



# A Book of Shadows

*pan.zos pagurus*



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# ABOUT THIS BOOK

In April 1976 I was accepted into a Witchcraft coven in Surrey, England. At the time of my initiation I was loaned the manuscript of a Book of Shadows, which was said to be a traditional work central to 'the Craft', and which I was required to transcribe by hand for my own use. I didn't know at the time that this text was derived from a copy belonging to the so-called 'Father of Modern Wicca' Gerald Gardner, who claimed it to be of great antiquity (though this claim is apparently disputed and doubtful). Sometime later I was also presented with the structures of the seasonal ceremonies.

These core rituals do not change, but we were encouraged to keep personal magical journals, inspired by the turning wheels of the Wiccan Calendar. "A Book of Shadows", as it is here published, contains the text as it was copied by me, along with images and diary doodlings inspired by ceremonies and studies over a three year period. During this time I was also deeply drawn into the worlds and works of Austin Osman Spare and Aleister Crowley, hence the 'embellishments' which are very much influenced by Spare's artistry, and the frequent quotations from both Spare and Crowley.

Another important influence was Giordano Bruno. His book 'De Umbris Idearum' (On the Shadows of Ideas), Paris 1582, was a treatise on conjunction and astrology in which he made the connection between symbols, metaphors and memory - the very stuff of poetry and spells by which we gain some power in the world, enabling us to shape our will and direct it. His belief that nature is alive, and that matter and spirit are indivisible and matter is divine, has strong resonances in the British Wiccan/Green Man tradition. For this reason I have borrowed his title for part of my own collection of occult jottings that follows the text of 'A Book of Shadows.'

I make no claims at all with regard to the profundity of my own part of this book. It is presented simply as a very personal record of the early years of an occult journey, started half a lifetime ago.

Part 205 pagurus



1976

	March 20	Spring Equinox
*	April 10	
	May 1	Beltane
	May 22	
	June 19	Midsummer
	July 10	
	July 31	Lammas
	Aug 28	
	Sept. 25	Autumn Equinox
	Oct 30	Halloween
	Nov. 20	
	Dec. 18	Yule

\* Book begins



Keep a Book in your own hand & write. Let Brothers and Sisters copy what they may, but never let the Book out of your hands and never keep the writings of another, for if found in their hand of write, they may well be taken & tortured.

Each shall guard his own writing and destroy it when danger threatens. Learn as much as you may by heart and when danger is past, re-write your book if it be safe.

For this reason, if any die, destroy their Book if they have not been able to, for if it be found, it is clear proof against them and "Ye may not be a witch alone" so all their friends be in danger of torture so destroy everything not necessary.

If your Book be found on you tis clear proof against you alone, and you may be tortured.

Keep all thoughts of the Craft from your mind. Say you had bad dreams, a devil caused you to write this without your knowledge.



Think to yourself "I know nothing.  
I remember nothing. I have forgotten all."  
Drive this into your mind.

If the torture be too great to bear, say "I  
will confess all, I cannot bear this torment.  
What do you want me to say? Tell me and  
I will say it".

If they try to make you say of the Brother-  
hood, do not, but if they try to make  
you speak of impossibilities, such as  
flying through the air, consorting with the  
Devil, and sacrificing children, and  
eating mens flesh; to obtain relief  
from torture say: "I had an evil  
dream. I was not myself. I was crazed".

Not all magistrates are bad, if there be any  
excuse they may show mercy. If you  
have confessed aught, deny it afterwards.  
Say you babbled under torture, you  
knew not what you said or did.

If you be condemned, fear not, the Brother-  
hood is powerful, they may help you  
escape if you are steadfast.

If you...

If you betray aught, there is no hope for you in this life, or in that which is to come. 'Tis sure, if steadfast you go to the pyre, drugs will reach you, and you will feel naught, and you go but to death, and what lies beyond? The ecstasy of the Goddess.

The name of the working tools, let them be as ordinary things that any may have in their houses. Let the Pentacles be of wax, so that they may be broken or melted at once.

Have no sword unless your rank allows you one, and have no name or signs on any thing. Write the names and signs in ink before consecrating them, and wash them off immediately after. Never boast, never threaten, never say you would wish evil to anyone.

If you speak of the Craft, say "Speak not to me of evil, it frightens me, 'tis evil luck to talk of 'it'."



## IF IN TROUBLE

If in trouble, deny everything, think only of your Brothers and Sisters. They will probably only question you strictly at first, they will promise you that if you confess you will only get a light penance, and then be released. Never believe them, your only hope is to deny everything and never tell. Perhaps the Brothers may find means to release you. If you are tortured, know nothing. Think to yourself, I know nothing. If the pain is too extreme, confess what they tell you to say, the more foolish it is the better, as long as it is not true. If they say you are in league with the Devil, say yes.

This may bring you to death, but it leads you to peace and what lies beyond.

## THE CRAFT'S FAITH

For they believed in Gods who were not all powerful — they wished men well, they desired fertility for men, beasts and crops, but to attain this end they needed men's help.

Dancing...

Dancing and other rites, chiefly fertility, gave this help. Fertility rites were based on sympathetic magic, the idea being that like attracts like, and also that what gives pleasure to men gave pleasure to the Gods. Possibly there was an idea that the Gods could feel mens pleasure. There was also an idea that the Gods loved and were pleased when man was happy, as opposed to the modern idea that God is an angry God, and hates men to be happy, and this ranges from the Hindu notion of self-torture to the Inquisitors joy in torturing others, or the puritans stopping bull-baiting, not because it gave pain to the bull, but because it gave pleasure to the spectators, and the modern Council bye-laws, designed to prevent people enjoying themselves. In fact, the unexpressed idea that if we stop people being happy, God will be happy.

There is also the unexpressed idea that God does not want good harvests. He is all-powerful, and if he wished could make all things good and prevent wars etc, but he wants them and causes them

at all times, even though by many prayers and intercessions through the saints, he may be bullied and blackmailed into averting some bit of misery he has caused.

## TOOLS

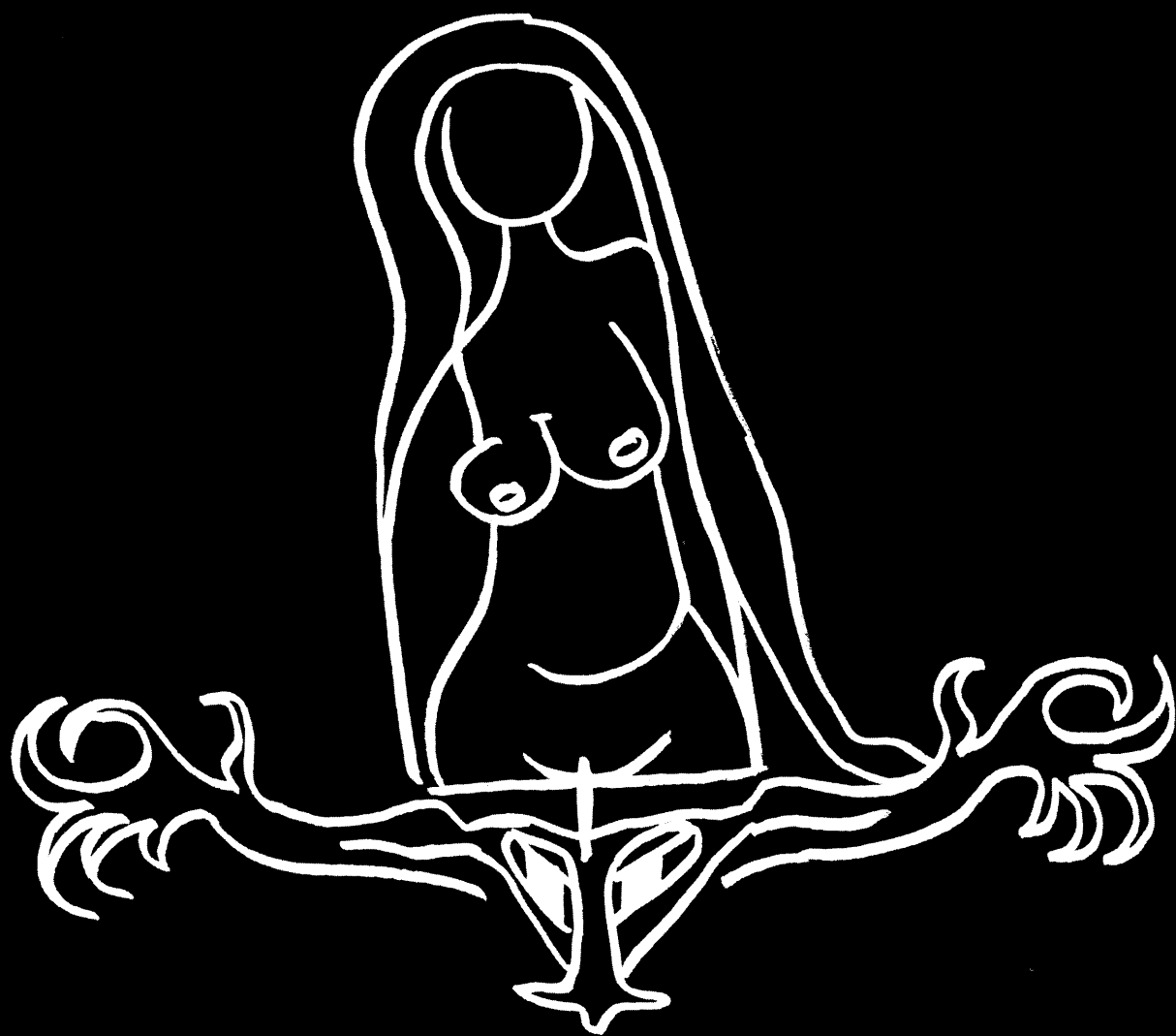
There are no magical supply shops, so unless you are lucky enough to be given or sold tools, a witch must improvise.

So having made your circle, erect an Altar. Any small table will do. There must be a fire on it - a candle will suffice - and your book.

For good results incense is best and you can get it, but coals in a chafing-dish will do, burning any sweet-smelling herb.

A cup, if you would have C..... and W..... and a platter with the sign drawn in ink, showing a Pentacle. A \$ is easily made. Get a white-handled knife and a wand (a sword is not necessary). Cut the marks with an Athame. Purify everything, then consecrate your tools in proper form and ever be properly prepared.





But ever remember, magical operations are useless unless they can be brought to the proper attitude, keyed to the utmost pitch.

Affirmations must be made clearly, and the mind should be inflamed with desire. With this frenzy of desire and will, you may do as much with simple tools as with the complete set, but good and especially ancient tools have their own aura, they do help to bring about that reverential spirit, the desire to learn and develop your powers. For this reason witches ever try to obtain tools from Sorcerers, who, being skilled men, make good tools and consecrate them well, giving them mighty powers.

But a great witch's tools also gain much power, and you should ever strive to make any tools you manufacture of the finest materials you can obtain: to this end, that they may absorb more power more easily, and of course if you may inherit or obtain other witches tools, power will flow from them.





## NOTE BY ART

This is taken from a 2nd degree paper.  
"and it should be in close connection with the naked body for at least a month - i.e. kept under your pillow".  
"Do not allow anyone to touch or handle your tools till they are thoroughly impregnated with your aura: say six months, but a pair working together may own the same tools, which will be impregnated with the aura of both."

The \$ has eight tails with five knots in each tail.

## THE FIVE ESSENTIALS

- 1 The most important is "Intention", you must know that you will succeed.
- 2 You must be properly prepared according to the rules of the Craft.
- 3 The circle must be properly cast & purified.
- 4 You must be properly purified, several times if necessary, & this purification should be repeated several times during the Rites if the H.P. considers it necessary.
- 5 You must have properly consecrated tools.





# THE EIGHTFOLD PATH OR WAYS

- 1 Meditation or Concentration, actually by the firm knowledge that you can and will succeed - forming a clear picture in your mind of your requirements.
- 2 Trance states, clairvoyance, projection of the astral.
- 3 Drugs, wines and incense.
- 4 Dance, performing rites with a purpose.
- 5 Chants and spells.
- 6 Blood control, breath control.
- 7 \$
- 8 The Great Rite.

Note: The great thing is to combine as many of these paths into one operation as possible. No 1 must be in all, for if you have no clear picture of what you wish and no certainty that you will succeed it is useless. No 2 can be combined with this easily. Nos. 3, 4 and 5 are all good preliminaries also 6, but No. 3 could be dangerous to some extent should be avoided. The best combination is Nos. 1, 3, 4, 5 and 7 for general purposes. No. 8 if great force is needed. Also a combination of 1, 6 + 7 is good if not more can be done, this, if properly performed, leads to No. 2.

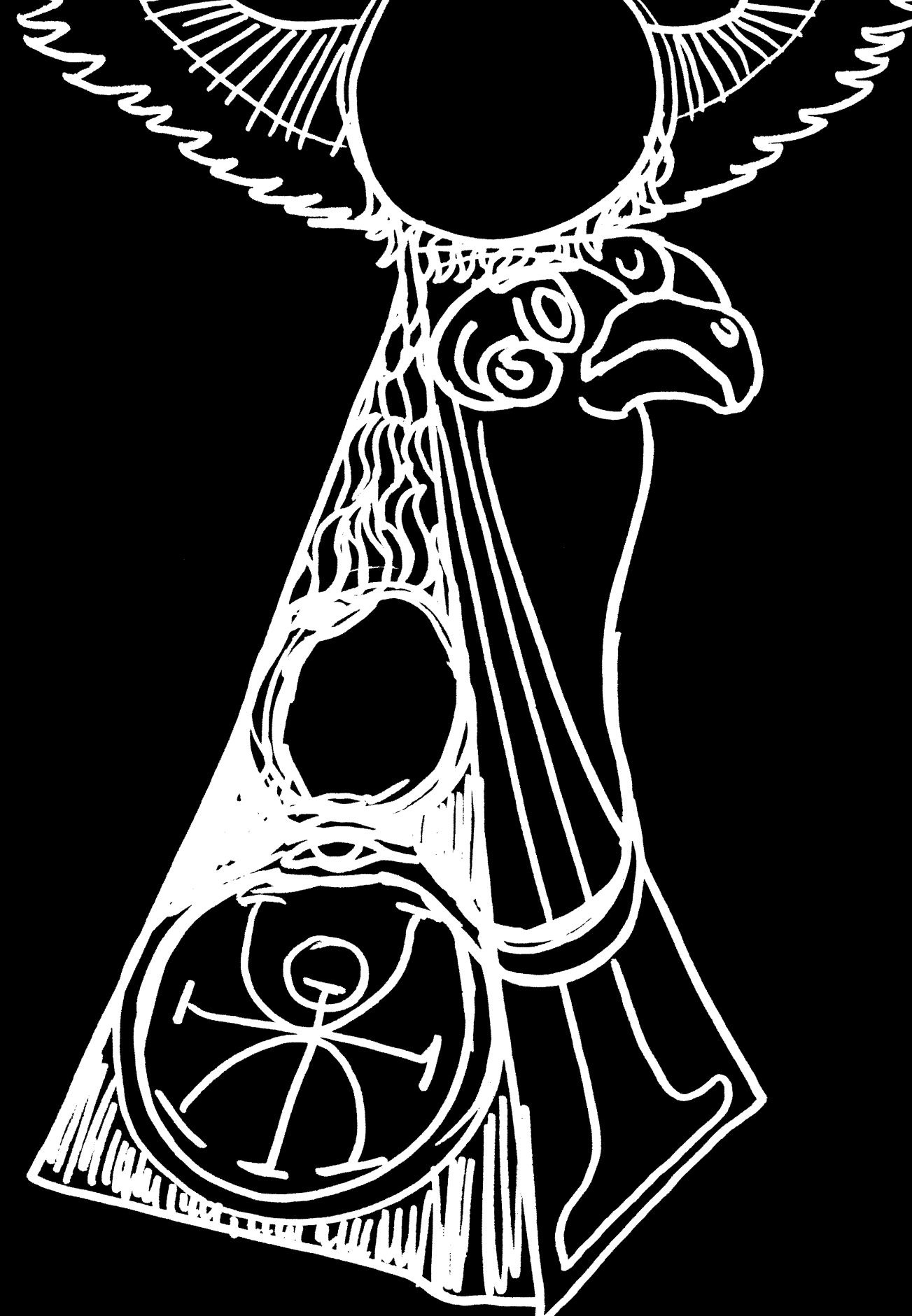
## THE GREATER AND LESSER SABBATS

The Sabbats are: SPRING (May Eve, April 30) also called Roodmass, Rood-day, Walpurgis night  
NOVEMBER EVE (October 31st) Halloween.  
Between these come CANDLEMAS (Feb 2) and LAMMAS (August 1). Also the solstices - BELTHANE (Midsummer June 21) and the YULE midwinter (Dec 21). Every seventh year was also a great year & a Great Sabbat was held.

