-Vau-Nunfinal) the Twin who between them bear Adonai Melekh Ha-Aretz (Aleph-Dalet-

Nun-Yod Mem-Lamed-Kophfinal Heh—Aleph-Resh-Tzaddifinal)."

"Gabriel (Gemel-Bet-Resh-Yod-Aleph-Lamed) the Might of God who bears Shaddai El Chi (Shin-Dalet-Yod Aleph-Lamed Chet-Yod).

"Michael (Mem-Yod-Koph-Aleph-Lamed) the Likeness of God who bears Elohim Tzabaot (Aleph-Lamed-Heh-Yod-Memfinal Tzaddi-Bet-Aleph-Vau-Taw)."

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"Haniel (Heh-Aleph-Nun-Yod-Aleph-Lamed) the Ship of God who bears Jahovah Tzabaot (Yod-Heh-Vau-Heh Tzaddi-Bet-Aleph-Vau-Taw)."

"Raphael (Resh-Peh-Aleph-Lamed) the Healing of God who bears Jahovah Eloh Va-Da'at (Yod-Heh-Vau-Heh Aleph-Lamed-Vau-Heh Vau—Dalet-Ayin-Taw)."

"Kamael (Koph-Mem-Aleph-Lamed) the Longing of God who bears Elohim Gibor (Aleph-Lamed-Heh-Yod-Memfinal Gemel-Bet-Vau-Resh)."

"Tzadqiel (Tzaddi-Dalet-Qof-Yod-Aleph-Lamed) the Righteousness of God who bears El (Aleph-Lamed)."

Sixth Part.

In the practice of the ritual, pause slightly here. Then go on as before. The statement made here is

only a model. The actual content of this part and parts Seven and Eight will come to you in the progress of your Work.

"O'h Tzaphqiel (Tzaddi-Peh-Qof-Yod-Aleph-Lamed), Hidden Voice of God, who bears Yahweh Elohim (Yod-Heh-Vau-Heh Aleph-Lamed-Heh-Yod-Memfinal), I behold the Vision and hear the Voice by thy revealing and concealing."

#### Seventh Part

"O'h Raziel (Resh-Zain-Yod-Aleph-Lamed), Secret of God, who bears Yah (Yod-Heh), I understand  
the Vision and Voice. Grant me Wisdom."

#### Eight Part.

"O'h Metatron (Mem-Tet-Tet-Resh-Vau-Nunfinal), Ever Young, Never Born, Without Beginning,  
who art called Jahuel (Yod-Heh-Vau-Aleph-Lamed), who bears Eheieh (Aleph-Heh-Yod-Heh),  
Grant

What is to be Granted."

#### Ninth Part.

It is desirable to have a closing ritual. This may be done in various ways; but, for now, say this:

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"Berashit Bara Elohim At Ha-Shmim Va-at Ha-Aretz." Bet—Resh-Aleph-Shin-Yod-Taw Bet—  
Resh-

Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-Taw Heh—Shin-Mem-Yod-Memfinal Vau—  
Aleph-

Taw Heh—Aleph-Resh-Tzaddifinal

Alternately, one may write down the thoughts that pass within one's mind. To this end it is best to

use a secretary for oral dictation during the meditation, or a tape-recorder. The transcription or the

play-back can end the working.

Important! When working this ritual after much practice, make sure someone knows what you are  
doing. Tell that person to wake you after a set time, should you need it."

- oOo-

In the preparation of Ritual Aleph, use has been made of many sources widely known in the field of

Qabalah and Occultism. In particular, a scholarly work by Gershom G. Scholem, "Jewish  
Gnosticism, Merkabah Mysticism, and Talmudic Tradition", Jewish Theological Seminary of  
America, New York, 1965, has been useful in providing Hebrew Hekhaloth phrases.

- oOo-

Perhaps a few words should be added for the benefit of those who obtain this little book, but have

not received the in-class instruction for which it was written.

These many things that blend Magick and Qabalah at times seem wholly to be Magick and at times

only to be of Qabalah. The truth behind this confusion is a simple one. Magick is a discipline of many parts that conceals one whole. Qabalah is an artful measure that is one in its nature but manifold in its means. Thus we have parts of Qabalah that become goals in Magick; and we have methods in Magick that are the essence of the goal of Qabalah. Rightly approached, both studies are

to the same end: be it the Great Work, the entrance into Pardes or any other Gnostic illumination.  
Love is the law, love under will.

