

QUAREIA—THE ADEPT  
Book Twelve

Josephine McCarthy

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## Course Advisory

*The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond.*

*In order for this course to work, it is wise to work with the lessons in sequence. If you don't, it will not work properly.*

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## **Adept Module III**

# **Advanced Death, Birth, and the Underworld**



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## Lesson 1

# The Depths of the Underworld

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### 1.1 Introduction

This module looks at deeper areas of birth, death, and the Underworld so that when you come to do exorcism, exploration, and other magical work in this area you will already have a much better idea of its most useful dynamics, areas, and landscapes.

In this module we will look at lesser-known areas of the Underworld, deeper magical dynamics of conception and birth, and the more obscure areas and dynamics of death that pop up in unusual circumstances.

These lessons are very much about exploring, looking, and making connections between these very deep places, and learning the ritual actions that the magician conducts in the world of the living. What is deep in the past and deep in death has a direct bearing on the magic of the future: the two are inextricably linked. . Because of that link, sometimes problems can occur for magicians that on occasions can have far reaching or dangerous consequences.

For example, recently a magician came to me for help. She had been affected by one of these deep areas by accident, with near-fatal consequences. A magical group had been experimenting, and one of its magicians had a natural ability to access places most magicians cannot find for themselves. The group had done ritual and visionary work with Underworld goddesses, and they were essen-

tially playing without knowing what they were doing. Their ritual had opened a very deep Underworld porthole, through which came a deep, powerful, and very combative Underworld goddess. The released power poured into the magician's life and set about destroying everything in it, including her health and family. By the time she contacted me, she was dying.

Learning the Underworld in stages creates 'gates' within the magician's consciousness. If the magician overreaches themselves then those gates close, and act as tidal barriers. Contacts can also help protect the magician.

This course works in a cyclical way: you learn about a subject, then you revisit it again and again from different angles and different frequencies. This teaches your mind to work with the gates through every deeper repetition.

Recognising a deep and powerful area allows you to back out of it carefully, or at least to know how to behave if you choose to remain. Remember, always go to and from these deep places through the gates. Never ever open up deeper aspects of the Underworld in ritual and invite those very deep powers to come to the surface. That will very likely bring destruction into the living world, sometimes with terrible consequences.

Learn about these deep places and the consciousness still held in them, do what you need to do, then come back through gates.

Any connection to these places in vision, and in ritual, must not only be for a good reason, but also have the right guardians, gates, and contacts in place to make sure that all the powers stay put.

Why can these powers be so dangerous?

Once you get into Deep Underworld places, you are treading in the territory of beings, constructs, and consciousnesses with no connection to the living world. Like going to the land of dinosaurs, you would need to be very careful—and under no circumstances bring them home with you. The consciousness in the deep areas of the Underworld is so very different from ours that it would be easy to be consumed or destroyed by it, just by making a simple mistake. Our common sense and survival skills have no grip on this place, as the reference points to our safety are so very different. When in such a deep place, treat everything as a potential threat or predator. Be very careful, very neutral, and never confront anything.

When something passes into the Abyss, part of it often goes to a place known as the Underworld Library, where we can learn about distant, ancient beings without actually having to face one of them in its totality.

When a temple tips into the Abyss, its deity aspect is often released into the Underworld. That deity aspect, and the shadow of its temple, also appears in the Underworld by way of the Underworld Library. No human interfaces and no priesthoods appear; just the pattern of the temple structure and the deity power itself. And without having a priesthood to interface between magician and deity, things can get a bit dodgy.

Also, these very ancient deity forms are far removed from what we are used to. They can be deadly just because of those vast differences, not because they are bad or evil. So caution is advised.

Similarly, when working in deeper and more obscure areas of death, be careful or the heavy tide of death can pull you in. It will probably not kill you, but it will damage your vital force for quite a long time, and sometimes permanently.

But as you may find yourself having to work in these realms at some point or other, or may inadvertently open up a connection with them through a particularly powerful ritual, you must know about them—and you must have visited them in vision to understand them fully.

First you will learn the areas, then, later, you will learn how to work with them actively. The first place to learn about is the Underworld Library.

**Note:** Now we are getting into adept areas of magic. As there is always the possibility that people may dip randomly into these lessons and try them, I will be leaving protective gaps in my descriptions. Fill them in by drawing on your previous training. Dangerous visions will not be fully outlined: I will give you the key points and expect you to get on with it and find these places. Rituals will be similarly synopsised, so you will have to draw on what you know and what you have already done to make them work.

## 1.2 The Underworld Library

Just as there is an inner world Library, there is also an Underworld Library. Everything has reflections and opposites. But the Underworld Library does not really look much like a library. It is a vast repository of defunct creation in storage, and the holder of very ancient knowledge that no longer has any thread of understanding in the world of the living or the recent history of the world.

Whereas the Inner Library holds knowledge, contact, and information that stretches back to the beginning of temple building culture with written and pictorial knowledge, the Underworld Library stores what came before that culture. When we think of temple culture in terms of the Inner Library, we are looking back not much earlier than 4000 B.C.

In the Underworld temple we see cultures and systems—temple and non-temple—that

predate that time. There does seem to be some temporal overlap between the two libraries, but when I have pushed the Inner Library to see how far I can get back, I have found that its inner contacts and information do not seem to go back much further than 4000 B.C.. Any older contacts there seem to be planetary, angelic, and so forth, but not human. That may just be me and my limited ability, however, so always keep an open mind.

In the Underworld Library you find fossils, strange sleeping creatures, very ancient sleeping people, and knowledge held in rocks, stone carvings, crystals, and things that make sounds. It took me a while to figure out what was going on there and how the dynamic worked. For a while I wondered whether I had created it all out of my imagination—always a danger with visionary magic. But slowly I came across more magicians who had independently found this place for themselves. Then I began to work with this place to understand its function.

It does not work like the Inner Library. Many of the Inner Library contacts are human in consciousness, but in the Underworld Library the occasional beings you come across are not human at all. The two libraries are like exact opposites of each other, and yet the same: *as above, so below*. They are reflections of each other. Whereas one holds knowledge, learning, human contact, and skill for the future, the other holds knowledge, deity contact, and records for the past—which it makes sure *stays* in the past. Whatever passes into, or is put in the Underworld Library has its living potential removed: it will never express itself again. It also seems that knowledge in the Inner Library, when it has sat unused for a very long time, sinks slowly into the Underworld Library for long-term storage.

When a being's vessel has passed down through the Underworld and at length is closed up in the Abyss, its knowledge is released into the Underworld Library. The vessel/pattern, and that vessel's knowledge, are kept separate and eventually sealed off from each other. Whereas the knowledge a being releases into the Inner Library at

its death is of a nature that we can easily understand and relate to, what gets released into the Underworld Library is often very hard to understand. A lot of it we would not necessarily classify as knowledge at all, but I have no other name or word for it. You will have to do your own exploring.

By going to this place you will not only learn about it, but you will learn how to interpret what you see there, which will show you how you may need to work there as an adept magician.

### 1.3 Exploration

I will outline the steps, and you will find your way there. Remember, be careful, and never bring anything out from this place. Just go to learn and observe.

Before you start, spend some time in your work space and in the Inner Temple going around the directions, circling, and being still. At various points of this vision guardian beings of different kinds may stop and read you to see who you are and what you are about. If one of them bars you from continuing, just turn and come out of vision. Never push past a guardian; just try again another time. These are the gates that keep you safe.

Go down in vision to the Underworld forest. Make contact with a being there, and tell them you wish to go and learn about the Underworld Library. Follow them through the water, and when they dive in, follow them. You will swim down through tunnels until you get to a deep cave. Climb out of the water into the cave. Then follow passageways that will seem familiar. Many lead to caves and tunnels in the Abyss. Keep going with the intention of finding the Underworld Library.

You will come to the end of a tunnel that opens out onto a ledge with a vast Underworld vista below of crumbling buildings, stone alignments, caves, and so forth. The way down is a sheer cliff face with a stone ladder carved in the rock.

A being will appear and give you a protective suit to put on. When you are

ready, carefully climb down the cliff face. It will seem to go on forever. When you near the bottom, it will take you underwater. Swim down away from the rock face and towards a faint light in the dark water.

You will eventually reach a vast, complex, ancient building. Swim through an opening in the roof. You will eventually surface out of the water inside the building. Climb out of the water. Follow the building's tunnels and passageways. A being will probably have climbed down with you to keep an eye on you.

You will find various vast chambers, part natural rock, part constructed. Look around. You will find things trapped in stone: fossils, stone carvings, statues, paintings, and objects that you may not know what they are. Remember, no priesthood or human inner contact dwells here to guide you, so show yourself around and carefully explore. If you find anything sleeping, do not wake it. Learn by looking with your eyes, by feeling with your hands, and by listening with your ears. No matter how strange things may seem, simply observe, learn, watch, and listen.

If something wishes to leave you and stay in this place, let it. Sometimes we carry very ancient things in our blood that no longer belong in the living world. If this happens then part of the consciousness of whatever will leave you and pass into a rock here. You can leave things here, but you must never take things away with you. If something does leave you then watch and learn, and see how it settles itself in the rock.

Look around the rocks and fossils, at faces trapped in rock, at beings or patterns trapped in crystalline forms. Run your hands over them to feel them. They cannot escape and grab you, but they may try and convince you to release them. Keep a still mind, and do not be drawn in by anything in this place. Simply learn. You can learn a great deal in this place, but you have to shift how you think and learn, and you must keep an open mind.

When you have finished, find your way back to the water that leads to the roof entrance. Swim back out. Swim back to the stone ladder and climb back up. Find your way back to

the Underworld forest and spend some time with the trees there. As you travel through the tunnels back to the forest, if you go through any gates or doors, *close them behind you even if they were open*. Once you have closed them, place your left hand on the door to let the doorkeeper know who you are. Whenever you find an open door in the Underworld, always close it when you leave. These doors and gates can act as flood barriers to protect the living world from the Deep Underworld.

Unfortunately, certain modern magical practices open these doors and leave them open, which is unnatural and potentially dangerous. By simply closing them as you leave, you perform a massive service, as you will trigger the door guardian back into action. Thereafter, those who need to get through will; those who do not, will not. Similarly any door closed by a human and sealed with their hand cannot be used by Underworld beings to get back to the surface.

When you are ready, come back up through the Cave of the Goddess who guards the Underworld with creatures asleep around her. Spend some time sitting at her feet, and ask her about the Underworld Library. She will answer you with images, or later in your dreams.

When you come back out, briefly go back to the Inner Temple and rebalance yourself. Whenever you go deep into the Underworld, always go to the Inner Temple to stretch yourself in the opposing direction and thereby rebalance.

When you are ready, write down everything you saw and experienced. Even the weirdest thing that you may dismiss, write it down, as it may come in your understanding at a later date.

## 1.4 More about the Underworld Library

As you explore the Underworld Library, you will notice that its knowledge, objects, and so forth are all inert. Whereas in the Inner Library you can easily connect with a person's or being's consciousness through its book, in the

Underworld it is the opposite: the being and the remnants of its knowledge/skill/pattern are kept very much apart. The vessel form is sealed in the Abyss, and its remnant knowledge is stored in the Underworld Library. Over time the connection between the two slowly breaks, until eventually these aspects are individually sealed up. This is to keep the two apart: remember, whatever is deep in the Underworld and the Abyss needs to stay there and never surface.

When you are exploring the Underworld Library you use your hands, nose, ears, and eyes to extract knowledge and information. You fall back on the inner senses you developed as an apprentice, and let them pick up information without your brain trying to make sense of it.

I have found the most educational part of being in this place is looking at its stones and crystalline structures and seeing the inner pattern of beings that used to live on the surface world. They are like fossils of the patterns of creation that allowed the being to manifest in the physical world. By looking at these ancient patterns, you slowly begin to see how some would not match harmoniously with those expressing in the world today: they are so very different. It is the inner equivalent of looking at strange fossilised creatures like Cheloniellid arthropods and wondering how they would fit into today's ecosystem.

This brings us to a deeper understanding of life on this planet. Everything alive now, in our era, has an inner pattern of creation in harmony with everything else. Everything fits together like a planetary jigsaw puzzle, which creates a whole that works and allows power to manifest in the form of inner and outer life. If you drop a piece into that puzzle that does not fit, then you stop the whole pattern coming together as a finished puzzle, and you risk destroying everything. The balance of our ecosystem is very delicate indeed, and its harmony is intricate and complex.

Each wave of the planet's evolution had its own creative puzzle that fit together and made it all work. When it no longer worked, for whatever reason, then it disintegrated and

began to sink into the Underworld. Millennia later, bits of that puzzle then appear in the Underworld Library. A new puzzle takes root, and the pattern of that generation of creation becomes the dominant pattern.

A lot of magicians do not think about this, and when they try to stretch right back into the distant past, or reach deep down into the Underworld, they do so with the mindset of a modern person. That mindset does not work with previous patterns of creation: we just don't fit. But we can observe and learn. Some adepts who spend a lot of time in the Underworld Library act a bit like magical archaeologists, and slowly piece together the bits of these previous patterns that once existed in the living world millions of years ago. They do not do this to revive the patterns, but to learn how they presented, what they were, how they worked, and what brought them to their end.

This aspect of work may intrigue you, or it may not. If not, just make sure you visit the Deep Underworld a few times and get a good feel for it. Very strange circumstances can suddenly make this work very relevant to you as an adept, and there will come a time in your magical life when you will be glad you did it.

## 1.5 Underworld temples

Just like the Inner Library's passageways connect it to many different Inner Temples, so too the Underworld Library has tunnel links to Deep Underworld temples. Unlike the temples accessible through the Inner Library, these Underworld temples no longer function. They have no priesthoods and no active duties. All that remains is the crumbling pattern of the construction and the presence of the ancient deity connected to that temple.

These deities are very ancient in human terms; some are from the time before our current wave of humanity, and are not part of the current creative pattern that we live in. But some of the Underworld temples nearer the surface, in the Underworld Shallows, are still somewhat active and have some semblance of harmonic with our current pattern. Their

deities can be interacted with, so long as you use caution and common sense.

When an inner temple teeters on the edge of the Abyss, its reflection appears in the Underworld Shallows. Once it has tipped into the Abyss, its shell appears in the Deep Underworld. The longer it is in the Abyss, the deeper its reflection sinks into the Underworld.

So, for example, if you are in the Underworld Library and find a tunnel that leads deep underneath the Underworld Library and opens out into a temple structure, then you know you have reached back millions of years. Were there temples then? Yes, but not as we humans understand them today. The ones I have been in have completely confused me: they seem to have no connection to humans in any way. They were constructed, physically and magically, by something else.

This brings me to something that you will come across in your adept Underworld and faery work. Other species on our planet were (and are) also magical, worked with temple structures in their own way, and had (and have) inner consciousness. Not all, but many animals, insects, and various *homo* offshoots have patterns that run parallel to our own. It was a bit of a shock when I found them, and you will have to find them yourself so that you can learn from direct experience.

My advice to you, if you explore these very deep Underworld temples, is to go down passageways level with the Underworld Library or that slope upwards. If you really want to delve down deep below the level of the Underworld temple, be aware that it will really impact your body, and for the most part you will be exploring totally uncharted territory. Remember, you are not digging deeper into the planet; you are digging deeper into *its consciousness*, and the consciousness of everything that has ever lived. Quite a difference.

A lot of Underworld work is about pushing back into the consciousness of the very distant past, not just of humans, but of everything that has ever lived, and every formation on the planet which has held some sort of consciousness. And virtually everything

around you has consciousness...

Once you have done your explorations, retrace your steps back to the Underworld Library, and close any gates or doors behind you and seal them with your left hand (think about why that works). Do the same as you come back from the Library: close and seal any doors or gates.

And come back up slowly: take your time. I have found that going very deep into the past this way in vision can put a massive strain on the physical body, a bit like reascending after deep sea diving. I do not know why this should be, only that it happens.

Once you reach the surface, go to the Inner Temple to rebalance. Afterwards, rest and do no magic for a week or so to allow your body to readjust. If your body is still reacting after a week or so then you may need to take a homeopathic remedy to nudge it back towards rebalancing. Chose one using readings, and look at the Underworld substances first, like Sulphur, Phosphorus, etc.

As always with visionary work, write down everything you can remember and type up your notes. If you feel particularly odd or sticky after doing Deep Underworld work then have a ritual bath. Then rest your staff by the left side of your bed, which will guard your future path.

## 1.6 Previous waves of humanity

Deep down in the Underworld Library and below, we find the remnants of the consciousness of what I loosely term "previous waves of humanity." I say loosely as often they seem far removed from we humans today. You can come across various forms of the *homo* species, some of whom we know about from archaeology; but I have also come across 'people' who do not seem to fit that category. They are not aliens from somewhere else; they are of this planet, from a long time ago, and with a very different consciousness from us.

What I found in the Deep Underworld made no sense; yet it reminded me of visionary experiences I had had with stretching far back in time (as opposed to 'down') as far as I



could go. Rather than outline what I found, I had better let you find out for yourself, as you may process things differently and come to different conclusions. As adepts, it is important for you to make your own discoveries and draw learning from them that you can apply in the future.

When you reach for such things in this Deep Underworld place, you reach patterns of consciousness and outer expression, remnants of what was created in the Inner Desert before it expressed in the world as a living being. So you can communicate with these things, but you can observe them, like bones, and learn from them. If you want, and are healthy and strong enough, you can then move back in time in vision (remember the flow of time in the ritual space) using the pattern you found as a beacon to where you are going, and try to reach the being in its own time.

I did it the other way around: I went back first, then later discovered similar patterns in the Underworld. Looking at them from both sides taught me a lot about how our current wave of humanity functions as inner and outer beings. It also taught me a lot about how consciousness can regenerate back into life or the inner worlds, and at other times becomes sealed deep in the vessel of our planet.

Remember our previous work and discussion on this subject, and bear in mind that things are stored in the Deep Underworld, out of circulation, for very good reasons. They are all somehow destructive to the continuation of life in its current expression on the planet's surface. So always tread carefully, and always clean yourself when you have been to these places so that no resonance sticks to you.

## 1.7 Ritual patterns

Ritual patterns are used with Underworld work when something needs to go from the surface world back into long-term storage or when something needs sealing up deep in the Underworld. You have worked with this dynamic before in a lesser way, and you should know by now that this should be a one-way street, particularly with this very

deep place. The Underworld Shallows are more in line with our time on the surface, and powers can flow back and forth as necessary. But the Deep Underworld is a place where things go, and from which things should not return.

Before we get to the ritual dynamics I want to look at some historical background. This will shed a great deal of light for you on the hows and whys of the ritual methods used when working with the Deep Underworld.

For the most part, natural cycles and powers, along with inner beings of creation and destruction, keep everything where it is meant to be. This natural balancing act tends to fall into disarray when humans, who can mimic Divinity's creative power, deliberately open portholes into the Deep Underworld and invite beings up to the surface. This generally happens when a naturally talented magician is either not aware of the consequences of their actions, or is 'only playing at it' but triggers real dynamics anyway.

In the more recent history of Western magic—the last three hundred years or so, and maybe before—magicians and magical 'spells' were often governed by religious sensibilities. Also, for the most part, magicians plumbed no deeper than the Underworld Shallows, and asked the spirits there to do things for them or give them something.

When you start to look at the rapid cultural changes in the West beginning in the mid-nineteenth century, you discover a major shift in thinking away from the Age of Enlightenment. This shift coincided with the rise of the industrial era. For the first time the middle classes had money and time on their hands. They also had education and curiosity, and a creeping, imbalanced morality, particularly in Britain, which came from the influence of Queen Victoria. As the nineteenth century progressed, a melting pot developed of educated young men with time and money whose battles against a cloying, restrictive morality created a great deal of tension.

This tension came to a head by the late nineteenth century, and began to produce people like Aleister Crowley, born in 1875

into the middle of this swirling cauldron. He, and people like him, were the epitome of what the messy and interesting nineteenth century produced. He was from a wealthy but heavily religious and moralistic family. He was fascinated by the occult, was well educated, and strove to fight the stranglehold that the Victorian era had on the developing minds of its bright young men.

He was born at a time when the deeper inner dynamics running between humans and magic were going through a major shift. The same shift is also visible in other cultures around the world, if you look carefully. The flows of magic and human consciousness are constantly shifting from one foot to another as humanity, in its different cultures, seeks to expand and explore. In the eighteenth and in nineteenth century, the dynamic flowing through various cultures was mostly the one we call the Grindstone. This expressed in the west as the Age of Enlightenment's philosophers, ritualists, thinkers, writers, and artists.

As always, when one dynamic is heavily triggered, the opposing dynamic eventually triggers to try and rebalance things: ideally both powers should express equally. From the late nineteenth century to the mid-twentieth century, the pendulum slowly began to swing the other way, and the dominant dynamic in cultures and magic became the Unraveller. Crowley was born on the cusp of that swing, and he is the epitome of that dynamic. Instead of restrictive self-limitation in thought, magic, and deed—the dynamic of the Grindstone—the Unraveller triggered a dynamic of 'do what the hell you want' and exploration without reservation.

You should know from your previous studies the positive and negative sides of this dynamic. Like the Grindstone, when engaged with to reflect back to the magician their strengths and limitations, the Unraveller is a powerful dynamic indeed. But when the magician is blind to that reflection and instead immerses themselves in the Unraveller's power, they—and everything around them—begins to unravel.

Everything was possible, everything was ripe for exploration, and anything that took them far away from the suffocating confines of Victorian niceties was done. Not all magicians went down that route, but many of the most notable ones did. Many learned a great deal from their work, but many also left behind a lot of very messy situations because of their deeper explorations and experiments.

This expressed in many different ways, but the most one most pertinent to this lesson is the ritual and visionary experimenting done to open up the depths of the Underworld and invite long-sleeping powers up to the surface.

Sometimes it was done in part jest or just for fun, but jest or not, when done by a magician with natural ability, it works. Many do not recognise the success of such work: they literally expect to see a demon physically climb out of the Underworld, and are disappointed when that does not happen. They miss the inner energetic invitation, and the inner response to it when beings and consciousnesses rise to the surface and express out in the world. Pandora's box, indeed.

It is easy to look back at some of this work in judgement—and you do not have to go back far, as each generation of young, angry, curious, or disaffected magicians gets their hands on certain ritual texts and tries them out. But judgement is not a good thing in this situation. Some Unravelling power was, and is, very necessary for the evolution of magic and civilisations. But everything has a downside, which in this case is open wounds between us and the Deep Underworld. This expresses through humanity in the most chaotic ways. Nor is this new: it has happened before.

So what do we do? Jumping into Messiah mode and trying to clean up the mess actually *plays into* the continuance of the dynamic. The best way forward is to learn from the successes and mistakes of these earlier magicians; and as we come across situations they inadvertently triggered which are still going, simply close the doors behind us.

Most importantly, don't repeat their mistakes. If you are making the same mistakes

as magicians from previous generations, you have failed to develop and evolve. You should be making *new* mistakes that future magicians can learn from! And I am sure future magicians will roll their eyes at our generation's work as they mop up *our* messes.

All this should help inform you of the deeper subtleties in the ritual methods used, and why they are used. Now we will look at some of the ritual dynamics and why they would be used—and again, I will point out and list the necessary information rather than write up a ritual. By now you should know how to take the information and use it.

## 1.8 Reasons for using this ritual action

If a magician has brought something up to the surface from the Deep Underworld, or has left open gates from that place to the surface world, or has worked ritually to call something up from the depths, then often they do not know how to put it back again. Humans have a unique ability to open doors, bridge things, and call things from any realm. No other species that I know of can do this. It is, I suspect, connected with the aspect of Divinity within humanity that is different to other species:

כּוּ וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם  
בְּצַלְמֵנוּ כְּדְמוּתֵנוּ; וַיְרִדוּ בְדִגְתַּת הַיָּם  
וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ,  
וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ עַל-הָאָרֶץ.

And God said: "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on the earth.

כּוּ וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ,  
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה,  
בָּרָא אֹתָם.

And God created man in His image, in the image of God He created him; male and female He created them.

—Genesis 1:26–27 (JPS Tanakh, Second Edition, 1999)

This part of Genesis reflects this inner aspect of humanity that gives us the ability to create and destroy, to open and close, and to bridge. Note that in this first creation myth of Genesis (there are two), God is plural: "let us." Also note, as an aside, that male and female were made equally in the image of God. These are remnants of a much older mystical truth co-opted in the text.

This ability to mirror Divine actions comes to grief when magicians call on Deep Underworld powers to come to the surface. In today's world it often goes like this: A glamoured magician, who also happens to have natural ability and wants to be edgy, calls on a demon to come up from the Underworld (usually Asmodeus...yawn) using ritual, recitation, and names from Grimoires. This begins to open gates, and something from the depths that wants to come back to the surface thinks, "hell yeah, I'll be Asmodeus if you want me to be."

Once the being is at the surface, the magician commands that it return to the Underworld. The being politely declines. It does not want to go back. Instead its energy seeps outwards and releases into the living world. There it starts to create havoc. If a destructive tide happens to be flowing out into the world as well then the being joins it. This strengthens it and it goes on its merry way, destroying, getting in people's heads, influencing animals, and so on. It may also join with storms, affect world events, etc. Not a pretty picture.

Once the being has access to the wider world, a single magician cannot put it back in the box. It will have to be stopped by wider rebalancing actions, using the fulcrum and engaging the larger powers to do their job. If the being is still contained within a building, a small group of people, or a single person, then you can use ritual action to put it back in the Underworld.

You can see how experimenting with magic, though very necessary for evolution and learning, can also cause problems that can expand exponentially and cause chaos.

This inadvertent calling and release can only draw up beings whose vessel and consciousness are still connected. If a tunnel is still open between the being's vessel in the Abyss and its knowledge and consciousness in the Deep Underworld, then it can come back together and resurface.

For the most part, these tunnels are closed in the Deep Underworld, so the beings who resurface tend to come from the Shallows of the Underworld and the Abyss. But just occasionally a perfect storm of dynamics comes together. Then something deep can surface which, were it not for human intervention, could not do so.

The following ritual components can be used when a being has surfaced from human invitation, either from the Shallows or the Deep Underworld. You can use it as part of the working process to put them back. Later in this module we will look in detail at the Abyss, and you will work there, so you will see some of these dynamics in action.

## 1.9 Ritual components

The first components to think about are directional. When a ritual is about the Deep Underworld—presumably to put something down there—you work only with west, north, and centre. The east and south should be unlit, with no tools, and their gates kept shut. This stops any creation or future. The Deep Underworld does not need new life breathing into it; nor does it need a path into the future. By locking down the two creative, future directions, anything that leaks up cannot go anywhere in the stream of time and creation.

Deity powers need to be in the southwest and northwest to act as overall 'governors' of the porthole. Those deities need to be goddesses with Underworld aspects in their remit. Goddesses are vessels, and you are trying to contain something. If you look back to your Egyptian rituals, you will remember

Sekhmet in the southwest and Nephthys in the northwest. They guard and govern the flow of Underworld power, and as goddesses who work in the Underworld they are well equipped to deal with any powers trying to leak up to the surface. They will also assist in containing and escorting whatever you are sending down.

You also need dynamic forces as well as deity personalities. These forces act like two magnets, keeping a tension of energy across the threshold of the west. The west is the 'sending' direction, and the north is the receiving anchor power. Most of the initial action would happen in the west, then directing to the destination and the recitations of sealing would be done in the north. Planetary powers are good to use, as they are non-personal and exert a force on every living thing as well as the land and the earth.

In such a situation you would use Saturn and Pluto. Work with them through their planetary spirits by way of their sigils and seals. Recover in your mind the contact you have had with them. Saturn in the southwest of the west altar exerts a propelling force: it pushes things along a given path in a forceful way and does not take no for an answer. Pluto has a lot of influence over the Underworld, and its power opens the door for the Deep Underworld, making sure that whatever is being sent down goes right down to the Deep Underworld and does not linger in the Shallows.

The seals/sigils would be placed southwest and northwest of the candle on the western altar, each seal on the very edge of the altar. Or you can place them on the floor, either side of the west altar.

Another way of working would be to have Saturn on the west altar and Pluto on the north altar. You have to feel into it yourself to see how wide or narrow your porthole needs to be. It is not about size, but the amount of power.

You should also draw the sigils on the soles of your feet, Saturn on the left for the Grindstone, and Pluto on the right for the Unraveller/Threshing Floor. This will anchor you. When you come to start the ritual, draw on the planetary and angelic powers of these two

dynamics to keep you on your feet and protect you.

When opening the two gates, work with angelic guardians on either side of each gate. Tell them that nothing can come through those gates from below up into the work space; that the traffic can only go from the work space down to the depths. For this reason, if you do this work, any vision must be done separately from the ritual. If you do the ritual and at the same time go down into the Deep Underworld in vision, you will have problems getting back, as the guardians have been told not to let you back into your work space!

When you are depositing something deep, the ritual comes first, then the vision comes after the ritual has been shut down. The ritual loosens the bonds and opens the road; the vision seals and closes deep doors, if needed. Sometimes the ritual alone is enough: check with readings afterwards to see if you still need to work in vision.

Let's get back to the ritual. It should engage the flow of time that flows back from the south and runs to the north—one of the ritual's major layers. You pick it up at the southwest point rather than true south. *True south must never be even thought about, let alone worked with in a ritual like this.* In your mind, the future must not exist, otherwise the being you are depositing may latch onto it. You become aware of the flow in the southwest from Sekhmet, it passes through the west, then tips down into the Underworld through the north altar. Keep an awareness of that flow, as it will propel the being down into the depths.

In utterance at the west altar, draw on the powers at your feet to stabilise and anchor you, the Grindstone and Threshing Floor—an aspect of the Unraveller. Remember the sword Limiter in your left arm, the lantern in your right hand, the angel at your left shoulder with the lantern so that you can see what you are working on, and the angel at your right shoulder with the sword, the power of Restriction.

This power of restriction is worked with to bind the being before sending it downwards. You do not bind it yourself; you ask the angelic

power to do it for you. The guardians of the two gates are instructed, and the two deities are then asked for their help to propel the being through the gates.

If you are not working with the Egyptian deities, then be sure to work with goddesses who express the two cross-quarter powers and work for balance in the world of the living while overseeing the Underworld. Do not use direct Underworld goddesses, it could get messy.

Once the being goes through the west gates, ask the guardians to close them behind the being. Then move on to the north. Ask the deep goddess of the Underworld—no name used, no specific deity used: she is pure vessel power—to receive the being into her, and ask Nephthys to guide the being to the deep goddess. Tell the being to sleep in the arms of the goddess, and once you can no longer feel it, ask the guardians to close the gate.

Cleanse the ritual space with incense and put on high frequency plainchant to clear the energy. Thank the goddesses and bow to them, and thank the planetary powers and bow to them. Remove the seals, put out the two directional lights, and go stand before the centre candle. Hold the space in silence and stillness. When the space is silent and still, go to the east, light the candle, open your arms, and recite the recitation of the east, the beginning of creation: *In the beginning was the word...*

Go from the east to the centre, recite an utterance of the centre of all things, the fulcrum that receives the Word and creates the future with it. Go to the south, light the candle, see the path and the Companion, and bow to the Companion. Go to the west, but do not light the candle. Just keep a presence at the west, still and silent, then do the same in the north.

Go back to the centre, stand in silence, and pass your mind into the Inner Temple. Circle the central flame, then physically begin to circle the central altar in your work space. Circle in both places at once.

Once you feel the work space normalise and tune properly, bring your mind out of the Inner Temple. Go around the directions, do your

bows and put out the candles, close the gates in the east and south—the west and north should be still shut—and if any feeling at all comes from the west and north, close them again, too.

Leave the music, incense, and central candle going for a while, and leave the room. Go take a ritual bath and change your clothes. When you are ready, go back in and put out the central light.

## **1.10 Summary**

Always remember, whenever you go deep in the Underworld, to close gates behind you as you surface. Never invite anything out of this place to surface, no matter what it says. Your actions in this place will always have a wider implication for humanity.

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## Lesson 2

# Working in the Abyss

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In your initiate training you were introduced, in visionary exploration, to the Shallows of the Abyss and to the Keeper of the Abyss. This started an inner process of stretching for you, and a lot of the work in this module builds on that deeper stretching and inner contact.

Working in the Abyss, like the Deep Underworld, is done for magical necessity, not just to experiment—though exploration is good if you are careful and attentive. You can learn a great deal about the future, about creation, and about the life of the planet by delving deeply in these places that hold the past. Also, an adept needs a really good understanding of this place if they intend to do exorcist work. Whereas the Underworld puts everything through the dismantling and recycling process, the Abyss is the long-term storage where a vessel pattern's remains are stored until they finally break down. It is also the place where destructive beings are held out of circulation.

Magically I found the Abyss a strange place, and a place more complex than it first appeared in my early explorations. In my early days of working down there, I would use it as somewhere to dump very troublesome destructive beings. Working with the Keeper of the Abyss, I would haul beings back into the caves at the end of the tunnels and shut the door behind them.

I also came across many beings that

appeared to be sleeping, in deep hibernation. Eventually I realised that they were not sleeping, but their vessel and pattern were in stasis. Their consciousness, memory, and so forth were somewhere else. Later, after more exploration, observation, and digging around, I grasped the connection between these 'shells' and what was in the Underworld Library.

Even though beings in the Abyss can appear to be whole, living, and just sleeping, a fair number of them are in prolonged stasis. It is like they are in a coma or have severe dementia: their memory and processing power are no longer there.

However, whole and functioning beings are also trapped in the Abyss's caves and tunnels. I have never spent enough time in vision with them to really study and understand them, but I did begin to understand that they are not beings/consciousness going through recycling. Rather, some of them are held there complete, and others belong there: it is their natural environment. Some of them, particularly but not exclusively near the Shallows, are destructive Underworld beings that occasionally release out into the world as part of their function, usually to bring destruction, disease, etc.

I have also come across some Underworld beings who have been forcibly suppressed by human magic to stop them getting out of the Abyss and releasing into the world. Though

such release is part of their natural function, magicians who were unbalanced, or who only considered the short term, had seen a ‘bad’ or ‘destructive’ being in the Abyss and ritually locked it up and sealed it down.

That sort of thing creates a massive imbalance in the flow of creation, which then brings *true* destruction. So an adept has a heavy responsibility to act carefully and thoughtfully. The approach I developed was never to interfere with naturally-released beings, but to return any ones released by magic. It is always about restoration and balance.

Remember, when the Divine breath of creation passes over the Abyss on its way to creative manifestation, it draws power, consciousness, and time from above and below the Abyss. The two sides of the coin are equally important in the creative process, and magically suppressing any element of that complex process will create an unbalanced situation.

Though the Abyss is complex and often contradictory, there are some basic dynamics that we can look at and work with so you can function successfully as an adept in this place. You also should get to know this place so that you can work there as and when needed.

## 2.1 The Shallows

As you should know by now, all sorts of beings dwell in the Shallows of the Abyss—its ledges, tunnels, and caves—including sleeping humans, faery beings, spirits, and Underworld beings. These can all be interacted with, but just bear in mind that they live or sleep in the Abyssal Shallows for a reason. They do not really belong in the surface world unless they are drawn there naturally to undertake a particular function. But you can learn a lot from them, and you can work with them if you use your common sense.

Often beings here are good to learn from about past dynamics, ancient spirits, the dead, epidemics, tides of destruction behind war, etc. This is often the place from which hapless magicians draw spirits when they

invoke ‘demons’ through ritual, and the place to which such beings are returned when an exorcist cleans up some mess.

The two things that trigger any type of being to leave this place for the world of the living are natural tides of destruction, and being invited by magicians (or other people) experimenting with magic.

When dealing with beings in this place, you should be okay and avoid too much trouble so long as you treat them like untrustworthy humans—with caution, care, and a non-judgemental attitude. This is harder than it sounds.

Don’t take anything in the Abyss at face value, no matter how helpless, harmless, or friendly it may seem. But neither should you go there in hostility, or with a sense of righteousness. Both approaches are unbalanced and unnecessary. Just remember, most beings here are out of circulation for a reason; and the non-permanent inmates are only drawn to the surface when their destruction is needed.

The Abyssal Shallows is also where I used to deposit very difficult, dangerous, or destructive spirits—including violent dead human spirits wreaking havoc in the world of the living. Here they are not fully trapped, but they are out of circulation; and the beings that work here usually ensure that everyone stays where they should be. If the dangerous being is meant to be trapped deeper in the Abyss, the beings here will ensure that it slowly sinks lower in the Abyss, and out of reach of the living world.

## 2.2 Naturally sealed versus magically sealed

As you start to push a bit deeper down the Abyss, you will come across sealed up caves. Some are naturally sealed: the stone will have closed around the tunnel in the cave to block it off. Other times you will see barriers, gates, or doors with magical sigils, seals, or patterns to keep in whatever lies behind. Sometimes—rarely, but occasionally—you will see tight membranes across a cave’s mouth



with magical symbols on them, and you will be see the being moving around behind the membrane. This can be quite unnerving.

When something is naturally sealed, you cannot unseal it: it is literally a stone wall. When something is magically sealed, it can be undone, but you should never attempt this unless the Keeper takes you to it, shows you the seal, and asks you—specifically—to release it. And even then you have a choice: to refuse or accept. Which you pick can, and most likely will, have long-term consequences for the living world. Anything sealed up like this was sealed for a reason. It might have not been the wisest thing to do, but usually whatever is behind the seal is a *destroyer*.

Something sealed by human magic will automatically block a natural destructive process. The blocked destruction would never be pretty if it was released, and could manifest as a worldwide or culture-wide plague or war; or as destructive weather, really bad earthquakes, or a destructive shift in human thinking.

It is rare indeed to be asked to release such a thing; and if you do, then you will be part of the released destructive process in one way or another. And this will energetically tie you up in that process. Your vital force will be connected to the destruction, and in practical terms this will drag on your energies for decades—I know, I've been there, done that, and learned my lesson. Also bear in mind that whatever you release cannot be easily put back—if at all.

Sometimes destruction needs to happen for the longer-term balance of the planet—destruction is part of what keeps the living plant healthy. This could mean however, that modern human life in some area—or even continent—needs to end. The release of some powerful being could bring that ending about. Just keep in mind that these beings do not just work through the human species, but through *everything* until balance is restored. They are part of the planet's living immune system, as are we all.

These beings can also surface if their cave-prison's back is open to the Underworld.

However, the Underworld's natural system of gates and barriers, and the spirits that oversee it, tends to deal with any escapees and keep them in the Underworld. Remember these tunnels that flow from the Underworld to the Abyss? They can be blocked or opened at any stage of the landscape between the Abyss, the Underworld areas, and the surface world.

You will probably come across a lot of different configurations. Some caves are fully sealed both from the Abyss and the Underworld tunnels; others are only sealed from the Abyss. The latter tend to have been magically sealed by some magician who did not know about Underworld access tunnels. Other caves are sealed from the Underworld but open to the Abyss, and their inmates are kept in check by the Abyss Keeper.

Beings for whom the Underworld is closed, but who can still be visited via the Abyss, can be interacted with if you need to learn from them or work with them. The Keeper generally takes you to them and presents you to the ledge with the right tunnel and cave. Just be aware that if these beings should lash out or try to grab you then they can physically injure you. If you must talk to them or work with them, always be neutral, calm, and to the point.

I spent many years working down in the Abyss's tunnels and caves, and exploring its access points to the Underworld. I learned a great deal there, which totally changed how I perceived destruction; and it gave me a great deal of insight about the nature of the Deep Underworld, its destructive beings, and the necessity of their functions for the living planet and all who live on it. Yes, I got injured a few times, and sometimes it all got a bit scary and adrenal, but the experience was necessary.

It important for you, as an adept, to spend time exploring these places and learning about them: they are fifty percent of the magical knowledge of the dynamics of creation and destruction. Without experience here, when you walk into a magical situation involving destructive powers or beings you will not know what is going on or how to deal with it.

This is also why it is so important, as an initiate, to learn how to work on your own

body, how to tend to yourself when sick or injured, and how to work without emotion—such skills are mandatory for this aspect of magical work.

Never delve into this area of magical visionary work for kicks or excitement. You will spend a lifetime regretting it. It is not a video game; these powers are real and will impact you heavily if you are not careful.

Not many magicians have written much about this place, so it is also important that adepts do spend time exploring, learning, interacting, and working there (for good reasons), to develop this field of magical knowledge. I am hopeful that the next generation of magicians will learn far more than I have, and that learning can come only from direct experience. The Abyss is not something you can theorise about: it is far removed from the logic of the surface world. You have to go there, work, learn, digest, ponder, and develop.

And the more we learn about destruction and all the dynamics involved, the more we will learn as a species not to be so destructive, but to be more balanced. Remember, what you truly learn spreads out into the communal consciousness of our societies, where it can bring balanced change and evolution to people's minds and actions.

### 2.3 The Deep Abyss: compression and blocking

Once you get down into the deep parts of the Abyss, the dynamic begins to shift away from sealing, binding, and locking in, and starts to favour compression and subsequent distortion. Though the Abyss is an inner dynamic, its workings mirror outer expression; and just as things buried very deep in the land start to become distorted and crushed, so too do things in the Abyss.

The further down you go, the fewer 'conscious' beings you find; but the ones you do come across, those not sealed in caves, are beings whose consciousness and pattern is becoming badly distorted.

When you do your explorations in the Abyss and in unblocked, unoccupied caves and tunnels, you will find that the deeper you go, the more distorted, pushed together, or closed the rock faces and cave walls become. You will also, confusingly, still come across some undistorted areas, tunnels, and caves in this deep place which hold beautiful outcrops of crystalline structures, some of which still have life patterns held within them.

But for the most part, the further down you go, the more everything starts to get crushed and distorted. Any consciousness down at those depths is so far removed from human consciousness, and so distorted, that it is very dangerous for us indeed. I only explored down at such depths a few times in my thirties, as the physical impact got to be too much for me. Beings working with you there will often insist on you 'putting on a protective suit,' and even then you are still liable to injury.

I also used to cover myself in sand from the Inner Desert and project a mental image of being made of stone as I worked down the deeper part of the Abyss. This made me very uninteresting to any being that spotted me. A good skill to practice, disguise.

After my deep explorations, I came to the conclusion that it was not worth the effort. Everything at those depths was too distorted to work with, and there was little I could learn—the benefit did not outweigh the effort and potential injury. You may find something different and have a different opinion after your own work; and if you do any exploration work then keep tight notes and observe your body for a week or two afterwards. If you experience major bodily impact then you can pass your learning on to the next generation of magicians, so that they can adjust their approach.

For the most part I found the Abyss's shallows and mid areas, up to the threshold of the deep areas, to be the places to work. There you can commune with beings, explore, deposit beings, seal up places, make connections through tunnels, etc. Once you get very deep it just becomes a jumbled mess.

## 2.4 The other side of the Abyss

The other side of the Abyss, and the tunnels and caves on the other side of the Abyss cliff face is an interesting place, because it stores beings that never manifested physically in the living world. Rather than tell you about my findings and inadvertently prime your mind, go and explore it for yourself if it interests you. This area will interest a magician involved in some sort of magical construction, or exploring the spirit aspect of the physical world's distant past—faery beings, land beings, etc. The same dynamics and rules of engagement apply in terms of safety, contact, and so forth.

Now you have a better overview of the Abyss, we can move on. For this lesson we will set you a series of visionary tasks—observations only. But by observing first, then doing further explorations, you will understand how to apply these techniques better, and when and how to apply them. Just remember that when dealing with the Underworld, death, destruction, and all the beings and powers wrapped up in those dynamics, *the tide of power works in opposition to the creative powers*. Whereas a ritual normally externalises, then releases power in creative aspects of magic built in vision, with magic dealing with anything Underworldly or destructive, *the ritual triggers and the vision dispenses*.

Hence the problems that can occur when magicians play and experiment with demonic, Underworld, or destructive powers who work purely by ritual, sigils, or voice. They trigger power, but provide no direction and completion for it. This is why so many magicians with natural ability but little knowledge get themselves in messes by aping 'dark' rituals to summon 'demons of hell.' A magician's purely natural ability can trigger a process, but it cannot follow it up in terms of power and vision—thankfully. Usually, all that happens is that the magician damages their own minds and the problem is contained within their own vessel.

## 2.5 The World Wars

I would like you to do some specific, focused observation work, and to write up your findings for your mentor if you have one. If you are not working with a mentor then still do the notes, as they will prove valuable in the future. Do this for all the following tasks.

When you wish to go to a specific area of the Abyss or are looking for a specific type of being or place to observe, ask the Keeper to guide you or place you there. This is a good 'gate' mechanism to work with, as the keeper will refuse to take you anywhere too dangerous for you. It also cuts down on how long you would have to wander around searching. The Abyss is no place for a leisurely stroll.

Ask to be taken to the cave or ledge of the beings who, released, fed into the two World War situations from the late nineteenth century to the mid-twentieth century. Though they are two different wars, the destructive power began to release twenty years before the first, and the tide has not yet finished. Observe the area, any wall paintings, any open door, any signs on the door, and any beings there—but do not commune with them. Also see if the tunnel between the Underworld and the Abyssal cave is open or sealed.

From your observations, do you think the beings of this place released naturally or were magically released? And why did you come to that conclusion, and any others? Are there beings there now, or are they all still out and about in the physical world? You can try also asking the Keeper, as sometimes—not always—they will tell or show you things. If it does, or takes you somewhere else to view something, then take very careful note of what you see.

## 2.6 Early humans and the deities

Go down the Abyss with the intention of reaching the deity powers that flowed through the species of early humans, those we know about from archaeology. They may be in Underworld temples, but access them through the Abyss and its tunnels. Take note of every-

thing you see, hear, and smell. As usual, ask the Keeper to guide you to an appropriate ledge so that you can learn.

You are looking for the telltale signs of how humanity, at that time, interacted with deities and spirits. You can work this out by observing wall paintings in the tunnels and caves, beings sleeping or bound up there, any magical patterns in stasis, and the presentation of the deities. Do not commune with the deities or interact with them. Just bow, look, bow again, and leave. Again, take detailed notes.

## 2.7 Early deities and the Library

Go back down to the Abyssal access place of the deity power you visited in the last task. From there, find your way to the Underworld Library. Then stop and explore the Library while focusing on the deity you observed. Finally return to the surface world directly from the Library, not back through the Abyss.

Observe at every point in the vision, but do not interact with beings other than the Keeper. Once you have plenty of observation under your belt, you will be better able to commune with beings while maintaining the right boundaries.

Looping through the Desert, Abyss, Underworld Library, Underworld Shallows, and the surface is a good exercise that will strengthen you. Remember all the stages of rising from the Deep Underworld, and similarly, all the stages of passing into the Desert to the Abyss.

After each task always rebalance yourself in the Inner Temple and clean yourself up if you need to. Sometimes you will be fine; other times you will come back feeling filthy.

## 2.8 Exercising hindsight

Think and look back over your notes and journals at the different visionary work you have done where you observed, or came across, a being that no longer belongs in the surface world, had to return to the Underworld, or as a parasite had grown too vast to be healthy for the living world. Look over

your visionary notes and think about at what point in that work it would have been right to take that being down into the Underworld or deposit it in the Abyss.

Identify one situation from your past work and observations, and write up how you might approach that situation differently now. How you would go about placing that being in the Abyss or Underworld? Would you use ritual first, or not? Would it have been necessary? What beings would you call on to help you in vision, and why? How would you approach such visionary work—what would you do? With that particular situation, would the Abyss or the Underworld be the better place to deposit them?

Write up your answers as an essay and keep it in a Word document if you are being mentored. If not, do it anyway, as when you look back in a year or two it will be a good measure for you of your progress.

## 2.9 Reading *The Magus*

Now would be a good point in your magical training to read the book *The Magus* by Francis Barrett, if you have not already done so. This book, from the early nineteenth century, was drawn on heavily by various nineteenth-century occultists, particularly those in the Golden Dawn.

Read it in the context of its era. By now you will have enough magical knowledge to spot, and understand, the many subtle magical gems Barrett dropped in the text. If you have read it before you started training, you probably have missed a great deal.

You will not agree with everything he says and your eyes may sometimes roll. This is fine: we are more than two hundred years on from that time, and what he wrote was older than him. Of course we have moved on and learned, but within that text are also timeless gems of wisdom, knowledge and understanding. You will also come across ‘glitter magic’ that was used to make the book interesting, or which may have been stuff that the author believed was true. Although he was a magician, he was not of great skill. In such circumstances old

glitter is often passed on as real magic, and you will have to learn to spot what is glitter, and what is real.

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## Lesson 3

# The Adept Power Pattern

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Throughout your training, you have been learning step by step to move away from the glittery glamour of popularised magic, and to slowly learn how the tools and ritual powers flow through you. You are the tool, you are the ritual, and any externalisation is simply an anchor for the inner power.

In this lesson—here being the most pertinent place to drop this lesson for the adept section—I want to take a bit of time out from the death/Underworld work to zoom in on how these powers really work in a practical situation. I also want to point out, if you have not already figured it out, what is doing what, how, and why.

You will be relying more and more on the collection of these powers around and within you as you delve deeper into adept training, and you will start to recognise them more in older magical art and texts. This is also the junction point between a magician who waves wands around and utters badly pronounced Hebrew while wearing a nice frock, and a magician cloaked in their power all the time.

You should have also realised now, from your inner experiences, that you cannot rely on external physical tools in a threatening or dangerous inner or outer situation; you need that power with you all the time. The tools within you and around you also, if you have fully focused them, spring to life when you work in the depths of the Underworld and

Abyss. You have been learning how to carry the powers in increments, but I am hoping that this lesson will switch on a few more lights for you so that you can fully step into the mantle of power waiting for you. You should now be mature enough, and know enough about magic, not to get carried away on a tide of ego and fantasy, but to understand such powers quietly, respect them, and work with them.

The best way to do this is to look at the dynamics and powers you have been working with and developing, and for me to point out exactly going on and why. As I said earlier, some of you will have already got this by yourselves, but if you are a dumbass—like me—sometimes it needs pointing out. Once you get it, you will find that it really switches on for you. I will also go over exercises that you should do regularly that will strengthen and deepen the powers, and if you wish really to consolidate them then do the regular exercises for the rest of your life. I still do, and they still keep deepening their power for me.

### 3.1 The Adept Magician

Let us summarise the powers around the adept; then will look deeper.

1. Behind left shoulder is the angelic power of the Light Bearer who holds a lamp.

2. In the left arm of the adept is the power of the sword, the Limiter.
3. In the left hand of the adept is a staff.
4. The left foot of the adept stands on the Grindstone.
5. Behind the right shoulder is the angelic power of Restriction/strength/judgement, who holds a sword.
6. In the right hand of the adept is the power of the lantern.
7. The right foot of the adept stands on the threshing floor.
8. Behind the adept is the Guardian Angel.
9. Before the adept is the Companion, the Noble one, the Sandalphon.
10. Below the adept is the rock.
11. Above the adept are the stars.
12. Within the adept is stillness, the fulcrum.

So let's visualise that. An adept is standing. To their left, their arm is filled with the power of the Limiter. Their arm carries that power, which can be used ritually to limit, block, guard, and shield.

A lantern of angelic power shines over that arm so that the adept can see, from an inner point of view, what they are defending against or seeking to limit. The angelic lantern casts light on what has been magically shaded or hidden, and onto the road ahead into the future, which allows the adept to look with more precision in divination as to what needs to be seen.

The left arm holds the staff, a being that assists in opening that road from obstacles, guards that road's potential, and advises the adept. It also guards the adept when magic has been sent to block the adept's future. It rejects that hostile magic and holds it off or repulses it, so that when sleeping, resting or being 'normal,' the staff guards the magician. This is why often placed to the adept's left by their bedside when they are sleeping—it guards them while they are vulnerable.

Remember also that the staff holds within it the power of the cobra or serpent who guards and strikes. It is also the serpent power of prophecy, which assists the magician in seeing into the future, and the path ahead.

The staff is a gift from the tree. The tree draws its deeper power from the goddess that expresses out in the world in various forms, one of the tree, the tree within the garden, and the stick of the spindle of fate: that power resides in the staff, and the being of the staff is the servant of that goddess power. The power of the staff will not protect you from things you can deal with yourself, or from your own stupidity and bad behaviour: like a mother, it allows you to learn from mistakes while intervening when something is deadly. The adept's left foot is anchored on the Grindstone—expressed on the ritual floor with the black and white squares. This ensures a path into the future of constant learning, polishing, strengthening, and evolution. It also anchors the magician, in balance with the Threshing Floor, to the Stone deep in the Underworld, the Foundation Stone that is, the power directly under the adept: "He will set me upon a rock."

The adept's right arm holds the power of the Lantern, connected to the Scales. The light that shines from this lantern is knowledge from past experience, the best form of knowledge that comes from direct, practical actions: your harvest. The longer the adept works and learns, the brighter the lantern becomes. This lantern is the light of wisdom, and assists the adept in making judgement calls and knowing when to act and when not to act. It also holds the adept's compassion. In some traditions it is known as the Perpetual Light.

When you have been through a very difficult and prolonged experience, and you then come across a troublesome situation that you have also experienced, the lantern shines and reminds you of your own experience, and reminds you to be patient, to be compassionate without being sentimental. Through the light of the lantern, you know whether to hold your power in and not act, letting the situation unfold in its own time, or to act

decisively. The decision comes from your own past experiences: you learn to act in necessity of balance rather than to judge.

Over the right shoulder is the angelic power of Restriction which holds the sword. This power is the deep power of the ‘Strength of God’, the Divine power of Judgement that restricts or releases as appropriate. If you act in necessity and balance, this power guards you, and its sword power will limit unbalanced destructive power from limiting your life path, actions and development.

The light that informs this sword is the light of your own actions, the lantern which you hold. These two dynamics, the light and the sword, trigger your fate path as an adept. If you act unwisely then the sword will limit you immediately: the source of power that acts through magicians’ lives is the dynamic we know as the *Sword of Damocles*.

One of the things the adept works hard to achieve is for their harvest of actions to be always balanced and just. The sword acts on you if you ignore or disregard the wisdom revealed to you by the lantern. And it acts on others who would try to interfere in your harvest of actions, or untruthfully condemn you spiritually or magically. This can have far-reaching consequences for the adept:

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

—*Psalms 27*, KJV.

The power of the sword at your shoulder, and the truth that shines from your lantern of actions, triggers the angelic power to intervene and shield you.

The right foot of the adept stands on the Threshing Floor, which holds the harvest of past deeds and work. The heart spirit speaks of this harvest when you walk through death. The sword also protects this harvest, the lantern is fuelled by the harvest, and the foot on the Threshing Floor, with the other on the Grindstone, creates the magical path of black and white that leads off into the magician’s future.

When the adept’s path is in harmony with the Divine pattern of creation and destruction it turns golden, the colour of the skin of the gods. When the adept is moving towards the Divine pattern a golden light casts on the black and white floor.

The two feet carry the adept through life and the inner worlds, and the power of the Grindstone and Threshing Floor keep the magician’s feet from being interfered with magically. Many different types of magic can attempt to destroy an adept, and the first layer is usually aimed at the feet. The feet also define the magician’s evolution: left foot forward walks the adept into the future and life; right foot forward walks the adept into death and the Underworld.

Now let’s look a bit deeper at these dynamics.

The adept has the power of two swords guarding them and acting on their behalf: the human sword, the Limiter, in their left arm, and the angelic sword, the *Strength of God*, to the right. The adept has two lanterns to light the past and future, and to reveal what is hidden: the lantern of the angel, the Light Bearer; and the lantern of the adept’s own deeds. Two swords, two lanterns. One staff as a companion, and a road of balance before the adept. The stars, fate, and planetary spirits above the adept, and the deep foundation stone in the Underworld beneath them, acting as an anchor. Do you recognise some of the “hidden in plain sight” imagery in the Hermit tarot card?

Your power, dynamics, and tools are mirrored angelically. Together this creates a pattern for magic and power to flow through, and from. This pattern also mirrors the patterns of creation, of forward-momentum power, and of restriction power, with the fulcrum in the centre.

The guardian angel that stands behind you acts as an angelic fulcrum just as you act as a human one: this being witnesses your evolution and actions, and works within your fate pattern as a reference point for advice and guardianship.



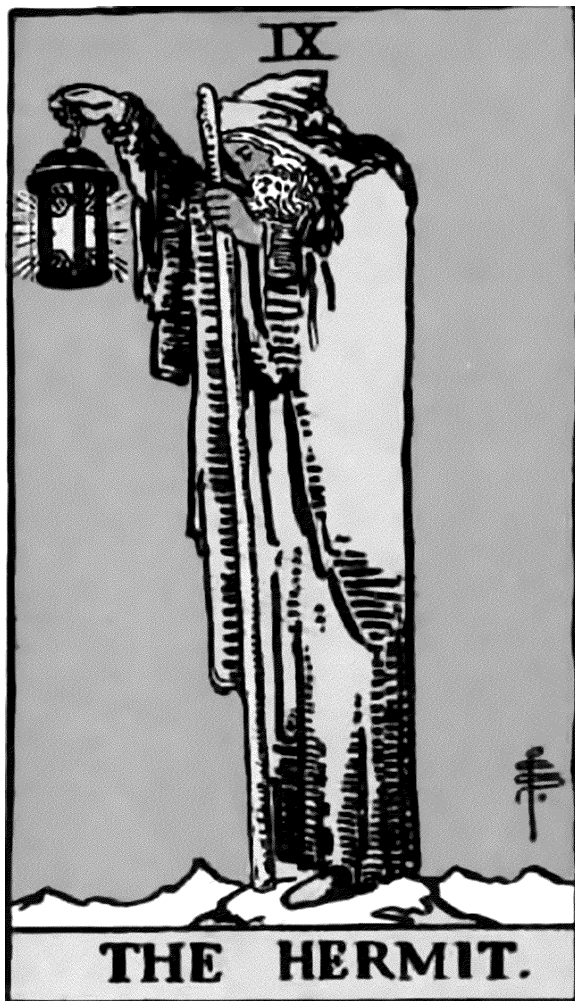


Figure 3.1: The Hermit

Once you come to realise the full extent of this pattern of power, you will start to spot it hidden in all sorts of ancient paintings, images, sculptures, and so on. The Mysteries hide themselves by way of people's ignorance, and reveal themselves by way of magical knowledge and experience. No need for secrets: they guard themselves. These images and hints are left like breadcrumbs on a path that lights up to tell you that you are walking in the right direction, and that you are not alone—you walk in the footsteps of many adepts who walked that path for thousands of years.

This organisation of powers around the adept is an ancient and powerful magical and mystical pattern that the adept operates from within. Now you begin to see why you need no fancy robes, glamorous tools, or verbose ritual speeches: everything is already there

around and within you.

### 3.2 In practice

The pattern of this dynamic should be reiterated regularly, even daily, and worked with on three different levels: mundane, magical work space, and the Inner Temple. Building the pattern this way ingrains it heavily within you, and it moves from your surface, everyday consciousness to your deeper long-term storage/memory: it becomes a form of muscle memory.

When you first started training you were prompted to do daily meditations. Later, other things were added for you to do or be aware of on a daily or regular basis. These are all individual layers brought together to create a pattern of focus, like daily muscle building. At first it may have been a struggle or an inconvenience, but as you applied yourself to the discipline you started to learn the various stages that your mind and body go through when being trained for power and focus.

As an adept there should be a time each morning where, before you get into your daily life, you take a few minutes to focus the pattern. Minutes is all it takes. The focus should revolve around a recitation connected to, or which triggers, the angelic and human power pattern.

This is why I introduced you to Psalm 27 in the initiate training, as a good example of a text that reflects this pattern. We looked at it in initiate module six in its form of a psalm, then in module seven as an adjusted recitation that you used with hand and foot positions. In this lesson we will put the adjusted psalm together with the power pattern, without use of body positions, so that it can be used silently, anywhere, any time.

As you recite the text, visualise and connect with the angelic powers and human/tool powers, and observe text's hidden meanings.

Eventually you will get to know the recitation by heart, and will reach the point where the recitation and visualisation is connecting with the deep memory. But at that point the adept has to be careful.

You might think it would be beneficial to be able to recite the text and visualise the angelic powers while thinking about mundane affairs. But the moment that autopilot mechanism kicks in, you must force your awareness back to the job at hand. And this separates you as an adept from the mundane: you must never recite and visualise power while your mind wanders off to amuse itself. The adept must maintain focus.

This will slowly take them to a deeper state of consciousness over time: as you maintain focus on the recitation and visualisation, deeper and deeper aspects of the pattern, the words, the powers, and the actions will all slowly surface in your consciousness. You will begin to understand the depths and layers of the powers around you, the beings around you, and the power of the words you speak.

Not all recitations, like psalms and suchlike, have such depths: some are very superficial, simple religious prayers. But some have hidden depths, and some are in fact powerful revelations hidden in layers. The longer you recite them over the years, the more such layers will surface.

Also remember that many of these types of recitations were not written as one piece; they were cobbled together. Often any one recitation will have many authors. This does not matter, as the skill of the assembler of the words shines through as you discover deeper and deeper layers of meaning.

First work with the daily recitation while visualising the powers until you can keep focus without your mind wandering: it becomes another form of morning meditation and can at times replace the meditations. Then, whenever you go to work in your workroom, once the gates are open and the directions lit, do the recitation/visualisation before you start work. You will find that the power levels in the room ramp up quite a few notches.

Similarly, you should regularly place your mind in the Inner Temple and maintain a presence before the air gap in the east, facing the wind in your mind as you recite, while seeing the angelic beings around you. Doing that regularly infuses the pattern with a

high-frequency power that will continue to resonate like a bell around you.

So let us look at what this power pattern does.

### 3.3 What does it do?

Once the pattern has built itself deeply into your subconscious it becomes a default *stance*, for want of a better word. If you are walking in a potentially dangerous situation, magical or mundane, then simply uttering the first line in your mind, or under your breath, brings all the powers around you into full 'on' mode.

In a magical situation, any beings involved will immediately back off: you bring with you the angelic powers that uphold balance and creation, and you are fully centred in a way that is hard to knock off balance. This stance also brings its composite powers into the situation and spreads them outwards around you.

I use it, in dangerous magical situations and also in mundane situations, not only for protection but also to bring balance and justice to a situation or place. I have used it standing behind someone in a courtroom where I know for a fact that they have been unjustly accused: bringing in the power of the Light Bearer and Restriction/Strength/Judgement, while lighting the way ahead, ensures that the influence of balance has a presence in such a situation. You cannot use your own powers (Limiter, staff, lantern) to affect the future of others, but the presence of an adept in a pattern of balance and power will deflect any inner presence, parasitical or otherwise, that may try to influence the outcome of a judgment in an unjust way, for whatever reason. In mundane life, this happens more often than you might think.

The stance will not work if the accused is indeed guilty: the power flows and affects where the fulcrum finds its balance for itself. But the presence of an adept standing in such a pattern will indirectly affect everything around them; and where there is great imbalance in a situation or place, it acts like a catalyst to remind the fulcrum where it belongs.

I have also used it mundanely by standing in the centre of an official building riddled with corruption. By standing in the triggered and conscious pattern, the balance of the powers triggers the movement towards balance of everything around you.

If you visit such a place regularly and sit quietly while doing this recitation and visualisation in your head, then like a dripping tap it will begin to refocus the inner power that flows through it. Similarly you can make regular visits to a church or temple and do the same thing: sitting quietly while going through the recitation and visualisation will begin to retune the church or temple back into the Divine creative stream.

Because the recitation is not used in a religious way, but is of the Divine, it will trigger any place tuned towards Divinity, whatever its form. Going regularly for many months to such a place and doing the recitation quietly while seeing the powers around you can really bring an abandoned or unbalanced sacred place back online.

To do such work is a service for the religious community of that church or place; and in turn, if the sacred place is tuned, it will affect the areas and town around it. But the recitation must always be in harmony with the religion of the building, so choose carefully what text to use and how to use it, and ensure that it is purely about Divinity, in whatever way that Divinity chooses to express itself. Never ever inflict a directly religious recitation that calls on specific deities (Jesus, Shiva, etc.) on a place of faith not of that religion.

The more you work with this, the more you will discover what can be done and where. For example you can trigger the powers by focusing on the pattern, then put a hand on someone's shoulder so that the power flows through them. You can fill a room with power by standing in the centre and expanding the power outwards. You can take a sick child in your arms while going through the pattern in your head, which holds the child in a Divine, creative, and protective pattern.

The pattern is indispensable in both magic and life. Daily use will bring you much closer

into the orbit of Divine powers, powers which flow through you and your life. Living the life of an adept is a life of service, just by nature of who you are and what you do daily.

Now let us look at the psalm and the pattern together. You should already have worked enough with the psalm, and derivative recitations, to be familiar with some of its dynamics. Once you fully understand the various dynamics then you may work with another recitation from different sacred writings or write your own. So long as it has the various keys, it will work if repeated daily: you will create a new outlet for the pattern and then work it.

This recitation is always done facing *physical east* while maintaining a presence before the east altar in the Inner Temple: you face the wind. If you have an east-facing window that you can stand before as you recite then you will find it helpful to see the world of nature outside.

The LORD is my light and my salvation; whom shall I fear?

Visualise the angel at your left shoulder holding the lantern and casting a light down the left side of your body and onto your path: the Light Bearer.

This first dynamic triggers the angelic action of keeping your future path lit and strong. In the beginning an infinite, uncompounded light filled all Creation: "let there be light." The angel with the lantern at your left shoulder, lighting your future, is a resonance of the angelic pattern that comes into force in the early stages of the creative pattern—it does not get any more powerful than that for a human.

The LORD is the strength of my life; of whom shall I be afraid?

Visualise the angel with the sword at your right shoulder: the power of Restriction and Divine Judgement. This strength is the Divine power of Restriction that limits the light, so that the light can create in a finite way. It governs the expression of the path lit by the

light, protects it, shields it, and limits it in a state of balance. It is the counterbalance of the Light Bearer.

The angel holds the sword in their right hand, and the position of the sword will change according to what is around you.

**Note:** If one day the sword position changes in your visualisation, and you had not intended it, then it may signal that danger is approaching. The position of the sword tells you if it is guarding, shielding, judging, warning, or actively protecting—in which case it is held out ready to strike.

