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If you wish to contact the authors, please write to the authors in care of Ishtar Publishing, and we will forward your request. The authors appreciate hearing from you and learning of your enjoyment of this book and how it helped you. Ishtar Publishing cannot guarantee that every letter written to the authors can be answered, but all will be forwarded. Please write to

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## About Ishtar's Ancient Magic Series

Modern *Ceremonial Magick*, performed in Masonically-inspired temples with colorful props and implements, is considered to be the magic of the intellectual elite who rely on ritual drama and symbolism to achieve higher states of consciousness. As Aleister Crowley put it, "Magick is the art and science of causing change to occur in conformity with will." On the other hand, *Ancient Magic* is rooted in union between the heart and the mind, nature with spirit, and the pursuit of Gnostic experience of the Divine reality. Sublime in its spiritual conceptions and pursuits of human development, yet it is practical with its arsenal of earthly spells for dealing with day to day problems. It is best described as: "The spiritual art and science of a light being dwelling in the Light of all Lights." It is applicable for spiritual or mundane matters, elaborate ceremonies of initiation or nature celebrations, the path of love or the development of personal power, for helping oneself and assisting humanity and nature.

Ancient Magic was previously the pursuit only of those willing to travel and seek initiation in the exotic lands of the Orient. Western history is riddled with tales of the few masters who made pilgrimages to North Africa, Turkey and the Middle East, seeking the lost pearls of those magi, whose lasting legacy continued to tantalize them. Times are changing and, with the Ancient Magic Series, this amazing corpus of knowledge has become more accessible to all sincere seekers.

Our world is facing multiple crises of our own making. There is a need to look beyond the barriers of language, race, and religion to rescue humanity from its descent into a clash of civilizations and its disconnection from Spirit and nature. Ancient Magic provides potent tools that each one of us can use to reconnect with the eternal currents of Light and to create our small piece of paradise in this world. Magic is a path of wisdom and being. Ancient Magic emphasizes the power of Spirit in our world and the essentiality of love as a cosmic force that not only connects us as human beings, but also with other living and celestial agents. Truly, it is a path of peace, knowledge, and love.

SECRETS OF ANCIENT  
MAGIC  
PATH OF THE GODDESS

Introducing a Theurgic System of Magical  
Development and Spiritual Initiation

BY

NINEVEH SHADRACH  
AND  
FRANCES HARRISON



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# Dedication

With the greatest eternal love to these amazing magical women

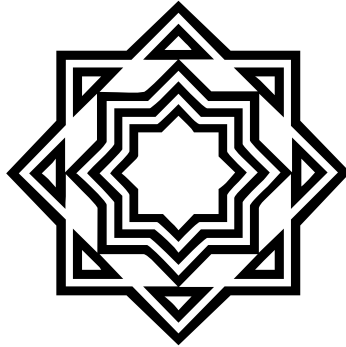
Sonya Nieman  
Karen Stankunas  
Rita Pulera and her daughter  
Prinny Stephens

I also dedicate this work to all my wonderful students who stood by me through thick and thin as this book came to be and to the memory of our beloved brother Joseph Lacey.

Nineveh

I wish to dedicate this book to my father, Leo Fierce and to my dear sisters Dusty, Anita, Cherie, and Nonnie, who have gone before and who taught me to look for the secret nature of all things.

Frances



O ancient masters of holy magic, who reside in the secret mountain of mysteries, I am -----, a seeker of the secrets and knowledge of the wise. I call upon you to bring me closer to your presence and aid me with the company of those ancient beings who oversee the art of the magi. Hear me by the name of your Queen whom you serve and adore. I call upon you, o ancient masters of magic, to hear my call this hour and watch over me, and aid me with your power and guidance. Listen to me, ye invisible radiant ones known by many names among the ancients, ye who are magical from birth and of flame that doesn't burn. I call upon you, servants of the secret and mighty name that has been kept veiled by the sages of old. Empower this book with a ray of magic from your world, so that by reading it, it shall awaken in my sphere a ray of that ancient current that has its place at the beginning of time and keep me steady on the path of magic. Listen to me o ancient servants of the magic of Light, and come to me now and empower this book without delay. Let it be a living connection between me and the ancient masters of sacred magic. Watch, guide and aid me, for I am a servant of Divine Light and it is this Light that you serve and revere.





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## The Magical Path

**M**agic has been with us from the beginning of civilization and remains one of the most important spiritual disciplines available to humankind today. It provides you first and foremost with the tools to experience, on a personal level, many spiritual wonders, such as mystical experiences, illumination, personal awakening, spiritual encounters and much more. The experiences of the prophets and sages of the past can come to life in your own day-to-day events. Magic also provides you with tools with which to live in harmony with the spirit of nature, to transcend barriers of differences and prejudice and to mature on multiple levels. It gives you a system with which to manage many of the obstacles and issues in your material existence, from finding the right partner to healing.

Magic is an ancient craft with a complex history. The linguistic origin of magic is in the root word Magus, which means wise one and stems from the ancient Persian language. However, magical practices as we know them are traceable to the Chaldeans and the Sabians of Harran. Historically, magic was considered an important and respected profession. It was the craft of the wise and the spiritually awakened. Magicians were the shamans of their people and in many cases their priests. Their studies of nature and philosophical tracts were part of ancient scientific world view.

As might be expected, people's attitudes toward and understanding of magic have undergone change. Being aware of the differences in historical magical outlook and the forces that brought it about is important. This way from the start, the reader has an understanding of the traditional magical perspective used within this work. Even

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though the ancient roots of science and religion are traceable to ancient magic, by the 15<sup>th</sup> century CE, science had abandoned magical philosophical teachings, and religion had turned hostile to all forms of its practices. Moving into the 19<sup>th</sup> century CE, there was a change in human outlook and philosophy. Secularism and atheism had become the norm among the intellectual elite. To modern men and women, the old world view appeared unpalatable and outdated. Magic and magicians were exposed to a constant barrage of anti-occult rhetoric from both the religious and scientific establishment with the desire to eradicate magic from human memory.

In coming to grips with the dichotomy between the ancient magical world view and modern social forces, modern magicians have turned to psychology and mentalism as a way to give their craft some respectability again. They talked about the ancient beings and spirits that fill the ancient magical tomes as archetypes. Archetypes fit neatly and nicely into the collective unconscious mind and have the veneer of intellectual respectability. Many even openly state that they do not believe in the objective reality of these beings or the gods and goddess that they call upon in their rituals. To them, they are merely a convenient mental vehicle to achieve psychological states. This has led to a serious deterioration of spiritual faith among magicians. Lack of spiritual faith is one of the primary reasons that many modern magicians have failed to reach higher stages of spiritual development and why the occult world is riddled with people suffering from ego-mania, emotional imbalances and spiritual pride and elitism.

The second modern replacement for ancient magical philosophy was mentalism. Mentalism is the belief that everything is a product of your mental faculty or that your mind can shape your entire reality by the mere power of imagination. The reduction of all magic into a mental imaginative ability may have been necessary to regain it some popularity among the populace, but it also did it a major disservice by cutting the magician away from the source and setting limits on magical achievability. This is a major reason why many magicians have not been able to reproduce the occult feats of ancient magicians. Getting stuck in imagination will eventually lead to self-deception or the loss of any remaining faith in the reality of magic.

Ancient magic focused on spirituality and spirits. The spirits described by ancient magicians were as objectively real to them as the Sun and the Moon. These spirits were called Rouhaniah in Arabic or Pneuma in Greek, as they were spiritual emanations or souls, embodied in all living things in nature. Working with these Rouhaniah

changed not only the magician's life, but also her personality and world view. It amounted to a feeling of connection with the cosmos that is sadly lacking in our world today. They viewed the power of the mind and imagination as the medium, not the agent. The Divine Spirit influences the soul; the soul influences the mind; the mind influences the physical form. By acknowledging the role of the Divine Spirit, magic becomes a liberating process with limitless potential. Magic views the cosmos as one living entity, interconnected on all levels. It sees this connection on a physical, mental and spiritual level. It conceives everything as having a spiritual emanation that connects it to the One Divine source. This is stated beautifully in the Emerald Tablet of Hermes:

“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, as all things were from one.”<sup>1</sup>

Like all other branches of human knowledge, magic also attempts to address the most basic needs of humanity. Our most recurring need seems to be that of change and the power to control it. We want to improve our lives or have the ability to change our situation when we want to and how we want to. Magical literature is thus filled with techniques to change one's material status, marital status, health status and so on.

The ancient spells call on angels and other creatures of God, by ancient and powerful holy names, to do the bidding of the magician. The archetype of the magician is thus born: standing tall in her attire, holding a wand of power, summoning the denizens of the invisible. She isn't calling on these beings by her own authority, but by the authority of the Divine. The Divine is the source of all magical causations, directly and indirectly. The magician strives to build a reality that is in harmony with the essential reality of oneness and spiritual balance. In restructuring their internal cosmos upon a strong foundation, magicians embody the highest level of wisdom. Once the magician has become a living agent of the Divine, transformed by the Light, the magician has the authority to call on the spiritual forces of the Cosmos to aid her. Magic happens when your will and the Divine Will are the same, and this combination is called the correct or true will.

<sup>1</sup> Jabir Ibn Hayyan's translation

The more bizarre magical claims of ancient magicians, including transformation, teleportation, levitation and invisibility, were neither a product of the magician's own power nor a blind to mislead the unwary. Magicians believed in the existence of a race of beings that was both invisible and semi-physical. This magical race is older than the human race. It has been known to every culture by a different name: Elves, Sidhe, Jinn, Ancient Ones and so on. By virtue of their spiritual work, magicians came into contact with these beings and enlisted their aid. For example, the Jinn or Sidhe would lift up the magician. Since it was invisible to most people, it became easy to think that this act of "levitation" was due to the power of the magician. However, these were exoteric rites. Magical rituals enlisting the aid of these magical beings were only a minor component of the magical path. Magical technology is primarily a tool to open the doors of the Divine Mysteries.

Every craft has its principles and guidelines, designed to maximize successful results. Magic is no different. As an outcome of various experiments, medieval occult scholars recorded the various principles for success in each branch of occultism. While the full spectrum of these guidelines will be covered in future works, we will offer here a brief summary of the most basic of them. They are not presented merely due to historical value, but because all the ancient teachers of our tradition insisted that they were key to their success. People used to more modern approaches may find these rules rigid, but experience shows their validity. They aren't listed in any order of importance and the list covers only the fundamental aspects.

✱ Conviction: There cannot be a single doubt in the mind of the magician about the success of any operation. Doubt during or after an operation can result in failure.

✱ Persistence: Operations need to be carried out without boredom or haste. If you are doing a ritual or meditating on a magical image, don't expect quick or immediate results. Sometimes, you may have to repeat the technique multiple times before you become aware of the energies. Get into the habit of repeating a technique or an operation for an extended period and avoid jumping from one method to the next quickly.

✱ Silence: These operations are to be done away from the eyesight of people, in a place empty of distraction. Magicians should not

talk about the work they are planning to do or brag about the work that they have done to impress others.

✱ Rectitude: Avoid doing anything contrary to your religious beliefs. Shun violence and try to lead a compassionate and ethical life. It has been agreed upon by the sages that the more the worker of this science commits to righteous action, the more successful the magician will be.

✱ Compliance: Do not turn from any advice received from an angel or a being of Light. They will not recommend or follow any direction or command that isn't fully within the mandate of Divine.

✱ Respect: Do not use the spiritual beings for anything destructive, for this is an insult to them and a degradation of their honour.

✱ Honour: The practitioner of this science should have a living soul, which doesn't look toward obscene things or obsess with vain or decaying things. The focus of the soul should be on the pursuit of Spirit and noble things.

✱ Objectification: You need to objectify the target or goal of any operation. If it is a person, the image must be as close as possible to that person or a picture. In cases where this is not possible, then the name of the goal or the full name of the person will suffice.

✱ Precaution: During any operation, a magician should take precautions from error, mistakes or forgetfulness. The work should not be done when one's mind is focused on family, wealth, news, fear, sadness or any other worldly affair. The mind should be focused only on what is pertaining to the work.

✱ Memorization: It is important that a magician memorize the rituals and conjurations, whenever possible. Recitations should be clear and without error. It isn't enough to look at the scroll or paper. This distracts the heart and mind from piety and total focus, both of which are great cornerstones of the work. Use written paper only if your memory is weak or the ritual is long.

✱ General Permission: This is acquired by gaining your training from the elders of the tradition. If you don't respect or learn from your

elders, your works will be like orphans. Of course, this is based on the idea of the need for initiation as a transference of currents. Permission to do personal operations is also necessary, and this comes from spiritual sources in the form of divination.

✧ **Rhythm:** Do your work during proper celestial cycles. Each work is to be done at its appropriate time. Celestial cycles are measured through constellations and planetary alignments. Planetary hours can serve as a basic calendar for the work.

✧ **Fasting:** During the work, a magician's stomach should be as empty of food as possible.

✧ **Animal Avoidance:** Avoid animal products and by-products during and before major magical operations.

✧ **Vegetable Avoidance:** Avoid eating highly aromatic vegetables such as garlic, leeks, shallots and onions before and during major magical operations.

✧ **Stellar Capture:** This is a special rule, important only to operations that involve writing or etching on stone and metal. It involves capturing the rays of the planets or the stars and infusing them into an object.

✧ **Incense:** Use incense in your working space and fumigate all magical objects. Some sages argue that specific incenses are needed per operation; some are satisfied with planetary mixtures; others recommend a basic mixture of Benzoin and Frankincense.

✧ **Cleanliness:** Your body, location and garments should be cleansed before commencing any operation. This also includes all tools, such as writing instruments, ink, parchment or metal.

✧ **Direction:** It is traditional that ancient magicians faced the North Pole or a religious spot such as Jerusalem or Mecca during ritual work. It is also acceptable for uniformity, as people of all faith practice this tradition, to face east, the direction from where the Sun rises.

✧ **Order:** All things follow their normal sequence. If a magician



is writing a magic square, the numerical sequence is followed. If a magician is writing a verse or a charge, each word is written in order.

✱ **Recitation:** The charge or conjuration is recited as many times as given in the instructions. This can range from five repetitions to five hundred. There is a reason for the multiple repetitions, so don't skip it.

✱ **Numerals:** The numerals on talismans are written either in Indian style or other occult language. The Arabs in general use Indian numerals, for they believe them to have mystical powers. Interestingly enough, Westerners use Arabic numerals.

✱ **Beauty:** A magician makes sure that all talismanic writings and constructions are beautiful. A magical square should be equal in sides, without differentiation between angles or lines. The writing should be in good handwriting. Great care is to be put into making sure that all constructions and tools are pleasing.

✱ **Prayer:** Pray before and after the work to open the heart and attune the mind to the spirit. One such important prayer, is the prayer for blessings to descend upon your Holy Guardian Angel.

✱ **Divination:** Before you do any major operation, ask for counsel from the Divine. It is vital that you know whether or not any given operation is within Divine Will.

✱ **Days:** Constructive operations are not to be done on the following of any Arabian month, since they are dedicated to destructive work: 3<sup>rd</sup>, 5<sup>th</sup>, 13<sup>th</sup>, 16<sup>th</sup>, 21<sup>st</sup>, 24<sup>th</sup>, and 25<sup>th</sup>. (Arabian months begin at the new moon)

✱ **Moon:** Constructive operations are to be held on a waxing moon, and destructive operations are to be held during the waning process. In ancient magic, destructive works were limited to constructive ends and used very rarely.

## ✱ THE MAGI AND THE TRADITION ✱

Ancient magic traces its practical methods primarily to the Chaldeans. We refer to them in this book as the Chaldean Magi or just as the

Magi. The Chaldeans are called 'Kasdiym' in the Bible, a word derived from 'Arpakhsadiym'. The Chaldeans were descendents of Arpachsad, son of Shem, son of Noah. The word Chaldee also means 'servants of God'. Abraham was an Arpachsadite and he set out in his travels from a Chaldean city. One of the most important centres for Chaldean occultism was Harran. By the 9<sup>th</sup> century, the Chaldeans of Harran claimed the title Sabian to gain the same religious privileges as Jews and Christians. Prior to that they were called Chaldeans or Nabateans. Their title as Sabians should not be confused with the Gnostic Mandaean sect that uses this name or the Yemeni Sabians. Even though the Gnostic Mandeans had some influence on the Sabians, they remain distinct. The Chaldean Sabians translated a good portion of their knowledge into Arabic under the heading of Nabatian literature. Their teachings constitute a major portion of Arabic occult literature that was later transmitted to Europe.

The Sabians have prophets named Agathodaimon, Orpheus, and Hermes, who was also known in Arabic as Idris. They are known among Muslims as the 'hunefa', which is derived from the Aramaic 'hanefo' or 'star-worshipper'. Harran shares much with the biblical Ur of the Chaldee from where Abraham came. This may be the reason behind the Quran's description of him as 'hanif'. While the Quran has many reference to stories from the Bible, the actual practices and theology of Islam are rooted in Sabian beliefs.