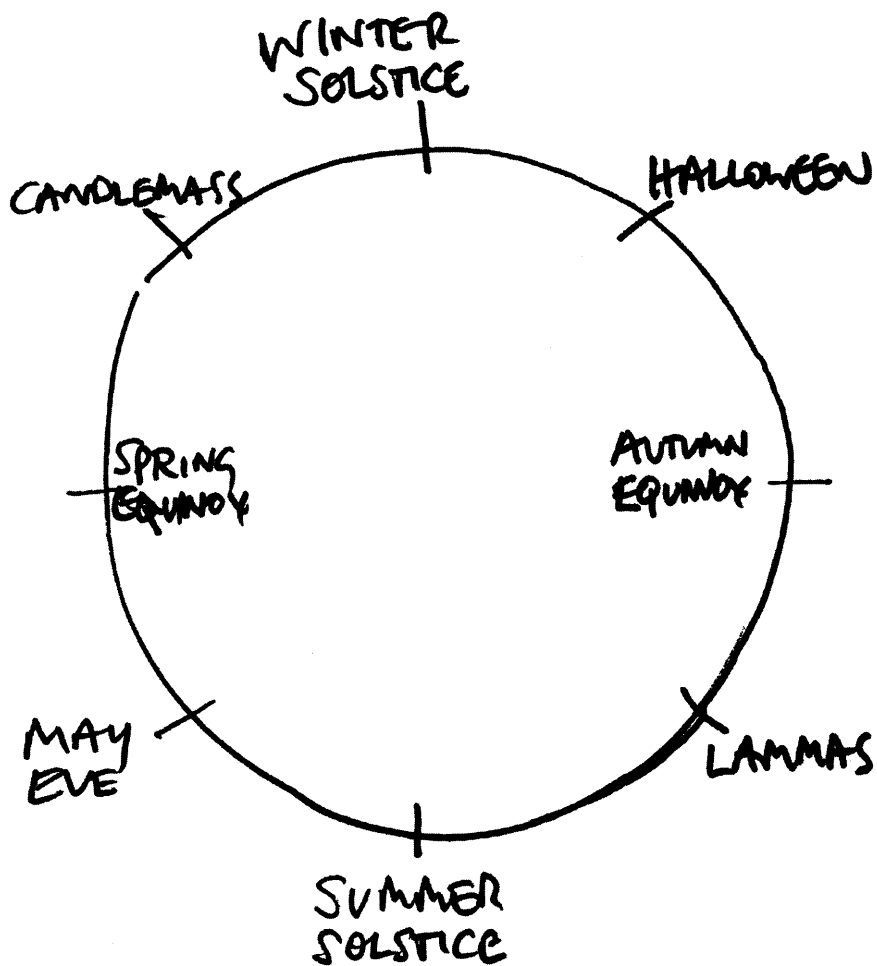
The Esbat was the small assembly at the local coven, primarily for business, cures and local magic, whereas the Sabbat was purely religious. In both feasting and dancing brought the meeting to a close. Sometimes the Esbat was for pure pleasure. The primitive manner of life was a ceaseless hunt for good food in the woods, fields & streams, in which men exerted body and mind. Early in human relationships women assumed the role of nurse and healer, she mothered and nursed the child, and necessity made her experiment with herbs. She was probably the first magician and seer, and so exercised great authority and power....

SHE IS THE CIPHER OF ALL BETWEENNESS





She was the prototype of the Mother Goddess, the giver of Life, Rest, Pleasure, Love and Contentment.





## FESTIVALS

In all Great Festivals in past time, when the meetings were usually held just opposite and outside the village it was the custom for people to ride astride any convenient pole or broomstick as a hobby-horse in a sort of dance step.

It was also the custom to carry and wave green branches of flowers, May in Maytime, green branches or fruits in August, Autumn leaves or evergreens at Candlemass.

In those days half a mile outside the village was, at night, as solitary as if it were a thousand miles away.

In dancing round the fires at Midsummer, the ceremony concluded with throwing any flower garlands worn into the fire.

Sweet smelling herbs should be thrown into the fire before and after and during the dancing.

Note: As in these days it is seldom possible to dance so in the open air, so, if you dance  
within doors

within doors, burn incense, and burn your garlands in the kitchen fire.

## MISCELLANEOUS NOTES

It is a common superstition that witches could cast love spells and make anyone leave home and kin. The gypsies were said to have this power.

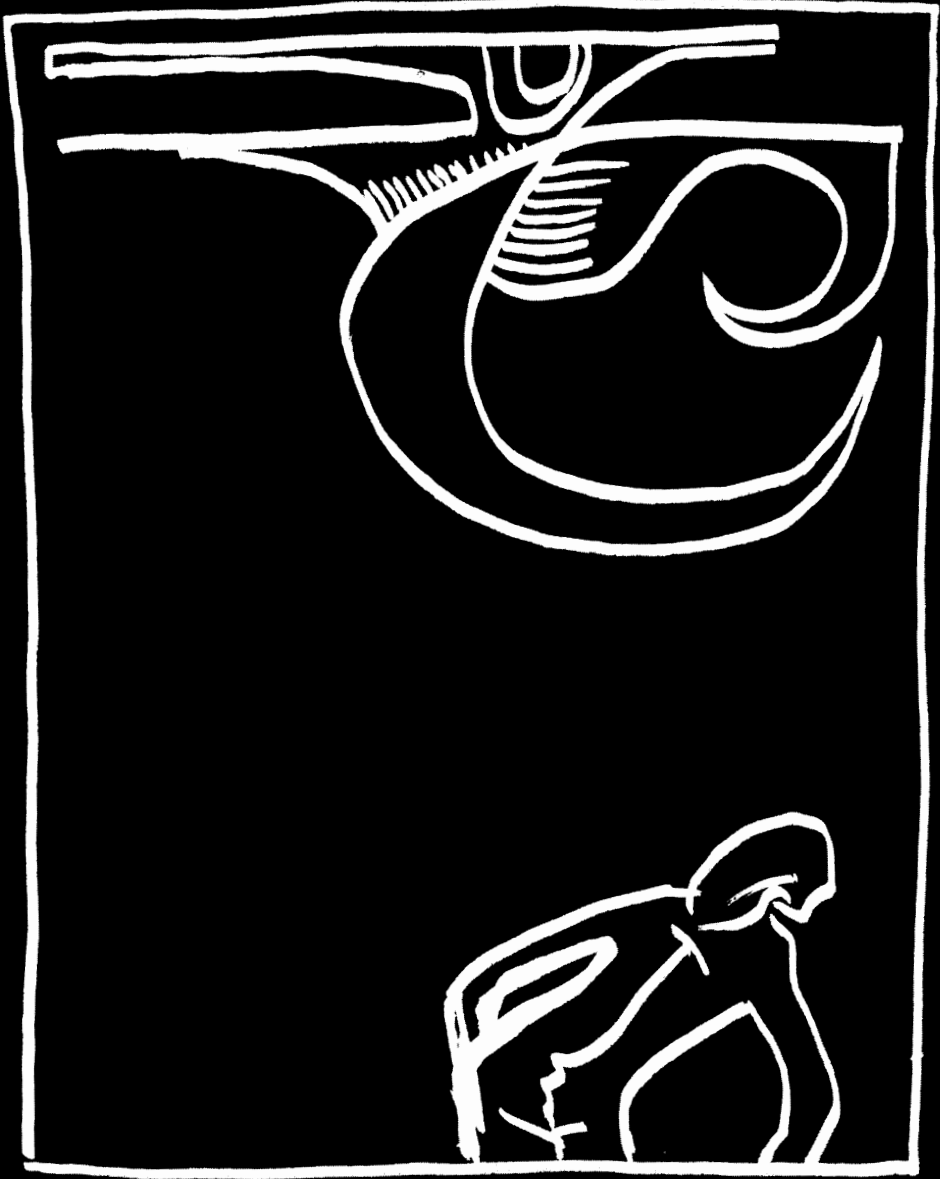
While much of this is a fable, it is certain that the great benefits the witches received from their practices - nudism, open-air life, use of the sun stimulating their bloodstream and so giving better health, their general happiness and mental well-being was largely due to their freedom from the mental inhibitions of their time, and tended to make them most attractive to the opposite sex, also their habit of cleanliness in an age when it almost a duty to be dirty must have made them attractive to some people: these facts alone may have accounted for some of the stories. It is also a fact that witches knew of many herbs and potions which had stupefying and aphrodisiac

powers. The witches were taught that the use of the  $\mathcal{E}$  tended to cause love between the users (also, where it was undesirable, how to prevent this love), so it is at least extremely probable that the less scrupulous ones may at times have used this knowledge, some witch trials point strongly to this.

Someone, usually a young man, complains, or his relations do, that a certain girl has bewitched him, so that he can only think of her, and not of his wife, or intended. He complains that she is torturing him in his sleep etc. With many details, which the pious court orders to be struck out, they burn the witch.

The only exception to the rule that a man may only be initiated by a woman and a woman by a man, is when a mother may initiate her daughter, and a father his son, because they are part of themselves.

A woman may impersonate either the God or the Goddess, but a man may only impersonate the God.







The C.... and W.... may never be partaken of by anyone who has not received the \$ first, and if the H.P. thinks they should receive more they must have it.

Those taking part in a Rite must know exactly what results they wish to obtain, and must keep their minds firmly fixed on the desired result without wavering.

The original worship is of life itself, the principle of fertility, the source of all being. Naturally it is in the hands of a priestess, and the supremacy of a witch is due to this worship of the Goddess of fertility, and the consequent presidency of woman at her Shrine where are celebrated the seasonal dances at which worshippers assemble periodically to practice a recognised sexual rite.

Ever remember it is the duty of those of the Craft to help those who ask their aid of them as witches.

"I am what men call a Witch: which means, as you who are instructed know, one who has some knowledge of medicine or other

drugs and things, and who holds a key to some of the mysteries that lie hid in nature".

The traditional colour of the witches is blue-green.

"For when ye are within the Circle, ye are between the worlds, and what happens between the worlds is no concern of either world."

"May we be no man's enemy, and may we be the friend of that which is eternal abides."

"May we never quarrel with those nearest to us, and if we do, may we be reconciled quickly".

"May we never devise evil against any man, and if any desire evil against us, may we escape unharmed, and without the need of hurting them".

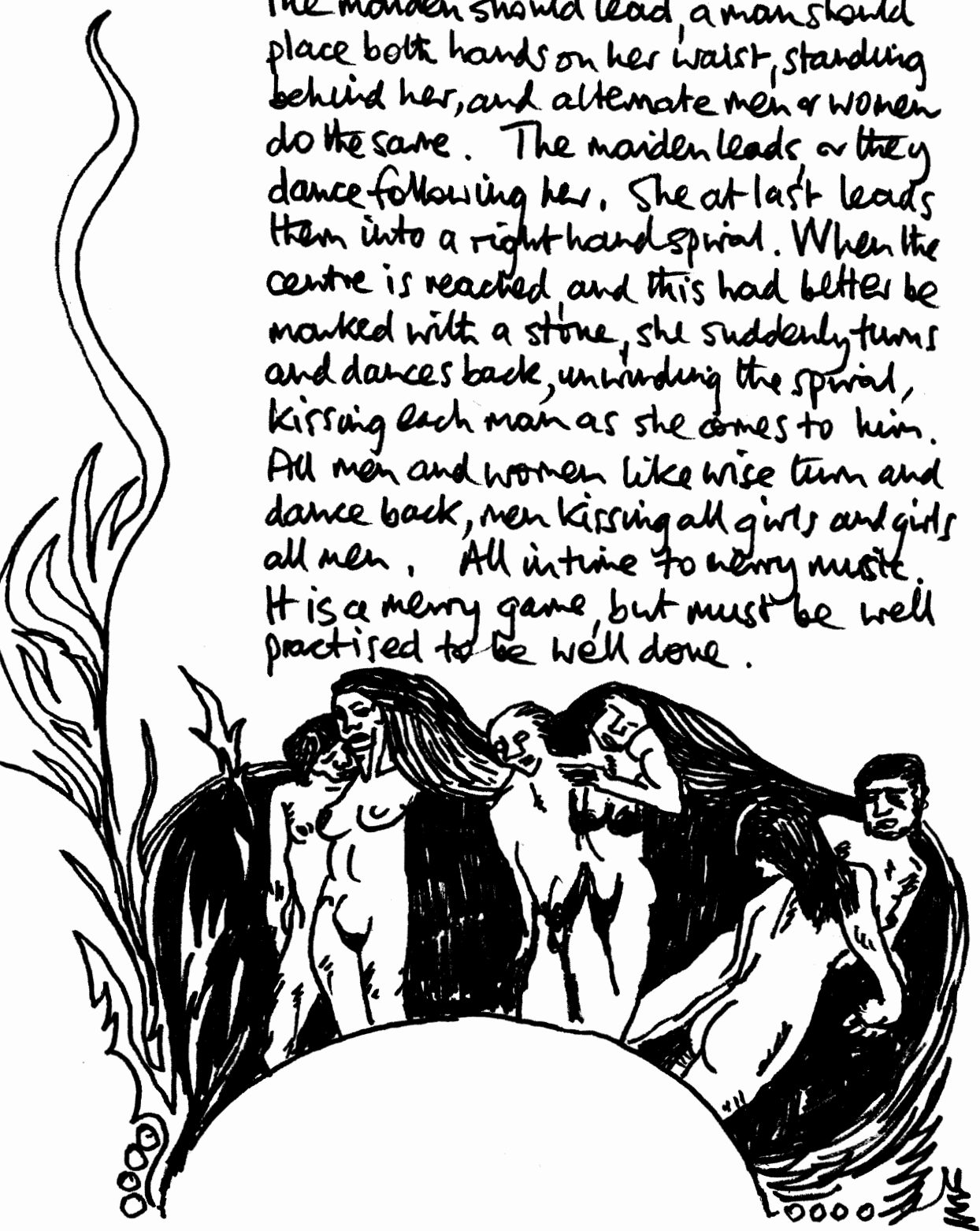
"May we love, seek, and attain only those things good and true which are the gifts of the Ancient Ones - love, freedom, happiness and peace".





## THE MEETING DANCE

The maiden should lead, a man should place both hands on her waist, standing behind her, and alternate men or women do the same. The maiden leads or they dance following her. She at last leads them into a right hand spiral. When the centre is reached and this had better be marked with a stone, she suddenly turns and dances back, unwinding the spiral, kissing each man as she comes to him. All men and women like wise turn and dance back, men kissing all girls and girls all men. All intune to merry music. It is a merry game, but must be well practised to be well done.



## TO GET THE SIGHT

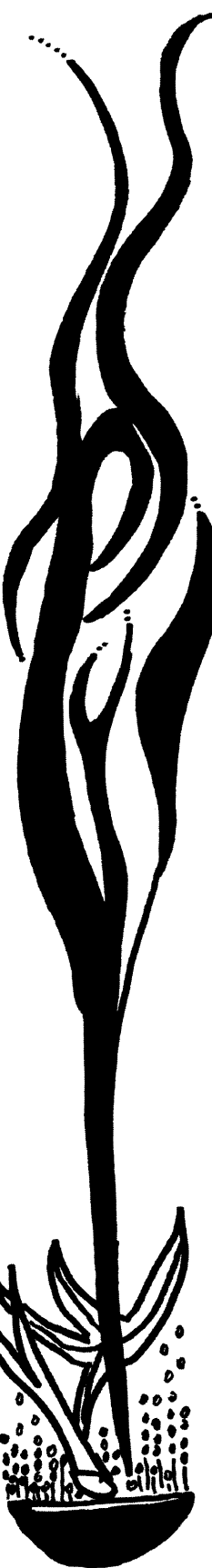
Sight cometh to different people in divers ways: tis seldom it cometh naturally, but it can be induced in many ways. Deep and prolonged meditation may do it, but only if you are a natural, and usually prolonged fasting is necessary.

Of old the monks and nuns obtained visions by long vigils, combined with fasting and flagellation until the Blood came: other mortifications of the flesh were practised, which resulted in visions.

In the East tis tried with various tortures whilst sitting in a cramped position which retards the flow of blood. These tortures long and prolonged give good results.

In the Craft we are taught an easier way, that is to intensify the imagination, at the same time controlling the blood supply, and this may best be done by using the Ritual.





Incense is good to propitiate the spirits, also to induce relaxation in the aspirant, and to help build up the atmosphere which is necessary to suggestibility. Myrrh, Gum Mastic, Aromatic bush roots, Cinnamon Bark, Musk, Juniper, Sandalwood and Ambergris in combination are all good, but best of all is Patchouli.

The circle being formed and everything properly prepared, the aspirant should first bind and take the tutor into the circle, invoke suitable spirits for the occasion, dance round the circle till giddy meanwhile invoking & announcing the object of the work, then he should use the §.