When the wicked, even my enemies and my foes came upon to eat on my flesh, they stumbled and fell.

See a circle around you that none can penetrate. Be aware of the Limiter in your arm, and the staff that opens the way ahead. Be aware of your own lantern that shines with your deeds. The power of the angelic lantern and sword, and the power of the human inner sword and lantern, create a pattern difficult for human magic or inner interference to breach.

Though a host should encamp against me, my heart shall not fear; though war should rise up against me, in this I will be confident.

See the circle strengthen and see the two angelic powers at your shoulder grow very tall. The angelic lamp is held up to illuminate everything around you: you see or sense any problematic presence. The sword of the angel grows very big and is held out sideways, on guard.

One thing I have desired of God, that I seek after, is that I may dwell in the house of the Divine all the days of my life, to behold the beauty of the Divine, and to enquire within their temple.

Be aware of the balance and focus that you hold, be aware of the living world outside, of nature, and its beauty. Be aware that you live within that beauty, within the house of the Divine—the living world—and that you are allowed to step in the Inner Temple/inner worlds to commune with the Divine.

For in times of trouble they will hide me in their pavilion, within the secret of the tabernacle they will shield me, He will set me upon a rock.

Be aware of how you are shielded by the power of the Inner Temple, and the pattern of the Inner Temple all around you. Be aware of how you stand on the earth with your feet on the Grindstone and Threshing Floor, and that you are connected to the Stone in the Underworld: you stand on that rock. The Divine outputting power (male) places you on the earth; the receiving power of the Divine (female) accepts you.

And now shall my head be lifted up above mine enemies round about me; and I will offer in His tabernacle sacrifices of joy; I sing, praise unto God. Hear, O God, when I cry with my voice, have mercy on me, and answer me. When thou sayest seek ye my face, my heart says: Thy face, God, I doth seek.

Be aware of your heart spirit and how it speaks to the Divine and the deities on your behalf. Be aware of how the Divine shines through everything: the face of God is the trees, the mountains, the rivers, and creatures. Be aware of the deep heart spirit within you that utters your truth to the Divine, and of the constant wish of the soul to commune with everything.

Hide not Thy face from me; put not Thy servant away in anger; Thou hast been my help; leave me not, nor forsake me, O God.

As you say this, see yourself standing before the air gap in the Inner Temple. Surrender yourself to the power of the wind.

When my father and my mother leave me, then the Divine will take me in.

You are declaring that you are moving from your earthly family into the Divine family as one Justified. See yourself in the assembly of deities in the Small Temple.

Lead me in a plain path because of my enemies. Deliver me not unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

See yourself on the black and white path lit with golden light: the path of the Justified. It takes you out of the pattern of good and bad and instead places you in the power of the fulcrum. While ever you walk a path of the Grindstone and Threshing Floor, and work to keep your scales as clear and balanced as possible, you stay out of the frequency of the degenerate, unbalanced, and destructive influences that flow through humanity at its lower common denominators. The *plain path* is the black and white path, cause and effect, and the Grindstone and Threshing Floor, in action: the path of necessity.

I had fainted if I had not believed to see the beauty of God in the land of the living.

Be aware of the power of Divinity flowing through everything that lives, and how it shines through everything: see paradise in the mundane.

Wait on the Divine, be of good courage, and they will strengthen your heart, wait I say, on the Divine.

Be aware of your heart spirit protected by the Divine powers. As a Justified one, whose heart spirit is protected by the female Divine, no one can intrude on your heart spirit: it is strong. Be aware and trustful of that Divine power and the true voice of your heart while walking the plain path.

There is a lot more within this old psalm, including fragments of Egyptian mystical

power. Inner knowledge flows from culture to culture over time. It will surface for you as and when appropriate and necessary.

The key elements within this recitation are: the Light Bearer, Restriction, the Fulcrum, the Grindstone and Threshing Floor, the anchor, the plain path, the heart spirit which speaks to the Divine, and the stepping from earthly parents into the inner family.

As an aside, the dynamic of the inner or Divine family has become badly misunderstood because of the Christian/Abrahamic reliance on a benevolent father god who fixes everything. That is not what this mystical dynamic is talking about. It is far more complex than that.

Energetically, while your parents live, you are to an extent under their wing; and when you have children and they grow up, regardless of your contact with them, part of your energy will go to protect them. This natural inner dynamic flows through humanity as well as other creatures who invest a lot in childrearing, such as elephants.

When your parents die, that energetic connection is weakened, then broken. Then you are literally on your own from an energetic perspective. For a magician's fate path, this time often coincides with your 'inner family' drawing nearer: the deities, inner contacts, and so forth. It is the magical equivalent of reaching adulthood.

From an outer perspective, before modern medicine, after an adult had reared their own family and their parents had died, then was the time for them to immerse themselves fully in the practice of the mystical magical path.

Including this dynamic in the recitation, regardless of whether your parents are still living, acknowledges it and paves the way for you to accept and walk on the path of the Divine inner family.

Like all families, this comes with responsibilities. When you went through the process of becoming justified and were accepted within the orbit of the deities, it lined you up ready for transition into this family on the death of your parents.

Magicians aware of this dynamic experience

this transition in different ways. In my case, once my last parent had died, within a year I felt a massive shift in my relationship with the inner worlds, the deities, and my outer magical work. It really was growing up time for me, and that prepared me for writing and developing this course.

When you use this recitation daily, or a similar one, it both engrams (remember that word?) the pattern deep into you and begins to resonate it with your future. Like a harp string, it creates a vibration/tone that resonates forward in your future and affects everything there as well as in the present.

As the power of the recitation builds over months and years of use, your future path shifts to accommodate the higher frequency of energy that you are triggering by working with the recitation. This ensures that the fate paths on your fate pattern are strengthened, and the path of the highest possibilities is well lit.

Remember your work on the fate web pattern? You saw many junctions where fate could take you in a variety of different directions. Though they all stay within the overall pattern, your choices and actions define which strand on the fate web you follow.

Building this recitation with stillness, visionary patterns, and power vibrates those fate lines with the highest possible potentials and lights them up like runways: it opens your true potential for the future.

Besides the obvious implications of this, this also strengthens you within the pattern overall, which makes you much harder to knock off your feet. Through this anchoring, strengthening, and power you become a self-contained being; hard to attack, destroy, or feed from. This is why true adepts do not need tons of accessories, as they are all built in.

However, your own daily actions are still your responsibility. Many magicians fail when they get to this level: they feel solidly protected and provided for, and become arrogant in their actions.

Look on this work as a foundation that you stand on, that holds you upright. The smaller events that come along you deal with in layers. So long as the foundation stance is there, what

could be major disasters become mere inconveniences that must be magically, or mundanely, dealt with.

You should now understand why this magical pattern/dynamic is so important for an adept delving into the Deep Underworld, facing destructive beings, or shaking up the status quo of corruption within magic, society, etc. Facing such dangers is pointless if you are not properly protected, equipped, and powered up.

When you delve deep into the Abyss, there is a shift in how you use this pattern of ritual powers. This pattern draws its strength from the deep dynamics of creation—fine for ninety percent of magic, but down the Abyss, a place solely about destruction, those dynamics do not belong. Like matter and antimatter, the two should not mix.

If you have to work deeply in the Abyss, first use the ritual pattern of power in the Inner Temple to tune and strengthen yourself. Then become silent and still, clothed in darkness or stone, before descending down into the depths. *You shield the light in restriction.* The powers are still there within and around you, but they are cloaked and work in a silent subtle way, hidden from sight, and not thought about as you work. Think about that and how you would go about it.

### 3.4 The body as a tool

Once this pattern is firmly engrammed in the adept's body and mind, the magician's body and mind also become tools for them. The powers held within the mind and body can be worked with to repel, bind, open, illuminate, block, or expand. These skills can be used to protect oneself, to open the path ahead, to lock and seal something, to repel an attack, and so forth.

As the adept learns more and more through practical experience, they also come to understand that these powers, overseen and guarded by constant angelic presences, can be used only in necessity. This strange dynamic runs against our modern way of thinking that asks for experimentation to prove a power's

existence, as when such a power is not needed, it will not work. But when it is needed, the full force of inner power comes up behind the use of the body as a tool, and flows through the magician.

In my earlier days of experimentation, once I had learned about this pattern of power and worked with it, I tried to experiment in situations where such power was unnecessary, and I was disappointed when this did not work. Nevertheless, when they were really needed, I was bowled over by the sheer amount of power that flowed through them, and how they flowed almost by their own choice, not mine.

This also brings to light another dynamic that brings the angelic powers to the fore. The guardian angel and the dynamics of Light Bearer and Restriction will act when necessary, and also trigger your own body tools when needed, even if you are not aware of the necessity. By observing when they do trigger on their own, you will come to realise and understand the various tides of destruction that flow through the world, and learn how magical attacks can fly under the radar.

And with such attacks this power pattern's daily use really comes into its own. A skilled, focused, and powerful magical attack can often be missed in its first instance by an adept, and by the time you notice it and react, some damage may already have been done.

But if you are operating within this pattern of power, the pattern itself responds regardless of whether you are aware of the danger: it runs on automatic. It deflects and processes the initial pulse of power, while alerting you so that you can deal with any suitable parts. The power pattern deals with the rest.

This works with an adept not obsessed with control. If you wish to control everything all the time then this pattern cannot work independently of your own consciousness. But if you have been trained to work in cooperation with other powers and unconditionally, then you do not get in the way of the power this pattern can carry. You do your job and the pattern does its.

But remember, it is a layer, a foundation

layer; and its success relies on you doing what is necessary to deal with the lower-level issues, even though you can let the pattern deal with the bigger ones.

### 3.5 Working with the Quareia deck

To give you a chance to look at this pattern from another angle, and to see the various subdynamics that operate around it, we will do some work with the Quareia Magician's deck.

This exercise gives you a visual map of the powers around you in this power pattern, and helps you understand the inner contacts and angelic powers drawn around the adept who holds this pattern within them.

Get your deck and spread out a large cloth on the floor. In the centre put Foundation, the Stone at the centre of all things. Over the top of it put Perfect Balance: your anchor and fulcrum.

First we will build the centre line. Put Star Father at the top and the Path of Hercules at the bottom.

You will do this as if you were looking at yourself: right of Foundation/Perfect Balance is your left arm; left of the two centre cards is your right arm. For example, if you laid on top of the cards, your left arm would be the right side of the cloth from the perspective of someone looking down at you. The bottom of the cloth is south as you are facing your own pattern: you are looking at your own pattern from the southern gate.

Right of the two centre cards place the Limiter; left of them, place Regeneration.

Behind the Limiter place the Light Bearer, and behind Regeneration place the Keeper of Justice. To the right side of the Star Father place the Keeper of Time, and to the left of the Star Father place the Holder of Light.

To the right and on the Limiter place the Staff of the Gods. Below the Limiter place the Grindstone, and below Regeneration place the Unraveller.

Directly below the two central cards place Threshold Guardian. Below that card place Fate Holder.

To the right of Fate Holder, directly beneath the Grindstone, place Fate Giver. Underneath the Unraveller, place Fate Taker.

Before we add more cards, let's just quickly look at the rationale for these positions. Some are obvious and do not need stating, but others may confuse you a little.

The Keeper of Justice is in the position behind your right shoulder as the aspect of the power of Restriction that guards you with the sword. Note: *Keeper of Justice*, not just *Justice*: the power of Justice is a blind dynamic, but the Keeper is an angelic consciousness that actively directs that power.

Regeneration is placed in the position of the adept's lantern: this card is the vessel which holds the harvest, and the past experience which lights the way forward for the future. The Unraveller is the root power of which the Threshing Floor is a subdivision. We have talked about this before, so you should understand it by now.

The Threshold Guardian, directly below the two centre cards, is the power that bridges magic that leaves the magician or leaves the central flame on its way into the future. The central flame and the magician are the same thing.

Directly below the Fate Holder, place the Inner Companion. This is the Sandalphon, the Noble One who walks alongside the adept as a Companion on the path, or sometimes ahead, keeping the path open for them. Below the Companion is the Path of Hercules, the path ahead.

Now we will fill in the right side of the layout. To the right and slightly below the Light Bearer, place the Inner Librarian. This is the inner contact for the Inner Library that converts the wind that blows from the east into knowledge for you.

Below her, place the Utterer, who governs your power of magical-mystical utterance for future knowledge: the ritual utterance that triggers magic to flow into the future. The inner librarian speaks to you, then you speak to the world.

So now you should have your bearings as to the directions. The Librarian and Utterer are

the two pillars of the east gate.

To the left of the Unraveller place Fellowship. This card is from the physical realm, diametrically opposed to the Inner Librarian. The Fellowship is the power of a collective of inner humans supportive of you or in communion with you. It is also the inner contacts of the Gathering Place: people who once lived, are still living, or who will live in the physical world, that uphold the magical and mystical patterns. When you circle the flame in the Inner Temple, you join this Fellowship.

Their position places them in the southwest, the threshold of life being lived or life that has been lived, life that has gained knowledge, wisdom, and experience. In its wider expression, it is the collective consciousness. It is also one pillar of the west gate.

Above it, and to the left of the Keeper of Justice, place Prisoner. This is the pure power of Restriction, the deeper power behind justice, and the Divine Judgement of God, or Strength. We have talked about this power before, the power that holds a spirit in stasis while being measured by the scales and takes things out of circulation. When the sword of Damocles falls, the power of Restriction, or the Prisoner, triggers. It is the other pillar of the west gate.

Above the Prisoner is the Protector of Souls, she who holds in her cloak all who have been taken out of the cycle of life. She has two sides: one is the Abyss, the other is the stars. She is both ends of the spectrum, and through her power consciousness is put to sleep in the right place.

Take some time to look at these cards in their positions, and to orientate them in accordance with the magical directions, with yourself as the centre. Look at the dynamics of what powers orbit each other closely, and which ones stand in opposition across the centre line. Look at the two gates and the south and north thresholds; look at the tools and what powers orbit around them; and look at which area in the layout around the adept has no direct inner contact.

You can also learn a lot by putting some of



the other cards around the pattern where you think they belong. Choose them yourself. Any you add, note where you put them and why.

As you look at the pattern, think about it in terms of the magical work space, of you as an adept working in the power pattern, and in terms of the Inner Temple structure. You will come to realise all sorts of things.

If you can, leave these cards out somewhere safely for a few days and keep going back to them, meditating and looking at their patterns. More and more will surface as this awakens things you have learned so far in your training.

You can also do the same for the physical realm. Start from the line of Fellowship, Unraveller, Threshold Guardian, Grindstone, Utterer, and the four cards below. From there, start to add in cards from the physical realm. Keep the same directional pattern going: right side of the layout is your left side, the east, and coming into being.

This will make you think in different ways, and will start to bring to light some interesting dynamics within humanity, and show you how power flows through the physical realm. Keep notes, photograph or draw the layouts you make, and watch for the orbits that form, paths, thresholds, and gates.

Keep notes on everything you learn, anything that comes to light, and any dreams this work triggers. If you are working with a mentor then the mentor will ask you about this work and your conclusions.

### 3.6 A new layout

From the work you have just done, and using the powers as card positions, design a layout to tell you what powers are operating in a magical working or event.

Each position in the layout should be the power of a card. For example, the inputting power coming to the magician from the northeast/shoulder position would be the position of the Light Bearer. Start with a centre card that represents the magician launching the magic, or the being triggering a power situation, and work out from there.

Some of the positions will be the cards/positions that you have just worked with, as that pattern is a basic template. But you can add things in various positions to see what power is going out, coming in, what is in a power's orbit, what is its weak/unravelling power, and so forth. Think about it, play around with it. If you want to start from scratch and not use the pattern we have just looked at, then do so.

Think about the questions you would need to ask in such a situation. If you had a situation where suspected powerful magic has been used to influence a group of people, an organisation, or a magical project, then think about what you would need to know to tackle such a problem. This will indicate what sort of questions you would need to pose, and from those questions you can design layout positions to give you the pertinent information to answer them.

If you design the layout in harmony with the directional powers, flow of time, and so forth, then it will trigger a deeper energy to flow through the layout which will give you more accurate readings. The layout should be a harmonic of a magical inner or outer pattern.

And remember, this is about looking at a magical pattern itself, not its results. You need to know the mechanics of the magic used, not what it ultimately does. You solve such problems by dealing with the inner mechanisms of the magic and dismantling/deflecting it, not by mopping up its messy results.

You should make the layout flexible enough to be used for looking at the inner powers operating around your own magical ritual and inner work. If you think back to the Mystical Map layout, the two positions of Inner Temple and Magical Temple, then this new layout should be zoomed in and looking in detail at the powers at play and in action at those two basic Mystical Map positions.

Map it out, test it, write it down, and draw it out like a map. Use it a few times to look at ritual situations from the past—either your past, or from history in general. Test it to see what the layout's weaknesses are, and to see

if you need to make changes to make it more focused and to the point. Keep all notes and images.

inspiration, self-tuning, and to open things out ready for work.

Type out the ritual and any notes, and keep them in a file, along with any observations of how it works for you.

### 3.7 Daily focus

Shift your daily meditation/recitation focus to the power pattern/recitation covered in this lesson. Carry on with the lessons, do the daily rite, and observe any changes to yourself and to how nearby people, creatures, and so forth react to you. The longer you work the pattern, the more the subtle shifts will happen.

Also keep records of how it slowly begins to shift how you think and feel, how you react to things, and how you modify your everyday life and behaviour to bring it more into line with the pattern. Do you find yourself modifying your reactions to events? Do you feel the powers and contacts triggering unexpectedly in certain situations? Does the surrounding land react differently to you, and does it change how you view the land? Keep notes on any thoughts, observations, and events.

### 3.8 Ritual

Revisit your early apprentice training, and as an experiment in your work space do the pentagram ritual. Then on another day do the full hexagram ritual. Do this while your mind is in the Inner Temple and your body is in your magical work space, with all the directions and gates open. All the time, keep an awareness of the adept power pattern of tools and angelic powers around and within you. Prepare for these simple rituals by meditating in silence and stillness, then by meditating briefly in the Inner Temple before you start.

Bring the early rituals and the adept power pattern together and see how it feels. What does it do, and what, if any, new understandings does it bring to those early rituals?

Once you have done this, if it is appropriate and feels right, work out how to combine the pentagram pattern, the hexagram pattern, and the adept power pattern together as one ritual act that would be used for grounding,

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## Lesson 4

# Working With the Unborn

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### 4.1 Babies

Before we look at magical issues with fetuses, I want briefly to raise the issue of magic and conception. Some branches of magic work directly to interfere with conception, or to purposely bring a specific soul or group of souls in life. This is called *magical eugenics*, which we will discuss later in the lesson. Such magic is fraught with all sorts of problems that grow exponentially into very destructive situations for the community at large.

As you should now know, when a soul comes into formation in a body, in a pregnancy, for the most part the process progresses along without interference, magical or otherwise. However, at times things can go wrong: something tries to attach itself to the pattern of formation the soul is manifesting in, or the pattern takes on unnecessary baggage from ancestral patterns. This is not common, but it does happen occasionally, and an adept may have it put in their path to deal with.

I have come across situations where a parasitical being has attached itself to the fetus to hitch a lift into life along with the baby, or where active vested interests of ancestral patterns express through the child, or where the child carries a massive pattern of trauma or unbalance with them from a previous life. This is more common with violent rape, collective ancestral guilt or violence, or where an invasive type of being is

trying to muscle into life on the baby's back.

Obviously this opens the door for every unstable or mentally ill mother to declare that their child is a demon, is infected with something, or is the reincarnation of a mass murderer, etc. Such ideas are fairly common in parents who have heavily abused those drugs that alter normal perception. I have personally come across such ideas in meth addict parents. This presents a serious and very real danger to the unborn child, and has no basis in magical reality: you must, as an adept, be able to distinguish between neuroses and inner possibilities.

Either way, the focus must be on helping and protecting the child, and also helping the mother. If you are approached by someone who feels that their unborn or young child is a demon or whatever, then your first thought should be to contact a child protection agency or mental health care professional. Often these cases end badly with one or the other parent killing the child. This is a real and serious issue to do with mental health, not magic.

However, on rare occasions a pregnant woman really does need magical help because something is threatening the baby in her womb.

I once had a pregnant woman come to me who felt she was dying while pregnant. In medical terms both she and the baby were very healthy; but her vital force was draining away

to the point where she felt she was dying. She was mentally balanced and magically aware, but she expressed her situation as her body having been invaded. My first thought was that she was depressed and needed some mental health care, but my readings on the issue clearly showed complex issues involving the unborn child. I did not say anything straightaway, as I needed time to explore this a bit further before coming to any conclusions.

I spent a great deal of time with her, going over her magical history, ancestral stuff, the conception of the child, her own magical health, and so forth. I worked in vision to see what was going on, and did further readings around the issue. I was well aware of the dangerous ground I was treading on ethically, medically, and from a place of common sense.

Subsequent readings—backed up by what she later told me—showed a complicated ancestral pattern of rage running through the father’s bloodline triggered by extensive ethnic cleansing and a parasitical being attached to that pattern. The being was sucking her life force, her inner magical self was fighting the ancestral pattern, and the child, the trigger for all this to come together, was trapped in the middle of the storm.

I worked on the mother magically in vision a few times, and also called in the help of another magician I trusted. Slowly we detached the pattern from the mother and child, and deposited it in the Underworld. We worked on the mother’s inner landscape to make sure the being itself could not intrude again, and we upheld her vital force, replenished it, then very carefully worked on the baby’s pattern just to make sure there was nothing left attached.

## 4.2 Pregnancy and magic

When a female magician, or a magician’s female partner, gets pregnant, there is a much higher risk than normal of something going wrong from an inner magical point of view. This can affect the fate path, inner health, and sometimes the outer health, of both mother and child.

This sort of thing happens if the magician is active in a wider magical community with all its dysfunctional personalities. The more you are connected to other magical people, systems, and groups, the more chance you have of some immature magician deciding to strike at you or your family for some bizarre reason.

Remember, the various magical systems out there have varying degrees of human personalities within them. If you have seriously clashed with someone then there is more chance of someone with a grudge and no common sense or ethics, but with significant magical skill, trying to attack the child.

Sadly these things do happen, but most people with such a low regard for life tend not to have magical skill of any worth. However sometimes someone with skill does attack a magician’s family, and this can have devastating results. This becomes more likely when the magician or their opponent is versed in various forms of tribal magic, or the magic developed out of the melting pots of places like Central America.

Even so, if the magician on the receiving end works with inner beings, contacts, and the Fulcrum, then even the most serious attack will be substantially reduced; but what remains can still do damage.

This can also happen in cultures or communities where magic is part and parcel of that community—and the culprits need not be magicians. In my twenties, I lost count of the number of magical attacks slung at people I knew from Africa or the Far East. Jealousy and rivalry often resulted in someone going to a ‘sorcerer’ and paying for magic to be cast against a mother and child.

In this lesson we will look at how to deal with situations where an unborn child is at risk either from magical attack, ancestral issues, parasites, or something else. At some point in your life as an adept you will probably come across such a situation. We will also look at the deeper dynamics involved in pregnancy, as understanding them will assist you in working around pregnant women, and will inform you about what powers you need to work with.

It is pointless trying to learn all the different forms of magic that could be used in such an attack: they are as numerous as the cultures of humanity. However, if you know the dynamics behind all of them, and know the inner dynamics behind pregnancy, then you should be able to deal with whatever is thrown at someone and reset the balance.

Remember, simply learning systems of magic is not enough; you need to know what lies behind those systems, how they work, why they work, and what stops them working. Only then can you truly operate within magic as an adept. Knowing a ritual of protection from one magical system is often useless when a being, pattern, or power from a different frequency slides in under the radar. Don't deal with such magic on its surface presentation. When a life is at stake, you need to get behind the surface presentation and pull out the plug.

To start with, we will look at the inner energetic dynamics of an unborn child, the vulnerabilities from a magical perspective, and the natural protections in place.

### 4.3 Patterns within patterns

When a child is conceived, the planetary harmonics come together to form a pattern that will make up the root fate pattern of the child's life. The soul passes into the pattern, and together they pass into the mother. The root fate pattern, as you know, is the base template that holds major junction points, a beginning, and an end.

Note that the beginning of the fate pattern starts with the unborn baby triggering the *labour*. The actual birth is a secondary point on the pattern, though that secondary point marks when the baby becomes a totally independent being. The outer astrology of the child's chart starts when the cord is cut, but the inner astrology starts when labour triggers. As such the inner astrology stays unknown for the most part. This is how it should be: something unknown cannot be manipulated.

Once the pattern and the soul meet the mother's body at the point of conception, the child's inner pattern spreads out and is

held within the mother's pattern. Over the next nine months or so, the child's pattern slowly strengthens and begins the process of limitation—it starts to form as an independent pattern. The soul of the child is also held by the soul of the mother, though after the baby's body has developed to basic completion, at three months in the pregnancy, the child's pattern and soul increasingly take up more of the forming body and less of that of the mother.

I first became aware of this with the first child I carried to term. In the first three months she was within me, all around. She was in my mind and my heart, and it felt like there were two adults in my body, not just me. As the pregnancy progressed I became aware of how much that 'other' housed itself more and more in the body of the child I was carrying. At twenty-one I was too young and dumb really to understand what was happening, and it was not until years later, when I worked on pregnant women in different phases of their pregnancies, that I finally understood what I had experienced all those years before.

Between the three month milestone and birth, the child's soul and pattern slowly come together until they are ready for completion. This completion does not rely on the nine months' usual gestation period for a human pregnancy; when the child is ready, it is ready. My first child was born six weeks early, but she was ready and she triggered the labour. I panicked as it was so early, and in those days, early children had less chance of surviving than they do with today's medical technology.

I felt the completion, went into labour, and though it was dangerously difficult and the baby struggled for the first couple of months after birth, it was the right time for her to be born. Always remember, particularly when dealing with a pregnancy as a magician, it is always the child's call.

While the pattern and soul is slowly settling in the forming body, you have a situation where a soul is seeking expression, a pattern is learning how to maintain itself as independent from the mother's pattern, and a body is going through accelerated development. You can

see how sufficiently skilled magic could knock this off balance.

However, inner and outer nature has a few tricks up its sleeve. For most of the pregnancy the mother's pattern and the child's pattern are inextricably linked, so if you hit one you hit the other. The mother's pattern, by adult age, is strong and well-formed, and so can protect—and hide—the pattern of her child.

The pattern of the child's life expression and fate is the one thing that magic can harm: it cannot harm the child's soul, and it cannot hurt its body, but it can affect its pattern. If the pattern is damaged then the pregnancy will fail or the child will be damaged in some way. But just as the mother's immune system protects her unborn child, her inner pattern protects the pattern of the new life. Nature has quite a few tricks up her sleeve.

Essentially, an unborn child draws everything it needs, energetically, physically and from an inner perspective, from the mother. When a mother takes in nutrients, the child has first pick before the mother's body gets what it needs. The same goes for inner energy. So a magician's first focus should be the mother. Uphold the mother, and you uphold the child.

Once the labour is triggered—the most dangerous time for mother and child—inner beings and dynamics swing into action and work within the mother's fate path and the child's. Then it becomes less about patterns, and more about medical situations and the mother's ability to cope with labour. With modern medicine we no longer see labour as such a danger; yet in many third world countries, women still die every day in the labour process. Such a situation does not need magic; it needs good doctors, midwives, and medical equipment.

Now we have looked at the basic process of the child's pattern, let us look at the magical possibilities of what can go wrong and how. Remember, this tends to happen only when the women or her partner are magicians who are visible in a magical community and who have acquired a magically skilled, actively hostile enemy; though do keep in mind those situations where ethnic or tribal magic would be a

threat.

#### 4.4 What can happen and how it presents

Remember, most women who think their unborn child is being attacked magically are mistaken. Pregnancy can do strange things to a woman's mind, so be careful not to get dragged into a drama. Always look for yourself with divination to see whether the child is under real magical threat before you even think of 'helping.'

Usually in such situations any magic is directed at the child—particularly when the mother comes from, or is part of, a community that uses tribal, ethnic, or ancestral magic.

Before I list the picture that can present with such an attack or when the pregnancy is in danger, remember that many of the presentations can be caused by medical conditions, or can run concurrent with medical conditions. The mother should always be checked by a qualified obstetrician and medically treated. You deal with the inner side of the pregnancy. Always let doctors deal with the physical and mental side, no matter how minor it may seem.

Observing the pattern is the first step. Whenever you do anything magical around a pregnant woman, it must always be in the physical realm. Never go into the inner worlds around a pregnant woman; there is always the possibility of the child's pattern and/or soul following you and not returning. So all visionary work is kept in the physical realm, and any ritual work is conducted in the physical realm with the mind firmly planted there.

Never ever do anything in the Inner Temple near a pregnancy. The frequency of the Inner Temple will call the child's soul back home to the inner realms. Instead—and this will passively help and protect both mother and baby—recover and tune into the adept power pattern, with the tools and angelic beings around you, before you start work. Do this silently in your head. When this is in place, go into vision.

Observing the pattern is done in vision at the mother's side: you go into her body in vision and look at the combined pattern of mother and baby. Once you adjust to what you are looking at, you will see the mother's pattern and the child's running through it and attached to the foetus. The two patterns should be in harmony with each other.

If you see darker, unmatched parts in the pattern whose shapes do not fit, then something else might be trying to manifest with the baby. If so then, in vision, reach in and touch the darker, misshapen pattern and see what images spring to your mind. This may tell you what it is.

Any darker part of the pattern—or sometimes it can appear as dark blobs or clumps—will most likely not be attached to the baby, but it will be attached to its pattern. This is what needs removing. Work as you have always done when inside a body: carefully and slowly. Detach the misshapen, darker threads or shapes and put them in a hole in the ground. Once you have got them all out, reach up for an energy line—you have done this before—and *reenergise the mother, not the baby*. The baby will take from the mother. Do as little as possible to disturb anything to do with the baby.

Then check the cord that runs between the placenta and the baby. Make sure the light running along it is even and not blocked at any point. Any blockages will be on the outside of the cord, exerting pressure. In rare cases you may find small beings attached, which are parasites. Carefully take them off and dump them in the ground.

Spend as little time as possible in vision doing this work: the less you disturb the mother's inner vessel, the better.

Any intruding pattern or being will show as dark because they are generally rooted in the Underworld or the past, and such intrusions are pretty easy to spot. Removing them takes out any interference, hitchhikers, and/or ancestral patterns with no real place in the child's fate pattern. Don't interfere with the mother's or baby's patterns: they are fragile in pregnancy, and you can do a lot of damage

with a single mistake.

Once you have done the visionary work, use divination to look at the pregnancy to see if anything else needs doing. If the mother is under direct magical attack then they will likely need a talisman, but always check: sometimes the beings around the mother will protect them both, sometimes not. Never do anything around a pregnancy without first checking to see what that work would do.

If the house needs clearing and protecting then do so. Use layers of things around the house as you have been taught. A sustained attack against the pregnancy will require you change your protection methods monthly, so that there is always a fresh and different protection in place.

Also, in a magical household a couple's patterns often become intermingled. This means that an attack on the father can filter across to the mother—and thus the child. So check the father as well, and use a talisman on him if necessary.

When tackling something like a magical attack in a house with a pregnancy, deal with every member of the family. Also be very careful what you do: do not trigger a war by lashing out or going after the attackers; leave that for inner beings to deal with. These situations can degenerate very quickly when hostility is brought into the picture, and the first casualty is usually the baby. Stay still and centred, maintain balance in the house, and clean and protect. By keeping the home clear and balanced, and tuned, all the natural inner dynamics will come into play. This will deal with the nastier side of things.

Also, in a magical household with a pregnancy, no magician should carry on with their magical work or experiments. Things that clear and tune are fine, but anything more puts the child at risk. Pregnancies are down-time for a magician. Anything even remotely magical connected with death and destruction—tools, bones, skulls, destroying spirits, Underworld deity statues or images, and so forth, should be put away to sleep for a year or two. Any creative and protective goddesses should be brought to the fore and

worked with by tending them daily.

If the problem has its roots in ancestral issues, then any photographs or images of any member of that bloodline should be put away until after the child is two years old. I have come across situations where ancestral contacts have tried to force the return of a mother and child to a particular land, and the sheer force of the interference has put the baby's life at risk. In those situations you close anything down that could connect to them and essentially tell those contacts to piss off.

#### **4.5 Talisman for mother and baby**

There are several ways of making talismans for a pregnant mother, and one for a talisman for the baby's cradle after it is born. Which approach you take depends on what is needed. Often divination is the best guide: each situation is different, so each approach needs to be unique. I am sure, by now, that you will have learned not only this course's methods, but ones from other magical systems. Whatever method you use, make sure it is the right one and serves a necessary purpose, not a random or wishful one.

One method to look at uses visionary inner contact and the directions. Build the adept power pattern to tune the space, open the directions and gates, and ask for angelic contact in each direction to put whatever is necessary for the protection and upholding of the mother and baby in a piece of jewellery. The mother will then wear this jewellery and not take it off for any reason. The jewellery must be plain, with no symbols or images. Again, I must emphasise, whatever method you use, check it first using divination to ensure that it will work and will be okay for both the baby and the mother. Do separate readings for mother and baby.

Another method to consider is a talisman engraved with a planetary pattern. Engrave this on a silver disk. Using the mother's birth chart, and the longer transits that she is going through, identify the key slower-moving planets that are helpful for her. Set a pattern

like a pentagram in the centre, put in the sword and vessel marks, and a mark on the top for Divinity or for the companion. Then position the sigils for the helpful planets in positions around the pentagram where they are needed most: the future path, east and west for the future life and vessel, and a threshold to block off the bottom/north.

Then work in vision in the planetary temple—never do this near the mother and child, do it in your magical space. Ask each planetary spirit you are working with to focus their power into the sigil denoting their power. Then work in your work space around the directions and ask the angelic contacts in each direction to uphold and protect the pattern of the mother and child.

Leave it to cook on the central altar, then put it on the mother. She must not take it off at all. Once the child is born, you can do one for the child as well. Hang it on the cradle where they will sleep.

Another approach is to work with a creative goddess like Hathor—never a god. Have a pendant with either her name or image on it. Work in visionary ritual in the work space and ask her to put in the talisman protections for the mother and child to keep them safe from attack, intrusion, destructive tides, disease, and so forth. Or you can ask her to put in whatever is appropriate for the safety and wellbeing of the mother and child.

#### **4.6 Getting behind the threat**

The key to undermining any magical attack, tide of destruction, ancestral interference, and so forth, that could threaten an unborn child, is to get behind its surface presentation. Magic from around the world has lots of different presentations; yet behind them the deeper dynamics are the same.

Never try to deal with such a situation within the system of magic used. In other destructive situations—ones that are not life-or-death—this can be a very good learning experience, and your understanding of magic's underlying dynamics will help you navigate the unfamiliar territory. But when an unborn



child is at risk, you do not take chances. Work with the base power dynamics of creation and destruction as you have learned them, with the patterns of fate and life expression, and deal directly with any intrusive beings rather than using rituals, sigils, or other methods from a particular system.

The more you work as an adept, the more you will come to realise that, regardless of the dizzying array of different magical systems, behind and beneath them are all the same patterns, beings, power dynamics, and so forth.

#### 4.7 Stole or shawl

Another method you can use as an additional layer—not as a standalone protection—is a stole or shawl for the mother to put on when they instinctively feel under threat. On its own this will be a weak layer, but combined with others, such as visionary work on the mother, talismans, house protections, and so forth, it can be very useful.

In terms of the actual fabric, choose something the mother would wear and feel comfortable with, and something that will not draw attention. Place frankincense oil at points around the fabric before you start. You will not have to draw or paint on it, as you will impress the pattern into it using vision.

Cast your mind back to the first adept module and work with the patterns and shapes that you laid down in a stone. Use that method and a pattern of Divine balance with angelic shape-weaving. Choose the shape carefully. Ensure it has a shape for the physical realm, and part of the shape for the future, and for the utterance from the east (conception) and for west (birth/vessel). The only Underworld element should be a point that anchors it in the Stone of the Underworld.

Build the pattern in visionary ritual, then lower it into the shawl and give it plenty of time to cook in the magical space. Then go and place it on the mother. Do not hand it to her; actually place it on her shoulders. As you do so, see the powers, angelic contacts, and patterns surrounding her in your mind.

Tell her to put on the shawl when she feels a threat, and to spread it out across her bedcovers if she has been having bad dreams. If she is having problems in her sleep then sort out a safe way to have an eight hour tea light burning at night in the bedroom.

#### 4.8 Learning to make a protective shawl

Prepare and make a protective shawl infused with the angelic and Divine patterns. Keep it in your work space and use it when you feel under threat by spreading it over your bed. When you do your morning recitations/tuning, put it on so that it slowly takes up the power of those actions. It will become infused with the tuning power. This is a lesser version of the magical stole which can work along similar lines.

You can use this shawl on children, animals, and people when they feel under threat, are in some danger, or are having nightmares. Work with it: learn through trial and error as to what it can do, how long it lasts, and what it cannot do. It is pointless to learn something in theory without knowing what it does and how it actually works in practice. Also, it is important to learn the limitations as well as the strengths of such a tool. The only way to learn is to do it and use it.

#### 4.9 Eugenics and magic

This is another pertinent issue that needs some thinking about for adept magicians. It repeatedly surfaces both in mundane societies and in magical groups around the world. So read about it, ponder it, then recognise when it comes into play in magical communities or groups you come across. It also crops up in religious groups. As an adept, being aware of it can prevent you from inadvertently getting caught up in it.

As an adept, you will come across various other aspects of pregnancy, birth, blood lines, and reincarnation; but you already have the necessary techniques to deal with them, even if

you do not realise it. As it becomes necessary, you will search for and find what you need for your work. Therefore I do not have to cover them in the adept section.

If you read the writings of various magicians, philosophers and thinkers, you are also very likely to come face to face with some very contentious deeper issues around conception, population, souls, reincarnation, and so forth.

Most magical training does not touch on such deep issues, and focuses solely on the magic itself; but with the levels of power dynamics you are being trained to work with, these deeper issues need some thought and reflection, as they heavily overlap the world of magic in so many ways. As you read this section of the lesson, remember to step out of your cultural headspace. Your life and culture is not the be-all and end-all; you have to start thinking in global terms, outside your comfort zone. Keep an awareness of how different life can be in the far-flung areas of this world.

Everyone forms opinions on issues, and those opinions come from your own everyday experience. For a magician, and particularly an adept, you have to think more widely than that, and be willing to look at the world not with emotion, but with balance, intelligence, and an ability to view different perspectives. And do remember, with this subject matter in particular, that we are not individuals; we are the collective consciousness of a species, and part of a planetary consciousness.

And yet for the adept, there is also a paradox: if you are constantly working towards the Fulcrum, with creation and destruction in balance, then the collective dynamic turns on its head. How you are, what you do, and what power you work with as an individual adept will affect the collective with which you are directly connected. This then affects the wider world—its people, land, and beings. Basically this is the root of the true meaning of being an adept: rather than being pulled by the collective's actions and dynamics, you become a conductor of the orchestra directly within your orbit. Think about this.

As an adept, you must also become aware of certain ongoing social engineering projects in various countries, as these directly cross over into the realm of magic. Social engineering and magic have been linked, in various ways, right back as far as Classical Greece. Your awareness informs you, and your understanding of the subject as an adept can have a direct bearing on how you approach magic in difficult situations that cross paths with these various issues.

I want us to look briefly at the major issues that come up in this field of work. I will give you pointers for further study which you can do for yourself, but simply an awareness of these issues will alert you when magic and social engineering come together.

## 4.10 Populations

The biggest social engineering issue that crosses paths with magic, directly and indirectly, is eugenics: selective breeding for genetic superiority. Though eugenics has been around since Classical Greek times, in the nineteenth and twentieth century in the Western world, it reached a new and dangerous status.

Here is a clip of an entry from Wikipedia on eugenics:

Early proponents of eugenics believed that, through selective breeding, the human species should direct its own evolution. They tended to believe in the genetic superiority of Nordic, Germanic and Anglo-Saxon peoples; supported strict immigration and anti-miscegenation laws; and supported the forcible sterilization of the poor, disabled and "immoral."

A lot of people do not realise that the concept of both positive and negative eugenics was not simply a nineteenth and early twentieth century one. As such it still raises its head in various Western societies in a myriad of ways, and creeps into magical groups who approach the same concept using magic.

Before we get deeper into this, here are a few things to look up on the internet, things on Wikipedia. Reading about them as you go through this lesson will cast a better light on the ins and outs of this matter for you, so that I do not have to type them out.

**Sir Francis Galton UK** late nineteenth century—his work on eugenics

**W. E. B. Du Bois** believed “only fit blacks should procreate to eradicate the race’s heritage of moral iniquity.”

**US eugenics program** and Major General Frederick Henry Osborn (1889–1981) founder of the American Eugenics Society

### Positive eugenics

### Negative eugenics

The basic premise of eugenics is “to breed a better population and weed out the bad.” This really took off in the nineteenth century, and negative eugenics was practised in some northern European countries even into the 1970s by sterilising certain ethnic groups on arrest, regardless of whether or not they were guilty of anything. It was also passively practised in England up into the 1970s by sending poor orphans, particularly those of Irish or Roma descent, to Australia, so ‘cleaning the streets.’

It is also still practised by certain magical groups in Europe and America who try to filter souls manifesting into life so that only the ‘higher vibration’ ones make it. Many of you will be shocked by these revelations, both societal and magical; yet it starts with collective distaste for one group or another at ground level, something of which many are guilty without even realising.

The more our populations grow, and the more we are exposed to large numbers of people from far-flung countries, the more people react. That reaction starts with simple, down-to-earth attitudes that you hear on the street every day: “they are taking our jobs,” “they are dirty,” “they are lazy,” “they are stupid”...indeed, every society has its ‘they.’

As the industrial revolution became firmly established, more and more of the peasantry gravitated to the cities and mingled with the ‘better classes’. Slavery, empire, occupation, war, and the promise of a better life caused huge amounts of various populations to uproot, by choice or by force, and move to different lands.

At the same time, and particularly in the north of England, there was a movement within the upper echelons of industrial society to better the lot of the working poor. Education was made widely and freely available for poor families; then, with the social democratic movements of the early twentieth century, poor families also slowly began to have access to health care and food. Similar patterns unfolded in and throughout the twentieth century, and populations began to grow larger. Now the poor in some countries were dodging the tides of death that nature creates through disease: we changed the dynamic.

This led to people from very poor backgrounds surviving childhood and getting excellent education, vaccines, health care, etc. This made for not just more people, but more *diverse* people in all strata of society. Many of the political, scientific, artistic, and magical innovations that arose in the twentieth century were a direct result of that diversity.

In itself, this proves that ‘poor’ or ‘different’ does not mean ‘bad,’ but rather ‘wasted potential.’

But with that rise from the poor and ethnic populations, you also get a bigger population, a sizeable proportion of whom are not very bright. It is not fashionable to say this, but it is true, and a natural dynamic of life. This rise in numbers of the dumb, the disabled, the deviant, and the ethnic and different struck fear into the heart of the upper classes of Western society at the turn of the nineteenth and into the twentieth century.

Nazi Germany’s eugenics programs were the epitome of the period’s negative eugenics—to the extent that many today believe it to have been the *only* example of eugenics practised in modern times. But such a belief is wrong: eugenics has reared its head

in many ways, some more subtle than others, and it continues to do so to this day.

This issue crosses paths with magic not just by nature of silly groups trying to “cleanse their sacred population,” but by the very nature of imbalance with creation and destruction. And this is where it really strikes to the heart of every magician: if you do not understand the dynamics at play in human populations then you run the risk of repeating the same mistakes in different ways, often without realising it.

Remember that everything an adept does, magically or mundanely, has a wider effect on the collective. Whenever you work magically in a deep and powerful way, and directly related to the community at large, you will cross paths in one way or another with this dynamic and issue. If you are not aware of it then you can inadvertently cause chaos. If you are aware of it then you can spot it in action and work with it rather than against it.

Let us look at the root Divine powers of creation and destruction in action through genetic diversity.

#### 4.11 Genetic diversity

Nature is a marvellous thing—and also a power with no emotion. It operates through necessity and the creative impulse which seeks to express itself. In humans this translates as the will to live and survive. We are programmed to survive in any way possible, and as magicians we seek to evolve mystically and magically, as well as physically.

Nature works around the seesaw of creation and destruction with the Fulcrum in the middle; this we know. Fate works in a complex weave that seeks out the best route for expression in life. All this comes down to its mundane physical level in the human body and in the human collective. Threats from disease cause the body to react and defend itself, and through evolution the generations adapt to survive. A perfect example of this, which also comes up as an issue in negative eugenics discussions, is Sickle Cell Disease, most prevalent in Africa.

Sickle cell Disease, or SCD, is a blood disorder than can shorten a lifespan, and makes for a life punctuated by pain, infections, and anaemia. However it also confers an interesting level of immunity to malaria, something far more likely to take out the young. So one disease affects the other in an attempt to make sure that children live to an age where they can procreate.

First world countries and organisations are involved in many different vaccine and health programs throughout Africa. One issue they focus on is SCD, because of the risks and misery it can cause. Though it is wonderful that first world technology is made available to third world countries, it does bring up some issues that need thinking about.

For example, and this is taken from the World Health Organisation’s website in regards to Sickle Cell Disease: “Genetic counseling and screening can lead to substantial reduction in the number of children born with the trait.”

Bear in mind that fewer children born with SCD in Africa may mean many more contracting serious malaria infections at an early age—which will most likely cause a lot more deaths. As you can see, straightaway you get onto dodgy ground. Will science also give medicines and vaccines to Africa’s children to also avoid malaria? Or is this an example of eugenics through the back door?

I do not want to get in conspiracies, but I do think that such things should be carefully thought through. It also brings to light issues about evolutionary advantage, a dynamic that also applies to the inner worlds and the outer collective: ballast and evolving.

Populations with a wide genetic diversity tend to be stronger and healthier; narrower ones tend to be weaker and more vulnerable to disease. I know I am simplifying this, but this subject is not the main crux of this lesson, so you can delve further in your own time.

All this is important because it highlights how we think of the humanity around us, as well as the other species with which we share space. This affects how the magician approaches magic, consciously and uncon-

sciously.

If you approach magic with a wider action out in the world, and you unconsciously harbour a dislike for a particular group of people, then it can alter the pathways that such magic takes. You are the filter for the magic as it passes through you. An adept needs to understand their own mind and psychology. This comes from awareness of your surroundings and *how you react to them*. You must have a balanced filter.

This can also swing the other way, where the magician wishes no harm to anything, ever. It is impossible to live in this world, which holds creation and destruction in equal power, without ever harming something, purposely or by accident. Usually, such an attitude comes from a life of abundance where the person has never been truly pushed to survive. We have talked about this sort of imbalance in the apprentice work.

This takes us back to the basic magical dynamic of necessity, and working from that stance when it has been shown to you by inner contacts that such work is required.

Prejudice and assumptions should not come into magic, as you often cannot see the bigger picture. This takes a lot of skill and trust, hence your long training in working unconditionally. You do not filter who or what you work on or with; you let the inner contacts do that.

When a life has come into being, it has a fate path. Every life does, and no human has to right to decide who lives and who does not, who expresses in life and who does not. You are a fulcrum, and either side of you are creation and destruction in equal measures. Your job is not to decide what is created and destroyed, but to hold the central balance, regardless of whether that means creation or destruction. Necessary power flows through you as and when the scales need to rebalance: you work blind, just like justice.

## 4.12 Magical diversity

This then brings us to the inner, magical, and spiritual eugenics that rears its head so often and can catch a magician unawares—at least it

can if they have not been exposed to the issue, which is why I am writing about it. Magical, mystical, and spiritual human expression and connection has its bases in our ancestral past, our culture, community, and orbit of inner contacts. Those orbits do not operate out of any sense of purity, but are a complex weave—again, defined by necessity.

When magically unmeddled-with, this complex weave finds its own path, and the deeper powers of creation and destruction do their jobs as and when necessary. The weave is not kept healthy by limiting diversity; in truth, it is the opposite. Regardless of the vessel within which a human soul evolves, those who need to forge their paths powerfully in the future do, and those who do not, don't. It's that simple. A person's genetic line, physical capability, or culture has no real bearing on their magical development unless we are looking at prolonged mental illness—which usually shuts down the budding magician naturally.

As we have become more mobile and communicate with, visit, and live within different far-flung cultures, religious communities, and so forth, our orbit mingles with the inner orbit of other places and people. If you approach magic in an open way then you learn to interact with the ancestral spirits, deities, land powers, etc., of many different areas of the world. This deepens the magician's understanding of magic and moves them out of any small world mentality towards a wider view of magic. You operate as an adept for all people, all cultures, and all inner orbits as and when necessary, in whatever form is necessary.

When magicians form a magical system based around a particular race's religion, mythology, culture, or history, 'magical eugenics' occasionally rears its head. Various magical organisations and groups operate in this way, but working within a narrow field not only locks them out of a major slice of the inner worlds, it also breeds contempt for those outside the 'club.'

When such an attitude is mixed with magic, particularly its deeper levels, it also begins

to open doors for destructive powers to flow through, directed and fed by the sense of “we are right and you all are wrong,” or “we are superior and you are not” at a deep ethical and magical level.

This is different from a small tribal magical community that operates purely within the orbit of a land area and its collection of direct ancestors. The difference is important.

As an example, one magical group operating in England was founded by a brilliant magician who explored many different themes in her lifetime. On her death, her organisation—as is generally the case—started to focus on one particular path to the exclusion of others.

That immediately demonstrated their lack of knowledge not only of magic at an adept level, but also of how human evolution works. The path is a system, not the magic itself. The adept should be able to operate within any system, *as they should know the magic behind the system and its wide boundaries.*

The organisation became more and more ‘inbred’ to the point of losing all inner connection for a while, which expressed itself through their entry requirements. At one point their website listed a long set of requirements, including race, religion, job specs, and being willing to work within a tight cultural and moral framework. They wanted to attract only a certain type of person, which blocked out a lot of potentially good magicians who could have evolved into great magicians through working that system. Filtering who ‘knocks on the door’ is magical snobbery and paternalistic control, and it disengages the deeper dynamics that flow through magical communities and schools.

The issues that come up with genetic inbreeding over generations also come up under similar circumstances within a magical group. That is the extreme edge of the issue in the magical community, but the road to such extremes start with a magician who consciously or inadvertently allows discrimination to creep into their magical patterns on the basis of race, creed, colour, or physical ability or disability. It is not about being all

love, light, and fluffiness, but about working with the deeper flows of fate and power that flow through everything.

This also ties in with what you learned in earlier lessons about the necessity, sometimes, for destruction and destructive beings. You work with what is presented. The moment you start to judge, you open the door for all sorts of strange and stupid ways of thinking to creep in. I once came across a brilliant magician who had been refused training in his younger days by a particularly well-known school simply because he was blind. The entry requirements were that the neophyte be physically fit and able, with nothing at all wrong with them. Rejected by them for his blindness, he trained elsewhere with a mixture of different adepts. By the time I met him and worked with him, he had become a powerful, well balanced, and very skilled adept.

The last aspect of the ‘magical eugenics’ mentality to be aware of in your adept work is the *system fundamentalism* that often goes hand in hand with it. More and more magical and Pagan groups are becoming fundamentalist in their systems and approaches, both about their members’ ethnicity, abilities, and religious connections, and also about what powers and deities they work with.

A strange consciousness is spreading across all avenues of human societies, and is expressing itself in this way in those magical, mystical, religious, and Pagan groups who are not watchful of it. This is part of a deeper tide of destruction flowing through human consciousness worldwide, and as an adept you must recognise it and not get caught up in it.

It is sensible in magic to have boundaries and to know what needs working with and what doesn’t; but that decision should always come from magical necessity, not from fundamentalist thought. And because this tide is flowing through humanity and has been for a while, the adept needs to be constantly aware of it so that they do not inadvertently become caught up in it. This is particularly true of working magically with conception and reproduction: always keep a constant watch on your

reasoning, your actions, and your intent.

So now that you have read and pondered, we can move on to the next lesson.

Whenever these sorts of issues are discussed in magical lessons, take the time to research them yourself. Look at current affairs both in magical groups and in the world at large so that you gain understanding, without emotion, of what is happening around you.

Human consciousness is like the weather: it collectively shifts and changes all the time, and when it stretches seriously out of balance, as is happening in our lifetimes, ensure that you do not get tangled up in it through your magical actions. The best way to avoid such a situation is always to be aware of what is happening in the world around you. Remember, the inner and outer worlds are deeply connected and do not operate separately from each other.

### 4.13 Eugenics research

Look up and read about the history of eugenics, and the definitions of positive and negative eugenics. Take some time to look through the websites of various magical groups looking for members and students. Look very carefully at the wording of their entry requirements, their aims, and their objectives. I have noticed one particular major school, one that was heavily divisive in its entry requirements, has changed their wording considerably since I mentioned it in public. Yet the issue is still there; just more subtly worded.

### 4.14 Shiva

Now would be a good time for you to look up the Hindu god Shiva, the power that is both creator and destroyer. Read lots of different sources, not just one: some are too simplistic and others meander off in psychology, but some hold snippets of information that you will recognise regarding powers, presentations, and dynamics.

Filter through the various sources to get behind the religious presentation, and look at the powers of the deity in a magical context.

Look at his tools and the creatures he is connected with, and compare them with what you have worked with and learned. See the cultural crossovers of how various powers keep cropping up in different places.

Then look at the useful information you have collated, and examine it in the context of birth, not only in the birth of a child, but in a wider context in general.

### 4.15 The *Enneads* of Plotinus

If you feel up to some mental and philosophical gymnastics, get a copy of (or read online) the *Enneads* of Plotinus. Plotinus was an interesting Greek philosopher from the third century A.D. who took himself off to Alexandria in Egypt to study. There he found Ammonius Saccas, a philosopher now thought to have come from an Indian family resident in Egypt, who became Plotinus' teacher for over a decade.

Plotinus looked at the world in terms of a Divine 'one' and then the physical world, and he rejected everything in between such as deities, spirits, and so forth. His *Enneads*, his writings, were not written as a single book, but were various writings and notes he made over the years which were eventually collected and compiled by Porphyry, his assistant.

When you look at these classical philosophers, what is interesting to the magician is not so much their conclusions, but what they were actually looking at, pondering over, or describing.

A lot of the knowledge that the Greek philosophers gained came out of the dying gasp of Egypt. When we sift through the ponderings of these Greek thinkers, we see grains of wisdom from ancient Egypt peeking through. It is also very good for an adept to look at how different philosophers and thinkers came to different conclusions and ideas, to see these deep inner dynamics and issues looked at and approached from different angles. You can learn a lot just by seeing through the eyes of the various people who have looked at the Mysteries.

I keep a copy of the Enneads close by and dip into them occasionally. At times I am astonished to see what they are actually pondering over, and how we modern magicians operate within exactly the same dynamics.

The most pertinent Ennead for this lesson is the fourth one, which looks at various issues and dynamics about the soul, the descent into life, and so forth. It can make for heavy reading, following his line of thought, but regardless of his conclusions, what he is actually looking at is fascinating. He also talks at length, in various parts of his writings, about the stillness and silence of the soul, even when manifest within the human pattern—which he also talks about.

You will also begin to see the Pagan and Greek philosophical influence on the formation of early Christianity, and where some of that religion's ideas were fermented and harvested.



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## Lesson 5

# The Descent and Resurrection of Osiris

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Descend with Nephthys, sink into darkness with the Night-bark.

At the end of the initiate section you went through a visionary sequence that put you through the scales and into the company of the gods. You then went through the passage of the Gates of the Stars. All these sequences are ancient pathways through the inner worlds that bring the magician to the threshold of adept life.

The visionary work of that section of training triggers the death-in-life process. It lights up any weaknesses on the fate pattern that need resolution, strengthening, or bringing to life. This will trigger events which will bring the whole process to fruition in the adept's physical, mental, and inner life.

How those events manifest, and in what time frame, are very individual to the magician; but each adept will find themselves in life situations, and inner situations, that puts this process into action. Whatever needs to happen, and when, is triggered on the fate pattern. That triggering continues until the adept's eventual death.

For some this will mean a series of hard and fast lessons, confrontations, trials, and gifts; for others the process will be less intense or may be very fruitful. My process was beyond hard and fast—it was a continuous stream of events, inner and outer, that challenged every aspect of me.

The idea is to finish off old cycles, to identify and strengthen weaknesses, to strengthen the path ahead, and to place you where you need to be. This can take years, and it will continue to unfold as you walk your magical path.

A lot of magicians misunderstand this: after they have done the main ritual they think they are all important and dandy. Wrong. These visions and rituals are triggers, not the end result; though in a way, they are.

When you trigger the death-in-life, and the judgement, then you have the unfolding of life events. If you stay with those challenges and do not avoid them then on your death you will truly step into the waiting mantle of the Justified. This has an effect on your life: time bends and stretches, and what you complete on death washes back through time to affect you as you walk forwards on your life path.

So when you complete the ritual visionary acts and life-into-death, your time, life, and the events of your life are changed. You become Justified; though you are not until death...a paradox.

Throughout your adept life you will undertake different versions of these key magical steps. You will continue your work and study, but you will also be changed at a deep level. This change, and all the paths that flowed to and from it, become harmonised, tuned, and waiting. Like an unborn child who is an individual yet woven in the mother's

pattern, so as an adept you are both working towards completion while also having been completed.

The visions and rituals are major switches that turn on the whole process and put on the lights. They stretch out of time, and they vibrate your fate pattern to a frequency it did not recognise before. With that shift in vibration come changes around you; both within yourself and to the events that happen on your path.

The series of situations you went through at the end of the initiate section sent you on a celestial path. You triggered gates, and your life events up to that point served as a resume for your soul. Since then you have moved on with your studies, and for many of you certain things in your life paths will have changed in various ways. Now that the dust has settled from the process, it is time to do the second half of that process: the descent deep into the Underworld and the completion of the Osiris process for yourself. One half has been done, now you must do the other half.

The Egyptian ritual with Osiris was the first trigger for this series of magical shifts and changes. The descent through the Underworld Gates brings you full circle to the inner completion of that ritual. You will understand this more once you have done it.

The passage of the initiate placed you in the stars and the inner worlds, and it prepared you for working in the Inner Temple. Now the underbelly of that process must happen.

There is more physicality to the second half of this process, as it is of the physical world and the Underworld. You will do a lot of reciting and you will never remember it all; you will need to work with the printed word, so that you can read it as you recite.

This descent and resurrection has many aspects of the Mysteries woven into it. You will recognise many of them, even though they may be hidden. There are many different versions of this process from different cultural streams, but for continuity with the work you have already done, we will work from a version based on the Egyptian *Book of Going Forth by Day*, and from patterns that were

found from actually doing the work with the gates. We are using parts of that text because unlike the Pyramid Texts which are celestial in nature, the *Book of Going Forth By Day*, or the *Book of the Dead*, is focused on the Underworld. You have traversed the stars; now you must traverse the depths of the Underworld.

This layer of the Underworld is behind the various landscapes and interactions the magician usually encounters when they travel in the Underworld. You are not so much traversing the landscape as the layers of spirits and deities whose consciousness fills the vessel of the Underworld and oversees it.

## 5.1 The descent into the Underworld and the resurrection of the Osiris

The first set of gates takes you through the early set of guardians that protect the Deeper Mysteries, including the goddesses of the Underworld. These gates filter out those who should not be treading this path, be they in life or death. These first gates are the Choppers—remember them from your apprentice training? Their job is to guard, to dismember, to destroy, or to grant safe passage. Never challenge them or refuse their judgement.

You will repeatedly see this in the recitations:

Osiris (your name).

As you walk this path through the Underworld, and by nature of the work in death and in the stars that you have already done, you are known as Osiris Mark, or Osiris Jane: you put Osiris before your first name when you identify yourself to them.

## 5.2 Preparation

Set up your working room. On the central altar place two lumps of bread made from wheat and barley that you have made yourself. It should be made with yeast, and with olive oil

and honey instead of sugar. Have two glasses of red port wine on the altar.

This ritual must be done at night, and started after midnight. If possible start it at 3 a.m., the deepest part of the night, unless it is summer and you are in the very north or south of the planet—use your common sense.

Before the ritual take a bath or shower, and cleanse yourself with salt and soap. Brush your teeth with salt and toothpaste and wash your hair. Do not blow dry it, let it dry naturally. Put on plain, simple, clean clothing, and work in bare feet.

If you can, wear a single long shirt, night-dress, or plain robe that has never been worked on magically. You will need to undress halfway through the ritual. Anoint the soles of your feet, your heart, and your forehead with frankincense oil. Take off any jewellery.

Once you are clean and ready go into the work space. Place the scales on the west altar—the only tool you will use. Light the central candle, burn frankincense, and sit before the central flame to meditate in stillness.

When you are still and ready to work, get up. Light the four directions. As you light each direction, see the same directional altars in the Inner Temple: be in both places at once.

Once the lights are lit, walk around to the west altar and stand while working in vision. In vision, walk out of the west doors of the Inner Temple into the Desert. Stand in the Desert and say:

I descend.

Say it physically as well as in vision.

See yourself fall down through the sands, down and down until you are falling through rock. At the end of the long fall you will find yourself in the Cave of the Goddess, surrounded by sleeping creatures. You will see the pool of dark water in her cave and you will be overcome with a terrible thirst. Do not drink of the water and do not touch it.

Go down on one knee before the goddess, expose your heart to her by allowing your chest to open, and say:

I surrender to the passage of the Underworld. I seek Osiris that I may heal him. I surrender to the judgments of the gates, I surrender to the power and will of the goddesses I will meet, and I surrender to the will of the Divine.

The goddess will point you to a passageway overgrown with moss and tree roots. Push your way through into the passageway. It is dark and damp, and has strange smells. Walk down it until something stops your feet from moving forward: it may be rushing water, something grabbing you, or your feet sticking to the ground. When this happens, stop walking, open your eyes, and begin to read out loud the following recitation.

As you recite the utterance of each gate, when you have finished and the guardian lets you pass, close your eyes again and resume walking until your feet are stopped again. Then open your eyes and speak the recitation of the next gate. While you are reciting, continue to hold the vision in your mind and see whatever confronts you. You must be do this in vision, and hold the vision as you speak the recitations. You may get a clear image or sense of the guardian, or it may be hazy.

## 5.3 Recitation for the Gates of the Underworld

### The First Gate

Gate of She of the Reeds, Inverted of face, and your guardian, Eavesdropper: of you both I ask safe passage. I am Osiris (your name), whose word is truth. I am one who holds my own light: here it is in my right hand.

Hold up your right hand with the lantern in it.

Grant me passage into the Underworld so that I may heal the sickness of Osiris.

I have come to walk the path of Osiris, and I have been weighed within life. I have traversed the stars, I have sailed in the boat, I have stood in the presence of the Company of Gods. I say, as an Osiris in truth, that I am Justified, and I ask that I be not driven away, nor cast on the wall of blazing fire.

Let the way be opened to the Underworld, let the pain of the Osiris be relieved. Embrace that which the scales have weighed: let a path be made for me Osiris (your name) in the Great Valley, and my own light will guide me.

Lead on, spirit who guides me.

For the rest of the gates, keep your right hand up, holding the inner lantern to light your way, and so that the gates and guardians can see you and your harvest.

### **The Second Gate**

Gate of She who opens the chest to expose the heart, I Osiris (your name), whose word is truth, have had my heart in life weighed and witnessed by Djehuty. I have walked the path of Ma'at. I have seen its golden light, and my feet continue to walk that path. May the voice of my heart, whose words were heard by Djehuty as being unto the laws of Ma'at, speak that I may advance; and may I enter on the path to the cave of Osiris, so that I may heal his wounds.

Grant that I may continue to advance.

### **The Third Gate**

Gate of She who eats of the decaying bowel, I Osiris (your name), whose word is truth, am hidden in the great deep. I am the one who parted the Two Companions as they opposed each other. I have come to heal the sickness upon Osiris.

I have firmly laid the temple threshold on which he will stand. I have established things in the Underworld, and I have opened a way through the sacred hidden place. I have balanced the threshold on which he will stand, and I have made a path for him. He will shine brilliantly in the sacred hidden place.

Grant that I may continue to advance.

### **The Fourth Gate**

O you of many voices with a terrifying face, I Osiris (name), whose word is truth, I say that I am of the Bull, a child of the ancestress of Osiris. May He bear witness on my behalf.

I have held the fulcrum within me, giving life to the scales. I have brought unto his nostrils the life everlasting, which I will breathe into him. I am the child of Osiris.

Grant me safe passage in the depths of the Underworld, keeper of the door.

### **The Fifth Gate**

O you who lives on worms, I Osiris (name), whose word is truth, I say that I come to you with my bones complete. I come to you with my spirit complete. As I am complete, so will be Osiris.

I have driven back the power of chaos in the darkness. I have brought salve for the wounds of the god. I have made a path to the Company of Gods. I am justified among the gods. I have made offerings to Osiris. I have defended him with the word of truth. By my life, I have gathered together his bones, and I have collected all his members.

Grant me safe passage into the depths of the Underworld, keeper of the door.

### The Sixth Gate

O taker of bread, terrible of voice, I Osiris (name), whose word is truth, I say that I have come daily into the presence.

I have made myself a way on the plain path. I have advanced over the threshold created by the Guardian of the Underworld. I am justified. I hold the utterance of magic within me. I am the fulcrum. I have defended Ma'at. I have awoken Osiris and I have called him to the threshold. I still walk upon my journey, and I walk with Osiris on the plain path lit with gold.

Grant me safe passage into the depths of the Underworld, keeper of the door.

### The Seventh Gate

O One who prevails over knives, I Osiris (name) whose word is truth, I say that I have come unto you, O Osiris, and have been purified.

You who sit in the Company of the Gods, let me walk on the path that turns from night and day into the golden light of the gods, the path that leads to you. Let me step on that golden path that leads to the Company of the Gods. Let me pass through the Underworld to rise with you. May I enter the door and not be turned back or opposed before Osiris.