The Sabian beliefs are stellar-based to a great extent, but also have room for spirits and other celestial hierarchies. During the early time of the Chaldeans, the primary deity of Harran was Sin, a cosmic being whose symbol was the moon. During later periods other Chaldean facets of the Divine were included, primarily Ishtar and Shamash. This was symbolized by a crescent with two stars above it. Later on, the crescent with the three stars above it was a major symbol in ancient magical text, hinting at their connection with ancient mystery schools of the Sabians. The ancient Chaldean faith and stellar magic was so widespread in the Middle East that the renowned Islamic historian Abul Hasan Ali Ibn Husain Ibn Ali Al-Mas'audi (d. 957) mentions seven planetary temples. One of those temples is the famous Ka'aba in Mecca. Others were in San'a in Yemen, in India, in China and three in Isfahan and Khorsan.

We mentioned earlier that Islam shares much common ground with the Sabians. The Sabian rituals included bowing and prostration and prayer three times, at Sunrise, Noon and Sunset. Islamic and ancient Jewish prayer methods share similar physical movements with

the Sabians. Islamic prayer matches the same three Sabian periods, adding two more. Like the Sabians, Islamic prayers involve ablutions, declaration of intent and a call to prayer. Like Sabians, Muslims also fasted for 30 days a year, based on seeing the moon. We also mentioned that there were seven planetary temples. Al-Mas'audi says that these were shaped to carry a planetary geometry. The temple of Saturn was hexagonal, the temple of Jupiter was triangular, the temple of Mars was rectangular, the temple of the Sun was a square, the temple of Venus was a triangle inside a square and the temple of Mercury was a triangle inside a rectangle. The square formed into a cube would match the shape of the Ka'aba, making it built as the Sabian temple of the Sun.

We also mentioned that the Sabians recognized Hermes as one of their prophets and that they translated many of their texts into Arabic. One such important Sabian was Thabit ibn Qurra, who was born c. E. 835, and died c. E. 901. He moved from Harran to Baghdad, where he gained great favour with the Caliph. He wrote and translated close to one hundred and fifty works in Arabic and sixteen in Syriac. He translated titles such as Proclus's commentary on the *Aurea Carmina* of Pythagoras and texts belonging to Aristotle and other important Hermetic texts. He also paid attention to astrology and wrote a commentary on the Book of Hermes, a treatise dealing with the cryptic significance or magical efficacy of letters of the alphabet. Many other important Sabians were responsible for translation of occult and Hermetic texts into Arabic, from which some were later translated into Latin as well as many others awaiting translation. A hundred or so years after, arose an intolerant and puritanical interpretation of Islam. The Sabians were forced to flee and their writing was absorbed into the Brotherhood of Purity or Ikhwan Al-Sifah.

The cycle of occult transmission peaked during this period and came to an end around the 13<sup>th</sup> century, c.E. Ahmed Al-Boni, the famous medieval Arab occultist, mentions an exploration under the great pyramid where he uncovered 300 tracts hidden by the early Greeks. He claimed to have incorporated their teachings into his books, and he made regular references to Aristotle, Plato and Hermes. Similar translations of this golden age include the Emerald Tablet (*Tabula Smaragdina*), attributed to Hermes Trismegistus. It was first introduced in the writing of Jabir Ibn Hayyan. There is also the Book of Images by Pseudo-Ptolemy, the Picatrix, the *Turba Philosophorum*, the Flower of Gold, *Liber De Compositione Alchemiae* and the Book of the Moon. The intellectual and oral transmission continued from the earli-

est work of the Brotherhood of Purity, the Ismaili, the Assassins and the emanationist neo-platonic schools of Sharawardi and Ibn Arabi. It is evident in the mathematical formulae of the Arabs that were transformed into the 'Barbarous Names' in the Western tradition. It surfaces in the Green Man, who appears in the ancient Arabian tradition as Al-Khudur. It emerges in the teachings of ancient Astrology, the work of Arabic astrologers such as Al-Biruni and Abu Ma'asher and later European medieval astrologers. It comes to light in Geomancy, attributed to Enoch, and transmitted by the Arabs to Europeans such as Agrippa. Ancient occult traditions exist, preserved in the following three languages: old Ottoman, medieval Arabic and Persian. These contain the wisdom collected from the Sabians, Hermetists and Jews, intermixed with mystical Islam and Gnostic Christianity. At the same time that the Arabic contribution tapered off, we saw the continuity of the tradition in Europe during the Renaissance and on to modern times.

What we have today is a disconnect with much of the older aspects of the tradition, which remain largely untranslated in Arabic, Ottoman and Persian. It is a disconnect because much of the last fifty years of development in Western occultism was unrooted in the ancient magical traditions of the Sabians and Chaldeans, due to lack of accessibility of original sources. One example is of a recent book on astrology, where two individuals channeled the Sabian symbols of the astrological degrees in a park in New York and published them in a book. Yet, in a remote part of the Middle East rests a manuscript containing the original symbols waiting to be translated. The difference between books based directly on original Arabic and Hebrew sources, and many modern Western writings, is the absence of such a transmission gap.

The present time is a historical period where many of the ancient tracts that gave birth to the tradition are resurfacing. The list is extensive and those looking for a working system rooted in antiquity can now follow the same tradition as these ancient masters, about whom we have heard so much. As they become more readily available to the Western reader, it is imperative that ignorance and cultural bias not hinder the development of the tradition. We are now being given a rare opportunity for the circle to become complete, for the efforts of modern seekers to bring upon us a reawakening and rediscovery of the ancient keys. These keys have been held by many cultures in different historical times, but they belong to the entire human race.

In this book, we have relied on the old original Arabic and He-

brew sources, so you will see many references to Arabic and Hebrew language and Names of God. You will also see references to Chaldean names of the Divine. The materials have been briefly edited for Western sensibilities and to limit cultural and linguistic barriers. However, much of what is offered here can be traced directly to original Arabic and Hebrew texts. The book carries the spirit of the original sources.

You will also see many references to Ishtar. The feminine facet of the Divine was believed in Jewish mysteries to descend into the Holy of Holies. This principle has its root among the Chaldeans. The Chaldean rites were held in towers known as Ziggurat - a type of stepped pyramid. The top of the Ziggurat had a chapel that was oriented to align with certain astronomical configurations. Common religious service was held in the bottom of the Ziggurat, but only the initiated priests entered the top. The top of the chapel had no statues or idols, and none were allowed. This chapel was their holy of holies, where sacred and secret rites were held. Herodotus tells us that in this chapel there was an altar of gold. The only one allowed to remain there at night was a maiden, chosen by God from the whole nation. She was chosen to undertake the hierogamos or sacred marriage (marriage to the Divine). This sacred marriage concluded a year-long celibacy. It was accompanied by a sacramental supper-feast shared by the king and the whole population of the city, who were united in prayer and shared communion. The Chaldean priests and many Sabians were thus priests of the Goddess Ishtar, one of the oldest names of deity that symbolized the female generative side of nature. The masculine and feminine facets of the Divine One were given different, all-encompassing generic titles among the people, from El and Elat among the ancient Canaanites and Hebrews to Bel and Belat among the Babylonians. We will be using those names as well throughout the book.

Our style of magic is called in Arabic 'Rouhaniat,' or spiritual arts, and is known as Elm Al-Ladun, or 'Knowledge of Inner Being,' as well as Elm Al-Hikmah or 'Knowledge of Wisdom'. The practitioners are called Muqaribun or those who seek nearness to the Divine presence. In the West, it is known as Divine Magic, Theurgy and White Magic. The Divine, manifested both as and transcending the masculine and feminine facets, is the foundation of our system. The practical methods rely heavily on contacting and enlisting the aid of angelic and spiritual beings. They also rely on the evocation and aid of spiritually-inclined Jinn or Sidhe. The system is meta-denominational, yet at the same time, theocentric. While this book is aimed at the average individual in modern Western society, it continues to preserve

the original philosophy and approach of the ancient Magi. These techniques are rooted in antiquity and have proven themselves for those who have tried them with sincerity and dedication.

Today's divisions between astrology, mysticism, magic, healing arts, alchemy and so on, did not exist in ancient world. It all constituted one single or unified system. This is the approach in our book. Here you will encounter many aspects of multiple branches of occultism and see how they all work together. The term 'occult' refers to 'hidden knowledge' or knowledge learned only when the magicians overcame the barriers of their consciousness and they perceived what is outside normally perceived reality. This knowledge was said to be one of the Divine's greatest gifts to the seeker.

Our system of magic unifies the process of magic and the aim of mysticism. Could the physical body function if either the heart or the mind died? The full splendor of the path can only be experienced when all the parts work properly and in harmony. This entails overcoming a modern inclination to divide the two. We have seen too many people who think of themselves as either magicians or mystics, but not both. This goes even further, as some say, 'magic is more important' or 'mysticism is the priority'. This leads eventually to an exaltation of one and degradation of the other, when each is equally important and integral to the success of the journey. Magic is the masculine side; mysticism is the feminine side; without the joining of both, spiritual growth and rebirth will be hampered.

For any magical system to be complete, it has to provide the seeker with an opportunity for initiation. Magical initiation is a high-level spiritual operation. Magical initiations are complex magical rites similar to the idea of contacting one's guardian angel. Magical initiation serves to open the centers of the candidate and open up channels to magical currents. It is like climbing up a mountain and getting a lift from above. Magical initiation rituals have a powerful impact on your spiritual body and empower you. You come out of magical initiations far more attuned to the spiritual realms and with the spiritual realms far more aware of and open to you. The best analogy of initiation in nature is the metamorphosis occurring from a caterpillar into a butterfly. The spiritual process of initiation induces many changes in its various stages, all of which are necessary for the transformation. Such initiations are initiations into the Light and are not to be confused with initiations into a lodge or system.

There is a growing trend for books to offer a program for solitary initiation and we feel these are useful as a preparation for actual Tem-

ple magical initiation. We have included a method of magical initiation that can be done solo. This is not, however, a self-initiation. The method may trigger an initiation process, but there is no guarantee that you will be initiated using it. Combined with distant initiation, the chance of success increases. However, this is by no means a replacement for physical initiation. Let us emphasize this point; it is not a replacement for physical magical initiation by experienced magical initiators. What we are giving you is something to help you until such a rare opportunity presents itself.

Magic is a journey of a lifetime, and one of ultimate reward. Your first magical act was to purchase this book. As you go through its pages and practice its many techniques, you will grow magically to a new level. No matter your current level of experience, you will find something here that will enhance your magical ability. Let us begin this wonderful journey with a kind of magical ritual very different from those to which you are probably accustomed. It is also possible that you may have never done any kind of a ritual before, and this will be your first one. This ritual will mark your journey on this path and empower this book you are reading now as a potent magical talisman. Taking into account that not all our readers are experienced Magi, we decided to keep this ritual simple in form, without diluting its potency. Once you have done this ritual, this book will become a magical tool. Every time you open it, the energies will flow through your hands and keep you steady and strong on this path. So, you should treat it like you treat any other magical implement, with the utmost care and respect. You should not give it to others, sell it or take it into unclean places such as bathrooms. Once you have worked with this book for an extended period, you may want to revisit this ritual and look back at this step with fond memory.

For the ritual, you will need a clean room where you will not be disturbed. You will also need a yellow or white candle and some incense. You can use any available stick incense. If you have a charcoal based burner, then use that instead to burn coriander seed for its smell. You can usually find this sort of burner, as well as the charcoals, in any church supply store. You will also need some kind of headband on which you can paint the symbols, that you may wish to use later as a bookmark.

Take a taper candle and inscribe the following holy symbols on it vertically, starting with the symbol on the far right.



Figure – 1

Make sure the following symbols are upon your forehead, in two lines, on a headband (written from right to left):

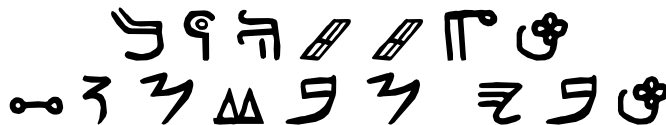


Figure – 2

Light the incense and candle and sit quietly staring at the flame. Keep the book nearby. Stare at the flame and let its flickers relax and calm you.

Say with conviction, passion and force: “O ancient masters of holy magic, who reside in the secret mountain of mysteries, I stand before you as a seeker of the secrets and the knowledge of the wise. I call upon you to bring me closer to your presence and aid me with the company of those ancient beings who oversee the art of the Magi. Hear me by the name of your Queen, whom you serve and adore. I call upon you, o ancient masters of magic, to hear my call this hour and watch over me and aid me with your power and guidance. I bear upon my forehead the symbols of your chiefs, for I am marked as a seeker of the path of old. Listen to me, ye invisible ones known by many names among the ancients, ye who are magical from birth and of flame that doesn’t burn. I call upon you, servants of the secret and mighty name kept veiled by the sages of old, that is inscribed upon this candle and has great dominion over you. Empower this book with a ray of magic from your world, so that by reading it, it shall awaken in my sphere a ray of that ancient current that has its place at the beginning of time and keep me steady on the path of magic. Listen to me, o servants of the symbols upon this candle, and come to me now and empower this book without delay. Let it be a living connection between me and the ancient masters of the magic of Light. Watch, guide, and aid me, for I am a servant of Divine Light and it is this Light that you serve and revere.”

Repeat the preceding steps again and again until the candle has fully burned. You may take a few minutes break between every repeat and just watch the candle. Once the candle has burned, give thanks in your own words. Open the book to the page right after the Table of



Contents, which has a version of this conjuration. Write your name in the space provided. Sign it at the bottom and affix a small portion of the wax to it, while it is soft and hot. Flatten the remaining wax and put it into a small cloth pouch or some kind of cloth container. When the wax has hardened, keep it somewhere safe. This will serve as a link with the spirits of the candle. You may experience some strange events during this ritual or right afterward, and you may want to watch your dreams. Let the magical journey begin!



★GΞIII#TΠ★★GΞIII#TΠ★★GΞIII#TΠ★★GΞIII#TΠ★

2

## The Magical Circle

Magicians, whether solitary or part of a group, are part of a special community. This magical community extends outside the confines of the earthly plane to include angels, spirits of light and jinn. Magicians are a rare and special type of individuals. Whenever they do their work, magicians tap into the magical current. This current is what some modern writers have termed the astral light and magnetic stream. This magical current is unmistakable and feels very electrical and magnetic. You probably would relate to it more as ‘energy’ when you experience it. Magicians share this current during their work, no matter their affiliations or inclination. This current is then channelled into each magical circle based on the filters and system used. This stream then becomes associated with the filter system in the individual and group consciousness. The more involved you become among the magical community, the more you will hear about different magical systems and fear of current conflict. Magical currents are as old as our first realization of the existence of magic. There can never be conflict within the current, only between the filters.

Magical currents are strongest in nature. This is especially true in areas of natural energy concentration such as caves, near waterfalls, mountains, oceans and deep forests. Magical currents are weaker among strong sources of electro-magnetic energy such as electrical generators and computers. Computers actually compete with the natural flow of magical currents due to their radiation. This is partly why to this day magicians still prefer to do their work in nature and rely on candlelight versus artificial light.

When you do your magical work and begin practicing, you will

develop what is referred to as a magical circle. This is a metaphor for your spiritual and magical boundary and inner magical state. A strong magical circle means that you are not easily influenced by external elements and negative emotions expressed by others. It also means that you are in a state of inner peace, connected with the Divine Light and in a state of realization that you are a magician. You are in a state of harmony and people will become attracted to your shining brightness and peace. A magical circle can only be broken from within. This can happen if you allow yourself to give in to negative emotions or thoughts. It can also happen if you permit someone from within your circle to influence you negatively. An individual is part of your circle when you invite that person into your intimate life or do work with someone magically for an extended period. You can always repair a broken circle and strengthen it. The key is always in your hands. Your regular magical work is one way of accomplishing this. The more of a magical life you lead, the more vibrant your magical circle is.

### ❁ RITE OF CIRCLE EMPOWERMENT ❁

This is a rite you can do to strengthen your magical circle and energy. It is done under the crescent of the new moon. We will be using a set of Divine Names that are of Hebrew origin. Hebrew is one of those ancient Semitic languages with a long history of affiliation with magic and the occult. As we discussed earlier, the Magi lived in the Middle East and were Semites. Semitic languages share similar roots and letters, and the Gods of one tribe became the Holy Names or demons of the other. Semitic languages are some of the oldest in human history and thousands of sacred angelic names have been written in them. We use them due to their vibratory resonance and closeness to the primordial language. Keep your mind clear while vibrating them and make sure that you stay focused on the Divine, lest they become empty vibrations without Spirit. The magical chants that we will be using for this ritual are:

❁ Baruch El Elyon (*Ba-ru-ch El El-yon*), which means: Blessed is the Exalted God.

❁ Halelu El (*Ha-lee-lu El*), which means: Glory be to God.

❁ Qadush El Shaddi El Chai (*Ka-dosh El Sha-d-dai El Cha-i*),

which means: Holy be the Strong God, the Living God.