Then the tutor should in turn bind the aspirant but very lightly so as not to cause discomfort, but enough to retard the blood slightly.

Again they should dance round then, at the altar, the tutor should use the § with light, steady, slow and monotonous strokes. It is very important that the pupil should see the strokes coming, as this has the effect of passes, and greatly stimulates

stimulates the imagination. It is important that the strokes be not hard, the object being no more than to draw the blood away from that part and away from the brain.

This, with the light bindings, slows down the circulation of the Blood, and the passes soon induce a drowsy stupor. The tutor should watch for this, and as soon as the aspirant speaks or sleeps the \$ should stop. The tutor should also watch that the pupil becomes not cold, and if the pupil struggles, or seems distressed, he should at once be awakened.

Be not discouraged if no results come at the first attempt. Results usually occur after two or three attempts.

It will be found that after two or three attempts results will come, and soon more quickly, also soon much of the ritual may be shortened, but never forget to invoke the Goddess, or to form the Circle, and for good results 'tis ever better to do too much ritual than too little at first.

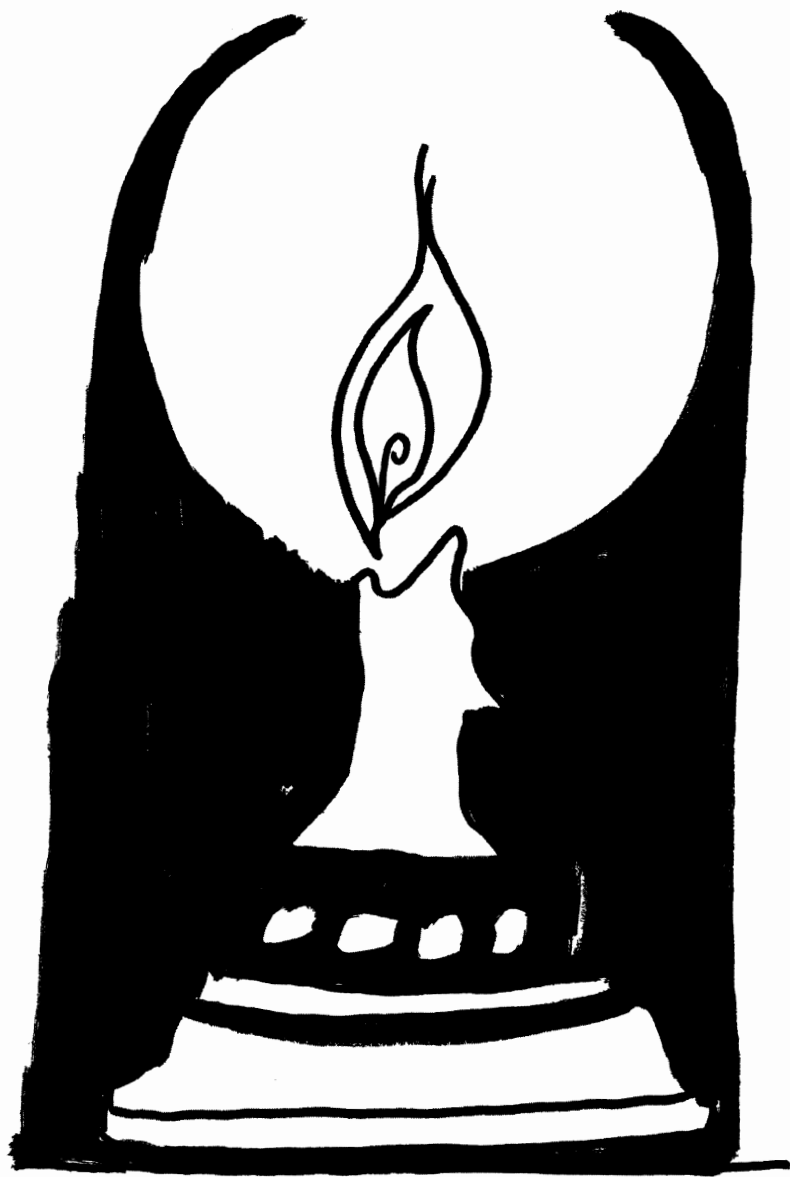
It has been found

It has been found that this practice doth often cause a fondness between the aspirant and tutor, and it is a cause of better results if this be so. If for any reason it is undesirable there be any great fondness between aspirant and tutor this may be easily avoided by both parties at the outset, by firmly resolving in their minds, that if any such fondness ensue it be that of brother and sister, or parent and child, and it is for this reason that a man may only be taught by a woman and a woman by a man, and that men and men and woman and woman should never attempt these practices together, and may the curses of the Mighty Ones be on such as should make the attempt.

Remember, the circle, properly consecrated is ever necessary to prevent the power released being dissipated. It is a barrier against any disturbing or mischievous forces. For to obtain good results, you must be free from all disturbances.

Remember, darkness, points of light gleaming amid the surrounding dark, incense and the steady passes of a white arm are not as stage effects. They are the mechanical instruments which start the suggestion which later unlocks the knowledge that it is possible to obtain the divine ecstasy, and so obtain knowledge and communication with the Goddess. When once you have attained the state of ecstasy at will, you wish to bring a companion to that state of joy, ritual is best.





IO VEO VEO VEO  
VEOU OVOV V OVOVO

• E MEN HETAN  
AB HUR AB LUS



## SUNDRY INSTRUCTIONS

To mark out a new circle, stick point of Sword or Athame in ground, make a loop in the cord and slip it over, then using the cord as a radius, mark out the circle, later tracing it with the point of the sword or Athame.

Always renew the circle with the Sword or Athame when about to use it, but you can have it marked out on the ground, so that you can always renew it in the same place.

Remember, the circle is a protection, a guard against evil influences, and to prevent power from dispersing, but the witch, not being evil, may enter and leave freely. In Art Magical it is a barrier against forces raised and, when once in the H.P. may not leave without great danger.

If any great danger is manifested, it would be advisable to take refuge in the circle, but ordinarily Sword or Athame  
... in hand

in hand is perfect protection against anything.

Those who make these tools must be purified, clean, and properly prepared. When not in use, all tools and weapons should be put away in a secret place and it is good that this is near your sleeping place and that you handle them each night.

Ever remember that rites are best done collectively by a number of persons feeling the same emotion.

The Dance does inspire to represent the hunts and battles of the past, but analysing more closely we see that it is not for the sake of copying the actual battlefield but the emotion about the battle, thus they desire to relive

## INVOCATION AND CONSECRATION OF THE CIRCLE

First draw circle with Sword or Athame, consecrate water and salt, then sprinkle round the Circle and all present to purify the place of working and all present.

## CONSECRATION OF WATER AND SALT

This rite must be carried out before the invocation of the Mighty Ones.

"I exorcise thee O creature of Water that thou cast out from thee the impurities and uncleanness of the world of phantoms, in the names of A..... and K....."

"Blessings be upon this Creature of Salt, let all malignity and hindrance be cast forth henceforth, and let all good enter herein.

"Wherefore do I bless thee and invoke thee that thou mayest aid me in the names of A..... and K....., but ever mindful that water purifies the body, but the  $\phi$  purifies the soul!"





Invocations should start in the East, and proceed sunrise or clockwise, ending at the North, for this reason, the North is the chief place of power, which flows from North to South.

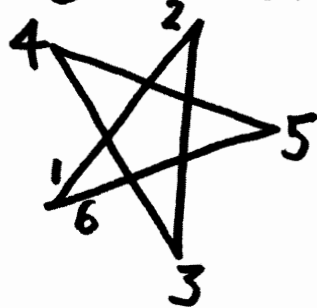
Hence the ascent or, beginning in the East, works up to the heights.


The Deasil (sunrise) movement works up to the height. A widdershins (anti-clockwise) movement works from the height downwards, and is a movement of bad magic and cursing.

The invocation to form the circle is thus: Stand facing the East, Athame in hand, and say:

"I Summon, stir and call ye up, ye Mighty ones of the East, to guard the circle and to witness 'our Rites'."

With the point of the Athame draw the invoking pentagram in the air thus:





Then trace circle to the South, repeating invocation to "Ye Mighty Ones of the South". Repeat all at West and North, closing the circle at East. Raise Athame in salute and return to altar. (A sword can replace Athame if so desired).

But first the candles should have been lit at N.E.S. and W. Either all the candles should have been consecrated at a previous rite or a consecrated candle should be burning on the Altar and the other candles should be lit from this.

After the Invocation it is proper that the Censer should be borne around.

All should now be purified with the p.

To end the meeting, again with Sword or Athame do same circling movement beginning in the East and saying at four quarters:

"Ye Mighty Ones we thank ye for attending, and ere you depart to your lovely realms we say Hail and farewell".

Salute at each corner, but do not draw pentagram.

Alternative invocation of Circle:

Start at the East and go round the Circle with the Athame pointing to ground and say:

"I conjure thee, O Circle of Power that thou be'st as a boundary and a protection to contain the Magic Power which I shall raise within thy Bounds. So aid me in my work. So do I bless thee in the names of A..... and K....."

The altar is always placed E. and W. in the Circle.

The \$.

The men always receive this first and women after. The women may choose who is to \$ them. The hands are tied behind the back and the ends of the cord brought up round the neck, thus pulling the arms upwards. The two elbows and ..the head..

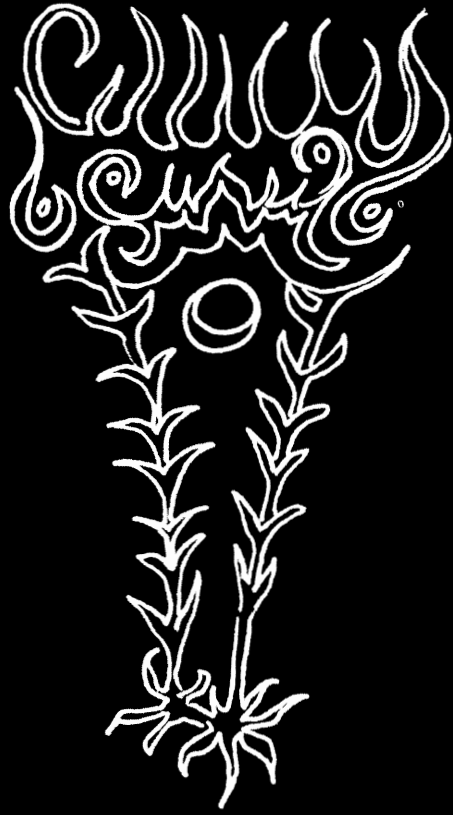


the head thus make a triangle. 40 \$ are given, i.e. five times eight, but more can be given if the H.P. thinks fit.

Although it is in no way essential, women who have done the Great Rite usually wear a ceremonial bracelet. It is always made of silver, the metal of the Goddess and it is fairly broad, about two inches and has engraved on it her name, in the Wicca Script, together with the proper signs of rank. If the owners name is short, it is often written between the signs of the second and third degrees.

A	B	C	D	E	F	G	H	I	J	K
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	∩
L	M	N	O	P	Q	R	S	T	U	
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
V	W	X	Y	Z						
∩	∩	∩	∩	∩						

th or the = ∩      ing = ∩ and = S  
 Divisions between words. ∩ ∩ ∩ ∩





## WOMEN AS MEN

A man should be High Priest, representing the God when the God is worshipped, but if none of sufficient rank or knowledge be present, a woman, girl with a sword, may take the part, but any other woman in the circle should also carry a sword, those outside the circle an Athame.

## ANCIENT SYMBOLISM

The cross in various forms and patterns is one of the oldest symbols. It symbolises the phallus. The T-shaped cross was an emblem of creation and generation. Among the pagan Irish it symbolized wisdom. The Crucifix symbolised the union of the sexes the upright being the female.

The triangle, the geometrical emblem of three in one, is another universal symbol of great antiquity. With apex upwards it symbolises the male, or phallic point, and with apex downwards, the female, as it is an almost  
... perfect replica

perfect replica of the Mons Veneris. Two triangles thus arranged also symbolised fire and water, one mount's upwards while the other flows downwards.

**The Pole.** Poles, pillars etc are viewed as phallic objects by almost every primitive race, but Esther Harding also mentions pillars sacred to the Moon Goddess.

The Circle is a symbol of eternity in that it is without beginning or end. It is also the symbol of the female principle.

**Fruit, Plant and Tree symbols.** The orange blossom, the vine, the apple, the pomegranate, the Cedar and the Palm are all primitive fertility symbols as are the heads of barley, and the leaves or fruit of the fig tree. The evergreen trees - pine, fir, cypress and palm etc - symbolised the undying spirit, life everlasting; deciduous trees conveyed the idea of the renewal of life or re-birth. The pine tree has held a conspicuous place among trees. It was thought that the cone, because of its inflammable nature - phallic shape had added to the sanctity of the pine.

The Celtic Cross. This is a cross within a circle. The cross symbolises death, and the circle, re-birth.

## SUNDRY

Other trees sacred to witches are: Hazel, Hombbeam, Elder and possibly Birch.

## WORDS OF THE MIGHTY ONE

'Verily I say unto ye, that if a soul cometh into Annwn, the Realm of Death, the Mighty one, not knowing love, then shall it abide, even until it cometh by that knowledge. O ye living ones on Earth, know ye that each love ye have for others bridges the many worlds between ye and those long lost when ye come into Annwn.

A certain rich and powerful prince died, and came into Annwn, but could of his own efforts in no wise succeed in passing beyond. Whereupon he importuned Death, the Mighty One, who thus replied: "Thou mayest leave Annwn if thou wilt answer with truth this question  
... that I do

that I do put to thee, what is life?" and the soul of the prince answered immediately, as he had learned from the philosophers: "Life is the will to live". "No" said the Mighty One "for that is naught but pride" and straight way the God vanished. And time passed, and the soul thought more & more upon the question of the God. At length after a hundred years, the God appeared again unto the soul saying "Before thou goest hence, say, what is Life?" and the soul, in fear lest it again answered in error said "Great Lord, Life is toleration for all men". "No", said the Mighty One "for that is naught but justice". And straightway the God vanished from him. And yet another hundred years passed, before once again the soul stood in the presence of the God: whereupon it cried out "Great one, Life is Love". Then said Death, the Mighty One "O Soul, go upon thy ways and work, for thou hast learned the speech of the Gods".



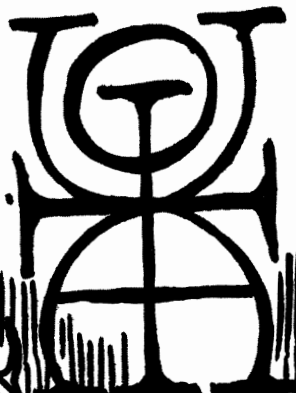
AAOS

I am all that I conceive. Not for all time  
but at some time

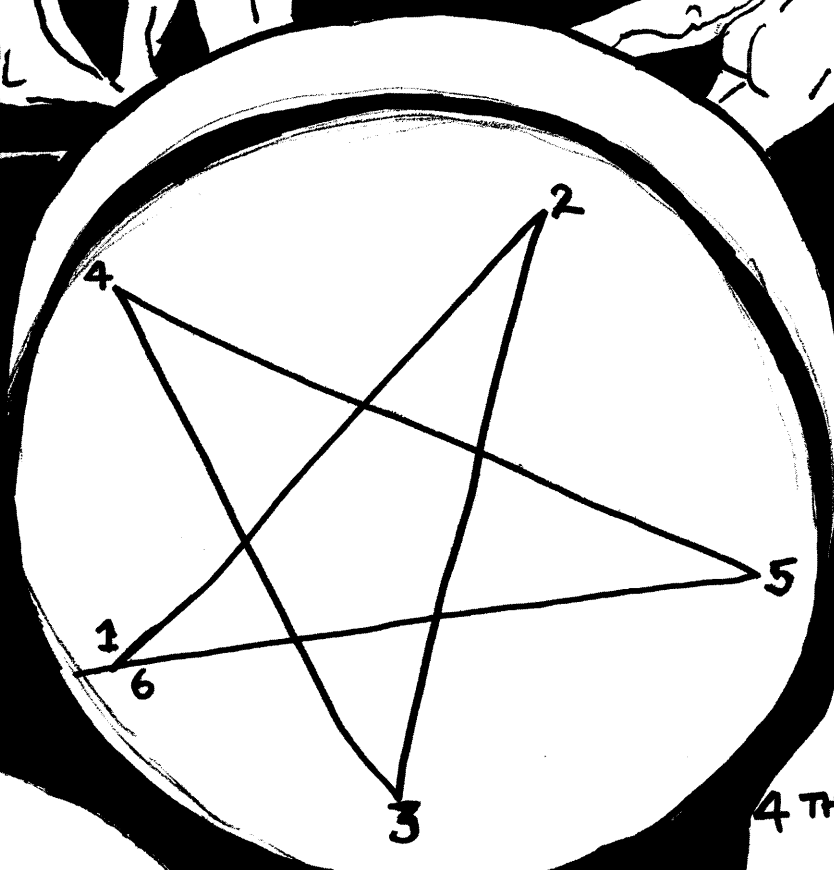
Thought is the negation of knowledge. Be  
thy business with action only. Forge  
thyself of belief: live like a tree walking.