May I take my place among the company of spirits and gods, and may I be one with the ancestors of Osiris, at no place shall any being contend against me.

On finishing the recitation of the seventh gate, step back from the west altar, bow, and take off your clothing. Now you must undergo the trials of the goddesses who guard the house of Osiris, and the passageways of death through the Underworld.

## 5.4 The Gates of the house of Osiris

Walk to the north altar, bow, and close your eyes. See yourself in total darkness in the Underworld. Reach out in vision into the darkness. Your hand will touch a door. Place the flat of your right hand on it, and let the door read you. Say to it:

I wish safe passage to the House of Osiris. I am Osiris (name), and I come to heal the wounds of Osiris.

The door will vanish or open. Step into the dark passageway cut through the rock beyond. Walk until your feet are stopped from moving forward. Then as before, open your eyes while maintaining the vision, and recite. As each gate grants you passage, close your eyes and keep walking until your feet are stopped once more.

### The first gate

I Osiris (name) whose word is truth, I say:

Lady of tremblings, high-walled, the sovereign lady, the lady of destruction, she who utters the words which drive back the destroyers, who delivers from destruction they that come to you, I know you and honour you.

### The second gate

I Osiris (name) whose word is truth, I say:

Lady of heaven, Mistress of the Two Lands, devourer by fire, Lady of mortals, She who is infinitely greater than any human being, I know you and honour you.

### The third gate

I Osiris (name) whose word is truth, I say:

Lady of the Altar, mighty lady to whom offerings are made, greatly beloved of every god sailing upriver to the sacred temple of Osiris, I know you and honour you.

### The fourth gate

I Osiris (name) whose word is truth, I say:

She who prevails with knives, Mistress of the Two Lands, destroyer of the enemies of the Still-Heart, who decrees the release of those who suffer through evil, I know you and honour you.

### The fifth gate

I Osiris (name) whose word is truth, I say:

Flame, Lady of fire, who absorbs the entreaties made to her, She who repels the rebel, I honour you.

### The sixth gate

I Osiris (name) whose word is truth, I say:

Lady of light, She who roars mightily, whose power cannot be comprehended, whose like has not been found since the beginning. The snakes whose number is unknown, which were brought forth before the Still-Heart, I know you and I honour you.

### The seventh gate

I Osiris (name) whose word is truth, I say:

She whose cloak envelops the helpless ones as they sleep, She who weeps for and loves those She covers, I know you and honour you.

### The eighth gate

I Osiris (name) whose word is truth, I say:

She of blazing unquenchable fire with far-reaching tongues of flame, irresistible slaughterer, which one may not pass through fear of its deadly attack, I know you and honour you.

### The ninth gate

I Osiris (name) whose word is truth, I say:

Goddess, lady of strength, She who gives quiet of heart to the offspring of her lord. She who is large, upon whom all green things grow. She who receives the divine form and clothes the helpless one in skin, Devourer, lady of all men, I honour you.

### The tenth gate

I Osiris (name) whose word is truth, I say:

Goddess of the loud voice, She who is heard across the land, who makes her suppliants to mourn, the awful one who terrifies, who herself remains unterrified within. I honour you.

### The eleventh gate

I Osiris (name) whose word is truth, I say :

I have made my way. I know you, and I know thy name, and I know the name of her who is within you:

She who slays always, consumer of the fiends by fire, mistress of every gate, the lady who is acclaimed on the day of darkness is thy name.

She who is under the supervision of He who veils the helpless one, I honour you.

### The twelfth gate

I Osiris (name) whose word is truth, I say:

I have made my way. I know you, your name, and the name of her within you:

Invoker of the Two Lands, destroyer of those who come to you by fire, Bright One, mistress of spirits, She who hears and receives the utterance of the Divine wind: this is your name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The thirteenth gate**

I Osiris (name) whose word is truth, I say:

I have made my way. I know you, your name, and the name of her within you:

She whom Osiris draws his arms about, and makes the deities who bring life to the land, to emit splendour out of his hidden places, is your name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The fourteenth gate**

I Osiris (name) whose word is truth, I say:

I have made my way. I know you, and I know your name, and I know the name of her who is within you.

Lady of might, who tramples on the Red Demons and dances in blood, She for whom the Haker festival is celebrated on the day of 'She who hears faults,' is thy name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The fifteenth gate**

I Osiris (name) whose word is truth, I say:

She who has a soul, terrifying of red of hair and eyes, who appears by night, and who grasps the wrongdoer by the belly. Let her hands be given to the Still-Heart in their hour, let them advance and go forward, is thy name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The sixteenth gate**

I Osiris (name) whose word is truth, I say:

Terrible one, lady of the rainstorm, destroyer of the souls of men, She who creates terror, devourer of the bodies of men, orderer, producer, and maker of slaughter by pestilence is your name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The seventeenth gate**

I Osiris (name) whose word is truth, I say:

She who dances in blood, She who dismembers, lady of the long hair of death is thy name.

She who is under the supervision of He who veils the helpless one, I honour you.

### **The eighteenth gate**

I Osiris (name) whose word is truth, I say:

Fire-lover, pure one, lover of slaughter, cutter-off of heads, devoted one, lady of the Great House, slayer of rebels at night time is your name.

She who is under the supervision of He who veils the helpless one, I honour you.

### The nineteenth gate

I Osiris (name) whose word is truth, I say:

Light-giver for life, blazing all the day, lady of strength of the writings of the god Djehuty himself" is thy name.

She who is under the supervision of the veiled ones of the treasury, I honour you.

### The twentieth gate

I Osiris (name) whose word is truth, I say:

Dweller in the cavern of her lord, She whose name is hidden, mysterious of shape, hider of her creations, swallower of hearts is thy name.

She who is under the supervision of the veiled ones of the treasury. I honour you.

### The twenty-first gate

I Osiris (name) whose word is truth, I say:

"Knife which cuts when Her name is uttered, slayer of those who approach her flame" is thy name.

She who is unknowable, and is governed by the unknowable, I honour you.

As you pass through the twenty-first gate you find yourself on the threshold of a deep and vast cave. In the centre is a large white crystalline stone which you recognise. Draped over the stone is the body of a man, who is seemingly dead.

Stay on that threshold, recognise the cave and the powers that flow through it, and bow to the presence within the cave.

Say:

I Osiris (name), step into the presence of Osiris. I bring salve for his wounds and breathe for his nostrils. Grant me safe passage into the tomb of Osiris.

Step forward with your right foot, while holding up your right hand so the lantern can light the space.

Go to the body of Osiris and look at it. You will see a pale, lifeless corpse with numerous wounds. Seeing the suffering on his face, you become filled with the pain he felt, physically and emotionally, as he died.

The emotion fills you and you begin to weep. Your tears form a puddle on the cave floor. Scoop up some of the tears and wash his wounds. If you have long hair then use it, dipped in tears, to wash his body and massage it gently, letting the emotion of sorrow flow through your hands.

As you wash his wounds with your tears, you notice that they slowly seal up and vanish. As you stroke and massage his body it takes on a healthier colour. A wind starts to gently blow around you and around the cave. Remember, this is the Cave of the Four Winds.

Take in a deep lungful of the winds, and slowly blow it out. The wind blows a little more strongly. Take another lungful of the winds, and breathe it into the nostrils of Osiris. Do this three times.

Then place your hand over his heart. You feel your own heart react, and beat stronger. As you own heart beats stronger, you feel a flutter from the heart of Osiris as it listens to your heart and begins to beat in harmony with it.

The skin colour of Osiris continues to look better. You can see his heart beating slowly and his chest beginning to rise and fall with the breath that you breathed into him. But he is still weak. You must bear his weight for him to return to life. Take him off the stone and onto your back. He is a heavy weight, and you will have to struggle to walk each step.

Walk to the corner of the cave where you see a faint golden glow. When you get there, you will see some familiar golden steps. Stand at the bottom of them and look up as they ascend into darkness.

Say:

I, Osiris (name), will be the bark of Osiris. I will carry you on my back. I



will be the night bark that carries you up to the day.

You must now ascend the steps one at a time. Each step has its own recitation. As before, hold the vision in your mind as you open your eyes to read and recite.

Each step is very large and difficult, and you must climb them without letting Osiris fall off your back. Climb onto each step, open your eyes, recite, then close your eyes and climb up to the next step.

## 5.5 The steps up

### The first step

"I am as the god who is without beginning or end, I am as the first in rising. I am the Only One. I came into existence from the void. I am light who rose in the beginning of creation, before the pillars of the great wind were created".

### The second step

"I am the light, the creator of the names of His limbs, which came into being in the form of the gods who walk the path lit by the Light Bearer. I am he/she who cannot be replused among the gods".

### The third step

"I am the light that dawns, I am Yesterday, I know To-day, and I will know tomorrow".

### The forth step

"Yesterday is Osiris, and Today the light is born, when he shall destroy the enemies of time, and when he shall establish the sons and daughters as gods."

The steps turn from golden to black and white. You also may begin to see what appear to be bright wheels turning and churning in the

rock, rising up to the surface with you as you climb. The higher you climb, the stronger and more visible they become.

### The fifth step

I carry Osiris, I am the boat which brings the light to the day, and the green to the fields. I am the keeper of the volume of the Book of Destiny, in which is written of the things which have been made, and of the things which shall be made.

### The sixth step

I am as the god who casts seeds in to growth, I seed the bed of rich soil of Osiris that I carry upon me, so that he may grow and become green. May Isis and Nephthys prepare the door to receive us.

### The seventh step

"I am Osiris (name) and I carry Osiris upon me. My heart has been heard and weighed. I am Justified. My mouth was opened in the Company of the Gods. I am Osiris (name) and on my back I carry Osiris. We are as one."

### The eighth step

My cord has been cut, and I was found faultless, as my cord is cut, so too is cut the cord of Osiris. I am Osiris (name) and on my back I carry Osiris, we are as one.

Close your eyes. Before you, one step above, see a great gate open. The wheels of bright fire and light in the rock seem to keep climbing above and beyond the gate.

On the left side of the gate stands the goddess Isis, and on the right side stands the goddess Nephthys. They face each other with their arms outstretched above them and

arching together with their hands joined—they make an archway. You cannot see through the gate.

Take the next step. As you do, the wheels release and vanish upwards out of sight.

### **The ninth step**

Recite:

We Osiris are purified on the day of our birth. His ancestors are my ancestors, my ancestors are his ancestors. We are one, and we stand on the threshold, between the pillars of Isis and Nephthys.

May I, the Osiris (name), whose word is true, have my portion with Osiris who is on the top of the Steps. According to the desire of my heart I have come forth from the cave, and I have extinguished the fire.

As you step up level with the gate and stand on its threshold, standing between the two goddesses, you look before you and see into your work space. There is great power in the work space, and goddesses and gods are in various positions around the room.

You also see yourself as a magician working in the room: it is the Egyptian ritual you did where Osiris is called up from the depths. As you look at yourself, the image of you crumbles into dust, then is scattered by a breeze that flows through into the work space from behind you.

### **The tenth step**

Stand between the two goddesses and recite:

We, Osiris, stand on the northern gate of the Underworld. Behind us is the cave, the tomb of Osiris. Before us in the south stand the pillars of Hathor and Sekhmet, in the centre stands the Island of Ma'at.

There is the east horizon, and there is the west horizon. In my left arm I carry the power of Horus, the sword.

My words of truth shall heal the sacred eye. Beyond the pillars I see Set, bound by the threshold. My arm of Horus shall limit Set, and Djehuty shall heal the sacred eye.

I shall calm the storm that rages. Gods and Goddesses in the presence of Osiris, give me your arms; for I am the god who shall come into being among you.

Close your eyes and see the gods and goddesses put out their arms to welcome you into the space. The power of their arms gives you strength to carry Osiris over the threshold.

Step over the threshold into the work space and stand before the central altar, facing south. Physically turn to face the central altar, with the north to your back and the south before you. Make your last two steps small ones, towards the central altar.

### **The eleventh step**

I am the Divine Soul which dwells in the Divine Twin-gods. We are Osiris, our parents are Shu and Tefnut, the two pillars that uphold us. On this day we have union with the earth. The seeds of Osiris do sprout, look, he is alive. I take possession of my two feet and I step into the sacred place before the altar of Ma'at. Arms of the gods, embrace us for millions of years.

### **The twelfth step**

Horus purifies Set and Set strengthens, and Set purifies Horus and Horus strengthens, and the mansion of Ma'at shall rule between them.

Company of the gods, I give you Osiris, we who are reborn, live, and will flourish. I lay his green body on your altar. Look, he is alive!

In vision, Lay the body of Osiris onto the altar. Stand and watch him in vision, and

see his skin turn green and begin to sprout seedlings.

Blow across the seedlings to give them air, and drop a few tears on them to nourish them. Open your eyes, then recover your clothing and put it on. Go back and stand by the central altar, facing south. Recite:

Homage to you, Justified ones, and Divine Ones who live for the endless and infinite aeons of time which make up eternity. I have opened a way for myself to you. I have become a spirit in my forms. I have gained mastery over my words of magical power, and I am adjudged a spirit in life. Grant to me my mouth that I may speak; for I know you, and I know your names, and I know also the name of the mighty god before whose face you set your celestial food.

Hold out your left arm:

I will rise upon the eastern horizon of heaven and earth; Osiris will rise upon the eastern horizon of heaven and earth.

Lower your left arm and place your left hand on the bread and your right hand on the wine. Recite:

I lay my hands on the wheat and barley, the body of Osiris, that it may give abundant measure and feed the gods. I lay my hand on the fruit of the vine, the blood of Osiris, that it may give abundant measure and soothe the gods.

Step back, bow to Osiris in the centre, then step forward again to the main altar. With your left hand hold up a portion of the bread. Recite:

Here are the fruits of the body of Osiris. Here is the flesh of Osiris, he that rose up from the Underworld, he that sprouted grain in the light, he that gives food to all that lives.

I, Osiris (name), eat of this bread that I may live, and that I may stand in the Company of the Gods all the days of my life; and on my death I shall rise again and sit with the Company of the Gods for the length of a million years.

Eat a portion of the bread and leave the second portion on the altar. Lift up the wine in your right hand and say:

Here is the blood of Osiris that flows from his fruits that matured in the sunlight. He gives drink to all who live. I, Osiris (name), drink of this blood that I may live, and stand in the Company of the Gods all the days of my life; and on my death I shall rise again and sit with the Company of the Gods for the length of a million years.

Drink the wine from one goblet and leave the second goblet on the altar. Recite:

I am regenerated by the body and blood of Osiris. I shall live by the will of the Gods, and I shall serve by the will of the Gods. I am twice born, I am Justified, and I walk under the rule of the sword, upon the path of Ma'at.

Place the remaining bread and wine together, the bread to the left of the central candle and the wine to the right. Recite:

O Osiris, here is your body which will nourish the gods and goddesses. O Osiris, here is your blood which will nourish the gods and goddesses. Osiris you are risen and you bring life to the worlds once more. Hail Osiris and welcome.

Step back from the central altar. In vision, with your eyes open, see all the assembled gods and goddesses turn to look at you in expectation.

Go to the east and close your eyes. In vision see the god Djehuty standing on the threshold. Bow. Then open your eyes and recite:

I, Osiris (name), listen to the wind and hear the wisdom of Djehuty. I will learn.

Go to the central altar and pick up the bread. Walk to the southeast cross-quarter. Close your eyes and see Hathor standing in the cross-quarter. Bow to her, open your eyes, and hold out the bread. Recite:

I, Osiris (name), reside in the Mansion of Hathor, with the power of Horus in my left arm, which I serve and protect. I honour the Lady of the Reeds, She who is the temple and She who is the mother. I offer you, my mother, the bread of Osiris, the fruit of his body, that it may nourish you.

Place the bread on the ground, step back, and bow.

Go to the south. Close your eyes and see Set standing behind the threshold, with a veil—a seal—trapping him behind the threshold. He can see through and communicate, but he cannot step into the room. Bow to him and recite:

I, Osiris (name), see the power of the storm, the strength of Set, He who balances the power of Horus. I am the fulcrum between the two brothers. I separate the combatants and bring equal measure to both. I honour you and I will learn.

Step back and bow to Set.

Go to the central altar, pick up the wine, and go stand before the southwest cross-quarter. Close your eyes and see Sekhmet standing in the cross-quarter. Bow to her and recite:

I, Osiris (name), bow to She Before Whom Evil Trembles, Sekhmet, She Who Wields the Aegis that scrapes from our skin the putrid magic of wrongdoers. I offer her a bowl of the blood of Osiris that she be pacified.

Place the wineglass on the floor of the cross-quarter, step back, and bow to Sekhmet.

Go to the west, close your eyes, and see Seshat standing on the threshold. Bow to her and recite:

I, Osiris (name), give honour to She Who Writes and Records, Seshat, She Who Writes the Book of Destiny and records within it the path of all who live, She Who Presides over the Book of the Inner Temple, She Who Measures:

I offer you my eyes, my ears, my mouth, and my hands in service, that I may be as you. May I learn in your shadow, and hear your voice on the morning wind.

Step back and bow.

Go to the northwest, close your eyes, and see Nephthys standing in the cross-quarter. Bow to her and recite:

I, Osiris (name), thank you, She of the Fiery Breath that guards the Underworld, for giving me safe passage.

I have healed your brother Osiris. I have carried him from the Underworld on my back. I have brought him to the threshold. I have carried him to the altar of Ma'at. I have watched his grain sprout and I have rejoiced in his renewal.

She who permits my harvest to light my way, I know you, I honour you, and I bow before you.

Step back and bow.

Go to the north, close your eyes, and see a multitude standing beyond the threshold. Bow to them and recite:

I, Osiris (name), bow before the ancestors of Osiris and before the ancestors of Osiris (name). We are one. The ancestors of Osiris are my ancestors, and I will be an ancestor of Osiris. We are risen; grant us a seat in the sacred land.

Step back and bow.

Go the northeast, close your eyes, and see Isis standing on the northeast cross-quarter. Recite:

I, Osiris (name), bow before Great Isis. May your sacred cloak descend on my shoulders. I am the heir of the sky, the companion of He Who Created His Own Light. May your cloak be beneficial to me, may it be allotted to me for ever and ever, and may you protect me from evil. I know you, I honour you, and I bow before you.

Stand before Isis with your eyes closed, and in vision, see a heavy cloak descend on your shoulders—you recognise this.

She places her hands one on each of your shoulders, and she blows into your eyes, your nose, your ears, and your mouth. Then she rests her forehead on your forehead, like a mother might do to a much-loved child.

When she has finished, step back and bow to her.

Go and stand by the central altar, facing south, to address Osiris. Recite:

I have come to you Osiris, Ruler of Eternity. I stand in the enclosure of Djehuty, and I am joyful for all that he has done. He brings sweet air to your nose and life and dominion to your face. Fair is the north wind that flows from the house of Atum to your nostrils, O lord of the sacred land. He causes the sun to shine on your breast, he illuminates the dark way for you, and he removes the evil on your body by means of the power that is upon his mouth.

Your right eye is the night bark, your left eye is the day bark; your beauty is eternal and shines with the light of life. May you live in blossom, and may you stand in greatness in the Company of the Gods.

Osiris has risen.

Step back and bow. Cross your hands across your chest. Recite:

I am Osiris (name). Let me not be judged according to the mouths of the multitude. I stand in the enclosure of Djehuty and I am joyful for all he has done. He brings sweet air to my nose and dominion to my face. Fair is the north wind that blows from the House of Atum to my nostrils. He causes the sun to shine at my breast, he illuminates the dark way before me, and he removes evil from my body by means of the power that is upon his mouth.

My right eye is the night bark, my left eye is the day bark; my beauty is eternal and shines with the light of life. May I live in blossom, and may I stand in the Company of the Gods in life and when risen from death.

Osiris (name) has risen.

Step back and bow to the assembled gods and goddesses. Sit down and close your eyes.

Go in vision into the inner temple. Sit in its stillness and silence. Within that stillness you feel the Gathering circling the flame around you. As they circle, you feel the Company of the Gods and their power, the power of their temple above you; and you feel its power descend into the Inner Temple. The two briefly fuse together, and you are seated in the Company of the Gods while also being seated in the Inner Temple.

When you feel the separation, you also begin to feel the strength of the work space around you. The Inner Temple fades, and you are left sitting in your work space in silence.

When you are ready, get up, bow to the space, and go around the directions and put the lights out.

If you can, leave the central flame burning, and lie in the work space to sleep until dawn. Otherwise put the remaining bread and wine somewhere safe until the morning, put the light out, and go to bed.

In the morning put out the remaining portion of bread for the birds, and pour the wine onto the ground outside.

## 5.6 Journaling

Write down any 'ah-ha's that came to mind while you were doing the ritual, what the ritual felt like, and how it affected you directly afterwards. Write down what you can remember seeing and hearing, as it may inform you in later years.

## 5.7 The Mystical Map

Lay out the Quareia Magician's Deck in its Mystical Map layout, with the position cards in their own places. Refer to the chart at the end of this lesson. The row of cards in a horizontal line are aspects of the physical realm. The ones that arc above it are the inner worlds; and the ones that arc below it are the Underworld.

Two 'action'cards of the magician bridge these realms: the Grindstone and the Unraveller.

The Grindstone is a bridge between the human in the physical world and the threshold of the inner worlds. Its power is of both places, is of the future, and its influences of inner contact flow into the magician's life to move them forward. It forms the path ahead.

The Unraveller bridges the Underworld and the physical realm, is moving in the past, and its influences of Underworld contact move things into the past. It is about letting go: the harvest.

These two influences run through the lives of all humans. Once you expand out into the reading—the next layer of Magical Temple, etc—you get to the influences that trigger when a mundane human becomes magical or mystical and steps into the inner and Underworld realms. The outer influences are the depths of the inner world and Underworld. Can you see the infinity pattern that comes together in the centre? Can you see the Ouroboros circling the whole thing?

Now look at the cross shape, the Quarry mark. The vertical line down the middle is

the magician. The powers and dynamics on the right side of the picture are the dynamics on the left side of the magician. The lowest card at the bottom is the power that upholds the Grindstone under the magician's foot, the Path of Hercules is the magician's left arm, and the Inner Temple card is the angelic light that shines over the magician's shoulder. That light flows from the Inner Temple and its light is of the Company of Gods and the Gathering.

The top left-hand card, the Ancestral Temple, is the angelic sword that guards you. It is the powers of the past, powers restricted out of life, the consciousness of those gone before who have been measured, the wisdom of the ancestral collective which protects and guides those of their line into the future. That consciousness is harnessed by the angelic being, along with the power of restriction, and is used to guard you.

Look at the layout and think about the various tools, powers, and so forth around you as you work. You will begin to see that the Quarry mark is also the stance of the adept's pattern of power. This allows you to use this layout for readings, when necessary, to inform you about this power pattern and the wider patterns and the issues that surround it. A lot has been hidden in the layout. Its card positions link directly with adept work, the adept power pattern, the ascent and descent, and how to bring all those layers together as one working structure.

Spend some time looking over the layout, seeing more and more connections, and see how the power dynamics settle themselves around the pattern. Look at the powers that flow from the positions, and think about their relationship with the tools, deities, angelic beings, and so forth within this pattern.

Write up your observations, discoveries, and so forth.

## 5.8 A reading

Twenty-four hours after you have done the ritual with Osiris, once the power has settled, do a reading using the mystical map layout to look at its effect on your life path and also your

soul path, as an adept, now that you have done that work. Compare it to the earlier life reading you did and see what has changed.

## 5.9 Summary

As you will have begun to realise, everything on the road of the magician, from apprentice to adept, is a piece of a puzzle, and each step prepares the way for what is coming next. You prepared for this work as an apprentice when you laid foundations that you can now stand on as an adept.

You may also have recognised some of the beings and goddesses of the gates from their descriptions. You will have come across many of them in your reading, your visions, and your own experiences. It may also have occurred to you that the passage 'up' and 'down' is done many times in different ways as you walk the path of the magician. Layer upon layer of action and experiences, in descent and ascent, create a pathway for the deeper spirit to walk.

This movement up into the stars and down into the Underworld through the gates of death is approached many times in different ways, through actions, rituals, and visions. Each layer adds to the previous one, so that as an adept you have strong feet to carry you through the gates and hold you upright when the tides of creation or destruction sweep around your ankles.

This constant deepening of the actions of ascent and descent is mirrored in the infinity symbol—and one of the great secrets of the adepts is to look on this symbol and understand it fully.

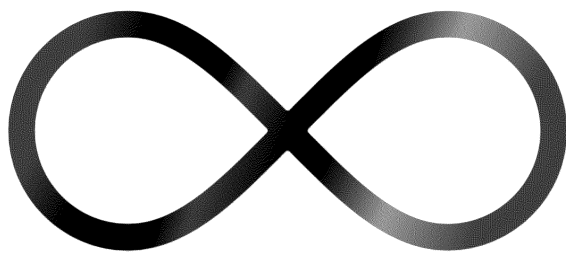


Figure 5.1: Infinity symbol

On a mundane level it can show the passage of the soul through life and death as a

continuous cycle of life, death, and rebirth. But an adept must step out of that cycle and transcend it, which is done through the death-in-life. Ascent and descent is inherently tied into our nature as humans, but the adept moves that inherent movement from the cycle of life and death to the cycle of ascent and descent *while still in life*.

Only those who have been out in the stars can truly tread the depths of the Underworld and survive; and only those who have trodden the paths of Deep Underworld can traverse the stars to step in the Company of Gods. One relies on the other. And to go from the stars to the Underworld one must tread on the earth, the point where the two curves of above and below come together: the point of the fulcrum in life.

The *ouroboros* is the two paths that are one, the continuous cycle of power and consciousness that are the arteries of the Divine vessel, sometimes shown as two dragons, two snakes, and so forth. This angelic pattern creates and upholds the paths that form in the life and death of all things, and like all inner patterns it is mirrored in ever-deeper versions that take us closer to the powers of creation and destruction as they manifest within, and of, each other.

We humans walk on that ever-cyclical path, stopping to pause in life before setting off again to ascend or descend on our path—the shape of the infinity symbol. If you put the infinity symbol within the *ouroboros* then you have the map of human manifestation, which turns the circle into three layers: the overworld or stellar realm, the physical world or fulcrum, and the Underworld. To go down you must go up, and to go up you must go down: they are both of each other.

The point of the fulcrum in the centre, that we flow in and out of, is life. This is mirrored in the lesser Mysteries as the *home and hearth*. This is the time out for the magician when he or she consolidates what they have learned, anchors themselves back in the mundane world, and heals any damage.

When, and if, the magician decides to leave that safe and comfortable place, they step

back on the path of Hercules and ascend or descend—whichever is necessary to carry them forward on the next step of the path. They plumb the depths of the Underworld and converse with the deep goddesses of destruction, or they rise and commune with the Company of the Gods. One cannot happen without the other.

The cycle continues in different forms, different layers and different levels of power and consciousness as the adept matures.

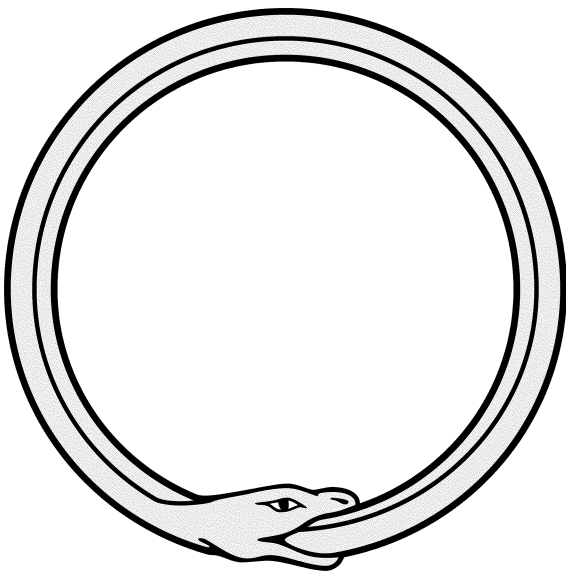


Figure 5.2: Ouroboros

When the adept no longer has necessity to stay on the turning wheel of life and death then they step onto the path of the Ouroboros. This takes them out of the cycle of life and death. They instead flow round the complete circle of angelic power, the wheels of fire, where they are of all worlds, and where all worlds flow into one consciousness.

The ritual you have just done triggers the next layer of deepening. It also lays the pathway for the rest of the adept life. Whereas the ritual is coherent and organised, its manifestations in life are not, and they can happen at random...

Ascend Osiris, ascend with Isis, rise  
with the Day-bark.



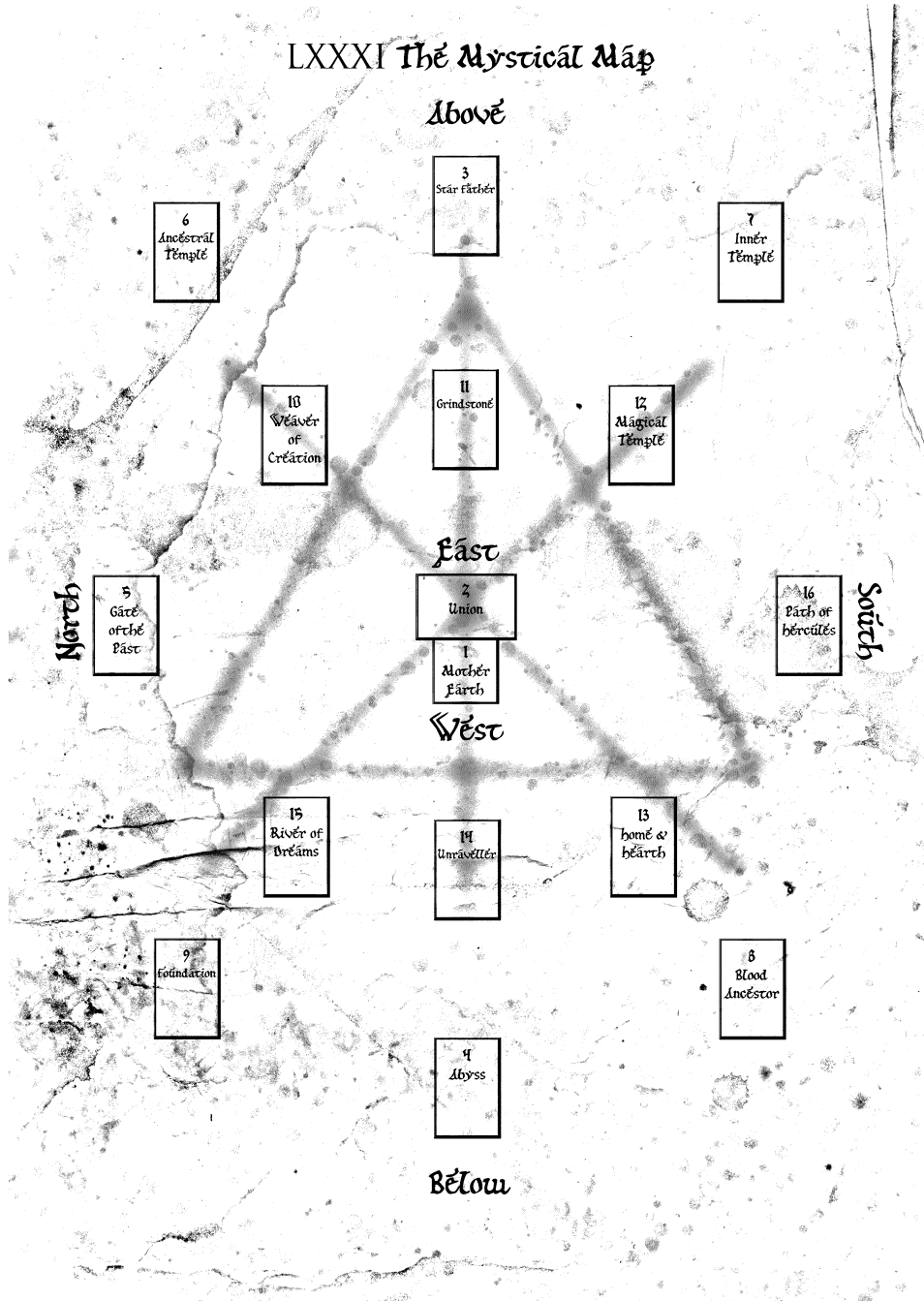


Figure 5.3: The Mystical Map

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## Lesson 6

# The Tides of Destruction

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Wise men learn more from fools, than fools from the wise; for the wise avoid the error of fools, while fools do not profit by the examples of the wise.

—Cato Censorius

You have come across *tides of destruction* quite a bit in this course, and looked at them peripherally a few times. With tides of destruction, as with tides of creation, an adept should know not only how they manifest, but how and when to tackle them practically or to dodge them. To do this you must pull together all your knowledge about patterns, power, tides, astrology, divination, inner contact, planetary influences, and so forth.

Destructive tides are not easy to understand, as their function is complex, and foolish dabbling can often bring their destruction straight down onto the hapless magician's head. But an adept who understands this complexity and knows when to dodge them, when to stand and face them, and when to trigger the fulcrum, can become an active worker in the constant expressions of Divine creation and destruction.

Truly understanding these tides, intellectually and practically, will inform everything in your magic, as they are the two rivers into which all magic dips.

You should know the basics about destructive tides by now, so we can delve a bit deeper and learn how to work with them

practically, how to survive them, and how to flow with them when necessary. The true test of your developed understanding of this power comes at the end of the adept section, and this module will take you a lot closer to that test.

In this lesson we will look more at the dynamics and expressions of destruction; then we will move on to the practical skills necessary to work in this area of magic while keeping yourself safe.

### 6.1 Destruction versus death

Destruction and death are linked by their exterior expression, but their roots are different. Destruction does not automatically mean death; but death *always* means death, though it is not always destructive. Destruction cleans and clears; death ends. It is really important to understand that simple definition, and not mix the two processes in your mind. In the next lesson we will look closely at tides of death, as the approaches in practical magical terms are different.

Understanding the difference between destruction and death will shift how you think about these two dynamics. That lets you work magic that is deep, powerful, and *safe*.

The fear of early or untimely death looms large in everyone's mind who thinks about destruction, and that fear can paralyze a

magician who faces destruction.

Emotion has no place in magic, particularly at this level. If you freeze from fear of death in the face of destruction then you are more likely to draw death to you. Such fear is not easily put away, as it is encoded in our very genes. We are programmed to survive, and destruction is the one thing likely to end our lives; hence the real and primal fear that it triggers.

The adept needs to learn not to suppress the fear, but to understand it and not be ridden by it. This enlightened calm in the face of destruction does not come from intellectual thought, psychological suppression, or waving magic wands; it comes from an acceptance of the fulcrum and the stability of the adept in their fate path. This stillness comes from magical work over time, and inner evolution.

## 6.2 The trigger of destruction in a forming pattern

In the Inner Desert, where all these patterns form, you looked at tides of destruction forming and releasing. Now let's look at the mechanism behind this. When a pattern starts to form where the Divine Breath crosses the Abyss, it triggers time, and a pattern starts to form. The fulcrum of the pattern seeks the power that will balance the need within the pattern. This fulcrum is angelic in nature, and as that power seeks what it *needs*, it calls for powers of creation and destruction.

If the pattern to be physically manifested needs destruction to completely express itself then the angelic call goes down to the Underworld and the Abyss for those destructive powers needed to complete its expression. Though the trigger is angelic—future, what answers the trigger is Underworld power—past.

Have a good think about that. As well as considering how these powers oppose each other, ponder the deeper magical implications that have to do with time and what is magically bound up by time. A great deal of understanding is hidden in this dynamic.

The Underworld's destructive powers are released by the call of necessity. They

flow into the pattern and become a tide of destruction that sweeps through formation into expression. *What* destruction will express is determined by what the fulcrum needs in order to balance. *How* it expresses is determined by the already-decaying patterns at work in the physical realm: the destruction needs to fill those patterns.

It is a simple, yet powerful, mechanism; yet it is so badly misunderstood. Such ignorance serves not only to block us from a deeper understanding of creation and destruction, but, worse, it can dump us straight in the path of a destructive tide.

When an earthquake levels a badly-built, overpopulated, decaying city, its people may cry "why has God done this to us?" This desperate phrase not only shows a total lack of understanding of power and nature; it also keeps those people locked in the path of destruction.

If you do not learn that an earthquake will happen at some point, and that it is not personal to you as an individual or species, then you will never see that where and how carefully you build, and whether your community manages itself in a balanced manner, will determine whether or not destruction wipes you all out. It is nothing to do with an emotional, anthropomorphic deity, and everything to do with common sense.

Certain things make it very hard for magicians to get their heads around this stuff. Often a religious upbringing, or being raised in a culture whose thinking is derivative of a religion, controls the magician's thinking far too much.

It comes back to *know thyself*, a phrase which really becomes a practical reality in adept magic. The adept must learn to recognise their programming, then start the long and hard process of deprogramming, so that they can observe, experience, and be around destruction without reverting back to childhood thinking.

This allows you to protect yourself properly from unnecessary destruction, and to surrender to necessary destruction. The trick is to know the difference between the

two. This takes us to the issue of recognising the tides of destruction when they express out in the world.

In your apprentice and initiate training, you spent a long time looking at the wider picture of destruction and how it expresses out in the world—and god knows we currently have enough massive destruction around to look at. So we do not need to go over that again. Now you need to look at the inner signalling that heralds these tides and the subtle outer signs that let you spot them. Then you can act as necessary to avoid, sidestep, or immerse yourself in them.

### **6.3 Recognising a tide expressing in the physical realm**

In the apprentice section, you did a lot of work developing your inner senses to the extent of your potential for them. We also looked at augury, signs in nature, signs in populations, and so forth. This will have laid a foundation for you to learn, now, how to spot the powers of destruction, death, creation, and others, as they gather before expressing.

The tides of destruction can be seen earliest in the inner worlds in the Desert. We have talked about this before and looked at how they can express as storms raging there, or firestorms, tides of fire, or large destructive beings climbing out of the Abyss and striding off towards the physical world. This stuff is hard to miss when you are in vision; and when you see it in the Desert then you know destruction is coming. But you don't know when, how, or where.

I have said this before, but I will say it again, as it is so very important: when you see these destructive expressions in the Desert, do not engage with them, do not dive into them, do not go near them. You will become part of the pattern if you do. They will destroy you, and they may turn you into a destroyer to boot. You would not become a cool mass murderer or super soldier (this sentence included for any stupid, unstable reader); rather the destruction

would flow through you as it also destroyed you. Think in terms of contracting smallpox and infecting others as you suffer a slow and agonising death.

Observe, get out of the way, and do not engage. Most of the time when a very destructive pulse flows through the Desert you will be barred from entering. I, and many other adepts, have experienced this. Always remember that gates slam in your face in the inner worlds to protect you, and to protect whatever they guard from you.

Once the destructive pattern crosses over the threshold into the physical realm, the pattern starts to seek an outer vessel to contain it. That vessel can be a landmass, a group of people or creatures, a society, an event, a planet, the sun, an ocean, a group mind, etc.

Anything in the physical realm, whether physical or a consciousness, can become a vessel for such a tide to fill. It will seek something to express through. This can translate into a disaster or collections of smaller events; or it may work through scattered vessels like individual people.

Once the tide locks onto a vessel for expression, a strange dynamic happens: the whole set of patterns of life around the vessel, or part of it, shift to accommodate the tide. This shift is energetic, and beings' inner senses will pick up on it.

Everything in life has inner senses as well as outer ones—spiders, trees, oceans, hills, birds, dogs...everything. Everything can pick up on that energetic shift, adepts included: their inner senses will pick up on the energy changes, and they will also notice the responses of the creatures, land, and so forth.

Not all tides of destruction play out through large events; a tide may also express through scattered individuals across a landmass, in which case it will play out through their various fate patterns.

It can also fill a mass of people's collective consciousness, where instead of outing physically it will express through their mental and emotional processes, creating a mass shift in their thinking. You have looked at this in the

past in terms of the beings attracted to, and work within such a tide of destruction.

When tides like these release, people, creatures, and the adept pick up on the shift and feel something is wrong. Most people these days ignore those feelings or medicate them, assuming them to be issues with their own mental health. But an adept who knows how to use their inner senses will get a sense of the shift and feel that something is 'not right.' Or if the tide is strong enough then they will have a sense of fear, but not know where it is coming from.

Any adept who pays attention may also see odd behaviour in the creatures around them. Cats often start clinging to their owners or seeking cupboards to hide in; or if the tide is working more through life's inner landscapes then they will sleep a lot more than normal and be groggy when they are awake. More than any other pet, cats pick up on such tides; and if their human is under inner threat then they will demand to sleep at the head or foot of the human at night, protecting them.

If you pick up on a sense of danger or a sudden shift then feel into it. Those with good inner senses may get a visionary snapshot of what is happening. You can also use divination to pinpoint going on, the practicalities of which we will look at below. The skill here is in the questions and interpretation.

If you get warnings from nature then it can be more confusing, as decoding those signals can be hard. Again we have looked at this before, but here are some pointers to help.

## 6.4 Decoding the shift

When you get a danger signal regarding an incoming destructive tide, what in nature warns you will indicate how to decode the message.

Think in terms of the timescale or lifespan of whatever has given you the warning. A tree has a lifespan of a few hundred years, so its time is different from ours. A day is a second to a tree; a year is a split second to the sea. Birds and animals, on the other hand, have a more

immediate sense of timing which is similar to our own.

So you can start to see the problem of decoding. I have had earthquake warnings from birds literally two minutes before it struck. I have also had earthquake warnings from trees, where the earthquake hit that exact spot (epicentre) a month later.

Sometimes when destruction is finding a way to release through a population, rather than in some big disaster, it will fill individual fate patterns like water. These are extremely dangerous for a magician, because anything in your own fate pattern that needs clearing away will provide an opportunity for the destruction to seep into.

Such seeping, impending disaster will trigger your alarms, and will show in the faces and behaviour of the people around you. Their faces will look dirty or odd, the streets will feel dirty or odd, and people will start acting out. Whereas destructive behaviour is normally kept under control, when facing such a tide people will often lose control and act out in destructive ways.

Now this happens to most people at some time, usually when threatened or under stress. But when everyone around you is acting that way, then one of these tides may be sweeping through.

The small seeping tides tend to happen frequently and are part of normal life: they are like pressure release valves to bring things up to the surface to be seen and dealt with. If the affected people deal with the issues raised by the seeping tide, then the bigger tides have no need to come in. However, in modern society, such a response to these tides rarely happens. Modern society tends not to clean up its shit; instead it moves it around and projects it outward.

## 6.5 Identifying the tide

For the most part, an adept can dodge such a tide unless it is deeply written in their fate path, which means they need to go through it for some reason. If you do have to go through one then sometimes you get no warning

and sometimes you do. The key to standing up through a tide of destruction is to let it take what is necessary to leave you—and to submit to this willingly. Never bulk yourself up against an unavoidable destructive tide heading straight at you: learn to roll with the punches, and be proactive about what you need to let go, or what needs to be experienced—again, we have talked about this before.

Moving in and actively partaking of destruction by letting go of what it needs to take not only lessens the impact considerably, but it also turns the destruction into something useful to you. Think of it like painful but lifesaving surgery.

Having said all this, many of these tides you do not need to paddle in. Here, divination can be a useful, accurate tool to help you step out of the way. As an adept, you are more visible to the consciousness and beings of such tides, and you will be more aware of them than a mundane person; but on the bright side you also have the skills to deal with them.

Sometimes the warnings come to you very clearly and urgently, and often when disaster is imminent. You will be told through inner senses to go home, get out of the way, or do something. But for the most part these tides, which come in different speeds and strengths, can be dodged, stood in, or deflected.

Here is one divination method you can use in such situation. It works with the Quareia deck. Out of curiosity, if you wish, you could also try the same layout with other decks to see how their different vocabulary interacts with it. These are the readings you would do if you picked up on a warning or feeling. You can do them anyway in this lesson, just to get a feel for the questions and answers. If you are not in a tide then it will say so.

## 6.6 Divination steps

**Tree of life spreads** for a yes/no answer.

- am I in physical danger from a destructive tide?
- Am I in inner/energetic danger?

- What sort of power is it? (elemental root power like fire etc.)

### Landscape reading

- If I do nothing to avoid it, how will it unfold in my life?
- If I take evasive action, how will it unfold for me?

### Timeline reading

- when is this likely to manifest?

Let us look at each of these reading methods and how you would approach follow-on readings.

In the first reading you are trying to ascertain whether the danger will manifest physically or through inner power. If the first reading shows a destructive or dangerous card for the last card, then it may very well affect you as physical destruction.

Before you dissolve into major panic, remember that destruction is not death; it is destruction. This could mean getting ill, having an accident, suddenly losing your home, breaking something, having bad arguments that cause a breakup, or being attacked...the range of possibilities and the strength of how things may affect you largely depend on a complex pattern of power weaves.

Then you would do the second reading and compare the two. Are they both destructive-looking, or only one? This starts to narrow down where the potential impact may strike.

Then looking at the power itself in the third reading should give you a much better idea of how this destruction may manifest. The root power will often give you a glimpse of the bigger picture, which gives you a clue about dodging it. For example, Warrior of Fire can often turn up for destructive illness or a violent incident, a riot, a war starting, or a raging argument: notice the power ranges that one card can depict.

Next you need to know what area of your life will be filled with the tide's power if it runs its course. You cross-reference this with the previous readings, which is why you

always write down each reading. If the first card put down in the landscape reading is also destructive, and you had indications from your first reading that it may well manifest through your body, then you know you are possibly looking at a sudden illness or an accident.

However, be careful not to jump to conclusions. You may just get a bad cold, which will feel horrible but not be dangerous, while the tide is filling something else in your life. Hence you look at the possibilities from different angles. If in the landscape reading the destruction shows in home and hearth, but nothing else, then the tide will probably not hit you directly, but will instead manifest through your community, family, or through 'the people' of your society.

An illness that is not part of the tide is simply affected by the backwash of the power. For example, as I write this, a tide is outing itself. It came on after a two-month build. I began to feel it at the end of February. It was not a sudden, adrenal tide; it built slowly. I started to lose energy, which is my signal for something not being right, and when I did readings it showed ill health and destruction. Great.

But when I looked deeper, the illness turned out to be just a transient virus I had picked up, and the disaster was not going to directly affect me. The destruction showed in the Inner Temple position as the card Destruction, and the Warrior of Fire was in the Home and Hearth position. In the River of Dreams position was Fellowship: I was working in my sleep. But my base card—first position, the path ahead, and the longer-term future were all fine and dandy.

This told me that I was connecting with something destructive, but it would not directly affect me; instead I was to be put to work. Sure enough, at the beginning of last week I started to have broken dreams, sudden jumps that woke me up throughout the night, and in the mornings I felt like I had been fighting or carrying bricks all night.

The tide began to manifest in the last few days as a series of large earthquakes around the ring of fire. I have connections with many

of the countries currently being affected, which is why I picked up on it at an inner level. After the first big earthquake, four days ago as I write this, my health suddenly picked up and my energy rushed back in.

So don't assume the destruction is always coming at you. You have to take your time with readings, and have no emotional reaction but look at them logically. If, however, the landscape reading shows disaster or bad cards in your first position, your path ahead, your Grindstone, etc., then you probably are standing in its path. So before you start to look at how to dodge the storm, you need a timeline.

## 6.7 Timeline reading

First start with months. As you shuffle, focus on a timeline of six cards in a row, one card for each month, with the first card being the calendar month you are currently in.

If one of these shows a destructive card then focus on that month. Do the same again, but this time let each card represent a week, the first card being the first week of the month. Define in your mind which day starts the week.

If nothing shows at all then the destructive month card you saw may have been a red herring, so go back to months and widen things out to twelve months.

At times I have picked up on a tide, and the timeline reading showed it would manifest in nine months time...and it did. I have also found that the further away you are from the event that you are picking up on, the more powerful it will be when it outs. In this case I had nine months warning and got out of its way, so it outed down a different route, away from me, and when it did manifest I was safely out of its path.

Once you have an idea of the timeline then you can start to look at how to avoid it, what to change in your life to shift your fate path, and so on. This is what we will look at now.

## 6.8 Dodging the tide

There are various ways to dodge one of these tides. Much depends on how its magnitude, how widespread it is, and whether it will manifest physically or work through energies and consciousness.

Small tides tend to flow fairly regularly, and for the most part you will not really notice them unless you are directly on the receiving end. Some of these are cyclical and can be predicted by the time of the year, so you can prepare for them each time they come round. Others are huge and only come round in wider periods of destruction.

The larger ones can come as a one-off tide, or they can be a series of repeating tides that visit until the job is done. This can take a few years. Some are confined to a small area; others can be worldwide. When such a tide comes the adept must use all their inner senses, divinatory skills, knowledge, and experience to figure out how to get out of its way, or live through and survive it.

This can all sound very dramatic, but you have to put it in context: these tides are a natural part of life on this planet. They are like bad weather, and when a large hurricane is heading at you, you don't sit and panic or do protection rituals, you just get out of its way. What we don't understand terrifies us; what we do understand we can cope with. It is all part of surviving life.

Like a hurricane, a destructive tide flows through an area, kills some people, injures others, wrecks houses, destroys vegetation, and so forth. Then the sun comes out and people start to pick up the pieces. Look at these tides like storms: for some you just secure things outside your home, for others you need to board up the windows and get in supplies, and for the really fierce ones you need to evacuate. How you respond depends on their strength, their duration, and their potential to cause damage.

Your storm preparations would be to put destroying deities to sleep for a while, or with a deity like Sekhmet to give her red port wine to drink each day. Any aggressive or Underworld

artwork should be taken down and put away until the tide has passed. Essentially, anything in your living space or life that could be a vessel for destructive power should be put to sleep. Box things up, put them in cupboards, or wrap them carefully and store them away from the living space.

One thing that seems to happen with all these tides is minor, unpredictable changes to your fate path. If your fate path and a tide look likely to intersect—something you identify through divination—then often making small changes can cause huge shifts. Taking a different, unusual route to work; cancelling a trip or going elsewhere; making a long-term decision that is unusual or unexpected... these in particular are great at moving fate paths.

## 6.9 Small tides

Small tides of destruction can be useful for helping to clear stagnant things in your life, for making you focus on keeping everything in order, and for when you have to do something involving destruction. You channel the energy through whatever you are doing so that it outs in a constructive way.

With any of these tides, no matter how big or small, how you as an individual adept act will depend on how it will manifest or pass over you.

For instance, I have used these smaller tides to write about destruction, to break up old furniture and burn it, to spring-clean the house, and to do clearing work out in the garden. It can be that simple. Or you can ride them out and learn from observing how you react to it and what happens to people around you.

The key to riding out these small tides is not to get filled with them. If you find your emotions becoming negative and argumentative then step back, be still, and recognise what is happening. Learn to wait it out and not have your destructive buttons pushed. You will learn a great deal as an adept by not dodging the small tides, but simply observing them and learning how to stand and be calm as they swirl around your legs.



Ever had a week where you seem to be constantly coming across car crashes, things collapsing, people arguing and fighting, everything in your house breaking, and your temper constantly on the edge...and then a sudden destructive or violent event happens in your town or neighbourhood? A building collapses, someone shoots somebody else, or a storm rips in and affects an area? You get the idea. This is part of life, and when you see these sorts of events all clustered together then you are looking at a small destructive tide outing itself.

If your readings show that you are not directly in its path then do nothing. Ride the waves and watch. If you are, then do something you had not planned to do—and therefore was not in your immediate pattern. It must not be a normal thing for you to do, and it must be something with destruction in its action. Go off to the local park and pull up weeds, break up an old cabinet, clear out cupboards...get rid of what needs culling. Some action of taking away, letting go, breaking up. Do it for a few days. For those days, be unpredictable in your actions. This lays down new pathways of possibilities in your short-term fate pattern. That mechanism alone, used in different ways, can get you out of all sorts of things.

## 6.10 Medium tides

Medium tides can be a bit more dangerous and need a bit more attention. Again, these tides are naturally occurring they sweep things clean in many different ways; but for the adept they can be a bit of a problem, as magic tends to make you more visible to them.

This is one of the many reasons why you spend a great deal of your time balancing, and keeping both creation and destruction as part of your life and magical work. If you regularly and willingly let go of what no longer needs to be in your life, and you step up to the harder lessons that life throws at you, then there will probably be little in your pattern that truly needs the tide of destruction to fill it. If you do it yourself, the tides don't need to.

But even then, the sheer energy of these tides can still cause an uncomfortable ride and leave you battered. For the most part, if you attend to your shit—which means emotionally, physically, and in your life and surroundings—it is much easier to get out of the way of these things. Some of them are cyclical and others seem to come at random—usually when a landmass, society, or something else is seriously tipping out of balance. They are part of a natural balancing act.

First, identify the tide, how it may affect you, and what area of your life it may play out in. Then look at the various layers you can deploy to dodge it. Your first layer to deploy would be the 'storm preparation.' Then should come minor changes in your routine and life actions.

The other thing you have to look at, particularly as an adept, is making sure that no magic is being slung at you that could be energised and boosted by the tide. This can and does happen. As an adept, particularly if you teach, write, or head a community, you will make enemies. It just happens. If someone happens to send destructive magic your way and it coincides with a destructive tide, then the tide will fill the pattern of the magic and can potentially turn it into a monster of an attack—even if the original magic is weak or poorly constructed. In such a situation you should take care of the original magic and get rid of it before doing anything else.

Another layer of dealing with such a tide is invisibility. In this age of social media, making yourself invisible is almost unthinkable to many: people post pictures of their altars, their homes, etc., and they constantly post their life happenings and emotions to the point of being silly. None of this is generally a good idea for a magician. Keep a presence, but have boundaries.

Magical invisibility comes through suspending all magical work except rebalancing, tuning, and any necessary protection work. Do no readings for anyone, and only do absolutely necessary ones for yourself. Stop any visionary work: only do exteriorised service work. Temporary talismans can also be

very useful, as can engaging with a protective deity in the house—but only do this if you are already working with them.

Exterior service work can be writing, gardening, cleaning a spring...something with magical purpose but firmly rooted and done in the physical world. If you keep busy with magical service then you automatically get a lot of protection around you. It also changes your vessel pattern: as you are busy working in an outer dynamic of creation, destruction, or both, your pattern is already engaged, and does not need filling with the tide.

The deities, guardians, spirits, and tuned gates within your home also confer a layer of protection. They will deflect some of the tide and also give you warnings. If, however, you have filled your home with skulls, bones, and statues of Underworld destroying spirits like Pazuzu, Lillith, or Kali, then they will draw the tide in and fill your house with it. Destroying is what they do—and they will be a large magnet for such a tide.

This is why anything remotely magical in your house should rarely be permanently positioned somewhere and never moved. Deity statues, guardians, objects, and so forth often want to move to another place or be put to sleep in the cupboard for a while. We have looked at this before. When they ask for something like that, one of the reasons can be a tide coming. If your inner senses are not good enough to pick up on the direct message, then the coming pattern of destruction will start to drag on your energies, making you exhausted all the time. That is when you use divination to see whether something in the house needs to change: magical 'houseguests' often pick up on an incoming tide much earlier than we do, so pay attention to them!

Keep your house still and tuned during a tide. Use high frequency plainchant daily to keep it still and focused, and keep a candle burning at night in the bedroom. If you can, tune the work space and keep a constant vigil flame going there, on the central altar.

If your readings for how it may manifest in your life show your body, then you know it will

try to out through your health. So do health readings, look at your diet, and see if you need to make a temporary change to what you eat. See if you need to fast for a day to prepare the body, or whether a virus is smouldering away that you need to attend to. This is where you have to draw from what you learned as an apprentice and initiate. Remember your herbs, remedies, ritual cleansings, etc., so that there is nothing for the tide to fill. Use readings to figure out which options look best.

You are essentially building an unpredictable picture that is clear and clean, and that says to the tide "nothing to see here, nothing happening, everything has been dealt with, move along." This mechanism is used a lot by adepts, as it is much easier than trying to use ritual magical or utterance, which will just get you squished like a bug. It would be like an ant facing off against a seven-foot giant. You just go invisible and sidestep it.

You will know when the tide is withdrawing as two things tend to happen: your energy levels go back up, and something breaks. There is always an out somewhere. For me it has been things like a car breaking down, the washing machine dying, dropping and breaking something precious...the power is expelled through something that can break.

If you go back over your old work then you will see all sorts of subtle mechanisms that can be used around the house and around yourself. You will also see tips on how to act that will take you out of such a tide's sightline.

Once you think you have everything in place, do a four-directional reading with the six cards and ask if you are still in any danger. Look at the powers in the centre, east, and south, to see if they are still active. If the tide is leaving then it will show in the north; if it is in its final stages of activity then it will appear in the west or the card crossing the centre card.

Then move the timeline forward to see what it looks like in four weeks' time. If it all looks good then you are working your way successfully through it. If it still looks bad then you need to look further into taking action. Remember, any actions should be ones that make you invisible, that change your

intended path, that sidestep, or that hold you in balance.

Medium tides can last from a few days to a few weeks. Be ready to tread your way through them over a series of weeks, and keep up with what you are doing. Do not get obsessive with readings, as this will draw the tide's power to you. Only do what is necessary and no more.

Some medium and strong tides come in very short, powerful pulses. These tend to out through disasters like bombings, earthquakes, powerful storms, etc. When one is coming, as a magician you will often get a warning. These sorts of tides tend to tie in with hotspots and out themselves through one.

The warning may be swift and strong, so you have to learn to listen to your inner senses and contacts. Sometimes you will think you are getting a warning, and it is just you; other times it will be a contact.

The other learned technique that you can use, when you feel a strong tide coming at you, is to stop whatever you are doing and tune to the directional pattern of your work space. Again, this takes training, and a novice could not do it successfully as it takes continuous work within that pattern to reach the point where you can just switch it on. Seeing the pattern of the gates around you, the powers above and below, and you as the adept power pattern in the centre, will create an oasis where the tides can wash around you.

The key is knowing what to do and when. This comes from your adept knowledge, as each manifestation of these powers are different, and so need different reactions. Do you get out of the way, stand in the flow as an oasis, go invisible...? You must learn from experience. The difference between an adept and mundane person is that you get a warning, and you learn to translate that warning and act accordingly. You are not an unaware victim of the tides; you step out of that and into being aware, active, and safe.

### 6.11 Large and prolonged tides

In the secret of the tabernacle he will hide you...

Large and prolonged tides are rare and tend to be a generational thing. They can be worldwide or regional, but either way they change societies and can go on for years. A heavily overpopulated society, or one that is corrupt, oppressive, and ripe for change, can only reach a certain level of that before it triggers a tide of destruction to start to unravel it.

For an adept this tide is very different from the other types, as you cannot get out of its way unless you move to a totally different continent or distant country—and sometimes not even then, if the tide is worldwide. So the adept must learn to stand their ground and live through it. In such circumstances you often find adepts forced, by various life situations, to move where they live or to withdraw from public life: they are taken through circumstances and fate to a safe place.

These tides are often a decade long, and they strengthen and weaken over that time. They are very interesting to observe, as they do two things: they unravel degeneration and trigger regeneration where a spark of a balancing power.

Here is where the magician comes in. A major, prolonged tide will express as repeated natural disasters in some area along with a rise in oppression, violence, war, and conflict. Everything seems to be centred on one country or small group of countries, and everything that could go wrong does.

If the society is rotten then it will become heavily unbalanced. But if an adept works within it, through repeated use of balancing rituals, fulcrum and cleaning rituals, and regeneration rituals—the working of Osiris, for example—balancing the tide's patterns and working in vision in service doing cleanups, tuning places to the fulcrum, etc., then such work creates a shift within the tide like a small catalyst. This allows regeneration to begin to form. This takes some of the power from the destructive tide and feeds it into regeneration in whatever way needs to happen.

No waving of wands or elaborate rituals can be done to change the tide: it is simply a vast force of nature that you must learn

not to be pulled along with. They change the consciousness of people and they change the landscape. An adept learns not to be pulled along with the destructive shift in consciousness, but treads water and stays afloat and centred. Get on with your work, and do not allow anything in your life to be open to such a tide.

However, you can do some practical magical things to learn about these tides. You can observe them, study them, and form your own unique way of dealing with them when they are in your path. In practical terms, never actually do anything other than *learn* when a tide is hitting somewhere not nearby. Don't try to be a saviour and work magically with distant lands and peoples to save them: you can get your fate path seriously entangled with it, and it could take you out.

But if you find yourself in the path of a dangerous tide, and you have studied them and have formed your own working methods to survive it or dodge it, then you will deepen your own magical knowledge considerably: you learn by experience.

## 6.12 Extended training

I will set a series of tasks to put you on the road to individual learning and experience. Expand on them as appropriate.

Choose one or more of these tasks to expand your knowledge and skills by direct experimentation and exploration.

## 6.13 Visionary Viewing

Working in the Inner Library, go to a viewing platform where you can observe the inner power around the Pacific Ring of Fire. If you do not know what that is then look it up.

You are looking for the Underworld powers that emerge in that ring, and seeing how they attract the tides. Once you have seen what you need to see, shift your visionary sight to look at how beings flow through and around the ring when a tide is active.

Also look at the different islands and landmasses that connect to the Ring of Fire,

and how the spiritual, mystical, and magical actions of the people of those different places interact with the spirits of those lands. See the interplay and, if appropriate, step from the platform to one of those places and talk with the deities and spirits about the tides and how they view the people that live around them.

Then shift your vision again to look at how the tides manifest as disasters, both natural and societal. Watch what happens, and see how the inner flows and outer people mingle. Take notes, and type them up.

Alternatively you can do this with another area you know has a destructive build-up or tide flowing through it: do the various tasks and centre them on your chosen location.

## 6.14 Divination

Do readings with the Quareia deck using the landscape layout, the four-directional layout, and the Tree of Life layout. See if an active tide is around or near you, and if so, what its length of time and strength? What will the result of it be?

Then look to see if it will affect, or is affecting, you directly. If so, how? Use the readings to work out if you need to do anything, and, if so, what. Look at your longer-term future, over three years, to see what would happen if you did nothing. Take notes and type them up.

## 6.15 Astrology

At this time and over the last few years, Japan has been in the direct path of a massive tide of destruction. See if you can identify when this first started to express. Using that time, build an astrological chart for the beginning of the tide.

Using Japan as ground zero in the chart, look at the transits for February, March, and April of each year from 2011 to 2016. Look at what is happening astrologically both in the wider sense with the slow planets, and in the narrower sense with the movements and alignments of the faster-moving planets. Compare

this with the various disasters that have visited Japan that you know about.

You can also, if you wish, go back in vision to view those points in time and see the inner dynamics of what was going on. Write down or type up your astrological findings and any notes.

### 6.16 Planetary spirits

Go to the temple of the planetary spirits and call for the spirit of Saturn. Talk to the mediator of the spirit of Saturn that will also appear (the mediator is usually a human or humanoid figure you can communicate with) and ask them about the astrological roles that come into play when a destructive tide is in action. If you do not understand what they say, ask them to show you. Afterwards, type up your notes. Go a few times if you need to, as communication with these powers can be difficult.

### 6.17 Patterns

In your ritual work space, open the directions and gates and tune everything in, then recall what you saw when viewing the Ring of Fire. Focus on Japan—to stay with the theme in learning—and think about one point in time over the timespan you looked at astrologically when there was a disaster. Tune yourself into that time. Spend time really getting the feeling, in meditation, of that point in time. What happened, what did it look like from an inner point of view? If you have chosen to work with another location, then do this work for that location.

When you have it clear and focused, get up and go to the east.

Talk to the contact that comes to the threshold. Ask them what the inner tide brought to that land at that time. Hold your arms out. They will put something in your hands: the pattern of that tide for that country at that time. Stand in the east and feel into the pattern: how does it feel in your mind? How does it make your body feel? What purpose can you feel in it—its focus?

Step back, still holding the pattern, and go to the south. Close your eyes and hold the pattern out to the contact in the south. As you hold it, focus on the fulcrum within you and the adept power pattern around you. Seek the fulcrum of the pattern with your mind. Where is it, and what does it feel like? If the pattern has no fulcrum then strengthen your sense of your own fulcrum, and let that sense flow into the pattern so that it can trigger a fulcrum within it.

Once you feel the fulcrum in the pattern, strengthen it. From the fulcrum, trigger the Light Bearer to the left of the pattern and Restriction to its right. Let the poles of creation and destruction express equally in the pattern.

The pattern may start to change and shift in your hands. If it does, let it: it is seeking balance. You will know when the pattern is ready to be handed over, as the future path in the south will suddenly become brighter and more formed. Hand over the pattern and look at the path: what do you see?

Now go to the west. Stand before the west altar and seek, in your mind, the goddess of the ocean and seas around Japan. When she appears on the threshold—or if one of the beings that works with her appears in her place—bow to them, and talk to them. Ask them about the disasters, and what needs to happen.

Make sure you tell them that you are not of that land, nor are you on that land; but that you are trying to learn, and are also willing to help in a small way if you can do anything. When you have finished, bow, step back, and go to the north.

Stand before the north gate. Again focus on Japan, and call on the ancestors of that land. See if one or more of them is willing to step forward. If they do then ask them their advice for the current people of Japan. You may get a sensible or mystical ancestor who gives a message to be passed on to the people, or you may get a layer of ancestors who are more down-to-earth and want vengeance, honour, and so forth.

If you manage to tap in and connect with a mystical ancestor, and they give you a message,

then no matter how strange, garbled, or incomprehensible it may be, remember it or its feel.

Bow to them, step back, go back to the east, and step through the east gate to the Inner Library. Go to a viewing platform that takes you the threshold of Japan. See the islands beneath you. Utter out to the wind whatever the ancestor said to you, and ask the wind to take it to the ears of those who will hear.

When you have finished spend some time in the Inner Temple, rebalancing. Type up your notes.

## 6.18 Talismans

Create a design for a talisman that is the directional pattern with the adept power pattern in the middle. Make it personal to yourself. Either engrave it yourself or take the pattern to an engraver and have it put on a silver disk.

When it is ready, work in your work space. Focus the intent that the talisman is for protecting you from destructive tides, and also to give you necessary warnings about incoming destruction. Take it around the directions, then take it into the Inner Temple, and repeat the process. Tune it to the two places, to each direction in the places, and any powers and contacts that come forward.