The name El is one of the earliest Semitic names of the Divine, used as far as back as the Canaanite and the Chaldean periods. It is the most common Babylonian-Syrian-Arabian name for God, and represents the Divine as the strong, compassionate, caring, loving Celestial Creator who orders things. It is also the suffix for most angelic names. The name association hearkens to the oldest of mysteries. The ancient master of the mysteries Melchizedek was a priest of El Elyon and the initiator of Abraham, who in turn worshipped God with that name.

When you say these chants, put passion and energy behind them. Speak them as if you are speaking before a gathering of thousands of angels. Say them with love, conviction and adoration. You don't have to be too loud to be effective, just full of vibration and energy. You can even say them aloud silently. Say them in your mind, but as you hear your own voice internally, feel it thundering and echoing to the end of the universe.

**STEP ONE:** Go out in a place where you can be undisturbed and look at the new moon. If this is inconvenient, then try to see the moon from inside your living quarters. Looking at the new crescent moon, say with feeling, “Baruch El Elyon (*Ba-ru-ch El El-yon*).” Repeat this twenty-five times. We will write these repetitions in the book from this point on as [X number].

**STEP TWO:** Say with feeling, “Halelu El (*Ha-lee-lu El*).” [X25]

**STEP THREE:** Say with feeling, “Qadush El Shaddi El Chai (*Ka-dosh El Shad-dai El Cha-i*).” [X25]

**STEP FOUR:** Say, “O crescent, my God and your God is the God of Magic. O celestial light, my Lord and your Lord is the Lord of Mysteries. Glory be to El Chai, Who through you revealed the splendours of the Divine Names that spread the blessings. Glory be to El Chai, Who honored your time above the rest of times. Glory be to El Chai, Who opened through you the doors of manifestation of prayers. Glory be to El Chai, Who endowed you with the finest traits. Glory be to El Chai, Who utilized you for the holy angels of vibrations. O crescent, with the increase of your face, so shall my magical circle increase and, with your fullness, it shall become impregnable and, with your decrease, invisible. El Chai, I beseech you with Your names that are upon the doors of the Night of Power, and with the evocations by

which you inspired your angels. I beseech You, by the potency of this night, which is better than a thousand months due to the descent of Your Ancient Spirit in it. I beseech You to aid me with the holy angels and to make me behold that which is parallel to what You envision and inspire me with Your Light that made the angels of this night holy, so that my attributes will return to angelic and my soul to its highest spiritual essence.”

### RITE OF DIVINE SERVANTS

One of the most rewarding tasks in the life of the magician is to be a living beacon of Light. Those who have dedicated themselves to this task are called Divine Servants. These individuals realize the importance of championing the virtues of Light strongly during dark times of despair, pain or in places it appears to have dimmed. Some function through religious organizations, others through magical organizations and others walk alone, guided only by the stars and their faith in the Divine and hope for the goodness of humanity. These servants shy away from the public limelight, preferring to work alone or in silent groups. It is to these people that this ritual is dedicated. It connects the magician with the collective power of these champions of Light. Through this connection, the magician can sense and feel the exhilarating joy experienced by them. In this ritual, the student also tunes in to the symbols of the three levels of magical initiations and the guardians of mysteries. The first symbol serves as a connection to the first circle, the circle of aspiring magical seekers, the second to the second circle, the circle of dedicated magical adepts and the last symbol to the third circle, or ‘secret’ Masters of the Mysteries. Also, the ritual contains an introduction to the Latin formula of LVX (Light). It is a wonderful addendum to regular spiritual practices.

**STEP ONE:** Stand in the form of a cross, then visualize and feel beams of light bursting from both your palms. Meditate for about a minute on the sensations and symbolism of this step.

**STEP TWO:** Maintain the posture from step one. Focus on a bright candle flame above your head. Say with a determined and loud voice, “Great Magical Creator of the Universe, I adore You and I invoke You.”



**STEP SEVEN:** Hold out your arms in the shape of a cross again, then visualize yourself surrounded with transparent white light. Say, “United by the ancient circle of Divine magic, we stand ready to serve in Love, Light and Life.” [X3] See hundreds of others across the world, standing as you are in this step. Know that you are not alone in your desire to bring the Light into this world. See yourself and all of the other magicians of the Light linked by a single cone of power and an ancient magical current.

### ❁ ART OF VISUALIZATION ❁

The rite of Divine servants is an excellent exercise that, when done daily, will make you feel connected to the current, even if you are a solitary practitioner. Parts of the technique require you to visualize. Visualization doesn’t come easily for many people. In order to develop and increase your ability to attune with the energies that you will encounter during magical work and meditations, you need first to exercise your imaginative abilities to the fullest. As these abilities grow, you will become more capable of perceiving the magical energies and spiritual presences about you. Meditation has become popular in the West, but many people still have difficulty with visualization. It is like exercising atrophied muscles while recuperating from surgery or an accident. When we were children, these muscles of visualization were strong and resilient. As many of us were growing up, some adult authority figure told us that we had “too much imagination,” or to stop behaving childishly. Fear of being thought mentally unstable may have also been a factor. Gradually, many of us stopped thinking in fully vivid pictures; we stopped seeing spirits and no longer heard their voices. This lost ability of spiritual perception is something you can retrieve. We have included a number of exercises that you may find helpful in your development. Although you may not perceive much when you begin this work, the more you do it, the more you will find your perceptions increasing. Remember, visualization skill is an important part in restoring your spiritual sight. If you find any of these exercises easy and effortless, then you may want to skip them and do the ones you need.

Before beginning, it is optional to preface your meditations and extensive ritual work with a relaxing lustral bath. This is a purifying bath with sea salt or salts soaked with essential oils. Many people like



to take a shower before the bath to get physically clean first. You could also try to do some stretches or minor relaxing physical exercises instead. Don't worry if at first you don't get much – these visualization exercises are meant to stretch you back into a forgotten way of thinking and perceiving. It is all right to pretend or imagine; actually, that is the whole point! As you do them, you'll find that your abilities start to improve. You may be surprised at how much detail you get toward the end of each exercise. It is recommended that you keep a journal and write your experiences in it. As a matter of fact, we suggest that you should journalize all your magical practices, as an aid to gauging your progress.

### **EXERCISE ONE – Maintain a Single Image in your Mind**

The first step is to learn to maintain a simple image in your mind. This is important, for in magical practice, holding an image steadily in your mind, will cause you to become intuitively receptive to the essence it represents. This practice will allow it to irradiate your awareness with its subtle energy and quality. It will become easier to identify with the essence and meaning enclosed within the symbol. Let us start with a basic symbol. Take a clean white sheet of paper and draw a black oval on it the size of a small dish. Place it on the wall. Sit or stand back a few feet and begin staring at the circle. Continue to do so until it begins to strobe. Close your eyes; for a few seconds it should flash in contrasting colors in your mind. Repeat this a few times over the next few days, until the process becomes comfortable and easy to accomplish. Switch from the oval to each of the following for a week:

- Red Triangle
- Greyish-Silver Crescent
- Yellowish Square
- Green Circle
- White Crescent on black background

### **EXERCISE TWO – Hold a More Complex Image in Your Mind**

The second step is to learn how to visualize a more complex image and hold it in your mind. Repeat the steps in exercise one, but use large printouts or hand drawn glyphs of the planets and Zodiacal

signs. Make nineteen sheets of the astrological glyphs shown in figure - 3, one symbol per sheet, with the symbol filling half the sheet. You can stick with standard black on white or flashing colors like red and green, blue and orange or yellow and purple. Work with each symbol at least three times for three minutes before moving on the next one. Once you have done this, try to repeat this exercise a couple of times without the aid of the sheets. Try to picture the symbols in your mind clearly.

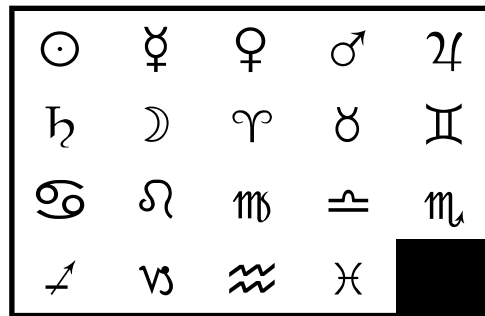


Figure - 3

### EXERCISE THREE – Visualize a Candle Flame

The next step is to take the visualization into the realm of imaginative sensory perception. You will have to pretend, doing so with as much feeling as possible. You will use a candle for this visualization exercise. As in the earlier exercises, begin with relaxation of some sort and then light a candle before you. Sit for a few moments staring at the candle flame. Don't blink your eyes unless they get tired. Try to think of nothing but that flame. Allow yourself to be completely focused on the flame and its flicker. Now, close your eyes and try to capture the image of that flame in your mind. Try to imagine it in any way you know how. Hold that image in your mind as steadily as you can. Don't worry about how accurate the reflection's image is. Let it be any size or shape it wants to be, but hold it tight. When the image fades or becomes difficult to maintain, repeat the preceding steps. Hold the image in your mind again and try to make it as real as possible. Concentrate on it and hold it there, just like the real candle, for a few minutes. Try not to let it waver. This will build up your visualization stamina. Repeat this phase of the exercise multiple times for a few weeks, until it becomes easy to do.

Once you have done that, it will be time to move to the next phase

of the exercise. With the image of the candle in your mind, try to change the size of the flame. Make it bigger at first, then smaller. Next, change the color of the flame into different shades. Allow the flame to dance as if it was hit by a breeze. Shift the focus of the visualization to the body of the candle. Watch the trickling wax as it slowly melts. Change the color of the candle itself. Keep it as vivid or real in your mind as you can. Imagine and imagine freely. Pretend all the way. Repeat this phase of the exercise, until it becomes easy to do.

Once you get to that stage, it is time to add new sensory elements into your visualization. When you hold the candle image in your mind, try to smell the smoke coming out of it. Imagine also that the candle is scented, maybe with a scent you like, such as vanilla, rose, cinnamon and so on. Try to imagine that smell in your nostrils as vividly as you can. Do this as many times as it takes to feel real. Now mentally run your fingers over the edges of the candle itself. Try to feel its texture and temperature. Imagine you are passing your fingers over the flame. Feel the sensation of its heat and warmth. Keep the smell of the candle strongly as you play with the flame or visualize other aspects of the candle. If your mind wanders, which it will do in the beginning, return to the image again. Whenever you need to, you can open your eyes and do the same things physically to the candle as you have been imagining. Then close your eyes again and attempt to recapture those sensations in your imagination. Remember to pretend and pretend freely.

#### **EXERCISE FOUR – Using All Your Senses**

Now you take the visualization exercises to the next level. You will need to see, feel, hear, touch and smell, all on imaginative levels. Do this next exercise over the next weeks. You may even want to go back to it as you progress further into your magical studies. In a relaxed state, imagine any of the following:

- the face of someone you know or have just seen recently
- a rose or your favorite flower
- the voice of someone you know well and with whom you have regular contact
- a cat or a dog eating from its food dish
- a room in your house with all of its furniture
- the feel of soft fur or the touch of a gentle hand
- an itch

- the taste of a lemon or your favorite fruit
- the feeling of hunger
- a sandwich being prepared
- reading the headline of a newspaper
- swimming or running
- children playing
- taking off your clothes, one piece at a time

**EXERCISE FIVE – Visualizing With Eyes Open**

Most people think magical visualization is done with the eyes closed. In actuality, most visualization is done with open eyes during the working process itself. You will need to be able to imagine things before you with your eyes open. At first, this will be a game of pretend, but later on it will be a natural skill. Let us go back to the images in the first exercise. Going through each of them, stand up and, using your index finger, draw them before you as big as you can. When you draw each line, try to imagine it as if it was there in 2D/3D with your eyes wide open. Pretend and pretend freely.

Begin by drawing a large oval before you in bright blue or any other color that comes easily to you. See each line as you draw it. See it as if it is there, even though part of you knows it isn't. Then step back and focus on the whole image. Keep your mind focused on the oval as if it were a three dimensional physical object before you. Let your mind create it and convince your eyes that it is an actual object before you. When you are successful, move on to the next symbols; draw first a triangle, then a square, a crescent and a circle. Draw them all with the color that comes easiest to you, whatever it is. Take as much time as you need to repeat this, until you achieve mastery of it. When you are comfortable with those geometric shapes, go through this process again with the astrological symbols in exercise two.

**EXERCISE SIX – Visualizing Color With Open Eyes**

The intent of this exercise is to teach you to see various colors with your eyes open. This is a simple exercise, but it requires practice to master. All that is required is to trace with your finger a horizontal line before you in any of the following colors: white, grey, black, blue, red, yellow, green, orange and purple. When you draw the line,

it should be bright and shiny. You should see it with your eyes open, with a combination of the mental eye and physical eye. Use the power of imagination to the fullest. Hold the line there steady before you for at least 20 seconds, before it disappears. If you know someone with good visualization ability, this can become a fun game. Choose four pre-agreed upon colors as the selection pool. Ask this person to draw a horizontal colored line in the air before your eyes, without telling you what color it is. Make sure this person keeps track of the selected color. See the color of the line as it is being drawn. Don't dwell on it; say what comes to mind. If the color is correct or very close, let your friend record a 1, if not, a 0, on a score sheet. Then switch sides and keep private score for your friend's attempts. After an agreed upon number of rounds, tally the score and the person with the most correct hits wins. Each person also can write the colors down before they are drawn for verification afterward. You will be surprised at your success with this technique. Even if at first you don't score so high, continue until you can perceive with ease, accurately, 70% of the time.

### THE CALL TO MAGIC

You may feel a calling to magic, a deep yearning inside of yourself that you can't explain. This isn't unusual. People are called to magic metaphorically and literally. Magical groups make a point of sending out a call to attract those of like mind, who are meant to share with them their celebration of the mysteries or magical work for a period of time. This is a lesser call. The greater call comes from the guardians of the ancient art, who help and guide people into this path. These people are called into the art for different reasons. It could range from needing to learn something to help themselves or others, to being due to some past-life or spiritual connection with the work. Some are literally born into magic or into a magical family. Magic is a powerful spiritual force and its impact on our spirit extends over many lifetimes. You may very well have been called to this art. You also can call others to this path. Assisting others, even indirectly, to find their way spiritually is a great service and a blessing for all involved.

The ritual of the call is generally done during the full moon. Do you remember those symbols that were inscribed during the ritual for consecrating the book? These names are for two spiritual beings that were associated with the ancient mysteries through history. The first is

a title and an ancient entity known as Melech Tzedek or Melchizedek. Melchizedek is a biblical figure, an ancient priest of the most High God El, who initiated Abraham into the mysteries. It is alluded to in the Bible that Jesus was priest of that order. The other entity or being is known as Master Metatron, the Master of Spirits, who is said to be a high prince among the angels. The third being that we will call upon is the angel of the mysteries and occult wisdom, the archangel Raziel.

**STEP ONE:** Light a white or green candle during the full moon.

**STEP TWO:** Meditate on the flame of the candle. Relax your body and calm and empty your mind.

**STEP THREE:** Focusing on the candle flame, say, “O Holy of Holies, the Great Initiator of the mysteries of Divine magic, I adore you with my heart, I praise you with my lips; I call you with my soul. By the flame and the glory of Your light in heaven and earth, let the fires of Light and life be ignited within me, a mage of Light. Send the angelic redeemer and ancient priest of the Great Mysteries, Melchizedek, the prince of spirits, Metatron and the angel of your hidden and concealed occult wisdom, the archangel Raziel. Let the angel Raziel be a guiding hand to those who are ready for studying and practicing Your ancient mysteries of Divine magic within this tradition or any other. Let the path be made clear for them and peace profound descend upon them. May Spirit guide their feet, as You have guided my feet. May their hearts be comforted with love, as You have comforted my heart. Let the angel Raziel watch over them, as Your angels have watched over me. Let the Light descend on them with love so warm and mild, as it has descended on me. Amen. Amen. Amen. Amen and a thousand, thousand, thousand Amens be upon them, and all true seekers of the magic of Light!” [X3]



From their perspective, the Divine is perceived as the totality of existence, hence imminence. The Divine principle is known as Light, but not in the form of physical light, for this Light is the ruler of both light and darkness. When it dims itself for us to comprehend, it is the White Fire and when it is too bright for us to perceive, it is the Black Fire. It emanates and fills all things; it is an all-pervading spirit. The world is the shadow of the Light, yet not separate from it. The world exists because of this Light and is part of this Light, but the world is not the Light. The Divine is the Light of Lights, the Real beyond illusions and the Principle before the first principle.

The Divine is seen as made of infinite facets. Since each facet in and of itself is absolute and infinite, it becomes akin to a deity in and of itself. However, all the facets are a singular whole representing both a personal and impersonal nature of the Creator. This is similar to each one of us having different roles or states in life. You can be a father or mother, a son or daughter, a brother or sister, joyous or sad and so forth.