Judge without mercy, all  
thy weakness is thy  
self abuse.

Enmi is fear: Death is failure.  
For here thou lovest most.







1 THE PENTACLE

2 THE TRIANGLE

3 SIGNS USED ON THE ATHOME ETC

⌘ K S \$ X  
X L J ∞ → \*

4 THE CIRCLE



5 THE WHEEL



## SPRING EQUINOX

The wheel should be against the altar.

The cauldron on or against the altar  
filled with water and decorated with  
Spring leaves and flowers.

☾ stands in S at altar.

☽ stands in N with wand.

☽ "Today, we of the Wica stand poised  
between the powers of light and darkness.  
From today the powers of light will wax  
and the powers of darkness will wane.

Farewell now Powers of Darkness

Farewell dark battlements of the Moon.

Farewell still woods of Night

Farewell dark Serpent of Dreams

Farewell dark Mother."

♁ (Moves to E)

♁ "Today we turn to your Son, born of the deep Cauldron of the sky, who shall rule us until the wheel turns again and we come back once more to your realms to seek your blessing."

♁ stands with wand extended, drawing solar power from the E.

⊍ "Behold the Cauldron of Cerridwen, womb of Gods and men, awaits now the seed of the Sun."

♁ moves deasil round the circle, returning to ⊍.

Both place their hands round the top of the wand, and plunge it upright into the Cauldron.

Ø "The spear to the cauldron "

Ⓛ "The lance to the grail "

Ø "Spirit to flesh "

Ⓛ "Man to woman "

Ø & Ⓛ "Sun to Earth " (plunge it in  
at this point)

Ø kisses Ⓛ and returns to circle, while  
priestess takes up aspergillus (elder twig)

Ⓛ "Dance ye about the Cauldron of  
Cerridwen the Goddess, and be ye  
blessed by this water, consecrated  
by the seed of the Sun, arising in his  
strength in the sign of Fire."

Coven dances round while Ⓛ sprinkles them  
with consecrated water.

Cakes and wine.



# CANDLE MASS

Quarter candles are brought inside circle.

Redraw circle.

Extinguish altar candle. Leave on altar.

( before altar, in S., facing S. with \$ and athame in Goddess position.

Ø draws down the Moon.

Ø "I invoke and call upon thee  
O Mighty Mother of us all,  
by seed and root, by stem and leaf,  
by bud and flower and fruit  
do I invoke thee.

Lift for us a corner of thy veil  
O Aradia of the silver feet that the  
serpent coiled within us may arise  
and look forth from our eyes and  
worship thee.

From thy secret groves I summon thee,  
From thy silver oceans I summon thee,  
From silent shore and starry deep  
and the still womb of earth, I summon thee,  
and call upon thee to descend upon the  
body of thy servant and priestess —."

Coven passes deasil giving 5F salute.

Ⓒ gives scourge to ♂ who kneels, stares at  
scourge.

Ⓒ picks up black taper, unlit, and sits in  
closed position facing N.

♂ goes deasil to E, passing Ⓒ without seeing  
her.

♂ invokes at E:

♂ "Goddess of Light of the East  
I call you forth."

SILENCE

♂ "If you are not to be found in the light  
of the East, the light of the East must die."

BELL ♂ extinguishes candle with scourge.

Repeat for each quarter.

DARKNESS

Ⓒ "And you who think to seek for me,  
know your seeking and yearning shall  
avail you not, unless you know the  
mystery: that if that which you seek  
you find not within you, you will never  
find it without you."

Ø lights taper.

Ⓒ "You behold, I have been with you from the beginning, and I am that which is attained at the end of desire."

Ø raises altar candle and Ⓒ lights it with taper. She blows out taper, and lays it down.

Ø gives Ⓒ the \$

Ø moves from E deasil, lighting candles and gives candle to maiden.

The charge is read. Ⓒ stands.

The banishing ritual:

Ø "We thank thee O Great Mother for attending our rites, and we ask thee now to depart from the body of thy servant and priestess —, that she may return to the world of men."

Hands on shoulders and stamp 3 times with the R. foot.

Cakes and wine.



....! the Queen of Elphen has a grip of  
all the craft, but Chrystanday is the  
gudeman! .....



# MIDSUMMER

( stands in the N. holding before her the wheel worked thickly with leaves and flowers, hiding her face. She faces S.

Ø casts benzoin into cauldron.

( "In the year's noon, air stirs in the womb of time."

Ø "How shall I invoke thee, Great Mother, the Unchanging?"

( "Ye shall arm yourself with the arrows of the Sun."

Ø (wand in hand) "I am armed. The Sun stands in power. With desire do I invoke you."

( "Not thus am I invoked, for I am in all times."

Ø "Then I will invoke you in your names of time, by the day's course, and the year's course, and the course of Life and Death."

♂ lays down wand and casts rosemary from E.

"Come, Diana, Artemis, by the leaf of hazel, by the breath of rosemary, by the awakening of the Sun."

♂ moves to S. and casts Venus.

"Come, Aphrodite, Astoreth, by the breath of sweet flowers, by the full growth of the year, by the passion of the Sun."

♂ moves to W. and casts Dittany.

"Come, Ceres, Demeter, by the breath of Dittany, by the light of the standing corn, by the sleep of the Sun."

♂ moves to N. No incense is cast.

"Come, Annis, Hecate, by the bare twig, by the stilling of the breath, by the death of the Sun, and his birth."

♂ does not answer and ♂ continues round to S.

Q "The world is heavy with longing. The air is heavy with Summer Storms."

O "How shall the changeless be known?"

Q "In part, in due season."

O "Who shall interpret the changeless?"

Q "The stride of the changing Sun."

O "It is the noon of the year."

Q "It is the noon of the year."

O then draws down the Moon.

"I invoke and call upon thee  
O Mighty Mother of us all  
Bringer of all fruitfulness  
By seed and root  
By stem and leaf  
By bud and flower and fruit,  
By life and love do I invoke thee  
To descend upon the body of thy  
servant and priestess —."

During the invocation Q lifts the wheel and reveals her face.

Ø moves deasil round to Q, draws ∇ upon her and gives 5F salute, followed by coven.

The Charge is then read.

The ritual of departure:

Ø "We thank thee, O Great Mother, for attending our rites, and we ask thee now to depart from the body of thy priestess, that she may return to the world of men."

They place their hands on each other's shoulders and stamp 3 times with R. foot.

Cakes and wine.



# BELTANE

Ⓒ stands in the E.

♁ stands at altar with a jug of wine and an earthenware chalice.

## BELL

♁ fills chalice and moves deasil to Ⓒ, offering her the cup.

Ⓒ "What do you offer?"

♁ "The wine of light."

Ⓒ drinks.

♁ "What is its virtue?"

Ⓒ "Freedom and life and the treasure of the earth.

Drink and rejoice."

♁ drinks.

They walk to S.

Ⓒ "I will awaken the power of the Goddess in the South. The woods are green with thy fire, Aradia. The hearts of thy people awake to Spring.

(Ⓒ takes cup)

On thy priest I set thy sign  
That the power of life may  
be with us."

Q draws the pentacle sigil in wine upon the  
body of the priest.

They pass to the W.

Q offers the cup to the O

O "What do you offer?"

Q "The wine of shadows."

O drinks.

Q "What is its virtue?"

O "Mystery and dream, and  
the secret of the Moon.  
Drink and marvel."

Q drinks.

O takes back the cup and they pass to N.



Ⓒ "I will awaken the power of the Goddess in the North. Thy feet are set splendour on the path of the moon, Aradia. Thy breath is the ecstasy of thy people. From thy priest I accept thy sign that the mystery of Life may be with us."

Ⓒ draws the pentacle sigil in wine upon the body of the priestess

Ⓒ takes back the cup and places it on the altar.

"Behold, I set thy cup upon thine altar, between the powers of Light and Darkness."

Ⓒ assumes Goddess position in N.

"And I go forth into the shadows that thy place may be made ready, Aradia."

Ø draws down the Moon:

"I invoke and call upon thee.  
O Mighty Mother of us all,  
by seed and root, by stem  
and leaf,  
by bud and flower and fruit  
do I invoke thee.

"Lift for us a corner of thy veil,  
O Aradia of the silver feet,  
that the serpent coiled within  
us may arise and look forth  
from our eyes and worship thee.

"From thy silver oceans I  
summon thee. From silent shore,  
and starry deep and the still  
womb of earth, I summon thee,  
and call upon thee to descend  
upon the body of thy servant  
and priestess —"

IVY CROWNS

Ø gives 5F salute, followed by coven.

Coven breaks into dance, chanting  
Eko, Eko, A — only.

Ⓐ reads the Charge.

Ⓑ performs the ritual of departure:

"We thank thee, O Great Mother,  
for attending our rites, and we  
ask thee now to depart from  
the body of thy priestess that  
she may return to the world  
of men."

Ⓑ places his hands on her shoulders and  
Ⓐ on his. They stamp 3 times with R. foot.

Cakes and wine.





pulus

qua di

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- 8 "Ye are his people.  
"Receive his gifts:  
"To those strong to follow him — Life.  
"To those weak to fear him — Death.  
"Earth of his hills to bear ye,  
"Wind of his words to stir ye,  
"Sun of his noons to fire ye,  
"Dew of his nights to cool ye,  
"By your feet and your voices  
"Shall his people know ye,  
"When ye pass through his places,  
"At the sound of your laughter,  
"Shall men break their fetters and follow."

The coven dance, chanting Eko, Eko C—.

The ritual of departure:

Ⓒ and 8 place hands on each other's shoulders.

Ⓒ "We thank thee O Lord for attending our rites and we ask thee now to depart from the body of thy servant and priest — that he may return to the world of men."

They stamp 3 times with R. foot.  
Cakes and wine.



## AUTUMN EQUINOX

☾ in the N. ☽ (as Lord of Darkness) in the S.

☽ "Today, we of the Wicca stand poised between the powers of Light and Darkness. From today, the powers of darkness will wax and the powers of light will wane."

☽ moves deasil to W. "Farewell, ye powers of Light."

☽ moves deasil to N. "Farewell, warm breath of Summer."

☽ moves deasil to E. "Farewell, bright fields of Air."

☽ moves deasil to S. "Farewell, bright Sun!"

☽ moves deasil to N. "To thy mother we turn, the unchanging, and in the shadows beyond Time's shore we seek her timeless face."

☽ "I invoke and call upon thee  
O mighty Mother of us all,  
By seed and root,  
By stem and leaf  
By bud and flower and fruit do I invoke you,  
From thy secret groves I summon you,  
From thy silver oceans I summon you,



From silent shore, and starry deep  
And the still womb of earth, I summon you  
And call upon you  
To descend upon the body of your servant  
and priestess —."

♂ gives 5F salute, followed by coven.

(Lord of Darkness = ♂ Lord of Light = another priest)

The Lords of Light and Darkness approach (in N  
(Light - daasil, Dark - widdershins) from S.

Lords (in unison):

"Mother of the Moon  
Turn your head and hear us.  
Reach out your hands  
To your bright lover  
To your dark husband  
The secret and the bold  
The silent and the brave."

( (extending hands, palms up)

"Let the Light equal the Darkness  
Let the Sun embrace the Moon  
Let the balance of the hands be true  
The Left and the Right  
The Dark and the Light."

(pause)

"I am the Woman of Night,  
Yet in my womb lies hidden the  
burning seed of the Sun.

By fire I am consumed  
And darkness shall slake the thirst  
of my eyes,

The Dark Lord of the forest shall  
harbour me now,  
And the creatures of the Night  
shall harm me not."

Lord of Light returns to S (deasil)

⌚ "Farewell O Lord of Light, until  
the wheel shall turn full circle,  
and renew your Life.  
Remember us in the secret places  
of Sleep."

The Dark Lord leads ⌚ thrice round circle  
ending at N. (widdershins)

⌚ "Ye of the Wicca, who alone are  
children of the Light and the Darkness,  
enter now, with us, into the Dark Kingdom."

Dance and chant (deasil).

## Ritual of Departure

- 8 "We thank you, O Great Mother, for attending our rites, and we ask you now to depart from the body of thy priestess, that she may return to the world of men."

Hands on each other's shoulders. Stamp 3 times with R. foot.

Cakes and wine.



# YULE

The cauldron should be in the centre, everything decorated with holly, ivy, mistletoe.

Q stands facing S. at altar holding candle.

Coven take tapers from altar and file past Q, lighting them from her candle. O last.

O goes to N., lights cauldron, puts taper to one side.

Q goes to N. and puts horns on O.

O picks up taper.

O "Queen of the Moon, Queen of the Sun,  
Queen of the Heavens, Queen of the Stars,  
Queen of the Waters, Queen of the Earth,  
Who ordained us the Child of Promise.

"It is the Great Mother who gives birth to him,  
It is the Lord of Life that is born again.  
Darkness and tears are set behind,  
And the Star of Guidance went up early.

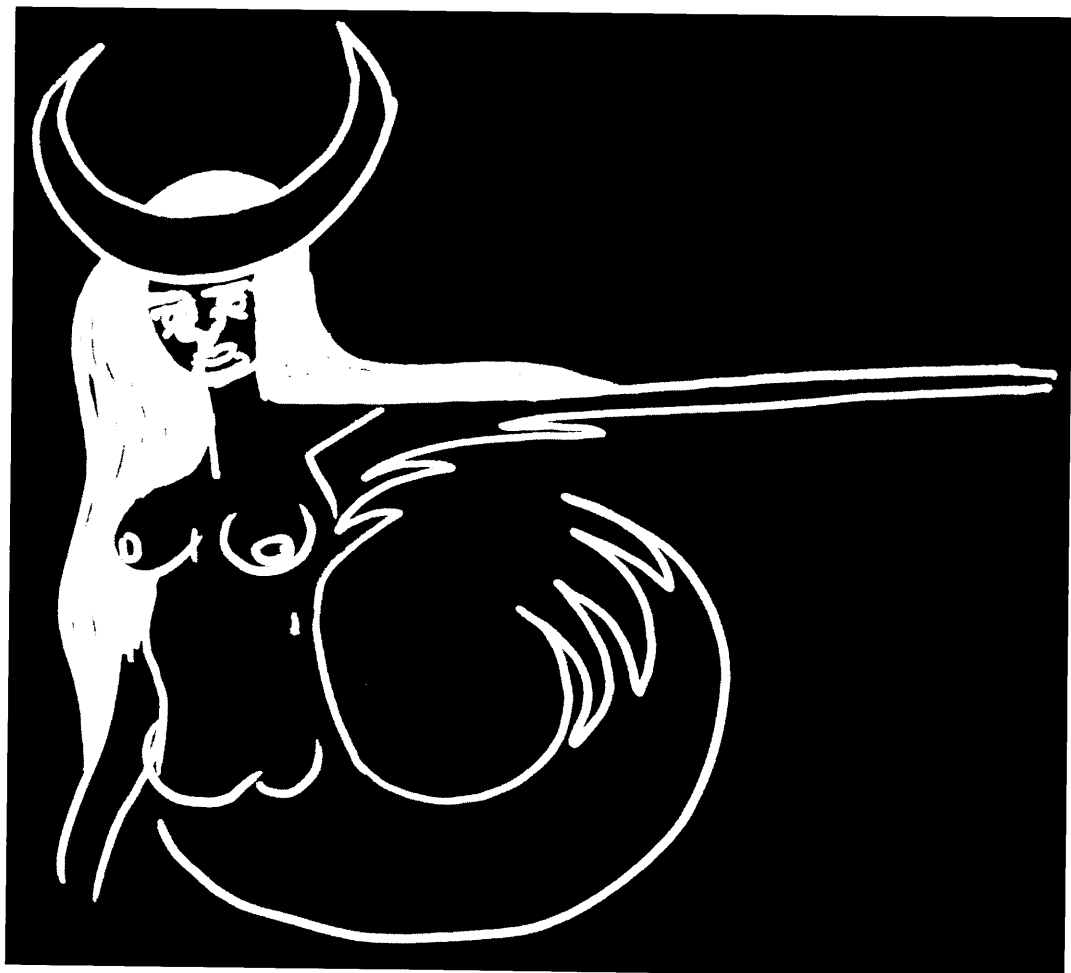
"Golden sun of hill and mountain,  
Illumine the land, illumine the world,  
Illumine the seas, illumine the rivers,  
Grief be laid and joy be raised.