Keep it safe, close to your scales; and when a tide comes in and you have been warned, put it on. Take it off when the tide has passed. You can also use it for dangerous situations, inner and outer. This type of talisman is not plugged into your energy; it is plugged into the patterns. Use it only when needed.

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## Lesson 7

# Tides of Death

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I do not need to go into any detail about the wider mechanics of these tides, as they operate similarly to tides of destruction. However in this lesson we will go through some aspects particular to these death tides, and how an adept should function around them.

The first thing that marks these tides as different from destructive ones is their tendency to be far more cyclical. They vary in strength from weak to very strong, and usually they become strong when they are running concurrently with destructive tides, as they feed into each other.

Regular death tides tend to happen in early spring and early fall, i.e. between late February and early March to the end of April or the beginning of May; and late August to the end of September.

Within that timeframe a tide usually lasts anywhere from two to six weeks depending on its strength. The fall tide tends to be shorter and not as powerful; the spring tide is the powerful one, and it seems build powerfully over a series of years, strengthening each spring, before it lulls for a few years. At least, in the northern hemisphere it does; I have no experience in the southern hemisphere.

These inner tides sweep through, with many beings operating within them, and trigger larger-than-normal amounts of deaths or near-deaths, dangerous illnesses, etc. Minor ones often go unnoticed unless you are in the

middle of them, but the larger ones have become more obvious with modern communications and the internet. I have also noticed that the further north you go from the equator, the stronger the spring tide is; and the further south towards the equator you go, the stronger the late summer/early fall tide is.

Like destructive tides, these fill patterns ripe for composting. They bring death to those whose patterns are heavily decaying, or within a fate pattern with death-spots presenting.

If you are not in those categories, but a hotspot on your fate path coincides with a tide, then it can get tricky: sometimes such people will develop dangerous infections, though thankfully these days we have drugs that can combat that. For most people, it is just a vaguely difficult time, and many notice nothing at all.

If you live in a war-torn country or one with poor infrastructure then you are more likely to be at risk. The more modern the country in terms of healthcare, safety, peace, etc., the less risk from these tides.

But for a magician, particularly an adept who works in the inner worlds, these tides start to become more noticeable, particularly if you are older. Because of your power and inner signature, you are more likely to feel the tide and be affected by it. If you have a chronic disease or infection then the tide may put pressure on it. If you are a magician under

sustained and skilled attack, then these tides can become very dangerous. But, still, effective magical methods exist to sidestep them and avoid being bothered by them.

If a stupid magician decides to delve deeply into death and the Underworld in an unskilled way, or ‘summons’ beings of death around them in such a tide, then they will end up with a big target over them. Similarly, if a magician has a house full of dead things and deities of death being actively worked with, then again, it will attract any strong tide, particularly the spring one.

Around the equinoxes, generally you should tread carefully and be mindful of what you are doing. Equally, however, and particularly for an adept, these can be good times for working actively in ritual and vision with certain death and regeneration patterns: you can engage the tide and ‘turn it’ as far as your fate pattern is concerned (and the folks around you). Everything depends on the strength or weakness of your fate patterns and body, and the number of hotspots in the fate patterns that coincide with the timing of the tide.

Let us look at some ways a magician can deflect a death tide or turn it to their advantage. Inner senses and divination are best for finding your optimal response when you feel the incursion of a death tide. Some you don’t need to do anything about, particularly if you are in a strong creative pattern or your fate path has no hotspots; but others you will need to pay attention to. It is very individual to the time and the individual magician.

## 7.1 The Pass-over

Certain mythic stories have survived through the ages which tell us a little about these death pulses. The most well-known, with the most magical detail, is the Jewish story of Passover.

Though Judaism treats Passover as specifically Jewish—and indeed it is a central part of Jewish history—the Biblical account talks about something older and cyclical, fragments of which have also been preserved in various other texts.

Many of today’s scholars, looking more closely at early Semitic customs through the area’s archaeology, have concluded that the Exodus story is a combination of two different older festivals: a spring festival of grain (the maturing of the barley), and an old, apotropaic ritual of blood to ward off the death tides.

If you put together what you learned about the winds, Lilith, early Semitic demonology, and legends about demons taking babies, then you will start to see the need, historically, for apotropaic magic to protect newborns and the sick and the old.

The use of the colour red, actual blood, or both, were—and still are—used around the world to ward off evil and death. We can see this clearly in archaeology in the use of red around tomb doors in Egypt. We can only look at their tomb doors, as their houses are long gone, and it would have been unnecessary at the temples.

Within the story of Exodus is embedded an ancient form of apotropaic magic specifically against death, and when necessary it is still used by adepts today, as it works powerfully when all the necessary elements come together.

Here is the extract from chapter twelve of Exodus. Note that when the people are told to blood their lintels, they are also told to repeat it each year from thereon, as an ‘ordinance’ (law, rule).

21 Then Moses called for all the elders of Israel, and said unto them: ‘Draw out, and take you lambs according to your families, and kill the passover lamb.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will



pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service.

Later, this ordinance is changed in Deuteronomy 16:2. Then the slaughter of the lamb is done on the temple/tabernacle steps, and the lintel of the temple/sacred space is instead blooded and protected:

2 And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause His name to dwell there.

For magicians this is very interesting, as it shows a very ancient form of protection from death tides that slowly evolved from apotropaic magic designed to protect vulnerable household members at a dangerous time of the year, to a ritual sacrifice for the temple.

The focus shifted from using blood to deflect something to sacrificing something to please God. There is a whole cat's cradle of magical implications in that shift. Once the second temple was destroyed, of course there was nowhere to do this sacrifice, so the practice ceased.

Here is the change as outlined in Deuteronomy. Remember, this book is about forming laws, structure, societal boundaries, behaviours, and practices for a new society. Older practices were absorbed into the new structure, but with more priestly control and laws, and more formed and developed dogma.

16:2 And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the

place which the LORD shall choose to cause His name to dwell there.

16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

16:4 And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.

16:5 Thou mayest not sacrifice the passover-offering within any of thy gates, which the LORD thy God giveth thee;

16:6 but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

16:7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

Why is this all so important? Because often these ancient texts hold even older clues about dealing with various inner and outer threats. The key is knowing how to decode them and draw advice from them. That skill is part of being an adept.

When the spring death tide comes in, around the end of February or the beginning of March, then look, with divination, to see if you need to blood your door. The tide can come right in any time from the end of February to the end of April, so keep an eye on it.

If you were a mundane person not heavily involved in magic, then there would likely be

no need to do this. But the deeper into magic you go, the higher the stakes become; and you must learn to sidestep power pulses that pass through by using all manner of techniques, one being bleeding your doorstep. And it works very well.

What I found was as the pulse came through each spring, it would not take me out, but it would severely weaken me and trigger latent illnesses that, without medical care, could have taken me out. Once I figured out what was going on then I was guided by inner contacts to take action. These days I can dodge the bullet successfully.

I do not know whether this cyclical tide happens everywhere. I do know that Europe, parts of the USA, and the Near East definitely have it. If you are not sure whether it comes near you, and you are a magician, then take your time and use deep divination to see whether it could be an issue for you.

Use the blood of a lamb. Paint the blood in a line up both sides of the door posts, across the top, and across the bottom: so the blood is not on the door, but on the doorframe and threshold on the outside. If you can, it is also worth painting a permanent red line around your door if you are a magician.

Getting a lamb's blood can be difficult, depending on where you are! I buy a prepacked lamb's liver from a supermarket, then drain the blood out. Of course I get raised eyebrows from the postman and my neighbour, but by now they have got used to it.

One year I forgot to do this. I was very busy with work and some sick family members, and I just lost track of the weeks and months. I and my partner started to feel off-colour, and we both had an impending sense of doom which built up to screaming point. My garden was full of owls, I was having nightmares, and my inner senses were going nuts.

I did a reading to see what was going on. Death was sitting right in the middle of it, and the rest did not look good, either.

So I did a Tree of Life layout and asked what I needed to do. The card that came back was death...huh? I needed to die?

I did another reading and asked if this was the time I should be dying and should I just surrender to it? The answer was a strong 'no,' with the idiot card trailing behind. I was being an idiot.

Then it hit me what time of the year it was and what was coming. A *tide of death* was building up strongly, and I was sitting with a large target over my head. So I blooded my doorstep, put all death and destroying deities to sleep, and put away the various bones and other dead things around my house. Within hours the energy lifted and the house became vibrant again. Phew.

My partner gave me a bit of a telling off for forgetting: the tide had affected him badly and he felt like his vital force was draining away to nothing. Ever since then I have prepared for the tide and been ready for it. Now the tide barrels over us each year and all is well. I have also noticed that since I started bleeding my door, there has been less death around me at that time of year.

It had become a bit of a joke on the street where I live that every spring a crop of its inhabitants die, and I and my partner seem to be the only people who doesn't get taken out! But since I took up the old custom of bleeding my doorstep, the spring deaths have stopped. The tide comes and goes, and no one notices except the owls and crows who like to gather closer to the houses at that time.

Bleeding your doorstep is a simple thing, even if it is not quite socially acceptable; but hey, staying alive and full of vital force is much more important than having the neighbours like you. It is something you can do as a major layer of protection, and then you can get on with your work and build in more layers if still needed.

Getting information on how to use blood for apotropaic magic is very difficult these days, as a lot of revisionist work is happening with older writings when they are translated or published. I have noticed this becoming an especial problem in the last thirty years.

However, an interesting book worth getting and looking at is by Samuel Ives Curtiss (1844-1904). Curtiss was a prominent figure in the

Chicago Theological Seminary. He was an academic and also active in missionary work throughout most of his life.

What makes him interesting is that, unlike a lot of other missionaries of that time, he looked, and then he *wrote what he saw*. He questioned local tribal groups about their customs, and was very careful to record them without bias. His book *Primitive Semitic Religion Today* is a useful tool for looking at old customs that had survived in the Near East. In particular, read the chapter *The Use of Blood*. Facsimiles of his book are available for purchase online and, as it is out of copyright, the Internet Archive also has a copy available for free download: <https://archive.org/details/primitivesemiti01wardgoog>.

## 7.2 The layer of the gates

Working Underworld ritual patterns and ascending back to the physical world can also be done at this time of year. Whereas the blood on the door is specifically focused on you and your household, the ritual passage of the gates, while it does work directly on you, also bleeds out to those who live around you and onto to the nearby land.

Whether this needs doing in any given year is individual to the magician—it is something to think about. If you feel a strong tide coming and you have had inner warning then you may be called to walk the gates for you and everything around you. As an adept, you must ascertain what needs doing, and when. Some will not need to do anything; for others, depending on their fate pattern, something like this may be very necessary.

Doing the ritual of the Gates of the Underworld and Osiris at the peak of a tide will harness the tide's power and bring it to a regenerative completion: it outs it safely. Do the ritual a day or two before the full moon of the month when the tide peaks, so that the Underworld and regeneration patterns are complete and in place when the tide is at its highest. The beings that operate through the tide will see that the work has already been done and, there being nothing more to do, will move on.

## 7.3 Ritual of death and regeneration

The gates ritual works directly through the Egyptian pattern, but you can also work with other ritual patterns if you work with other deity systems. Think about the goddesses who create the four-cornered pattern in the Egyptian system, Hathor bridging the future, Sekhmet bridging into death, Nephthys as the door to death, and Isis as the door to life. If you work with a different set of deities then look within that pattern for goddesses with the same functions.

Also look at the two main elements of a regenerative male deity dying and descending, and a destroying male deity flourishing, then the reversal. The destroying male is held back beyond the threshold, and the regenerative male is restored and released into the space—Set and Osiris.

You can build a ritual pattern that you can repeat each year. This builds its power year on year, using the bridges and gates. You start at the point of death and descent, and finish at awakening and ascent to regeneration. You should know enough by now to be able to build your own ritual pattern and trigger it.

## 7.4 Recitation

Another layer that can be deployed, particularly where you cannot do ritual work, is recitation. Recite your text each night for three nights: the night just before the peak of the full moon, the night of the full moon, and the night after. Work between the hours of 3 and 4 a.m.. Sometimes you need to do this for more than three nights, or on particular nights that you have identified as difficult.

As an adept, rules become guides to be used as a starting-point for planning, as each magical situation for an adept is individual. You have to rely on your training to make informed decisions.

Reciting the steps through death and into rebirth or ascent put the tide to work and convert its death energy. They also, if you connect deeply enough with them, put you in a

place where you can let the deeper knowledge within the recitations surface in your mind for understanding. If you keep stillness and silence within as you recite then you will make space for those deeper understandings to surface.

Shorter recitations are repeated three or more times; longer recitations are done once. It is about embedding the words within you, so that your deeper self surfaces through the recitation, which becomes a magical act. Allowing your deeper senses to awaken not only triggers understanding, but it allows your pattern to resonate with the words. Triggering your pattern by reciting the gates acts like antibodies would against the tides as they sweep in.

The Tibetan recitations of death are very interesting to work with, as well as the Egyptian ones. If you are aware of others in other cultures that you can read and recite, then they should also work, but you will have to find out for yourself. What will not work are ones you have written yourself. You need generations of recitation for the power to have filled them.

Death texts are often long and rambling, and some parts in the Egyptian ones are specific to the original person in the tomb; but often these ancient texts hold core keys that switch the whole thing on.

Here is an extract from one of the Tibetan recitations to do with guiding the dead. Bear in mind that these Tibetan texts, like their Egyptian counterparts, do not come from one complete book, but from a collection of different writings and versions used in different areas and at different times. Also bear in mind that all these recitations are intended for the ears of the dead; but as a magician you can fill yourself with them to trigger them magically.

## 7.5 Extract from volume one of the *Chokling Tersar*, called *Sheldam Nyingjang*, *The Essence Manual of Oral Instructions*

I have highlighted in bold certain aspects that you should recognise. Read the whole thing carefully. The four sections instruct a dead person according to his or her 'adeptness' and inner understanding, with the first instructions for those stepping into what we might call 'Justification.' The other three sections offer advice according to the hearer's inner evolution, with those trapped in the cycle of rebirth being addressed in the fourth sequence.

Read through the cycles carefully. You will see that they are talking about the same processes that we look at in magic, and ones that the ancient Egyptians employed in their death descent into the Underworld. The Tibetans approach things from a different mindset, one of which—very relevant for you as an adept—being that the whole of creation is within you and is of you. Everything you observe on the path is of you, yet also of the greater pattern of creation and destruction.

There is a whole layer of awakening for you if you really think about that. It is not saying that these things are of your own psychology, which is a total modern misunderstanding of a mystical truth. Rather it expresses a much deeper and more profound truth of the complexity of the patterns of creation and destruction, and how we are all part of it, and it is all part of you. You are an expression of the whole pattern, just as you are a reflection of Divinity. The physical world, and your own individual person in life, are of each other, and they are brief externalisations of a much greater truth.

O nobly-born, the time hath now come for thee to seek the Path. Thy breathing is about to cease. Thy guru hath set thee face to face before the Clear Light; and now thou art about

to experience it in its Reality in the Bardo, **wherein all things are like the void and cloudless sky**, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment, know thou thyself and abide in that state.

Fortunate one of noble family, listen one-pointedly with mindfulness and no distraction. Whatever appears in this world is the dream-like deception of Mara. Everything impermanent is subject to death. Noble one, abandon suffering!

**The experiences of whiteness, redness, and blackness are all the magical display of your mind.** These appearances are nothing other than yourself. Do not be afraid or shocked.

Now it seems that you are losing consciousness. Outer appearances resemble the sky at dawn. Inner experience resembles a butter lamp in a vase. **Remain one-pointedly in the clarity of non-thought.** This luminosity of death is buddha mind itself. Rest naturally without fabricating or distorting anything. Noble one, in this way you will be liberated into dharmakaya.

2: Fortunate one of noble family, listen with undistracted, one-pointed mindfulness. Earlier, you did not recognize awareness. For the next seven days, all experiences will arise as rainbows, lights, rays, spheres and as the bodies of deities. All are the magical display of the means and knowledge of the five buddhas. Do not be afraid or terrified by the brilliant colors and lights. Resolve that they are your own expressions.

Together with these lights dull-colored lights will also appear and attract your mind. Do not be attached to them. They are the self-display of the five poisons, the pathways of

samsara. **Your experience will arise as pure and impure paths, so do not miss the right path to be chosen.**

From the heart centers of the male and female buddhas of the five families, shafts of light reach your eyes. This is the great, direct path of Vajrasattva. Quietly abide in awareness and pray, "Look upon me with compassion!" Supplicate with intense yearning. **Without accepting or rejecting, without sending away or holding on to anything, maintain the state in which the appearances of deities are inseparable from yourself.** At that time, as one deity dissolves into another, you will be liberated into sambhogakaya.

Listen fortunate one! If you are not liberated now, know that time does not change though phenomena does. Everywhere in the four cardinal and four intermediate directions, above and below, amidst a roaring mass of flames and rainbow colors is **the Great and Glorious Heruka.**

These are blood drinkers, as in wrathful deities or Underworld gates: look them up.

**His assembly of deities and terrifying attendants rain down sharp weapons, HUNG, PHAT and laughter. This fiery spectacle of immense variety makes one billion world systems tremble.**

Without being afraid or terrified, recognize everything as the display of your awareness. Be firm in this and rest while mingling inseparably with the natural state. Having entered the path, you will be liberated.

3: Listen, child of noble family. Maintain mindfulness and do not be distracted. Your body is now comprised of prana and mind. Around it the appearances of the bardo of becoming arise. Knowing you are dead, you long to be alive.

**You are caught by the fierce servants of the Lord of the Dead.** Frightening sounds and steep defiles appear along with many definite and indefinite signs. All this is the manifestation of your mind, which is ultimately empty like the sky. Space cannot be harmed by space. Therefore, develop unconditioned confidence.

This consecrated substance, burnt and offered, is an inexhaustible feast, the food of undefiled liberation through hearing. Partake of it, and without attachment to being alive turn with longing to your yidam and master.

To the west of here is the Blissful Realm where Lord Amitabha dwells. Whoever recalls his name will be born there. You, too, while recalling his name, should make prayers. Generate devotion, thinking, “Care for me, Lokeshvara and Guru Rinpoche!” Free of doubt, move with a spontaneous vajra leap. In that buddhfield, within the hollow of a lotus bud, you will be swiftly and miraculously born. Therefore, noble one, with delight and joy give rise to devotion.

For those going back into rebirth:

4:Listen, child of noble family. Since you have not closed the door to the womb, when you see a log, a hollow space, a dark place, a forest or a palace, abandon desire and clinging.

Make up your mind to be born on the earth and specifically in Tibet in the presence of your teacher.

Visualize your future parents, from a religious family, as Guru Rinpoche and his consort. Abandon desire or anger, and with faith enter the state of composure. Having become a vessel for the profound Dharma, you will swiftly attain wisdom.

You can see how some of these recitations hold a great deal within them that a skilled adept can understand and convert into magical use around a death tide, both in vision, recitation, and ritual. It is really important to learn how to work with these texts in a magical way; develop, from known magical methods, your own unique magical territory. Developing your own approach to such work allows you to evolve through learning, through success and failure, and through breakthroughs of awareness.

Really, this is the root of true adept work. You cannot teach someone else everything you have learned; such learning in its depths is truly unique to your own development. All you can do is open the door and point things out, and offer steps for others to climb. A magician-in-training matures into a true adept by taking the steps presented to them in such a process—and then forging their own.

## 7.6 Autumn tides

The death tides of early autumn have a slightly different power, and they are shorter, less intense, and different in quality from the spring tides. Rather than responding to the Underworld/regeneration dynamic, they tend to flow through the dynamic of the Scales/Threshing Floor/Harvest.

Just as the spring tide ties in with Passover, this one relates to Yom Kippur. Both these festivals have roots in Egypt—remember how the New Kingdom death papyri talk about the Egyptian festival of the day of ‘the goddess who hears faults’?

She is an Underworld goddess, and one of the gates in death. Her role is to examine the harvest in life: whereas the scales judge in death, hers is the same dynamic applied to life. The living person who examines their faults and decides how to evolve beyond certain behaviours is overseen by this goddess...sounds rather similar to Yom Kippur!

This dynamic can be used if the tide comes in strongly and threatens the magician. The fall tide is not as strong or immediate as the

spring one; it is more of an unravelling power than a direct impact power. This difference is important magically, as it dictates your approach. Here are the various steps that can be deployed. Either do them all, or only the necessary ones.

## 7.7 The Threshing Floor and the lantern

This first layer is the simplest one. It is something the magician can use not only in a tide, but also when they feel drawn to do it. It is about ensuring that everything is optimally arranged so that your fate path can consolidate all the events of your life up to that point. This ensures the strength of the path before you in life.

Basically, you have to 'check' your Threshing Floor and lantern, and take action to deal with anything you see lacking or out of balance. Everyone perceives these dynamics differently: some get bodily signals when something is amiss, some pick up on this through their inner senses and visionary work, and others receive signals from outside of themselves.

No one in life has a perfect Threshing Floor or lantern, as they are in a process of continuous development. But if something is unbalanced within that development, it makes you more vulnerable to the tides.

Those who feel such imbalance through physical senses will feel pain or muscular issues in their the right arm, hand, right leg, or foot. This does not mean that every time you get a sore leg something magical is happening; it means that when there is no medical reason for such a symptom, and particularly if it manifests during the fall death-tide, it is worth doing some divination to see if there is an issue.

You can accomplish the same by self-examining your deeds in meditation. Bear in mind, though, that using thought and meditation can open the door for 'martyr syndrome,' so if you have a habit of going down that road then put the brakes on it and see it for what it is.

If you have physical manifestations of pain etc. with a limb connected to these dynamics, and you have been magically attacked, then those physical signals may instead be telling you to attend to the attack. The guarding powers on your right side will hold off such an attack as long as you also take action.

Simple remedies, if the physical symptoms are coming from a magical attack in a tide, can be easy things like putting a band of pure copper around your right wrist and ankle during the tide. These will deflect the human energetic aspect of the attack, and the inner processes of examining your floor and lantern will get rid of the rest. Remember, the deeper powers to your right will stop someone getting at your harvest, but you also have to do your side of the work to clean it up.

Some will perceive these issues by visionary work. Stand in your fully-operating work space, and looking in vision at your lantern. Make sure it does not suddenly dim. Look at your right foot to ensure there is no 'tide' swirling around the ankle. This will tell you whether you are in fit shape to weather the tide. Your foot should seem to be standing on a stone slab or a black square; and your lantern should have its usual brightness and be as it normally appears.

For those who usually get external signals, they might be: being accused of something, having something stolen from you, or being blocked from doing what you normally do. This happens normally from time to time, but if it suddenly starts to happen with a lot of power behind it in or just before a tide is due, then you may have things to attend to.

Divination can also give you great clues and guide you towards solutions.

So let us look at how to implement some solutions, regardless of how the imbalance manifests to you.

### Self check-up

The most obvious step is to check your own actions. As you should know by now, this is not about morals but about you as an individual. Are you doing what you should be doing on your path? Have you examined

your deeper motives for what you do? Have you left something unfinished or unstarted? Are you clinging to things?

For an adept, simple little things can become major obstacles, and at the time of the fall tide they surface for attention.

Also pay attention to past learning: are you making the same mistakes with something? Simply seeing any such issues and discerning the necessary way forward should free everything up.

### Querying the Companion and the Guardian Angel

Once you have checked things out for yourself, you can work a simple ritual in the work space with the Companion before you and the guardian angel behind you, standing in the adept power pattern in meditation. Ask the two angels whether you need to focus on something to continue on your path. Remember, you do not do this just to dodge a death tide, but because it *needs doing* for your own evolution; the death tide has simply brought it to your attention. If you work well in vision then you may see what they try to indicate to you; or your answer may arrive later that night in a dream. Or a meaningful event may happen around you.

### Walking the path

This can be like a reset button that also highlights any issues for you. It resets you against any interference or a magically-applied ‘false witness’ to your harvest, while giving you an opportunity to examine your fate path and ensure you are on the right path in terms of what you do and how you do it.

Go through the Inner Temple to the egregore lake. Swim in its waters, experience the various powers there, and hold in your mind the intent to *walk your path*.

When ready, climb out of the lake and walk through the trees with the intent of *finding* your path. The ground will slowly turn into the black and white path. When it does, look at it. Are the white and black squares equal when you step on them? If not, take note of which

ones, black or white, are more prominent: they indicate too much action (white) or too much unresolved learning in your harvest (black).

Also check the colour of the glow from the angelic lantern at your left shoulder. Does it light the path, or is the light withdrawn? If it is, you may be heading down a road in life that takes you away from the angelic patterning within your fate path.

Does your own lantern also light the way? If not, then you are doing something in your life path that is not drawing on what you truly know: you are avoiding yourself.

### Hall of the Scales

Revisit the Hall of the Scales. Go in vision to the Hall of the Deities above the Inner Temple, in the Small Temple out in the Desert, and ask to see your scales. Are they balanced? If not, ask them why—if the answer does not bubble up in your mind naturally at that point.

### Walking the green mile

This is the oldest and simplest form of reassessing your Threshing Floor in, or before, a death tide. Every day put aside half an hour to an hour and go for a walk. Go somewhere that, and at a time when, you will not be disturbed. Turn your phone off, as you need no distractions.

As you walk, go over the last year in your mind—or further back if necessary—and reassess your life, actions, and reactions. You learned a version for this in your apprentice training. The key is to be true to yourself. Do this everyday just before and during a tide.

What will happen is this: at first you do this alone. As you progress over the days, inner contacts start to walk silently beside you and will guide you. Some things you think are important to resolve, the contact will sometimes say ‘no, that is not really important.’ Then they may bring something in your mind from your memory for you to examine. This memory may seem insignificant to you, but on reflection you will see its wider implications.



When this happens, think about what needs bringing to its conclusion, and do it. To put it crudely, this is about wiping your own bottom clean so that the beings within the tide of death do not smell it and focus their attention on you. There is no magic in the world that will forcibly deflect them; only your own evolution.

### **Withdraw into the silence**

Sometimes in a tide of death, particularly the fall one, a magician needs to withdraw into the silence. You will know when you have to do this, as noise, people talking, contacting you, music, online conversations, and so forth will all start to grate on you and annoy the hell out of you. That is the signal to withdraw.

For the week or two of the tides, for longer or shorter as needed, withdraw from online interactions unless they are absolutely necessary, spend more time alone or at home with family, have no music or sound playing in your car as you drive, and stay away from TV, newspapers, and places like bars and restaurants.

Spend time sitting outdoors in silence, and indoors in your work space. Meditate more, sit and watch the sky, or simply sit in silence for a while each day. This sounds simple, but it can be hard—and very magical. It allows your brain to reset, your fate pattern to tune itself, and for quiet, deeper voices to surface. If you also do Void meditations everyday for this time, you will find that not only will the tide pass you by, but you also become less visible to subsequent tides and their accompanying beings. It is also a good retreat for the spirit, and it nourishes you. The more in the Void you are during such a time, the less there is for inner beings to see and grab onto: you become like water.

## **7.8 Confronting Set**

This is another way of dealing with an unravelling tide: facing a destroying deity. This is a lesser version of something that comes at the end of adept section, and you can do it with particular destroying deities, not only to

work through an unravelling tide, but also to prepare for what is to come.

Unlike the spring death tide, the unravelling tide in the fall, should it make itself known to you, is an opportunity for an adept can engage with a destroying deity to ‘blow away the cobwebs’ while also reassessing what needs to be worked on.

The spring tide is pure death, so it would not be wise to do this sort of action then. But the fall death tide’s power, due to its unravelling nature, can be engaged with to see if anything in your life or actions is putting you in an unhealthy unravelling process.

It is not a safe action, in that it could speed up an unravelling process within you if you are not prepared and ready to deal with whatever comes up. Following the subsequent task attached to this part of the lesson will be enough to teach you if, and when, this should ever be done.

I have used Set as an example, but a similar deity, usually male and connected with storms, war, and the unravelling power, etc. can be worked with in ritual and vision. I would caution you to check with divination first before attempting this, as though for some it will clear the way, for others it will cause destruction and unravelling towards either their literal death, or the death of something.

In such a confrontation, you are not really confronting the deity’s power; you are confronting your own fear, your own mortality, and your own weaknesses. The deity brings power to the situation, and that power fills the pattern of action which triggers your reflection of yourself. This is not a psychological act, as it brings real power to the pattern from outside of you; it is a way to accelerate an inner processes.

This can be done in vision, ritual, or both; and uses a pattern similar to the Egyptian ritual of the Four Winds. Have four goddesses acting as gates and bridges, the pattern of a regenerative male deity in the north, and the destroying one in the south.

The difference is that the regeneration power is held behind the threshold, and the destroying deity is free to cross it. The

magician then stands before the destroying power in balance and silence, like standing in the wind of a storm. It is important to stand without fear or any emotion. Be totally still and silent within, and allow the deity power to flow over and through you. You become the Void that the power cannot grasp. The magician stays in that stance until the destroying deity withdraws back beyond the threshold and the deity of regeneration is released into the space.

Of course the risk is that the destroying deity does not withdraw, but instead fills you with their power. This is particularly likely if you respond with emotion of any kind. This will then destroy you through its unravelling power. Hence this technique must be used with care and forethought, and only when necessary.

## 7.9 Designing a ritual for confronting the destroying deity in the fall tide

You will design and write your own version of a visionary ritual that confronts Set. We will stay with the Egyptian deities, as you know about them and how they work. If you really wish to work with another pantheon then ensure you know about the destroying deity, as well as the dynamics and powers of the other connected deities that you will need. Also ensure that you have worked within that pantheon before. This ritual is not one to experiment with, even in theory, if you have not already worked practically with the powers involved, and so know by direct experience how they operate.

Plan, design, and plot out the powers and patterns to be used, and what bridges, what gates, and what powers. Then write the ritual. Remember, just writing this is enough to trigger some level of power, so tread cautiously and work as though you were actually doing it.

The action of writing and planning this ritual is enough to bring its power into your orbit so that you can learn. It will also trigger

a time-stretch: it will start a process that will slowly tick away in the background until one day you have to actually externalise the work by doing it.

Keep copies of the patterns you draw out and use, and all your notes. Type up the ritual. Also give details of the deity pantheon you used and why, if you chose one other than the Egyptian one. Afterwards, write out any inspirations that came to you while doing the writing, and any conclusions. Also note any happenings in the subsequent days and weeks, should the act of designing the ritual trigger something.

I would also like you, once you have finished, to think about the possible consequences and scenarios of a magician doing this ritual and confronting an unravelling destroying deity in a tide. If that magician was mentally ill, badly prepared, or working for egotistical reasons, then how do you think it would affect their lives and fate patterns?

Type up your thoughts and ideas and put them in a file along with the ritual texts, notes, and patterns from this exercise. Your mentor, if you are working with one, may want to discuss this process with you in some depth.

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## Lesson 8

# Ritual Work

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We live in a time of destruction. Protracted wars are triggered and perpetuated to control areas with resources, massive waves of refugees are destabilising some countries as they desperately try to find a safe haven for their families, and climate change is wreaking havoc around the world.

While adepts cannot wave wands to make it all better, they can offer tiny catalysts to nudge the inner tide of power that feeds these events towards finding balance. This moves the attention of the destructive beings that flow through such events from absolute destruction towards a pathway that searches for balance.

Destruction caused by humans becomes a pattern that destroying beings fill and bring to a head. The planet's immune reaction, through climate change, also creates a pattern filled by beings dealing death and destruction, with the aim of reaching a point where the planet can begin to rebalance itself.

Though we have a vested interest in ensuring that humans survive such destruction, we also have to think about the needs of the planet and the environment, and find a way for Earth's creatures, including us, to survive and flourish in a better relationship with the land.

This is not to make everything better in the blink of an eye, but to move human consciousness away from self-destruction so that, over time, we can evolve. It is also about tempering the inner beings that flow

through such destruction before they get truly out of control. We see accounts of this in the stories of Kali and Sekhmet, two destroying goddesses who emerge as a reaction to violent imbalance between the land's consciousness and humanity.

But as their destruction gets out of control it is tempered by other deities. Sekhmet is given alcohol disguised as blood to calm her down and put her to sleep.

One of the legends of Kali tells us that even after slaying Darika, she remained insatiable and thirsty for blood. Vishnu sent Garuda to Kali to quench her thirst: a dancing and bleeding Garuda was taken to Kali and, after getting some drops of blood from him, Kali was pacified. These and many other tales tell us, among other things, how destroying powers can get out of control and go on killing sprees.

As adepts we cannot approach such situations with an attitude of "we can stop this." Small humans cannot see off such huge forces; not to mention that most of today's problems are the direct result of human greed, stupidity, and ignorance—and you can't fix stupid! One can, however, do some small tempering and diverting of the destructive beings, and trigger tides that confront stupidity not with destruction, but by the scales and the fulcrum.

If you destroy an ignorant person then you do not destroy their ignorance; it will rebirth

again and again. If you trigger tides of the fulcrum and scales then you bring in a tide that will *expose* the ignorance. Then it will either evolve or self-destruct—the tide offers the choice. This process can be very powerful, and it will teach you a great deal as it unfolds. The small catalyst snowballs at its own pace, and is fed by the tides and populated by beings.

Young and inexperienced magicians find this hard to understand. When they do a ritual to change something, they expect everything to shift quickly and come to a brisk conclusion. But everything has to go through a process, and the huge issues we are facing must unravel and seek balance in a timeframe that will ensure long-lasting success.

Without going into too much detail, for obvious reasons, one ongoing example of such work involves a group of magicians who have been working repetitively to bring the fulcrum and scales to a very corrupt and destructive government. The centre of the government is regularly cleaned and tuned, and the powers of Justice and the Scales are planted right in the midst of that centre. And that is it. At first there was a quite astonishing response: corrupt politicians were suddenly being exposed in the media, some corrupt laws were being blocked, and *secrets* were coming out.

As the magicians continued their work, they began to despair that the corrupt group was still in power. However, the aim was not to crash that government, but to bring balance and justice. And it is not for us to dictate how that balance and justice should express itself through a nation's fate pattern. So they continued with their work.

Then an opposition politician emerged from an unexpected quarter; a person dedicated to truth, fairness, and balance. Regardless of whether people agreed with his proposed policies, he was and is a man of the scales. The pattern had responded to the work and opened a door for someone holding the quality of the scales to step forward.

The work continues. Corruption continues to be exposed, and people of integrity are still

emerging. This will continue until the next election, by which time there will be a solid strong pattern in place of balance and integrity; but it will be up to the people of the country to decide which way they will go.

And this is a really important point to think about and remember: you cannot magically force an agenda on society, even if you think it is right. Instead you have to work within the frame of that society. In a democracy, you must present the people with the option of choosing a balanced pattern. It is for the people's group consciousness to decide what they want to live in, and the wider fate pattern of the land and the people will open gates to allow potentials to flow. The magician simply sweeps away the shit so that the people can choose with knowledge.

When it comes to climate issues, it is very much the same approach. The earth and climate is a constantly changing dynamic, and we have to learn to go with the flow and adapt. However, if societies, companies, and so forth have a lot of destruction flowing through them and are threatening the land and weather, then the magician can temper the destruction while also introducing the fulcrum and scales. Societies, the land, and the weather are inextricably linked. If you work on one, you work on the others.

If you are working with a mentor, then they will probably have worked in such a way or will be in a cycle of service work in this area of magic, so you might discuss it with them to get a wider view of the work dynamic.

## 8.1 Ritual work

You will write and do a visionary ritual to trigger the shifting of a destructive, out-of-balance tide towards balance, while also opening a pathway for the future for regeneration.

Below are the elements that need to be included. Think about why certain dynamics are in certain positions, and how they are worked with and deployed. Write up your plan on computer, do the ritual, and notes of your observations in and after the ritual.

Make a note to yourself to keep an eye on the national events over a five-year period. This work will be a much more powerful layer added to the work you have done previously, so pay attention as it unfolds.

## 8.2 Ritual keys

1. Four angelic bridges.
2. Destructive deity/beings held behind a threshold in the north.
3. Creative deity, or formed angelic pattern, brought to the south.
4. Fulcrum or Void in the centre.
5. Divine breath brought through the east.
6. Deity or angelic being that holds, organises, and dispenses knowledge in the west along with the power of the Scales.
7. Planetary influences or spirits working as pillars of each of the four gates: as presences, seals, or both.
8. Weaver of fate from above.
9. Anchor and ancestral wisdom below.

## 8.3 Tools

**Limiters** in the east

**Vessel** in the west, filled with port wine and a drop of blood

**Scales** in the west

**Staff** in the south

**Stone** in the north to hold the pattern that can be then dispensed: putting new in the old

## 8.4 Recitations and actions

- Limiting the beings of destruction.
- Offering the drink within the vessel to the destroying deity.

- Declaring the fulcrum and the scales, triggering them to central power.
- Inviting regeneration with limitation.
- Standing within the ritual pattern while bringing through the inner pattern.
- Triggering the flow of time, creation, destruction, and composting.

## 8.5 Inner actions

- Timeless balancing of the fulcrum within and without.
- Engaging the Inner Library and beings.
- Going into the Desert to the edge of the Abyss, and waiting for the pattern of regeneration to form without interfering.
- Walking with it down the Desert to the threshold of the outer world.

Stand on the threshold between the Desert and the east gate of the ritual space. Work with deities or angelic beings either side of you to uphold you and the pattern.

Step into the ritual space with the pattern around you like a vast cloak. Walk to the centre of the ritual space and release the inner pattern into the prepared ritual pattern.

Walk to the south gate in vision. See the pattern pass over the threshold and onto the path of the future.

Go to the west and stand physically and in vision in the presence of the scales. You are the sum total of humanity in ritual, so on behalf of humanity, accept the judgement of the scales (see note).

Gather the destructive pattern to be held in the north and place it in the stone.

## 8.6 Completion

While the power is still high, map out the powers of the inner and outer ritual and create an image for a seal to hold the power. I have included an example below, at the end of the lesson. Then paint the seal on vellum or hide,

and mix some of the blood/wine into the paint. Leave it on the south altar to dry.

Write out a seven line utterance that declares the pattern of regeneration. Write one line for each direction that specifically declares the path of the new pattern, i.e. “Divine breath of the east that brings new life, I welcome you.” This is not a declaration of intent or a request; it is defining what is happening within the pattern.

Start the process of closing down the ritual space and thanking the powers that worked with you. Leave the central light going.

Sit in the centre and go in vision to the Inner Temple and circle. Then be in stillness within that space.

When ready, come out of vision, go outside and dig a hole, then place the stone in the hole and cover it. In your mind, send it down to the Underworld.

Go back to the ritual space and put out the light.

## 8.7 Follow-up

The following day, put the seal behind glass in a small frame and place it somewhere you will see it every day, preferably somewhere south. Each day for seven days, utter the declaration in front of it after doing your morning focus. After doing this for a week, reduce this to once a week for a month. Then do it on the first day of each month until you get the feeling to stop. The seal may need leaving out or covering and putting away.

**Note:** Scales and collective presence

When you stand before your scales in the west, and you stand there on behalf of all humanity, you are *not* taking on all of humanity’s imbalances, and the consequences thereof, on behalf of all humanity. You are triggering the process *on behalf of* humanity. Not perceiving this difference has caused severe problems in Christianity...

As a collective consciousness, an adept can speak on behalf of

humanity and accept the rebalancing dynamic on behalf of humanity. The pattern of rebalance through the Scales is then released, and will fill and affect individual human vessels as, if, and when necessary—and no more. Keep this in mind as you do the work, and be very clear you are not accepting the burden upon yourself; rather you are willing to act as a catalyst for it.

## 8.8 The seal

Here is an image of a seal unearthed at Tel Dor near Haifa, Israel. From a linguistic standpoint the archaeologists are still trying to decipher it, as it is not a name. However, you adepts who have worked Egyptian ritual patterns should understand what it is. The hieroglyphs are deciphered not by the sounds they represent in language, but by the powers they represent.



Figure 8.1: Tel Dor dig, Haifa, Israel

## 8.9 Deciphering the seal

Write up what you think the Tel Dor seal is representing.

## **8.10 Ethical considerations**

Spend some time pondering the ethical twists and turns of speaking before the Scales on behalf of humanity. There is no right or wrong answer, but pondering will expand your understanding and awareness of the magical and inner dynamics of such an act. Write up your ideas and conclusions.





## **Adept Module IV**

# **The Arbatel and Planetary Magic**



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## Lesson 1

# Introduction and Part One

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“The beginning of wisdom is the awe of Lord Jehovah, and the knowledge of the Righteous Ones is understanding.”

—*Proverbs*, The Aramaic Bible

“The purpose is to baffle and lead into error everyone except those whom God loves and provides for”.

—from *Kitab Al-Ahjar* (the Book of Stones) by Abu Ms Jbir ibn Hayyn

If you read Latin, a scan of the entire book, along with acknowledgements and details of the book source, are presented in lesson eight. Work with the Latin text as you work through these lessons to compare and contrast. If you do not read Latin, work with the original anyway, as there is a lot of capitalisation that is important to spot.

In this module, we are going to take some time to look at the *Arbatel* in detail, as it is an unusually profound magical text, and also a deeply misunderstood one. The *Arbatel* speaks to the adept, not the initiate, as the keys hidden deeply within it need the practical knowledge of a true magical adept in order to unlock it.

As an adept, this module will teach you in depth how to approach such texts, how to decode them, and how to approach the magical system deeply buried within them. This in turn will help you to view magical

writings in different ways as you spread your wings into the various obscure corners of magical texts from around the world. It will also teach you discernment: you will learn how to distinguish between fake grimoires and real ones.

It also exposes you to different ways of working that are not immediately obvious: its mysteries are broken up into pieces and scattered across the text, hidden in various ways in order to shield its work from the untrained eye, and are embedded within hints that need a good understanding of Biblical text, magical technique and inner knowledge. It is very cleverly done and written using various different methods of code.

As an adept, you should always be striving to expand and grow: your magic evolves as you evolve. And that in turn allows you to add to the corpus of magical knowledge available for the next generation: as you expand, so your knowledge is lodged in the inner library for others to discover.

Before we go any further, there is something I need to point out about the *Arbatel*, something that slowly became apparent as I worked my way through it again and again, sifting through the many layers hidden within the text. And that is that this work, while appearing to be fairly simple on the surface, is not. It is a powerful but also deeply unbalanced text: as its layers come up to the

surface, it quickly becomes apparent that this work is one of Abrahamic ascent and also *one that can potentially trigger destruction in the form of a 'final judgement'*.

Its magical actions flow from the sort of mentality that we see in the original Cathar movement and also that of Bogomilism, both of which sprang from the philosophy of Manichaeism. If you look them up and read a bit about those movements, you will then spot it in the text of the Arbatal. Such philosophy rejects the physical world and sees physical life as abhorrent.

That abhorrence is taken a step further in the deeper hidden mysteries of the Arbatal, whereby those adepts who unlock its hidden mysteries are prompted to trigger inner ascent, along with triggering the final judgement. The physical body is rejected in its search for the Divine. It is done magically in such a way that would also *trigger physical death*. There are much more balanced ways to magically engage with such powers, methods that you have already looked at in the Egyptian pattern. The Egyptian pattern works with the dynamics in life, in order to evolve you. The Arbatal pattern works with the dynamic by way of physically killing you and casting you, unprepared, before the scales. And remember, it also works on all of those connected to you in your life.

While the author most likely intended for the individual to only affect themselves, in magical reality such action would likely also trigger such judgement on everyone connected to the magician – we are truly not individuals, but deeply and inherently connected to everything around us. What we trigger to affect us, also affects everything around us.

I did not discover this straight away, in fact it took a couple of months. I had worked on the Arbatal a few times by refining the writing, digging deeper into the texts and unearthing layer upon layer of magic hidden in its words. I worked some of the ritual and visionary aspects that are hidden in the Arbatal which in turn triggered a series of events that began to manifest around me.

During this process the guardian of the Arbatal triggered swiftly and dangerously, and both Michael the editor and I got hit energetically every time we worked upon it. I realised that I had stepped into something that was not healthy and that was powerful in a very destructive way. So I began taking more and more of my analysis and conclusions out of the lessons, and also removed anything that inadvertently revealed the hidden practical work within the text.

Two months later, and more than a few bruises, the stripping process has finally finished. Because the forces that gather around the Arbatal are so potentially damaging, I told Michael the editor to not bother with a final round of edit checks, as he was getting energetically battered every time he worked on it. So if you find any editorial mistakes in this module, it is my fault and not a reflection of Michael's considerable skills.

What is left from that whole debacle is a module that teaches you to look at how these sixteenth century texts which were written in codes, in layers, and with many side avenues of learning. It is a very important skill to have, and serves to deepen your understanding of magical history. Also, as an aside, the author teaches through subtle hints at classical texts, myths and stories, and these alone will provide you with a rich period of magical learning.

By the end of this module, you should be able to look at old texts, decipher them, draw learning from them, and also be able to discern when a text is potentially dangerous. And I have to say, after years of looking at many different old and classical texts, this is THE most dangerous one I have come across. Not because it is 'evil', but because the underlying philosophy that drives it comes from a very unbalanced place which could potentially trigger your own physical and spiritual destruction should you fully unlock it and successfully work it.

In such an event one of two things would happen: either you would successfully achieve what the book sets out as a series of magical workings, and subsequently cast yourself into physical death and 'final judgement' and all

that goes with that, or you would be taken out of circulation by the guardian. I came close – close enough that once I have finished this module I never want to see this text again. And I am no coward when it comes to confronting extreme difficulty.

Virtually all magicians who dip into the *Arbatel* stop at the first layer of working with the planetary spirits, so they either get wrapped up in a diversionary working, or they get a simple side swipe from the work and nothing more. But that alone can be enough to make life extremely unpleasant for a while.

My advice to you as a Quareia adept is to learn the decoding, learn from the classical references, and then leave it at that. Do not try and actively piece together the deeper workings hidden in the book, for any reason, ever. And this is not one of those ‘magical tests’ where the teacher says ‘don’t’ but really means ‘try it and see’. I really mean it when I say, **do not engage with the deep magic in this book**. Really, just don’t. I only ever say something like this when it is a situation where your life would be in danger. I am not being overly dramatic, I am being serious.

Go through the decoding with me and learn: it will be like learning to look at a nuclear bomb without triggering it. The *Arbatel* looks fairly benign on the surface, and that is a glamour to keep a magician busy if they are not able to penetrate its secrets any deeper. But once you get into its depths, you will see why you need to learn, and then depart with empty hands.

Before you even begin to read the texts it is important to look at the culture and mind set of the time that this manuscript emerged: sixteenth century Europe was going through major theological upheaval, wars, and people with education and resources were experimenting with the dawning of science. Also there was a strong interest in certain areas of magic.

It was a time of great expansion in mystical magic throughout Europe, with the coming together of minds that were forming what we now know as Rosicrucian mysticism, particularly in the areas that are now Germany, Austria, Switzerland, and Italy. Venice was a

major junction point for strands of knowledge and resources to come together, and all of these built on the development of magic and philosophy that had been happening in the previous two hundred years.

At that time, there was a rich underbody of older texts from various sources that were buried in private libraries, including work such as the *Corpus Hermeticum*, Arab, Jewish, and Greek texts etc. and often the writers drew upon these various works and presented them within a framework that was acceptable for the time in Christian Europe. The Christian and Biblical texts were also used to stress timeless qualities that are necessary for any magician that approaches subject matter like the *Arbatel*.

When you look at the text as an adept magician you begin to spot the patterns that this work operates through, and recognise it as a magical work that reaches into the flow of profound mysticism, bringing the strands of magic and mysticism together. You also have to look at the sources from where this text draws its inspirations, knowledge, blind alleys, and approach, as it gives you a deeper insight into the magical movements of the time, and what foundations they came from.

The *Arbatel* draws deep and wide from many classical, Biblical, and mediaeval sources.

It draws upon the flow of magical knowledge from deep and varied wells, from Greco Roman, Egyptian, Jewish, and early Christian wisdoms, upon works like Ficino, the cultural cauldron of places like Venice, and upon European and near eastern folk lore. It draws upon Medieval Arab magical and mystical knowledge from varied texts, notably the ‘*Hadah Kitab Shumus al-Anwar Wa-Kunuz al-Asrar Al-Kubra*’ by Ibn al-Haj al-Maghriby (aka Ibn al-Haj), an Egyptian Moroccan theological scholar and philosopher who studied in Alexandria, among other places. Ibn al-Haj wrote extensively on belief, custom, alchemy, Islamic teachings and subscribed behaviour, along with philosophies, practices etc. all approached with a mystical perspective. He died in Egypt in 1336 and left a sizeable body of work behind him.

His insights into folk practice and mystical living are reflected in the *Arbatel*.

Another source that potentially contributes indirectly to the *Arbatel* is the works of Ibn Khaldun (1332-1406). Khaldun was one of the most extensive scholars of the Arab world and his major work was 'Kitab al-Ibar' written over seven volumes was a 'History of the World'. Born in Tunis, Ibn Khaldun studied the Berber and Maghreb people (volumes six and seven) in depth to such an extent that his work is still considered invaluable to this day. In the last two volumes, he reflects upon Berber practices of women 'connecting to the stars and drawing down their spirits by way of their mind'.

Whether the writer of the *Arbatel* drew directly from these works, or came across/heard about such folk practice, or they had already been assimilated into European magic, we will never know. But parts of Europe in the preceding years were various melting pots of philosophy, magic and thought where Arab, Jewish and Christian thinking came together, particularly in respect of analysis of the classical writers: many of the classical and ancient texts were preserved by early Arab writers and thinkers. What we do know, thanks to these scholars, is that such practices existed at that time and were used in folk, magical and mystical traditions.

Ibn Khaldun also studied and taught in Egypt, Syria and Granada in Spain, bringing his work into the orbit of the Jewish thinkers and kabbalists of the time. These areas of fourteenth century Alexandria, Damascus and Granada, along with Constantinople and Venice were at the time rich centres of thought, cross pollination, and philosophical discourse, while also being in the midst of serious conflict and change. With the fall of Constantinople in 1453, Venice in particular became the destination of many magicians and philosophers who were fleeing the conflict.

All of this created a fertile breeding ground for knowledge to be passed along, and what we see in the *Arbatel* is an expression of this rich cross fertilisation used in order to embed and pass along a powerful mystical and potentially dangerous magical work.

The narrator of the *Arbatel* approaches the text in the way an Elizabethan or sixteenth century European storyteller would, with back handed comments to the audience, riddles, puns, codes, decoys, and more than a little pantomime in places. This is not obvious to many modern readers who are not familiar with that style of narration, but for someone who has familiarity with, for example the plays of Shakespeare, you see straight away the methods of communication deployed, methods that were common in European storytelling, plays and narrations of the time.

The other thing that needs to be kept in mind is that such a work needed to be shielded in its depths, so that a true magician could unlock it morsel by morsel, while a casual reader would hone in on the juicy bits and miss the subtle bits. It also needed to 'sell'. Remember, a magical scholar at that time would literally starve to death if they did not have a suitable sponsor or clients, and yet the nobles with resources were sometimes not overly bright: they wanted sparkly things like spells to live hundreds of years, or spells to turn things into gold and so forth. Though some nobles were also well educated great thinkers, and these nobles recognised works such as the *Arbatel*, and supported them in order for the work to continue and grow. The scholar magician would tread a fine line between putting bread on the table and passing along magical knowledge.

The *Arbatel* does both: it holds all sorts of knowledge, while also dangling glamorous or disguised magical titbits that a not so bright noble could potentially do for themselves, while also challenging the magically bright nobles to expand themselves. Thus the scholar got their funding, the noble got their mysterious book of magical knowledge, and other magicians who had the keys and knowledge, had a text they could really work with.

The approach that had been used in the *Arbatel* had been very cleverly done in that the writer, who had adept magical knowledge, also left breadcrumbs within the glamour for the magician to spot.

He goes to great lengths to explain to the reader the dynamics of behaviour, inner balance and evolution necessary for such lofty magical pursuits. It is not just a haphazard collection of medieval magic from far flung corners of the world, cobbled together for glamour: it is a work of the Ladder, but done in a way we today would consider folly. You work the ladder in life; you do not potentially kill yourself in order to step upon its rungs.

Essentially, it is a book of adept training, and ultimately a book of ascent/final judgment, a mystical magical tome that talks about the angelic and Divine powers, and how the magician mystically and magically connects to those powers for deeper communion.

As we go through the book piece by piece, and put it under the microscope, your training will enable you to see what is hidden behind layers of glamour.

Being able to approach such texts in this way, is like learning how to crack safes or codes: the work of the Arbatel is scattered randomly and subtly throughout the text, like random jigsaw puzzles thrown to the wind. Nothing is in order, and one has to read the whole text very carefully in order to put the pieces together.

## 1.1 How to approach the text

Approaching such text as a twenty first century magician is difficult by nature of the modern education system and how it is devolving. In many western cultures, education in high school has devolved down to bullet point/tick box learning aimed at passing tests in order to get a job, and there is little in depth study of classical and historical texts.

While this system fills a student with facts, the understanding of nuances of such texts are woefully inadequate, and the modern student often approaches such works with the mentality that everything written is indeed 'fact' and can be taken at face value. That is an approach that is as far away as it can possible be for what is needed to read such works.

This work uses anecdotes, poetic reference, and classical hints; it alludes to certain things, it contain puzzles, and also subtle humour.

The author continually mentions characters, places and powers, often in passing, and those who skim the book will likely miss most if not all of them, and yet they are major keys deployed subtly as signposts. Those who take their time and look up each reference, will find that each one gives them another part of the puzzle, or advice, or examples. Burying important keys deep within text is an old magical method for training an adept, and is a method also deployed in Quareia training: you have to pay attention and take nothing at face value. It is magician's way of protecting something precious: hide small but important keys within text that is likely to be skipped over by those who are not paying attention.

Don't skip over any part of the text: stay with it, take your time, take notes of things that catch your eye or names you do not know, and learn how to patiently sift through a full text without skipping to the juicy bits: such skipping is a bad habit to get into, and in magical texts you will often miss things embedded within various boring parts of a manuscript. It is magician's way of protecting something precious: hide small but important keys within text that is likely to be skipped over by those who are not paying attention.

## 1.2 The pattern of the Arbatel

The work of the Arbatel is written within a specific pattern, and if you know the pattern, it will help you as you work through unlocking its secrets. There are two main things you need to be aware of when reading the Arbatel: the number patterns that are inherent within it, and the magical style in which it is written.

The number pattern is a Kabbalistic one of sevens and fours. The number seven is a repeating pattern in Hebrew scriptures, and this is expressed in the Menorah with its seven lights and four branches. The seven lights correspond to the seven classical planets of the Moon, the Sun, Mars, Venus, Mercury, Jupiter and Saturn, the seven days of creation, and so forth: a pattern that also crops up in other strands of mysticism and magic, including Egyptian magic. The four sevens

make twenty eight, the length of the lunar cycle, and is also the coming together of the two magical numbers of seven and four in a particular magical dynamic. The dynamic of the four sevens is expressed in the Tanakh with the first line of the first book Genesis/ Bereshit: In the beginning God created the heavens and the earth, which in Hebrew has twenty eight letters, the expression of God.

הָאָרֶץ בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת

This pattern repeats throughout the book, and hints towards its roots and its meanings. When number puzzles come up, such as an intentionally incorrect number to throw and confuse people, you refer back to the pattern.

The second thing to keep an eye out for is the hidden way in which it was written. We have talked about the era and setting of the book and how that influenced its surface presentation, but beneath that, there is another layer of approach which also points to its influence as well as its purpose, while also protecting it. This layer is PaRDeS. PaRDeS is a form of interpretation of Jewish Biblical and mystical text: Peshat, Remez, Derash, and Sod.

Peshat is the first layer of interpretation of text which looks at it literally and extracts the surface meaning. Remez is the deeper symbolism hidden within the text that takes a more poetic interpretation and hints towards deeper meanings. Derash is the layer whereby the writer places comparable expressions or metaphors for you to unlock and says 'like this'. Sod is the deep magical mystical meaning that is unlocked through inspired connection, revelation, or 'inner nudges'.

Each layer of meaning is compatible and interlocking, allowing the reader to find ever deeper meaning behind a text. It reveals its layers by way of the readers' wisdom and understanding which flows from their foundation, formation, actions, and experience. The reliance upon the readers own qualities serves to protect the work while also revealing itself in layers as and when the reader is ready.

However what has become very problematic for modern magical readers of the Arbatel is

the lack of classical and theological education in most magicians today, something that would have been more common in the people who could afford this manuscript back in the sixteenth century. Because of that sticking point which can serve to hobble the modern magician, throughout this text, I will point the reader to the various obscure references, what they can allude to, and how they work within the Arbatel.

Doing so does not betray the integrity of the Arbatel, nor does it trigger its guardian, a being that is powerful and very active – something which I found out by direct experience while working on the text. Ouch.

**Note:** I am working with the Mechon-Mamre Hebrew/English Bible – The writer of the Arbatel left a trail for us to follow and it is obvious that he was working from the Hebrew text and not the Latin one.

Arbatel De Magia Veterum  
Of the Magic of the Ancients

Title: The first step before we even look at the text, is to understand the title, which really tells us about what this book is about. In the past some have assumed that the word 'Arbatel' is a name or coded name for an angel. I think Adolf Jacoby got the closest in his idea of the word meaning 'fourfold of God' which he took to be the Tetragrammaton, one of the names of God that is the creative future aspect of the Divine.

I think he is right in a way, but also got lost in the letter play of Kabbalah. Not only have you to think like a Kabbalist but also like a person of that time, which was a more poetic way of thinking. The word Arbat crops up in the Book of Ezekiel (in Hebrew) among other places : Arbat אַרְבַּעַת meaning 'of four/four fold' from the noun 'arba' representing the cardinal and poetic number four, rather a small quantity more than 3: think of the 'four winds of heaven' or the 'four corners of the earth'. The end of the word Arbatel is El אֱלֹהִים meaning God or Deity.



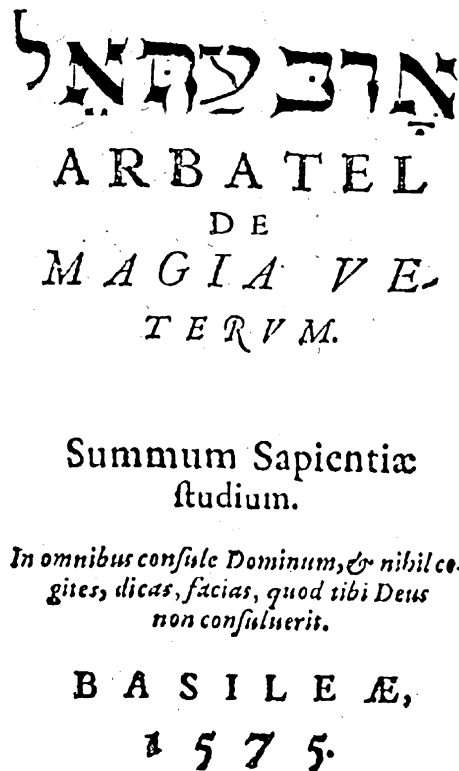


Figure 1.1: The Arbatal's title page

Straight away this is telling us that this work is rooted in the angelic beings of creation, of the land and also ascent. Think about what you have learned in terms of angelic patterns, of four fold patterns and what their power is rooted in.

It hints towards the Arbah Chaiyot (Four Living Beings) that appear in Ezekiel and also in Revelations. This sets the stage for magical work that is of the four angelic powers of the ladder,, and that also expresses through the seven directional powers, and the seven inner powers of creation, both of which come together in the physical realm. In a subtle way, the Arbatal attempts to connect the magician into these powers in order to step upon the ladder.

It also goes to great lengths to lay out the ethics and power dynamics of working within magic, particularly magic that reaches into such depths as the Arbatal does. The advice is very pertinent, and if you read it as a magician, rather than simply in its religious dogmatic form, you start to see the dynamics that you have learned.

as well Wise-men of the people of God, as MAGI of the Gentiles: for the illustration of the glory of God, and his love to Mankind

In all things, ask counsel of the Lord; and do not thou think, speak, or do any thing, wherein God is not thy counsellor.

—Proverbs 11

He that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit, concealeth the matter.

That one line tells you that it is far more complex than it first appears when one reads the text. The author's method of deployment of the jigsaw puzzles protects it, but now four hundred years later, that method of concealment serves to lock out people almost completely. I have deployed a different method that still retains the concealment from 'fraudulent eyes' that still protects it without triggering the guardian of the Arbatal.

The spiritual Wisdom of the Ancients as well Wise-men of the people of God, as MAGI of the Gentiles: for the illustration of the glory of God, and his love to Mankind.

Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all those, who do truly and piously love the creatures of God, and do use them with thanksgiving, to the honour of God, and profit of themselves and their neighbours.

The line highlighted starts the text at the threshold of creation and is buried under a text that tells the magician they will get goodies and gifts if they are well behaved. It is the first line of the ritual, buried in the subtitle, and is the way any magical working that engages with the inner Divine powers of creation/destruction begins: you should know what these means.

It also highlights one of the deep magical mysteries that were employed at that time, and later became embedded within the formation of the Rosicrucian structure: to ascend one must first rise from the ‘depths of darkness’. Think about your work with Osiris, and the resurrection from the underworld: an ancient and powerful mystical magical working.

#### ARBATEL OF MAGICK

Containing nine Tomes, and seven Septenaries of APHORISMS

The first is called Isagoge, or, A Book of the Institutions of Magick: which in fourty and nine Aphorisms comprehendeth, the most general Precepts of the whole Art.

The second is Microcosmical Magick, what Microcosmus hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, spiritual wisdom: and how the same is effected.

The third is Olympick Magick, in what manner a man may do and suffer by the spirits of Olympus.

The fourth is Hesiodiacal, and Homerial Magick, which teacheth the operations by the Spirits called **Cacodamones**, as it were not adversaries to mankinde.

Note: Cacadamones means malevolent spirits.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth

is distributed. This is valde insignis Magia. To this also is the doctrine of the Druids referred.

The sixth is Pythagorical Magick, which onely acteth with Spirits to whom is given the doctrine of Arts, as Physick, Medicine, Mathematics, Alchymie, and such kinde of Arts.

The seventh is the Magick of Apollonius, and the like, and agreeth with the Romane and Microcosmical Magick: onely it hath this peculiar, that it hath power over the hostile spirits of mankinde.

The eighth is Hermetical, that is, Egyptiacal Magick; and differeth not much from Divine Magick.

The ninth is that wisdom which dependeth solely upon the Word of God; and this is called Prophetical Magick.

Note: The Arbatel was supposed to have nine books of which only one seems to exist: the first book Isagoge. The book Isagoge introduces and works with the subject matter of the other nine books: when you unlock some of the keys in this book, it starts to emerge that the subject matter of the other books are to some extent embedded within the text of this one book, albeit well buried. I suspect that the Arbatel is the complete work, and each of the nine books are of and within the Arbatel. There are forty nine aphorisms, and forty nine is seven sevens: it completes a cycle.

So let us get to work. I suggest you have a notebook and pen as you go through the lessons, so that you can take notes and then look them up on the internet. Writing them down rather than simply using the computer will embed the information into you much better. I managed to fill a whole notebook working with this text.

The first Tome of the Book of Arbatel of Magick called ISAGOGE

In the Name of the Creator of all things both visible and invisible, who revealeth his

Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his onely begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, **that we may write this Book of Arbatel, concerning the greatest Secrets which are lawful for man to know,** and to use them without offence unto God. Amen.

Just as a curiosity - the term 'we' instead of 'I', I suspect refers to the voice of an adept/hierophant rather than more than one person. The 'we' is an expression of the human magician and the powers and contacts that flow through them, similar in kind to the monarch who also defines themselves as 'we' instead of 'I', indicating they have union with the Divine. It also indicates a contacted book, which indeed it is.

### 1.3 The first Septenary

#### The first Aphorism

Whosoever would know Secrets, **let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and not to give holy things to dogs, nor cast pearls before swine.** Observe this Law, and **the eyes of thy understanding shall be opened, to understand secret things;** and thou shalt have whatsoever thy minde desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

In this opening aphorism the writer is warning the magical reader that secrets are passed on magically by hiding in plain sight.

Some magical secrets are never spoken, as they have to be found and understood individually, and some are hidden in sight, some are hidden within riddles, and some are hidden in 'double speak': remember PaRDeS?. This way each generation of magicians can pass along what they know, while also leaving the individual to find things for themselves. This is the age old basis of magical learning. It is also an instruction on how to read the Arbatel: those who take it at face value will miss what is within it. Those who draw upon their knowledge and also know how magical secrets are kept, will learn.

It also subtly tells you that the book has a guardian, that will work with you if it is appropriate. I missed that the first time around, and it was not until I had overstepped the mark in how much information I gave as I was writing, that I realised. I got a warning strike, a swift and harsh one, which told me I had gone too far. That was the point I started to sit up and take notice, and to read it all again with much more care and forethought.

#### Aphorism 2

In all things call upon the Name of the Lord: and without prayer unto God through his onely-begotten son, do not thou undertake to do or think anything. And use the Spirits given and attributed unto thee, as Ministers, without rashness and presumption, as the **messengers of God; having a due reverence towards the Lord of Spirits.** And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.

Work within the balance of Divine power in service, and 'be like a bee' - again, another very old bit of advice to a magician who reaches beyond the everyday magic.

### Aphorism 3

**Live to thy self, and the Muses:** avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

This should be obvious to you as an adept.

### Aphorism 4

Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Contancie and Gravity, both in thy words and deeds. Resist temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help. For where all humane refuges do forsake us, there will the help of God shine forth, according to the saying of Philo.

The path of Saturn, of the Grindstone, in magic. The phrase 'flee from earthly things' gives us the first clue that there is potentially an influence of Bogomilism or Catharism in the text. However it can also be pointing to what magicians know as the 'Plain Path', which is something very different. The author then guides the reader to the sayings of Philo of Alexandria (25BCE to 50CE) a Hellenistic Jewish philosopher, and here it makes it more likely that the author is pointing towards the Plain Path, or the Path of Hercules:

The road that leads to pleasure is downhill and very easy, with the result that one does not walk but is dragged along; the other which leads to self-control is uphill, toilsome no doubt but profitable exceedingly. The one carries us away, forced lower

and lower as it drives us down its steep incline, till it flings us off on to the level ground at its foot; the other leads heavenwards the immortal who have not fainted on the way and have had the strength to endure the roughness of the hard ascent.