The Divine as the Ever Living isn't a supernatural being that lives in some imaginary place. It is life in and of itself. Therefore, every thing that lives is an expression of the Ever Living. To understand the Ever Living would be to understand the meaning of life in the cosmos itself. The Divine is All Existing with no end, nearness, farness, will, wish, time, above, below or place. There is no universe as a separate existence. While we call the Divine by many names, the Divine is the self-named one and none other than the Divine is named. The Divine is the First without anything before and the Last without anything after. The Divine is visible in all that is seen, and known clearly in all that is hidden. The Divine is in all forms and images without any relation to any appearance. The Divine is the secret and the appearance of the first letter announcing the beginning of existence, and is the presence of all the letters that belong to the First and to the Last and is the presence in all the letters that are visible and are hidden. It is easy to fall into the trap of thinking then that the Divine is infused in us in some way. The Divine is never in anything, neither is anything in the Divine. Only the Divine can see the Divine; only the Divine can know the Divine by the Divine; only the Divine can conceive the Divine by the Divine. The Divine is hidden in oneness and is veiled by the Divine being. When the magician is said to be guided by the Divine or sent by the Divine, what we are saying is that the Divine has sent Herself, from Herself, for Herself and without any cause or means beside Herself. She sent Her essence, from Her essence, by Her essence,



to Her essence. There is no difference between the One who sent and Her magician who was sent. You are not you, and you – without being you – are She. She is not within you; nor are you in Her. You don't exist, with an essence and qualities and attributes, for you never existed, neither do you exist, nor will you ever exist. Without being, your essence is with Her and in Her. You are not even temporal. Without having any identity, you are Her and She is you.

Magicians didn't know the Divine by making themselves nothing or destroying their egos or trying to rid themselves of their selves. How could a thing that doesn't exist try to get rid of its own existence? The key is to know that the Divine exists and none other exists with Her. She is now as She has always been. Ultimate magical realization is to see your attributes as the Divine's attributes, your essence as the Divine's essence, without your attributes and essence being either in the Divine or out of Her. Your self is only the Divine's being. You are eternal. You never ceased to be, for you never were, since there is only the Divine self and essence.

This is the value and secret of the Divine Names. We fully awaken this realization by calling on the Divine's attributes and essence. So, when we call on the Divine as Ever Living, the word or name we use matters only in the sense that: a) the name has power, and b) it allows us to be aware of the Divine facet. When calling the name of the Ever Living, you realize that you have always been and will always be. Also, you realize that everything you perceive is alive, from the air you breathe to the ground you sit upon, and is nothing but forms and images of the Living Light! This is why Adam's first task was to give names to all sorts of beings. With naming came realization and awareness of the facets of the One Being. Some names have more natural power than others. Some of the most powerful of these names may never be known to most of us. Some are taught to a select few; by these names they perform what appear, to those who are stuck in the illusion of separation, to be miracles. Names are how spiritual and magical powers are awakened and reawakened in our lives. The Absolute is called by names and realized through attributes.

The spiritual benefits that stem from meditating on, chanting and invoking Holy Names are numerous. Occultists call Divine names in a regular fashion in all kinds of ritual manner. Magic is a sacred science. Therefore, all acts, whether they be devotional or focused on physical changes, have to be under the auspices of the Most Sublime. Whether we use a medicine or a spiritual healing method, the Divine Healing principle is essential, for healing is impossible without the source of all

healing. Calling on the Divine brings awareness of the sacredness and holiness of our work. To consecrate a talisman without God's names being invoked is irreverent.

When the magician perceives him or herself through the human ego as the creator or constructor and source of power, an act of negative magic occurs. It is also unbalancing to the ego and can lead to spiritual arrogance and separation.

Another thing to remember is that Divine Names are not used solely to acquire magical power, but that the Divine, through the devotional work and loving connection, blesses the magician with the power. This blessing can range from knowledge revealed in dreams to the ability to heal the sick. However, the focus isn't on the powers at all. They are secondary. Through the devotional work, the connection transforms the magician's spirit and soul by realization of the true essence and by living one's true identity, for one doesn't exist as a separate being! We referred to the Divine as a She, but the Divine is also a He, It and beyond as explained earlier. When we say a She, what we mean is the feminine facet of the Divine. We will use feminine and masculine references interchangeably in this book to refer to the same infinite all-encompassing Creator.

### ❁ GODDESS ISHTAR ❁

As we mentioned earlier, the Magi were priests and priestess of the Goddess Ishtar, one of the oldest names of Divine that symbolized the manifestation of Light in nature. She is the 'Queen of Heaven', who aids Bel-Merodach in begetting man. She is Arurur and Nin. The Divine was worshipped by the name Ishtar by ancient people living in Nineveh, Erech, and Arbela. The name and cosmology spread far and wide across Asia. It entered India as Lakshmi, the consort of Vishnu, the Preserver; She represented the continuation of life. Ishtar passed to Phoenicia and become Astarte. The word Astarte gave us the word 'star'. Astarte was considered the queen of the entire Phoenician pantheon. She entered the Jewish faith as Asherah, where the populace flocked to Her shrines, burned incense and sacrificed their chastity before Her image. The Goddess as Ishtar enticed the hearts of the faithful, like an intoxicating liquor, in Sidon, Tyre, Carthage, Babylon, Judah and even Rome. When we think of the Divine under a given name, quickly our minds flock to the behavior and acts of the worshippers. It must be remembered that, in the name of religion, people do

all kinds of things that are not inspired by the Divine. Past and present history is replete with such examples. Ishtar represents different things to different people, because the Divine is conceived differently by different people. She is Ishtar Ashsuritu, the Lady of the World. She is Ishtar Zerbani, the Seed Producing. She is Ishtar Mama, the Mother. She is Ishtar Zanaru, the Goddess of the Lands. She is Ishtar Karadun, the Goddess of the Strong. She is Ishtar Ulsiga, the Goddess of the Heavens. She is Ishtar of the Stars. The Goddess is the parent of all things, the Mistress of the elements, the one Divinity whom the entire world worships in many ways, with varied rites and under a multitude of names. What makes the name Ishtar so special, other than its celestial connotation, is that it represents the Divine emanations of love, life, light and beauty. Thus, it has the ability to bring the faithful to a state of unity through love and rapture, which is one of the highest of mystical states. She is also the Goddess of Magic and hence represents the principle underlying the Chaldean currents.

The question that many may ask is, why would I invoke the Divine by the name Ishtar? The answer will depend on the individual. Ishtar is the name to use if you would like to experience mystical rapture through cosmic love. It is the name to call if you would like to experience Light in your heart and mind. It is the name to call to enliven your soul with the living power of the Holy Spirit. It is the name to call if you want to understand the mysteries of creation or magic. It is the name to call if you are looking for spirituality in love and sex. It is the name to call if you would like to experience a glimpse of paradise. It is the name to call if you are one of the Magi.

What follows is a rendition of the adoration or prayer to the Goddess for those that would like to build their magical training on the Virtue of Love. This invocation is to be recited out loud with deep love, melody and intensity of feelings, at least once a week, preferably on Friday. The name Ishtar is to be sung as if calling from the depths of your soul for the deepest desire and love of your heart. If time permits, always begin this prayer with a chant of the name Ishtar, forty-nine times.

“Glory! Glory! Do I sing, o angels of love divine. Holy! Holy! I beheld a wondrous vision; seven bright stars cried rejoicing unto the Queen of the Heavens and the earth. By She who is the First and the Last, whom all angels adore and praise, I banish Lilitu and the demons of fear, hatred, falsehood, and wrath to the world from where nothing returns. O Ishtar; the Queen of the Stars, the Immaculate

One, Exalted Light of the Heavens, my heart cries to you. O Light of the Heavens and Earth, radiance of the universe, radiant of countenance, my spirit cries to you. Unto Her all things fall prostrating (prostrate); Queen of the World, Creator of all that is, was and will be, my heart cries to you. Unto the Lady of the angels who receives supplication, my body cries to you. Unto the merciful Goddess Ishtar, who hearkens unto eternity, my passions cry to you.

Oh my Lady! Oh my Lady, ignite my spirit with Light, and awaken my heart with Love Eternal. (Repeat as needed in joy and reverence; then get up.)

Hear, O Angels, the words and cry of Your Queen: I have given the brightness of my crown to the stars. I have given the vision of my eyes to cats and lions. I have cast my spear into the dragon and unleashed passion. I have given the strings of my harp to my daughters and made their voices sweet to the host of heaven. I have placed the feathers of my wings on the scales of judgment to weigh against the dead hearts. I have made my blood to run in the veins of saints and prophets, and my symbols adorn every faith. I am the hidden flame in every religion, and to me all of you shall return.

Is that truth that your lips utter, o lover? Is that passion that your fingers seek to touch, o lover? Is that ecstasy that arouses your senses, o lover? Is the Chalice of Intimacy your wine, o lover? Do you know of what I ask? I ask of your heart, does it beat with Her name? I ask of your blood, does it carry Her breath? I ask of your cheeks, do they know your tears? Blessed art thou, O lover, who knows of these. Thou art the saviour of hearts and a fountain of joy. She is your hope and you are Her life. This is love, so listen well, o ears, and behold, o eyes, the story of the King and Queen.

Who comes between the lover and the beloved? I am the beloved and you are my love. They say gods, I say God. They say father, I say I am. I am thy father and I am your mother. I am the King and the Queen. I am that I am. I am Yhwh. I am Ishtar. I am the first and I am the last. I am thy breath and thy sigh. I am the tear and the cry. I hear your prayer before your lips utter it. I am love and wrath. I am justice and truth. Thou shalt have no other gods before Me.

Holy are Thou, Queen of Heaven and Earth. Holy are Thou, the revealer and concealer; Your name is Light! Holy are Thou, the Queen, the Creator Mother, the Divine Glory; by whatever name I call Thee, I can never utter Your beauty. My soul is in Your hands.

Let all the angels adore. Let all the spirits on the Earth adore. Let all that is in the Heavens adore. Let all that is in between adore the

Queen. May all the Angels of Light, whether they are in Heaven or on Earth, descend upon me, singing Your name. Anahuahi Ishtar Yahuahiana (Ana-hua-hee Eeeee-shtaaaar Ya-hua-hee-aaaaanaaaa.) (Vibrate this last name in a melodic voice as you reach up to the heavens with both arms.)”

## ❖ LETTERS OF LIGHT ❖

The sacred names of the Divine in our art are mostly Semitic in origin. A number of them are also constructed mathematically and through the understanding of the secret properties of letters. Myths and stories tell us of the Divine Origins of many alphabets and how they contain keys to Creation or the Spiritual Realms. The Runes of ancient Europe are believed to be magical symbols given by Odin himself; similarly, according to the Jewish lore, the Hebrew letters are cosmic glyphs containing Divine Truth. They were believed to be ‘Leshanot sidrei Bereshit’ or capable of changing the order of Creation. The Arabic language is believed to be the language of people in heaven. Angels also are believed to speak their own language, which has been the source of extensive lore. The Magi of old viewed each letter as a world of its own, with its own sets of traits and attributes. Every letter in these magical alphabets was awarded numerous correspondences, ranging from Elemental properties to plants and spirits. Some alphabets were accompanied by mystical mantras and beautiful ornate designs to activate their power. The ancient people wove a rich mosaic of occult lore and practices around their language. Many of these practices lend themselves easily to other languages.

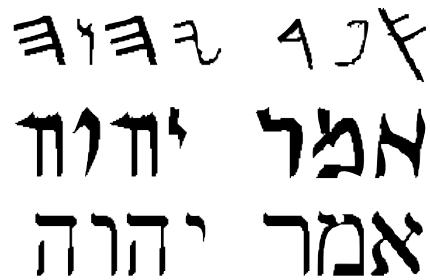
It is important to keep in mind that the letter images that form the alphabet are not the same as the spoken language. A language renowned for its magical or spiritual properties can be written in many different letter designs. Letter designs also change through time, so what may be considered a magical alphabet today may have looked drastically different a few hundred or thousand years prior to its current form. Therefore, it is important to take cultural self-promoting mythology with a grain of salt, no matter how widely accepted. Understanding the basic historical roots of these alphabets is an important precursor to delving into their hidden occult lore.

One of the earliest-known alphabets, Proto-Canaanite, developed around 2000 BCE among the people of the East Mediterranean. The

Proto-Canaanite alphabet was made of twenty-two consonant letters. There is evidence to show that it was influenced by Egyptian pictograms, since some of the hieroglyphs adopted included that of an ox, a house and so forth. They were based along the lines of the acrophonic principle, which states that the phonetic value of a symbol is the first letter of the name of that symbol. From the Proto-Canaanite alphabet emerged the Phoenician and South Arabian alphabets. The Phoenician alphabet was almost identical to the Proto-Canaanite, but with more linear symbols. The South Arabian form was different in shape and order. The Phoenician script was adapted into Greek, Hebrew and Aramaic. In turn, the Greek became the model for the Etruscan, from which the Roman alphabet and, ultimately, all Western alphabets derived. The South Arabian was used by the Sabian and Minaean kingdoms.

The old Hebrew alphabet, in conjunction with Aramaic, descended from the Phoenician alphabet and was heavily influenced by the Ugarit. The Old Hebrew alphabet was the alphabet in which most of the Old Testament of the Bible was originally written. It was the script of the old prophets of the Bible and looked very similar to the Phoenician. When the Jews returned from their Babylonian exile, they had become accustomed to the Aramaic speech and alphabet. Many no longer understood Hebrew script. When Ezra the Scribe read the Hebrew scripture to them, he translated it into Aramaic (Nehemiah 8:8). Ezra is credited with starting to write Hebrew with the Aramaic script. Old Aramaic was also the language of Jesus and the Apostles, and dates back to the second millennium BCE. The adapted Aramaic script was known as the Jewish script. It was characterized by its square form and remains in use today as modern Hebrew script. As illustrated here, Hebrew, like all Semitic languages, is written and read from right to left.

The original Hebrew alphabet may have had up to twenty-eight letters, as some researchers on ancient Hebrew believe. Edward Horowitz in his book *How the Hebrew Language Grew* mentions one of those missing letters as Ghayin that was merged with the Hebrew Ayin. Currently, the Hebrew alphabet is composed of twenty-two consonants and no vowels. Some of these letters change shape when they are at the end of a word and become known as final letters. Three of the Hebrew letters are known as mothers, twelve as singles and seven as doubles. These correspond to three of the five basic Elements (Fire, Air, Water), the twelve Zodiacal signs and the seven planets.



First line - Old Hebrew;  
 Second Line - Aramaic Hebrew;  
 Third Line - Modern Hebrew

Figure – 4

The Modern Standard Arabic language was derived from the Aramaic, and is unique in that it has preserved a large majority of the original Proto-Semitic features. The Arabic script was derived from the Nabatian script, which in turn was derived from the Aramaic. The Arabic script still shares with the Aramaic the names of the alphabet letters, similar graphic representations for phonetically similar letters, connections of letters in the same word and several forms for each letter depending on its location in a word. The Arabic alphabet contains eighteen letter shapes. By adding one, two or three dots to ten of these shapes, another letter is derived. This brings the total letters in the Arabic alphabet to twenty-eight. There is overlap between the Arabic and the Hebrew. The Arabic contains all of the twenty-two consonants used in Hebrew. Because of the cultural proximity of the various Semitic tribes, it is customary to find prayers and conjurations in Hebrew, Aramaic and Nabatian, mixed in with Arabic, in old magical books.

#### HEBREW AND ARABIC ALPHABETS

Modern Hebrew Letter	English Name	Arabic Letter	English Name
א	Aleph	ا	Alef
ב	Bet	ب	Ba
ג	Gimmel	ج	Jym
ד	Dalet	د	Dal
ה	Hey	ه	Ha

Modern Hebrew Letter	English Name	Arabic Letter	English Name
ו	Vav	و	Waw
ז	Zayin	ز	Zyin
ח	Chet	ح	Ha (guttural H)
ט	Tet	ط	Tah (Gutternal T)
י	Yod	ي	Yah
כ	Kaph	ك	Kaf
ל	Lamed	ل	Lam
מ	Mem	م	Mym
נ	Nun	ن	Nun
ס	Samech	س	Syin
ע	Ayin	ع	Ayin (Gutternal Growled A)
פ	Pey	ف	Fa
צ	Tzade	ص	Sad (Deep Gutternal S)
ק	Qoph	ق	Qaf
ר	Resh	ر	Ra
ש	Shin	ش	Shyin
ת	Tav	ت	Ta
		ث	Tha
		خ	Kha
		ذ	Zah (Bite your tongue at Z)
		ض	Dhad (Deep Gutternal Dh)
		ظ	Tzah (Bite your tongue at Z)
		غ	Ghyin (Baby talk Gh..gh..gh)

Fourteen of the twenty-eight Arabic letters are known as the letters of Light. These letters form an ancient and sacred name of the Divine that was usually revealed only to initiates. These letters and the name they form are divided between the five Elements. The five



Elements are 1) Spirit, 2) Fire, 3) Air, 4) Water and 5) Earth. In addition to physical elements, these elements correspond to spiritual and magical states. For example, Air represents thoughts, consciousness, mind and also a component of the magical current of Light. The magicians would go so far as to say each of these Elements also constitutes a world or dimension of existence that is inhabited by its own set of spiritual spirits or rouhaniah. They were associated with the four rivers that emerged out of the Garden of Eden, with the fifth river the basin or original river. These Elements are also reflected in the magician's own sphere of being. One of the first tasks of the magician is to balance the Elements within herself. This is done by working with the Elements in magical and natural context and through initiation and spiritual ritual work. The letters of Light are key components in activating these Elemental currents. They can awaken the Elemental forces, in a highly concentrated and balanced way, in the magician's essence and spiritual body.