"Blessed be the Great Mother  
Without beginning and without ending,  
To everlasting to eternity,  
Io Eoh, blessed be."

On the last line ( places taper in cauldron.

All repeat "Io Eoh, blessed be" and put  
tapers in cauldron. Take up chant, and continue.

Capes and wine.



# HALLOWE'EN

The circle is cut and left open for the Dead to return.

Horns on altar.

Ø in N. and C in S. stand opposite each other  
across the altar.

C orders bell, walks deasil to N. and places horns on  
Ø, who holds the sword.

She speaks the invocation:

C "O thou who dwellest in the Unknown Lands,  
Dark Lord, Comforter, Bearer of the sword  
that cuts the thread of life and brings  
rebirth,  
By the ice that stems the stream  
do I invoke thee!  
By the chill that threads the vein  
do I invoke thee!  
By the shadow on the forest floor  
And the midnight stilling of the breath  
Do I invoke thee, and call upon thee  
To descend upon the body of thy servant  
and priest—"

5F. followed by coven, men bowing then raising knives.

Ⓒ "Dread Lord of Shadows,  
God of Life and Giver of Life,  
Yet is the knowledge of thee  
the knowledge of Death,  
Open wide thy gates, and return,  
this night  
with those who share thy realm.  
Lord of Time, and Change, and Death  
We call thee forth in thy most  
Secret Name!"

Coven dance, chanting Eko Eko C—,  
♂ remaining in N., outside dance.

The chanting and dancing stop, and ♂ puts out  
altar candle with the sword, saying:

♂ "Summer is dead. Feast with Death."

## BELL

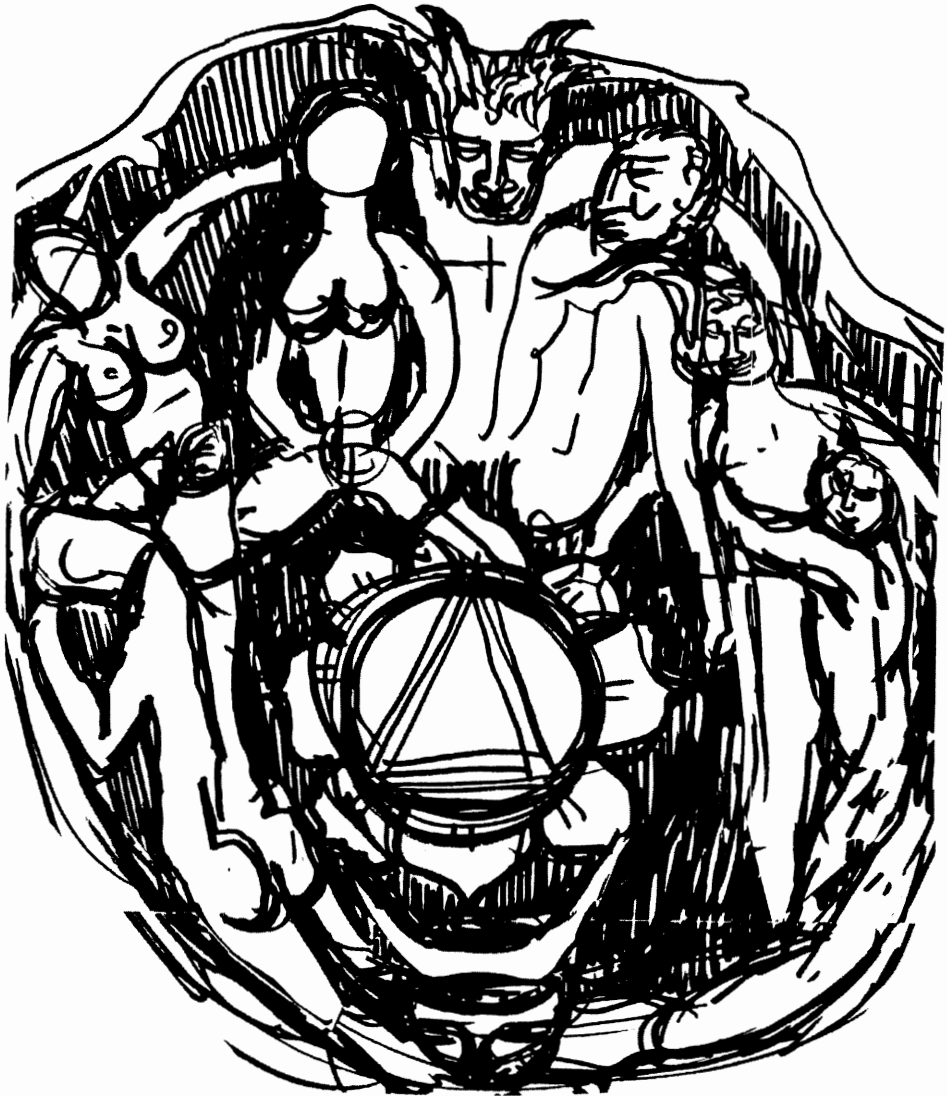
Cakes and wine are celebrated with another  
priest while ♂ stands apart, unmoving. He is  
given wine and a mooncake by the Maiden.

Ⓒ is asked to join the mortals, and performs  
the departure ritual thus:

① "We thank thee O Dread Lord for attending our rites, and we ask thee now to depart from the body of thy servant and priest, that he may return to the world of men."

They place their hands on each other's shoulders and stamp 3 times with the R. foot.

(The circle must be redrawn before closing.)





# CEREMONY OF CAKES AND WINE

Q is seated on the altar holding \$ and athame.

Ø kneeling, kisses feet and knees and extends arms along thighs, adores, and says:

Ø "Queen most secret  
Bless this food unto our bodies  
Bestowing Health, Wealth, Joy  
Peace, Strength  
And that fulfilment of love  
Which is perfect happiness."

Ø takes the filled cup and offers to Q who, holding athame between palms of the hands places point in cup saying:

Q "As the athame is the male  
And the cup is the female  
So the two conjoined bring blessedness."

Q lays aside athame, takes cup in both hands and drinks and gives to Ø to drink. Cup is then passed around circle.

Ø then holds pentacle to Q who touches each mooncake with moistened athame.

♁ then holds pentacle to ♀ who touches each mooncake with moistened athame.

♀ takes cake, breaks in half and feeds ♂ and herself. Pentacle is passed round the circle, each taking a mooncake.

Maiden: "Will the Goddess join the mortals?"

The Maiden prepares the cup and pentacle.

### Recipe for Moon-Cakes

6 ozs wholemeal plain flour

Rub in 3 ozs butter + a pinch of salt.

Mix together a little honey and red wine.

Mix all together.

Roll out and cut to shape.

Bake in oven. Regulo 4-5 (350° ish)  
for 20-25 minutes.

## THE CHARGE

I invoke and call upon thee,  
O mighty mother of us all  
By seed and root  
By stem and leaf  
By bud and flower and fruit do I invoke Thee.

Lift for us a corner of thy veil  
O Aradia of the silver feet  
That the serpent coiled within us  
May arise, and look forth from our eyes  
And worship thee.

From thy secret groves I summon thee Thee  
From thy silver oceans I summon Thee  
From silent shore and starry deep  
And the still womb of earth do I summon Thee  
And call upon thee, to descend upon the body  
Of thy servant and priestess Nerthus.

## THE CHARGE

Listen to the words of the Great Mother, who was, of old, called among men: Artemis, Di, Dionne, Melusine, Aphrodite, Arianrod, Nerthus, Coventina, and by many other names.

Whenever you have need of anything — once a month, and better it be when the moon is full — then you shall assemble in some secret place, and adore my Spirit, who am Queen of all Witcheries.

There shall you assemble, you who would learn all sorcery, yet have not its deepest secrets. To you will I teach things that are yet unknown, and you shall be free from all slavery.

And as a sign that you are really free, you shall be naked in your rites, and you shall dance, sing, feast, make music and love — all in my praise.

For mine is the ecstasy of the spirit, and mine also is joy on Earth, for my law is love unto all beings.

Mine is the secret door that opens upon the Land of Youth, and mine is the cup of Wine of Life, the Cauldron of Cerridwen, which is the Holy Grail of Immortality.

I am the Gracious Goddess, who gives the gift of Joy into the heart of man. I give Peace and Freedom, and I gather you together with those who have gone before. Nor do I demand sacrifice, for I am the Mother of All Living, and my love is poured out upon the earth.

Hear the words of the Star Goddess, — she in the dust of whose feet are the Hosts of Heaven, whose body encircleth the Universe.

I, who am the beauty of the green earth and the white moon above the stars and the mystery of the water and the desire in the heart of man, call to your soul: Arise, and come to me.

For I am the Soul of Nature, and I give life to the Universe. From me all things come and to me all things must return. And, in me, beloved of Gods and Men, your Secret Self, also, shall be enfolded, and held, and one with the Universe.

Let my worship be within the heart that rejoices. For Behold: All acts of Love and Pleasure are my rituals. Therefore let there be beauty and strength, power and compassion, honour and humility, mirth and reverence within you.

Hold fast to me, as you see me.

Let nothing stop you, or turn you aside.

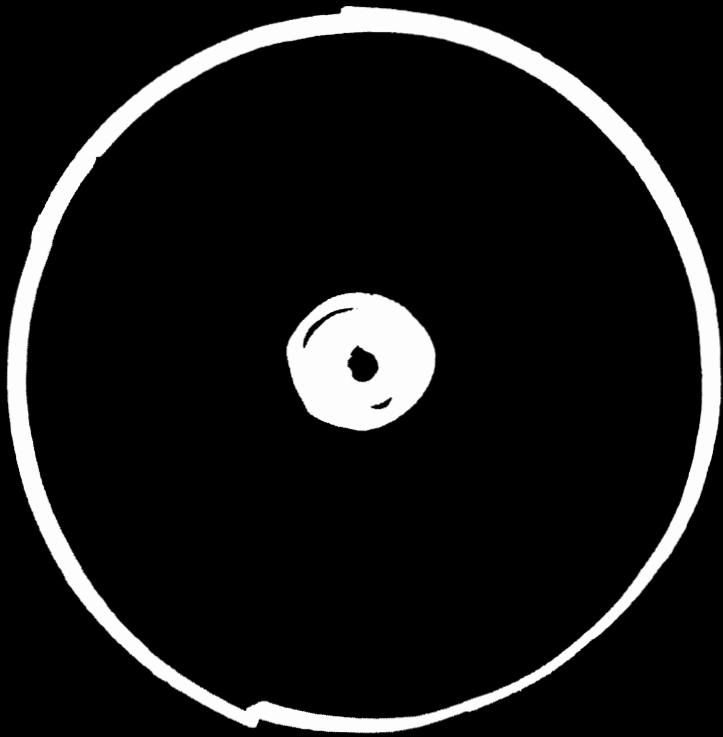
And you, who think to seek for me, know your Seeking and yearning shall avail you not, unless you know the Mystery: That if that which you seek you find not within you, you will never find it without you.

For behold! I have been with you, from the beginning, and I am that which is attained at the end of Desire.





DE UMBRIS IDEARUM  
on the shadows of ideas



# DE UMBRIS IDEARUM

ON THE SHADOWS OF IDEAS





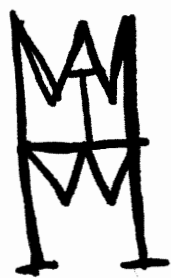
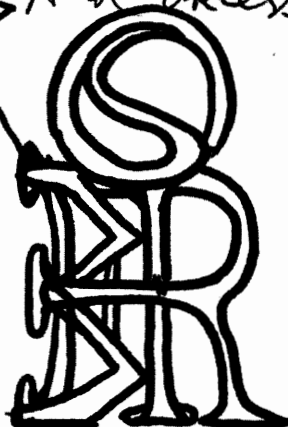
We who proudly make ourselves every  
graven image shall have great unions  
we are allowed to love our gods\* for  
we know the sacred alignments†

\* I am God, and all other gods  
as imagery. I gave birth to myself.  
I am millions of forms  
creating, because I make  
I am beyond an unconceivable  
the conceivable.  
Law.

Unless you come  
Reality through  
you will be  
absolutely.  
you are  
true to your  
gods how  
can you know  
your truths?



into  
yourself,  
born again  
And unless



Belief is a sustenance, desire,  
acquisitive and will energizes  
and maintains; then close union  
gives ability. according to the measure  
of our sincerity, creative when spontaneous.  
First, suppression to create the tension, then  
the dramatic release.

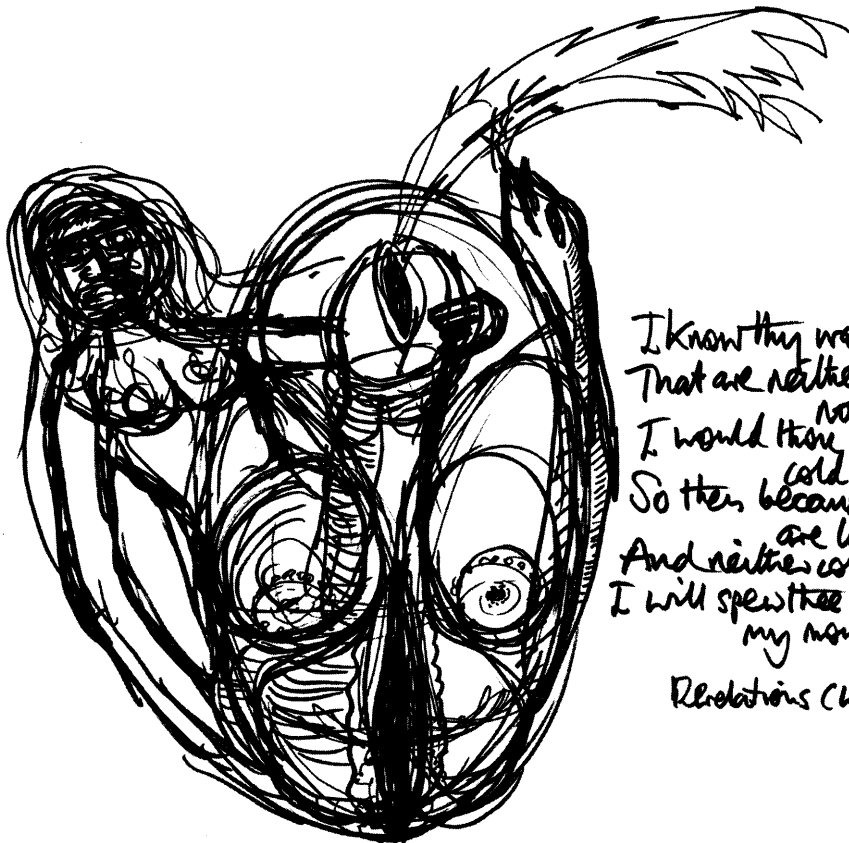
AS

KIA (AinSoph) the true source behind all manifestation,  
 and the one Truth behind all illusions. The absolute  
 freedom which being free is not just enough to be



ZOS: what man  
 himself is, and  
 what he can attain as an  
 individual.

The Primal Energy and the human vehicle for  
 receiving it: the battery that illumines all the  
 lights in the Houses of Unreality, where the lady  
 Babalon is half glimpsed at her rituals.



I know thy works,  
 That are neither cold  
 nor hot:  
 I would thou wert  
 cold or hot.  
 So then, because thou  
 are lukewarm  
 And neither cold nor hot,  
 I will spew thee out of  
 my mouth.....

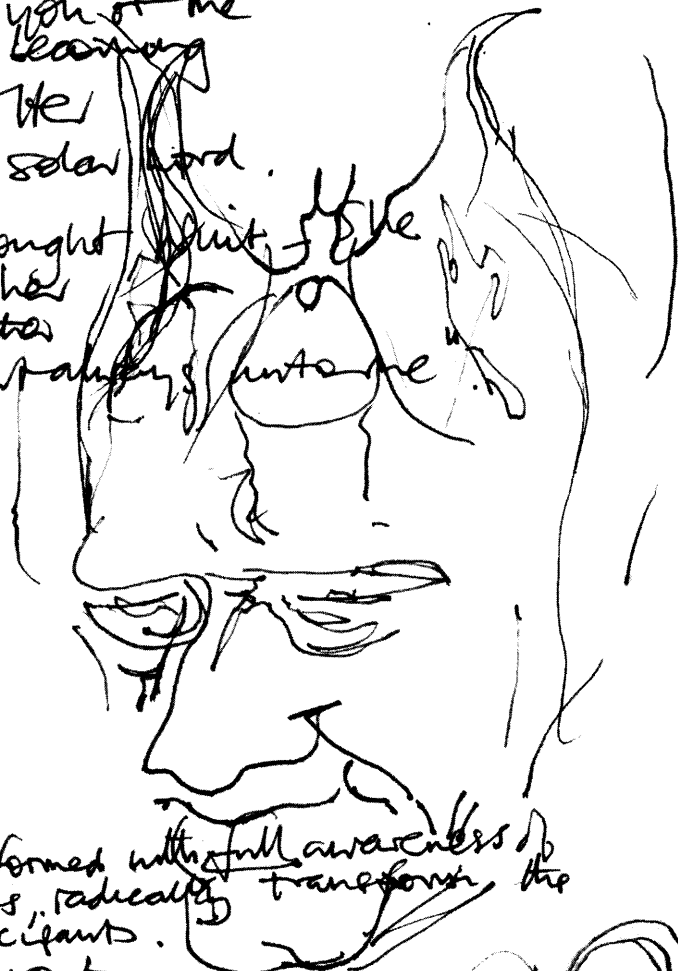
Revelations Ch 3 15,16

Nu-Isis

Nothing that can be thought about  
 nothing formulated by the mind  
 nothing to concern you or me  
 or them, us, now or ~~later~~  
 direct the ritual to the  
 heavenly Isis of the solar word.