—*On Special Laws*

### Aphorism 5

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body

Take out the religious rule and think about the magical dynamic you have learned: if you do what you are supposed to be doing on your ladder as you climb, staying within the patterns of fate, whatever you need shall come to you.

### Aphorism 6

Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

This is the rule of the apprentice: remember the work around 'engramming'?

### Aphorism 7

**Call upon me in the day of trouble, and I will hear thee,** and thou shalt glorifie me, saith the Lord. **For**

**all Ignorance is tribulation of the minde;** therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and **say with the Psalmist**, Not unto us, Lord, but unto thy Name give the glory.

There is a great deal of advice in this seventh aphorism, advice that is reflected in many mystical paths. Remember that the 'seventh' of anything in these cycles are the most important ones. The first bit of advice is to always call when you are truly out of your depth. The second regarding ignorance is a deep and powerful statement, and one that is also reflected in the Tibetan mystical text that you looked at in module three lesson seven (Sheldam Nyingjang) which looks at the various stages of mystical evolution in a human in relation to the death process. The third is the hint to work with the psalms: remember your work with psalm twenty seven and then look again at this aphorism.

So the first seven aphorisms are general advice to the budding magician, and hidden within the religious overtone is the mystical dynamic of the apprentice in their path.

## 1.4 The second Septenary

### Aphorism 8

Even as the Scripture testifies, that God appointeth names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: **so the Characters and Names of Stars have not any power by reason of their figure or pronunciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character.** For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Now we are getting beyond the basic rule of how to conduct oneself as a magician, and into how magic actually works. And this is the part that many miss or skip over when approaching the Arbatel and similar works: the names and sigils mean nothing and have no power other than what has been magically connected to them. The names of angels and spirits are names that we as humans have assigned to them: they are not names assigned by Divinity. So many magicians miss this: the Divine names of beings are not human 'language' names, in fact they are not names at all in the way we think of them; they are sounds and vibration, something beyond the ability of a human.

As humans when we focus on a being for connection, we focus on the function of the being, its power and presentation. Then the magician can assign a name/sign that is meaningful *between the magician and the being*. If the magician utters a name or uses a sign with the deep inner practical understanding of the connection, once that connection has been already been made, it allows the magician to further deepen that focus through the use of a word or sign which in turn strengthens the connection between magician and being.

But if a magician does not have that deep practical understanding and connection regarding the being, and just utters the name in ritual because it says so in the book, then a different dynamic kicks in. Either it just doesn't work, or, if the magician has some training and natural ability, the use of a name that has been repeatedly used by other magicians over generations allows the doors to open a bit: you get the first layer of the work; Peshat.

However, with so many people doing this work these days, the collective consciousness has various versions of vessel pattern creation in terms of these names. Think about it. A thousand people over, say thirty years, all using a specific name in ritual, but holding different levels of intent and focus: *I want power, hello are you there, I need wealth, who am I, what is my true will*, and so forth.

So wading through the dross of collective

consciousness that has built a focus and pattern around a given name is a bit of a job. It is not impossible, but it can be tough going. And often what responds to that name is not the intended being, but something else – you have already learned about such situations. If the true contact is made at this level, you get some of the power, but its effects upon you can be tough.

So the short lesson is know in your mind **what it is** you are reaching out to, and know that haphazard connection will work for some and not for others, and such an approach is unstable: what comes from a being who is connected with in such a way is unpredictable and depends largely upon the person doing the calling.

The Olympick spirits are not only ‘spirits’, they are also names that give signposts as to the power behind them, and through knowing their power, function and connection, you can truly begin to walk to the path of the Arbatel. When we come to the Olympic Spirits and their names, we will look at this more deeply, and also spot the writers’ hidden secrets.

### Aphorism 9

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards, in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what maner that may be done. For truly every creature is ordained

for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.

This wisdom follows on from what we have just looked at: know your beings and what it is you are connecting to. This is why you spent a lot of time in your apprentice and initiate training looking at, understanding, and meeting different types of beings. You also learned that even the most destructive and dangerous beings all have a function and a place, and that is to be understood and respected. Once you have that practical visionary experience under your belt, you start to recognise various beings that turn up: you know them by their actions, location, the way they feel and present, and so forth.

This in turn helps you to discern whether or not you have been successful and made a true contact through the ritual, or whether a parasite, faery being or so forth has picked up on your actions and decided to present itself. This is a major point when doing such a ritual sequence as the Arbatel: if you really do not know what you are doing, you are going to flounder, and if it does work, you will likely have a rough time with any power that then flows into your life. If you know about beings from practical experience, and understand the dynamics, then it will switch on in a more balanced way.

The above text gives a list in order of what beings come in what pecking order. Did you spot, for example, destroying beings: The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. The beings that flow through the balance of destruction, that are simply doing their job. If you take the religious dogma out of the text, keep with the idea of Divine creation, fulcrum, and destruction, you will start to see what these writers are talking about. They are just using a different mind set and vocabulary, that’s all.

**Aphorism 10**

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happie in things present, and blessed in all eternity Do this, and thou shalt live, which the holy Books have taught thee.

At first glance, this seems like the religious wagging finger, and draws upon the paternalistic concept of God as 'big daddy'. But on closer inspection, and in context of the ritual to come there is a major secret nestled within it that is very relevant to the ritual itself.

On the surface the ritual promises to connect you to powers that will give you all sorts of glittery things that you want. But what the writer is hiding in that text is this: keep within the law of Divine balance with constant focus in your life towards your spiritual and magical evolution, and stay within the fulcrum, the present, and want for nothing, *happie in things present*. Through connecting with the beings in ritual, what is needed, necessity, will be triggered by the work and will flow to you. Again, a repeat of an old and wise bit of advice to a magician who is connecting with angelic or powerful inner spirits. He repeats this maxim in various ways, because it is so important in the success of magic.

**Aphorism 11**

A number of Four is Pythagorical, and the first Quadrate; therefore

here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature. Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, nolens volens, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow anything out of his treasures, that person shall attain to nothing without the will of God.

Therefore we ought to desire from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? Whatsoever ye ask, ye shall receive.

Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.

The magical knowledge of this passage is in the first stanza: *A number of Four is Pythagorical, and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature.*

Think about the pattern of four, what it is rooted in, and how it is worked with magically. Then think about why the writer

then continued on with the religious passage that he did. Think about working unconditionally with the three powers of creation, fulcrum and destruction, within that pattern and how it affects nature, and all the creatures, spirits and powers within nature. Think about the work you have done with angelic and underworld beings anchored in the fourfold pattern. Also think about the numerical structure of the book: fours and sevens. The sevens are the 'creative' or 'doing' aspects, and the fours are the steps or layers that are rooted in the physical world. He is telling you that the first step, the *first Quadrant* is about the layer which is patterns. Read the passage again to see what he was hinting at.

### Aphorism 12

**In the Acts of the Apostles, the Spirit saith unto Peter after the Vision, Go down, and doubt not but I have sent them, when he was sent for from Cornelius the Centurion. After this maner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Egyptians.** And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of St. Paul, and Hermes Trismegistus. **There is no other maner of restoring these Arts, then by the doctrine of the holy Spirits of God; because true faith cometh by hearing.** But because thou mayst be certain of the truth, and mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with Paul, I know on whom I trust. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest

wholly upon God, and adherest onely to him?

Look up the story of Simon Peter and Cornelius the Centurion – that story will tell you what this aphorism is about. He is also telling you about how the sacred utterance can be passed on by embedding it within substance which is then translated back to utterance. This is a comment about magical construction and the passing on of wisdom through such methods of construction. Think about your work in inner temple construction, and your work with patterns within substance/building, and then read that aphorism again.

### Aphorism 13

The Lord liveth; and all things which live, do live in him. And he is truly IEHOVAH (the sixteenth century latinised version of the Tetragrammaton YHWH), who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. **He calleth all the stars, and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible, to whom God hath revealed the names of his creatures.** It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power into action, out of darkness into light. **Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices,** and how they are subjected and appointed by God to minister unto thee; even as Raphael was sent to Tobias, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So Michael, the fortitude



of God governeth the people of God: Gabriel, the messenger of God, was sent to Daniel, Mary, and Zachary the father of John Baptist. And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Read that one carefully and think about it. And think about the returning theme of **'have the names of the Spirits, that is, their powers and offices.** Know them by their powers.

#### Aphorism 14

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thou shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. **God requireth of thee a minde**, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessaries of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy onely begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Because I earnestly desire perfectly to know the Arts of this life and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: **Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.** Give me also an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, **that I may bring them forth as out of thy inexhaustible treasures, to all necessary uses.** And give me grace, that I may use such thy gifts humbly, with fear and trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen

To finish this first section, which is essentially a basic rule book for apprentices and initiates, and advice on how to learn, the writer gives a last bit of advice while using some of the vocabulary of the Credo: don't be an asshole, make yourself useful, and finally, asks for an inner contact as a teacher. Also notice the subtle hint that he repeats towards true necessity, not everyday wants. It can be difficult to read such text when it is steeped and hidden within religious and dogmatic text, but it is very useful to be able to sift through such an overlay in order to dig at what is actually being said.

Now we will move on through to lesson two and do more digging.

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## Lesson 2

# Part Two

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Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

—Surah Ya Sin, Qu’uran 36:12, Inscription on the inside walls of the Dome of the Rock, Jerusalem, by the stone outcrop known as The Threshing Floor

It took me a great many coffees to get through this section!

This next stage of the exploration of the Arbatel is a maze of puzzle-solving to extract meaning from the names and qualities of the Olympick spirits and work out why they are in this work. What is their purpose, and what are they pointing to? The author has cleverly written clues within clues, and left a trail through the Bible for the adept to follow. You need magical knowledge as well as biblical knowledge to unlock this section of the Arbatel.

Get a notebook and pen, and jot down notes as you go. The physical process of writing with your hand is important, and using your hand to write while cracking a code, which is what we will be doing, will help trigger things in your mind.

In cracking this code we will encounter many twists, turns, hints, and puns; and as you go through the process with me, all sorts of things will start to open up in your mind.

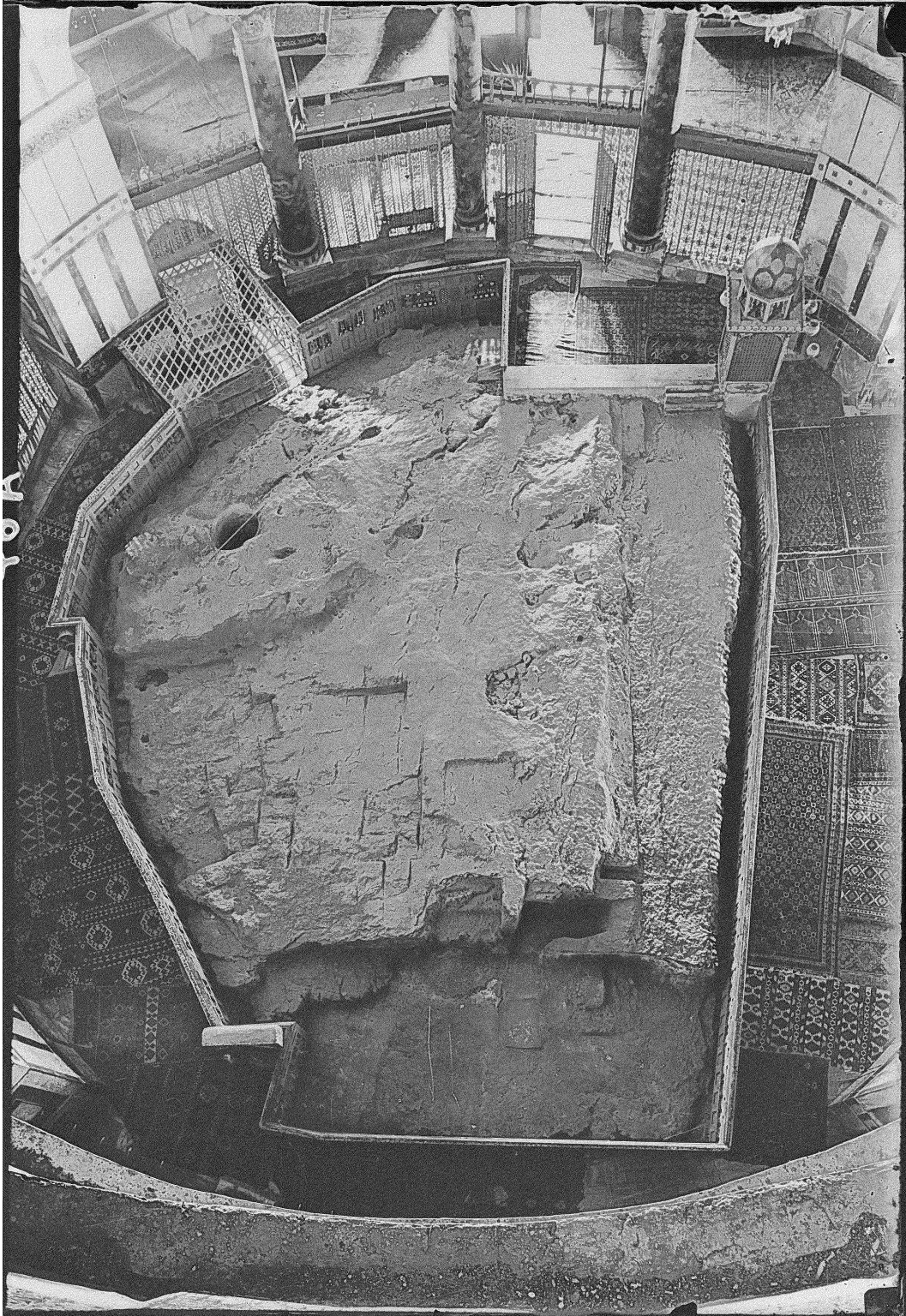


Figure 2.1: Dome of the Rock, public domain.

## 2.1 The third Septenary

### The fifteenth aphorism

They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the Olympick spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: there is no peace to the wicked, saith the Lord.

The third Septenary introduces the reader to the *Olympick spirits*. Now the author is starting to bring the contact powers into the orbit of the magician, and he begins the process of introducing the magician to these powers, before they are worked with later in a hidden ritual embedded in a later section.

Casual readers will take the descriptions of these ‘Olympick spirits’ with their names, sigils, and powers, and go no further in their understanding. As a magician you have to be more cautious if you want to really understand what you are reading. You must spot the dressing; and spot the shielding that protects something much deeper.

The term *Olympick spirits* is often understood to mean planetary spirits. It does in a way, but

it is also far more than that. When the writer says ‘Mount Olympus’ and ‘Olympick spirit,’ he is saying ‘a place of the gods’ or ‘a place where powerful spirits of God reside,’ and that these are powerful beings. But also note from the warning that these spirits and powers are part of the Divine pattern, and can operate only within that pattern.

You also have to remember the title and what it refers to. In a text like this, with true and deep magic buried in it, you have to pay attention to little details and check your translation with others and the original text. Often translators of such texts know some magic, but not at a deep enough level to make proper sense of the text.

For this to make sense to you, I will unpeel it as we go, so that you can unlock it as I unlocked it. Just remember, throughout this text, that you have to view what you read through the knowledge you have from your training.

### The sixteenth aphorism

There are seven different governments of the Spirits of Olympus, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are Aratron, Bethor, Phaleg, Och, Hagith, Ophiel, Phul, after the Olympick speech. Every one of these hath under him a mighty Militia in the firmament.

Decoded this reads:

There are seven orbits of root powers worked with in this magic. Each one of these orbits is connected to visible stars and planets which act as bridges for their power and influence to express in the physical world.

Before we get to the actual names and their origins, let’s just back up for a moment.

The writer is passing on knowledge that the root powers bridge and express, in some part, through the influences of the stars, planets, sun, and moon, which all affect us in various

ways at ground level. As a quick diversion, it is valuable for the magician to know whence this astrological and astronomical knowledge comes and what happened to it, as it has a direct bearing on how we should approach the work.

As far back as Old Kingdom Egypt (as well as Babylon and Earlier Sumer, Uruk etc.), astronomy was used and developed to track and predict the influences of the stars and planets, not only on the people through tides of fate, but also on the land—and in particular the Nile. As an aside, this interplay and knowledge of astronomy/astrology is wonderfully depicted in the *Book of Nut: Fundamentals of the Course of the Stars*.

The Book of Nut appears in, among other places, the Osireion at Abydos, carved in the cenotaph of Seti I (1290-1279 B.C.). This work is thought to date originally to around the twelfth dynasty period, around 1850 B.C.. When the astronomical information of the decans in the Book of Nut is analysed and tracked back, it points to about 1850 B.C..

The Babylonians also had an extensive knowledge of astronomy and this, as well as Egyptian knowledge, eventually found its way into the melting pot of Ancient Greece. This knowledge had to do with the constellations, the movement and orbits of the planets, the rise and fall the sun and moon, and so forth.

By the time we get to the rise of ancient Greece in approximately 800 B.C., and later, the final collapse of Egypt and the establishing of Greco-Roman Egypt in about 350 B.C.—a country which had by then two hundred years or more of considerable Assyrian influence (from around 660 B.C.) which drew on very ancient roots—there had developed a massive melting pot for ideas and knowledge.

That cauldron of knowledge is what the Arbatel draws on. Understanding its roots will help you put some of the fragments together when, and if, you come to do the work yourself.

However as is always the case, while the determined few will happily learn a wisdom in depth, the great unwashed will want bullet points and a few simple words that they

can master and work with. The days and hours of the Arbatel are good examples of putting dumbing-down to use as superficial distraction layer.

Here are the names and the number assignments. For Bethor, the original text has XXXII. And while I stayed at that number, nothing unlocked. Then I came across Joseph H Peterson and his work on the Arbatel. He concluded that the number assigned to Bethor was wrong, and that if another X was added then a numerical sequence opened up. The powers descend by the value of 7. The total of all the numbers adds up to 196, which numerologically breaks down to 7 if you add the digits together until you get a number less than 10.

I tried his approach, and it worked; and I also broke down the numbers to single digits, as numerology and number puzzles were very popular at that time, and much used in magic:

$$49 = 7 \times 7$$

$$4 + 9 = 13$$

$$1 + 3 = 4$$

So Aratron, the first name mentioned, has both the 7 and the 4 within its orbit.

Also if you divide 196 by 7—remember 7 is the magical numerical key in this sequence—then you get 28. When you add 2 + 8 you get 10, and then 1 + 0 = 1. 28 (1) is the number of Och.

Magically this opens out a great deal, as you will see as we go along. I will write out the names, with the original Roman numerals (Bethor with his adjusted number), how they divide by seven, and the single number that each number breaks down to using numerology. There is a good reason for this, as besides the pattern revealed it leaves a magical clue for later when we come to assembling the work. Because of this clue, I strongly suspect that the missing X from the number of Bethor was intentional in order to hide the pattern from casual eyes – a method common in older magical texts.

## 2.2 Order of sevens: the names of the Arbatel

Beginning with Aratron, whom the text tells us “ruleth visible Provinces”:

Aratron	XXXXIX	7 x 7	49	4
Bethor	XXXII	6 x 7	42	6
Phaleg	XXXV	5 x 7	35	8
Och	XXVIII	4 x 7	28	1
Hagith	XXI	3 x 7	21	3
Ophiel	XIII	2 x 7	14	5
Phul	XII	1 x 7	7	7

If you order them according to the single numbers produced by the numerological method of continually adding digits, you get:

- 1 Och
- 2
- 3 Hagith
- 4 Aratron
- 5 Ophiel
- 6 Bethor
- 7 Phul
- 8 Phaleg

Notice how 2 is missing, and our pattern, which has until now been based on sevens, seems to have acquired an eighth ‘slot’? This is not a mistake: it is perfectly intentional, as we shall see...

Now we get to the names of these ‘spirits.’ In some grimoires they are just made-up words or collections of letters placed together. In the Arbatel they are an interesting mixture made from obscure corners of the Hebrew Bible and the author’s hints.

If you take into account the spelling issues that accumulate as a text is translated from one language to another, you will start to see where he got these names from. And watch out for the few places where he points out, quietly, that the use of names for working with the spirits is a hash anyway, as most of the names are not actual names but point to certain dynamics and powers. But if you use the names with the knowledge of what is behind them, then you can open the doors.

So let us go through the names and crack their codes. Then we will return to the Arbatel

text to see what the author has to say about them. I will list the names and break down the hints, puns, clues, and meanings. This will start the process of unlocking the whole thing.

I recognised a couple of the names from the Bible, which clued me in to what the rest could be. Even after I realised what the author was doing with the names, I still had to keep in mind that the similarities could be coincidental. Often you can lead yourself up blind alleys and end up trying to fit something to your own theory. So I did this carefully...and I was right.

What follows is pretty long and convoluted, but very necessary. You have to gather together all your grains before you can thresh them, and I am working with a method known in magic. This convoluted trail of enquiry will take you to all sorts of side-doors that you can add to your gathering-together of knowledge.

Working this method will trigger not only the codes within text, but any inner contacts who work with you, and then they can also guide you.

## 2.3 Aratron “who ruleth visible Provinces”

This name gave me the most trouble, and took the longest to unlock. Note that the spirit name list starts with A: Aratron, and B: Bethor... aleph, bet... There is a lot of letter-play in the Arbatel, and whoever wrote this section of the Arbatel clearly knew Hebrew and Arabic, as well as Latin.

The *Aleph* is the first letter of the Hebrew alphabet, but it is silent; the breath or wind before the word is formed. *Bet* is the first letter of the book of Genesis, and the second letter of the Hebrew alphabet. After bringing together the title of the Arbatel, its magical leanings, and its constant Biblical references—and once I had figured out the names of the other spirits—the name Aratron started to unlock a little.

So I broke down the name. When dealing with texts that draw on classical and ancient work, you have to look at words not only for their direct meaning but also for their poetic

ones—Remez. Then you put the two meanings together if they match.

Aratron apparently “ruleth visible provinces,” i.e. the physical world that we can see and touch. When the number of Aratron is broken down using numerology, the number is four. This is the number of the physical world and its working pattern, and the number of seven sevens: *the most important one*.

Aratron breaks down to two parts: Arat and ron. *Aarat* does not really translate well to English, but in Hebrew it can be understood in part of a word as ‘a sign’ or ‘wonder.’ *Ron* means “song” or “joy,” as in “I sing praise unto.” But it had me puzzling, as it is not really a word.

The clues in the Arbatel’s descriptions of Aratron were also interesting. One in particular stood out of the glitter and caught my eye: “Aratron appeareth in the first hour of Saturday”—that is, the first light of dawn on the Sabbath. For those not aware of it, Saturday is the actual Sabbath, not Sunday; and a day used to be considered to begin at dawn, not midnight.

Looking at the numerology and approaching the Biblical context poetically, things started to pull together.

And God blessed the seventh day,  
and hallowed it; because that in it He  
rested from all His work which God  
in creating had made. —*Genesis 2:3*

The dawn of the first day of completion of creation, on the seventh day: the sacred day. The silent aleph is the Divine wind before the utterance. The number of Aratron is seven sevens. The numerology of Aratron’s number is 4. Remember the meaning of the word ‘Arbatel’? Also remember what the number four and the number seven in a magical pattern means, what it refers to. Also remember that the author connects Aratron to the planet Saturn: the Grindstone, *the angelic power that turns like a wheel and grinds everything to polish it*.

So I went back to the name Aratron and looked again. This time I looked at it in terms

of a sacred day, a construct for the ‘four’, something connected to the east/sunrise, and Stone/Grindstone. I also moved away from looking at the name in Hebrew and looked at Latin and Greek, something with the author mixed together and played with a few times in the text.

Ara in Latin means “altar,” as in *Ara Maxima*, the great altar of Hercules. *Tron* is a Greek suffix that means “instrument of”: a ‘doing’ something, as in *Arotron*, the plough. Aratron, the working altar? Interesting.

Here is an image of Ara the constellation of the altar: look at the shape.

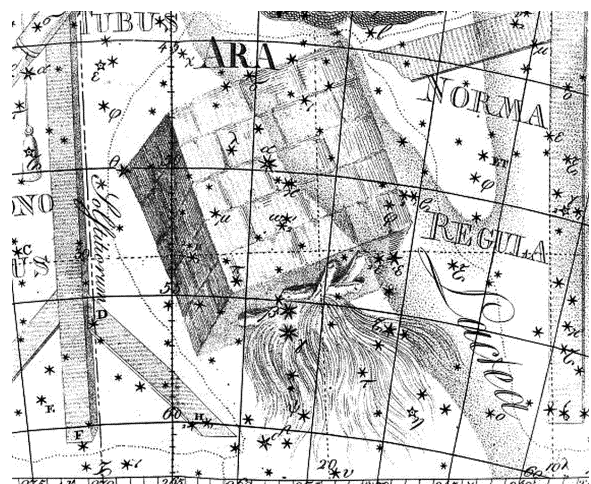


Figure 2.2: Johann Elert Bode’s illustration of Ara, from his *Uranographia* (1801)

And this would make sense in regards to the work of the Arbatel. The first working altar of a pattern of four is the east altar with the air gap of the Divine Breath before it: the sacred air of the east. It is also the cubic altar that the Divine Breath is uttered into to bring it to life.

Aratron is the altar which resides in the sacred house of God. Aratron, whose planet is Saturn, the Grindstone which works the magician on the path, whose day is Saturday, the Sabbath, has both sacred numbers connected to it: the four for the altar, and the seven for Divine creation made manifest. It is also intimately connected with *Bet*, which is also the next ‘spirit’: have a look at this quote from the Sefer Yetzirah.

“Saturn, the Sabbath, the mouth, life,  
and death were formed with Bet”

—*Sefer Yetzirah* (1562 long version, E Colle and H Colle)

When you add all these things together, you start to discern a being involved in the completion of the creation of the physical world. So I opened the Tanakh again at Genesis and went back to the beginning, to see what the ‘Aleph’ was breathing into utterance.

The first word in the Tanakh is בְּרֵאשִׁית (Breshit). The first letter, *Bet*, means house—remember that for Bethor. The very first letter of the very first word in the book of creation is the letter from which the whole story of creation flows: the House (of Divinity/God).

The word Breshit means “in the beginning.” In the Tanakh, the first letter, *Bet*, is larger and bolder: a tittle to tell you there is more to this letter than a sound. The Aleph is the outputting utterance; the *Bet* is the receiving vessel, the house. A lot more is hidden within the word Breshit in its biblical context, but that is a diversion you can explore for yourself, if you want.

So we have Aratron, (Aleph) that means an active or ‘doing’ altar, or something which ‘enables’ the sacred altar. It is the first name of the list of spirits, and has a numerology of creation (4), and of completion (7); and it is said to have for its time the dawn of the first day of the completion of creation. When the order of the spirits is redone to reflect the numerology, it becomes the fourth in the sequence: it is the first and the forth: remember that.

## 2.4 Bethor

Bethor breaks down into two words, *Bet*, house or temple), as in *Beit HaMikdash*, the holy house, the high temple in Jerusalem; and *hor*, from the noun הַר *har* commonly used in Hebrew to mean mountain, high place, or hill: the holy place on top of a hill, a common theme in the area for millennia.

Interestingly *Bet* or *beit* is expressed in Arabic as *Bay’at*, which means “to surrender” (to God); and *Tur* means house, as in *Surat Al Tur*, the 52nd surat of the Qur’an. This

surah opens with the oath of the Divine One swearing by the *Mount in the wilderness* of Sinai, where the Torah was revealed to Moses. The surrender, *Bay’at*, at the mount, *tur*. So we have a ‘house’ of God on top of a mount/rock.

Now let us look at the planetary assignment to Bethor as Jupiter. In the second century A.D. the Roman Emperor Hadrian had a temple to Jupiter Capitolinus built on the ruined site of the second temple in Jerusalem, on Temple Mount, known as *Har HaBáyit*, “Mount of the House” (of God), known later to Muslims as the Noble Sanctuary of Jerusalem.

Jupiter was the chief deity of Roman state religion throughout the Republican and Imperial eras, and as the sky god who held the thunderbolt was a Roman version of Zeus. He oversaw justice and good governance, and among his many titles were *Jove Aegiochus* “Jove the Goat-holder,” and *Jupiter Caelus*, “Jupiter the Sky/Heavens.” The importance of this will become clear later in the module.

The most sacred part of that site was the *Threshing Floor*, the natural outcrop of rock that served as an altar for Abraham when he tried to sacrifice his son to God. Underneath the Threshing Floor is a natural cave, and a ‘well’ hole leads from the Threshing Floor down into it. We have looked at this before. The Well of Souls is supposed to be an entrance to the Underworld, a place that goes down to the Abyss, through which the voices of those in the Abyss can be heard.

Jupiter, the one after the Sabbath, the eye of the right, peace, and evil were formed with Gimmel.

—*Sefer Yetzirah*

Remember the author’s warning that the names are known only to God, and we know them by their powers.

So we have the holy house that encloses the altar.

## 2.5 Phaleg

This was the first name that provided the key to the method the author was using to hide



from casual eyes what was behind the names. *Phaleg* is a term used in the sixteenth century to mean Babel, Babylon, and that division of communication that many different ears would understand. It has been used to describe many different voices, collections of cultures, and the place, Babylon.

The word *Phaleg* comes from the Old Testament and appears as a name that means ‘division,’ as in the division between peoples. Again you have to understand the problems of writing down a name either from a translation, or from hearing it or reading it in another language and phonetically transliterating it.

Peleg (*Chronicles* 1:19) is the son of Ebner, and was called Peleg ‘for in his days the earth was divided.’ Again remember, when you write down foreign words in your own alphabet, you cannot always match all the sounds exactly.

Also note that a bit further down the page in the first chapter of *Chronicles* is another ancestor called Peleg, under whom is listed Abram (Abraham) and Isaac. Take note of this, as we will come back to it as a breadcrumb.

The word *Phaleg* starts to appear in books of the sixteenth century as a byword for the division of communication, and from that connotation as a name for Babel, and in particular what became known as the ‘Tower of Babel’—though in the Bible this is really called a ‘tower *in* Babel’). It was also used as a word to denote the ‘understanding of many tongues.’

I came across this word in the title of a book: *Geographia Sacra seu Phaleg et Canaan* by Samuel Bochart (1599–1667). Bochart was a fascinating man of his time, extremely learned, with a good working knowledge of Hebrew, Syriac, and Arabic, among other languages. His works examined biblical areas, their landscapes and creatures, in an attempt to identify the places, events, and people of the Bible. His works were a major contribution at the time to biblical exegesis. So we have an example of the use of the name *Phaleg*, used in the same era and just after the time of the *Arbatel*, to denote a quality of a voice that can be understood by many.

Now this is a good example of why you must pay attention to the smallest details if you wish to extract magical keys and pathways out of old texts. If you took the name *Phaleg* to mean only “division of communication” then you would be partly right, but you would miss a rather overgrown old door in the corner of the room that leads to a magical garden.

This key is about communication and utterance—okay, got that. Remember when you worked with Egyptian deities in the east, and the stepping-down through the filters of the Breath? So you have a deity that breathes (the wind) which would be Amun or Shu depending on what you are doing. Then it would be Djehuty who turns the wind into utterances—the first division. Then the words of Djehuty would be bridged across the ritual pattern to Seshat, who would convert them into written words, knowledge, measurements, and so forth. The *division* of the power steps it down so that we can work with it.

If you look at the story of Babel (*Genesis* 11:1-9) with the eyes of a magician rather than those of a passive reader then something interesting starts to emerge. In particular, this section of the story:

And the LORD said: ‘Behold, they are one people, and they have all one language; and this is what they begin to do; **and now nothing will be withholden from them**, which they purpose to do. Come, **let us go down, and there confound their language**, that they may not understand one another’s speech.

Knowing what you know of sacred and magical utterance, and the power that can go behind it, we start to see in this a story a remnant of the division of power with the utterance in an ancient temple culture. Remember that the area in question, fourth millennium south Mesopotamia, was home to one of the earliest collections of city states in the world. Uruk, for example, was highly sophisticated in both temple culture and language while most of the rest of us were running around in bear skins.

During the Uruk period (4000–3200 B.C.), Egypt was still in its infancy; yet towards the end of the fourth millennium B.C. it emerged as a society with fully-formed written communication and a highly sophisticated temple/priesthood structure and monarchy.

We now know that there was contact between Uruk and early Egypt in the Naqada II period (3500–3200 B.C.) in Qena, Upper Egypt. Seventeen cylinder seals were found in the Qena district, Luxor, from the Uruk expansion period. While thirteen of them were made locally, four came from Uruk. (See *Artefacts of Complexity: Tracking Uruk in the Near East—a collection of archaeological essays by the British School of Archaeology in Iraq.*) So we have trade and the learning of skills, including the use of language.

Why is this important? Just as archaeologists learn a great deal from comparing pottery designs, using similarities to date and locate artefacts, so too can magicians trace the original sources of magical patterns and constructs to learn about, and plug into, the source. Just like an archaeologist, an adept has to carefully dig, sift, and analyse whatever they unearth to find the pattern: a magical breadcrumb.

The pattern you have worked with as an adept is rooted in Egyptian magical patterns. But if we look further back, at the Sumerian pantheon, we find some interesting parallels. Enlil, besides being of the wind, held the ‘Tablets/Book of Destiny.’ This contained the knowledge of fate and the future. Ninurta, son of Enlil, was a warrior and also the southern wind. Nisaba, mother in law of Enlil, was a goddess of knowledge and communication who wrote down the meanings of the wind. And the weapon Sharur, which Enlil gave Ninurta, was a talking staff or club—a being rather than an object. Recognise all this?

We are looking at a very ancient pattern of communion between the Divine and the human; and that pattern continued through Egypt and spread to Canaan and the surrounding areas. The length of time that such a pattern has been used for gives

it great power: it is a well-trodden, ancient path. It also hints at connecting the magician with the power of the utterance of the wind: *the spirit being Phaleg is a bridge; and a teacher, communicator, and translator.*

The Arbatel also describes Phaleg as “likened” to Mars, “prince of peace.” A strange title for a planetary spirit of Mars. What is the author telling us through this line of breadcrumbs?

He is saying: this power has to do with communication and the scattering of knowledge, and is a power named after division, having great power and battle potential (Mars), but nevertheless one of peace. Think of the sword the Limiter in this context and its inherent powers; then think back to the Biblical reference to Babel, and how the deity powers limited humanity and their ability to utter in gnosis.

When you bring peace to division you get harmony—which is what the Limiter works with. When you bring peace to the division of communication, *you get knowledge and conversation...*

Through the use of a word connected to Babel, which we can track back magically to Uruk and other city states of that culture and time—when the people were divided—we find the roots and remnants of concepts and ideas that flowered to Egypt, ones also well-known and worked with in the Levant, an area key to the Arbatel. And these are concepts and ideas that we work with magically today. The pattern is not specifically Egyptian; *it is a shared language*, as you have seen, for it emerges in many different places over time. What Egypt took from Uruk it transformed into its own unique culture; but the roots and foundations have a commonality that can be worked with.

I do not know whether the magicians who originally put the Arbatel pattern together were aware of the roots of their magic in Uruk and Egypt. They most certainly would not have had our sort of archaeological knowledge, but they may have gleaned something from local folk knowledge and tales, as these can often survive for millennia. It is also possible that various fragments of Sumer and Egyptian

thinking passed down into the early Christian lines via Mesopotamian Gnostic thinking that gave birth to Manichaean sects (3rd century CE Sasanian Empire) from which in turn developed the Bogomils and the Cathars. The Arbatel displays various small fragments of thinking from these early Christian sects, so it is possible for older idiosyncrasies of culture and religious thought from that region to have hitched a lift as it travelled into Europe. Look at this map of the expansion of the Bogomils and Cathars into Europe.

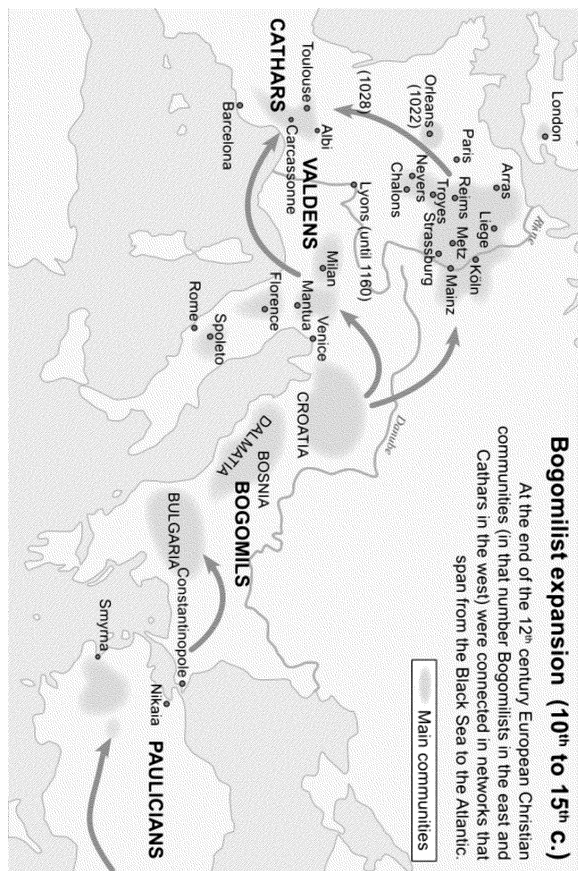


Figure 2.3: The Bogomist Expansion, by Hoodinski

But it could also be a lucky coincidence that the author used the word 'Phaleg' for its sixteenth-century meaning, without knowing that it could take a researching adept right back to the source of the work. However, such digging and subsequent finds are very much within the spirit of enquiry as outlined in the dynamic of Sod, from the PaRDeS method.

It also puts the power in a direction within the pattern: east, the place of utterance where knowledge comes from. Remember that when

you come to the Seal of Secrets. It also connects with the Limiter, the weapon that communicates and is of peace and defence, not attack.

We are starting to recognise a power pattern which has deities of utterance and the magical tool in the east; a power of filtering communication, of limitation. Phaleg is a spirit and power of communication, and is also a communicator. Notice also the *directional lean* to the east not only with Phaleg, but also Aratron.

We will come back to this later: it will slowly unfold further for you as we plod through the Arbatel. The author was wise, and scattered the pieces of their jigsaw puzzle across the text.

Mars, the second after the Sabbath, the eye of the left, wisdom and foolishness were formed with Dalet.

—Sefer Yetzirah

Before we leave Phaleg, here is an extract of a magical conversation between a magician and Phaleg. Here the spirit tells the magician about its power. Frater Acher worked with the Arbatel a few years ago, and worked with it as presented in its Peshat expression:

Phaleg had described its nature as “the force that breaks open, the one that needs to flow.”

“I create new boundaries, I open up, I seal, I change and shift rooms and spaces and shapes. All with the goal to create balance of pressure and tension - so all things can always remain in flux. (...) Burn yourself out, cleanse yourself. The Ego is my enemy, do not abuse my forces through the filter of the Ego. Grant me freedom and I will be potent. **Become the medium not the message of my power.**” (Phaleg)

It is all in that last line: “let me speak through you.” Frater Acher discusses some of his Arbatel work on his blog at <http://www.theomagica.com/>

## 2.6 Och

When we get to Och, we come across a ‘tittle.’ It is clear in the original document that the representative being is ‘called’ Och, but at the beginning of a sentence that goes on to explain the powers of ‘Och,’ the line starts with HOC in capitals. The author uses capitalisation to emphasise things potentially important. Hoc is a Latin word that can be used as a pronoun (hic, haec, hoc) to mean he, she, or it. It can also be used as an adjective to say ‘this.’

It is a ‘multi-tittle’ in that it is a play on the name Och, while emphasising that THIS is THE important power/being we are taking about. Here is the section in Latin:

HOC Solaribus præest, dat 600 annos cum firma valetudine. Largitur Sapientiam: dat spiritus præstantissimos, docet perfectam medicinam, conuertit omnia in aurum purissimum & lapides preciosos. Dat aurum & crumenam pullulantem auro. Quem suo caractere dignum duxerit, facit tanquam numen coli à regibus totius mundi.

THIS (IT) governeth solar things; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things in most pure gold and precious stones: he giveth gold, and a purse springing with gold. He dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

The importance of Och as a power also comes to light when we break down the number of Och, XXVIII, 28. It breaks down to 1, and 28 is also 7 x 4, the two numbers of the Arbatel. Where Aratron was 7 x 7, completion, Och is 7 x 4: the vehicle for completion. Four is the number of the angelic beings that power the vehicle.

Later we will come back to the numerology. Och is described as “He dignified with his

Character, he maketh him to be worshipped as a Deity”—an angelic being. He can trigger the communion and union between human and the Divine, the communion bridged and interpreted by Phaleg. Also remember that in antiquity, the sun was a deity often depicted as *driving a chariot of four horses across the heavens*...another bit of the puzzle that hints and points.

The sun, the third after the Sabbath,  
the nose of the right, wealth and  
poverty were formed with Kaph

—*Sefer Yetzirah*

Now have a look at this mosaic found in Israel:



Figure 2.4: Beit Alfa charioteer, Sol deity

This image is from the synagogue of Bet Alpha Israel (did you get that?) near Beit She'an, built around the sixth century A.D.. In the synagogue are a series of mosaics, one being the Binding of Isaac on the Threshing Floor (north mosaic), the zodiac wheel with the solar deity as *charioteer*, the centre mosaic, and to the south a mosaic of the Menorah with its seven lights.

This is important, as it gives us a clue to Och. Remember, these powers are much older than the Arbatel, and its biblical imagery and allegory is constantly used to make a point. The artwork in these mosaics would have been well-known, as it was used across the Byzantine Empire, and it would have survived in various forms, as the Byzantine Empire lasted a thousand years—from the sixth-century to the fifteenth-century. During that time, that the work we see in the Arbatel was being developed.

How did I make the connection between the mosaic and Och? For now, just take a note of it. You will see later on how the charioteer pops up again and again. Also take a note that in the Bet Alpha synagogue, the 'guardian spirits' were depicted as a lion and a bull.

Och as a solar angelic power that triggers the charioteer... this is the first real hint of the ascent power within the Arbatel, and Och's role in this will become clearer as we go along.

Just as an aside, bear in mind that Jerusalem and the surrounding areas were conquered and ruled at various times by the Babylonians, Egyptians (New Kingdom), Greeks, Ptolemies, Seleucids, and of course the Romans. All these different and interlocking cultures brought their influences, including their Mysteries. So don't be surprised to see interconnected imagery, deities, and similarities in the various Mystery traditions referenced in the Arbatel.

The other thing of note in the description of Och is this: "he converteth all things into most pure gold and precious stones: he giveth gold, and a purse springing with gold." You should recognise the alchemical hint within that description. Also understand that the converting of something into gold is not the 'trick' of the alchemist, but refers to the much

deeper and more profound mystery within alchemy: the base metal is the human, and turning the human into gold is to "clothe the human in the skin of the deity"—the transformation of a mundane human into living Divine substance, which is the ultimate goal of magical ascent.

This also connects back to Aratron, the altar that is also an instrument: the Corpus Christi as the altar, and the earlier form, the rising Osiris. The rising Osiris lies on his front, upon the altar, and his back sprouts the *plantings*, the rebirth of the land. He is a god who is also substance, the resurrected one. In Christ, it is the man who became a god. Here is an image of the risen Osiris, laid upon the hard rock altar:

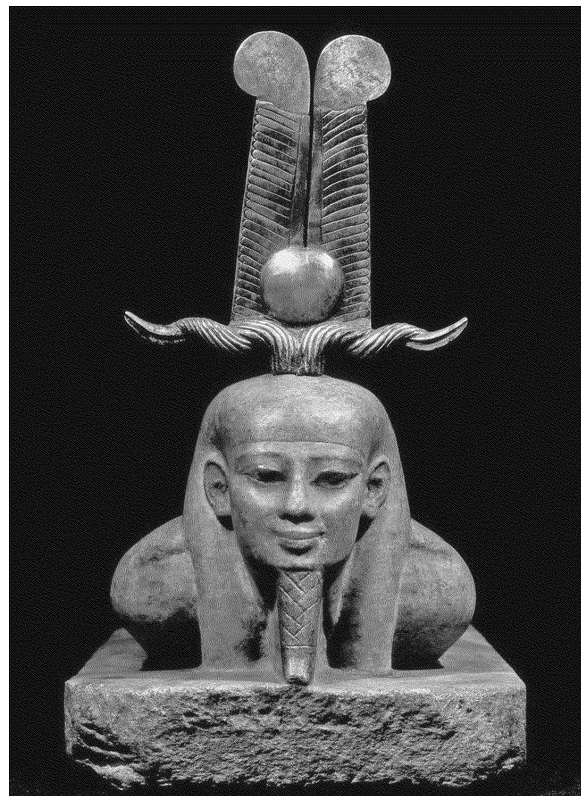


Figure 2.5: Osiris Risen, 26th Dynasty, Cairo Museum.

So in Och, we have the angelic spirit that is the trigger of the Chariot, that also has the power to trigger the resurrection of the human from the depths to the highest, to clothe the human in gold, to trigger and empower the ascent.

## 2.7 Hagith

Hagith was the second name I recognised. Haggith (Aggith in Chronicles Latin, Haggith in Hebrew), whose name means ‘festive,’ was the mother of Adonijah (Adonias in the Christian Septuagint) in the Bible. Her numerology is three—the Divine triangle that points down.

David vero hos habuit filios, qui ei nati sunt in Hebron: primogenitum Amnon ex Achinoam Jezraelitide, secundum Daniel de Abigail Carmelitide, tertium Absalom filium Maacha filiae Tholmai regis Gessur, quartum Adoniam filium Aggith, quintum Saphathiam ex Abital, sextum Jethraham de Egla uxore sua.

In the English translation of Chronicles from the Hebrew Tanakh we have:

Now these were the sons of David, that were born unto him in Hebron: the first-born, Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess, the third, Absalom the son of Maacah the daughter of Talmi king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife.

Did you notice the name of the mother of Shephatiah? Interesting ‘joke’ that brought a smile to my face. Later I realised that the author does this a lot: he leads you to a page in the Bible, or to a myth whose elements hint at something else in the Arbatel pattern, often in a ‘poetic’ way.

Now add that crumb in your side-list to the mention of Abraham under the name Peleg in Chronicles.

These little signposts crop up all over the place. The author likes to point us to pages in the Tanakh which also happen to reference another piece in his jigsaw—a humorous touch that shows you are on the right path.

Adonijah was the fourth son of King David, the heir apparent to David, and not a usurper as is popularly thought, as you will discover if you actually read the text carefully in a translation directly from Hebrew to English. He was also brother to Solomon. The story of the struggle between Adonijah and Solomon for the crown can be found in the Book of Kings, chapter one.

Then Nathan spoke unto Bathsheba the mother of Solomon, saying: ‘Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not.

Adonijah was in line to become king after David, but Solomon’s mother reminded David that he had promised her, probably in a night of passion, that her son would become king instead of Adonijah.

In the Bible it is unusual for a man to be described as the son of his mother. If you read Chapter one of Kings then you will see a subplot in the story to do with the *control that the women had on the dying king David in respect of the kingship, and the struggle for status as the first woman of Canaan.*

That is really the only mention of Haggith in the Tanakh: a woman who bore a prince destined to become king, but who likely met the same fate as her son Adonijah, whom Solomon had slain.

So we have a planetary spirit named after one of the wives of king David, mother of a man who should have been a future king but who was mercilessly destroyed. Her name means ‘festive,’ and she is connected to Venus, which among other things is a vessel (mother).

The Arbatel says:

Hagith governeth Venereous things.  
He that is dignified with his  
Character, he maketh very fair,  
and to be adorned with all beauty.  
He converteth copper into gold, in  
a moment, and gold into copper:  
he giveth Spirits which do faith-  
fully serve those to whom they are  
addicted. He hath 4000 Legions of

Spirits and over every thousand **he ordaineth Kings for their appointed seasons.**

Another interesting little coincidence that crops up in the story of King David, Adonijah, and Solomon, with the two mothers in the background, is the appearance of Zadok the priest, who anoints the new king Solomon.

Solomon has been a key figure in magic for hundreds of years, as has Zadok; and drawing the reader of the *Arbatel* to the threshold of Haggith, and all that is gathered in her house, I think, is not so much a coincidence as an indicator and breadcrumb.

Also there was, at the time that the story of Adonijah was set, a dynamic whereby the bloodline and status of the mother was the maker of kingship, as was often the case in other cultures of the time. Haggith was very likely a priestess of Asherah, as many highborn women of the time were.

But I was still not convinced I was on the right track. So I turned to Venus.

I looked again at the Temple Mount, the place of ascent and the Threshing Floor—and slapped my forehead. The temple of Venus, protector of Rome, was directly opposite the temple of Jupiter—Rome’s Mummy and Daddy. And the temple of Venus is now under the Church of the Holy Sepulchre, also known as the Church of the *Resurrection*. It was said to have been built over the tomb of Jesus, which had been back-filled with earth and built on by the Romans as a temple of Venus. Later the Church was built in 326 A.D. by Constantine the Great.

So you have the tomb of Jesus on one side, a character who mirrors the Osirian Mysteries, and across from that is the Threshing Floor from which he is said to have ascended.

When you start to delve into Biblical history, particularly Jerusalem’s, you immediately hit a wall of misinformation, agendas, and partially-suppressed information. It can be a nightmare to filter through it all. In such cases, always go back to the early sources.

For example, many papers and books now state that the temple under the Sepulchre is to

Aphrodite. Aphrodite is the Greek version of Venus, but many people will not know that, and so will be knocked off the scent, which is why I am telling you. But the earliest mention of the temple is in the writing of Eusebius Pamphili, a late third-century Roman historian who was also a great Christian scholar. He is known as the ‘father of Christian history.’ Some people today postulate that Eusebius was mistaken or confused about his goddesses, which is a bit silly—he was a Roman Historian, for goodness’ sakes!

Here is an English translation of the section from his *Life of Constantine* that mentions the ‘terrible’ temple of Venus dumped on top of the tomb of Jesus:

CHAPTER XXVI: That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound.



Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless *idols to the impure spirit whom they call Venus*, and offering detestable oblations therein on profane and accursed altars.

Back to Haggith. Here we have a spirit, female in power, connected to Venus, with an orbit in the sacred area of Jerusalem, and who may be connected with Asherah. She was the mother of a prince who never became king but was slain, like the story of Mary and her son.

I was still not convinced I had really ‘got’ Haggith, so I went back to the Tanakh, to Chronicles, which seemed to be a favourite of the author’s. I went to the story of Manasseh, 2 Chronicles 33. Read that short chapter. Notice the mentions of the sacred precinct of the temple on the mount, Asheroth, Asherah, and the restoration of the ancient powers in the temple. Also notice the mention of Ophiel.

This is where, for me, it really started to get interesting, as a section of the Arbatel’s puzzles centres around the spot of Solomon’s’ temple and the subsequent second temple. Asherah was a tree goddess connected with the star Venus in her various forms. In the temple of Solomon was a place known as the “House of the Forest of Lebanon,” a sacred and important part of the temple to do with *trees*.

The author of the Arbatel shows us a spirit and guides us, through the name, to the start of the rule of Solomon. He also connects this with Venus, as both the star and the goddess on the holy mount, whose temple sat on top of the tomb of Jesus, the man-god that would ascend into heaven. Dangerous territory for a man in the sixteenth-century. Note that Haggith is always referred to as ‘he’ in the text: wise indeed.

Venus, the forth after the Sabbath, the nose of the left, seed, and desolation were formed with Pe —*Sefer Yetzirah*

You will also notice, by now, that we have scooped up the gods as well as the planetary spirits—which are different powers—as well as all the Biblical and Kabbalistic stuff. Notice the *Sefer Yetzirah* places Venus as the forth after the Sabbath. Haggith is the fifth spirit in the order of sevens, but forth after Aratron, which is the spirit whose day is the Sabbath. Wheels within wheels.

## 2.8 Ophiel

Ophiel in the Arbatel is connected with the power of Mercury. The book has little else to say about this spirit, as you will see when we resume our reading through its text. The description of Ophiel gives us little to go on. When this happens in a text like this, you track back over the breadcrumbs you have already found. Sometimes you find gold at the end of the path; sometimes you find only a wall. Our last line of breadcrumbs took us to the palace of King David in Jerusalem, the temple mount with the Threshing Floor, the house of Haggith with Adonijah, and the start of the reign of Solomon. So let us return there.

To get a sense of the undercurrent starting to appear, we have to look at the land and its hills where the story was playing out. The house of King David was where Jerusalem now stands. And, as we seem to be swimming in Bible text, we will go back to the beginning of Jerusalem.

It first appears in Genesis 14, which describes Abraham’s visit to Melchizedek in Salem. Traditionally, Salem is accepted as an old name for the city of Jerusalem. Later, in Genesis 22, Abraham goes to mount Moriah to sacrifice his son Isaac. Just in case you get confused when reading Biblical text, the names Moriah, Salem, and Jebus—place of the Jebusites, a Canaanite pre-Davidic tribe—all refer to the same area.

Abraham went up to the top of the hill known as Mount Moriah to sacrifice his son on an outcrop of rock known then as the *Threshing Floor*. We have looked at this outcrop before, so cast your mind back to what you learned about it. Harvest Threshing Floors on top of

hills and mounts were places where ‘God’s harvest’ was offered.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place **Adonai-jireh**; as it is said to this day: ‘In the mount where the LORD is seen.

—*Genesis 22, Mechon-Mamre.*

So the author is taking us to a root place of power, and guiding us to a text. When you read Latin Biblical texts, bear in mind that there are quite a few differences from the Hebrew. At the time of the Arbatel there were a few European scholars who had Hebrew as one of their languages, who would have read the Tanakh in Hebrew.

Notice the name of the Threshing Floor, *Adonaijireh*, which means “God will provide.” Another little ‘coincidence’—it is almost the same name as the son of Haggith, Adonijah, which means “the Lord is my God.” Another poetic pun to indicate that we may be on the right path...

A millennia later, King David bought the Threshing Floor from Araunah the Jebusite and built an altar to the Lord that a “plague could be held back from the people”—see 2 Samuel, 24.

So the Lord sent a plague upon Israel, from that morning till the time he had appointed; and it raged all the way from Dan to Bersabee, till seventy thousand men had perished. **But when the angel of the Lord was stretching out his hand over Jerusalem, to bring destruction on it, the Lord was moved with pity over their calamity, and said to the angel who was smiting the people down, It is enough, stay thy hand. The angel of the Lord stood**

**close, then, to the threshing-floor of Areuna the Jebusite.**

Think of the magical implications of an angel of destruction having been brought into focus over the Threshing Floor after God intervened. This theme about the powers of destruction crops up all over the Near East.

David, when he saw how the angel was smiting the people down, had said to the Lord, The sin is mine, the fault is mine; these poor sheep of mine, what wrong have they done? Nay, turn thy hand against me, and my own father’s race!

Then Gad...

The prophet Gad, David’s seer.

...brought David the message, Go up to the threshing-floor of Areuna the Jebusite, and build an altar there. So David went up, in obedience to the command which the Lord had given him through Gad; and when Areuna looked round, to see the king and the king’s servants coming towards him, he came forward, bowing down with his face to the ground to do the king reverence. What would my lord king with his servant? he asked. And David said, I have come to buy thy threshing-floor; I must build an altar here to the Lord, to put an end to the mortality which goes unhindered among the people. Then Areuna answered, Let the king’s grace take all he needs for his offering; here are sheep for a burnt-sacrifice, here is the waggon, and the yoke my oxen bear, for kindling-wood. All this is Areuna’s royal gift to the king. And may the Lord, Areuna added, grant thy prayer. But the king would not let him have his will; Nay, said he, I must buy it from thee; the victims I offer to the Lord my God must not be procured without cost. So David bought threshing-floor and

ox-team for fifty silver pieces; there he built an altar to the Lord, and there he brought burnt-sacrifice and welcome-offering. So the land was received back into the Lord's favour, and the plague disappeared from Israel.

Read that very carefully, and think about the dynamics of the Threshing Floor, of balance and Ma'at, and the creation–destruction balance.

So what does all this have to do with Ophiel? The hill of the approach, the 'runway' to the temple over the Threshing Floor, is called *Ophel*. Ophel, or Ophiel, is the steps or pathway to the Divine Threshing Floor, the high altar (Aratron) that became the holy of holies (Bethor).

As a side-note, archaeologists have found large steps at Ophel, which are thought to be the steps to what was the temple.

The planet assignment to Ophiel, Mercury, is interesting. Mercury is the messenger, who among other things was the patron of roads and travellers...the road to the Threshing Floor?

Early historians wrote that Hadrian built a few different temples, and Mercury—Hermes, in the Greek pantheon—would have been a prime contender for them; but we have no archaeological proof of their existence, nor any idea where he may have built them.

So we have Ophel as an approach, a pathway, the power of Mercury and all that entails, and an angelic element.

Mercury, the fifth day after the Sabbath, ear of the right, grace, and ugliness were formed with Resh.

—*Sefer Yetzirah*

## 2.9 Phul

Phul was another name that confounded me for a while. So I went back over the trail and dug around the authors who had come to light in my research. Eventually I found it. It is mentioned in *Landscape Illustrations of*

*the Bible, Vol 1* which, published in 1836, is a collection of essays by various authors. In it, Samuel Bochart is referenced regarding Phul mentioned as a place in Isaiah 66. In some Bibles, particularly more modern ones, Phul becomes Pul.

Bochart, who studied texts in Hebrew, points out that Bible copyists who translated from Hebrew to Latin made a common mistake when it came to Phul. Bochart asserts that it should read 'Phil,' as copyists often mixed up the letters Vav and Yod by mistake. If you look at the two letters then you can see how someone not a scholar of Hebrew could make such a mistake. Although Bochart's work came after the Arbatel, it is likely that someone else made the same connection: during the sixteenth century a few non Jewish scholars were fluent in Hebrew.

Bochart goes on to hypothesise that the Phil mentioned in Isaiah 66, an island that does not know of God, is Philae. Philae is an island just before the first cataract of the Nile. It had a major temple to Isis, was one of the burial places of Osiris, and was a great centre of power.

Considered the boundary of the most southern part of Upper Egypt, Philae in some mythologies is the Nile's birthplace, at least as far as Egypt was concerned. Philae was written about by various Greek writers including Strabo, Seneca, and Pliny the Elder.

Philae's Temple of Isis dates to the early Greco-Roman period, and it was known to the Greeks as the 'unapproachable place'—a most sacred place. Even in the early Christian period in Egypt the temple was still protected, and it was the last outpost of the Egyptian religion to be converted to a Christian church.

As a place of importance Philae dates back at least to the New Kingdom, when Bigeh Island, a small island nearby, was identified as both one of the burial places of Osiris and the first piece of land to emerge from the primordial waters of Chaos. Since Bigeh was forbidden to all but the high priest and/or high priestess, the rites and rituals of the priesthoods were conducted on neighbouring Philae instead, which was known to the Egyptians as the

“Island from the Time of Re.”

Bear in mind that while the *Arbatel* was emerging in the European Renaissance between the fourteenth and seventeenth centuries, Egypt and the Levant were a major focus for writers, alchemists, and thinkers, and were considered a source of wisdom, magic, and Mysteries. Early European explorers had been poking about in Egypt from the thirteenth century on, and had brought back observations, anecdotes, and so forth.

Also bear in mind that in terms of the mystery embedded within the *Arbatel*, Egypt was ‘just down the road’ from Jerusalem. In the West we often think of these two places as being a great distance from each other geographically and culturally. But that was not the case. Mysteries, people, armies, and traders were constantly flowing back and forth between Egypt and Canaan, as is attested in many of the surviving fragments of the Mysteries. The area was truly a melting pot.

I was not sure if I was on the right track at all with this line of thinking, and I was about to drop it when a strange thing happened. I came across an illustration of Philae from the early nineteenth-century, and then a seal.

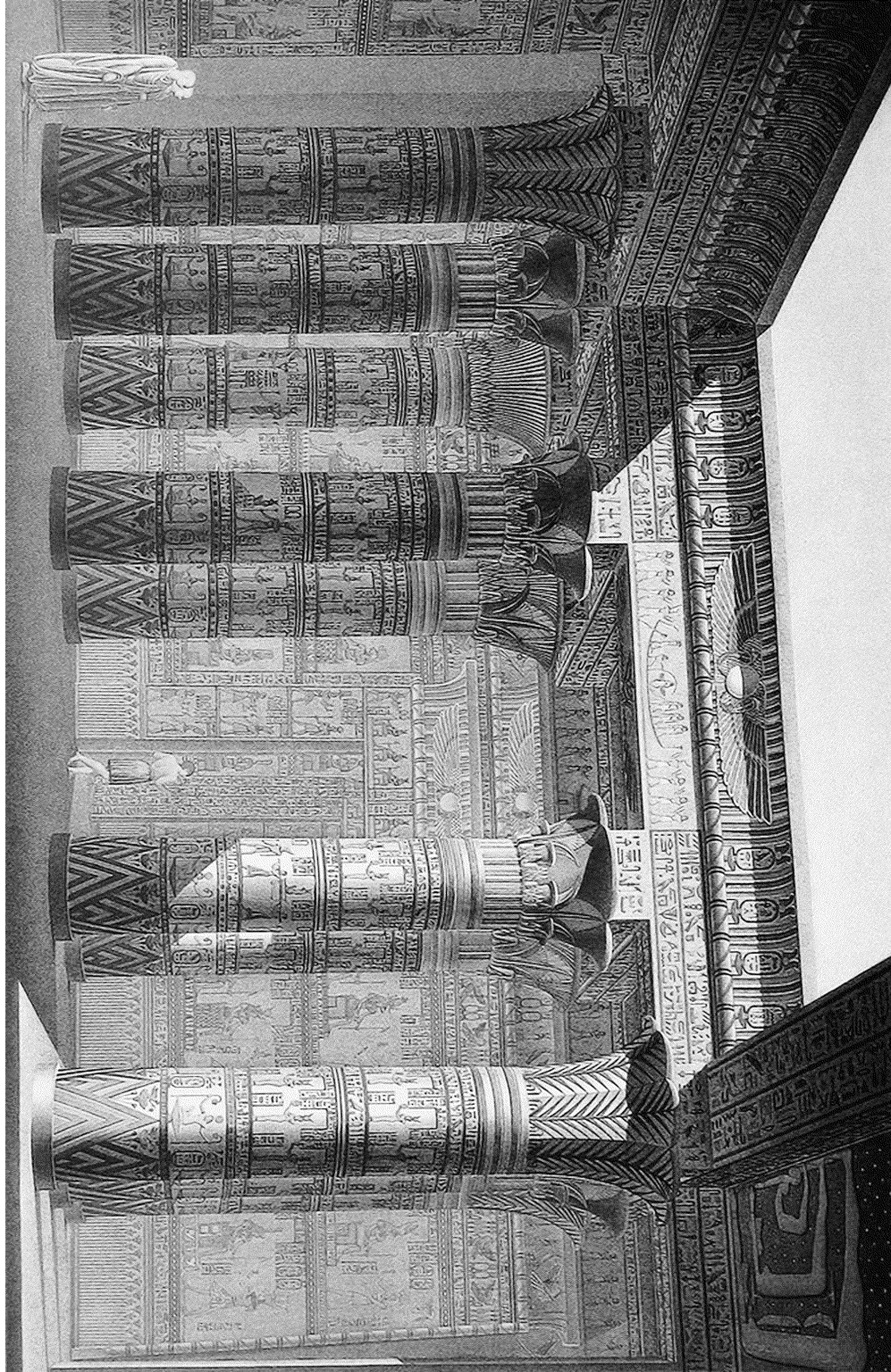


Figure 2.6: The Temple of Philae, from *Description de l'Égypte*, 1800.

Here is an illustration of the temple at Philae from the *Description de l’Égypte*, 1800. This series of volumes was written and illustrated by the *savants*, a group of one hundred and sixty highly intelligent scholars and scientists, who accompanied Napoleon’s expedition to Egypt. So we know the images recorded in the volumes are not romantic fancy: Napoleon wanted scientific recordings and accurate illustrations of what they discovered.

Note the solar winged disk over the entrances. This emblem is very common in temples in both Egypt and the Levant, as well as in Babylonian ones. It is a common motif.

Why have we gone off on this tangent? For a very good reason... stay with me. With Phul, there were two things that triggered. One is the reference to Philae; the other is Isaiah 66, which we will get to in a moment.

As is often the case for adepts tackling such magical puzzles, once you really get into them and are making the right turns in the maze, inner contacts start to lend a hand. This was the point where I shifted gears from being a book geek back to being an adept. I was about to give up on Phul, and though the illustration fascinated me, it did not seem relevant.

Once I had seen the illustration of Philae, I was nudged back to the Bible, to the second book of Kings. I was drawn to King Hezekiah, who stripped the temple of its gold and great wealth, and gave it all to the invading Assyrian king to pay him off. He also cut down the Asherah in the temple and cleared out the idols—including the Snake of Moses, the *Nehushtan*, a bronze snake wrapped around a staff—recognise that? He stripped the temple completely to ‘clean up’ the religion. Hmm. What had this to do with Philae, Phul, and the Arbatel?

So I did a random Google search of this king and came across a seal that had just been deciphered by the Hebrew University in Israel. It had been found in 2009 on the site of Ophel in Jerusalem, within the royal precinct. Yet another joke hint from inner contacts about being on the right path.

Look at the seal, which is from King Hezekiah (715-686 B.C.), the thirteenth king of

Judah.