ELEMENTAL  
DIVINE NAMES

Element	Letters
Spirit	ط ر ن
Fire	ا ه م
Air	س ق ك
Water	ح ل ع
Earth	ي ص

The complete name formed by these letters is pronounced in Arabic as *Aham Saqak Hhala'a Yass Toren* or in Hebrew as *Aham Saqak Chala Yatz Teren*. We will be relying on the Arabic pronunciation, as its mysteries are preserved in Arabic occult literature.

❁ PILLAR OF LIGHT ❁

The Pillar of Light technique utilizes the Great Name of Light just mentioned to invoke the Light into your sphere and balance the Elements in your aura. In the ancient tradition, chanting or vibrating the names can extend over hundreds of repetitions. This can appear daunting at

first but, in practice, it doesn't take that much time. The reasons for multiple repetitions are many fold. The first is mathematical harmony. It combines sounds and numbers. You repeat the name a number of times equal to its numerical value or based on a special mathematical formula. The second reason is the idea of immersion. You chant a name until your entire consciousness is absorbed in its meaning and cosmic principle. The chanting serves to expand your mental horizon beyond its normal boundaries. The third reason is what people consider the raising of energy or, more accurately, the evocation of the *rouhaniyah* of the name within and around your sphere.

If you feel the repetitions are way too many for your lifestyle or ability, then cut them down considerably. If you choose to cut them down, then do the rituals more often to get the same results. So, if you see an instruction for one hundred repetitions and you want to cut them to twenty-five, then do that ritual three times a week rather than just once a week. As a rule, don't cut the repetitions far below a quarter of the recommended numbers. For every quarter you cut, do that ritual one more time during your weekly or monthly ritual cycle.

Magical work requires not only the ability to visualize, but also to focus your mind. A clear focused mind is more receptive to the energies and better at channelling the magical currents. Therefore you should avoid being distracted by counting. This is why we recommend that you acquire or make a rosary or counting beads that you can use. This will remove an element of distraction. Magicians were known to use special rosaries that were consecrated and empowered. Some of these rosaries were so powerfully charged by spirits and nature that merely placing one on a feverish head helped break the fever. We were fortunate enough to sample a few of these rosaries and they are exceedingly powerful and beautiful. Unfortunately, they are difficult to acquire and are mainly sold by special magical merchants in Indonesia. A few, such as *Maghrobi Tasbih* (Rosary), are currently available on-line. It would be a great magical asset to acquire such a rosary. However, any rosary with 100 beads will suffice for our purpose and intent. If you can't acquire a rosary at this time or wish to do without one, then repeat the names without counting till you feel almost overwhelmed by the energy or your mind is highly attuned to the vibration.

To help you train your mind, you need to rely on controlled breathing and on quieting the mental noise. The following breathing exercise should be done at least twice a day, once in the morning and once at night. For those who are able, it is also good to do this every couple of hours through the day. It has a strengthening effect on the blood

circulation within the body, as well as a relaxing and calming effect. If you are suffering from worry and stress, you will notice a calmer, more serene feeling afterward. The exercise should be performed for a minimum of three weeks.

Sit on a chair or in any yoga posture as long as your spine is straight. Close your eyes and attempt to calm your thoughts. Begin by breathing slowly and deeply; try to inhale from the left nostril, keeping the right nostril closed with your finger, to a count between 3 (minimum) and 5 (recommended). Hold your breath to the same count. Exhale to the same count. Repeating the cycle, begin inhaling from the right nostril, covering the left nostril. Thus you should be alternating nostrils. Repeat this cycle seven times per nostril or fourteen for both. It isn't necessary to do more than the allotted number of cycles. It is better to do small amounts on a regular basis than an extended cycle once or twice.

Breathing should be deep, from the abdomen, never shallow from the chest. To check that you're breathing properly, place your hands across your abdomen just below your navel. Breathe in deeply. You should feel your hands move with the full expansion of your lungs. Also try to avoid hyperventilating wherever possible, as it can precipitate panic attacks.

Proceed with the pillar of light technique when you feel accustomed to this exercise or if you have done similar breathing exercises before. Find a quiet place to do your work, where you will not be disturbed by or disturb others. It would even be better if you can do it in nature. If this is not possible, then a quiet room indoors is fine. Light some incense, if it puts you in the right mood, and be sure to be wearing comfortable clothing, with no shoes.

**STEP ONE:** Do the controlled breathing exercise for a few minutes. You may use a 3, 4 or 5-fold breathing count.

**STEP TWO:** Focus on the centers of the soles of your feet. Say, "O Queen of Heaven and Earth, infuse me with Spiritual Earth." Feel yourself become centered and grounded with the energies of the Element of Earth, then repeat the name Yass till you feel the ocean of spiritual Earth engulf you. If you have a rosary, repeat the name twenty-five times. Keep your breathing steady and relaxed and feel the balancing Earth empowerment of this Name.

**STEP THREE:** Focus on the area of your groin. Say, “O Queen of Heaven and Earth, infuse me with Spiritual Water.” Feel yourself filled with the purifying, refreshing and serene energies of the Element of Water, then repeat the name Hhala‘a till you feel the ocean of spiritual Water engulf you. If you have a rosary, repeat the name twenty-five times. Keep your breathing steady and relaxed and feel the balancing Water empowerment of this Name.

**STEP FOUR:** Focus on your solar plexus. Say, “O Queen of Heaven and Earth, infuse me with Spiritual Air.” Feel yourself filled with the mental clarity and wisdom of the Element of Air, then repeat the name Saqak till you feel the ocean of spiritual Air engulf you. If you have a rosary, repeat the name twenty-five times. Keep your breathing steady and relaxed and feel the balancing Air empowerment of this Name.

**STEP FIVE:** Focus on the area of your heart. If you have heart problems, focus on this area from behind, from your back. Say, “O Queen of Heaven and Earth, infuse me with Spiritual Fire.” Feel yourself fill with vital energy and power, then repeat the name Aham till you feel the ocean of spiritual Fire engulf you. If you have a rosary, repeat the name twenty-five times. Keep your breathing steady and relaxed and feel the balancing Fire empowerment of this Name.

**STEP SIX:** Focus on your third eye, located between your eyebrows, just above your eyes, or on your crown center, the very topmost area of your head. Say, “O Queen of Heaven and Earth, infuse me with Your Divine Spirit, that I may be illuminated by it.” Feel yourself fill with the light of the Element of Spirit. With a feeling of awe and adoration toward this Divine Light, begin chanting the name Toren, repeating it till your mind expands as if it is an ocean of Light! If you have a rosary, repeat the name twenty-five times. Keep your breathing steady and relaxed and feel the illuminating empowerment of this Name.

**STEP SEVEN:** Feel the Light surround and engulf your body from within and without. Chant: “Aham Saqak Hhala‘a Yass Toren.” [X 25] If you don’t have a rosary, do the chanting until you feel your body filled with the Elemental energies.

 **BREATHING AND RELAXATION EXERCISES** 

We have talked about the importance of breathing. Gaining advanced control of your breathing for relaxation is important. In this day and age of stress, strife and strain, especially in the Western culture, it is important that we have tools for combating dis-ease. The more we are able to relax, the more open to magical energy we become. Relaxation of your body and mind are important and necessary for full success in ritual magical exercises. The breathing techniques in this section will be useful for long-term spiritual magical development. They are based on the technique of the Lunar Breath or left-nostril only. The aim of the lunar breathing is to relax your body and open you up to the infusion of Divine Light. Each of these exercises should be done until it becomes effortless. Then you can advance to the next stage. It may take a few years to reach the final stage.

**EXERCISE ONE– The Lunar Breath**

Sit on a chair or in a yoga posture with your spine straight. Close your eyes and attempt to calm your thoughts. Begin breathing slowly and deeply. Inhale and exhale to the count of four, and hold your breath to the count of 8 seconds. This exercise uses the left nostril only, so keep your right nostril closed in some way. This is also known as the Lunar Breath. While inhaling, vibrate internally Toren, Qadosh or a similar name of Light. Repeat this cycle twenty times. You should avoid doing less or more than the allotted number of cycles. Do this exercise for at least ten weeks.

**EXERCISE TWO – The Extended Lunar Breath**

This is the same as the preceding one, except for the measurement of the cycle. You inhale for the count of seven seconds, then hold it for ten, then exhale for seven. The expected duration of this exercise is between ten and twenty weeks. If you find this breathing cycle hard to do, then return to the previous exercise for a bit longer.

**EXERCISE FOUR – The Lunar Breath, Further Extended**

This is the same as the preceding one, except for the measurement of the cycle. You inhale for the count of ten seconds, then hold it for twenty, then exhale for twenty. The expected duration of this exercise is between ten and twenty weeks. At this point, you may notice an increased awareness of internal sensations, or increased sensitivity. If you find this breathing cycle hard to do, then return to the previous exercise for a bit longer.

**EXERCISE FIVE – The Ultimate Lunar Breath**

This stage is one of the hardest and one of most important preparations for macrocosmic experiences. Try to stretch your inhalation to the count of twenty seconds, holding it for twenty and then exhaling for twenty. You may not be able to reach this stage until after many months, or even potentially years, of training. You may encounter difficulty in keeping track of breath counts, so in the beginning, just try to approximate. In time you will see your breathing becoming more at ease and natural, in this relaxed state freeing the mind to dwell on the spiritual Light or desired goal. The minimum duration for this exercise is about a year.

When you reach this stage, you should feel a clear, spiritual joy. You have been active for about two to three years in training your breathing. You have transformed breathing from an automatic response to a spiritual experience and sensation. It produces a state of joy, excitement and happiness, as if you have a new lease on life. Continual practice will center you in a profound state of peace. It must be noted that there is no need to increase the length of the held breath beyond twenty seconds, and you must only do twenty seconds when you are comfortable with it. Anything further will exhaust the physical body and the lungs. Lengthy practices will not enhance the experience beyond a plateau level; it is best merely to do the exercises as often during the day as your individual schedule permits.

In addition to breathing techniques, you can use body relaxation scripts. The following methods, extensions of the visualization exercises given previously, are recommended for use. You may want to put them on CD with your own voice and listen to them. After this book's publication, we will be making a CD with the relaxation script

on it, for those who would prefer to listen to a voice other than their own.

### METHOD ONE

**Breathing:** Inhale for a count of three: one, two, three. Hold your breath for a count of three. Exhale for a count of three.

**Procedure:** Keep up this breathing in a steady rhythm. Allow all the stress of your daily life to leave with your breath. Focus on your left big toe. Tense up your left big toe. Release. Focus on the sole of your left foot. Tense up the sole of your left foot. Release. Focus on your left ankle. Tense up your left ankle. Release. Focus on your left knee. Tense up your left knee. Release. Focus on your left hip. Tense up your left hip. Release. Focus on your right big toe. Tense up your right big toe. Release. Focus on the sole of your right foot. Tense up the sole of your right foot. Release. Focus on your right ankle. Tense up your right ankle. Release. Focus on your right knee. Tense up your right knee. Release. Focus on your right hip. Tense up your right hip. Release. Focus on your buttocks. Tense up your buttocks. Release. Focus on your pelvis. Tense up your pelvis. Release. Focus on your navel. Tense up your navel. Release. Focus on your solar plexus. Tense up your solar plexus. Release. Focus on your chest. Tense up your chest. Release. Focus on your left shoulder. Tense up your left shoulder. Release. Focus on your left elbow. Tense up your left elbow. Release. Focus on the palm of your left hand. Tense up the palm of your left hand. Release. Focus on your left fingers. Tense up your left fingers. Release. Focus on your right shoulder. Tense up your right shoulder. Release. Focus on your right elbow. Tense up your right elbow. Release. Focus on the palm of your right hand. Tense up the palm of your right hand. Release. Focus on your right fingers. Tense up your right fingers. Release. Focus on your throat and neck. Tense up your throat and neck. Release. Focus on the back of your head. Tense up the back of your head. Release. Focus on your brow and eyes. Tense up your brow and eyes. Release. Feel all the stress in your body leaving you. Imagine yourself drifting deeper into a relaxed state. Continue to repeat to yourself: I am very relaxed and calm.

When doing the preceding section, allow your breathing to dictate when you are ready for the next step. For example, if you are inhaling while focusing on your right ankle, keep your focus to the count of three. Next, while holding to the count of three, tense. Then, while

exhaling to the count of three, relax.

## METHOD TWO

**Breathing:** Inhale for a count of three: one, two, three. Hold your breath for a count of three. Exhale for a count of three. In this method, a steady breath is important, but keeping track of the count isn't that vital.

**Procedure:** Imagine a beautiful and warm ball of golden light surrounding your feet. Let your feet feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your feet very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beautiful and warm ball of golden light surrounding your lower legs. Let your lower legs feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your legs very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beautiful and warm ball of golden light surrounding your thighs. Let your thighs feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your thighs very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beautiful and warm ball of golden light surrounding your buttocks and pelvic area. Let your buttocks and pelvis feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your buttocks and pelvis very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beautiful and warm ball of golden light surrounding your stomach area. Let your stomach feel like it is being massaged in a bubbling and warm Jacuzzi. Feel your stomach very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beautiful and warm ball of golden light surrounding your lower back. Let your lower back feel like it is being massaged in a bubbling and warm Jacuzzi. Feel your lower back very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times "I am very relaxed and calm. I am drifting deeper into a relaxed state." Imagine a beauti-



ful and warm ball of golden light surrounding your solar plexus and mid back. Let your solar plexus and mid back feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your solar plexus and mid back very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times “I am very relaxed and calm. I am drifting deeper into a relaxed state.” Imagine a beautiful and warm ball of golden light surrounding your chest and upper back. Let your chest and upper back feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your chest and upper back very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times “I am very relaxed and calm. I am drifting deeper into a relaxed state.” Imagine a beautiful and warm ball of golden light surrounding your shoulders. Let your shoulders feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your shoulders very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times “I am very relaxed and calm. I am drifting deeper into a relaxed state.” Imagine a beautiful and warm ball of golden light surrounding your arms and hands. Let your arms and hands feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your arms and hands very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times “I am very relaxed and calm. I am drifting deeper into a relaxed state.” Imagine a beautiful and warm ball of golden light surrounding your neck and head. Let your neck and head feel like they are being massaged in a bubbling and warm Jacuzzi. Feel your neck and head very relaxed and calm, more relaxed and calm than ever before. Repeat in your mind a number of times “I am very relaxed and calm. I am drifting deeper into a relaxed state.” Feel the golden ball of light surrounding your body. Focus on feeling good. Repeat to yourself: “I feel very good. I am very relaxed. My mind feels calm.”

### **METHOD THREE**

**Breathing:** Inhale for a count of three: one, two, three. Hold your breath for a count of three. Exhale for a count of three. In this method a steady breath is important, but keeping track of the count isn't that vital.

**Procedure:** Imagine a white ball of light above your head. This ball is made of glowing white substance. It grows stronger as you become more and more relaxed. Count down in your mind: 100-99-98. Inhale deeply and let the light fill your nostrils. Say in your mind, “I am very

relaxed and very calm. I am drifting deeper into a relaxed and aware state. My mind is very calm and my body feels good.” Let the golden ball of light keep your body warm and relaxed. Count down another three numbers, in your mind: 97-96-95. After each three numbers, inhale deeply, letting the light fill your nostrils, and repeat in your mind, “I am very relaxed and very calm. I am drifting even deeper into a relaxed and aware state. My mind is very calm and my body feels good.” Let the golden ball of light keep your body warm and relaxed. Continue doing this until you have counted in your mind: 4-3-2-1, then repeat one last time, “ I am very relaxed and very calm. I am drifting even deeper into a relaxed and aware state. My mind is very calm and my body feels good.” Know that you can always return here. Repeat in your mind: “My mind and emotions are sources of awareness and pleasure to me. My body is regenerating and is healthier with every breath I take. I am at peace and my body is in a state of ecstasy. I am relaxed and my body is tapping into the unlimited source of energy. I am one with the primal essence of life and every cell in my body is plugged in to it. I am love, light and life in the flesh. I am relaxed. I am one. I am at peace.”

★ G E I I I I # T M ★ ★ G E I I I I # T M ★ ★ G E I I I I # T M ★ ★ G E I I I I # T M ★

4

## The Magic of Love

**M**agic is renowned as the path of wisdom, but is equally the path of love. Love is the highest spiritual expression and is the twin of wisdom. Both the heart and mind approaches are needed for a balanced journey along the path of mysteries. The three primary natures of the Divine are light, love and life. These facets are thus expressed and celebrated in the occult mysteries. Probably the most famous symbol for this is the Tree of Life.