~~For she is~~ Nothing sought, spirit, of the  
~~she~~ we ~~are~~ serving her  
 as we serve each other  
 Take you, fill.... but always ~~into me~~

~~Working under night~~



Acts of love under will performed with full awareness of  
 their occult implications, radically transform the  
 consciousness of the participants.

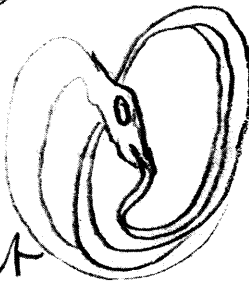
The meditation of Go 'Panzos

⊙ N U R I

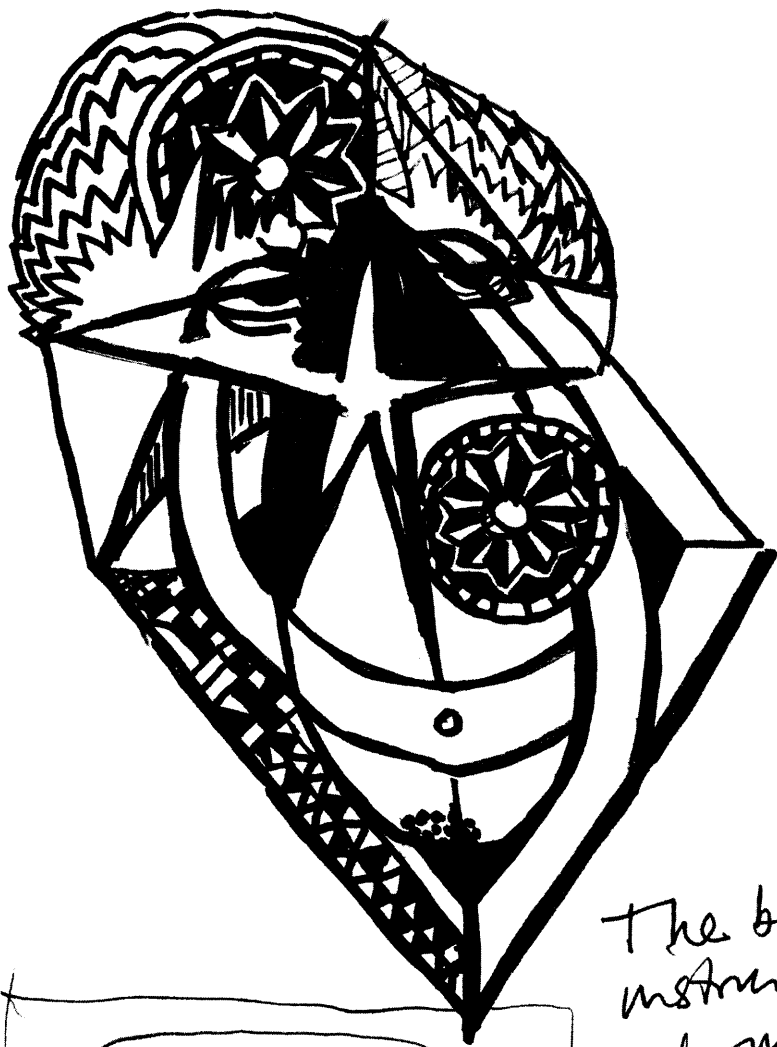
Zanos

⊕ ♂ ♀ ♀

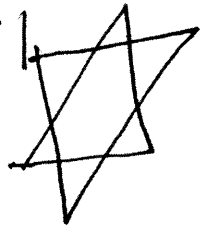
Dogstar Sothis/Hadit



The child transcends the Isis-Sothis - the Mother  
 bestial/human qualities of its parents and Child  
 THE BEAST / SPHINX / BABALON



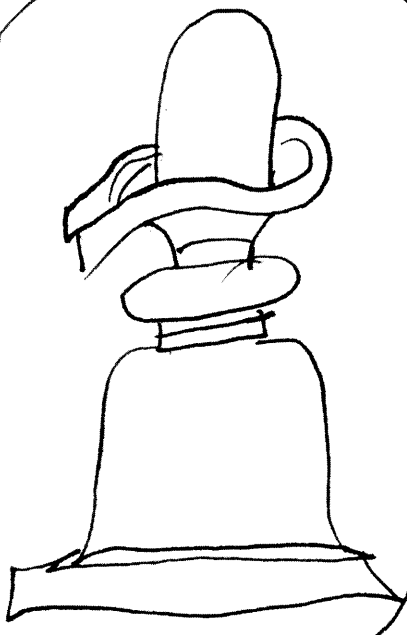
SADHANA +  
 JAKTI



The body is a mere instrument a yantra, and no one of human others can hold it person.

The practice of asana cannot be successful unless the adept has the attitude of complete worship to sakti  
 Triple control: mind, breath, ejaculation

Lingayoni



AAOS:

ⓑ What man prohibits and then commits will certainly cause suffering because he has willed doubt. Born of complex desire, results of actions are dual: multitudinous virtue and vice.

Having renounced both good and evil conveniently, one should engage in spasmodic madness... when the eyes are shut the world certainly does not exist. I assert this self-here to be a most secret ritual hidden by blasphemous Ideographs: and he who calls, pronouncing the word Paralethly, the entire creation of women shall rush into him.

The great experience: Seduce myself to pleasure. In this incessant glorification of work, I discover a great human secret: "Do thou the work - & my pleasure." (As above, so below - this is never sufficiently realized).

There is no lasting peace - ye eternally fall in love with the new thing of belief.

Embrace reality by imagination.

The difference between man and beast is one of acquisition, not digestion.



o Join me in the maze that is my mind  
or not according to your table  
most of us live separate  
most of life is waste.

---

Forty follows ~~me~~ to create  
a part of sea - no wonder I reveal  
into location. [Key word here

How much goes into an accepted love  
that percent dress, what of the <sup>loss</sup> ~~other~~  
~~the last of~~ ~~magical~~ response?  
gone?

think?

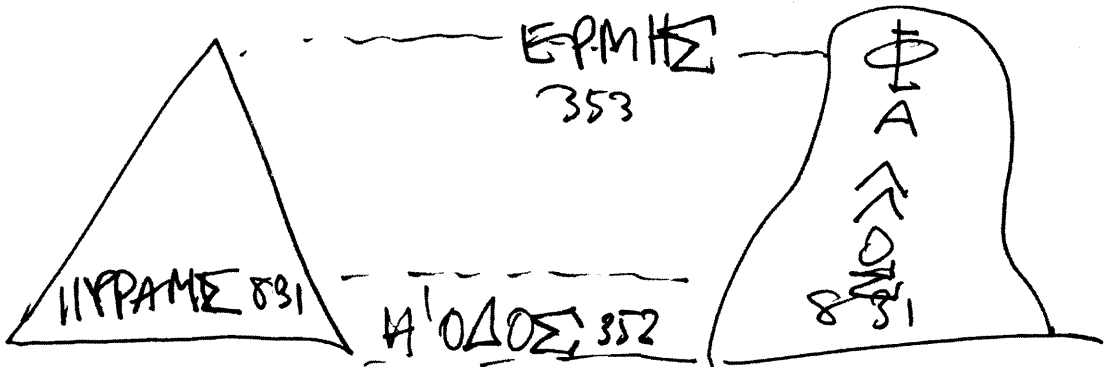
Whenever it works

Whenever its nice  
<sup>to survive</sup>  
more than today.

or on the other hand  
desertion's lonely land  
where staves reproduce themselves  
and the machine <sup>depletes</sup>  
at the downstroke  
songs not to <sup>spit</sup> the cactus  
antibacterial landscape

the way that can be told  
is not the constant way.

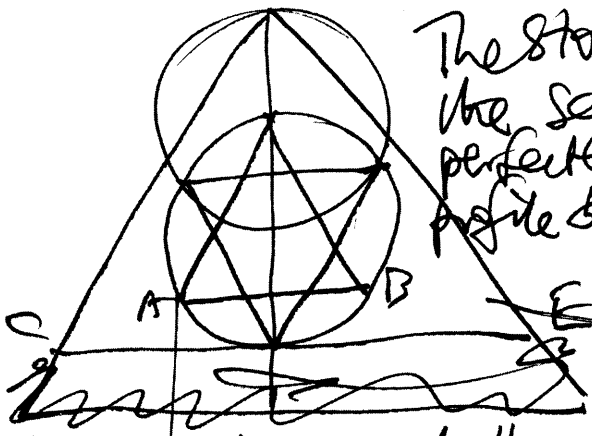
27/5/76



ΠΥΡΑΜΙΣ Pyramid = 831  
 φαλλος phallus = 881  
 ΕΡΜΗΣ Hermes = 353  
 Η ΟΔΟΣ, the way = 352

MERCURY NUMBER

$\pi = 2368 = \text{Ιησους } \pi$   
 Χριστος



The Stonehenge Circle containing  
 the Seal of Solomon is  
 perfectly united with the pyramid's  
 profile by means of the vesica piscis.

angle slightly less than  $52^\circ$

standing stones = phallus = Great Pyramid at the  
 central storehouse of terrestrial current.

AB 277.5ft CB 277.5 megalithic  
 yards

Αἶος:

This maddest of worlds: daily is pleasure  
limited by the necessity of ~~cheaper~~ <sup>cheaper</sup> facilities.

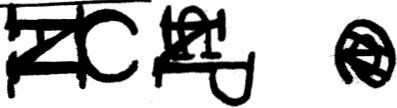
Onwards and ever more  
weary - till sleep - then  
backwards.


FOR HE WHO PREMEDITATES  
ACTS IN HIS SLEEP





Haos

Greater courage hath none than to  
satisfy the unexpected desire  
by self-pleasure. 

Observe thyself  
by sensation, thus  
know the finer perturbations and  
vibrations. 

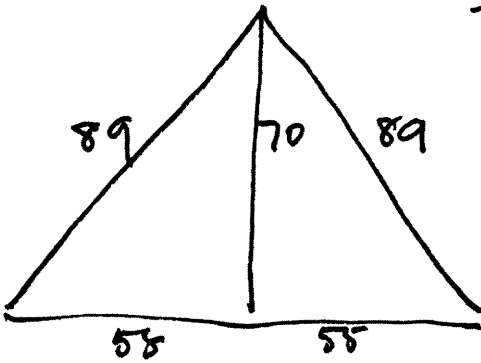
The secret of Tantric Alchemy: to  
reverse, to turn upwards, the physical  
sexual energy, so as to awaken  
the tremendous divine force  
which slumbers in the ordinary  
course of existence.

This is Kundalini, which must  
be roused to work its way up  
the whole of the spinal column in  
stimulating - one by one - the chakras.  
When the fire reaches the higher centres  
the state of ecstasy becomes  
permanent (the thousand petalled  
lotus).

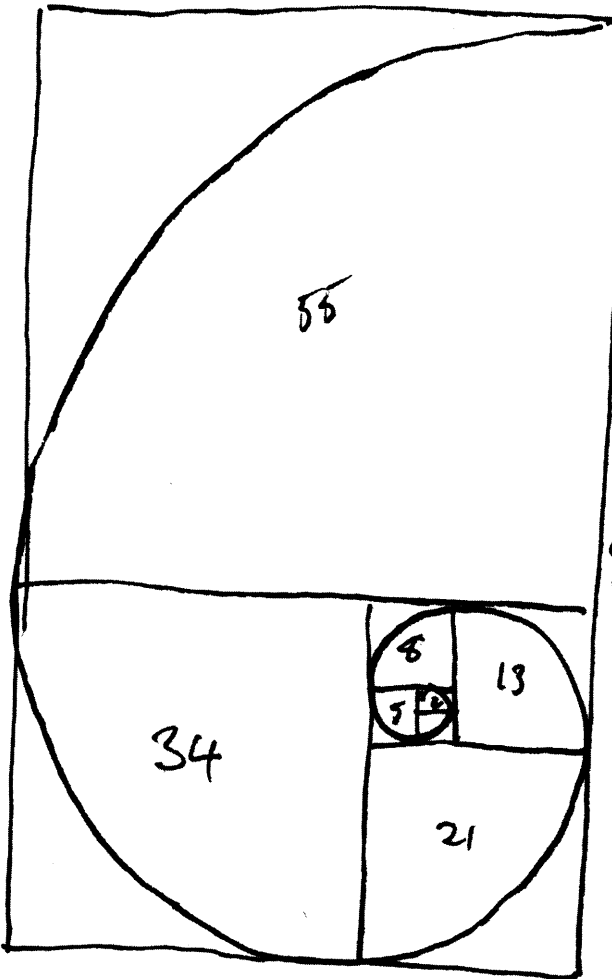
The left-hand path is the alchemical  
marriage.



WEDNESDAY



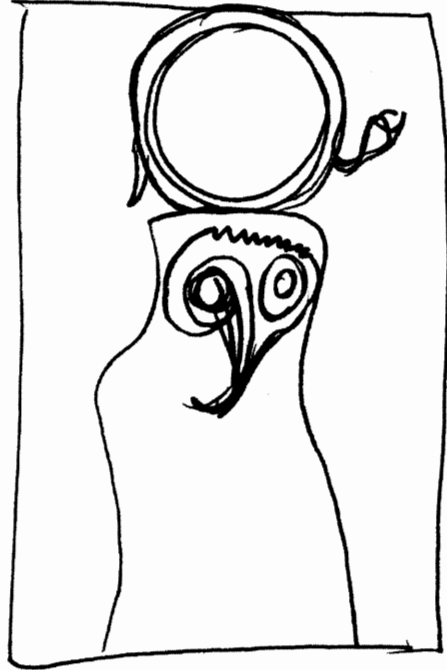
The proportions of the Great Pyramid, in units of 4 Royal cubits.



The 'Phi' spiral.  
A logarithmic spiral, known also as the 'whirling squares'.


In geometry, phi appears in pentagonal forms of symmetry notably in the five-pointed star which was the emblem of the Pythagorean brotherhood.

almost identical with the shell of the chambered nautilus.



ANUBIS, god of funeral  
rites, mummy. HOTH.  
This god of wisdom and  
scribe to Osiris.

'The bird is struggling out of the egg.  
 The egg is the world,  
 Whoever wants to be born must first destroy a world.  
 The bird is flying to God.'

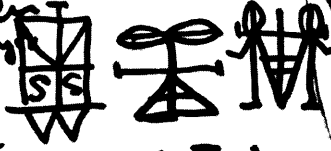
① Dingelringling  
 any dormant energy  
 what you are doing right now  
 is 

The name of the God is called ABRAMAS

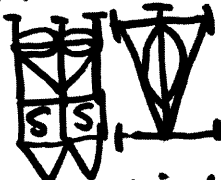
Hermann Kasper

Hallofod!  
 I want you job  
 I am happy to die  
 through I  
 should first stand the  
 portion here a

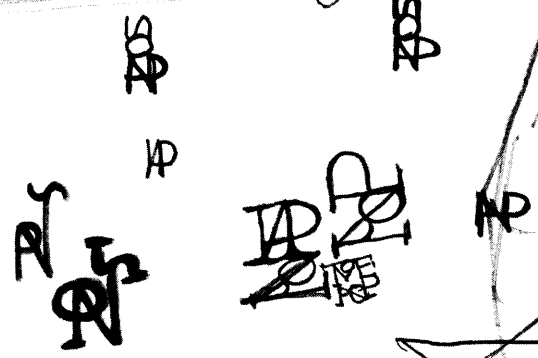
② Hallofod, I want you job!  
 I am happy to die though I  
 shall stand the fire from heaven  
 'How canst thou be great among  
 men! Kest thyself out!'



TOWARDS  
 Direct union with the  
 awakened divine forms of  
 past incarnations, beyond which  
 lies their ultimate focus, KITA  
 and also the problem of the  
 Devil and the Nature of Evil.