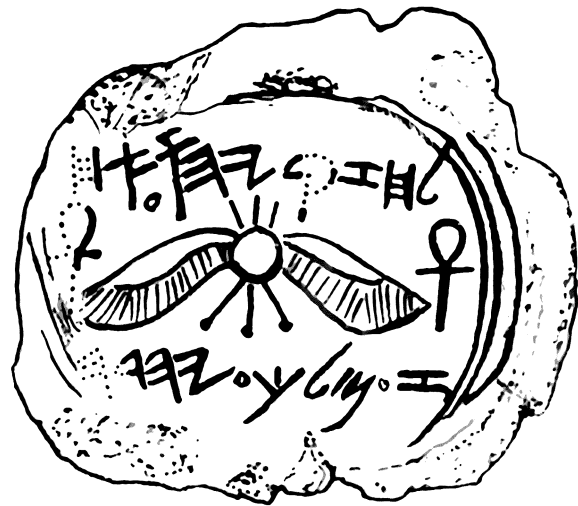


Figure 2.7: Seal of King Hezekiah, Hebrew University.

Ohhh. Ophel is now thought to be where the steps up to Mount Moriah, the home of the Threshing Floor, and inner sanctum of the temple were. Now the inner contacts were carrying on the Arbatel tradition of leaving breadcrumbs for me to follow, and giving me little poetic puns to tell me I was on the right track.

So I wrote down a note of the “special place of ritual,” the temple of Isis, and the steps to the Threshing Floor, Ophel. I also took note of the seal and its magical meaning with the central solar disk, the two ankhs, two lotus flowers (columns) and the three rays of power from above (creation, fulcrum, destruction), mediated through the solar deity/king (disk with wings) mediated to the people below. Look at the seal, then the painting of the temple of Isis as Philae.

The Temple of Philae, as you know—and as the Arbatel writer would have known—is a temple of Isis, whose name means ‘Throne.’ (The name of her counterpart, Nephthys, means ‘Lady of the Enclosure’—temple.)

Time to go back to Isaiah 66. Read through it, keeping in mind the powers we have been looking at through the Arbatel names. And note that it also refers back to the temple of Jerusalem again, back to the holy mountain, the Threshing Floor.

Thus saith the LORD: **The heaven is My throne, and the earth is My footstool**; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

.....

Hark! an uproar from the city, Hark! it cometh from the temple, Hark! the LORD rendereth recompense to His enemies.

**Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, she brought forth her children.**

The goddesses were said to be able to birth without pain.

Shall I bring to the birth, and not cause to bring forth? saith the LORD; Shall I that cause to bring forth shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her;

That ye may suck, and be satisfied with the breast of her consolations; that ye may drink deeply with delight of the abundance of her glory

For thus saith the LORD: Behold, I will extend peace to her like a river, and the wealth of the nations like an overflowing stream, and ye shall suck thereof: Ye shall be borne upon the side, and shall be dandled upon the knees

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like young grass; and the hand of the LORD shall be known

toward His servants, and He will have indignation against His enemies  
For, behold, the LORD will come in fire, and His chariots shall be like the whirlwind; to render His anger with fury, and His rebuke with flames of fire.

For by fire will the LORD contend, and by His sword with all flesh; and the slain of the LORD shall be many

**They that sanctify themselves and purify themselves to go unto the gardens,** behind one in the midst, eating swine's flesh, and the detestable thing, and the mouse, shall be consumed together, saith the LORD.

For I know their works and their thoughts; the time cometh, that I will gather all nations and tongues; and they shall come, and shall see My glory.

And I will work a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Phul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.

And they shall bring all your brethren out of all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to My holy mountain Jerusalem**, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD.

And of them also will I take for the priests and for the Levites, saith the LORD.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, that from **one new moon to another**, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD

And they shall go forth, and look upon the carcasses of the men that have rebelled against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

I was still a bit confused as to why the author of the Arbatel had brought us to Isaiah 66, and why Phil/the Temple of Isis was so important. But on the third reading of Isaiah, I realised it was talking about a covenant, about raising a people up, and the ritual rites of the Sabbath. Philae was known as the place where rituals happened, a sacred precinct where the most powerful rituals connected to Osiris could be held, without insulting the gods. Phil is the spirit of the ritual, of the place, the spirit who guides the magician in the use of their working space in their work. It is also the spirit that operates within the ritual cycle of moon, as suggested by Isaiah. If when you have finished this module, you return to this quote from Isaiah, and read it a few times, you will realise there is a lot of clues within it regarding the Arbatel work that I have not pointed out. It will give you a chance to do your own detective work.

The moon, the sixth after the Sabbath, the ear of the left, governance, and servitude were formed with Tav.

—Sefer Yetzirah

Well done for getting through all that! You will see that more hints and pointers are littered throughout this text. The author has been taking us on a path through a maze, dropping word clues from the Bible and giving us the odd poetic nudge here and there. If you write down the order of the Arbatel spirits in their order of sevens, and then write down the names in order of the numerology, you will realise that the order of sevens tells

you their power in sequence. You will then, if you think carefully about it, realise that the order of the names by their numerology point to something else, and you may also discover what the missing number two is about.

Now we should all have handwritten notebooks with various clues and connections written in them. We will be adding to them as we go, as we still have only some pieces of the puzzle.

Now let us return to the Arbatel text and continue to look at what was written.

So that there are 186 Olympick Provinces in the whole Universe, wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may he drawn into communication. **Aratron appeareth in the first hour of Saturday**, and very truely giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours.

Note that only Aratron is given an hour and day of appearance. The magician may be tempted to go on a blind hunt to find the hours and days of all the other spirits; but in fact quoting this hour and day merely indicate Aratron's power and being, and the natures of the other spirits are indicated by other means.

Also every one of them ruleth 490 years. The beginning of their simple Anomaly, in the 60 year before the Nativity of Christ, was the beginning of the administration of Bethor, and it lasted until the year of our Lord Christ 430. To whom succeeded Phaleg, until the 920 year. Then began Och, and continued until the year 1410, and thenceforth Hagith ruleth untill the year 1900.

Now the author is setting the stage for the 'hours'—the timeline of power and influence



that each spirit brings, and their cycles of rule. Again, this is an area where a lot of people trip up, as the information passed down has been heavily fragmented and added to. The ancient and classical civilisations understood the cyclical influences of planets, tides, and seasons, and they worked to those cycles in everything, from agriculture to magic—which, by the way, were heavily interlinked.

By the time we reach the historical tail-end of such knowledge, people start copying such lists without much thought, or including them because they add a perceived authority to a text. The grimoires are littered with such stuff.

This does not mean you throw the baby out with the bathwater, as the cycle of time has a very pertinent place in magic. It does mean that you have to look carefully and think hard.

When magical timing is listed in terms of a land cycle, a tide, cycles of the moon, dawn, or dusk then you are pretty safe. But when you read about a set hour, day, or week of a planetary or stellar position then you are on dodgier ground. Those wisdoms come down from pretty ancient sources—usually Egyptian or Babylonian charts. You have to remember that hours, days, and weeks were counted differently back then, and you must take into account the precession of the Earth's axis and sometimes even the solar system's movement through the galaxy, which cause the positions of stars and planets to shift over time. You must also think about where these charts originated: they had different positions at ground level, different seasons, and so forth.

Think about, for example, the decans in the Book of Nut. In 1850 B.C., when the book was written, their positions were correct. By the time the text was copied onto the Osireion it was already out of date; yet that chart had been accurately passed down through the ages. The knowledge continued to be passed down through the generations through to Greco-Roman Egypt, by which time it was hopelessly incorrect.

### The seventeenth aphorism

Magically the Princes of the seven Governments are **called simply**, in

that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

#### Aratron

The governor Aratron hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of Saturn.

This is something a lot of people who do this work miss. It is not the power of Saturn indicated here, but a power *like* Saturn's, a root power with Saturn within its purview. It is a subtle difference, but an important one magically.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coles, and coles into treasure.
3. He giveth familiars with a definite power.
4. He teacheth Alchymy, Magick, and Physick.
5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to bee invisible.
7. The barren he maketh fruitful, and giveth long life.

The gifts that this spirit offers make a great shopping list for the book's noble buyers. Such promises were common in grimoires and were selling points. However, when you read this list and think of the root power and the bridge, they are true...sort of. A power within this orbit of Saturn, a root angelic power, is the

Grindstone. Think about what you know of the angelic Grindstone and its actions, not only for humans but also on the physical world.

This is a power that works through *pressure* to bring change, that communicates directly with humanity (teaches), and which, through the dynamic of working through pressure, is an active principle in the Underworld. This power binds and condenses to transform the quality of solids (coal, stone, rocks), and is a teaching power that helps the magician evolve through pressure.

If you get out your Quareia deck and look at the painting of the Grindstone, look at the hand of the angel on the head of the human. It is keeping up the pressure while being protective and teaching.

Read this excerpt from *Astrology.com*:

Saturn doesn't make things easy. That's the role of the taskmaster of the zodiac. Saturn commands us to get to work and to work hard. Discipline and responsibility are important to this planet, yet if we're eager to conquer the world, that's okay, too.

Much like Father Time, Saturn implores us to look at the clock (its glyph, after all, is the sickle of Chronos, the God of Time). Is there time for everything we want to do, or are there limits? Those limitations are important to Saturn, and we must learn to manage them. Restrictions are the province of this planet, as is any form of discipline or delay.

Saturn/Aratron is the spirit of the path of Hercules. Now think of that in terms of the Biblical unfolding that we did, Aratron being the first dawn on the first day of completion.

His character. He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

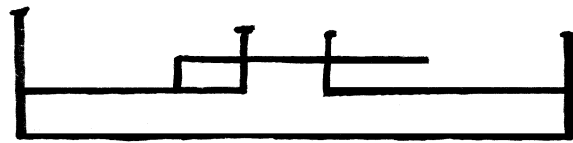


Figure 2.8: Sigil of Aratron

These lists started in early New Testament times and grew from there. Again, this is for the nobleman's eyes. In a world dominated by war and uncertainty for generations, such lists appealed to people who wanted power. But they are essentially saying, "this dude has a lot of power and sway over many beings."

As for the sigils, you will have to figure them out for yourself.

### Bethor

Bethor governeth those things which are ascribed to Jupiter, he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also familiars of the firmament, and prolongeth life to 700 yeares if God will.

His character.

He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

Bethor is a Foundation Stone being in the physical realm as opposed to the Underworld. His connection with Jupiter, and the various other hints we found in his name, tell us that he is about the stability and foundation of power, particularly of leadership/kingship.

There is a movement in magic today that sees Jupiter, and therefore Bethor, as a power that

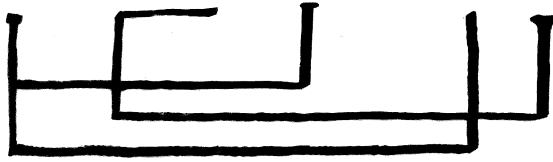


Figure 2.9: Sigil of Bethor

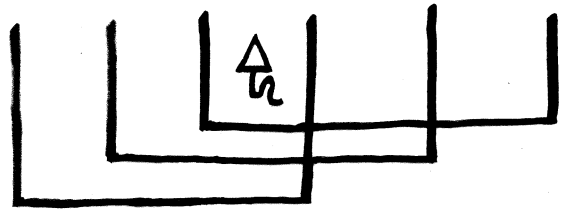


Figure 2.10: Sigil of Phaleg

will give you riches and power—what many people equate with kingship. In this time of capitalism and all it entails, the collective mindset is very much geared towards getting power and riches...much the same mindset as many nobles had when these words were written.

But really this power is about *sovereignty*, and all that such a pedestal entails. That is something very different from power and riches. Note the writer says: "He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true Answers." He that walks the path of the sovereign, the spirit will be behind them, strengthening them.

For the rest of the spirits, use the same method of sifting through the words and teasing apart the goods from the window dressing. I have bolded some bits as suggestions for what you might think about and maybe research further yourself.

**Phaleg**

Phaleg ruleth those things which are attributed to **Mars, the Prince of peace**. **He that hath his character** he raiseth to great honours in warlike affaires.

**Och**

Och governeth **solar things**; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things into most pure gold and

precious stones: he giveth gold, and a purse springing with gold. He that is dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

The Character.

He hath under him 36536 Legions: **he administreth all things alone**: and all his spirits serve him by centuries.

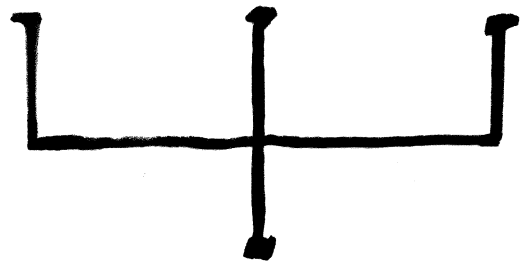


Figure 2.11: Sigil of Och

**Hagith**

Hagith governeth Venereous things. He that is dignified with his Character, **he maketh very fair, and to be adorned with all beauty**. He converteth copper into gold, in a moment, and gold into copper: **he giveth Spirits which do faithfully serve** those to whom they are addicted.

His character.

He hath 4000 Legions of Spirits and over every thousand **he ordaineth Kings for their appointed seasons**.

Think about that and the ancient custom of the line of kingship being passed on through a woman.

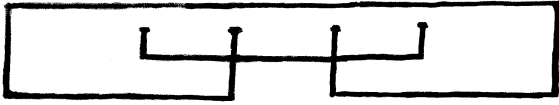


Figure 2.12: Sigil of Hagith

### Ophiel

Ophiel is the governour of such things as are attributed to Mercury: his Character is this.

His Spirits are 100000 Legions: **he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character,** he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

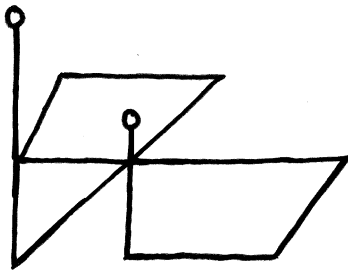


Figure 2.13: Sigil of Ophiel

### Phul

Phul hath this Character.

He changeth all metals into silver, in word and deed; **governeth Lunary things;** healeth the dropsie: **he giveth spirits of the water,** who do serve men in a corporeal and visible form; and maketh men to live 300 years.

The next section consists of seven bits of advice for the magician. You should be able to

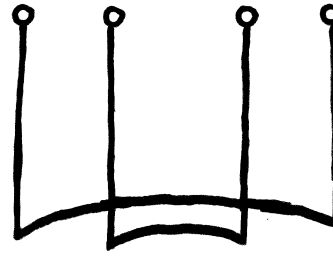


Figure 2.14: Sigil of Phul

work them out for yourself, as you should, by now, have a general idea of how this text works.

### The most general Precepts of this Secret.

1 Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.

2 Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As Och, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.

Think about gold in terms of inner work, the skin of the deities, and the light of the path.

3 The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as Joshua caused the Sun to stand still in heaven. They send some of their Spirits to the Mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of

the devils, and cast them into divers dangers, by the Command of God; as the Prophet Jeremiah testifieth, in his eighth Chapter, concerning the Jews.

4 In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

5 A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which John the Baptist speaketh of: No man can do any thing of himself, except it be given him from above.

6 Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7 God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

### **Aphorism 18**

This aphorism is one of the keys to the work. It tells the magician—with eyes to see and ears to hear—how the spirits are actually ‘called,’ which is not by the names he has outlined, but by nature of the magicians’ foundation work, inner contact, and knowledge. Read this passage a few times, and read it carefully. This part would have been skipped over by nobles and fools; yet it is the lynchpin of the whole text.

There are other names of the Olymick spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the

revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 yeers. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

### **Aphorism 19**

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormous sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Think about the destroying spirits of the gates in the Underworld. Think about your scales and harvest. Then read the nineteenth aphorism again.

## Aphorism 20

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible: **there is no greater hinderance then a wavering minde,** levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.

This one should be obvious. But I will point out something that you may miss, that crops up a great deal in Greek, Latin, and later texts, to do with the proper use of the mind. The use of inner visionary work was well known in the ancient world, and is spoken of in Greek texts that use phrases like “use of the mind,” “focus of the mind,” and “where the mind goes.”

They distinguished between dreams and focused visionary work (“use of the mind”) in texts, but they used the same terminology for thinking as for doing inner work. You have to look at the context to work out which they mean. Once you realise that, then it will open up a great many ancient texts to you for greater understanding.

## Aphorism 21

**When you would call any of the Olympick Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire;** and saying the prayer following, your desires shall be perfected.

Again the writer gently nudges the magician to call the spirit by way of the *nature of the spirit*. He then outlines a prayer which would include the name of the spirit to be contacted. Those who had not picked up on his earlier clues would go straight ahead and focus on a name,

*not the quality and power of the spirit*. The prayer is to be done at dawn, when the sun begins to rise over the horizon—a time of utterance for the adept.

The magician can then work with this spirit in two ways: they may call the spirit and converse with it in ‘inner conversation’; or they may totally externalise everything, calling, asking, perceiving, but not interacting within the mind.

If they ask from true necessity, and within their fate pattern, then if the spirit has been successfully connected with, the power manifestation of what you asked to be triggered should start to occur.

In such work, the old wisdom “be careful what you wish for” really comes to mind. I would also point out that if you are not Christian, do not use such a deity reference at the end—it’s just bad inner manners.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N.N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

**But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.**

This is a very pertinent warning—and one I did not understand for the longest time. When you connect with true root powers, planetary spirits, etc., the connection is usually fairly brief as the energetic distance between very powerful beings of creation/destruction is great. However should an interloper turn up, or you call on a being much closer to humanity, then sometimes they decide to stay around. This can get truly problematic. I learned, eventually, that the nearer a power of spirit or being is to humanity, the more important it is to connect and then disconnect.

Forasmuch as thou earnest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whole Name thou earnest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Basically, thank you and goodbye.

**Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God;** for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business.

—*Ecclesiastes 5.*

Put in this context, this is probably *the* most important advice that could be given a magician. This is not about how you speak to others; this is about being very careful, thoughtful, and balanced when uttering to such powers. If your utterance comes from emotion, wants, curiosity, or stupidity, then you are likely either to fail, or to get a nasty slap for being an idiot. If you are really unlucky then you may really be given what you ask for—which is the harshest punishment of all.

Commune *silently* from a place of stillness, of balance, of true necessity, and of honour. Be in the presence of power, and let your heart be read rather than your words be uttered. Also, you should have your shit together, know exactly why you are doing this, and know that it is the right thing to do. Don't forget, when you connect with beings in vision in their own realms, that is one dynamic. When you draw them to you in the physical world, that is a different dynamic altogether.

The other thing to think about—which catches a lot of magicians unawares when they use this work—is that, in truth, you cannot speed up a magician's development and evolution. The writer has already subtly

stated this, but it is often missed...did you spot it?

You don't connect with these spirits to speed up your development or get skills. Instead you learn to recognise what phase of development you are in, and then if it is appropriate you can approach the spirit for guidance that will not override your own evolution, but will help you walk the phase of the path that you are on.

If you are stupid enough to ask for your magical development to be sped up or triggered before you are ready then you may get what you ask for. This would put you through hellish trials, or it may unravel you out of magic. It is wiser to be present, silently, for whatever guidance the spirit thinks appropriate for your stage of development. Be willing to accept all that such a interaction brings. You have done this in small ways already in your magical training.

Before we leave the Olympick spirits and move on, I just want to leave you with this list. Remember the numerology, and compare that with the 'running order' of the beings. Match their numerology order to their order of sevens as they appear in the Arbatel. Look at the crossovers and compliments. Also match their qualities listed in the Sefer Yetzirah, and the details and powers we found in the breakdowns we have just done.

When you bring it all together, you will notice different layers of patterns, steps, and contacts emerging. Remember, all this work is approached using PaRDeS, where different layers all connect, interlock, and compliment each other. This lets the magician draw different workings from the text. These different workings are steps up the ladder.

When you come to the numerology and look at the missing two, *you as the magician are the missing element*. The missing two is the magician who takes on the superhuman task of riding the Chariot of the Gods. Think about that.

### Numerological order listing

- 1 Och Sun, chariot who is also the ultimate charioteer
- 2 Missing element, magician
- 3 Haggith Venus, tomb
- 4 Aratron altar, resurrected body
- 5 Ophiel the steps, the ladder
- 6 Bethor the holy enclosure
- 7 Phul the ritual
- 8 Phaleg the communicator and interpreter

### Comparing with the *Sefer Yetzilah*

Get the book *Sefer Yetzilah*, the English version (in Hebrew and English) by E. Colle and H. Colle, and read the 1562 long version. Once you have finished the *Arbatel*, go back and read this section again, carefully. You should get a lot of 'ohhhh's and 'ahhhh's!



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## Lesson 3

# Part Three

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### 3.1 The Fourth Septenary

#### The twenty-second aphorism

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Think about that.

#### The twenty-third aphorism

Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in human Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and

glory of God, and the profit of thy neighbour.

Read that carefully, think about what you have learned in your training, then read it again—did you spot what this is about? That was one layer. Another layer is embedded within the Sefer Yetzirah.

#### The twenty-fourth aphorism

The greatest secrets are number seven.

This is telling you about the magical aspects of the number 7. It then enumerates the seven 'outer court' skills important for the magician. So there are two layers to this listing—think about that.

1 The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.

i.e. a magician should work as a magical healer. Note the false decoy of the 'seven days.' Also think about the Rosicrucian rule of healing...Do not forget that this book was written during the "hundred years of secrecy" before the Brothers of the Rosy Cross declared themselves. You will look at this again later in your adept training.

2 The second is, to be able to prolong life to whatsoever age we please: **I say, a corporal and natural life.**

This is a good example of sixteenth-century audience dialogue. He waves the magic wand of immortality/very long life in front of the nobles and the dumb, while saying, behind the back of his hand to the initiated audience, that a normal lifespan is the choice of a wise adept. There is so much in that wisdom that it cannot be covered in a few sentences, but it has to do with accepting your fate pattern and not meddling in lifespans with magic: a natural life.

3 The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmies, Sagani, Nymphes, Dryades, and Spirits of the woods.

i.e. working with faery and land beings.

4 The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.

i.e. having direct experience of inner work and outer work, and being versed in the complexities of creation and destruction, and to understand those dynamics as they express in the worlds.

5 The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

Also known as dodging bullets...and the ability to walk the path in full knowledge and not be distracted from it. You should know what that means.

6 The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the Microcosmus.

Know Divinity through your inner and outer work, and the understandings of the patterns. If you know the highest pattern, you also then know the smallest patterns.

7 The seventh, to be regenerate, as Henochius the King of the inferiour world.

These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

This seventh, to be “regenerate as Henochius the King” is a major key to the Arbatel, a hidden key, and the six bits of advice leading up to it give you clues about how to approach it. It is the pinnacle achievement of an adept. The seven skills are the foundation skills needed to be an adept, and the last one, the seventh, always the most important, is the one by which the adept becomes truly *Justified*.

Throughout the Arbatel, the writer/s mention certain names in passing as a reference to their words, actions, or mythology, in which the reader can unlock the next stages of what is hidden beneath. A reader not well versed in classical texts will miss a lot of these references, but they are embedded for a classical reader to find.

When this book was compiled, some noblemen were very well educated in the classical writings, and some were not. The ones who retained their classical education were more likely to be serious magicians, ones who wanted to study and develop. Dilettantes would be far more likely to have less education and focus more on the text’s glitter, thus protecting what lies beneath.

So who is Henochius? And why be regenerate like him? This is a major hidden key that outlines one of the layers of action within the Arbatel. It is saying: do this.

Henochius means ‘charioteer,’ and it is another name for the star constellation Auriga. Remember that the Arbatel pulls on various strands like Biblical text, astronomy, and mythology. In this instance the author draws on stellar and associated mythological strands as a signpost.

Also remember the name of the Arbatel: the fourfold of God, and the signposts left by the planetary spirits that keep pointing back to the power pattern at Jerusalem. If you then

add a charioteer, you start to see the pattern of ascent.. The meaning of the mention of Henochius lies in the legend behind the stellar constellation of Auriga. Let's track through this carefully, as there is much here.

Auriga/Henochius is named after the legend of Erichthonius, a legendary king of Athens. Erichthonius was the son of Hephaestus, the god of fire, better known by his Roman name of Vulcan. Hephaestus was too busy smithying to be bothered with his son, who was instead raised by the goddess Athena, after whom the city of Athens is named. When he grew up, Erichthonius instituted a festival called the Panathenaea in her honour.

Athena taught Erichthonius many skills, including how to tame horses. He became the first person to harness **four horses to a chariot, in imitation of the four-horsed chariot of the Sun**—the *Quadriga*, the chariot of the Gods. This bold move earned him the admiration of Zeus and assured him a *place of immortality among the stars*.

Look again at the picture of the charioteer reproduced in the last lesson, the sixth-century floor mosaic from Beit Alfa Israel.

Think about that magically, as the message the author wanted to send is buried in that story. A man harnessed and drove the Chariot of the Gods, and then became blessed by the deity/s who gave him a place in the stars—he became Justified. The author is using this myth to tell you a bit about what the Arbatel is about, something he does in pieces throughout the text. You have to become regenerate—Justified—like Henochius and ride the Chariot of the Gods.

By now I should not have to remind you about the significance of climbing up and traversing the stars, or being among the deities in the stars. When we come to look at Auriga as a constellation, which is important as this book relies heavily on stellar and planetary references (the Olympicks) you will also notice that the right foot of Auriga stands on the horns of the constellation Taurus the bull—the element of earth. Keep that in mind for later, when you get to the seal of secrets. Think

about what you have learned about the angelic creature that presents as a bull, and what that bull sometimes guards.

So let us have a look at Henochius/Auriga/Erichthonius, the charioteer with his right foot on the bull, and who holds a goat in his left arm: remember the connection between Jupiter/Jove and the goat. Whenever you come across a tiny little reference in an old magical text like the Arbatel, always look in depth at that reference, just in case it's important.

The actual myth of Erichthonius you can look up for yourself easily enough, so I do not need to repeat it here. Other myths are also connected with Auriga, so when a writer mentions Auriga you have to rely on context to determine which myth they are pointing to.

The pertinent information besides the myth comes in the names and attributes of the stars in the constellation. When you look at older texts that draw on star lore, the Arab names and sources are often very helpful, as they retained much earlier names and myths.

I found all sorts of modern writings about Auriga. Many of those that mentioned connections to different Near Eastern names and cultures were way off the mark with their translations and so forth. I also found that many pictorial depictions of the mythic character with the stars overlaying the image were not correct and had been moved around in the image to make a point. The names I quote here are correct and have been properly checked.

He made the letter Ayin a king. He bound a crown to it. He combined them with one another. He formed them with Capricorn—the goat—in the universe, Tevet, in the year, and the **hand of the left** in the soul of the male and female."

—Sefer Yetzirah

I looked at the seven stars visible to the naked eye, and the meanings of their Arab names, and an interesting pattern emerged that you will recognise.

## The seven main stars of Auriga

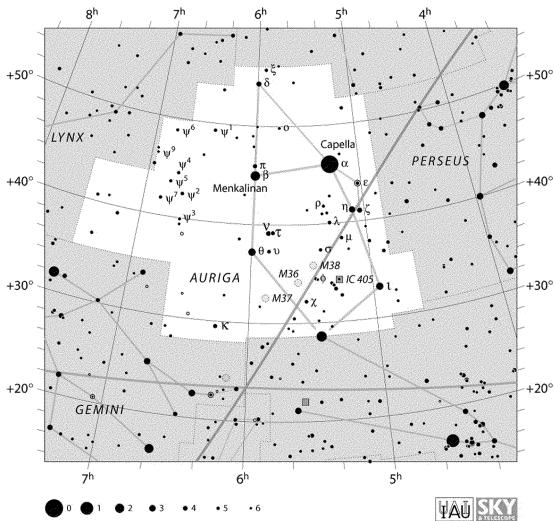


Figure 3.1: Auriga

If you look at the star map and find Capella, then you will see the other shoulder, the two small stars below Capella which are the arm and wrist—and the two baby goats from mother goat. Across is the other arm, then the two feet, one of which is listed as *El Nath*—Al Nath.

This is a star pattern we can work with magically in the Arbatel work. Think about it: the bright light on the left shoulder, the duel power in the left hand—Limiter and Staff—Lantern in the right hand, and the two feet. The right foot stands on the head of the bull.

Think about the fourfold creatures of Ezekiel: The raptor, the lion, the man, and the bull. The bull, in visionary magic, is the guardian of the threshold of the Garden. Combine that with the right foot/Threshing Floor, and some interesting connections come together.

I do not think the writer of the Arbatel made the magical tool connection with the star pattern, other than the right foot/bull: I think he was merely pointing to the name of the charioteer to point out the work in the Arbatel. However, the seven main stars fit with that pattern, and as such we can use them and experiment with them if we need to.

Sometimes these little side-paths can reveal all sorts of interesting things that we can place

in the pattern...provided they actually fit. Also for future work, knowing that Auriga fits with the adept power pattern opens doors for an adept to work with that constellation magically, should the need arise.

Keep all this information in your notes and at the back of your mind so that we can come back to it later. For now we return to the Arbatel.

The mean Secrets are likewise seven in number.

1 The first is, the transmutation of Metals, which is **vulgarly called Alchemy**; which certainly is given to very few, and not but of special grace.

Remember the inner power within metal, and learning to operate magically with that power. Those who have not done inner work will concentrate of the physical work with metals. That is part of the process, but they will miss the drawing-out and working with the inner power of metals. Also remember the deeper mystical meaning behind the alchemy of transmuting base metal into gold.

2 The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosopher's Stone, and the like.

Remember what you learned about the effect of metals and stones/crystals on the body. Also remember the regenerative pattern of the work with Osiris from the depths of the Stone at the centre of all things, bringing that power up to the surface. Also think about what you did in your work on the body of Osiris as it lay on the Stone. The Stone, the anchor for the sacred altar, the source of power for the construction of the Inner Temple, and the stone which holds the life of Osiris until a magician 'heals him'—that Stone is the much misunderstood 'Philosopher's Stone.'

The stone sarcophagus that holds the uncorrupted body of Christian Rosenkreutz in the vault, in Rosicrucian magic, is another octave of that Stone. This is something you will look

at in a later module. This whole 'secret second' is a front for a vast body of magical knowledge, hinted at in this listing.

3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are Hydraulick-engines, to administer business by the influence of Heaven, and things which are of the like sort.

This is another skill he is advising magicians to work with. He covers it in a way that deflect the casual eye. Hydraulics were known in the ancient and classical world, so people will assume he means that. But he also drops clues by way of astronomy and maths: add those two with magically working with water, something you have learned in various ways, and you get another of the adept secrets of working with water magically: think about it. Combine what you know of working with water, with working with the planetary spirits and stars, and the method will slowly become clear to you.

These lists of 'secrets' are secret indeed: he is telling the magician what skills an adept should have to achieve true magic, while hiding those secrets in plain sight. This protects the depths of the work, but also gives the adept a pointer to whether they are on the right path and learning what they should know.

4 The fourth is, to perform the works of natural Magick, of what sort soever they be.

Work with the land and nature, and with the powers and elements as a natural magician. You should understand what this means.

5 The fifth is, to know all Physical secrets.

Educate yourself. It is pointless learning magical knowledge if you cannot access, trigger, or externalise that knowledge, and if you have no understanding of the world around you. This is why you have been prompted to read old texts and learn a bit about geography, geology, geometry, and so forth.

6 The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

The physical skills. A magician needs to be able to paint things, make things, construct things, and work in gnosis with their bodies in various disciplines.

7 The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

Know the angelic patterns and powers, and how those patterns are all within you, around you, and of you. To know that is to know how power works. The seventh is always the most important.

The lesser secrets are seven.

The earlier secrets will have been skipped over by the dabbler as they will not be able to make much sense of them, and the author seeks to hide them as much as possible while passing on information for the future. The lesser secrets are both pertinent to the magician, but also are presented in a way that dangles 'glittery things' in front of the dabbler.

1 The first is, to do a thing diligently, and to gather together much money.

Be focused and be resourced. These are the two hardest things for a magician: being focused takes time and practice, but it is absolutely necessary for magic. The second, resources, is a minefield for magicians, as they need to be properly resourced to do their work, yet the methods of resourcing walk the fine blade of the sword.

Dabblers will read this as "you need to be rich, so do spells to get rich." The magician knows to get on and do their work within the pattern, which will draw resource potential as and when needed; but the door for those resources has to be kept open. This could be by way of a job, by way of being open to sponsors, or by selling some of your work in a balanced way.

But the moment the flow of funds from a job, sponsor, or sale of work compromises the magician's balance is the moment the magician has to walk away and find other ways to fund themselves. This is a major trap for magicians and a difficult one, and it continues to court controversy and debate. It is about balance and common sense, not rules or ideals.

2 The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

This is the mark of an adept: the new family. This dynamic kicks in for many magicians. Your old 'family' or community draws away from you, or you draw away from them, as there is no longer a commonality between you. Instead, the outer version of the Gathering, or fellowship, starts to form: slowly you acquire a 'new family.'

He is also talking about working with dignity and honour, which then brings honour and status from those around you. The further into magic you reach, the narrower and steeper the road becomes. The 'fame' one can achieve by way of this work can itself become a trap for those who let their attention slip.

3 The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.

This is not about becoming a great soldier, and again its glitter is for dangling before power-hungry sixteenth-century nobles. But underneath the glitter lies something deeper.

This is about magical service for the state, the land, and the people, and learning how to work behind unbalanced conflict, kingship, and leadership to bring about balance. At certain times in history, the magician would also bring those inner skills into the outer world by working directly with monarchs in times of strife. The wisdom you learn from your inner service informs you about the dynamics necessary to bring into play in an

outer conflict. Think about John Dee and Queen Elizabeth I, and how we looked at the inner threads used in an outer conflict.

4 To be a good house-keeper both in the Country and City.

Work in service for your country, your city, your neighbourhood...be the gardener. You have done this.

5 The fifth is, to be an industrious and fortunate Merchant.

A maxim often passed from adept to apprentice: learn a skill to earn your living, as it will inform as well as support your magic.

6 To be a Philosopher, Mathematician, and Physician, according to Aristotle, Plato, Ptolomy, Euclides, Hippocrates, and Galen.

A repeat of earlier advice: think, learn, and be able to view the world around you and *understand*. Work as a healer when needed, learn a breadth of skills to inform and facilitate your magic.

He also gives you a good reading list.

7 To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

Another basic rule of deep magic: connect with Divinity, understand it, work with it, and have that power flow through everything you do. This is not about religion or being religious, but about knowing the Divine consciousness that flows through everything.

The next aphorism uses specific quotes from the Bible. Look them up, and look at different versions of the New Testament, and use the Hebrew to English translation for the Old Testament quotes. Read the page that these quotes are from, taking in not only the quote, but its context and anything that may be buried in the text. This also follows on from the last 'seventh,' a piece of advice about the depths of the Mysteries hidden with sacred text like the Bible. He then goes on to steer you towards such texts.

### The twenty-fifth aphorism

We have already declared what a secret is, the kinds and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

So you have been told how secrets are hidden in plain sight. He now goes on to give you examples. I have listed underneath each quote where the quote can be found in the Bible. Look at them and think about them carefully. You should recognise what they are saying regarding the path of the magician.

1 The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.

New Testament, *Matthew* 6:33

2 Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.

New Testament, *Luke* 21:34

3 Also commit your cares unto the Lord, and he will do it.

Old Testament, *Psalms* 55:22

4 Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.

Old Testament, *Isiah* 48:17

5 And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.

Old Testament, *Psalms* 32:8

6 Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?

New Testament, *Luke* 11:13

7 If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.

New Testament, *John* 14:23

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst not erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

As always, the seventh is the most powerful and pertinent, and holds a very powerful magical dynamic/truth reflected in the page of the Gospel of John, Chapter 14. Read the pages each quote takes you to, and work out the messages for yourself.

### The twenty-sixth aphorism

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by

**strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge.** After this manner are made heroick men, such as there are very many, and all learned men in the world, Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, **Hermes Trismegistus** the father secrets, with Theophrastus, Paracelsus; all which men had in themselves all the vertues of secrets. Hitherto also are referred, Homer, Hesiod, Orpheus, Pythagoras; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of Melusina, and Gods of the Gentiles, Achilles, Apneas, Hercules: also, Cyrus, Alexander the great, Julius Casar, Lucullus, Sylla. Marius.

It is a canon, **That every one know his own Angel, and that he obey him according to the word of God; and let him beware of the snares of the evil Angel,** lest he be involved in the calamities of Brute and Marcus Antonius. To this refer the book of Jovianus Pontanus of Fortune, and his Eutichus.

Giovanni Pontano, 1426–1503, was a thinker, poet, and humanist.

Aphorism 26 is about divination and use of the imagination magically, and also working with the guardian angel by way of letting the angel guide you, rather than harassing them with questions. He is also giving general advice on how to conduct yourself energetically, and his reference to Giovanni Pontano is worth looking up. Again, he is also giving you an excellent reading list for study.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said, *Tu nihil invita dices facie sue Minerva:* Nothing canst thou do or say against Minerva's will.

I was intrigued by the author dropping Minerva—Athena—into the text. Minerva is a great governor of the mind, but her 'will' also crops on in mythology, for example in the story of Minerva and Hephaestus—Vulcan—where he tries to rape her. She wipes his sperm from her leg and drops it on the ground, giving it to Gaia by her will. The resulting child is **Erichthonius**—did you get that? So we are back to the Charioteer. Erichthonius became immortal **due to the will of Athena/Minerva.** Also, Erichthonius is depicted as a snake, or part snake. There is a whole rabbit hole you could go down with that snippet.

His advice of diligence and hard work is very pertinent to the magician, as the path of Hercules is the path that leads to the development of the adept and beyond. I will let you chew over this aphorism a bit further, as there is more in there.

We do detest all evil Magicians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of Judas. To these are referred all idolaters of old, and of our age, and **abusers of Fortune**, such as the heathens are full of. And to these do appertain all **Charontick evocation of Spirits** the works of Saul with the woman, and **Lucanus prophesie of the deceased souldier**, concerning **the event of the Pharsalian war**, and the like.

Lucanus refers to Marcus Annaeus Lucanus, A Roman poet in the time of Nero. Lucanus was a bit of a narcissistic asshole, and his epic poem 'The Pharsalia,' about the civil war, is a tale of abuse of power, cruelty, stupidity and ignorance. Charon is the ferryman of the river Styx: Charontick evocation of spirits is necromancy. The abusers of Fortune refers to meddling in fate without gnosis.



Aphorism twenty six is about the skills of the Initiate and early adept, the skills of divination, vision, climbing the ladder, and the path. This brings to the magician a new level of power, and the aphorism gives dire warnings to those who hold such new power, as to how it can be so easily misused, twisted, to overtake the magician and unravel them in stupidity and ignorance.

The advice in this Septenary is not there just to fill out the book. It is instructing the reader as to the type of path the magician should walk if they wish to open up and connect with the magical powers embedded within the text.

Every time the author places a hidden gem in the text, he goes on to give advice, which he repeats many times to make sure you get it. So make sure you look up his references and get the messages he has left, as they are not just about ethics, but also about the dynamics of the power pattern. And with the powers revealed in this text, it is pertinent advice indeed.

I have split up the fourth Septenary: the next aphorism needs its own lesson, as you will soon see. Once you have read and digested this lesson, move straight on to the next.

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## Lesson 4

# Part Four: The Forth Septenary continued

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Now we continue the forth Septenary at a crucial part the making of the Seal of Secrets. It is important to pay attention to detail, and also how much the author loves codes, as depictions of the seal done by past magicians were for the most part incorrect in tiny details that switch the whole thing on. It was also at this point where I ceased approaching the Arbatel simply as a researcher and had to fully switch into magician mode.

Various parts of the Arbatel had me looking down random rabbit holes and wandering in mazes, which is what it is supposed to do, to the point where I knew I was missing something important. When I got to the seal, I really got the message that I had to switch how I was working.

When I looked at depictions that others had done of the seal it didn't 'feel' right to me as an adept. I played around with it, found a code within it, and then it started to feel better. But by this point, I had run up against so many blank walls and fake patterns, that I no longer trusted myself to work purely by research, and I started to use divination, which is also advised in the text of the Arbatel. To get into the mind of the Arbatel, you really have to approach it in magical ways, not just intellectual ones.

I did a reading to look at the seal as depicted

by others, and the reading showed it was not right. So then I did a reading to look at what I had found in code, and if what I had found was yet another false door or was it more? The reading showed I had got it right with the seal, and it showed me what power lay behind the seal. I was astonished, as I tend to be rather sceptical about most grimoire seals, as a lot of them are just made up. So let us look at the seal.

### Aphorism 27

Make a Circle with a center A, which is B. C. D. E. At the East let there be B.C. a square. At the North, CD. At the West, D.E. And at the South, E.B (Turner has ED, but the original 1575 Basel edition has EB)

The first sentence does not tell you where to put the B.C.D.E, if you read it in modern style language. But if you switch to reading it sixteenth century style, you would get: Make a circle (with a centre A) which is BCDE. So we know the BCDE makes a circle, but which goes where?

Now I have gotten used to this author, I know to move on when an element is lacking, and come back to it, as it will quickly unfold. So draw a large circle and put A in the middle.

The next few words of the following line are translated into English as: 'At the east' but the original text does not say east, rather it says – ad artum sit, which means 'at limited/narrow place/position' that is potentially in the east: as a magician you should know what direction that is talking about; remember the air hole in the inner temple as well as the Limiter?

So at the east, let there be BC, a square - so you are working in a square, and you should also know as an adept where to place the assignment of east in the pattern. Again you know have to think like a magician. The square, the four sided pattern of the physical world, is defined by its gates/thresholds in the directions, so the lettering goes where the directional altar would go, they would not go in the corners of the square, which is how many others would approach it.

The two letters in each direction are the 'gateposts': remember, think like an adept magician.

Work in the directional pattern you know. In the east on the circle, mark BC, at the north CD, at the west DE and at the south EB, so you have the double letters in a + shape (mark the + in pencil to guide you). You will notice that both east and south have B in their letters. So now you know that the B goes in the SE cross quarter of the circle: these are the bridges, E that is common to south and west goes in the SW cross quarter, D is common to west and north so it goes in the NW cross corner, and C is common to the north and east, so it goes in the NE cross quarter. Now you should have a circle of letters with A in the centre. The double letters define the directional points in a + shape that in turn magically defines the fourfold pattern of the square, that is also the two dimensional template for the sacred cube.

Divide the Several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to revealed.

The way this is written is meant to confuse the reader, and it certainly had me fuddled for

a short while. Then I remembered the mathematical puzzles my mother used to give me, and matched that to what I know of the system the author is using in magical terms.

I also realised that one method the author deployed for hiding things was to put the beginning of the process at the end of something, in order to hide it. So I started by looking at the circle I had drawn with the + use of the directional pattern of the square. 112 is sum total of the circles divisions, a half of that, i.e. half of the circle is therefore 56. A quarter of the circle is 28. The space between each lettering (double letter to single letter) is 14. So I drew out the 112 lines starting at BC and worked my way around the circle.

As I was drawing, I realised that the point between each threshold and the bridge was a lunar cycle length from a new moon to a full moon, therefore each quadrant was a full lunar cycle of 28 days. Duh. That once more opened a whole other vista of information. Before we move on to that information, the author gives a very clear and precise instruction on not only how to physically draw the lines, but also how it works in energetic terms.

And this Circle in this manner divided, is the seal of the secrets of the world, **which they draw from the onely centre A**, that is, from the invisible God, **unto the whole creature.**

Remember the void in the centre, which is also the axis of the stars above and the underworld below, the fulcrum, the stillness of the completion of Divinity in the centre. Remember the work you did in your training, about focus and stillness when drawing or writing something that is contacted. Remember that sometimes there are specific ways you have to draw a line from one point to the next. This also applies to the seal. You should end up with what looks like a wheel with letters around the circle. So let's look into what is going with this, and also what the author has to say about it.

**The prince of the eastern secrets**

is resident in the middle, and hath three Nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him.

This is the beginning of a ritual pattern. It places the magician in the centre of the seal, and also in the centre of the working.

Note: Peterson translates this as Prince of the Oriental secrets, from PRINCEPS ORIENTALIVM SECRETORVM. This is a common mistake in Latin, where it is assumed to mean oriental, as in 'the orient' or something exotic, which would give the text a different type of meaning. Orientalism means east/eastern (direction), and is in context of placing someone or something in the east, for example Regnum Orientalium Saxonum The Kingdom of Eastern Saxons.

This line, *'The prince of the eastern secrets'*, is the magician who holds the secrets of the east – the knowledge of the utterance, of the east as the Divine dawning, the act of creation, and the knowledge of the Divine breath of the east that is then filtered into sound, then word, then knowledge. The prince of the eastern secrets is an adept who is Justified. So it is not that the magician stands in the east, but is one who holds the knowledge and skills of 'the east'. The author then goes on to confirm this by stating, 'is resident in the middle': the A in the centre of the circle is where the adept stands. It is the A for Aleph, or Alpha: the beginning, where all magic flows from – the centre of the seven directions.

*"And hath three Nobles on either side"* —now think about the Adept power pattern, with the three powers on either side of the adept. Think about everything that flows from these powers, their dynamics, and how they are interdependent upon your 'harvest', your foot on the grindstone and your foot on the threshing floor.

*"every one whereof hath four under him, and the Prince himself hath four appertaining unto him"* – This is where the author starts to talk about the powers that 'drive' the working that is being

hinted at.

Now think about what you have seen in vision when ascending with Osiris? Remember the wheels of fire churning the earth, wheels that turn in the earth to power the 'ladder', also known magically as the Merkabah, driven by the Hayyot, the four living creatures (angelic beings), a topic that is a consistent theme in the Arbatel. Think back to Auriga and the right leg of the charioteer on the head of the bull, which has an element of earth, one of the four creatures. Also think back to what you learned of the angelic being that expresses as a bull, and what that bull sometimes guards.

And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the eastern secret is the study of all wisdom; The West, of strength; The South, of tillage; The North, of more rigid life. So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the west and North to be lesser.

Remember what you have learned about the east, both in ritual, magical dynamics and the inner temple. You should know why it is the study of all wisdom. You should also recognise the other powers of the directions: strength in the west... did you get that? Work in worked with. Also think about the east as the main power, the south as the middle power, and the west and north as decreasing power. Can you see the pattern forming?

The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God.

**But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon**

**the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow Sodom and Gomorrha, and the places adjacent, examples whereof the holy Scripture witnesseth.**

Think about that paragraph, and the powers that flow through destruction that is triggered by judgment, and harvest from the threshing floor. This is the greatest and final warning in the Arbatel: not only does it trigger ascent, it also triggers final destruction. And that is destruction not only for yourself, but everyone around you.

Up to this point, the book has outlined many deep and profound dynamics that the magician needs to understand in the pursuit of Divine magic. However this is where a deeply embedded layer comes up to the surface in a single paragraph: the influence of the mentality of Catharism and Bogomilism finally rears its head. The use of the ritual, and the seal within the ritual, is designed to trigger ascent by way of bringing 'final judgment' upon oneself, not in living vision, but by acting as a catalyst to bring about death without suicide, which was a mortal sin. It seeks the destructive side of the four angelic creatures in order to fulfil an ultimate goal.

This is why it is important that you really understand the mentality of a time when a book such as this was written: if you interpret a text using your own modern understanding of life, you will misinterpret the agenda behind a text. Such a death, triggered by magic and undertaken by angelic beings, in the mind of the author is the ultimate way to escape the defilement of life and find a home with God. It is a twisted version of the far more ancient 'death in life' and 'ascent in life' that came down through time from the Egyptian mysteries.

The author will not have seen this as being a bad thing, rather it would have been viewed, in the consciousness of the time, as being the most holy, brave and powerful pinnacle of a mystical magical life. This is why there is so

much emphasis in the book on leading a pure and balanced life: once you have achieved that way of being, then, in the mind of the author, the magician is ready to bring down destruction of the 'vile flesh' upon them. Again, this is a twisted version of a much older magical dynamic of the adept: facing destruction...and surviving. This is why as an adept you should never do the various true and deep workings in the Arbatel: it was designed to bring about 'final judgement'. If you understand the Christian theological and mystical thinking of the time this was written, you will understand why someone thought it necessary to produce such a dangerous work. However thankfully we have evolved a little beyond such thinking.

There is no need to annihilate yourself and also potentially those around you in order to touch base with Divinity, and balance things – as you found and will subsequently find from the long term unfolding of the work you did with the Osiris rituals and visions, there are better and more balanced ways to achieve such lofty aims of ascent.

In terms of the Arbatel work, think of this: *The beginning of wisdom is the fear of God.*

I cannot stress enough how dangerous this work is if you dabble in depth with it: just working and editing this work has caused all sorts of problems for both Michael the editor and myself.

Before we move on, take a look at this image of a Bogomil cemetery just outside the city of Thessaloniki, Greece. Take note of the shape of the gravestones, which were specific to the Bogomils, and think about the patterns you have just learned about, along with their ultimate intent: ascent from the corruption of the physical body.

Some are the watch-men over Kingdoms; others the keepers of private persons; and from thence, **anyone may easily form their names in his own language:** so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of



Figure 4.1: Bogomil cemetery

supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angels succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial, and not otherwise, and as a thing simply created by God to his purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selves about spiritual things, with fear and trembling, and with great reverence towards God,

and to be conversant in spiritual essences with gravity and justice. **And he which medleth with such things, let him beware of all levity, pride, covetousness, vanity, envy and ungodliness, unless he wil miserably perish.**

#### Aphorism 28

Because all good is from God, who is onely good, those things which we would obtain of him, **we ought to seek them by prayer in Spirit and Truth, and a simple heart. The conclusion of the secret of secrets is, That every one exercise himself in prayer,** for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give.

Remember that this text is based upon writings and magical wisdoms that are much older than the sixteenth century text, and also remember that how we think about and approach things these days is very different from both the sixteenth century and also the more distant past that these learnings come from.

To start with, remember there was no real common concept of 'meditation' in Christian Europe at that time. The nearest was communion with the Divine through repetitive prayer, which has the same effect as *magical* mediation.

What was used consisted of silent reflection, walking repetitive prayer, and the rounds of repeated prayers done alone or in a chapel, such as the Divine Offices. Saying the same prayer repeatedly puts you in to a deeper space if you do not allow your mind to wander, and often the person praying would reflect in depth upon the hidden meanings of the words being spoken. The action of the repeated prayer over and over would also often put people in a trance or 'shifted' state. Now look at this phrase again, but look at it from what you

know of magical balance and practice: **prayer in Spirit and Truth, and a simple heart.**

This does not mean praying to God each day for a new car or whatever it is you want, it is about the focused communion with the Divine, out of the dressing of religion, and done regularly as a meditative practice. Using a repeated prayer as a vocabulary for that Divine communion is something you have been taught to work with, so reflect upon that.

That touching base with Divine Consciousness every day for a short while not only bridges communion, it also stills you, it silences you from the chaos of everyday life, and it puts you back in touch with the flow of power. The practice builds over time and becomes both a tuning space, an armour, and also brings your inner pattern into harmony with the wider fate patterns around you. This is why you were prompted so much in your training to develop a morning utterance and meditation: it is the anchor which keeps you sane and tuned in a crazy world.

Many will read this section and skip over it as they will only see the religion and not what is behind the text, and many will think that if they pray for what they want, they will get it. And yet those who extract the wisdom from it and live by that wisdom, it becomes one of the layers that come together in this work that in turn triggers the fate pattern of the magician to experience a lower octave of ascent: the magician feels the touch of Divinity upon their soul. It is an experience that is never ever forgotten.

Now let us acknowledge him the Author (*The A in the centre, the author of creation – Divinity*), from whom let us humbly seek for our desires. A merciful good Father, loveth the sons of desires, **as Daniel**; and sooner heareth us, then we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and condemn the gifts of his treasury. Therefore diligently and often read over and over the first Septenary of

secrets, and guide and direct thy life and all thy thoughts according to those precepts; and all things shall yield to the desires of thy minde in the Lord, to whom thou trustest.

There is a great deal of good advice in this aphorism for living as an adept, and it also gives advice on living as one who has been the charioteer. As you know, the blade of the sword becomes narrower and sharper the further into the depths of mystical magic you go. The writer also name drops: Daniel (his name means 'God is my Judge'). This is done a lot in the Arbatel in order to point you towards texts and what is hidden in them.

In the sixteenth century, you would expect an educated person to have good classical and biblical knowledge. Many would recognise the reference to Daniel, and in a magical book such a reference is far more than a simple nod at the goodness and balance of Daniel: it is also nodding to the actions of Daniel, his works, visions, dreams and actions. If you are not familiar with the Old Testament book of Daniel, then you need to read it. And read it as a magician, and in context of what the author of the Arbatel is pointing to.

The wheel turns forward and backward

—*Sefer Yetziah*

## 4.1 The Fifth Septenary

### Aphorism 29.

As our study of Magick proceedeth in order from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church, and the members thereof ; or **else they are servient to the Creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government.**

He that seeketh after a good end, let him follow it; and he that desires an evil end, pursueth that also, and that earnestly, from divine punishment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him diligently, not procrastinating or delaying, until he attain to his appointed bound.

The author returns to the dynamic of creation, fulcrum and destruction, and also of the individual will and self responsibility: the dynamic of the Unraveller. He is also talking about the necessity of walking a path and of individual choice within that path. If you tell a person that if they walk out into the path of fast cars, they are likely to get hit and possibly killed, they may or may not listen to you. If the person walks out anyway, that is their choice, it is up to them. They have to deal with the consequences, not you, regardless of how it affects you. However if you make it illegal to walk out in front of a car, and you imprison someone for doing it, you block their deeper evolution. I know it is probably not the best example I could give, but you get the idea.

The author is talking about fate patterns, deeds, choices, and as a magician, not interfering nor judging the actions of others. You can give advice, but you must never block the development of another magician, regardless of what you think from your perspective.

This is a tough one for people who are in the early stages of magic, as they often come to the discussion with cultural morality and fate tightly wound together in how they perceive things. That is a natural defence mechanism for society, but has no place in magic. We have looked at this in our own way through this course, and the writer is presenting a much earlier version of it.

### Aphorism 30

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, **every one according to his destiny, industry, and magical Sciences, as the History of Melesina witnesseth**, and the Magicians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of Naples; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of Kingdoms of the world.

Again you see the dangling of glitter for some, and underneath that is the wisdom of *if you are doing what you are supposed to be doing, and focusing upon your path*, what is necessary for you will come to you in order for you to be resourced, positioned and able to do your work. There is also a tale hidden in this aphorism about being careful what you ask for, and to living up to your agreements with spirits, and warning of what can happen if you do not. The mention of Melesina, is about Melusine, the female spirit that emerges out of the sacred springs in Europe.

There is some great advice hidden within the stories of Melusine and if you search them and read them, you will draw a great deal of understanding about working and communion with land and faery beings. The best source is *Chronique (le Roman) de Melusine* by Jean d'Arras, part of his work 'The Noble History of the Lusignans', written 1392-94.

As an aside, if you are interested in the myths of Avalon, you will find that Melusine has many connections to Avalon, which crop up in the life of Melusine. Here is a picture of Melusine from the Chronique, just to wet your appetite.

He also starts in this and the following aphorism to talk about the Kingdom of





Figure 4.2: Melusine

Naples, which was at that time this book was written, under Spanish rule and under threat from Turkish powers that had just conquered Malta. They were turning their sights to Sicily and Naples, causing widespread panic throughout the area. The author hints that Naples was magically kept out of Italian control. This is interesting as the story of the fate of Naples is a long and sorry tale.

I thought this a little strange to drop into such a book, and I could find no hidden reason for it. So I am obviously missing something.

### Aphorism 31

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of Naples may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recal his deed; he may be

compelled also, to restore the secret powers taken from the treasury of Magick; **A Book, a Gemme, and magical Horn,\*** which being had, any one may easily, if he will, make himself the Monarch of the world. **But \*Judaus** chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the **Angel of Plotinus in the Temple of Isis.**

There is a lot buried in this Aphorism, all of which have a bearing in terms of advice, signposts, and also yet more bread crumbs to add to your list. The first is the 'magical horn' which is also known as the Horn of Plenty, the Cornucopia, or the Horn of Amaltheia.

Amaltheia was the divine goat who nursed of the infant Jove (Jupiter/Zeus) after his birth, and who was afterwards rewarded for this service by being placed among the stars as *Capella* in the Auriga constellation.

According to some accounts Zeus broke off one of the horns of the goat Amaltheia, and gave it to the daughters of Melisseus (spirit of the bee, and passer on of the knowledge of honey and bee keeping).

They endowed it with such powers that whenever the possessor wished, it would instantaneously become filled with whatever might be desired. This is the story about the origin of the celebrated horn of Amaltheia, commonly called the horn of plenty or cornucopia, which plays such a prominent part in the stories of Greece, and which was used in later times as the symbol of plenty in general.

Other versions point to Aegia, a nymph or goat, or the power of the wind (aix). Both of these talk about the star Capella, the she goat, the rise of which heralds storms.

This myth also has within its orbit the Aegis, the skin of the she goat that was worn by Zeus,

and also Athena as a protective *clothing shield*, or stretched onto a frame as a shield. The aegis of Athena is referred to in several places in the *Iliad*. “It produced a sound as from a myriad roaring dragons (*Iliad*, 4.17) and was borne by Athena in battle ... *and among them went bright-eyed Athene, holding the precious aegis which is ageless and immortal: a hundred tassels of pure gold hang fluttering from it, tight-woven each of them, and each the worth of a hundred oxen.*”

So you see the mention of the Magical Horn is not a fanciful comment in passing, it once again takes you back to an element of the Arbatel to make sure you got all the information you need. Think about it: Capella, the bright star over the left shoulder, that is also a shield, and also connected to a horn of plenty – the goddess giving what is needed.

Also remember that Greek myths often have many versions, and you do not choose just one, you look at all of them as they often each contain a fragment that can be brought together to switch something on so that you can understand it.

The reference to Judaus refers to the philosophy and thinking of Philo Judaeus (25BC – 50CE).

The angel of Plotinus in the temple of Isis refers to a magical working done in the temple of Isis in Rome, and the appearance of the guardian angel of Plotinus. Here is a recount of the tale as told by Porphyry. Think about this in context of the Arbatel, about the work with the spirits, and what this tale tells you about working as a magician. Think about the jigsaw puzzle of Phul, and how it led to the *temple of Isis*: this is another layer of the Arbatel and the author tells you of a working hidden within its pages. You should be able to work it out from information on Phul, and the following story told about Plotinus.

In Rome, an Egyptian priest who offered to raise up the Daemon, or guardian spirit of Plotinus in visible form. But **there was only one ritually clean in all Rome**, according to the priest, and this spot was the **Temple of Isis**. Here the ritual was

conducted, and although no daemon appeared, but **a regular god of one of the first circles**. So terrified was an onlooker in the temple that he crushed to death the living birds which he held in his hands for some ritual or magical purpose.

The discovery that he had a god for his guardian angel gave Plotinus confidence in dealing with rival philosophers. For example, Alexandrinus Olympius, another mystic, tried magical arts against Plotinus. But Alexandrinus, suddenly doubling up during a lecture in agony, cried, “Great virtue hath the soul of Plotinus, for my spells have returned against myself.” As for Plotinus, he remarked among his disciples, “Now the body of Alexandrinus is collapsing like an empty purse.”

—*The Life (Of Plotinus)* by Porphyry.

Think about that story, and the trail of Phul that led to the Temple of Isis: the keys for this working are hidden in the story of Plotinus, and also scattered about in the Arbatel.

The next four aphorisms are pretty straight forward and you should be able to work them out for yourself.

### Aphorism 32

In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as *Histories* witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.

In other words, learn divination properly, and use it.

**Aphorism 33.**

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.

**Aphorism 34.**

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.

**Aphorism 35.**

The humane understanding is the onely effecter of all wonderful works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magick, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magician carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

These last bits of advice are good ones, so read carefully and take note. Now we move on to the next section in the next lesson. Make sure you have taken hand written notes, and also look up for yourself some of the things mentioned and read about them. These are all fragments related to magical keys in general.

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## Lesson 5

# Part Five

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### 5.1 The Sixth Septenary

#### Aphorism 36.

Care is to be taken, **that experiments be not mixed with experiments**; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle. So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, as well creatures of this our world, as of the watry, aery, subterranean, and Olympick supercelestial and infernal, and also the divine. Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Basic magical dynamics and very good advice. He is also pointing to not only how to approach magical work in general, but how to

work with the Arbatel. The first line tells you to approach things carefully, one at a time, and absorb each element of the work individually so that you learn in depth: even though it is not wise to re create the full revealed work of the Arbatel, it can teach you a great deal just from reading and researching it in depth.

He also lists the pieces of the puzzle that should be brought together, how to approach them in intent, and so forth. He uses the word obedience, and in other parts of the Arbatel he talks about control: it is a trap of intent. You have learned how to approach these powers, and those who know, will know, those who do not, and do not apply their interactions with 'virtue', will learn a harsh lesson.

#### Aphorism 37.

And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part,

because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife, by his last judgement.

He is talking about the constant striving towards balance, but never quite getting there, the dynamic of everything that lives. The polarity, creation and destruction, will continue until there is no physical world for it to manifest through. He is viewing it through a Christian lens, and we view it through a lens of Divinity without dogma.

The following aphorism of divisions, basically outlines the different approaches to magic a magician takes, from ritual outer work, to inner work, angelic work, faery contact and so forth. Read it through, you should be able to understand it.

### **Aphorism 38.**

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good

unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

Recognise the dynamic? Aphorism 38 tells you about the different forms of magic, so look through this listing.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

To understand this, use the work 'inner' in terms of visionary work for 'invisible things'. Then think about what it is saying.

The third division is, There are some things which are brought to pass **by invocation of God alone**: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical. Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists (poisoners).

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of Baalim.

The magic of Baalim (plural for Baal) is angelic magic that predates the Abrahamic religion. It is the Semitic Pagan collection of deities, and this 'division' talks about how that strand of magic was worked with.

Another Magick is, that which exerciseth their actions with the chief

of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, etc..

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Again, the next aphorism looks at what is required of oneself to be a true adept. Read it very carefully. I have highlighted some things, but left the rest for you to find. There is a lot of advice in this on how to be as a magician, particularly if you are approaching the type of work that is in the Arbatel, and adept work in general.

### Aphorism 39.

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; **as also by the seal of the creation, and of the creatures**; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to **know himself**; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

To be 'Justified'.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too

much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required, and do prefer..... (missing word in illegible Greek)

Sixthly, The Magician hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded Daniel to seal some things, that is, not to declare them in publick; so as it was not lawful for Paul to speak openly of all things which he saw in a vision. **No man will believe how much is contained in this one precept.**

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

Remember the dynamic of the Sword of Damocles?

Aphorism forty is a set of rules, to guide the magician away from stupidity and into balanced power. Again, read them carefully and think about them, as there is a lot buried in them. Spot the names mentioned as bread-crumbs and look them up.

**Aphorism 40.**

When the Magician determineth with himself to do any incorporeal thing either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

Notice the reference to inner/visionary work?

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Alwaies pray with David, Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth. Amen.

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

Learn by experience what is balanced and what is not.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magitians faign.

You do not worship deities, and you do not force or bind or command a spirit out of their ‘proper motion’ – think about that in terms of what you have been learning. You work in communion and cooperation in a balanced way rather than force something off its natural path.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produce things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Do not use utterance to create a ‘false being’.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

For this last set of aphorisms I will bold parts that you need to look at and think about, but don’t skip the rest – learn to see what the writer was seeing from his stance at the time in a Christian culture and mind set. It is important to learn how to see how someone thinks, and to tease out the pertinent from the dogma. A lot of it is repeats from what you have already read, as it follows the old teaching maxim: tell them, tell them what you have told them, and then tell them again.

#### **Aphorism 41.**

We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical Isagoge.

As an aside, Isagoge is used to mean ‘introduction’, as used by Porphyry in his writings on Aristotle. The writer of the Arbatel says at the beginning, that this book is an introduction

book to a collection of works on magic, and yet the other books never appeared. That is because all the other books (or their subject matter in depth) is hidden within the first book Isagoge. Instead of writing a text book on each magical subject, he has buried methods and approaches of each section of magic within this one book, woven into the rituals and magic of the Work that is outlined in this book. If you look carefully, and re read the book a few times, you will then spot them.

Therefore in the first place it is to be observed, what we understand by Magitian in this work. Him then we count to be a Magitian, to whom by the grace of God. the spiritual essences do serve to manifest the knowledge of the whole universe, of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magitian plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was Simon Magus, of whom mention is made in the Acts of the Apostles, and in Clemens; whom Saint Peter commanded to be thrown down upon the earth, when as he had commanded himself, as it were a God, to be raised up into the air by the unclean Spirits. Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds. The subdivisions and species of both kindes of Magick, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own mine and destruction, as Moses and Hermes do demonstrate.



**Aphorism 42**

Secondly, we are to know, **That a Magitian is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, It must be that offences will come; but wo be to that man through whom they come. Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.**

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kindes of Magick if it may be admitted. But he shall never aspire to the highest kindes thereof; **yet if he covet to assail them, he shall doubtless offend both in soul and body.** Such are they, who by the operations of false **Magicians, are sometimes carried to Mount Horch, or in some wilderness, or deserts; or they are maimed in some member, or are simply torn in pieces, or are \*deprived of their understanding;** even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

Mount Horch – Horch is used in Lebanon to mean ‘forest’, as in Horch el Kibr. He is referring to scenes that appear in the Bible and also in local mythology in the near east of people being judged under trees, or tree spirits seeking vengeance. Also think about the ‘Temple of the Forest of Lebanon’ in the Temple of Solomon.

It is also a potent warning that bears paying attention to. Just as I have repeatedly warned you as to the dangers of overstepping certain lines in adept magic, so too does the author of the Arbatel. The adept work and the work

of the Arbatel take you into realms of magic where the stakes become very high indeed: also think about the warning in the story of the four Rabbis that enter Pardes. I have seen too many magicians go mad (**deprived of their understanding**) from overstepping such lines knowingly as they grasp for power.

Go back over these aphorisms in the sixth Septenary as there is so much knowledge and wisdom hidden in them. They are not clearly stated, and that is how it should be: you have to find the knowledge and come to conclusions for yourself, it cannot and should not be spoon fed to you, as you will in truth not learn that way. As you unpeel the Arbatel, you are unpeeling yourself. And for every one thing I have pointed out for you, there are many more that have not been.