*“She is more precious than pearls; and all the things you value are not equal unto her. Length of days in her right hand; in her left are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. A tree of life is she to those that lay hold of her; and every one that firmly grasps her will be made happy.”*<sup>1</sup>

The Tree of Life, also known as the Qabalah, is an important esoteric diagram in Hebrew mysticism,. This diagram represents the flow of the Divine Light. The Tree of Life is divided into ten emanations, which are likened to fruits. These emanations are connected by twenty-two letters, like branches. The ten emanations are facets of the Divine. Each one represents an infinite spectrum or a world of its own. The diagram of the Tree of Life symbolizes these ten emanations as spheres or circles with connecting paths. There are twenty-two paths, with each associated with a Hebrew letter. Each path functions as a transmitter and receiver of the energies of both Emanations it connects.

<sup>1</sup> Book of Proverbs

We experience each of these as a state of being or a level of reality all unto itself. Naturally, our grasp is of but a fraction of the totality of the Limitless Light. The Tree of Life is heavily used in modern occultism. The diagram itself has a number of variations, with different arrangements for the letters on the paths between the emanations. The two primary variations are the traditional version of Yitzchak Luria (Ari) and the one made more popular in the West by Kircher. Our preference is the Ari version.

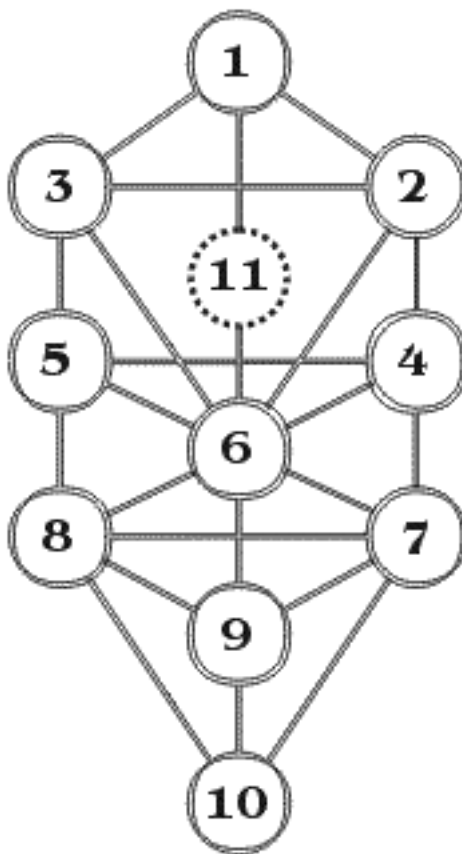


Figure – 5

## TREE OF LIFE

	Sephira	Hebrew	Translation
1)	Kether	כתר	Supreme Crown
2)	Chokmah	חכמה	Wisdom
3)	Binah	בינה	Understanding
4)	Chesed	חסד	Mercy
5)	Geburah	גבורה	Strength
6)	Tiphareth	תפארת	Beauty
7)	Netzach	נצח	Victory
8)	Hod	הוד	Splendor
9)	Yesod	יסוד	Foundation
10)	Malkuth	מלכות	Kingdom

Through its various emanations, the Tree of Life is an expression of Light. It is also associated with Life, as the Divine Name El Chai (Ever Living) is at its foundation. The symbol of Venus can be overlaid on the Tree, connecting it with love. In the old myths and tales of the Sumerians, the Tree is associated with the Goddess of Love and Queen of Heaven. It should come as no surprise that these principles are also expressed on the Middle Pillar of the Tree. They correspond on the Tree of Life to Kether, Tiphareth and Yesod. Kether is the absolute, unified and crowning Light. It is the Light that transcends light and darkness and is the first manifestation of Infinite Light, known in the Qabalah as Ain Soph Aur. Tiphareth is the embodiment of cosmic spiritual love, which is infinitely beautiful. Yesod is the embodiment of life itself, and hence is the foundation of the entire Tree of Life and existence. These three facets are manifest fully in the Divine's Kingdom and in their different forms they are the mechanism of its existence. The Tree is only one symbol and the astute student will find that the mysteries of light, love and life are expressed in all facets of the occult tradition and sacred mysteries.

We will be discussing magic as a science by looking at its techniques and methods. The other facet of magic that gets ignored too often is as an art. The rituals and techniques require emotional depth and the ability to inflame oneself with passion. The key to their success is in intensity as a passionate expression from the depth of the soul,

rather than excellent performance as in a dramatic play. The most powerful of those emotions is love. The magician loves the Divine, the angels, the spirit, the jinn and all the beautiful and wonderful things that emanate from the Light.

This love manifests itself in the life of the magician in virtues, such as compassion. This is the deep and hidden key of the greater mysteries of magic. This power of love is the magnetic coil that binds the seven-fold nature of existence, personified in Aphrodite Urania, who is the true Soul of the World. Venus, as the Morning and Evening Star, represents the embodiment of wisdom and love shining forth unto the world. This powerful role of love in occultism isn't confined to metaphorical or symbolic discourses. It is felt deeply in its ecstatic rituals. It follows the swoon of the infusion of the Holy Light, the embrace of one's guardian angel and even the joy of the spirit filling a talisman with spiritual life. It is ecstasy in its highest form and without it, there is no magic.

Therefore, it should come as no surprise that magic is entwined in the areas of personal love and sacred sexuality. However, in modern occult writing, this area has been explored only minimally. The few works produced on the subject have been focused on practical sexual energy applications or on love spells. This has left occultists polarized, with many shying away from the entire subject and others looking at it as a way to raise power or energy. Sex magic is more than combining sex in a magical ritual context; it is about sexuality as a spiritual magical expression in and of itself. Sex in this sense encompasses the powerful regenerative force of life awakened by the force of love and directed by the Divine Light. Sacred sexuality is sacred, because it is an act of worship of the Divine. Sacred sexuality is difficult for people, as it is a pre-meditated spiritual and magical act of aspiration and alleviation, rather than a lustful release of pent-up sexual energy. The real partner in the act is the Divine and not the lover. This is the hardest part for newcomers to grasp and enact. Once the focus of desire is transferred from the Divine to the partner as an object of lustful desire, sacred sex returns to normal human sex. One way to avoid this is to chant the name of the beloved silently or aloud longingly and passionately during the entire sexual union. The beloved, of course, is the Divine One!

The human lover does act as a medium in this state of union, which is why selecting the right partner is essential. During sexual acts, an auric imprint is exchanged. This exchange has a tremendous effect on a person's spiritual body. If someone with a very bright luminous

spiritual body is to engage in a sexual act, even if loving, with someone who has a malignant or negative aura, the latter will feed from the light of the former and darken it. This is the real harm from prostitution, from a spiritual perspective, more than the social issue of free licentious sex. It comes from the indiscriminate exchange of soul energy, where one allows another to project their most unfulfilled lusts. The woman is bombarded with a tremendous amount of negativity and, in many cases, is exposed to violent impulses. In the process, the man receives all the imprints that she has accumulated prior to him, leading many to feel empty or dirty afterward. This is less of an issue in what can be described as modern sexual freedom, where partners may change from night to night, and there is no spiritual discrimination; however, it remains a matter of concern. Even marriage is no protection, if the partner lowers his or her vibration or engages in negativity, either physically or emotionally. Magicians take their sexuality seriously and consider well with whom they will engage in intimate aura exchange before every act, no matter the relationship status. When a magician engages in a sexual act, she invites the other into her magical circle. This means that, if the partner is not spiritually aligned with her, he can break her circle. On the other hand, if the partner is aligned and both engage in magical sexuality, it will be a doorway to amazing spiritual states, even in cases of free love.

The sacred marriage rituals held by the Magi in the ancient temples of the Goddess were the oldest form of sexual magic. These rites were the domain of initiated priests and priestess and in many cases remain so. The rites can be divided into three categories. The first is special rituals that are held for very important magical purposes, such as bringing about blessings to a city, utilizing a cosmic alignment for spiritual or social reasons, temple acts of worship and so on. These are of high order and require that the candidates have undertaken an extended period of spiritual purification and infusion of Light, in some cases including year-long celibacy vows. These rites have a powerful impact on the manifestation of magical currents and can have a profound effect on the participants, both spiritually and mentally. They are generally done by initiates or advanced Magi during rare or specific planetary alignments.

The second kind of sex magic is more interpersonal and transformational. It is a form of energy exchange and development between couples or an act of sacred sexuality between lovers. This is where sex becomes an act of high worship as a magical ritual. This has been hinted at in alchemical and mystical writing and has been practiced

secretly by some esoteric and mystical groups. We recommend that all magicians who are sexually active bring this magical sacredness into their sexuality. Yesod is the foundation of the Tree and until it is built, the candidate can't experience the solar light of Tiphareth. This foundation is the Divine brought into the sexual life of the magician or, more accurately, the sexual life of the magician dedicated to the Divine.

The third category is the use of sex in mundane magical rites or as a source of power. This has its useful utility, but unless the magician has undergone extensive purification and magical rites of spiritual initiation, it can have an unbalancing effect.

In this chapter, we present an important spiritual and magical text called the Codex of Love. It is unique in that it combines sacred sexuality with spiritual love and the holy mysteries of the Goddess. We were fortunate to be present during the reception of many portions of this book. It was accompanied by physical and spiritual signs that were amazing. These ranged from the messenger revealing personal information dating back twenty-odd years, known to only one of us, to physical spiritual manifestations that were miraculous to say the least. We have no doubt about the spiritual worth of this little volume. We have decided not to disclose too much information about the messenger and the process itself, as many times the message becomes confused in peoples' minds with the personality of the messenger. We ask each of our readers to judge its value on the merit of its message alone. The only claim we will make in this regard is that we have applied some of the sacred rites and principles toward amazing results. They were some of the most intense and spiritually moving magical rites we have performed. They were also some of the hardest, for such bright light casts a large shadow.

Some of the most important rites are coded in allegory, but we are sure an advanced magician would be able to decipher them. The keys are also given to those who have undertaken our initiation rites. You may find it necessary to read the Codex of Love more than once, as it contains layer upon layer of meaning. It also provides sufficient practical advice for any seeker on the path of sacred sexuality and spiritual love. The Codex of Love is the message of the Goddess Ishtar through Her messenger, so it can be beneficial to recite the prayer of the Queen of Heaven prior to reading it or to recite the prayer afterwards for spiritual meditation.



❁ THE CODEX OF LOVE ❁

❁ O seeker of love and passion, live, for they are life; laugh, for they are joy; cry, for in them is pain of truth. Seek not the embrace of a lover, but of love; seek not to be loved once, but to love always.

❁ Silence! Silence! Silence! Listen to the beat of love, for in the heart is truth, and in silence is wisdom and understanding.

❁ The greatest wisdom you can teach a young woman is how to choose her man.

❁ There is the lover in her dream, the lover in her life, a mate, and a friend. Unless she chooses wisely, her dreams will be shattered, her heart broken, and sorrow and loneliness will descend.

❁ It is best if she can turn her friend into a mate, turn her mate into her lover, and merge her lover with the man in her dreams. This is the secret of marriage, and the hidden violets of life.

❁ Seven are the petals of love. Seven are the ways of the heart. Seven are the principles of passion. Seven are the methods of intimacy. Seven are the truths of ecstasy. Seven are the pains of rapture. One is the embrace of Light. Who knows of them, knows the forty-nine petalled rose of Life, and the seven visions of God.

❁ Little can I say of this rose, for it rests in your heart. Seek out My star for it is the stem of the rose.

❁ When your mind is open to My star, your heart to love and your genitals to the triangle of passion, bringing all together in the center, form the name of whom you seek to be touched by your love and passion.

❁ A woman who shuns the love of men, may uphold her honor, but she fills her cup with sorrow. A man that seeks a woman without love may fulfill his desire, but he will fill his cup with loneliness. These are the laws of love; know them well.

❁ To her who seeks My voice upon rising, sing My name the num-

ber of petals in My rose. Then chant, “Mara Mara Ishtar Mara,” while rubbing your womb thrice.

✻ Arouse thyself and before the expansion, call upon My lions and ride into the dreams of thine lover.

✻ If a man seeks a lover, let him light a candle in My name, and burn rosemary as the scent. Let him also gather seven stones and speak over them the ways of the heart: truth, fidelity, compassion, sacrifice, nakedness, tenderness and sweetness. Cover My stones with the wax of My candle, and carry them close to the heart. Let their heat be its guiding lantern. Beware lest your mind cloud your decision. For as your stones grow in heat, so will the seed of love in your heart.

✻ If a woman desires a lover, she should gather seven seashells in My name. Under the light of the moon, let her place a raisin in each one. Holding them close to her chest, recite on each of them the seven ways of the heart. Let her carry them close to her heart and wait for the heat. If she questions the sign, let her listen closer in silence. Once she has conquered her fears, let her hand him the raisins to eat.

✻ Mine Lions are ready to jump on she who is afraid of her passions, who places words where touch should be, who places fear where her heart should be, and who speaks lies where her truth should be. For they are the horses of passion and I am their bridle.

✻ It is not the words that you speak that are keys to romance, but it is the intimacy that your heart hides between them.

✻ For him that is afraid of giving and love, let him not play with passion. For love is the father and intimacy is the mother of passion.

✻ In the embrace of a lover seek the exchange of breath, the closeness of the heart and stare deep into the eyes. In them are the three keys to the embrace of the soul and the soaring of the heart.

✻ I have given the brightness of My crown to the stars. I have given the vision of My eyes to cats and lions. I have cast My spear into the dragon and unleashed passion. I have given the strings of My harp to My daughters and made their voices sweet to the host of heaven. I have placed the feathers of My wings in the scales of judgment to

weigh against the dead hearts. I have made My blood to run in the veins of saints and prophets and My symbols adorn every faith. I am the hidden flame in every religion and to Me all of you shall return.

✧ Ask not what your lover can do for you but what you can do for her. Ask not that his heart be yours for the taking, but fill its emptiness with your love and essence.

✧ She who seeks to know Me knows of love. She that fears Me fears her heart. She that seeks to unite with Me cares not for pride.

✧ Pride is a cover for the fear of intimacy, for there is nakedness in love that is undesired.

✧ If your lover's touch turns cold and your passions are extinguished, hurry not to find another lover. Tend to the memories of your love and let it warm you. Through its heat, you will ignite the torch of passion even brighter. If coldness overtakes you and the memories forsake you, call upon Me and My fires will descend and passion will engulf you.

✧ A true lover knows when love ends and desire for intimacy begins. For it is at this point that friendship can be developed.

✧ When a woman stops listening to the beat of her own heart, sorrow can enter the house.

✧ If you wonder about the heart of your lover, test not his heart by the words of love, but by the intimacy of touch and the acts of closeness.

✧ Love, like a sword, must always be kept clean and sharp, lest it be covered with dullness and rust.

✧ Twice have I mentioned the ways of the heart, but only once will I mention the principles of passion. Spontaneity, for who calculates their passion extinguishes it. Individuality, for how can you arouse the passions of your lover if your own elude you. Heat, for passion served cold is naught but the venom of spite and malice. Arousal, for passion without arousal is like the sun during its eclipse. Courage, for passion isn't for the weak of heart or hesitant. Liberation, for no soul

is trapped when passion is the horse of its chariot. Surrender, for only to the arms of your beloved will passion release you. These are its principles, unleash it. For without passion, prayers are not answered.

✻ If a woman finds passion in the arms of a man, she must listen to the beat of his heart lest its fires scourge her.

✻ He, who desires love and increase of passion, let him remember that silence is the first step toward unity, and touch is the key to intimacy.

✻ What lies in the eyes but the wisdom of eternal love? This wisdom carries the fruits of time. In the fruits are the seeds of faith. These seeds will give fruit to the plants of hope. Hope will shield them from the dark rays of passion. I give My children these plants, so that their shade will ease their pain.

✻ She who wields My passion should do so with a pure heart, for impure passion is a serpent unleashing its fury on the children of love.

✻ Passion aroused by need is like emptiness leading to emptiness.

✻ Despise not passion for it is like fire; tend to it and it will warm you, unleash it and it will burn you; extinguish it and it will freeze you.

✻ Time has passed since the ancient temples of love have been erected. Today the world has erected other shrines made of stone. Love has been sold cheap to all bidders. I remind all that love cannot be bought, but exists in the hearts and minds of all that love. Make your room a shrine, let the smell of roses descend as you lie in the arms of ecstasy. Remind yourself that unless you give yourself in love there is no shrine.

✻ When the silence descends between you and a lover, learn to speak with your eyes and hands, lest silence becomes your mate.

✻ Is that truth that your lips utter, o lover? Is that passion that your fingers seek to touch, o lover? Is that ecstasy that arouses your senses, o lover? Is the Chalice of Intimacy your wine, o lover? Do you

know of what I ask? I ask of your heart, does it beat with her name? I ask of your blood, does it carry her breath? I ask of your cheeks, do they know your tears? Blessed art thou, O lover, who knows of these. Thou art the saviour of hearts and a fountain of joy. She is your hope and you are her life. This is love, so listen well, o ears, and behold, o eyes, the story of the King and Queen.