~~The connected with~~  
 An sigil seems to be  
 and the...  
 Sigil is...  
 it is...  
 work for you if you believe in it.



I am the...  
 A Arch...  
 Son of Hermes  
 who came to him  
 in the skin of a snake  
 to Olympus  
 O - son of Hermes  
 who Hermes loved  
 in the guise of a  
 he got



Relate life to Geburah  
 theory - Geburah  
 imagination is a stern  
 father spanking his  
 child

<sup>AIN</sup>  
<sup>DAATH</sup>  
**KETHER (Crown)**

make (grasp)  
 your own  
 symbols.

During creation another  
 more than only relevance  
 in reality is to be  
 effect then can  
 produce a  
 which

**BINAH**  
 (Understanding)

**HOKMAH (Wisdom)**

**DA-ATH (KNOWLEDGE)**  
 (The hidden Sophia)  
 bridge over the Abyss which  
 separates Divinity from that  
 which is not divine.

**GEBURAH (Power)**

**HESED (Love)**  
 GEVULAH

**HOD (Majesty)**

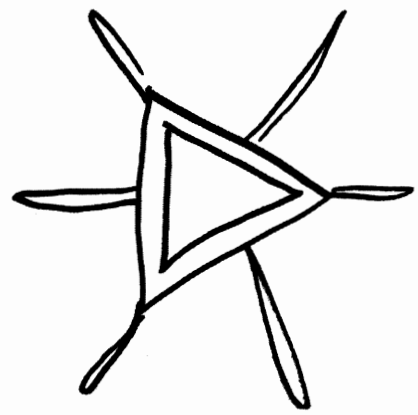
**TIFARETH (Beauty)**

**NETSAH (Endurance)**

**YESOD (Foundation)**

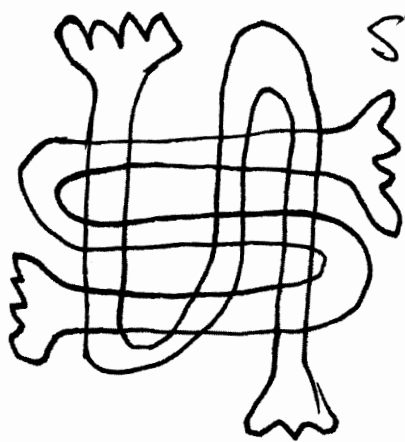
Symbolic diagram  
 depicting the operating  
 forces of the entire  
 universe. Just as  
 astrology classifies  
 human characters into  
 twelve distinct types, so  
 the Tree of Life has been  
 essential categories  
 into which the qualities  
 of life can be divided.  
 By studying each Sephirah  
 separately, or in relation to  
 the others, we can study the  
 mechanism of life on every plane.

**MALKUTH (Kingdom)**



Oldest parts of transcript of Westminster Abbey  
which had the patronage of Ashwell until the  
Reformation.

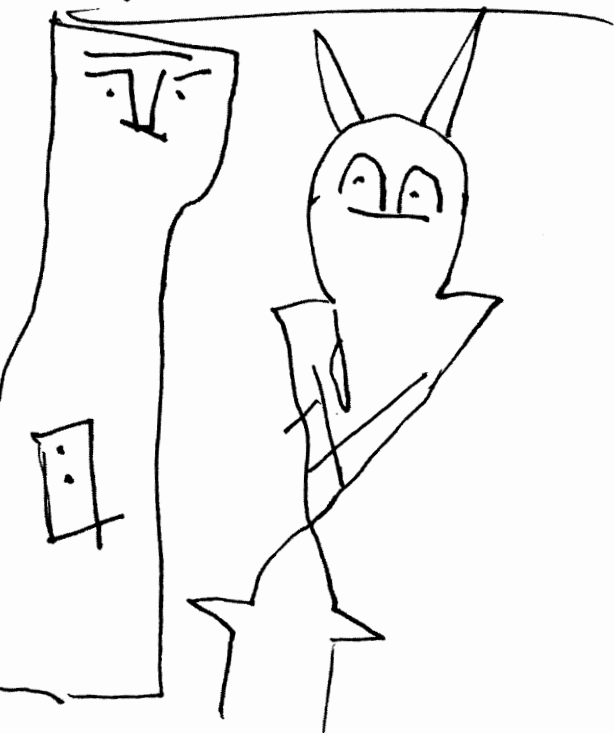
ebrietas frangit quicquid sapientia tangit  
Drunkenness breaks whatever wisdom touches.



STOKED BY CLARE  
CHICKNEY (ESSEX)

ENGLISH MEDIEVAL GRAFFITI  
V. PRITCHARD CAMBRIDGE UP '67

LYDGATE SUFFOLK



A B C D E F G H I J M N

Ng O P Q R S T U V according to Conway <sup>21</sup>

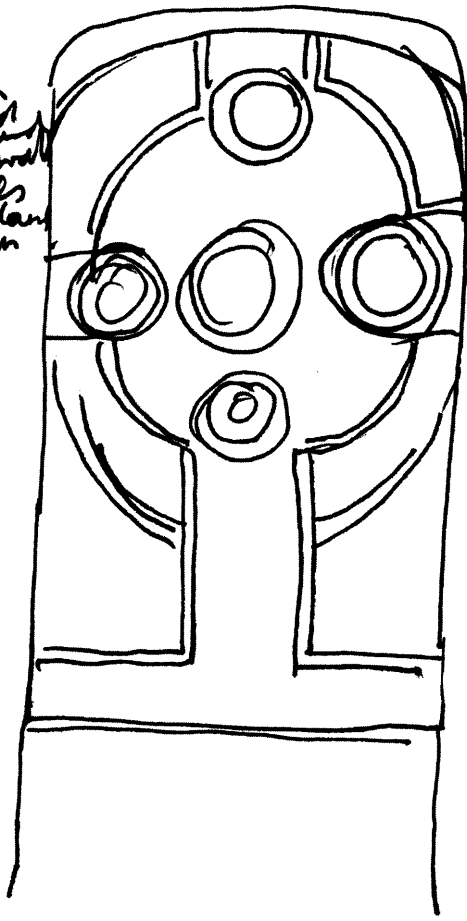
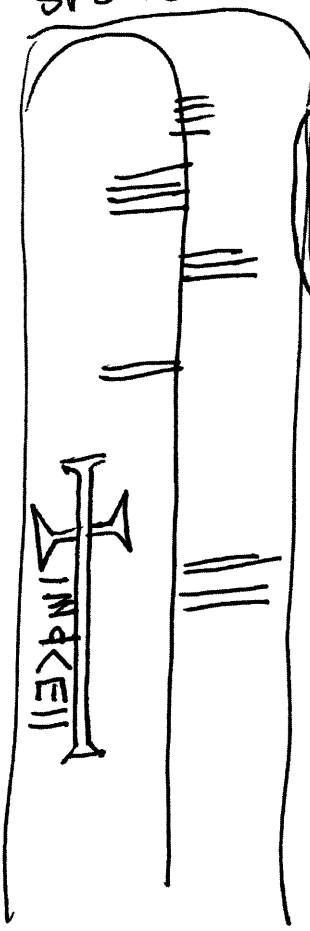
H T D C Q

B L F S N M G Ng Z R A O U E I

OGHAM STONES

4-7th developed in SW Ireland, Ireland, Cornwall, Wales, Scotland, Man

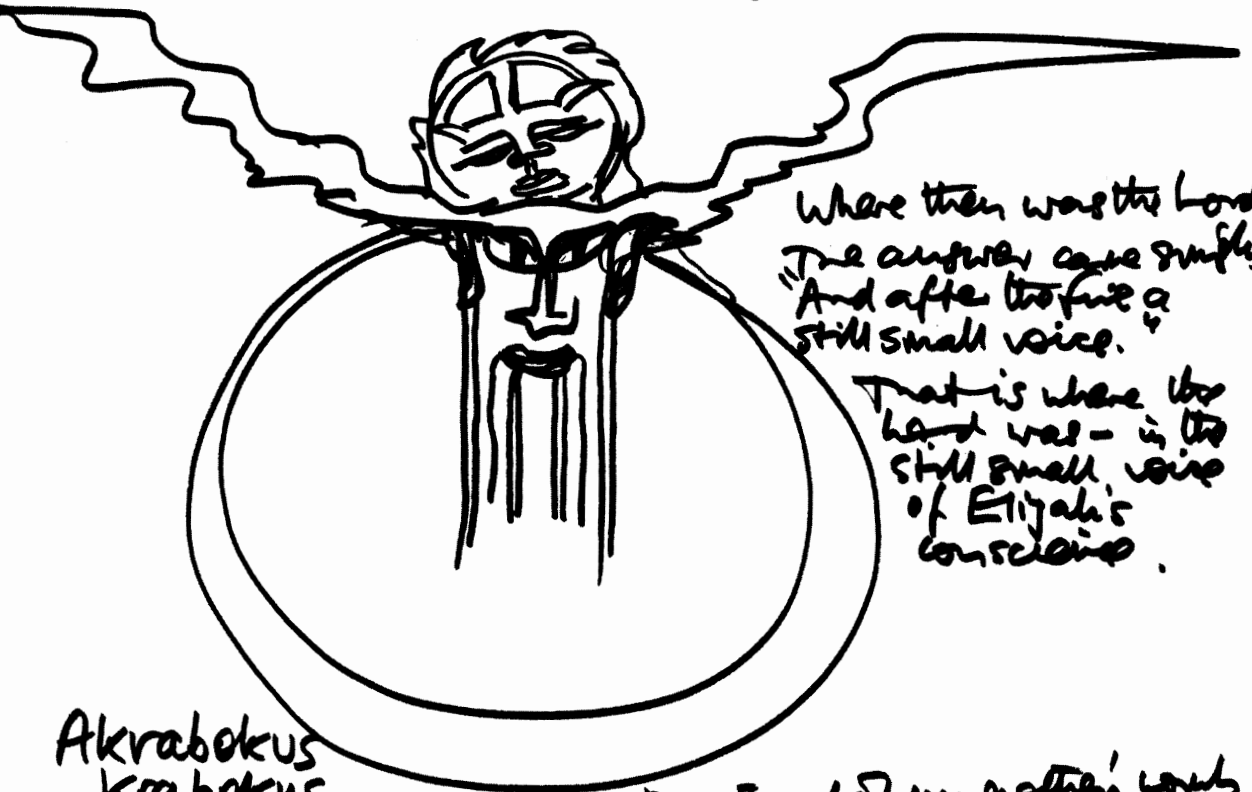
20 according to



SINKELL

And, behold, the Lord passed by,  
 And a great strong wind rent the mountains,  
 And brake in pieces the rocks before the Lord;  
 But the Lord was not in the wind;  
 And after the wind an earthquake;  
 But the Lord was not in the earthquake;  
 And after the earthquake a fire;  
 But the Lord was not in the fire.

I Kings 19: 11-12



Where then was the Lord?  
 The answer came simply:  
 "And after the fire a  
 still small voice."

That is where the  
 Lord was - in the  
 still small voice  
 of Elijah's  
 conscience.

Akrabokus  
 Krabokus  
 rabokus  
 abokus  
 bokus  
 okus  
 kus  
 us  
 s

Naked came I out of my mother's womb,  
 And naked shall I return thither.  
 The Lord gave, and the Lord hath  
 taken away.  
 Blessed be the name of the Lord  
 Job 1: 21



What is the best thing in the world?

A good heart.

What is the worst?

A bad heart.

CHACHMAH (Hebrew, meaning 'wisdom')



KABBALAH -  
traditional  
wisdom (Judaic  
Golden)  
The K. symbol is  
an esoteric representation  
of something which lies beyond  
the sphere of expression  
communication - something  
which comes from a sphere  
where time is, as it were,  
beyond inward - away from  
us.



ASTORETH  
(ASTARTE)

The love & fertility  
goddess of the  
Phoenicians. 1000 BC  
worshipped alongside  
YHWH. Consort of BAAL

"The words which roar and mean thro so many conjurations have a real effect in exalting the consciousness  $\beta$  to the proper pitch". Sound akin to the mind - potency of vibrations which chanted, screamed or roared in desolate & terrifying places".

The Caverns of Hell - the Subconsciousness. Trad formula for opening: Zazar Zazar, Nasatanada Zazar. The dead are forgotten images of our past selves

Amenta - the place of the spirits dead to the conscious mind but very much alive to the subconscious

|| = Blast of man conjured, the number of Magicks or transformation.

"The Draconians or Typhonians .. worshipped the whore of Her husband ages later typified as the Virgin Child.

"Invoke me under my stars / Love is the law, love under will"  
Nuit (Book of the Law). Stars, rays, flowers, essences, perfumes, oils, unguents, tinctures, cycles, emanations, parts (vitrolants? drugs? mantras?)



205 — what man himself is, and what  
he can attain as an individual  
The bottom that illumines all the lights  
in the houses of Unreality

Beneath the ramping lady of illusion, glamour  
& treacherous readings of shades & shells,  
masks & mirrors

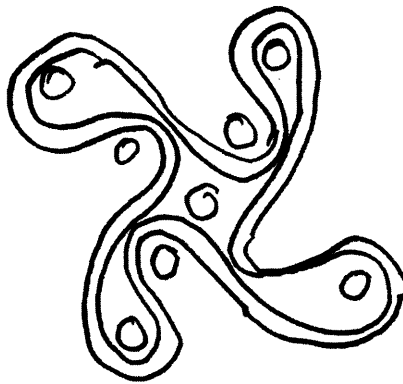
CARA — the beloved — Lady of Change,  
of Energy, of Life, the Scarlet woman  
riding upon the Beast.

PAN — All things equally exact him. He is  
the complete appreciation of all existing  
things

..... "the familiar induces fatigue; fatigue  
induces indifference. Let nothing be seen in  
such a manner; let seeing be as a vision —  
every sight a revelation. Fatigue disappears  
when this is the constant attitude."

"The familiar is always sterile — one  
cannot breed from sterile images."

The swastika stone  
Woodhouse Crag



Cup and ring marks  
mainly from the Northumbrian  
group



Whinstone (spiral?)  
Candle-side Burn  
Kirkcudbright



Lanercross Stone  
St Margaret's Church  
Iller



Achnabreck, mid Argyll

What occurs in the imagination is as real to the psyche as the messages of the senses perceived in normal consciousness.

I AM YOU - FLY ME!

CLIMB INTO YOUR DREAMS!!

ON TRAVELLING:


Imagine - sustain - transfer - launch - control/read

SIGILS

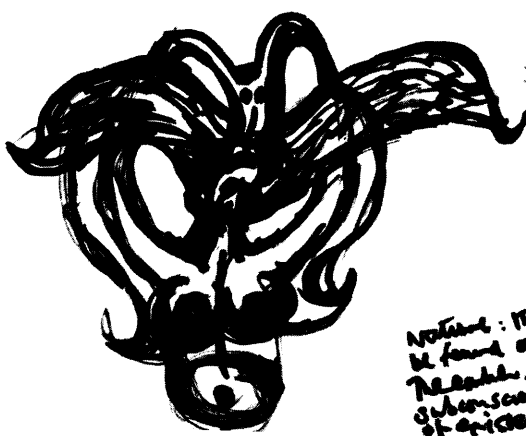
Will focussed on the subconscious can unleash the most amazing psychic energy.

- 1) Condense to totality; visualize easily at will.
- 2) Become a pure vehicle for KIA
- 3) Destroy the ego. (By exhaustion, disappointment etc)
- 4) Allow the desires implanted by sigils to germinate secretly until they become rift (in the conscious). When conscious of the sigil form (anytime but the magical) it should be repressed.

Man is complex, and to progress, must become simplified.

Chuang-tzu  he was a butterfly and when he awoke he was not sure whether he was a man whose dream he was a butterfly or a butterfly who now awoke he was a man.

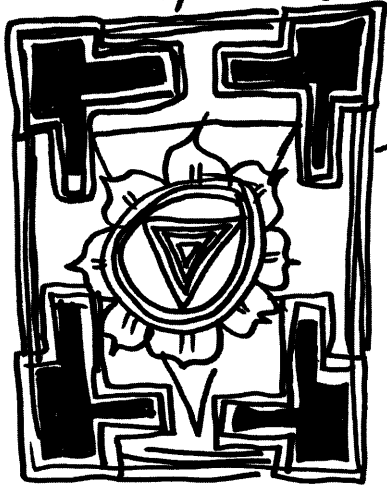
The Four Weapons  
 Spear: red wand - Raphael  
 light/fire - Michael  
 Sword: Reshaph / Hod - the  
 reverse sword of Reason. Or?  
 Air: Sabriel / Messod



NOTICE: The door to Greater Reality which can be found only by penetrating ~~into~~ as they appear. Reshaph, incubation, can take be captured. Subconsciously until the ego finds its first point of entrance and then finally 'flies' in the absorption within the KIA.