**5.2 The Seventh Septenary****Aphorism 43**

The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by

reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testitie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

#### Aphorism 44.

**The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magitian.**

The Magitian understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is. But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and

**deceits of the tempter.**

#### Aphorism 45.

**The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse:** which he may learn of the Psalmist, saying, Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord. To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed: But we ought to take heed, that we **are not too much busied with unnecessary things** according to the admonition of Christ; Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her. Therefore let us alwaies have regard unto the saying of Christ, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

#### Aphorism 46.

**There is nothing so much becometh a man, as constancy in his words and deeds,** and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. **Even as every one**

**governeth himself, so he allureth to himself Spirits of his nature and condition; but one very truly adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction.** This precept appeareth most plainly: for Midas, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about Franckford at Odera, in our times, who would scrape together devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of Midas, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of Utopia. Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

#### **Aphorism 47**

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted;

the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction. Examples are not wanting in the Histories of the whole World; and do daily happen in the world. **Theodosius before the victory of Arbogastus**, is an example of the good; Brute before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of Caesar, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

#### **Aphorism 48.**

**All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in Hesiod, the ninth Magick, as he manifestly testifies of himself in Theogony. In Homer, the genius of Ulysses in Psigiogagia. Hermes, the Spirits of the more sublime parts of the minde.** God revealed himself to Moses in the bush. The three wise men who came to seek Christ at Jerusalem, the Angel of the Lord was their leader. **The Angels of the Lord directed Daniel.** Therefore there is nothing whereof any one may glory; For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy, or of some other spiritual fate. From hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner **Tages the first teacher of the Magick of the Romanes**, gushed out of the earth. **Diana of the Ephesians shewed her worship**, as if it had been sent from heaven. So also Apollo. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

I will help you a bit with this one because

there are so many classical references. Basically, magic works in conjunction with spirits that are connected and relevant to the job, and without inner contact, there is no real magic of any power. The author makes some very interesting references as examples, such as Tages, who was an Etruscan magician/prophet/priest. The work of Tages, such as *Etrusca Disciplina* did not survive the ravages of time, but mentions of him by other early writers up to sixth century AD help us to form an interesting picture of him.

Other examples are when Homer asks the Muses both in the Iliad and Odyssey to help him tell the stories in the best way, and Hesiod is given help with writing his stories from the nine muses – read it carefully and see what you recognise in it. All of the examples are talking about how the magician and mystic can get nowhere without true contact, and that the magician needs to be able to distinguish good from bad contact, but if the magician is following a true path, that filtering is done for him: what is balanced and helpful comes to the magician, and what is unbalanced is kept away. Read this:

Hesiod and the nine Muses

And one day they taught Hesiod glorious song while he was shepherding his lambs under holy Helicon, and this word first the goddesses said to me – the Muses of Olympus, daughters of Zeus who holds the aegis: “Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true; but we know, when we will, to utter true things”.

So said the ready-voiced daughters of great Zeus, and they plucked and gave me a rod, a shoot of sturdy laurel, a marvellous thing, and breathed into me a divine voice to celebrate things that shall be and things there were aforetime; and they bade me sing of the race of the blessed gods that are eternally, but

ever to sing of themselves both first and last. But why all this about oak or stone?

—Hesiod, *Theogony* (a book well worth reading)

#### Aphorism 49 (7x7=49)

The conclusion therefore of this Isagoge is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that the fear of God is the beginning of all wisdom, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministry of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, **apply thy eyes and minde to the sacred and profane Histories**, to those **things which thou seest daily to be done in the world**, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the

better discerned, we will put here their division and subdivision, for the conclusion of these Isagoges; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living.

The good sciences

Theosophy; Knowledge of the Word of God, and ruling ones life according to the word of God.

Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.

Anthrosophy: Knowledge of natural things.

Wisdom in humane things.

given to man

The bad sciences

Cakosophy

Contempt of the word of God, and to live after the will of the devil.

Ignorance of the government of God by Angels

To contemne the custody of the Angels, and that their companions are of the devil.

Idolatry.

Atheisme.

Cacodasmony

The knowledge of poisons in nature, and to use them.

Wisdom in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.

FINIS.

to the final notes on the Arbatel, look first at the Emerald Tablet to see if you now understand it.

**The Emerald Tablet**

*An early version from the Kitab Ustuqus al Uss al Thani by Abu Ms Jbir ibn Hayyn (721–815 AD known in the west as Gerber)*

Note: the name of the book in which the Emerald tablet appears roughly translates from the Arabic as ‘the book of pouring ‘alchemy of soul’ into the cauldron again’.

0 ) Balinas mentions the engraving on the table in the hand of Hermes, which says:

1 ) Truth! Certainty! That in which there is no doubt!

2 ) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.

3 ) As all things were from one.

4 ) Its father is the Sun and its mother the Moon.

5 ) The Earth carried it in her belly, and the Wind nourished it in her belly,

7 ) as Earth which shall become Fire.

7a ) Feed the Earth from that which is subtle, with the greatest power.

8 ) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.

14 ) And I have already explained the meaning of the whole of this in two of these books of mine.

**5.3 Addendum**

Now that you have learned how to look at these very old texts, as an exercise before we move on

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## Lesson 6

# Gathering of the Harvest

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Even after my skin is destroyed, Yet  
*from my flesh I shall see God*

Job 19:26

'I have said, my son, that I am Mind.  
I have seen! Language is not able to  
reveal this. For the entire eighth, my  
son, and the souls that are in it, and  
the angels, sing a hymn in silence.  
And I, Mind, understand.'

—*The Discourse on the Eighth and  
Ninth*, from the Nag Hammadi  
Library

In this lesson we will pull everything together and look at the different expressions of magic within the Arbatel, of which there are many. In order to protect the work, although I give information in this lesson, I do not *reveal* anything that should not be revealed. To that end, this lesson is written within the spirit of the Arbatel, just brought up to modern day for adepts to work out for themselves.

This is not so that you can recreate the work, which would be just plain stupid, it is so that you can learn in depth how these old texts work, and also because there is so much peripheral learning in the Arbatel. Just analysing and seeing the offshoots and side alleys of the text will teach you a great deal.

You should now have the original Latin text (lesson eight), the English translation, the notes, anecdotes, clues, myths and stories

that emerged from the Arbatel through this module, when looked at in detail.

Remember also how to look at the text using PaRDeS, which is also the word for Paradise: such method of processing information as a mystical magician is one of the steps that 'takes' you to 'Pardes'. But what does that mean? Remember the fate of the four Rabbis who ascended to Pardes –

Four Sages entered the Pardes (literally means 'the orchard'). They were Ben Azzai, Ben Zoma, Elisha ben Avuya, (called Acher, the other one, because of what happened to him after he entered the Pardes) and Rabbi Akiva.

Rabbi Akiva said to them before their ascent: "When you come to the place of pure marble stones, do not say, 'Water! Water!' for it is said, 'He who speaks untruths shall not stand before My eyes' (Psalms 101)." Ben Azzai gazed at Divinity and died. Ben Zoma gazed and was harmed (he went mad). Elisha ben Avuya, who became Acher, cut down the plantings. Rabbi Akiva entered in peace and left in peace.

*Babylonian Talmud Hagigah*

This is a very important tale magically for any adept seeking to instigate the powers of

ascent. It tells of four rabbis who use the knowledge of Kabbalah to ascend while in life (in vision, not physically!) to the threshold of Divinity, and step into the 'Orchard'.

It tells what happens to them as a direct result of the interaction with that power. Before they ascended, Rabbi Akiva gives the group a warning: he tells of the dangers of triggering the ascent process, for to do so would put a person before the scales where they would be judged. Did you notice the bit about not asking for water? Remember the dynamic in the death vision and the drinking of water, and how the mystical adept does not drink?

For one to ask or run to water in that vision says that the person is not an adept, is not prepared, and is likely unbalanced enough to trigger the scales or guardians or both. And that is precisely what happened. Ben Azzai died while in the presence of God in vision. Ben Zoma went mad: *he was harmed*, something that is common in such circumstances.

Elisha ben Avuya turned into a personality which destroyed everything around him, which in turn earned him the name 'Acher' the Other. This part of the story is very interesting.

Some versions of the tale talk about Elisha challenging the superiority of God, as he sees Metatron, working as the scribe of God, seated (in the scribe position) and writing the merits of Israel. Elisha announces that no one should sit in the presence of God, and then questions God's absolute Divinity if an angel dare sit in his presence. He demands that the angel be punished. Not very bright. As a result, *A Bat Kol* (Heavenly Voice) went forth and said: *Return, my mischievous children - all but Acher*. All of Elisha's deeds are ripped out of the Book of Life, and he is cast out forever, to wander as 'the Other'.

This is about the unbalanced mind that thinks they know better than Divinity, and seeks to judge everything and anything which they deem wrong. This is a warning about fundamentalist thought, and speaking with 'Gods authority' to punish others. To enter Pardes in vision with such a mind-set is very likely to trigger permanent expulsion: the

second death.

It can also potentially trigger the judgment of all humans: as one magical adept human 'judges' the Divine, such an act can potentially trigger a collective punishment for all humanity: final judgement. This is something you really need to think about, as there is a lot of knowledge within this dynamic, but it is something you have to figure out for yourself.

Rabbi Akiva, the only one with *wisdom and understanding*, came and went peacefully and without harm. We know from the advice he utters to his fellow rabbis that he is versed in the dynamics of the Divine realm. He went in without want or expectation, just to be quietly there, and then left taking nothing with him. The others all had their own hidden expectations, intent, wants and needs: it destroyed them.

This is an important story as it has hidden within it the dynamics of power of stepping in vision into the Divine realm with the intent for facing God. It warns of the pitfalls, and it also tells us that the dynamics are the same as the Egyptian ones that you learned. It triggers the walk of the gates, the hall of the scales and so forth, but the ascent of the Rabbis and also of what is hidden in the Arbatel take it a step further and with less structure, filters, bridges, and so forth. That makes it dangerous and destructive.

The Egyptian approach to ascent with its guardians, gates and deities, filter out those who should not reach into such depths, and also steps the power down enough that it can be experienced without unnecessary destruction. It also has the very necessary aspect of descent embedded within it which creates balance and harmony.

The Abrahamic system dispenses with all of those filters and for an adept who has figured out all the steps within the work, it shoves them face first into the blast furnace of Divine power without any protection or filtering. It triggers ascent by way of destruction: any deficit in the adept will create a trigger, and the destructive results of that trigger can potentially spill beyond the individual. Remember, every step that an adept takes towards the

threshold of Divinity affects the whole of humanity at a deep and subtle level: you are an inherent part of the collective. That is one of the keys to the Christian Mysteries of Jesus.

The other wisdom that is related to that issue is hidden in that tale is also about Acher, who *cut down the plantings*. Plants are trimmed back from their full growth at the end of summer beginning of autumn by way of harvest, ready for them to go to sleep in winter: *they are limited at the end of their measure*. But plantings are spring plants that are ready to shoot up and blossom: if you cut them in spring, you limit their expression and sometimes can kill them.

By ‘cutting down the plantings’, the text is saying, *‘here is someone who took away the opportunity for growth in others at the start of their path*. And that is a terrible crime to commit magically.

Think very carefully about that dynamic in relation to what we have just been looking at: it relates to certain dynamics not only in the Arbatel, but in some other aspects of magical adept work – the sword edge becomes very narrow indeed.

In a work such as the Arbatel, if you recognise these twists that can happen, you can recognise them in yourself should they be triggered in you by overreaching, and therefore you can do something about it before it is too late. That is why the Arbatel is littered with warnings. Before we continue, look at Psalm 101 that is quoted in the story:

### Psalm 101

A Psalm of David. I will sing of  
mercy and justice; unto Thee,  
O LORD, will I sing praises

I will give heed unto the way of  
integrity; oh when wilt Thou  
come unto me?

I will walk within my house in the  
integrity of my heart

I will set no base thing before mine  
eyes;

I hate the doing of things crooked; it  
shall not cleave unto me

A perverse heart shall depart from  
me; I will know no evil thing

Whoso slandereth his neighbour in  
secret, him will I destroy;  
whoso is haughty of eye and proud of  
heart, him will I not suffer.

Mine eyes are upon the faithful of the  
land, that they may dwell with  
me;  
he that walketh in a way of integrity,  
he shall minister unto me.

He that worketh deceit shall not dwell  
within my house;  
he that speaketh falsehood shall not  
be established before mine  
eyes.

Morning by morning will I destroy all  
the wicked of the land;  
to cut off all the workers of iniquity  
from the city of the LORD

Do you recognise the style and intent of it? It is a list of what is not acceptable from one who would walk in the House of God: it is both the voice of the mystic and the voice of God that speaks. Again, this is all pertinent to the Arbatel work in a round about way.

The Arbatel has various different magical workings buried within it: they are stepping stones towards an ultimate goal. That goal is ascent and also the potential triggering of the last judgement: final destruction. This is pretty typical of a branch of mystical Christian thinking that was knocking about in the sixteenth century, and has its roots in very early Christianity.

This branch of Christian thought detested life, the physical body and the physical world: they felt that if ‘final judgement’ could be triggered, they would have achieved the ultimate aim of all going back to God. And it was not a personal individual ‘final judgement’; rather it was a collective one.



Such thinkers often looked upon the rest of humanity as sheep that they had to shepherd, and that it was their job to 'bring them to God', whether they wanted it or not.

Such arrogance is still prevalent in many religions to this day, and it is truly abhorrent in mystical terms: the path to the Divine is always, without exception, an individual one, and the triggering of judgement in life, ascent, and everything connected to it is something between the individual and Divinity alone. This is why the final step of the adepts training is to face destruction and survive it: it is an individual act that between God and the adept – it cannot be defined or forced by anyone or anything else. You will understand more about that when you come to the final module of training.

To trigger such an act upon the collective, as is hinted at in the Arbatel, is to 'cut down Gods plantings' – you become Acher, the Other, cast out forever in the second death. For all the wisdom and understanding displayed in the Arbatel, this aspect of the work hidden in the text shows the glaring blind spot in the author and their work: their religious agenda puts them in direct judgement of God. That religious attitude that was so embedded within some of the mystical paths of Christianity became a weakness of ego: a lesson we must learn from.

There were however many other things within the Arbatel, as you have seen, that serve to teach good magical lessons, and one of the things that appears in the Arbatel that I have not as yet looked into in depth is something that is briefly hinted at: the first adept. This is also something known as the first magician, and the earliest mention I have found of this dynamic in any magical or ritual text can be seen in the 'Book of the Hidden Chamber', which is the funerary text from the tomb of Tuthmosis III (Egypt 18th dynasty).

## 6.1 The first adept

The first adept is an anchor of a line in a magical stream of consciousness, one who created patterns and then released them into

the stream of time. In real terms it is not literally the very first adept, rather it is a person who created and mastered magical patterns in life, applied them in the outside world, and laid down working methods that have been developed and drawn from ever since.

In that process, the person became an 'ancestor of magic', and an honoured 'Justified' person who subsequent generations revered. That process, where successive waves of priests and magicians connected to this person in vision and ritual, built a pattern that became larger than the person. The pattern over time, took on various aspects that formed into keys, many of which were handed down through the generations to this day, and that process also by nature of those who connected with the first adept, triggered the 'deification' of the original individual. They became merged with various deities so that you end up with a hive contact.

And it is this deified keyed pattern that the consciousness of the original person flows through, that we connect with. This enables the magician to work in visionary ritual and connect through the pattern to the knowledge and understanding of the first adept in order to learn. Such work also connects the magician directly into the stream of consciousness that flows from that first adept, drawing the deified vessel into the orbit of the magician so that the consciousness of the magician and the consciousness of the first adept can work together to excavate ancient work, and to forge new work out of the old. You can begin to see the power that could flow through such work, and why it is so well buried.

If you know such streams and have worked with them before, you will recognise the hints in the text, if you have not, but you are at a stage where such work would be not only beneficial to your evolution, but to the evolution of magic, you will begin to suspect it is there. The first adept, in the deity pattern, has a focused intent to continue to expand and develop magical knowledge in humanity, and as soon as a magician comes close to their orbit, they will reach out for connection.

So who is the 'first adept' that is hinted at in the Arbatel, and what breadcrumbs were planted into the text to take you to that threshold? The first hint comes with the mention of Hermes Trismegistus in the Second Septenary, where the author drops a magical hint about communion with this power.

If you know the text of the Corpus Hermeticum, you will know that this collection of writings from the 1st-3rd century AD is a series of *conversations*. This was a common way of teaching at the time that they were written, but that method of passing on information, which was a major writing method deployed by Greek philosophers, was more than a simple vehicle for passing on information: its roots go much further back and is evident in older Egyptian wisdom texts. Remember the different ways of both reading and writing such works, and hiding things within layers?

Conversations between a deity, or a spirit, and a human, were sometimes passed on in order to teach: they are both a method of writing, and also remnants of a *literal conversation* with the contact. A good example of this layered writing is in The Discourse on the Eighth and Ninth, from The Nag Hammadi Library (it is copied in full at the end of the lesson for you to read). This is a conversation between Hermes and a human. Sometimes such writings are presented as a conversation between a father and son, or a teacher and student. What they point to is multi-layered: they are discourses that teach the reader through the vehicle of a conversation, but they also sometimes hint at contacted conversation, a method well known to magical adepts: an adept should be able to spot when such a written conversation is not just a vehicle for the passing on of information, but is a true contacted discourse.

The writer of the Arbatel will have been exposed to both in the writing method and the hidden contact, through the work of Ficino and his translation of the Corpus Hermeticum, along with other writings and oral traditions that seeped out of Greco Roman Egypt.

The Nag Hammadi papyri, another source of these conversations, were found in Qena,

forty miles north of Luxor, a centre of great learning for at least two millennia by the time these texts were written (they were unearthed in the 1945). They are remnants of the old Egyptian knowledge, mixed with the Greek and near eastern knowledge, and are stepping stones to the roots which flow from the distance past. The find in 1945 confirmed to modern day magicians studying such texts as the Corpus Hermeticum that they were not 'just made up' in the fifteenth and sixteenth century as many suspected, but were in fact surviving fragments from the classical era.

These remnants survived by way of not only the writings left behind, but the taking up of the personality of Hermes Trismegistus as a central figure in mystery teachings in Europe. Hermes Trismegistus is variously connected to Hermes the deity, Thoth/Djehuty, and also Imhotep. All are correct in varying fashions and layers, and this trail of personalities takes us closer to the 'first adept': Imhotep, or Imuthes in Greek. Let us look at this personality in a bit of detail, as it will open quite a few doors for you in this work.

Imhotep was a high priest and Vizier to King Djoser in the third dynasty of the Old Kingdom in Egypt. An inscription on the base of a statue of Djoser mentions Imhotep and his titles as 'chancellor of the king of lower Egypt', the 'first one under the king', the 'administrator of the great mansion', the 'hereditary Noble', the 'high priest of Heliopolis', the 'chief sculptor', and the 'chief carpenter'.

There is little written about him contemporary to his own time, other than inscriptions on statues and monuments, and a lot of statues fashioned of him as a simply dressed scribe. His fame grew over time in Egypt, and he was looked to as 'one of the wise men' that a seeker would communicate with –

I have heard the words of Imhotep and Hordedef (son of Khufu) with whose discourses men speak so much

—A line from a New Kingdom wisdom song (Ancient Egypt: Anatomy of a Civilisation By Barry J. Kemp)

The legend of Imhotep grew over a span of more than a thousand years, until by the time we get to the twenty sixth dynasty, he had been raised to the status of a minor god, as the son of Ptah of Memphis. Later still, the Greeks connected him, through his apparent teachings in medicine, to Asclepius, and also to Hermes/Thoth/Djehuty.

If you look closely at the relationship between Djoser and Imhotep, you start to see two men who were both of astounding qualities, and who between them steered the ship of Egypt through a time of incredible advancement in knowledge, architecture, medicine, priesthood and so forth. The Famine Stela at Elephantine, made some two thousand years after the time of Djoser, tells of the dream/visionary skills of Djoser and how he stopped the plague from ravaging his people. These two people lived on in the hearts and minds of Egyptians, fuelling a mythology that took upon it a life of its own. And this is important for you as an adept: this is not just a boring history lesson, this points to how the vessels are created that we, millennia later, connect to.

The legend of Imhotep which has elements of Djoser woven into it, morphed over thousands of years through various deities to become Hermes Trismegistus, the passer on of hidden knowledge, a deity spirit with human elements that talked to magicians. This over time has created an interface for magicians in order to tap into the deep well of past knowledge in order to reach the 'first adept'. Reaching through the deity vessel, through to the human buried within it, and drawing that contact out through the deity interpreter, and then through a spirit interpreter is a part of the Arbatel work. Remember Phaleg? And it is this that the Arbatel speaks of.

In practical terms of magical application, you should be able to easily figure out how and where to connect to the First Adept in order to learn. This is work from the Arbatel that you *can* safely do, and it is best to do within the orbit of work with the inner temples, libraries and deities that form the bedrock of the Egyptian tradition that the First Adept springs

from. That is a far healthier and also more direct approach than using the methodology that is hidden in the Arbatel. It is work that can be very educational for the adept, just keep in mind that such ancient lines often get 'muddy' from many generations of magicians projecting onto such a contact.

With a contact like the First Adept, tread carefully and intelligently, do not become a regular visitor to them, and do not become reliant upon such a contact. If you reach directly back without going through the various Greek and subsequent layers, you are more likely to get a 'clean' contact. If you try and track back through the Hermes filter, you are far more likely to hit the layers of mud, crud and projections.

## 6.2 Summary

Although the Arbatel is not a magical work that needs reviving and using magically, for obvious reasons, it is a work that as an aside, holds a great deal of knowledge and wisdom that is still pertinent today. It is also important for adepts to be able to analyse such texts and understand what they are and why they are: it is a part of our magical history, and helps you to understand the evolution and also mistakes in magic that are part and parcel of human development.

When I first wrote this module a few months ago, I had extracted the ritual and visionary work, and the work with the seals, in order for you to experiment and explore the many layered secrets of the Arbatel. That is when the guardians attached to this work really kicked off. They affected me not only in dreams and visions, but also physically in a very direct way. They also affected those who lived with and around me. That was when I sat up and started to truly pay attention.

I cut out of the module all of the practical work along with a large amount of analysis and comment. I thought I had done enough to make it safe, and then passed it along to Michael the editor. However, I had missed parts that still needed removal. My energy started to really crash and burn, and so too did

Michael's energy. Every time he worked on one of the lessons, a heavy weight descended upon him and it left him stressed and drained.

We also both experienced magical tangles: every time either of us worked on the lessons, we became mentally tangled up: things didn't make sense, files vanished and re appeared, and everything became very confused. I finally realised the files were still breaking the honour code of the Arbatel, and we were inadvertently taking students down a very dangerous road. So I went back and started at the beginning again and read through everything line by line. It was only then that I spotted a layer I had missed: the layer that hinted at the triggering of Final Judgement, or destruction.

It was then that I truly understood just how dangerous this text could be if a magician cracked all of its codes and then actually did the work embedded within the text. I did some readings to see if I was correct, or whether I was just being paranoid, particularly as just this week, various people were dropping dead around me. The readings did indeed show that this was caused by an aspect of the work still in the lessons, and that if I published the analysis in its current form, I would be guilty by association of 'cutting down the plantings'.

So I write this, late at night after a long session of once more cutting out text from the lessons and adjusting things, so that it is now safe. Why did I not scrap the whole module? Because as an adept, sometimes you have to look into dangerous holes so that you understand them, and understand the minds behind them. It is a part of our collective magical history, and we learn as much from peoples mistakes as we do from their successful work.

Also, the Arbatel is crammed full of classical and magical references that lead you to texts that will serve to enhance your magical education and understanding. It is a profound work just in its sense of references if nothing else. Also, it is a perfect book with which to learn about and practice the PaRDeS method of analysis. Doing such analysis on a potentially dangerous magical text is not something an adept should pull away from: as its layers reveal themselves to you, the mystical implica-

tions of the work are something that you must spot and understand for yourself.

As an end note for this lesson, here is the full text of the Discourse of the Eight and Ninth. Read it carefully as there is much within it, and see if you can understand what Hermes Trismegistus is talking about. To help you, understand that the eight are the Egyptian Ogdoad, and the nine are the Egyptian Ennead. Also remember the shift in the Arbatel pattern from seven to eight, and what the eighth element is. Put the two concepts of the eighth together and draw your conclusions from that. Draw upon all your magical knowledge that you have learned up to this point: a great test!

### 6.3 The Discourse on the Eighth and Ninth

"My father, yesterday you promised me that you would bring my mind into the eighth and afterwards you would bring me into the ninth. You said that this is the order of the tradition."

"My son, indeed this is the order. But the promise was according to human nature. For I told you when I initiated the promise, I said, 'If you hold in mind each one of the steps.' After I had received the spirit through the power, I set forth the action for you. Indeed, the understanding dwells in you; in me (it is) as though the power were pregnant. For when I conceived from the fountain that flowed to me, I gave birth."

"My father, you have spoken every word well to me. But I am amazed at this statement that you have just made. For you said, 'The power that is in me'."

He said, "I gave birth to it (the power), as children are born."

"Then, my father, I have many brothers, if I am to be numbered among the offspring."

"Right, my son! This good thing is numbered by ...

*(3 lines missing)*

... and ... at all times. Therefore, my son, it is necessary for you to recognize your brothers and to honor them rightly and properly, because they come from the same father. For

each generation I have called. I have named it, because they were offspring like these sons."

"Then, my father, do they have a day?"

"My son, they are spiritual ones. For they exist as forces that grow other souls. Therefore I say that they are immortal."

"Your word is true; it has no refutation from now on. My father, begin the discourse on the eighth and the ninth, and include me also with my brothers."

"Let us pray, my son, to the father of the universe, with your brothers who are my sons, that he may give the spirit of eloquence."

"How do they pray, my father, when joined with the generations? I want to obey, my father."

*(2 lines missing)*

... But it is not .... Nor is it a .... But he is satisfied with her ... him .... And it is right for you to remember the progress that came to you as wisdom in the books, my son. Compare yourself to the early years of life. As children do, you have posed senseless, unintelligent questions."

"My father, the progress that has come to me now, and the foreknowledge, according to the books, that has come to me, exceeding the deficiency - these things are foremost in me."

"My son, when you understand the truth of your statement, you will find your brothers, who are my sons, praying with you."

"My father, I understand nothing else except the beauty that came to me in the books."

"This is what you call the beauty of the soul, the edification that came to you in stages. May the understanding come to you, and you will teach."

"I have understood, my father, each one of the books. And especially the ...

*(2 lines missing)*

... which is in ...."

"My son, ... in praises from those who extolled them."

"My father, from you I will receive the power of the discourse that you will give. As it was told to both of us, let us pray, my father."

"My son, what is fitting is to pray to God with all our mind and all our heart and our soul, and to ask him that the gift of the eighth

extend to us, and that each one receive from him what is his. Your part, then, is to understand; my own is to be able to deliver the discourse from the fountain that flows to me."

"Let us pray, my father:

I call upon you, who rules over the kingdom of power, whose word comes as a birth of light. And his words are immortal. They are eternal and unchanging. He is the one whose will begets life for the forms in every place. His nature gives form to substance. By him, the souls of the eighth and the angels are moved ...

*(2 lines missing)*

... those that exist. His providence extends to everyone ... begets everyone. He is the one who ... the aeon among spirits. He created everything. He who is self-contained cares for everything. He is perfect, the invisible God to whom one speaks in silence - his image is moved when it is directed, and it governs - the one mighty power, who is exalted above majesty, who is better than the honored (ones),

**Zo xa tha zo**

**A OO EE OO EEE**

**oooo ee oooooo**

**ooooo oooooo**

**uuuuuu**

**oooooooooooo**

**ooo**

**Zo za zoth.**

"Lord, grant us a wisdom from your power that reaches us, so that we may describe to ourselves the vision of the eighth and the ninth. We have already advanced to the seventh, since we are pious and walk in your law. And your will we fulfill always. For we have walked in your way, and we have renounced ..., so that your vision may come. Lord, grant us the truth in the image. Allow us through the spirit to see the form of the image that has no deficiency, and receive the reflection of the pleroma from us through our praise.

"And acknowledge the spirit that is in us. For from you the universe received soul. For from you, the unbegotten one, the begotten one came into being. The birth of the self-begotten one is through you, the birth of all

begotten things that exist. Receive from us these spiritual sacrifices, which we send to you with all our heart and our soul and all our strength. Save that which is in us and grant us the immortal wisdom."

"Let us embrace each other affectionately, my son. Rejoice over this! For already from them the power, which is light, is coming to us. For I see! I see indescribable depths. How shall I tell you, my son? ... from the ... the places. How shall I describe the universe? I am Mind, and I see another Mind, the one that moves the soul! I see the one that moves me from pure forgetfulness. You give me power! I see myself! I want to speak! Fear restrains me. I have found the beginning of the power that is above all powers, the one that has no beginning. I see a fountain bubbling with life. I have said, my son, that I am Mind. I have seen! Language is not able to reveal this. For the entire eighth, my son, and the souls that are in it, and the angels, **sing a hymn in silence. And I, Mind, understand.**"

"What is the way to sing a hymn through silence?"

"Have you become such that you cannot be spoken to?"

"I am silent, my father. I want to sing a hymn to you while I am silent."

"Then sing it, for I am Mind."

"I understand Mind, Hermes, who cannot be interpreted, because he keeps within himself. And I rejoice, my father, because I see you smiling. And the universe rejoices. Therefore, there is no creature that will lack your life. For you are the lord of the citizens in every place. Your providence protects. I call you 'father', 'aeon of the aeons', 'great divine spirit'. And by a spirit he gives rain upon everyone. What do you say to me, my father, Hermes?"

"Concerning these things, I do not say anything, my son. For it is right before God that we keep silent about what is hidden."

"Trismegistus, let not my soul be deprived of the great divine vision. For everything is possible for you as master of the universe."

"Return to praising, my son, and sing while you are silent. Ask what you want in silence."

What he had finished praising, he shouted,

"Father Trismegistus! What shall I say? We have received this light. And I myself see this same vision in you. And I see the eighth, and the souls that are in it, and the angels singing a hymn to the ninth and its powers. And I see him who has the power of them all, creating those that are in the spirit."

"It is advantageous from now on, that we keep silence in a reverent posture. Do not speak about the vision from now on. It is proper to sing a hymn to the father until the day to quit the body."

"What you sing, my father, I too want to sing."

"I am singing a hymn within myself. While you rest yourself, be active in praise. For you have found what you seek."

"But is it proper, my father, that I praise because I am filled in my heart?"

"What is proper is your praise that you will sing to God, so that it might be written in this imperishable book."

"I will offer up the praise in my heart, as I pray to the end of the universe and the beginning of the beginning, to the object of man's quest, the immortal discovery, the begetter of light and truth, the sower of reason, the love of immortal life. No hidden word will be able to speak about you, Lord. Therefore, my mind wants to sing a hymn to you daily. I am the instrument of your spirit; Mind is your plectrum. And your counsel plucks me. I see myself! I have received power from you. For your love has reached us." "Right, my son."

"Grace! After these things, I give thanks by singing a hymn to you. For I have received life from you, when you made me wise. I praise you. I call your name that is hidden within me:

A O EE O EEE  
 ooo iii oooo  
 ooooo  
 ooooo uuuuuu oo  
 oooooooooo  
 oooooooooo  
 oo.

You are the one who exists with the spirit. I sing a hymn to you reverently."

"My son, write this book for the temple at Diospolis in hieroglyphic characters, entitling

it "The Eighth Reveals the Ninth."

"I will do it, my father, as you command now."

"My son, write the language of the book on steles of turquoise. My son, it is proper to write this book on steles of turquoise, in hieroglyphic characters. For Mind himself has become overseer of these. Therefore, I command that this teaching be carved on stone, and that you place it in my sanctuary. Eight guardians guard it with [...] of the Sun. The males on the right are frog-faced, and the females on the left are cat-faced. And put a square milk-stone at the base of the turquoise tablets, and write the name on the azure stone tablet in hieroglyphic characters. My son, you will do this when I am in Virgo, and the sun is in the first half of the day, and fifteen degrees have passed by me."

"My father, everything that you say I will do eagerly."

"And write an oath in the book, lest those who read the book bring the language into abuse, and not use it to oppose the acts of fate. Rather, they should submit to the law of God, without having transgressed at all, but in purity asking God for wisdom and knowledge. And he who will not be begotten at the start by God comes to be by the general and guiding discourses. He will not be able to read the things written in this book, although his conscience is pure within him, since he does not do anything shameful, nor does he consent to it. Rather, by stages he advances and enters into the way of immortality. And thus he enters into the understanding of the eighth that reveals the ninth."

"So shall I do it, my father."

"This is the oath: I make him who will read this holy book swear by heaven and earth, and fire and water, and seven rulers of substance, and the creating spirit in them, and the unbegotten God, and the self-begotten one, and him who has been begotten, that he will guard the things that Hermes has said. And those who keep the oath, God will be reconciled with them and everyone whom we have named. But wrath will come to each one of those who violate the oath. This is the

perfect one who is, my son."

*Original translation of this text was prepared by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity, Claremont Graduate School. The Coptic Gnostic Library Project was funded by UNESCO, the National Endowment for the Humanities, and other Institutions. E. J. Brill has asserted copyright on texts published by the Coptic Gnostic Library Project. The translation presented here has been edited, modified and formatted for use in the Gnostic Society Library.*

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## Lesson 7

# Working with the Classical Planets

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There are lots of different ways of working with the seven classical planets, and the magic of each culture reflects a form of working that draws in the powers of the planets, and communion with the planetary spirits. This is a way to work with the planetary spirits that does not involve the kind of mess you can get into with such works as the Arbatel.

In this lesson we will work with a particular method for ritual connection and direct work for specific reasons with the powers of the planets and their spirits. This working is about looking at what is lacking, what is needful to the magician in terms of powers, resources, and dynamics, and how that deficit is either understood and accepted, or is remedied according to what is balanced.

Each planetary influence has a two sided set of dynamics to it, and the planetary spirits can be worked with to trigger one side or the other of a particular planets influence upon you as an individual. The key is being able to work with the flow of contact, and to be able to know yourself deeply enough in order to make the right decisions.

This working can be done with, a pair of planets, or all seven. Working with all seven may be a bit of overkill and may over stretch the magician, and for the most part is not really necessary unless you wish to approach it that way in order to learn, or you are really stuck.

Once you have learned the working, you can

use it when you get to a crossroads in life, or are hitting a wall in life, or you finding it difficult to move forward, or when you feel you are seriously lacking in some way and have no idea of how to forge forward. It can also be used in times of great difficulty in order to move things along, release things to bring things to conclusion. However, the working is woven in with the Three Fates, also known as the Three Mothers.

Working with the Three Fates in planetary work ensures that the interactions and results of that magic for the magician, is within the fate pattern of the magician and *does not over stretch their measure*. It keeps the work within the boundaries of your own possibility, and stops the work triggering a massive unbalanced swing in a destructive direction.

This work can also give deeper insights into your situation, as to why it is there, what is it doing, and if it is necessary for you to just suck it up and deal with it, or whether you can side step it and move forward. It is also a working that can be used as a stepping stone in deeper and more profound magical work. Working with the planetary spirits can also highlight for you any hidden weakness within you or your fate path, so that instead of trying to change the power around you, you change yourself. Every type of magical work has a positive and negative side, and the magician has to work in gnosis with that. The same is true of the



planetary powers, so let us have a look at that.

## 7.1 The two sides of the planetary powers and spirits

Each planetary power emits certain qualities that directly affect us as humans and magicians. The planetary spirits are both bridges and filters of that power and are beings that we can interact with in order to be the conductor to some extent of that influence, as well as coming to understand them better. These qualities each have positive and negative sides to them, as does every power in the universe.

The key to this is working with the spirits and influences to recognise what type of influence is being asserted at any one time, and to decide if it is something we can actively work with, transform, or simply recognise and use as a fate catalyst. The mistake a lot of magicians make is to only grab for the positive and suppress the negative influence, which can in turn cause a backup of destructive power if we do not understand its purpose within our own fate weave.

If you understand a negative influence that is flowing from a planetary influence, you can choose to engage with that influence in your life in order to turn around a situation, or to strengthen yourself: the magician uses both sides of a power to develop and evolve, and to ensure they have the resources necessary to do that.

This brings you into the sphere of the planetary influences as a co-worker rather than as a victim or recipient. Such work can draw upon not only inner and ritual connection with the spirits, but also the astrology of the magician, and the divination of the magician, as you will see. First let us look at the seven classical 'planets' of which only five are actual planets, and the powers that flow from them in terms of the magician and magical work.

Bear in mind as you read this list, it is not that these are the actual influences that flow from the planets/bridges, rather these are the forms that the influence/power manifests

in a human at ground level. The powers themselves that flow from the planets are 'frequencies', and how our bodies and minds translate them into action tend to manifest in particular ways through our bodies and psychology.

### Saturn

As you know, Saturn is the power of the Grindstone, and is the influence of the task master: a tough teacher. On the positive side, the influence of Saturn gives time and strength to a magician in order to evolve and mature. Saturn is the time keeper, the length of cord that is measured by the Fates, and is the power that puts us to work so that we actively join within the wider fate patterns of our species in order to evolve. Saturn is limitation, focus, boundaries, common sense, duty, discipline, and a power that dampens over creative powers, too much impulse, or overgrowth: he is the gardener.

The negative side of Saturn is overwhelming burden, long term sickness, stupidity, no boundaries it is a power that allows overgrowth, no focus, no service and total selfishness.

If the magician is fully engaging in something that is within their fate pattern, that needs to happen, and that involves more than the magician themselves, the power of Saturn gets right up behind you and helps you pull on your own innate qualities while also strengthening them in order to bring successful completion.

If the magician is not engaging with what they are supposed to be doing, the power of Saturn will lean upon the negative qualities within you, strengthening them in order to bring them to light so that you can recognise them. Once you recognise the failings within you or whatever it is you are doing, and you take steps to remedy those weaknesses, the power of Saturn flips as soon as it is right to do so, in order to facilitate your move forward.

The key with this is not to think of the planetary spirit as one who is even remotely interested in your life and you: do not humanise such spirits nor personalise the

relationship with them. They are power dynamics that work along the patterns of fate of every living thing. If you are not engaging within your pattern properly, the dynamic cannot flow properly, so the negative side of the power becomes prominent. If you are engaging properly, the productive side of the power flows freely along your pattern which in turn fuels your work and strengthens you.

This can be experienced in everyday life: if you are constantly hitting a wall in life, and everything is falling apart, it is likely you are not engaging with something as you should. Once you figure that out and properly engage, even the most terrible situations become stepping stones for you, and not stones to bash you with.

For the magician, instead of simply being on the passive receiving end of such influences, you can engage directly with the planetary spirit that you think is having a major influence upon you, and through conversing with the planetary spirit, you can understand what is happening, what it is you need to do, and then do it. This in turn frees everything up and allows the power to flow better.

Let us have a look at the other planets briefly, so that we can then move on to the work itself. Also note that the order of the planets, which is a traditional order, is not a decreasing list of power, rather it subtly outlines a pattern of influence that can be asserted in a ritual pattern that you already know.

### **Jupiter**

The positive influence of Jupiter is expansion, education, intelligence, wisdom, honesty, justice, good governance, charity, the power of priests, magicians, and kings/queens, and also of creativity. The negative influence of Jupiter is bigotry, fundamentalist thought, ignorance, dishonesty, dictatorship, greed and general idiocy.

### **Mars**

Mars is power, sheer power, and how that power manifests largely depends upon the individual. That power can be transformed

positively to strength, endurance, energy, health, drive, and stability through powerful anchoring in one's own power. It works in conjunction with the slower planet Saturn in order to trigger self-limitation, hence it is connected to the magical sword. It can also be transformed negatively into aggression, cruelty, destruction, blind ambition, and 'bloodlust'. When the power of Mars exerts an influence on someone, it puts power behind what is already within a person or vessel, and brings it out.

### **The Sun**

The sun is your fulcrum, and when that fulcrum is solid, then the power of the sun flows through the fulcrum to bring success, energy, health, vitality, and balance to the best of your fate patterns' ability. If the fulcrum is weak or unstable, then the sun can bring degeneration of mind and body, and its influence can strike the magician, like the guardian cobra. The sun spits destruction to those who are continually off balance, and brings fuel to those who are working to maintain balance.

### **Venus**

The influence of Venus brings radiance, creativity, and a power of presence that comes from experience and wisdom. It is the lantern in your hand that is the result of your harvest and threshing, it is the beauty that is left over once Pluto has torn apart the wheat from the chaff.

The negative influence of Venus is arrogance, selfish indulgence, hoarding and clinging to power or possessions, passive aggressive cruelty, and not learning from experience. It is also the negative power of female rage that is merciless, the power of Sekhmet on the rampage and killing while out of control, and the unbalanced cold uncaring vicious female quality (that can express in men or women).

Be aware that Mars and Venus are often assigned as 'male' and 'female' powers which is a reductionist view. Rather they are

outputting and receiving powers that have a close relationship with each other, and can often be worked with together.

## Mercury

Mercury is the power of the road ahead, of communication, speed of thought, and how the intellect of Jupiter and the work ethic of Saturn are used. Mercury is a 'doing' power that draws from the bigger planets and puts things into action on the ground. It is the spark between nerves, wires, and the power of lighting expressing itself.

Mercury is the power of the utterer in action, the filter that takes the sound of the wind and turns it into words and communication that we can understand. It is the speed of intelligence, and the translator between the gods and humanity that facilitates the magician to progress practically. It is the speed of thought, the quickness of action, and the fuel that propels the magician along their path.

The negative influence of Mercury is too much speed and no attention to detail, and the accumulation of useless knowledge that festers into degeneracy, a power of deception in communication, and the inability to focus.

## The Moon

The moon is an interesting one as it is the closest to us, and exerts a regular tide that profoundly affects everything on the planet. It affects our hormone system, our minds, and our magic with its rising and ebbing force.

It's complexity of action is so immediate and works with such regular patterns of twenty eight days it is the easiest classical 'planet' for us to work with, and yet can also easily confound us if we are not careful. In terms of magical work, and this work in particular it is very useful for us to connect with the moon to explore our own minds in the application of magic. However by the nature of the moon, it is also the one where we have to be able to observe ourselves without emotion in order to see if we are bringing through and working with the right qualities or not.

In terms of magic, the influence of the moon can expand our visionary abilities and our imagination in magical application, and we can use the rising and falling tides to either expand our magical influence, or retract it. A good side to the moons power is the strength of influence over our visionary work, and a bad side of the moons power can influence our minds and 'fool' us, leading us down dead ends in our work. Because of that, a lot of focused and powerful magic is best done at the dark moon when we can be sure of minimal influence.

The list of planetary influences that you have just read is a basic listing, and when it comes to magical interactions with these powers, you have to interpret such lists in terms of magic and what it is you are trying to achieve.

When you approach such a power in ritual, you have to draw upon everything you know and have learned in your training in order to interpret the communion and the subsequent effect of that communion in order to draw the full benefit of such work. When you talk to a planetary spirit in vision, the communion can go very deep, and it is up to the magician to be able to sift through the experience and understand what the contact is trying to say. When you approach the spirit in ritual, there is little inner communion, but by drawing the spirit into your pattern, its effects can be far more expressive in your physical life. From that expression, you can learn, if you are observant, how the interaction works both in the short term and long term for you as an individual magician.

I have found the best way is a mix of both inner communion and ritual presence, and then being able to spot for myself in my life how the results of that interaction pans out. Then you can act accordingly. So why would you work this way?

## 7.2 When to connect with the planetary spirits in ritual

For the most part, an adept should be able to function as a magician with little interaction with such beings, but there does come a time

for all of us when we cannot see the way ahead no matter what we do, and we feel backed in to a corner in some way, usually in life.

In such circumstances either we are not doing what we are supposed to be doing, or we are filtering the energy of the planets through the wrong channels. That is normal in everyday life, and it is through the missteps that we learn and evolve. When you are an adept magician, the stakes get higher and such missteps can be a major problem. It is up to a magician to stop being a passive mindless recipient of the forces, and to consciously engage with them.

That engagement comes in stages as the magician develops. So at first the magician connects to the planetary spirits in order to boost or focus a particular influence into a direction or filter that the magician feels is needed. As the magician progresses and evolves, they begin to learn that working with a single planet magically can knock off the influences of the other planets as they filter down to you: push down one end of the seesaw and the other side tips up, swinging everything out of control.

So then the magician starts to work with the other planetary spirits also, but finds themselves having to constantly juggle to keep all the sides balanced. This can end up taking all the time of the magician and in the end little is truly achieved. This is caused by seeing each planetary influence as a stand-alone power, which they are not: they work together as a collective harmonic. Once the magician realises that, they then also spot that the other planets and also the fixed stars add ingredients into a power weave that connects into the fate pattern of the magician: the magician starts to 'hear' the orchestra as a whole as opposed to a group of single instruments.

It is usually at this point that the magician learns to back off trying to manipulate the forces flowing from the planets, and also begins to understand that it is not a pattern that is directly flowing down to the magician, rather the pattern only exists because of the magicians position on the earth relative to the stars above: we are an ingredient in the

pattern itself, we are one of the spirits, we are a part of the consciousness of our own planet that is also a part of the larger pattern.

That understanding shifts how we perceive the planetary spirits, and also how we interact with them. Now the magician can interact with these powers as a collective, but also consulting or triggering one of the individual planets while also keeping such interaction in harmony with all of the others.

Through doing this work, you get used to feeling the subtle 'voices' of the planets, and when you are not converting the influence of a planet into the best expression you could; you feel the discordance. That discordance does not come from a malign influence of the planet, rather it comes from *our own reaction to that influence*. The power flows to us, what we do with it and how we react to it determines how that influence will play out in our actions, minds and magical work. And that is the key to the work we are going to do: it is all about how you react and how you convert the power and interaction. For example if Saturn moves into a dominant part of your fate pattern and its influence starts to really power up your fate pattern, what you do with that power determines how it will express in your life. It also depends upon the influences of the other planets and how they boost, counter balance, or clash with the Saturn power.

If the magician recognises the Saturn influence and self reflects upon what they need to be doing and also how they need to be responding to the influence emotionally and mentally, such reflection can highlight a path ahead. If the magician recognises the path ahead and decides to engage it, the full power of Saturn flows into the magician and their fate pattern and 'lends a hand'. For example I worked with the influence of Saturn, Mars and Mercury when I made the decision to write this course.

Their influence was coming into a very strong alignment and I was really feeling the power bearing down on me. Such a combination could have played out through very difficult situations, but by looking at my fate pattern, consulting the Fates, and realising that

I would have Saturn at my back, pushing me, for the next few years, I had choices. I could let that influence play out however it may, which could be through sickness, isolation, conflict, going back to school, working long hours in a dead end job in a call centre, or I could magically engage this gathering of power and provide the best possible vessel for it that was in harmony with my fate path.

So I engaged the power through the writing of the course. Saturn gives me the staying power, Mars gives me the energy, and Mercury helps with the inner contact, communion and the actual writing. It is all about how you choose to be, and what you chose to do with it. And those choices need reflection upon the individual fate path, and through interaction with the Fates.

So let us get to the working; once you have looked at the working then it will make far more sense.

### **7.3 The ritual of Fate: working with the planetary spirits**

To prepare, look up the transit positions of the seven classical planets in your current chart and map out the positions they would be in relative to each other if you laid your chart out on the floor. You can use the planetary sigils you made, but it is best to work without them: adept work only uses tools if they are absolutely necessary. And such use should get less and less as you develop into adepthood.

Also note that throughout this ritual, all communication from you should be both verbal and inner at the same time.

Have no tools out in the work space, and just use the central altar and a candle. Sit before the central altar facing south and meditate into stillness and silence. When you are silent and still, light the candle with the intention of bringing into active light the magical pattern of the directions, above and below into the room and also within yourself.

Get up and circle the room a few times, meditating as you circle, and focus upon your fate pattern, and the intention of working with the planetary spirits. Be aware of their

positions you have allocated around the room relative to your chart. Stop at each point where there is a planet position, and focus upon that planet. Do this a few times until it is clear in your mind as to these positions.

Once you are clear, stop at each position, focus upon each planet, and remember your previous work with planetary spirits: recall each one in your mind and also think about its power. Once you have that pattern established, go and stand in the south facing south as if you were stood before the altar, and call verbally and also inwardly the three Fates to the threshold. Stand there and focus upon them, and sense the build-up of their presence.

Bow to them, and ask them to assist you, if it is appropriate, to examine your fate pattern relative to the influence of the seven classical planets. Now circle the centre again and turn your attention to the centre: call upon Neith/Ananke, the Weaver of the fate pattern, to be present and to bring her influence to this work. Then cast your mind to the anchor stone deep in the underworld, and remember that is the root of everything that affects your future: it is the power of the ancient past that defines the future path.

Work with the planets in descending order if you are going to do all seven: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. If you are wishing to focus on one particular planet, first do Saturn and Jupiter, and treat them as the two pillars of the work before you approach the planetary spirit you wish to focus upon. Saturn and Jupiter are the two main planets that uphold a pattern, and they should be worked with together.

Go first to the position of Saturn in the room and still yourself. Call upon the planetary spirit of Saturn, and ask the spirit to help you assess and reflect upon how you are processing its power. First hold out your right hand: your harvest. Still yourself. Think about how you have engaged that power in the past in your life in terms of work, discipline, service and so forth. Once you have finished that examination, become still and silent, and listen. Feel into your right hand using your inner senses. Feel another hand come up

under yours, connecting with your hand and supporting it.

Does your lantern brighten or fade? Does your hand get heavy or painful? Or does your hand feel strong and holding a good harvest? Once you have registered how it feels, go silent once again and listen: let the spirit speak into your mind, and hear its 'voice' through your hand. What has gone before in your life defines what you need to adjust and strengthen.

Now hold up your left hand. Ask the spirit out loud and also inwardly what level of influence or/and power is flowing from them to you for your future, the future that is triggered and formed in the present. If you are seeking to evaluate a situation or issue, keep that in the front of your mind. Feel into the left hand and feel another hand come up under yours: how does it feel? Does it make you feel inspired and ready for work, or does it feel heavy and difficult? Does it feel empty and blocked? Now be silent again.

Once you are silent, ask the Fates in the south and the Weaver above to give you a sense of the future path that is unfolding for you, relative to this planet influence: does it feel easy? Hard but good? Or hard and bad? Or does it feel blocked off? If both the sense from the planetary spirit and the Fates feel ok, you are on the right path and doing what you are supposed to be doing in terms of that planetary influence, and nothing further is needed: what you need to achieve your goal will come to you in one way or another. If it does not feel good and strong, then there is a problem in how you are approaching something.

When you detect a problem, you do not seek to change the fate path, rather you seek to change how you are processing the planet's influence to facilitate you upon that fate path. So if a problem is detected, think very carefully about how you process the energy of Saturn: are you willing to work/study/strike out on the path of life? Or are you shuffling around in the corner of your life? Is the power of Saturn flowing through your health and causing problems, when it should be flowing through your work? Those are the usual issues with Saturn power.

If you still cannot get a clear idea of what you need to change or shift, switch into visionary mode and communion with the spirit, or you can ritually utter a request to the spirit, asking it to show you in life what it is you are not doing right. That answer will come to you in the days or weeks that follow the work, and it will come through events, signs or life interactions: keep awareness so that you do not miss it.

But the best way to work is to try and use your inner senses and work with the hands, and through self-analysis: know yourself and be truthful to yourself, and learn to feel into the contact between you and the spirit through your hands. You are learning an ancient form of divination which relies solely upon your ability to understand the magical dynamics of the hands, and your own inner senses. That is a major skill to develop for an adept – your hands become your tools.

Once you have finished with Saturn, bow to the spirit presence, and bow to the Fates, and move on to Jupiter. You repeat the whole process with Jupiter. You can do all of the planets, but if you choose not to, regardless of any other planet you wish to commune with, always work with Saturn and Jupiter, as they are anchors in your fate pattern.

When you have finished working with the planets, go and sit in the south with your back to the central altar, and sit in the presence of the three Fates. You do not need to communicate, simply shut up and be there. Let them extend their influence over you and trigger within your mind whatever needs triggering. You will feel when it is time to back away from the contact as they will fade and leave first. You will feel the difference in the space and within yourself once they have left.

Before you close down the working, go and stand before the central altar. Be aware of yourself in the centre as the fulcrum, and be aware of the Weaver above you. Feel her presence over you and her touch upon your head. Ritually utter your willingness to accept her weaving in your life and to follow her weave, not to fight it. Feel her reach down into you and fill you with her weaving. Feel

it strengthen the path before you and also feel the weave flow through you down into the underworld, strengthening the connection between her, you and the anchor.

Once she withdraws, Bow to her, thank the powers in the room and then blow out the light.

## 7.4 Analysis of technique

On first glance this technique can appear to be simple, and yet it is not. By the time a magician is in adept training, the simplest techniques often hide beneath them treasure boxes that can open out and develop in all kinds of ways.

It moves the magician from simply asking a planetary spirit for something like a child would ask a parent, something that is important to the magician at that time, but is in fact irrelevant, and turns the magician towards a more complex interaction between the planetary spirit, the influence of the planet, the Fates, and most importantly of all, the deeper self of the magician.

The twists and turns of life, and the events within life that challenge us and come sometimes lead us to despair, are largely dependent upon how the magician chooses to gather up influences flowing to us, and how we act as a result of those influences. The powers that affect our fate paths like storms or high winds can be allowed to batter us or we can use them to fuel our own magical development, and our own life path.

So instead of standing before a planetary spirit and asking for resources, strength, knowledge, and so forth, we stand before them, in the company of the Fates, and we measure our own responses to the powers that flow to us, and discern through inner senses, how best to utilise those powers in order to move forward.

It is about collaboration, and not about control. And it is also about understanding how little we can see, at ground level, of the vast weave that is our fate choices. So for example, if you are finding it hard to get a job no matter what you do, and you are a working magician who is doing what you think you

are supposed to be doing, but you are quickly running out of resources, you would engage this working, and first approach Saturn and Jupiter. These two planetary powers balance each other out, and one magically engaged without the other can cause some pretty wild swings of practical imbalance in life. Here is an example.

First Saturn is approached. The magician first weighs their own harvest in the lantern hand, and the hand feels heavy and 'not right'. The magician then uses the left hand to see what influence is flowing from Saturn for the future, and the hand feels weighty but good, but also as if it was on pause: just how a blocked life feels.

Before moving on to Jupiter, the magician goes and sits down before the Fates and focusses upon their right hand: the past harvest is always the key to the future. He first silences himself and then starts to think about the various areas of his life that may be affecting his ability to move forward in work. He has a good resume, lots of work experience, great references, and yet cannot get a job and is quickly plunging into a financial abyss.

As the magician goes through parts of his present life in his mind, a sudden memory pops up: a year before, he had been asked in vision to do something for a local power. He had forgotten about it and had not done what was asked. The fates are nudging him through the sudden memory. He wonders if not doing the magical task that he had promised was having a bearing on his ordinary life. So the magician gets back up and goes back to Saturn and stands once more in the power of the planetary spirit. He asks the spirit for guidance, and once again weighs his right hand with *the intention of doing the task he had previously agreed to*. His hand immediately lightens up, and his left hand suddenly feels freer, better, brighter. Now he has identified what he needs to do, he feels into the spirit, to the power of service, work, and discipline, and feels that power flowing into him. He feels lighter, inspired, and ready to take on whatever is to come.

He moves on to Jupiter and once again feels

into his right hand. The magician feels the balance of his lifestyle in his right hand, and it feels fine: he lives well but not to excess, and he wears the authority of his status around others lightly and with intelligence – he is a good and mature leader by nature. The magicians' left hand also feels good: there is a weight there, but also a feeling of excitement and purpose.

The planetary spirit seems to focus all of its attention onto the magicians' left hand, as if to emphasize something, and the magician slowly gets a deep sense of responsibility rising up. The planetary spirit waits. The responsibility the magician feels that is rising out of their emotions is strong, and a bit scary, but the magician also feels up to the challenge and is willing to make the best of it.

The magician does not go on to work with the other spirits: he has his answer, and has the feeling of the planetary influences behind him like a good wind. He goes off to do the task he had agreed to do, and a month later he is contacted out of the blue with an excellent job that is a good salary but a great deal more responsibility that he is used to. The job means he has to move house and uproot himself, but he feels the planetary influences working through him, giving him what he needs to succeed.

Whenever he feels a bit overwhelmed in his job, he focuses in on the ritual he did and the feel of the planetary influences: he draws upon them in his mind in order to face the challenges ahead of him.

In everyday life, this focus and conscious interaction with the planetary influences largely passes unnoticed. People are buffeted by the tides of influence and fate, and can often get stuck without knowing why. But the magician always needs to keep awareness, as often the smallest things can slow a path own or even block it.

I have had my life put on hold because I had forgotten to do something I had promised to do, or because I was just not getting something. As soon as the issue was identified and remedied, the path opened up again.

It can also be a good exercise to simply stand within the presence of the Fates and

the planetary spirits, standing in the centre and feeling into the two hands, feeling the combined influences flowing through you, and examining your current position on your life path. Instead of complex conversations with the spirits, you learn to stand in the presence of them, and get your answers from how your own inner and outer body react, shift and feel in response to that encounter.

And when something does not feel right, you go through in your mind all the options available to you in life until you feel the shift in power. Once you make the decision of what action to take, doing that in the presence of the Fates and the spirits fully engages their power in a focused way so that you can draw upon it and have it flow through you.

It is a magical version of the old saying: *give a man a fish you feed him for the day, give him a fishing rod and you feed him for life*. You don't ask the planetary spirits *for* things, you ask them *about* things, so that you can achieve through your own actions and understanding. And you ask by way of your own knowledge and inner sense, so that the answer comes as a mix between the influence of the spirit, and your own self-analysis and inner senses: it's a team effort.

As you can see from the example, it is not a rigid set ritual, rather it is a starting point that the magician can expand upon, adjust and work within. It is more a matter of you stepping into the sphere of an influence as opposed to direct contact, and the magician can work in combinations of actions, and move freely between the spirits and fates as necessary.

This method, and the method of using the hands for analysis can be deployed in all sorts of different magical workings and situations, and the same can also be done with the feet. It is up to you to develop the techniques as and when you see fit.

## 7.5 Divination

When you are in a situation or space where you cannot focus enough to commune with the spirits, there are ways you can interact in order



to gain information or draw influences into your sphere in a stronger and more focused way by using a combination of astrology and divination.

Look again at the planets in transit in your chart, and look at the houses they fall in. Get out your Quareia deck and also draw a circle on a large piece of paper, and draw the lines that make up the twelve houses: number them and make sure you know to have a book close to hand that outlines what each house represents.

In the house that currently has Saturn transiting, place the Grindstone, which is the deeper aspect of that planetary influence. Where Jupiter falls, place the card Resources, where Mars falls, place the Limiter, place the cards Sun and Moon where the sun and moon fall, Where Venus falls place the Regenerator, and where Mercury falls, place the Staff of the Gods. These are root magical powers that flow from and connect to the planets.

Now place the three Fates above the whole thing with Fate Giver on the top left, Fate Holder on the top middle, and Fate Taker to the top right. In this divination, their fate indications are about your current fate situation, its beginning, the peak you are currently in, and its conclusion before a new line of fate action begins.

These card positions are layout positions unique to you at that point in time. Your question for the reading is: *show me the planetary influences that are currently effecting me so that I can best decide how to move forward.* Shuffle your cards with the intent to lay them down in the order of first the three Fates from left to right, and then the planets each in turn starting from the left/east and working down/around the chart for each planet. Each card you place out is put on top of the position card, and the two cards are read together. The planets cards are read also in conjunction with the houses they fall in. So for example if you have Saturn and Mars in the fourth house, you would read the Grindstone, the Limiter, and the cards you put down upon them, all within the context of the fourth house.

As an example, let's assume you shuffled

and the card that came out to go on top of the Grindstone is the Weaver of Creation, and the card that came out to go on the Limiter was the Chariot, all in the fourth house. The Three Fates, which have cards placed upon them first, came out as Threshold Guardian, Luna, Temptation. We would read all of that as follows:

1. First we read the three Fates. The first card tells us that the round of fate we are currently in is a far reaching cycle that is bringing in new things to life for the long term, and taking out old tired dynamics we no longer need: the Threshold Guardian. The second card tell us that we cannot see the current pattern as it is veiled: Luna is the moonlight where it is difficult to get clear vision. The third card tells us that what ends the cycle is the potential for Temptation. Temptation is basically a warning that doing something you know is wrong is likely to bring a degenerate end to the cycle rather than a balanced completion. So as magicians, we take note of that warning, which we will come back to.
2. Then we read the planetary cards, starting with Saturn. The Grindstone representing Saturn, and the Weaver of Creation are in the fourth house. This tells us that the discipline and hard work that Saturn gives as an influence is flowing through and triggering the creation of something wonderful and new in the home. This could be a home based business, having a child, or the magical work done in the home. When we look back at the Fate Giver, we note the Threshold Guardian: this all together sets up a pattern of a great deal of influence flowing into the fourth house that is the beginning of something long term, creative and potentially unique.
3. We then look at Mars which is also in the fourth house. We have the Limiter for Mars and the Chariot that came out of the shuffled cards to go on top of the Limiter.

The Limiter is also related to the power of Saturn, and is the power that gives boundaries and limits power so that it can be worked with: it transforms things under pressure. Over the top of it is the Chariot. This is all read in context of the other cards in the fourth house, and could mean that the 'something' that is being created will also create limitations upon the home life of the person, and those limitations will bring travel (inner or outer) or powerful spiritual evolution.

4. You then go back to the last fate card which was Temptation, the warning. The advice on what to avoid in context of this card would come from the card that falls on Mercury, which has a deeper magical influence as the 'road protector or keeper': what falls on Mercury is advice for the road ahead.

So you can start to see how you can build up a complex pattern in order to look at the planetary influences in tandem with your chart, so that you can make informed decisions, be warned of things you were not seeing, and take advice from the spirits through the cards.

You can then go from this working back to working ritually with the planetary spirits and Fates, should you need to draw upon and focus their influence in a particular aspect of life. What you do not do is harass the spirits for clarification on your reading or for answers to stupid questions. Always approach this work with the intelligence and maturity of the adept.

## 7.6 Skills to develop for yourself

Through the work you have done with planetary spirits, in vision, ritual, charts and divination, you have gained a variety of skills, some of which you may not be aware of. A lot of the adept training is layered: there is an obvious layer that is explained and stated, and then there are other layers that hide beneath that work, layers that you can tease out and develop for yourself.

What brings these layers up to the surface for you to work with is necessity and enquiry: often necessity fuels the need to look closer and to experiment. Here are some things you can learn how to do by applying what you have learned while also developing new forms of work for yourself. These are just a small selection of applications, there are many more for you to find if you see fit to do so.

Working with the moon to veil magic or yourself, and working with the moon to time a working from beginning to completion in order to fuel it.

Using retrogrades to influence ritual – i.e. using Mercury retrograde to uncover lost text, or to reach deeply into the past to retrieve forgotten knowledge.

Working with Mercury to guide you on a new unknown path

Working with the faster moving planets to fuel and protect a round of magical work

Using planetary alignments in ritual and vision to open gates, trigger streams of power or bring about conclusion.

There are all sorts of applications, and as an adept, it is up to you to forge your own unique way of working with these powers, using what you have learned to develop a new body of work.

Once you have become used to working with the planetary influences through vision and ritual, you can then engage what you know about charts, about contacted sigil making, and ritual weaving in order to design, make and magically infuse talismans that draw upon those planetary influences in various combinations for protection, invisibility, resources, or to hold a magical pattern in your sphere for a length of time. Again, you draw upon what you have learned in order to develop your own working method that becomes unique to you.

This way of developing unique techniques cannot be passed on to others, it is truly your own work and that work will die when you die. These days people think that this is bad, and that once you develop a certain method, it should be passed on to the next generation. Sometimes that is true, particularly when it

is foundation techniques that will facilitate a student to develop. But self-developed adept methods are a part and parcel of your own magical evolution, and the process of discovering a new method for yourself moves you forward. That in turn keeps the whole pattern of magic healthy and moving forward in human evolution.

If newly developed adept techniques are all handed back down the ladder to the initiates coming up, there is less and less drive in those initiates to develop for themselves: they become baby chicks with their mouths ever open, looking for mummy or daddy to feed them. It hobbles their magical evolution.

So throughout the adept work, you are given one layer of the magic, but beneath all of them are further layers to be discovered, developed and transformed into something new. And the true sign of development is that you evolve beyond your teacher: the adept should have more skills, knowledge and ability than their teacher by the time they finish their training and take up work of the adept. When an apprentice first starts training, they view their teacher as 'all knowing'. If by the time you are a mature adept, you view me as interesting but limited, then I know I can rest easy as I have done my job well. It means the magic and the magicians are evolving.

## 7.7 Task

Keep computer files of notes from this lesson, outlining what work you did, what came out of that work, and your own observations and experiments.

The final lesson in this module, lesson eight, is not a lesson, but the original Latin text of the *Arbatel*, so that you can go over the text for yourself even if you do not read Latin. You can look at the capitalisations, some of which are blinds, some of which are religious, and some of which emphasize importance of a word or sentence for magical reasons.

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## Lesson 8

# Part Eight

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This is not a lesson, but is images of the original Arbatel in Latin, so that you can go through the text for yourself and look at it, should you wish to. Take note of the capitalisations that are deployed, as you were advised in the last lesson. If you read Latin, work with the Latin as well as the English text as you go through the lessons.

This version of the Arbatel is from a copy dated 1575, published in Basel by Peter Perne.

It is now owned by the Basel University Library, Switzerland: Doc AN VI 37. It is a part of the online collection of the Swiss Electronic Library E-lib.ch and E-rara.ch, which is sponsored by the Swiss University Conference (SUC) and the ETH board.

We would like to thank the Universität Basel (Basel University) and the Basel Universitätsbibliothek (university library) for their kind permission to reproduce the document in this lesson.