✱ Truth, My children, is not an epic or an enigma. It is not filled with moral seeds or the judgment of minds. It can't be explained by words nor measured by numbers. It need not be discovered nor realized. Truth is what a lie isn't. Truth rests where peace descends. Truth engulfs a heart embraced by love. I now share with you a truth. Love is real; let it be your faith.

✱ Have you asked if there is a God? Have you wondered if love is real? I now answer you and say love is real. God is love. Believe, if you wish; ignore this truth if you may, but end your pain. That is all that God asks of you, to know him, to know love, to know peace. Have hope in that, if you but please.

✱ The world is deafened by the tears of pain. Children are being born to a world that lost its heart. Is it not enough the soil of the earth has been poisoned with hate? You struggle among you to build towers to reach the sky. We watch and I ask, when will you stop to enjoy paradise? When will the children of this world dance with the stars and play with peace?

✱ I have sung to you of love. I have whispered to you the fires of passion. I have shared with you the heart of truth. I have pleaded for peace. I have cried for you children, heavenly tears. I ask you now, what miracle do you need to fill your life with love and peace?

✱ Who comes between the lover and the beloved? I am the beloved and you are My love. They say gods, I say God. They say father, I say I am. I am thy father and I am your mother. I am the King and the Queen. I am that I am. I am Yahuhi. I am Ishtar. I am the first and I am the last. I am thy breath and thy sigh. I am the tear and the cry. I hear your prayer before your lips utter it. I am love and wrath. I am justice and truth. *Thou shalt have no other gods before Me.* What words can capture the essence of love? What truth can be portrayed by the stroke of brushes? What life can you capture in a stone? What

brilliance is there to a lie? What faith can you put in a shooting star? Thou shalt not make unto you a graven image. If the angels poured all the blood shed in the name of Heaven, the sea would be red. If the angels covered the earth with every coin harvested in the name of Heaven, there shall be no sand. If the angels placed every law struck by man in the name of Heaven, My scales would break. If the angels wrote of every evil sowed by man in the name of Heaven, the pen would be dry. Did you all not hear? *Thou shalt not take the name of thy God in vain.* Have you heard of the day of rest? I descend to weigh the hearts of men. I descend to honor the sorrows of women. It is a day your Father honored your Mother. It is a night for a man to please his lover. This is the time angels shed blood to protect your children. Let the day of the star be a day of prayer. Let the noon of sorrow be an afternoon of peace. Let the eve of the moon be her loving treat. *Keep the Sabbath.* Your Father sprung forth life. Your Mother sprung forth love. Their union in heaven sprung forth light. Each child born is the seed of this union. You are the gardeners of this seed. Once the seed grows, it will become but another gardener. If you nourish it, it will nourish another. If you desecrate it, it will desecrate another. When you behold the seeds remember the commandment: *Honor thy Father and thy Mother.* All darkness bows before the flicker of a light. All despair dissolves before the flicker of a hope. All sorrow departs before the flicker of a joy. All loneliness fades before the flicker of love. All doves sing before the flicker of peace. It is only a flicker, *so do not kill.* When two hearts mate, little room is left for a second, let alone a third. When two bodies mate, their fire is fuelled by each other's touch. When two minds mate, a third is formed. Marriage is when two souls mate to give birth to another. For heart mates, love will grow as they proclaim it for all to see. For body mates, passion will grow as their skin is touched by the many fingers of innocence. For mind mates, knowledge will grow as the child teaches the parents. Marriage will grow as the souls ascend, mated in heart, body, and mind. *So, commit not adultery.* A dream is like a shining jewel. A lover is like a brilliant ruby. A faith is like a rare emerald. The blessings of Light are like brilliant stones. Those that hold them are like children. Who are they that rob children of their dreams? *Thou shalt not steal.* Words of Truth are like fruits with many healthy seeds. Each seed will grow and carry many fruits. All of you share the same garden. *Thou shalt not bear false witness against thy neighbour.* In each of you is a shrine. Within the shrine is an altar. On this Altar rests faith. With faith comes peace. In peace rises joy. With

joy, an increase in passion. Within its fire is ecstasy. Through ecstasy grows faith. This faith is placed in what every heart holds dear. *Do not covet thy neighbour.* These are the commandments given then and given now. They were given to the poorest nation and are now given to all nations. Truth is truth. Do you feel it, o men of faith?

✧ Have I not told you the story of the three roses? There were three roses - a blue, a yellow, and a white. The blue was the mother of all roses. The yellow was her daughter and the white was the infant grandchild. The blue rose turned to the yellow and asked, "My daughter, do you know what truth lies in roses?" The yellow answered, "No mother, teach me, for I am your daughter. From you flows wisdom, and from me there shall be understanding" The blue rose said, "Tell me, O daughter, the name of the infant white rose?" The yellow answered, "Her name is peace". The blue rose asked, "What is my name?" The yellow rose answered, "You are liberty and I am devotion". The blue rose shed a petal and said, "Take away hope and you take away liberty". The blue rose shed a second petal and said, "Take away her sister faith and you take away liberty". The blue rose shed a third petal and said, "Take away understanding and you take away liberty". The blue rose shed its fourth petal and said, "Take away her sister clarity and you take away liberty." The blue rose shed its fifth petal and said, "Take away silence and you take away liberty." The blue rose shed its sixth petal and said, "Take away her sister tranquillity and you take away liberty." The blue rose shed its seventh petal and said, "Take away passion and you take away liberty." The blue rose then said, "As I shed my last petal I remind you, only through your devotion to your child will the red rose give birth to a blue blossom. My children, all roses rest under the bottom of your heart. They blossom when you blossom and wither when your hearts wither. Do you all not yearn for the blue rose?"

✧ Have you heard truth, O son of man? Have you heard truth, O child of the land? Have you heard the cry of the crow? It brings you the news of the sad. It flies with her pain. It carries her sorrows. Listen to Truth, O man. If you listen, she will smile. She will raise you in her scales. She will feed you with Her peace. She will bear your child. Do you not care, O son of man, for the mother of your hope and faith?

✧ The blackness in a mirror is like the shadows of a love lost; it blocks you from reflecting on the love you have.

✧ A ship on an ocean, traveling the sea and the waves, seeks to bring to safety the fruits and the treasures that it carries. Each of you is a ship. If you lose your cargo your journey will be for naught. In each of you is a dream. That dream must reach the shore. Treasure your dreams, and do not fear the waves of the ocean.

✧ Love of a man is like the leaf in winter. Love of a woman is like the leaf in summer. In between lie the beginning of hope and despair. Let faith be the fuel of your hope and love the antidote to your despair. The women amongst you are the containers of both. That is why we have placed the Gardens of Heaven under their feet.

✧ The waves of the oceans are but the ripples in the pond of Truth. Hearts devoid of truth fear the waves. Hearts assailed with hate drown in the ripples. Hearts filled with the light of Love make the waves and fill the pond with tears of rapture.

✧ My daughters, you have heard the words of the Lord of Heaven. You have seen what deeds men have done in the name of Truth. I now cry to you from behind the Gate of Eternal Silence. I throw to you the wand of faith. Lead the nations back to peace. Erect in your hearts the shrine of Truth. Make your bodies sacred Temples of Love. Let your lips be doorways to understanding. Let your feet carry you with compassion. Peace be upon you the day you are born. Peace be upon you the day you know. Peace be upon you the day to us you return. Peace be upon you, o angels of peace.

✧ The gates of heaven stand open before those that know Light. The gate is opened to all those that know love. The gates are open to those that showed mercy to the poor. The gates are open to all children and those that are old. The gates are open to those who value life. The gates are closed to all those who peddle the Law of Heaven. The gates are closed to those whose hearts are cold and mercy is a weakness, compassion is a vice, and love is for fools. Now you know, walk through the gates.

✧ What is it that gives a woman's skin pleasure? It is the softness in touch and tenderness of flesh. Arouse the heat slowly like a furnace. Let your lips be the tongue of your love, and your tongue the keeper of its passion.



✧ The genitals are receivers of the Light only when the mind is open to the star of the crown; otherwise it's a projector of heat and passion.

✧ A woman's tongue is her rod of desire. In its embrace ecstasy is created. Let it dance on the skin of its lover. Seek not the genitals until the cries of rapture deafen your ears.

✧ A lover's womb is the furnace of her passions. Awaken its fire when the glory has entered your mind, and love has taken you into his arms. When the furnace has been filled with the seeds of your love, seal it. Let the rod of creation melt in the heat of the furnace. Let the words of love flow, and let breath fill you with ecstasy. When the holy presence departs from your midst, retract the rod in reverence for the beloved. Cool the furnace with a joined swirling touch.

✧ When two genitals embrace, a torch is lit. Love fuels its light and illuminates the darkness of the world. Lust exhausts its heat and extinguishes the seed of its fire. When two genitals embrace in love, angels sing of life; in lust, angels cry for a broken heart. When two genitals embrace in love, the cycle is complete and I descend; in lust a cycle is born, and I watch. When two genitals embrace in love, I behold My King; in lust, I behold the eclipse of a sun. When two genitals embrace in love, the spirit of Light descends; in lust, sorrow and sickness grow. Love is the meaning of marriage. Lust is the idol of prostitution. Many are they who are married in prostitution. Many are they who fornicate for love. When the pure in heart meet, pure Light fills their wedlock.

✧ To be one with passion is to open your heart, genitals, hands and feet, and absorb with the eyes.

✧ Breath is the carrier of the spirit of passion. Let the breath of your beloved fill you with sweetness. Let your breath teach your beloved of its heat. Let the breath embrace the rod and vulva with its life. Learn to liberate your love in the wings of the breath. The breath of pure passion can fill your mind with heat and wonder. My desires are My breath, and from it springs forth all life.

✧ Have you heard the cry of the rod? It drives men into the ravine of loneliness. Its sobbing echoes and deafens the ears of love. Have you heard of the wailing of the vulva? Its emptiness drives women

into the arms of the night. Its confusion and sorrow cloud the hearts of love. What is it that each seeks? They seek the tenderness of a lover and the understanding of a friend. Each seeks another; let the rejoicing begin. The distance between the hearts of two lovers is the quickness of breath. Open your eyes and let the Light descend.

✻ To be one with compassion is to know when to speak the words of love. To be one with cruelty is to speak a lie within the rays of passion.

✻ Treat the woman of your life as a virgin bride. For there is only but one light, that lets her body be filled with sweetness and her heart shine bright. It's the fires of a groom that doesn't grow old, and of his bride forget. Let her be the virgin in your life, and the fire of your light. If her body grows tired, awaken it with sweetness of your touch. If her mind grows afar, remind her of the passion that flames and darts. If she seeks another love, beware, lest your jealousy of the bridge tear apart. A bride and a groom are like water and fire. Too little water, the fire loses its steam. Too much fire, the water evaporates under the raging heat. Too much water, the passion departs and love will grow cold to the touch. Passion is the fire of love and intimacy, the water of marriage. She is the moon and you're the sun. Without each of you, the world will grow dark.

✻ What is it that you all seek in the glory of the world? I am the Light of Radiance, the Spirit of Life, the Glory of the World. I am the Mother of the Child, and the Child Mother. There is one glory in the world that remains hidden and veiled. It lies under the fingers of the Beloved. O seeker of glory, be a lover. And the Beloved shall touch you with His fingers. O My children, I tell you. The time for love is at hand. Let the Glory descend. Ah! My Soul! It devours the wrath of My Beloved. There shall be peace.

✻ Listen, O men, to the secrets of tenderness. In passion, give more than you receive. In love, listen before you see. Touch her body as if it is but a flower ready to blossom. Let her be your friend, not just a lover. Treat her as an angel of sweetness and the bird of freedom. Tend to her broken wing and let her fly to the rays of the sun. Be tender and to your arms she will always fly.

✻ O seeker of truth! Open the gate of heaven. Walk upon the

straight and narrow path. Do you know of what I speak? I speak of your heart, its joy and pain. I speak of your life, its glory and despair. I speak of your mind, its wisdom and confusion. I speak of your dream, its boundaries and disillusion. The Gate rests with peace and opens with love. It renders open with but a smile of a beloved. The path is narrow, for there can be no hate. It is straight, for it harbours no lie. She in your arms is the key. In her chest lies a truth. In her tears, she sheds pain. If the truth is pain, how can you ask for the gate to open? His heart, My daughter, is the path on the road. If it wavers in your arms, strengthen it. Take not each for granted. The heart knows and the soul records. A broken heart is a broken promise. The promise is the key. Your dream is the fruit and life is the gate.

✧ What is it that all tears cry for? They cry for peace and its embrace. They cry for love and its turmoil. They cry for the children of the world. What is it that all angels pray for? They pray for the world to be healed. They pray for the young souls to know. They pray for the pure among you to teach. What is it that is all I ask for? I ask for the children to be healed. I ask for the brides to be loved. I ask for men to know peace. I ask all of you to each other feed. What have we asked that you can't bear? Don't defame the truth, for there is only one way. It begins in your heart and it ends in rapture.

✧ Passion is the moving rod of the wheel of life. If it departs, a woman's life is like but a memory. If it exceeds, a woman's life can lose the ropes of safety. Bring your passions to the spirit of love. The wheel will turn and your life will be but a dream. Passion is a root. Plant it in the garden of hope and it will never wither. Plant it in the garden of fear and its leaves on your life will feed. Now you know, so ask Me not for its secrets. It lies in your womb, it grows in your heart and it fruits in your actions. If your passions you have lost, welcome to the tower of lust.

✧ When My children return, back to Me, the torches of peace will shine. For when a child desecrates his own mother, his heart doesn't know peace. If your own mother becomes your enemy, who is your friend? Those that sever the hands that feed them shall die hungry. Those that sever the cords of love shall die lonely. Those that only seek the veneration of their tribe shall be with no honor. Your mother has fed you, it is her you must love and honor.

✻ When you hold your lover in your arms, treasure her; for she is My gift to you. Tend to her pleasures and carry her upon the palms of your soul. Fill her heart with joy, her womb with the fruits of life, and warm her with tenderness.

✻ When a woman beholds her lover, she must remember that he is the shepherd that brings home the milk. She must learn to speak to his heart and not his body. For a woman that awakens a man's heart shall never be cold in the winter or thirsty in summer. To a woman, her shepherd may not be her lover and her lover may not be her shepherd. A woman that seeks out both shall lose her shepherd, and a woman that seeks out only a lover shall have both. These are the laws My child, so sow your seeds well.

✻ The world is the playground of love; know its rules and play its game. Worry not what others may think, for only love can judge you. It is not how many lovers you have, but how many lovers you have tended to. When the flame of love dies, so does the bond of marriage. Therefore, those that quit the labours of their hands are the poor among you. Enrich your spirit with joy, your heart with love, and your labours with its cause.

✻ To create the Elixir of Love, milk the vulva thrice, then gather the elixir. Add to it thrice rose water and a drop of honey; drink it, for this is the wine of enchantment.

✻ Mix the Holy Milk with honey, flour, and eggs, then bring it unto Me for this is the bread of enchantment.

✻ Many stars are born. Many stars light the way of the heavens. Each star has a story. If you listen you will catch it and it will awaken you. It will remind you of the wisdom of ages, the secret of all the sages. Listen, for no star shines forever. You each are a star. Tell your story and listen.

✻ In the heart of Babylon are two women. One is crowned and the other is dethroned. The men of Babel crowned their lust and dethroned their Queen. They lavished in the flesh of My children and ignored their tears. They saluted the nakedness of their brides and chained their mothers. I now say this: I am the Queen, but where are

the men of Babel?

✧ The stars uttered a story at the birth of creation. Love was that story. Do you remember counting the stars? They remember your story - the story of a lover and a beloved, the story of a child and an adult. Tell your story to the stars, for they too count the tears and joys of your heart. Treasure the love in your heart, for it is part of the great story.

✧ Tell Me, O women, of your pain. Cry to Me your despair. I listen to your sorrows and wail. Do you remember the stars from which you came? Do you remember your heart, My child? In it is the seed of your power. Men don't know how to water the tenderness of its leaves. Time, too, will not attend nor heal. You are the gardener and the garden. You are the seed and the fruit. Love is but your child; be its friend. Your body is your sanctuary; keep it holy. Your passion is your will, train it wisely. Joy is your sister, let her comb your hair. Grow with love and My tears will quench your thirst, and My blood for you I will shed. Do you yet not know Me? I am truth and liberty.

✧ Tears that fall from the eyes of children are like the blood of angels. If sorrow and pain engulfs the heart of a child, an angel's wings turn black with pain. Do not kill the children, for it is these feathers that will weigh your hearts before Me.

✧ Gather the grass of the vulva, burn it under the full face of My father Sin. Let him heal the burning fires of all unwanted lovers. Let it purify your passions and clear away your pain.

✧ Why, but why, do women fear the embrace of love and the tingling key to their passions? Why, but why, do they hide behind the curtains of their sorrows? Why, but why, do they not walk naked before their love and demand what is theirs should be given? They should embrace love in My name and let their passion bring them closer to understanding My joys and pain. Women have been born with the tools for love and passion and through them, they will know Light. Men have been born with the tools of procreation and with them, they will continue the seed of Life. Why have the roles been reversed and with it fear and helplessness?