The subconscious mind is the repository of all images all ideas, all concepts. Communication with it is possible only through symbols ... and the only magically effective symbols are those charged with the peculiar vitality of subconsciousness.

Desire, formulated in symbolic terms, is projected into "the underworld". Conscious desire matures a power only very slowly. But if the sigil of the desire is "forgotten" - cast into the void through ecstasy - and only remembered at times of psychological tension when it should glow in the mind, then in the psychological vacuity following ecstasy, the sigil becomes vitalized.



Vantra of the Goddess Kali

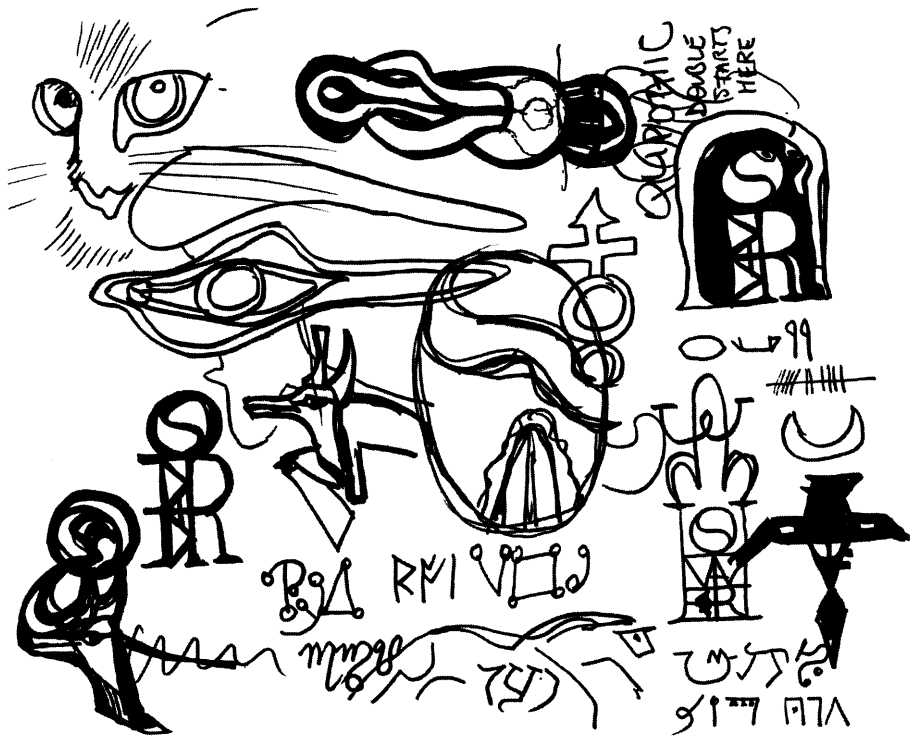
Full  
THE FLOWERING  
OF THE THUNDER  
IN THE SKY

# THERE IS NO DREAM CENSOR

Live life within the context of cosmic dream myths. Formulate your own dream control.



total energy, embodied in the ecstatic release of kundalini from the base of the spine through the chakras and the crown chakra to the cosmic creative force.



QUANTUM DOUBLE STARTS HERE

QDA RMI VLD

0 6 99  
# # # # #  
S  
9 1 7 7 1 7 7 A

Life is a dream - but a divine dream. If we are but shadows in a dream, players on a stage we should make the best of our part. NOT INVOKE THE POWERS OF THE NIGHTMARE.

Short journeys are those undertaken in the normal course of life, as opposed to those which are the result of long forethought & determination.

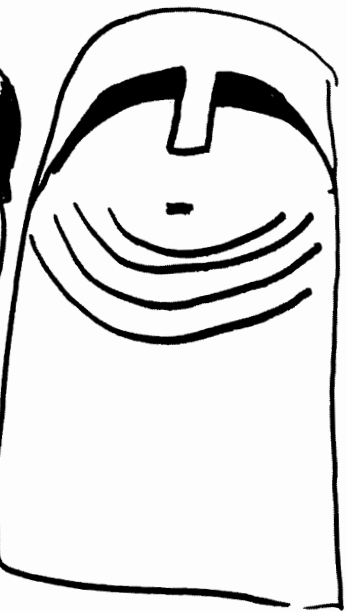
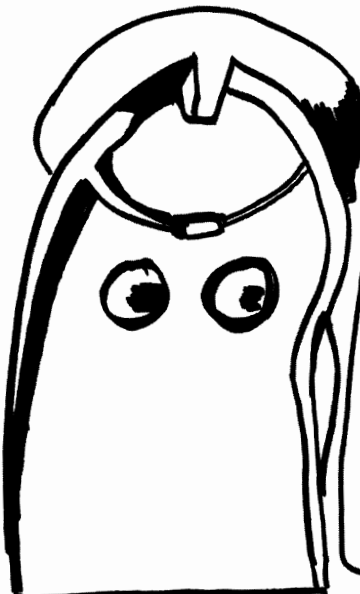
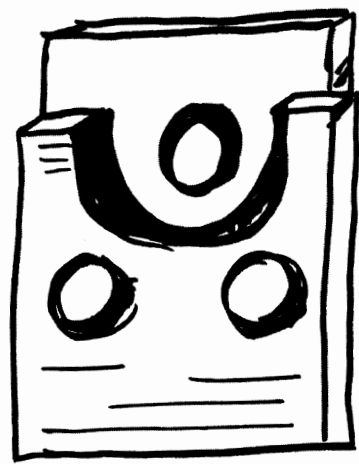
Uranus - the Royal Uraens  
 Serpent of Egyptian symbolism -  
 slow yet sudden Lord of Life & Death.  
 Uranus in us is the sacred Lance of  
 the legend.

The most important thing in the life of any man is to discover the secret purpose of his and to follow it with wariness as well as with passion.

Leo (Cabbalistically-speaking) is Snake as well as lion.  
 Close correspondence between Leo & Scorpio, Lion & Eagle.

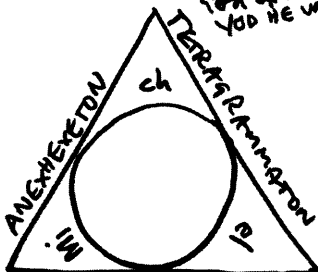


A.C.



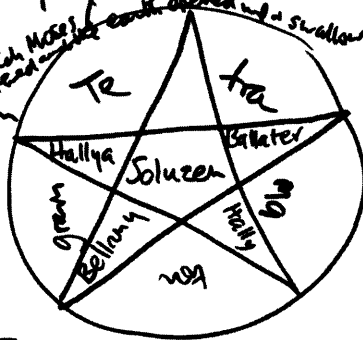
THE LANDSCAPE: I am watching you. Are you watching yourself in me?

The second name of God: the name of four letters, God of the Old Testament: THEOIMS "IHES" YOD HE VAV HE. "THEOIMS" "IHES"

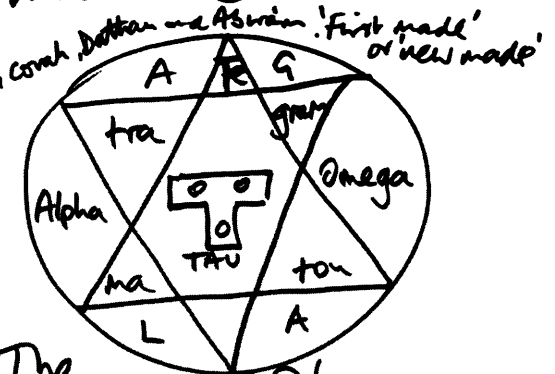


The Triangle of Solomon

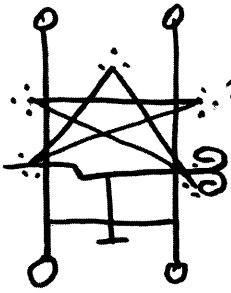
Anglo-Saxon - with the sith 'to walk against' Banishing rite of pentagrams & hexagram. Pentagram represents God or man (2) added to the physical universe (4)



The Pentagram of Solomon



The Double Seal of Solomon



From the Lemegaton Primoire lesser key of Solomon

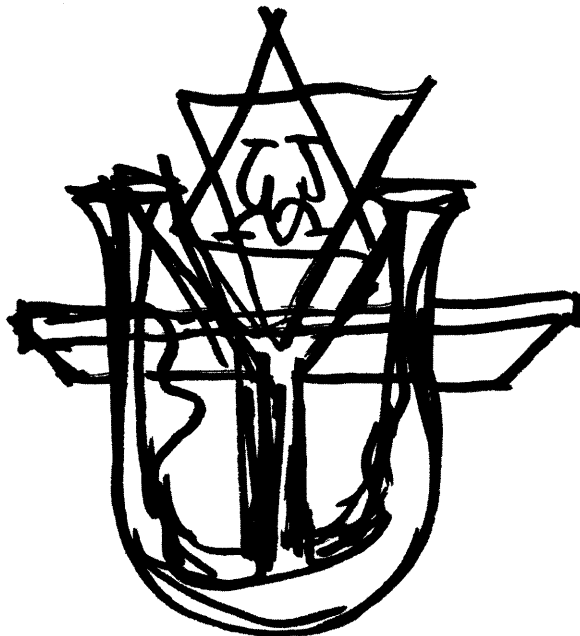
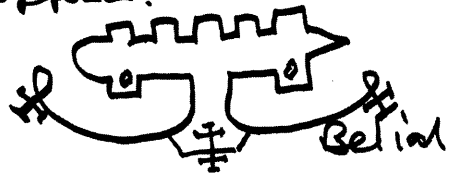


Astaroth: a human figure pied black and white

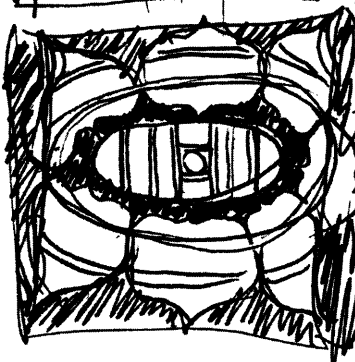
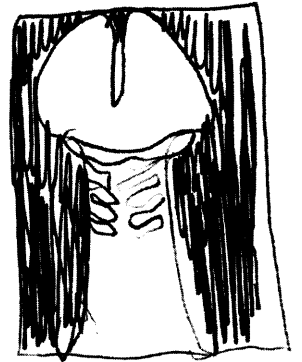
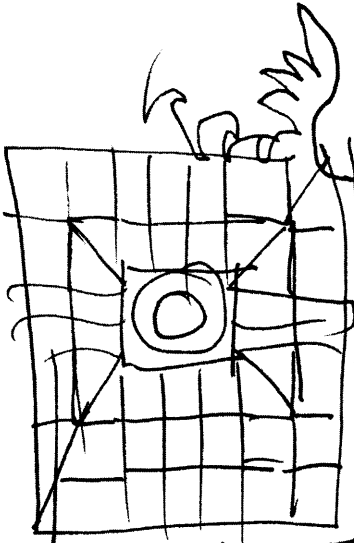
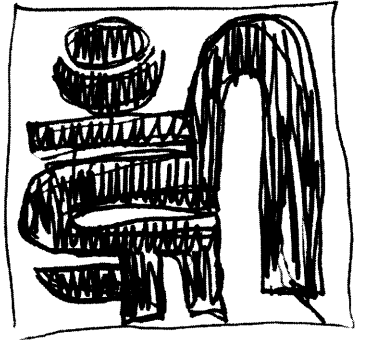
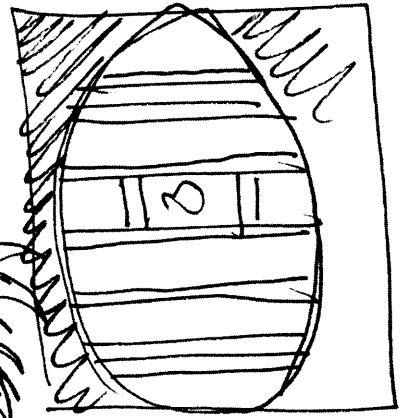
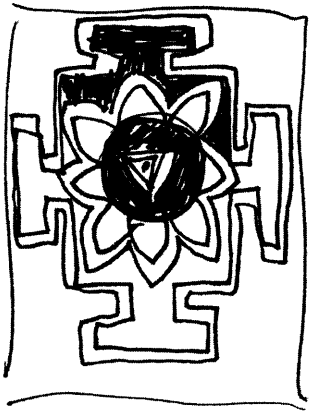
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	



Hexagram represents 'above below' combination emblem of man as God. Symbol of the Philosophers Stone: writing fire  $\Delta$  and water  $\nabla$ . The DSS contains circle, hexagram names of power.







The formula of the gods of ancient Egypt is not to be, or to become, but to GO! This is also the formula of the gods today. Matter is no longer conceived of as static, but as continuous movement.

The essence of Thelema is elasticity conceived as a lightning-swift adaptation to each "every" phenomenon.

EVERY EVENT EVOKES ITS OWN UNIQUE RESPONSE

"Every man and every woman is a star" (AL, I, 3)  
Free to react with total spontaneity to any situation. There is only one condition: the reaction must be "under will", i.e. in alignment with the True Will. It cannot then fail of fulfillment, nor can it interfere with the will of another individual, for each man's way is unique like the orbit of a star. Collision indicates that one or the other has strayed from his course.

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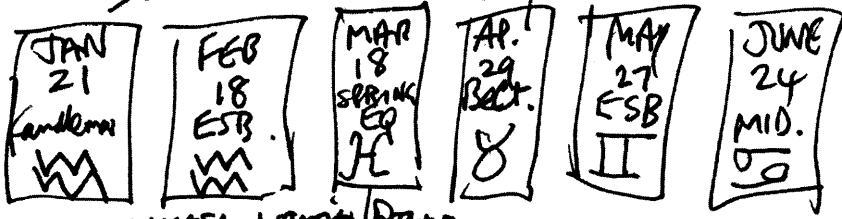
"To go deep you must reject each phenomenon, each illumination, each ecstasy, going ever downward until you reach the last avatars of the symbols that are also the racial archetypes." - Parsons.

AND THEN? (P2)

"In this sacrifice to the abysmal gods is the apotheosis that transmutes them to the beauty and power that is your eternity, and the redemption of mankind."

Neurosis and indication are the same thing, except that neurosis stops short of apotheosis and the tremendous forces that mould all life are short-circuited.

12 meetings & 8 Festivals  
 - lambing time? IMPACT (Brigid)  
 BELENOS bonfire to burn out  
 cattle the plan



NO CAP  
ARIES

LUSHNASHA warrin / Brana



Winter Solstice

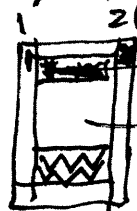


SAMAIN  
Threats  
Summer  
shap - putting



meaning of Christmas

Check lambing time & Candelmas rituals



CANDLESHAP  
corn-podding  
Edon

Planet's

Jupiter Mars Venus  
 wood fire metal  
 yellow red blue

Mercury  
 water  
 white

Saturn  
 earth  
 black

XVIII



Les phases de la nuit  
 Ernst

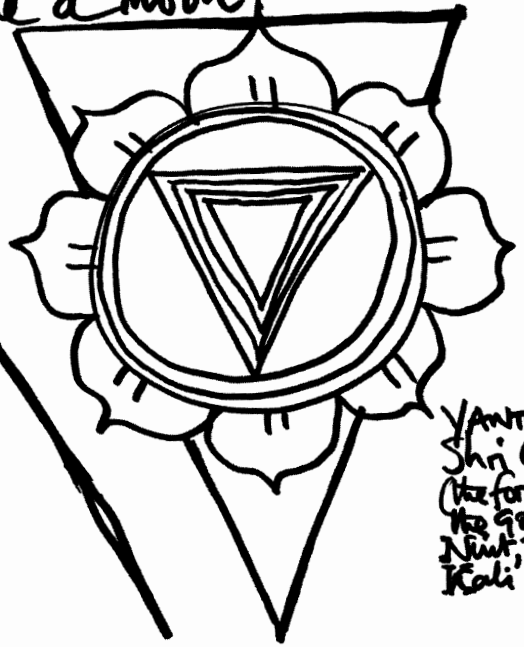
'Reality' is screened by a censor (not Freud's censor) which admits only that amount of experience which man is capable of handling ... expand reality by expanding the limits of the censor. Open the third eye ... go on a trip - be initiated - go on a long journey. Each path has its prize ... each path its price.

THE MYSTICAL ENDEAVOUR CANNOT AFFORD TO BE MEDIOCRE. (most people give only part of themselves to enacting their beliefs).





He is ever a sun, and  
she a moon,



YANTRA:  
Sri Chakra  
(the formula of  
the goddess -  
Nūt, Isis,  
Kali etc.)