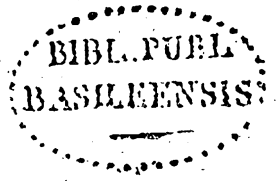
We should all be very grateful for the work done by the Swiss Electronic Library for making such rare and obscure works available for us to study and work with.

ⲚⲔⲚⲔⲚⲔ  
A R B A T E L  
D E  
M A G I A V E  
T E R V M.

Summum Sapientiae  
studium.

*In omnibus consulte Dominum, & nihil cogites, dicas, facias, quod tibi Deus non consuluerit.*

B A S I L E Æ,  
1 5 7 5.



3.

Arbates

DE MAGIA

seu

PNEVMATICA

VETERVM TVM MA-  
gorum populi DEI, tum Mago-  
rum Gentium, pro illustratio-  
ne gloriæ & Philan-  
tropias DEI.

*Nunc primùm ex tenebris in lucem  
producta, contra Cacomagos & contem-  
ptores donorum Dei, ad vtilitatem &  
delectationem omnium, qui verè &  
piè delectantur DEI Creaturis: & il-  
lis cum gratiarum actione vtuntur ad  
honorem Dei, & vtilitatem  
sui & proximi.*

Et habet Tomos nouem Aphorif-  
morum septies septenorum.

4 2

4

**PRIMVS** dicitur **ISAGOGE**, seu Institutionum liber Magiæ, seu *ἰσαγογιῶν*, quòd quadraginta nouem Aphorismis generalissima totius artis præcepta complectatur.

**SECUNDVS** est **MICRO COSMICA MAGIA**: quid Microcosmus per suum Spiritum & sibi à natiuitate addictos genios Magicè, hoc est sapientia spirituali effecerit, & quomodo.

**TERTIVS** est **OLYMPICA MAGIA**, quomodo per Spiritus Olympi agat & patiatur homo.

**QUARTVS** est **MAGIA HESIODICA & HOMERICA**, quæ docet operationes per Spiritus dictos Calodæmones tanquam non hostiles humano generi.

Quin-

5

**QVINTVS** est **ROMANA** seu **SYBILLINA MAGIA**, quæ cum tutelaribus spiritibus & dominis, quibus distributus est terrarum orbis, agit & operatur. Hæc est **VALDE INSIGNIS MAGIA**. Huc & **DRVIDVM** doctrina refertur.

**SEXTA** est **PYTAGORICA MAGIA**, quæ tantum agit cum Spiritibus, quibus data est artium doctrina, Physica, Medicina, Mathematica, Alchimia, & vicinæ artes.

**SEPTIMA** est **APOLLONII & similia MAGIA**, complicata cum Romana & Microcosmica. Habet tamen hoc peculiare, quòd potestatem habet super Spiritus hostiles humani generis.

**OCTAVA** est **HERME-**

a 3

6.  
**TICA**, hæc est **ÆGYPTIA-  
 CA**, & non multum abest à Diui-  
 na Magia. Hæc producit Deos,  
 qui in templis habitant omnis ge-  
 neris.

**NONA SAPIENTIA** est  
 illa, quæ ex solo verbo **DEI** de-  
 pendet, & dicitur **PROPHE-  
 TICA**.

*Libri*

7  
**LIBRI**

**Arbatel Magiæ**

**TOMVS PRIMVS,**  
*dictus*

**ISAGOGE.**

**I**N NOMINE  
 Creatoris visibilium et  
 inuisibilium, qui inuo-  
 cantibus de thesauris  
 suis reuelat mysteria,  
 & secreta sua, et pater-  
 nè ac clementer ea largitur nobis sine  
 mensura: Is det nobis per vnigenitum  
 filium suum Dominum nostrum **IE-  
 SUM CHRISTVM** ministros  
 suos Spiritus secretorum reuelatores, vt  
 librum **ARBATEL** conscribamus:  
 de maximis secretis, que fas est hominibus

¶ ¶

8

nomen scire, illisque sine Dei offensa uti.  
Amen.

APHORISMORVM  
SEPTENA  
prima.

APHORISMVS I.

QUI vult secreta scire, secreta se-  
cretè sciat custodire, & reuelanda reue-  
let: sigillanda sigillet: & sacrum non  
det canibus, nec margaritas projiciat  
ante porcos. Hanc legem observa, & as-  
perientur tibi oculi mentis ad intelli-  
genda secreta, & audies tibi diuinitus  
reuelari quicquid animus tuus deside-  
rauit. Habebis etiam prompta Angelo-  
rum Dei, & spirituum in natura mi-  
nistria obsequentiora, quàm vllus  
animus humanus deside-  
rare possit.

Apbz

9

APHORISMVS II.

In omnibus inuoca nomen Domini,  
& sine inuocatione DEI per vnigeni-  
tum filium nihil suscipias ad cogitan-  
dum vel faciendum. Vtere autem Spi-  
ritibus tibi datis ac attributis tanquam  
ministris, sine temeritate & presuma-  
ptione, cum debita reuerentia erga Spi-  
rituum dominum, tãquam legatis Dei:  
& quod reliquum est vitæ, pacificè per-  
ages ad Dei honorem, & tuam ac pro-  
ximi vtilitatem.

APHORISMVS III.

Vive tibi & Musis, multitudinis as-  
suicitias vitæ: Temporis sis auarus: o-  
mnibus beneficus: vtere donis tuis: vo-  
cationi inuigila: Verbum Dei  
nunquam recedat ab o-  
re tuo.

o 9



10

## APHORISMVS III.

Obtempera benemouentibus: Fuge procrastinationem omnem: ad constantiam & gravitatem in dictis & factis tuis te assuefac: Tentationibus tentatoris resiste per verbum Dei: Fuge mundana, celestia quære: Non imitaris prudentiæ tuæ, sed in omnibus ad Deum respice, secundum Scripturæ sententiam. Cum nescimus quid faciamus, ad te Deus eleuamus oculos nostros, & à te expectamus auxilium. Vbi enim humana nos destituunt præsidia, ibi Dei affulget auxilium. Secundum Philonis dictum.

## APHORISMVS V.

Diligas Dominum Deum tuum ex toto corde tuo, ex omnibus viribus tuis, & proximum sicut te ipsum, & Dominus

11

nus te custodiet tanquam pupillam oculi sui, & ab omni malo liberabit, ac te replebit omni suo bono, nihilque desiderabit anima tua, cuius nec compos sis futurus, modo tibi ad salutem corporis & animi contulerit.

## APHORISMVS VI.

Quicquid didiceris, frequenter repute, & menti tuæ insige, & multum discas non multa: quia animus humanus non potest omnibus par esse, nisi diuinitus quis regeneratus sit. Huic nihil est tam arduum, aut tam multiplex cui par esse non possit.

## APHORISMVS VII.

Inuoca me in die tribulationis, & exaudiam te, et honorificabis me, dicit Dominus. Omnis aut ignoratia est tribulatio

12

animi. Inuoca ergo in ignorãtia tua Do-  
minũ, & exaudiet te: & memento, vt  
honorem tribuas Deo, ac dicas cum Psal-  
mista: Non nobis Domine non nobis,  
sed nomini tuo da gloriam.

S E P T E N A  
Secunda.

A P H O R I S M V S V I I I .

Sicut Scriptura testatur, quòd Deus  
imponit nomina rebus aut personis, &  
simul cum illis etiam ibidem vires &  
officia quaedam distribuit de thesauris  
suis: ita characteres & nomina constel-  
lata non habent vires ratione figuræ  
vel pronunciationis, sed ratione virtu-  
tis seu officij, quæ Deus vel natura ad  
tale nomen vel characterem ordina-  
uit. Nulla enim est virtus vel in cælo,  
vel in terra, vel in inferno, quæ non  
descendat

13

descendat à Deo, quo non fauente ni-  
hil quod habet, dare, & in actum tra-  
ducere potest.

A P H O R I S M V S I X .

Sapientia summa ea est, quæ in Deo:  
deinde in creaturis Spiritualibus: po-  
stea corporalibus: quartò in natura &  
rebus naturalibus. Hæc longo interual-  
lo sequuntur Spiritus Apostatæ & refer-  
uati extremo iudicio. Sextò ministri pæ-  
uarum in inferno, & obedientes Deo.  
Septimò insimum locum Pygmæi te-  
nent, & qui in elementis & elemen-  
tatis habitant. Omnes differentias sa-  
pientiæ creatoris & creaturæ cognosce-  
re ac discernere conuenit, vt quid in nos-  
trum vsu de vnaquaq; desumere de-  
beamus, certò nobis constet, & quomo-  
do id fiat reuera sciamus: siquidem or-  
nata creatura ad vtilem finem natura

14

humane condita est, & in eius ministerium, sicut sacre testantur literæ, ratio, & experientia.

## APHORISMVS X.

Deus Pater Omnipotens Creator cæli & terre, visibilium omnium & invisibilium in sacris literis seipsum conspicendum proponit: & tanquam pater qui tenere suos filios amat, docet nos quid sit utile, quid non, quid fugiendum, quid amplectendum: deinde etiam nos summis propositis beneficijs corporalibus & æternis ad obedientiam alliscit, ac propositis pœnis ab ijs, quæ nobis utilia non sunt, deterret. In igitur sacras literas nocturna versato manu versato diurna, vñ sis in presentiarum & ad omnem æternitatem felix & beatus. Hoc fac & viues; quod te sacre docuerint pagine.

Aphor

15

## APHORISMVS XI.

Numerus quaternarius est Pythagoricus, & primus quadratus: ergo hic ponemus fundamentum omnis sapientiæ, post DEI reuelatam sapientiam in Sacris literis, & ad considerandum in natura propositum.

Constituere ei, qui totus ex Deo pendet, omnis creature sapientiam inservire et obedire, seu volenti siue nolenti, vel volentes, vel nolentes. Ac in hoc Dei elucet omnipotentia. In hoc igitur C A R D O R E I consistit, V T V E L I M V S nobis creaturam inservire: & sciamus volentes nobis inservire à nolentibus discernere: ac ut cuiusq; sapientiæ et officia nobis accommodare discamus. Hæc ars nõ nisi Diuinitus traditur, cui vult Deus sua secreta reuelat, cui non vult aliquid de suis thesauris largiri, is inuito Deo vi nihil abstulerit.

16

Ergo rectè τὸ πνευματικὸν ἀγγελοῦ ἀ solo petamus Deo, qui nobis ea clementer impartiet. Qui enim nobis filium dedit, & pro Spiritu Sancto suo orare nos iussit, quanto magis nobis totam creaturam, visibilia et invisibilia subjiciet **QVICQVID PETIERITIS, ACCIPIETIS.** Videte ne donis Dei abutamini, & omnia vobis cooperabuntur ad salutem. Et ante omnia in hoc inuigilate, ut nomina vestra scripta sint in celo, hoc leuius est quod vobis spiritus obedient. Sicut Christus monet.

**A P H O R I S. XII.**

In Actis Apostolorum inquit Spiritus Tetro post visionem: Descende, & noli dubitare, quia ego misi eos, cum accerseretur à Cornelio Centurione. Hoc modo vocali verbo omnes tradebantur

17

bantur discipline per Sanctos Dei angelos, sicut ex Egyptiorum patet monumentis. Et hæc postea humanis sunt deprauate opinionibus, & impulsu malorum Spirituum, qui zizaniis seminant in filios dissidentie, sicut manifestum est ex Diuo Paulo & Hermete Trismegisto. Et non est alia **IN STAVRANDI ARTES RATIO**, quam ex doctrina Sanctorum Dei Spirituum: quia vera fides est **EX AVDITV.** Quod autem de veritate sis certus, neq; dubites, an spiritus qui tecum loquitur, vera an falsa pronunciet, dependet ex fide tua in Deum, ut cum Paulo dicas, Scio cui confido. Si nullus passerulus potest cadere in terram sine voluntate Patris, qui in celis est, quanto magis o modice fidei te non patietur Deus decipi, si à Deo dependes, & illi soli adhaeres.

b

18

## A P H O R I S. XIII.

Viuit Dominus, et omnia quæ viuunt in ipso viuunt. Et est verè I E H O = V A H, qui dat vniuersis vt sint quod sunt, & solo verbo vocali per filiū de nihilo produxit omnia quæ sunt, vt sint. Is vocat omnes stellas, omnem militiam cæli nominibus suis. Cui ergo Deus reuelauerit NOMINA CREATURARVM, is sciet veras vires, & rerum naturas: ordinem & politiam totius creaturæ visibilis et inuisibilis. Reliquum etiam est, vt à Deo potestatem accipiat producendi vires, in natura & vniuersa creatura recondita de potentia in actum: de tenebris in lucem. SCOPVS igitur tuus esse debet, vt spirituum nomina teneas, hoc est officia & potestates eorum: & vt à Deo illi tibi in ministerium subyciantur seu addicantur. Sicut RAPHAEL attributus

19

tus fuit Tobie vt parentem sanaret, ex periculis liberaret filium, & ei vxorculam suam adduceret. Ita MICHAEL Dei fortitudo, populum Dei gubernat. GABRIEL Dei nuncius missus fuit Danieli, Mariæ, Zachariæ Iohannis Baptistæ patri. Et tibi petenti datus est, qui te doceat, quæ animus tuus desiderauerit in rerum natura. Huius vtaris ministerio cum metu & tremore creatoris tui, redemptoris tui, & sanctificatoris tui, Patris videlicet, Filij & spiritus S. & noli vllam occasionem prætermittere descendi, et vocationi tuæ inuigilandi: & nihil rerum necessarium desiderabis.

## A P H O R I S M V S

## XIIII.

Viuit anima tua in æternum per eum qui te creauit. Inuoca igitur Dominum Deum tuum, & illi soli seruias. Hoc

b 2

20

feceris, si perpendas ad quem finem à Deo conditus sis, & quid Deo quid proximo tuo debeas. **DEVS** à te requirit animum, vt honores filium, & filij verbum custodias in corde tuo. Hunc si honoraueris, iam fecisti voluntatem Patris tui qui in caelis est: **PROXIMO** officia humanitatis debes: & vt omnes ad te confugientes ad honorandum filium adducas: Hic sunt lex & prophetae. **IN TEMPORANEIS** debes Deum tanquam patrem inuocare, vt tibi det omnia huius vitae necessaria: Proximum verò de donis Dei inuare debes, siue illa sint spiritualia, seu corporalia bona.

Sic igitur orabis.

Domine Caeli & Terrae omnium visibilium & invisibilium conditor & creator: ego indignus, te iubente, te inuoco,

12

uoco per filium tuum vnigenitum Dominum nostrum Iesum Christum, vt des mihi spiritum Sanctum tuum, qui me in veritate tua dirigat ad omne bonum tuum. **AMEN.**

Quia verò desiderio desidero artes huius vitae, & necessarias nobis perfectè cognoscere, quæ immerse sunt tantis tenebris & conspurcatæ infinitis humanis opinionibus, vt ego videam, me meis viribus nihil in ijs assequiturum te non docente: da mihi vnū de spiritibus tuis, qui me doceat ea, quæ vis nos discere & cognoscere, ad laudem & honorem tuū & utilitatem proximi. Da mihi etiam cor docile, vt quæ me docueris facile percipiam & in mentem meam recondam inde proferenda, tanquam de tuis inexhaustis thesauris ad omnes vsus necessarios: & da mihi gratiam, vt tantis donis tuis humillimè cum metu & tremore vtar, per Dominum nostrum **IE-**

b 3

22

**SVM CHRISTVM** cum  
Sancto Spiritu tuo, Amen.

## SEPTENA TERTIA.

## Aphorismus XV.

Spiritus Olympici dicuntur illi, qui in Firmamento & in Astris Firmamenti habitant, & horum officium est **FATA** decernere, & Fatales casus administrare, quatenus id Deo placuerit & permiserit: sic nulli neque malus Dæmon, neque malum fatum, qui sedet in adiutorio altissimi, nocuerit. Quilibet verò Olympicorum Spirituum hoc docuerit aut effecerit, quod eius Astrum, cui addictus est, portenderit, tametsi sine permissione diuina nihil de potentia ad actum deduxerit. Solus enim **DEVS** est, qui & posse & efficere illis dat: Deo conditori omnium parent supercælestia.

Cæ

23

Cælestia, sublunaria & infernaliam. Ideo in hoc incumbere, ut **DEO DVCE**, que suscipis, suscipias, & **OMNIA OPTATVM ET FELICEM SORTIENTVR FINEM**, quemadmodum totius mundi testatur historia, & quotidiana ostendit experientia. Pius pax: Impius non est **PAX**, dicit Dominus.

## APHORIS. XVI.

Septem sunt gubernatores seu officiorum differentie Olympi, quibus Deus voluit vniuersam hanc mundi machinam administrari. Visibilia autem eorum Astra sunt **ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHVL**. Olympico sermone. Quilibet præterea sub se habet militiam Firmamenti multiplicem.

b 4

24

ARATRON præest provincijs  
visibilibus XXXIX.

BETHOR XXXII.

PHALEG XXXV.

OCH XXVIII.

HAGITH XXI.

OPHIEL XIII.

PHVL VII. Ut sint Olympi pro-  
uincia. CLXXXVII in vniuersum,  
in quibus suam politiam septem guber-  
natores administrant, quæ omnia in A-  
STRONOMIA GRATIÆ ex-  
plicantur disertè. Hoc autem loco quo-  
modo AD COLLOQUIA deduc-  
untur horum principes & potestates,  
explicandum est. ARATHRON  
in Sabbato & hora prima diei apparet,  
ac responsa dat de suis provincijs & pro-  
uincialibus verissimè. Similiter & alij  
ordine in suis diebus & horis. PRÆ-  
EST etiam quilibet 490. Annis. Prin-  
cipium Anomalie simplicis, anno 60  
an-

25

ante Christum natum est principium  
administrationis BETHOR, & du-  
rauit ad annum Christi Domini 430.  
Cui successit PHALEG vsq; ad 920  
annum. Deinde OCH ad 1410 an-  
num. Abhinc HAGITH regnat ad  
1900 vsque.

APHORIS XVII.

Magicè euocantur Septem gubernato-  
rum principes, simpliciter eo tempore,  
quo diei & horis præsumt, visibiliter  
aut inuisibiliter, per sua nomina & of-  
ficia, quæ illis Deus dedit, & proposito  
eius caractere, quem vel confirmauer-  
int vel ipsi dederint.

GUBERNATOR ARATHRON  
habet in sua potestate, quæ  
naturaliter facit, hoc est eodem modo,  
in prædisposito subiecto, ea quæ in A-  
STRONOMIA GRATIÆ Sa-  
turninis viribus ascribuntur.

b 5



*QVÆ* verò libera sua voluntate fas-  
cit, sunt,

1 quòd quævis potest in lapidem con-  
uertere etiam in momento, veluti ani-  
mal aut plantam retinentem eadem  
obiecta visus.

2 Conuertit thesauros in carbones, &  
contra carbones in thesauros.

3 Dat familiares cū definita potestate.

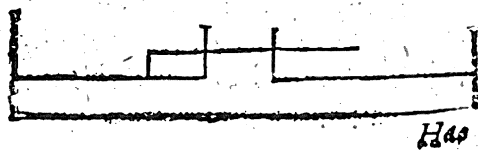
4 Docet Alchimiã, Magiam, Physicã.

5 Conciliat homini Pygmæos, homi-  
nes pilosos.

6 Facit inuisibilem.

7 Infecundum facit fecundum, & de-  
nat longeuitatem.

CHARACTER EIVS

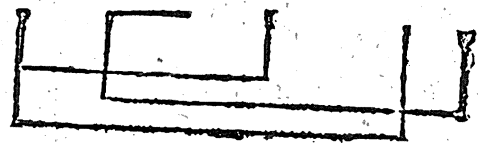


Habet sub se 49 Reges, 42 Principes,  
35 Satrapas, 28 Duces, 21 Ministros  
coram se stantes, 14 Familiares, 7 Nuncios:  
Imperat Legionibus 36000, Les-  
gio est numerus 490.

*BETHOR*, Quæ Ioui adscribitur,  
gubernat: vocatus citò aduenit.

Quem suo charactere dignatur, ad max-  
imas dignitates euehit, obijcit thesauro  
Aereos conciliat Spiritus, qui vero  
dant responsa. De loco ad locum trans-  
portant quasuis res & lapides preciosos,  
ac medicinas miraculosas in suis effecti-  
bus. Dat etiam familiares firmamenti,  
& potest ad 700 annos vitam prolons-  
gare, si *DEVS* voluerit.

CHARACTER

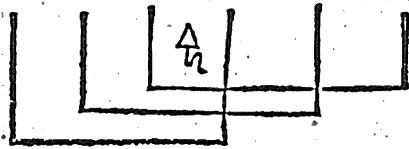


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Habet sub se 42 Reges, 35 Principes, 28  
Duces, 21 Consiliarios, 14 Ministros,  
7 Nuntios, 29000 Legiones Spi-  
rituum.

PHALEG præest Marti attri-  
butis: Pacis princeps: eius characterem  
cui tribuit, euehit ad summam dignitas  
tes in re bellica.

C H A R A C T E R



HOC Solaribus præest, dat 600 an-  
nos cum firma valetudine. Largitur  
Sapientiam: dat spiritus præstantissi-  
mos, docet perfectam medicinam, conuer-  
tit omnia in aurum purissimum & la-  
pides

29

pides preciosos. Dat aurum & crume-  
nam pullulantem auro. Quem suo cha-  
racterem dignum duxerit, facit tanquam  
numen coli à regibus totius mundi.

C H A R A C T E R

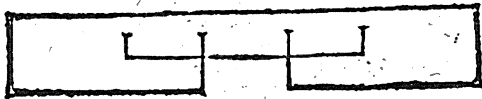


Habet sub se legiones 36536. Solus  
administrat omnia, & sibi inseruiunt  
omnes sui spiritus per centurias.

HAGITH gubernat Venerea. quæ  
suo dignatur characterem formosissimum  
facit, & ornatum omni decore. Cuprum  
conuertit in momento in aurum, et con-  
trà aurum in cuprum. Dat spiritus qui si-  
deliter inseruiunt ijs, quibus addicuntur.

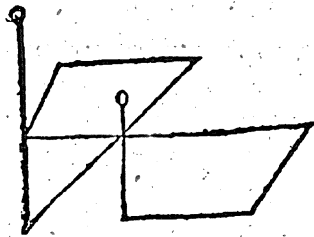
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CHARACTER



Habet legiones 4000 Spirituum,  
& singulis millenis praeficit Reges staz  
tis temporibus.

OPHIEL est gubernator  
Mercurialiu, eius CHARACTER  
est talis,

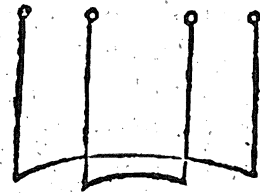


Eius

31

Eius Spiritus accedunt ad legiones cen-  
tum millia, dat Spiritus familiares fa-  
cillime. Docet omnes artes: & quem  
suo caractere dignatur, facit posse in  
momento argentum vivum convertere  
in lapidem Philosophorum.

P H V L hoc gaudet C H A  
R A C T E R E,



Omnia metalla in argentum commu-  
tat dicto & facto: Gubernat lunas  
ria: sanat Hydropem: dat aqueos spiri-  
tus, & qui inserviunt homini corpora-  
li & visibili forma: facit 300 annos  
vivere.

32

Generalissima huius secreti  
præcepta.

1. Gubernator quilibet cum omnib. suis Spiritibus agit: Aliàs naturaliter, semper scilicet eodem modo: Aliàs ex libera voluntate sua, si à Deo non impeditur.
2. Potest etiam omnia, quæ naturaliter longo tempore facit in materia prædisposita, etiam repente in materia non prædisposita facere. Sicut Ochi princeps Solarium longo tempore parat aurum in montibus, Minori tempore per Chemicam artē: In momento Magicè.
3. Verus & diuinus Magus potest omnibus creaturis Dei, & gubernatorum mundi officio uti ad nutum suum. Ideò illis obediunt mundi Gubernatores, & **VOCATI VENIUNT**, ac iussa exequuntur, **DEO** tamen auctore, Sicut Iosue stetit sol in celo. *Me* quocribus Magis, mittunt de suis Spiritibus

33

Spiritibus, qui in determinatis tantum quibusdam negotijs illis obtemperant. At Pseudomagos non audiunt, sed eos Dæmonibus illudendos obijciunt, & in varia pericula conijciuntur Deo mandante, sicut de Iudæis Ieremias capite 8. testatur.

4. In omnibus elementis sunt septem gubernatores cum suis exercitibus, qui equali motu cum firmamenti motu mouentur, ac semper inferiores à superioribus dependent sicut in **PHILOSOPHIA GRATIÆ** docetur.

5. Ex utero matris ad Magiam producitur homo, qui verus magus esse debet: alij qui seipsos ad hoc officium ingerunt, sunt infelices. Hic locum habet quod Iohannes Baptista inquit: Nemo potest sibi accipere quicquam, nisi ei datum fuerit de super.

6. Omnis **CHARACTER** à Spiritu datus quacumq; ratione, habet suam

c

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efficaciam in hoc negotio, in quo datus est, in tempore præfinito. Est autem eo utendum hora & die Planetaria qua datus est.

7. *Viuit DEVS, & viuit anima tua, pactum tuum seruaueris, quod cum spiritu reuelatore in DEO habes, quod omnia fient, quæ Spiritus tibi promittit.*

### A P H O R I S M V S

#### X V I I I.

Olympicorum spirituum nomina ab alijs alia traduntur, sed tantum illa sunt efficacia, quæ unicuique traduntur per reuelatorem Spiritum visibilem vel inuisibilem: & unicuique traduntur, prout ipsi sunt prædestinati. Ideo dicuntur esse constellata, & raro efficaciam habent ultra 140 annos. Tutissimum igitur est tyronibus artis, ut sine nominibus per sola Spirituum officia

35

fficia operentur, & si ad Magiam præordinati fuerint, reliqua artis requisita se vltro offerent. *ORATE TANTUM PRO FIDE CONSTANTE, & DEVS ordinabit omnia in tempore oportuno.*

### A P H O R. XIX.

Olympus & eius incolæ in forma Spirituum se vltro hominibus offerunt, & sua officia illis etiam inuitis præstant, quantum magis si eos expetas aderunt. Quod autem etiam mali accedunt, et euerfores, sit ex inuidia Diaboli, et quod peccatis suis homines eos ad se alliciunt tanquam peccatores debitam pœnam. Qui igitur expetit familiariter conuersari cum Spiritibus, se custodiat ab enormibus peccatis, & diligenter oret pro custodia altissimi, & prærumptet per diaboli insidias ac eius impedimenta.

62

36

Imò ipsemet ad vtiliter inseruiendum Mago, à DEO illi mandabitur & adigetur.

A P H O R I S. XX.

Omnia possibile sunt credenti & volenti: Omnia impossibile sunt incredulo & nolenti: Nihil magis impedit, quàm animi volubilitas, leuitas, inconstantia, futilitas, ebrietates, libidines, inobedientia erga verbum DEI. Magum ergo oportet esse virum piū, probum, constantem in dictis & factis, firma fide in DEVM, prudentem, & nullius rei auarum præterquam sapientie, quæ est circa res diuinas.

A P H O R I S. XXI.

Olympicos Spiritus cum euocare volueris, obserua ortum Solis diei, de cuius

na:

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natura spiritum desyderas, & dicta sequenti oratione fies voti compos.

OMNIPOTENS ÆTERNE DEVS, qui totam Creaturam condidisti in laudem tuam, & honorem tuum, ac ministerium hominis, oro vt SPIRITVM: N. N. de Solari ordine mittas, qui me informet & doceat, quæ illum interrogauero: Aut mihi medicinam adferat contra hydropem, &c. Verum non mea fiat voluntas, sed tua per IESVM CHRISTVM filium tuum vnigenitum DOMINVM NOSTRVM. Amen.

Sed vltra horam integram non defatiges Spiritum, nisi sit tibi familiariter addictus. QVIA PLACIDE ET QUIETE VENISTI, ac petitioni meæ respondiſti, ago DEO gratias in cuius venisti nomine, ac eas nunc in pace ad ordines tuos, rediturus ad me cum te vocauero nomine tuo, aut per ordi-

c 3

38

nem, aut per officium tuum, quod à Creatore concessum est. Amen.

## SEPTENA TERTIA.

## APHOR. XXII.

Secretum id dicimus, quod industria humana sine reuelatione nemo exquisierit, cuius scientia latet in creatura à Deo occulta, quod tamen permittit Spiritibus reuelari ad debitum eius rei usum: & sunt secreta, vel de rebus diuinis, vel naturalibus, vel humanis. Exquiras autem pauca & selectissima, quibus pluribus commodaueris.

## APHORISMVS

## XXIII.

Initio constitue de natura illius secreti, an per spiritus in forma personæ, an per virtutes separatas, an organis humanis,

39

manis, aut quomodocumque perfici queat, nec ne. Hoc deprehenso, require à Spiritu, qui eam scit artem, vel quicquid est secreti, ut breuiter tibi illud dicat. Et ora DEVM, ut tibi suam gratiam adspiret, quò ad optatum finem secretum deducas in laudem & honorem DEI, ac proximi utilitatem.

## APHOR. XXIII.

Maxima secreta sunt numero septem.

Primum, Est omnium morborum curatio, spatio septem dierum, vel per characteres, vel per naturalia, vel per superiores Spiritus cum diuino auxilio.

Secundum est, vitam posse ad placitum producere ad quamcunque ætatem, vitam inquam corpoream & naturalem. Hanc primi habuere parentes.

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40

*Tertium, Habere obedientiam creaturarum in Elementis, quæ sunt in forma Spirituum personalium: item Pigneorum, Saganarum, Nympharum, Driadum, Sylvaticorum hominum.*

*Quartum, Posse colloqui cum intelligentiis omnium rerum visibilium, & invisibilium, ac de quavis re audire, ad quid cui præest, conferat.*

*Quintum, Seipsum posse gubernare ad finem à Deo sibi præfixum.*

*Sextum, Nosse Deum & Christum, eiusque Spiritum Sanctum. Hæc est perfectio Microcosmi.*

*Septimum, Regenerari ut sit Henochij rex inferioris mundi.*

Septem hæc secreta sine DEI  
offensione homo didicerit à  
Spiritus, qui fuerit honesti  
& constantis animi.

S E.

41

SECRETA MEDIO-

ria similiter Septem sunt  
numero.

1 Metallorum transmutatio, quæ vulgò Alchimia dicitur, certæ quidem, sed paucissimis datur, & non nisi ex peculiari gratia. Non est currentis neque volentis, sed miserentis Dei.

2 Metallica morborum cura, aut per magnalia lapidum pretiosorum, aut lapidis philosophici & similium usu.

3 Posse astronomica & mathematica præstare miracula, sicut sunt machine hydraulicæ, administrare negotia pro cæli influxu, & si quæ sunt similia.

4 Naturalis Magiæ opera, qualiacumque illa sunt exhibere.

5 Omnes Physicas prævisiones scire.

6 Omnes artes ex fundamento cognoscere, quæ manibus exercentur, & corporis munijis.

e 5



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7 Omnes artes ex fundamento cognoscere, quæ per Angelicam hominis naturam exercentur.

Secreta minora sunt septem.

1 Rem gnauiter facere, & multum pecunie corradere.

2 De humili statu ad dignitates & honores ascendere, ac nouam familiam fundare, quæ sit illustris & magnas res gerat.

3 In re militari excellere, & res magnas feliciter gerere, & esse capitis caput: Regum ac principum.

4 Esse bonum patrem familias ruri & in vrbe.

5 Esse mercatorem industrium & fortunatum.

6 Esse Philosophum, Mathematicum, Medicum, Aristotelicum, Platonicum, Ptolemaicum, Euclideanum, Hippocraticum, Galenicum.

7 Esse

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7 Esse Theologicum, Biblicum, Scholasticum, qui omnes scriptores Theologiæ, veteres & novos didicerit.

A P H O R. XXV.

Dictum est quid sit secretum, quæ genera, quæ species. Nunc restat dicere, quomodo ea quæ desideramus scire, assequamur. Vnica & vera via ad omnia secreta est, vt recurras ad Deum omnis boni authorem, & sicut Christus docet. Primò queras regnum Dei & iustitiam eius, & cætera adjicientur vobis.

2 Item, Cauete ne corda vestra grauentur crapula & ebrietate & curis huius vitæ.

3 Item Commendes curas Domino, & ipse faciet.

4 Item, Ego Dominus Deus tuus, docens te vtilia, gubernans te in via quæ ambulat.

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5 Et intellectum tibi dabo, & docebo te: in via quam gradieris, oculo meo te regam.

6 Item vos qui mali estis, scitis dare bona filijs vestris: Quanto magis pater vester, qui est in cælis, dabit Spiritum sanctum petentibus.

7 Item, Si volueritis facere voluntatem patris mei, qui in cælis est, verè discipuli mei estis, & veniemus ad vos, & mansionem apud vos faciemus.

Septem hæc scripturæ loca, si de litera ad Spiritum seu in actum deduxeris errare non poteris, quin desideratam metam attingas, à scopo non aberrabis, & ipse DEVS per Spiritum Sanctum suum te docebit vtilia & vera: dabit etiã tibi ministros angelos suos, tuos comites, doctores et adiutores, ad omnem secretum mundi. Mandabit et omni creaturæ, ut tibi obediat, ut lætus & gaudens dicas cum Apostolis, tibi obedi-

re

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re Spiritus. Tandem quod maximum est, certus eris, nomen tuum scriptum esse in cælis.

A P H O R. XXVI.

Alia via est & communior, ut tibi revelentur, etiam te inscio, secreta à Deo vel Spiritibus, qui secretum in sua potestate habent, vel per Somnia, vel per fortes imaginationes seu impressiones. Aut ex natiuitatis constellatione, per cælestes intelligentias. Hoc modo sunt viri heroici, sicut sunt plerique omnes docti viri in hoc mundo PLATO, ARISTOTELES, HIPPOCRATES, Galenus, Eudides, Archimedes. HERMES TRISMEGISTVS EST SECRETORVM PATER CVM THEOPHRASTO PARACELSO & in se omnes vires habent secreto-

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rum. Ad hoc secretum Homerus, Hesiodus, Orpheus, Pythagoras referendi sunt, tametsi hi nonnihil præcedentis secreti dona habuere. Huc referuntur Nymphidici, sicut Melissæ filij, & dijs geniti Achilles, Æneas, Hercules: item, Cyrus, Alexander Magnus, Iulius Cæsar, Lucullus, Sylla, Marius.

CANON est, ut unusquisque noscat suum genium, & ut illi obtemperet iuxta verbum Dei: ac caueat insidias mali genij, ne Bruti & M. Antonij calamitatibus inuoluatur. Huc refer TOVIANI Pontani librum de Fortuna & suo Euticho.

TFRTIA VIA est improbus labor, quo sine aliquo diuino numine nihil magni aut admiratione dignum aliquis assequitur, sicut dicitur:

Tu nihil inuita dices faciésue  
Minerua.

Des

47

Detestamur omnes Cacomagos, qui illicitis superstitionibus se socios demoniorum faciunt, et quedam quæ DEVS fieri permittet, loco pænæ à Diabolis impetrant. Sicut etiam alia sunt mala Diabolo authore, veluti de IVDA testatur scriptura. Huc referuntur omnes Idolomania veterum & nostræ ætatis, ac sortium abusus, qualia multa habuit gentilitas. Huc etiam pertinet CHARONTICA euocatio manium, veluti SAVLIS cum MYLIERE OPVS & LVCIANI defuncti militis VATICINIUM de euentu pugna Parsalica, & si quæ sunt similia.

APHORISMVS

XXVII.

FAC CIRCVLVM CEN

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tro A, qui sit B. C. D. E. Ad artum sit BC. quadrum ad Septentrionem C. D. ad Occasum D. E. & ad Meridiem E. B. Singulos quadrantes diuide in septem partes, vt sint in vniuersum 28 partes. Et partes rursus in quatuor diuidantur, vt sint 112. circuli partes, ac tot sunt Secreta vera reuelanda. Estq; hic CIRCVLVS hoc modo diuisus SIGILLVM SECRETORVM totius mundi, quæ ab vnico. A centro promanant, hoc est ab indiuisibili Deo in vniuersam creaturam. PRINCEPS ORIENTALIVM SECRETORVM residet in medio, & habet vtrinque ternos satrapas, quorum sub se quilibet habet quatuor, & ipse Princeps sibi quatuor retinuit. Hoc modo & reliqui quadrantes suos secretorum Principes & Satrapas cum quaternis suis scriptis habet. Sed ORIENTIS est omnis Sapienti. e. s. udium. OCCASVS

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SVS roboris, MERIDIEI culturæ, SEPTENTRIONIS rigidioris vitæ. Orienti igitur MAXIMA commendata sunt SECRETA Meridiei MEDIOCRIA. Occasui & Septentrioni MINORA. VSVS huius secretorum sigilli est, vt scias vnde producantur Spiritus seu Angeli, qui secreta sibi à Deo tradita doceant. Nomina autem habent desumpta ab officijs & virtutibus, prout Deus vnicuiq; suum munus distribuit. Alius habet potestatem gladij, alius pestis, alius famis infligendæ populis, prout à Deo ordinatum fuerit. Alij sunt euersores vrbiū, sicut ut illi duo, qui missi erant ad euertendum Sodomam & Gomorrhā, ac vicina loca: quemadmodum horum exempla testatur Scriptura sacra. Alij sunt vigiles regnorum, alij custodes priuatorum, proinde vnusquisq; sibi facile eorum FORMAVERIT NOMINA.

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*NA* in sua lingua. Ita qui voluerit peccat Angelum Medicum aut Philosophicum, aut Mathematicum, aut Angelum prudentie ciuiliſ, Sapientie ſuperſ naturalis, vel naturalis, aut qualemcumque & PETAT SERIO, maximo animi motu, FIDE et CONSTANTIÀ, ac ſine dubio quod petet, accipiet à Patre omnium Spirituum Deo. Hac FIDES ſuperat omnia ſigilla, & ſubijcit illos voluntati hominis. Huic FIDEI ſuccedit CHARACTERIſTICA euocandi Angelos ratio, quæ ſola ex reuelatione diuina dependet: ſed ſine fide tamen prædicta, eaq; præcedente iacet in obſcuro. Si quis tamen iſ non aliter atq; memoriali vti voluerit, & veluti ſimplici aliquo à Deo ad hoc creato, cui talis virtus ſeu Spiritualiſ eſſentia alligata ſit: poterit ſine Dei offenſa iſ vti. Sed caueat, ne in Idololatriam cadat ac Diaboli laqueos, qui ſuæ venationis

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nationi intentus facile INCAPTOS decipit. Et ipſe non niſi ſolo digito Dei capitur, ac ſeruituti hominis addicitur, vt pio etiam inuiti ſeruiant. Verùm non ſine TENTATIONIBVS & tribulationibus, ſiquis dem mandatum habet, vt inſidietur calcaneo CHRISTI ſeu ſemini miclicris. CVM METV igitur & tremore verſandum in Pneumatica, ac ſumma erga Deum reuerentia, & cum GRAVITATE & IVSTITIA cum Spiritualiſ eſſentijs CONVERſANDVM. Ac ab omni leuitate, ſuperbia, auaricia, vanitate, inuidia, impietate ſibi caueat, qui talia tractat, niſi miſerabiliter perire velit.

d 2

52

X X V I I I.

Quia omne bonum à Deo, solo bono, à quo quæ volumus impetrare, oportet in Spiritu & veritate ac simplici corde orando. CONCLUSIO secreti secretorum est, vt se quisq; excitet ad orandum pro eo, quod quis desiderat, & non patietur repulsam. Non despiciat aliquis orationem suam: nam à quo petitur DEVS, & largiri potest, & largiri vult, modò agnoscamus authorem, à quo suppliciter petamus desideria nostra. Clemens & bonus Pater amat filios desideriorum, sicut Daniele, & citius exaudit, quam nos euincere possimus duriciem cordis nostri ad orandum, Sed non vult, vt demus Sanctum canibus, non vult esse despectum & contemptum clenidiorum thesauri sui. Ergo diligenter et sepe legas ac relegas primam septenam secretorū. Ac vitam omnesq; cogit

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cogitationes tuas inst. tuas ac dirigas ad cas præceptiones, et omnia tibi ex animi tui sententia cedent in domino, cui confidis.

S E P T E N A  
Quinta.

A P H O R. X X I X.

Vt Magie nostrum studium procedat ordine, generalibus præceptis præmissis ad particularem accedamus explicacionem. S P I R I T V S aut sunt Diuini ministri verbi & ecclesie ac membrorum eius: A V T sunt inseruientes creature in rebus corporalibus, partim ad salutem corporis & animi, partim ad interitum: nihilque siue boni siue mali fit sine certo & determinato ordine ac gubernatione. Qui bonum finem desiderat eum consequetur. Qui malum etiam

d 3

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illum assequetur, idque citissime ex pœna diuina & auersione à diuina voluntate. Proinde vnusquisque suos scopos cum verbo Dei conferat, ac veluti ad litem lapidem dijudicet inter bonum & malum: & apud se constituat quid fugiendum quidue expetendum sit, quodq; apud se constituerit seu definiuerit, sequatur gnauiter **NON PROCRASTINANDO**, vt destinatam pertingat metam,

XXX.

**QVI** diuitias, splendorem huius vitæ, Magistratus, honores, dignitates, Tyrannides appetunt (idque Magicè) **SI ANNITANTVR** sedulo, assequentur eos. Vnusquisque pro suo facto & industria, ac scientia Magica. Sicut **MELÉSINÆ** historia testatur.  
**ET**

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**ET** illius Magi, qui constituit, vt nullus natione Italus in æternum Neapoliti Tyrannidem seu regnum obtineret: ac effecit, vt ille qui ipsius ætate regnabat, de sede deturbaretur. Vsq; adeo est magna potestas vigilum seu tutelariū Angelorum regnorum mundi.

XXXI.

**PRINCIPEM REGNI** euocato, & ius in eum impetrato, & commenda quod volueris, & erit, quousque ille princeps rursus non fuerit absolutus ab obedientia per Magum succedentem. Proinde rursus Neapoli regnum posset restitui Italis, si quis Magus euocaret illum, qui hunc ordinem instituit, & eum adigeret ad recantandum suum factum. Cogeretur etiam restituere cleinodia ex Magico The

d 4

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sauro ablata, LIBRUM, GEM-  
MAM, et CORNUM MAGICUM  
quib. habitis facile si quis vellet se mun-  
di monarcham instituerit. Sed ille IV-  
DÆVS elegit viuere inter Deos vsq;  
ad iudicium præ huius mundi transito-  
rijs bonis: estq; cor eius excæcatum, quod  
de Deo Cæli & terræ nihil intelligit,  
aut cogitat amplius, sed immortalium  
delicijs fruitur in æternam suam perni-  
ciem. Et facilius euocaretur quã PLO-  
TINI GENIUS in Isis Templo.

XXXII.

Similiter & Romani ex Sibyllinis li-  
bris edocti, simili ratione se mundi do-  
minos instituerunt, sicut testantur hy-  
storiæ. Sed MINORES MAGI-  
STRATVS largiuntur Principis  
regni Satrapie. Qui igitur Minori offi-  
cio seu dignitati inhiet, Magicè Sa-  
trapam

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trapam Principis euocet, & erit voti  
compos.

XXXIII.

At qui spretis dignitatibus, solis in-  
hiat diuitijs, euocet Diuitiarum Prin-  
cipem, vel vnum de suis Satrapis, & vo-  
ti fiet compos, in eo genere, quo voluerit  
ditescere, vel bonis terrestribus, vel mer-  
catura, vel donis principum, vel studio  
Metallico, vel Chinnicè, prout aliquem  
his ditescendi modis præsidem produxe-  
rit, & ius in illum obtinuerit.

XXXIII.

Omnis euocatio est vnius generis &  
formæ, fuitq; olim Sybillis & summis  
sacerdotibus familiaris hæc ratio. Hoc  
nostro tempore per inscitiam & impie-  
tatem est in vniuersum amissa: quod e-

d 5



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Eiam restat, est deprauatum superstitio-  
nibus & mendacijs infinitis.

XXXV.

MENS HVMANA est SO-  
la mirificorum operum effectrix., adeo  
vt se iunxerit cui spiritui voluerit.  
Coniuncta producit quæ vult : ideo  
CAVTE in MAGICIS proceden-  
dum, ne decipiant Syrenes & Mon-  
stra, quæ similiter MENTIS HV-  
MANÆ societatem appetunt. Sem-  
per igitur lateat sub ALIS AL-  
TISSIMI, ne se Leoni rugienti de-  
serandum offerat. Qui namque mun-  
danâ appetunt, difficulter Sathas-  
næ laqueos ef-  
fugiunt.

Septena

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SEPTENA

Sexta.

APHORIS, XXXVI.

CAVENDVM est, ne experie-  
menta experimentis commisceantur,  
sed vt vnumquodque sit simplex dum-  
taxat & vnum. Nam DEVS & NA-  
TVRA singula ad certum & destina-  
tum finem ordinarunt. Ita, EXEM-  
PLI GRATIA, qui simplicissimis  
herbis & radicibus curant, omnium fe-  
licissime curant. Hoc modo & in con-  
stellatis vocabulis & characteribus, la-  
pidibus & similibus maximæ latent  
influentiæ seu virtutes in actu, quæ  
sunt miraculi loco.

Ita sunt & dictiones, quæ pronunciatæ  
statim exhibent obedientes creaturas  
visibiles et inuisibiles tam de nostro hoc  
mundo, quam de Aqueo, Aereo, Subtere

60

raneo & Olympico, Supercœlesti, Infernali, & tandem etiam diuino. Studendum igitur maximè simplicitati, & à Deo impetranda notitia talium simplicium: aliàs nulla alia ratione vel experientia deprehendi possunt.

XXXVII.

Habent & singula suum locum sortita decenter, **ORDO**, **RATIO**, **MODVS**, sunt, quæ facilia reddunt omnes doctrinas tam visibilibus quàm inuisibilibus creaturarum. **ORDINIS**, hæc est ratio, quòd aliæ sunt creaturæ Lucis, aliæ Tenebrarum. Hæc sunt vanitati subiectæ, quia se in tenebras præcipitarunt & manciparunt æternis pœnis, rebellionis gratia. Horum regnum est partim pulcherrimum in rebus transitorijs & cæducis: vna ex parte: quia non posset cõsistere sine aliqua virtute

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tute et maximis quibusdam Dei donis: partim verò fœdissimum & horrendum dictu, quod inundat omnibus flagitijs et peccatis, Idololatria, contemptu Dei, blasphemijs veri Dei & operum eius: cultu dæmoniorum, inobedientia erga magistratum, seditiõibus, homicidijs, latrocinijs, tyrannide, adulterijs, nefandis libidinibus, rapinis, furtis, mædacijs, periurijs, cupiditate dominandi. In hac mixtura consistit tenebrarum regnum. At lucis creaturæ, veritate æterna ac gratia Dei, & sunt Domini totius mundi, etiam tenebrarum dominis imperant tanquam Christi membra. Inter has & illas est æternum bellum, quoad Deus licet hanc dirimat suo vltimo iudicio.

XXXVIII.

**DVPLEX** igitur est **MAGIA** sua prima diuisione. Alia est **DEI**,

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quam donat Creaturis Lucis. Alia est similiter DEI, sed donum creaturarum tenebrarum: eaque duplex, ad finem BONVM alia, ut cum Tenebrarum principes coguntur Creaturae benefacere Deo eos cogente. ALIA ad finem MALVM, cum Deus ad puniendum malos permittit tales Magicè decipi ad perniciem, vel etiam mandat tales in perniciem detrudi,

SECUNDA DIVISIO MAGIÆ est, quod alia opera perficit instrumentis visibilibus per visibilia.

Alia instrumentis inuisibilibus per inuisibilia, Alia commixtis tam modis quam instrumentis & effectibus.

TERTIA DIVISIO est.

Alia est quæ solius Dei inuocatione perficitur. Hæc est partim Prophetica & Philosophica, partim sicut THEOPHRASTICA.

Alia

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Alia quæ per ignorantiam veri Dei cum principibus Spirituum agit, ut voti compos fiat, sicut est opus MERCURIORVM.

QUARTA diuisio est, quod alia à summo Deo descendendo cum bonis Angelis loco DEI suam MAGIAM exercet: talis erat B A D L I M M A G I A.

ALIA quæ cum satrapis malorum Spirituum suas exercet actiones: tales fuere qui per minores gentium Deos operabantur.

QUINTA Diuisio est. Alij cum spiritibus aperte & coram facie ad faciem agunt, quod paucis datur. Alij per somnia aut alia signa agunt: quæ alia veteres ex augurijs & hostijs captabant.

SEXTA DIVISIO EST quod alij operantur per immortales creaturas. Alij per mortales Nymphas

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Satyros, & similes aliorum elementorum incolas Pigmæos, &c.

SEPTIMA DIVISIO EST, quod alijs vltro spiritus inseruiunt sine arte, alijs vix per artem euocati inseruiunt.

Inter has Magiæ species omnium præstantissima est, quæ à solo Deo dependet. SECUNDA, Cui vltro spiritus fideliter seruiunt. TERTIA, quæ propria est CHRISTIANORVM, quæ à CHRISTI potestate, quam habet in cælo & in terra, dependet.

XXXIX.

Apparatus ad artem Magicam discendam, est septuplex.

PRIMUM EST, vt diu nocturnè cogitet, quomodo in veram Dei notitiam

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tiam ascendat tum per verbum reuelatum inde vsque à mundo conditum per scalam creationis, & creaturarum, tum per mirabiles effectiones, quas exhibent visibiles & inuisibiles Dei Creature.

SECUNDO requiritur, vt homo in seipsum descendat, sese quemet optimè nouisse studeat, quid mortale in se habeat, quid immortale, quidque cuiusque partis sui proprium sit, quid diuersum.

TERTIO vt discat per immortalem sui partem, æternum Deum colere, amare, & timere: atque in spiritu & veritate adorare: cum mortali verò sui parte ea facere, quæ scierit Deo grata esse, & proximo utilia.

HÆC SVNT TRIA summa & prima Magiæ præcepta, quibus quisque se parauerit ad veram

e

66

Magiam seu diuinam sapientiam concupiscendam et asequendam, vt dignus habeatur, Cui Angelicæ creaturæ inseruiant, nõ tantum occultè, sed etiam manifestè, & de facie ad faciem.

**QVARTO** Cum ab utero matris quilibet ad certum genus vitæ vocetur inuigilandum vt quilibet pernoscat an ad Magiam natus sit, & ad quam eius speciem. Quod quivis percipiet, qui hæc nostra legens facillè percipiet, & experiundo se successus habere senserit. Nam non nisi paruulis & humilibus talia & tanta dantur dona.

**QVINTO** aduertendum, num circa se manifestè assistentes sentiat Spiritus in maximis negotijs suscipiendis: Quod si tales senserit, manifestum quod ex Dei ordinatione fiet **MAGVS**. hoc est talis persona, quæ ministerio Spirituum vtatur ad præclaras res efficiendas. Hic vt plurimum peccatur, vel neglig

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negligentia, vel inscitia, vel contemptu, vel etiam nimia superstitione: peccatur etiam ingratitude erga Deum, qua clarissimi plerique viri, sibi postea exitium attraxerunt: peccatur & temeritate ac pernicacia: Ac tandem etiam quando dona Dei non **EO** in **HONORE** habentur, quo requiritur, & parerga ergis preferuntur.

**SEXTO, FIDE ET TACITVRNITATE** opus est futuro mago, maxime vt nihil proferat secretorum, quæ à Spiritu sibi interdiciuntur, sicut **DANIELI** mandatur. Sigillanda quedam, hoc est non proferenda in publicum. Sic neque **PAULO** liberum erat quæ viderat in reuelatione vt propalaret.

Nemo crediderit quantum in hoc.

unico præcepto sit.

tum sit.

e. 2.

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**S E P T I M O** requiritur summa iustitia in futuro mago, hoc est, ut nihil impium, iniquum, iniustum suscipiat, inò ne in animum quidem admittat, & sic defendetur diuinitus ab omni malo.

X L.

**C V M** circa se senserit aliquid in corporeum agens, vel exteriori aliquo sensu, vel interiori: se deinde secundum septem subsequentes leges gubernet ad magicum consequendum finem.

**P R I M A** hæc lex esto, ut sciat à Deo ordinatum sibi talem spiritum, ac cogitet se habere inspectorem suarum actionum & cogitationum omnium. Ideò omnem vitam suam ad ordinem præscriptum in verbo **D E I** dirigat.

**S E C V N D O** semper cum Dauid

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Dauid ore: Spiritum sanctum tuum ne auferas à me, & Spiritu principali confirma me. Et ne nos inducas in tentationem, sed libera nos à malo. Ne des quaeso Pater Cœlestis potestatem Spiritui mendaci, quemadmodum dedisti super **A C H A B**, ut periret, sed custodi me in veritate tua, **A M E N**.

**T E R T I O** assuefaciat se ad probandos Spiritus, sicut Scriptura monet: nam de spinis non leguntur vna. Omnia probemus quod bonum & laudabile est apprehendamus, quod repugnat voluntati diuinæ fugiamus.

**Q V A R T V M** est, ut simus remotissimi ab omni superstitione. Est autem **S V P E R S T I T I O** hoc in loco tribuere diuinitatem rebus, in quibus nihil est diuini: aut etiam electio à nobis cultu sine mandato **D E I** velle Deum colere: Quales sunt omnes Ceremoniæ Magicæ Sathaniæ, qui in

e 3

70

pudenter se tanquam Deum coli vult.

**Q V I N T O** fugienda est latria Idolorum, quæ suo proprio motu potentiam diuinam alligat Idolis aut alijs rebus, vbi non sunt à Creatore vel naturæ ordine positæ, qualia multa Cacozyliæ effingunt.

**S E X T O** fugienda etiam insidiosa Diaboli Cacozylia qua imitatur Creationis & creatoris potentiam, vt verborum producat, quæ non sunt vt sint, quod est solummodo Omnipotentis Dei, & creaturæ incommunicabile.

**S E P T I M O** inherendum donis **D E I** & sancti Spiritus, vt ea diligenter cognoscamus & excolamus toto pectore, & omnibus viribus nostris.

Acc

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## A P H O R I S. XLI.

Accedimus ad nouem huius Tomi ultimos Aphorismos, quibus totam Kabbalisticam Magiam concludemus Diuina adiuuante Clementia.

**E S T** igitur ante omnia obseruandum quid per Magum in hoc opere intelligamus.

Volumus autem eum esse Magum, cui ex Dei gratia manifestæ spirituales essentiae seruiunt ad cognitionem totius vniuersi & naturarum in his contentis, siue visibiles illæ sint, siue inuisibiles. Hæc descriptio Magi latè patet, estq; vniuersalis.

**C A C O M A G V S** est, Cui ex diuina permissione mali spiritus seruiunt ad temporalem & æternam perniciem: ad dementandos homines, & auertendos à **D E O**. Talis fuit **S I M O N** Magus:

• 3

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cuius mentio fit in *Actis Apostolorum*, & in *CLEMENTE*, quem *Diuisus PETRVS* iussit deturbari in terram, cum se tanquam Deum ab immundis spiritibus iuberet in aerem eleuari.

In hunc ordinem referendi etiam omnes, qui in legibus *XII. Tabularum* notantur, & suis malefactis seu maleficijs innotescunt.

*VTRIVSQVE MAGIÆ* autem subdiuisiones & species in sequentibus *Tomis* notabimus.

Hoc loco suffecerit, quod scientiam *BONI* & *MALI* distinximus. Cum vtriusque primus *HOMO* possessionem in sui perniciem appetiuerit. Veluti

*MOISES* &  
*HERMES* demonstrant.

Scien-

73

X L I I.

Sciendum secundò, quod *Magus* est persona ex utero matris ad hoc genus operis. *PRÆDESTINATA*, neque sibi quicquam. aliquis de tantis rebus sumpserit, nisi ad hoc *VOCATUS* fuerit diuinitas ad bonum finem. ex *GRATIÀ*, ad malum finem, vt compleatur scriptura. Oportet scandala fieri, sed vae illi homini per quẽ. Proinde sicut et supra aliquoties monuimus cum metu. et tremore in hoc viuendum mundo.

*NON* negauerim tamen, aliquas vtriusque *Magiæ* species, studio & diligentia aliquem assequi posse, si amittatur. Sed ad illa summa genera ne aspirauerit vnquam. Imò si illa appetet, violabitur corpore & anima sine dubio. Tales sunt, qui ex operationibus *Cacotomicis* ad montem *ORBIS* aut solis

c 5



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tudines quascunque transferuntur, aut mutilantur aliquo, aut discerpuntur simpliciter: aut tandem priuantur mente, quemadmodum multis talia vsti veniunt, vbi à Deo deserti traduntur Sathanae.

S E P T E N A  
Septima.

A P H O R . X L I I I .

Vinit Deus, & Dei opera viuunt in eo statu, quo esse voluerunt: nam voluit illos libertate sua ad obedientiam mandatorum aut inobedientiam eorum vti. Obedientibus proposuit sua præmia. Inobedientibus proposuit penas meritas. Libera ergo voluntate Spiritus per superbiam & contemptum F I L I I D E I à Deo Creatore descuerunt, & reseruantur ad diem iræ. Estque illis reserua maxima potestas in Creatione, sed tamen

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tamen limitata, & semper freno Dei cohercentur suis limitibus. M A G V S igitur D E I, quod sapientem Dei sonat, seu à Deo informatum manu Dei ad omne æternum bonum deducitur & M E D I O C R I A veletiam S V M M A C O R P O R A L I A.

Magna est potentia Sathanae propter hominum magna peccata. Ideo etiam magna Sathanici Magi præstiterint, & maiora, quam quis vnquam crediderit. Quamuis in suis limitibus subsistant, tamen illi supra omnem captum humanum sunt, quatenus ad corporalia & transitoria huius vitæ: quemadmodum id multæ veterum testantur historie, & quotidiana rerum exempla. In fine vtraque Magia à se inuicem differunt, illa ad æterna bona transit, & temporalibus vtitur cum gratiarum actione. Hæc

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de eternis parum est sollicita, sed tota se corporalibus tradit ut liberrimè omnibus suis fruatur cupiditatibus & delicijs in DEI & iræ eius contemptum.

X L I I I I.

Transitus de communi hominum vita, ad vitam magicam, non est alius nisi de eadem vita dormientem ad eandem vitam vigilantem. Quæ enim in communi vita hominibus accidunt ignorantibus & nescientibus, ea Magis accidunt scientibus & volentibus.

M A G V S intelligit quando animus eius à seipso cogitat, deliberat, ratiocinatur, constituit, definit aliquid faciendum: observat quando suæ cogitationes ab assistente separata essentia proficiuntur, & probat de quo ordine illa assistens separata essentia sit.

At

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At homo Magiæ imperitus tanquam bellua affectibus sursum & deorsum fertur, cum à suo animo emanantibus, tum impressis ab essentijs assistentibus: ac nescit per verbum Dei inimicorum consilia evertere, seque ab insidijs tentatoris præcustodire.

X L V.

Summum Magiæ præceptum est, scire, quid quisque ad usum suum accipere debeat ab assistente spiritu, quid respuere: quod à Psalmista discet dicente. In quo corriget adolescens viam suam in custodiendo sermones tuos Domine. Custodire verbum Dei, ne illud malus rapiat de corde, summum est sapientiæ præceptum, reliquas suggestiones, quæ non sunt contra gloriam Dei, & charitatem erga proximum, admittere &

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excipere licet, non interrogando à quatuor  
 li spiritu talis suggestio profiscatur.  
 Cauendum tamen ne nimium circa  
 non necessaria occupemur iuxta Chris-  
 ti admonitionem, *Martha Martha,*  
*tu es sollicita circa plurima.* Maria os-  
 ptimam partem elegit, quæ non aufer-  
 retur ab ea. Ita semper intuendum  
 Christi dictum. Principiò querite reg-  
 num Dei & iustitiam eius, & cetera  
 adijciuntur vobis. Cetera, hoc est om-  
 nia quæ mortali Microcosmi parti  
 debentur, victus, amictus, artes vitæ  
 necessarie.

## A P H O R I S M U S

X L V I.

Nihil adeò decet hominem, ac cons-  
 tantia in dictis & factis. Et cum si-  
 mile gaudeat simili, nulli sunt felicio-  
 res talibus: quia sancti angeli circa ta-  
 les

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les versantur, eorumque custodiam te-  
 nent. Contra auersantur homines ni-  
 bili & folijs leniores caducis. Ex his  
 elicimus 46 Aphorismum. Prout se-  
 quisque gesserit, ita ad se, allicuerit e-  
 ius naturæ & conditionis Spiritus.  
 At verissimè quidam admonet, ne quis  
 velit ultra suam vocationem se effere-  
 re, ne ad se vel ab extremis terrarum  
 orbis aliquem malignum Spiritum al-  
 liciat, à quo infatuetur, ac ad finalem  
 perniciem pertrahatur. Hoc præce-  
 ptum latissimè patet. Nam *M I-  
 D A S* cum omnia conuertere vel-  
 let in aurum, ad se talem pertraxit  
 Spiritum, qui hoc præstare posset, &  
 per eum deceptus, ad mortem ex fame  
 perductus fuisset, nisi ex misericordia  
 Dei eius stultitia correctus fuisset. Id mi-  
 accidit nostris temporibus muliercu-  
 lae circa *F R A N C K E V R-  
 T V M A D O D E R A M,*

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vt de omni re pecuniam raperet & desuoraret. O si hoc præceptum homines perpenderent, & non Mida & similia historiarum pro fabulis haberent, diligentiores essent in moderandis suis affectibus & cogitationibus, neque ita perpetuo à Spiritibus aureorum montium Utopiæ vexarentur. Proinde accurate obseruandum, vt per verbum tales præsumptiones ex animo reiciantur, dum recentes sunt, neque habitum fecerint in ocioso & diuino verbo vacuo animo.

X L V I I.

In vocatione sua, qui fideliter versabatur, habebit etiam constantes eius studij socios Spiritus, qui ei omnes suppeditabunt successus. Quod si etiam Magiæ aliquam notitiam habuerit, non grauantur se illi ostendere, a familiariter

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liariter cum ipso colloqui, & in diuersis ministerijs, iisdem, quibus addicti sunt: inservire, in bonis, boni ad salutem: in malis, mali ad omne malum & perniciem. Non desunt exempla in historijs totius mundi, & quæ indies in mundo accidunt. In bonis exemplo est Theodosius ante victoriam de Arbogasto. In malis Brutus antequam occumberet cum à Cesaris genio persequeretur, ac deposceretur ad pœnam, vt seipsum iugularet, qui Patrem Patriæ & suum patrem iugulauerat.

X L V I I I.

Omnis M A G I A est reuelatio eius generis Spirituum, cuius speciei est Magia. Ita nouem M V S Æ H E S I O D V M ad nouenam Magiam vocarunt, sicut de seipso manifestè testatur in Theognia. H O z  
f

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**MERICVM PLYSSIS**  
**GENIVS** in pschiogogia.  
**HERMETEM** de subli-  
 mioribus animis spiritus. **MOSEN**  
 ipse **DEVS** in rubo. **TRES**  
**MAGOS**, qui Christum quæsi-  
 tum venerant Ierosolymam, Angelus  
 domini eorum ductor. **DANIE-**  
**LEM** Angeli domini. Sic non est,  
 ut quis gloriatur, non est volentis nec  
 currentis, sed vel miserentis **DEI**  
 vel alicuius alterius spiritualis fati.  
**HINC OMNIS O-**  
**RITVR MAGIA** & eò  
 rursus deuoluitur, seu bona illa sit seu  
 mala. Hoc modo **TAGES** pri-  
 mus præceptor Magiæ Romanorum de  
 terra profugit, **DIANÆ EPHÈ-**  
**SIORVM** suum cultum quasi cæ-  
 litus demissum ostendit. Sic & **A-**  
**POLLO**, ac vniuersa **GEN-**  
**TIVM RELIGIO** ac-  
 cepta

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cepta est ab iisdem Spiritibus, neq. sunt  
 ut **SADUCEORVM** opinio-  
 nes, humana inuenta.

XLIX.

**CONCLUSIO** huius **ISA-**  
**GOG** esto idem quod superius nunc  
 à nobis dictum est. Quemadmodum  
**VNS** est **DEVS**, à quo omne  
 bonum: & **VNUM PECCA-**  
**TVM**, videlicet inobedientia erga  
**DEI** mandantis voluntatem, à quo o-  
 mne malum. **ITA TIMOR**  
**DOMINI INITIVM**  
**SAPIENTIÆ**, & omnis utili-  
 tas Magiæ. Nam timorem Dei sequi-  
 tur obedientia erga voluntatem **DEI**.  
 Hanc consequuntur **PRÆSEN-**  
**TIA DEI** & **SPIRITVS**  
**SANCTI**, ac ministeria san-  
 ctorum Angelorum, & omnia bona  
 de in exhaustis thesauris Dei.

f 2

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*AT* inutilitas & damnosa. *M A*  
*G I A* oritur ex eo, ubi ex corde timorem Dei amittimus, & nobis peccatum dominari patimur. Ibi statim Princeps huius mundi Deus huius seculi, talem instituit et *INITIATA* sacris regni sui, prout talem inuenerit vtilem suo regno. Ibi sicut Araneus muscam, quæ in suam telam incidit, irretit: ita & Sathan suam venationem laqueis cupiditatum illaqueat, donec eum exugat & excicet ad materiam æterni ignis; hos fouet & tollit in altum, ut lapsu grauiore ruant. Circumsfer candidè lector, oculos & mentem tuam ad historias sacras & profanas ad ea, quæ indies fieri in mundo vides & deprehendes. *OMNIA*  
*M A G O R V M P L E*  
*N A*, iuxta duplicem scientiam, *B O*  
*N I & M A L I*. Quæ ut melius possint discerni, pro Isagoge conclusionem hõ-

run.

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diuisionem & subdiviisionem hic subie-

F 3