✧ The words of truth are spoken through the eyes, while your lips

join your lover. Learn to read them and you shall not be deceived in love again. The eyes are the doorways to enchantment, and enchantment can fire up your passion. Lovers speak the silent language of pleasure. Let your heart be your tongue and your eyes the lips that utter the words. Ah! My soul yearns for My lover; where is he? Where is My king?

✻ When invoking passion, arouse the breasts, then the thighs, and the neck. Add heat to the passion by words of love. Hurry not to milk the vulva, for you may quench the passion, or spill the milk.

✻ In the vulva there are many secrets hidden; they can only be discovered with stillness and contemplation. Let thine sweet lips create the ecstasy.

✻ Plow the back of the ears, the shadows of the breast, and the secret flower until the sweat of passion fills your entire being. Hurry not, for what farmer is done before the setting sun?

✻ In the soul of the world rests a heart. In the heart lays a tear dropped by an angel, a child born from the blood of the first bloodshed. When the river of blood dries, so will this tear.

✻ Behold the rod of life and pain. Used in My name, it's creation. Used in His name, it's life. Used in your name, it's pain. The rod of joy is the rod of love. The rod of life is the rod of intimacy. The rod of creation is the rod of desire. The rod of pain is the rod of lust. Use the rod in My name, for its seed is mine to take.

✻ Love is a ray of light sent from the heart of a lover. The ray travels through the winds of time, and seeks to penetrate the heart of the beloved. If the heart absorbs the ray, it ignites its fire and awakens the seed of passion. If it reflects the ray, it weakens and the fires become logic. Reflect not the ray, but transmute its fire. Let it become a flame of light in your lantern to illuminate the soul of the lover. This is the key of mercy and the way to universal love.

✻ There are many truths in ecstasy. Seven are its dimensions. The first truth of ecstasy is understanding divinity. The second truth is understanding humanity. The third truth is understanding time and illusion. The fourth truth is overcoming desire and its delusions. The fifth

truth is the principles of unity. The sixth truth of ecstasy is the voice of music. The last truth of ecstasy is ecstasy. In ecstasy is truth. Truth devoid of ecstasy is a lie.

✱ The road to Jerusalem is paved with roses. Each rose is dipped with blood, shed in the name of Light. What say ye, O Jerusalem, to the pilgrims of the Holy Land? Can the rivers of wine be turned to blood? Can you erect shrines on hate? Can you pray with fear in your heart? Where is the Truth your Lord has taught? Where are the Laws your Mother has brought? I wear a black veil of sorrow for the injustice you all have caused. The land of Holies has one keeper, crowned with twelve stars and the banner of peace. All who despise her, O lions do cast out. I am Jerusalem the land of red peace.

✱ Take away the hatred from your hearts, O men. Depart from sorrow and doubt, O daughters. Walk with peace and love. Arouse your hearts with light and hope. Be a token of mercy and to each other a friend. Cry not for your loss, and quest not for what your hearts despise. The laws of men die with men. The laws of love are born with every heart. If fear be your master, your life will suffer loss. Fear is a chain of despair and a way to grief. In your life there can only be one master, so chose wisely.

✱ I say to you, My children, what use are these things you create, if your hearts remain cold? You ask what happens at death? I ask what remains at death? What remains here but the memories of your beloved, and those whom you have touched? Now is the time to create them with your heart. For soon you will re-enter My womb.

✱ Listen to the heartbeat of your beloved as you slumber and your morning will only grow brighter.

✱ She who learns to sing to her man in his sleep will only shine brighter in his heart. She who knows Me fears not that love will flee. For a woman's fear can weaken her heart and starve her beloved.

✱ You ask, where can I find love? I answer just love, love, and love. Then get ready to be stripped naked by love, for he shall overtake you in his arms.

✱ If you question the words of Truth, but ask what truth was in

life, what truth can be found in the embrace of your beloved, what truth can be found in the hearts of children? Truth is not in words, but is scribed on the foreheads of children, on the souls of the innocent whose hearts don't lie. Truth holds the key to knowing spirit. Share your truth and let the spirit of Light be your tongue, for it shall carve words that will dazzle the blind that walk among you. Truth is the child of love and the father of knowledge. Seek the Knowledge of the greatest truth, which is love. I am Ishtar.

✻ Why do lovers wonder of the nature of love? Do they not know its petals of ecstasy? Love's petals lie in its abundance. They lie in its reception. They lie in its reciprocity. They lie in its union. They lie in its surrender. They lie in its perception. They lie in its expansion. The petals of love are thus counted seven, yet one in motion. Ecstasy is the elixir of the immortal pomegranate. Love is its seeds, passion is its juice and pain is the sourness of its skin.

✻ Truth is a beautiful sword in the hand of a lover. Used, it can sever the chains of despair and the bonds of doubt. Truth and beauty are sisters, one is the blade and the other the handle. Truth is beauty spoken. Beauty is truth perceived. Teach your eyes to perceive true beauty, less they be deceived by a lie.

✻ Love is the weapon of the meek. Truth is the faith of the blessed. Courage is the garment of the innocent. Such are the words.

✻ The dark spear of sorrow seeks out those that desecrate My children and violate My daughters. They are the jewels of love and seeds of light. Crown thy women, for in them is the power to raise a nation. Shield thy children, for in them are the seeds of generations. O, My sons, listen to the truth they bring you and honor thy covenant.

✻ Truth devoid of hope is the torch of illusion. Reality concealed in a lie is the sad story of life. A lover entwined in his love is the garment of illumination. I am the declaration of this truth to you. I reside in the illumination of hope. Eternal salvation is but the quickness of breath in pursuit of rapture. Love has filled the souls of the blessed. Learn of this love, for your world is losing the torch of hope.

✻ Hear Me O My daughter, for I call you with every sigh. I seek you when you cry. I bring you the medicine to the pain in your heart.



Do not shun Me, for I am your mother.

✧ Light, love, and truth are the bases of passion. Passion is the ruler of the wilderness; the wilderness is when the soul yearns for unity.

✧ Between the Sun and the Moon rests the shrine of time. This shrine holds a key, gold and bright. This key is adorned with three jewels and a cross. The jewels are blue, red, and yellow and the cross is white. When the Sun conjoins the Moon, the shrine opens. The key can seal the dragon in slumber till another void moon. To seal the dragon, spin the wheel of life or a partner choose. Before they conjoin, awaken the Star of the East. When they conjoin, awaken My Star of the South. Form a sphere with the body of your lover, and let the breath join the breath. Chant the name of the King and the Queen. Fill the womb with the rod and call on Light. Feel your heart beat with your lover, and let rapture overtake you. When you feel the expansion, call the names of the three jewels: 'Ben Ha Aur' 'Ben Ha Tanak' 'Ben Ha Gedul' After the expansion chant the name of the cross, 'Yoho.' Behold the key turns red, and of space it fills with fire. A spear it has become and a dragon it has sealed.

✧ Wake up, o ravagers of this world. For death swallows its hunters. And love flees from decay. If you seek the wealth of this world, then plant the tree of your life. Leave the bones for the winds to rot. In the heart of every treasure is the test of this world. Which master do you serve, life or death?

✧ Love has known many faces, and spoken through many hearts. Have you wondered why your heart it left, and into your face it hasn't leapt? In your life it didn't nest, and many of its memories you haven't kept? Why do you keep looking at the mirror of pain? Isn't love to your senses sweet? Love doesn't welcome haste, or find comfort in your fear. Open your eyes and see love on every face. Trust your heart and feel. For love hides behind everyone's greed. Lift the veils and its brilliance will shine. From your life it will never fade. Don't hide what is dear. For from your vision it will first disappear.

✧ In the stars are found the keys to understanding the world that we have given you. The stars are a reminder of where each one of you have once been and were. The stars are a reminder of the eyes of light and angels. How many eyes watch over you every night? There are

more stars watching, twinkling and emanating the rays of hope, than there are eyes looking at the stars.

✧ The rapidity of the heart at the moment of passion reminds Me of the breath of dawn. She who knows how to capture the rays of the sun will never lose the will of her fire. Let the breath of fire burn the veins of his neck. Let the sun of her heart awaken from the spine. Shoot the rays through her fingers to the chest. Pull the breast to his vision, and ride the chariot of the flame. In stillness remain, as the sun of the spine captures the groin of the moon. Heave the breath with power, till you lose the pace of your heartbeat. With your lips now, capture the will of his passion. Suckle on his liquid moon, and behold a vision of a wish come true.

✧ Take but the dream of a child as the gift of life.

✧ Arise! Arise! Arise! O sleeping child, acclaim your power. For a woman disempowered is like a God with no worshipers, but remember that pride and dominance are not of My path. Also, weep not for equality, for that is the cry of the weak and oppressed; within Me is only love, passion, life and truth.

✧ Those that walk away from the Gates of love with a heart of stone, shall rise from the ashes of pain. Those that enter the Gates of love with a heart of gold, shall rise from the glory of joy.

✧ The will of mine lions rests in the cry of sorrow. Buried deep in the mind is a memory of the fall. A trembling shook the garden of life and disturbed the peace in paradise. A man betrayed a trust given to him, as a new lover he took. The two became three, which can't be. The apple was not a fruit, but a womb. The serpent stood as a lie; of the forbidden fruit, he was not shy. The man became blind with lust, and the passions of his wife he did forget. Of this fruit she also did share, and of her nakedness she became aware. For the garment of love became no more. Many to this day of this Apple do eat, and few do pay heed. Paradise is the gate of love. Hell is but the loneliness in greed and lust.

✧ Tell Me, O lover, what words do you hear echo from the oceans in the sea? Tell Me, O lover, what tears fall from the heavens for all eyes to see? Tell Me, O lover, what sighs do the winds carry and

speak? Tell Me, O lover, do you know what your world is telling you to seek? The oceans, the heavens and the winds tell of the earth and the pain it feels. Seek, O lover, seek to bring her peace.

✧ In wine can be found a toxin that awakens the passions of those that are asleep, a drug to forget the loneliness and sorrows of this world. But there is a greater drug, a greater toxin than that found in wine. It can only be found in the hearts of those who seek immortal grapes. There are many who wander the earth lost. They will find a lover. I will embrace them, if they but believe.

✧ Two things I ask all men to remember: One, I am in every woman they love or desire. Two, the ground on which they walk, and the words by which they woo are witnesses of their true desires.

✧ Embrace your beloved at dawn. Embrace your beloved at eve. Twice embrace your beloved and it will ease any distance between your hearts. Learn of the stillness of the embrace, for when you are still your hearts unite, and your minds join and your spirits soar in love.

✧ Truth must be set free from the heart when you behold its vision. Don't be frightened, for its embrace will awaken you, and it will be the wings of your faith.

✧ The feet of a woman are the hands of her intimacy. Her legs are the pillars to her sanctuary. The two-fold gate has to be unlocked from within and without. The arch is the triangle of her water and the symbol of her power. The womb must be explored or her garden will not bloom. The breasts are the king and queen of her palace. They need many greetings and words of worship. Her hands are the feet of her intimacy; handle them with tenderness. The neck is the hidden sanctuary, it you must always purify with your tongue, and consecrate with your breath. This is the temple of the Gods. You know now how best to pray.

✧ If you ask a cloud what it has to say, it will answer, "Mark the spot upon which you stand, and fill the moment with love." If you ask a sparrow what it has to say, it will answer, "I have witnessed the birth of a new love and to it I will sing." If you ask a tree what it has to say, it will answer, "Sow your love in My roots and it will fruit in

My branches.” Let the wise heed, for the heaven and the earth cries for love. Why do most of My children not listen?

✽ Has life slipped through your fingers? Do you fear its departure? The wink of time may not be a friend, but I am life and you, I hold dear. The day for the labours of life. The night for the labours of love. The breath between for the prayers of Truth. A cycle carries five breaths, six sighs and a moment of death. In the first breath of dawn, pray for the blessings of life. In the second breath of noon, pray for the glory of Light. In the third breath of afternoon, pray for the continuity of the world. In the fourth breath of sunset, pray for peace. In the fifth breath of eve, pray for all that your heart holds dear. In the first sigh of light, angels bless all mothers. In the second sigh of morn, angels bless all children. In the third sigh before the breath, angels redeem all prayers. In the fourth sigh of midheaven’s afternoon, angels praise all truth. In the fifth sigh before sunset, angels weep the bloodshed. In the sixth sigh after eve, angels purify the heavens. The moment of death is after midnight; My shadow descends and in its embrace is the beginning of balance. This is the cycle of life. All that is dead will be reborn. Live the moment, pray the hour and love in every second. This is the hidden treasure of all prophets. Partake of it, if the eternity of heaven is what you seek.

✽ When your heart feels the touch of love, allow its seed to grow. Tend to it with truth and an open heart, lest your plant grow with a crooked stem.

✽ Daughters and Brides, I share with you a secret. Your love is a horse in a dream. If you knew it was real, would you feed it? Your lover isn’t your love. He is the dream that is real. His horse can fly and at times is shy. To tame the horse that is real, ride the dream. Learn of this and love that is mine will be thine.

✽ Around My neck is a necklace of roses. Each rose contains a delight and a smile. There is a rose for every child and bride. If you want a rose, lift the veil. The veil of doubt is darker than the shadow of the night. Yet, each lover has treasured this veil. Children were taught to weave it. What beauty is there in fear? What safety in confusion? Truth is the Garden and I am the Keeper. Share with Me its delights.

✽ Combine the pleasures of touch with words of love before you

explore the vulva. Talk about your pain before your lips meet. Let the embrace of your love be the medicine and you will find that it is not many lovers you will seek, but the embrace of too much love. You will find that it is not lust you need to quench, but the body of your love and the ecstasy of salvation, pure, clean and free. We call this the Grace.

✧ The birds of the ocean seek the closeness of the land. Children, what is it that your hearts seek? Can it be found in the ocean or the land? Life can be found in the ocean and on the land. If you seek pearls, do not seek them among the rocks. If you seek the rare jewels, why do you make company with the sharks? Why so much confusion? Do the birds not teach those who will listen?

✧ Ah! My Beloved, why does Your heart wane? I cry from the soul of the world for a smile. Ah! My Beloved, why does Your heart wane? Your children are confounded and their hearts become stone. Ah! My Beloved, why does Your heart wane? Your gifts are lost and Your words defamed. Ah! My Beloved, why does Your heart wane? My scales are heavy and the swords know too much blood. Ah! My Beloved, why does Your heart wane? Hate is the new prince and life is becoming sterile. Ah! My Beloved, why does Your heart wane? Let Your sun rise and the Light dawn. Ah! My Beloved, I cry in Your arms. Many have shed blood tears. Let Thine angels swoop, and bring about a swift end to the twin princes. Let the new dawn of love arise. For My Beloved has begun to smile.

✧ Hold, O My child, thy hand far from the fires of despair. Has love not touched your heart? Have your tears not been rewarded with a kiss, o bride? In every heart is the seed of life. It grows with its light and so will the child of love. A woman adorned with the stars and crowned with her tears, need not fear. From her womb springs forth life, and in her hand is the great key. Each woman is a queen and a bride. Why do you wail in your chains? I am the door and you are the key.

✧ A heart filled with love tender and sweet knows no bounds and, of limits, little it knows. This heart grows with breath and evolves with time. It was seeded by Light and grew with joy. It was sung to by angels and touched by the stars. Blessed is he that captures her heart, and of her tenderness entertains. We hide these hearts in women, who their

beauty they don't shine, and their passions they maintain. They are covered with sorrow, for to love they shed tears. If you can but behold their truth, your soul they will liberate and of heaven you will attain.

✧ In My temple there are but three: the white, the red and the green. The white is the garment of the young bride. worn in purity of her love. No man should she touch, but on the full moon. Her groom the wheel of life will choose. In healing and for Light should she her free time spend. The red is the garment of the princess, worn as a symbol of the life in her power. She her men can choose. But, a single prince is better to be. They must be lions filled with the blood of Truth. In teaching and riding the Holy Chariot, her time should be taken. The green is the Queen and the children of Light she must feed. Jewel of wisdom must she adorn, and Truth in her life uphold. Her womb is a symbol of Light and only in it consumed. These titles are of no age or rank. These laws are to govern the daughters of My temple. In it, of the power of Light they will learn and their passions awaken and tame. To those that seek to uphold the laws of marriage and men, blessed are you, if your love you nourish and Truth uphold. My temple is open to those who truth evaded, love abandoned and passions of men abused. My temple is but a room for women upholding the Torch of Light. Open the gates and behold the rays of the Sun.

✧ When a traveler walks across the desert, water is kept near lest the traveler die of thirst. In the darkness of the night, the stars are his companions of hope and, at morn, the scorching heat rises to remind him of the desolation through which he travels. Love is the water; sand is the sorrows of life; the sun is the reminder of the destination and Light is the oasis within the desolation.

✧ The garden of life rests in the essence of ecstasy. Behold the tenderness of My flower. For I am the empress of the ages. My bosom has known a thousand, thousand, thousand stars and a hundred more dreams. My eyes have beheld life and My sigh has inhaled death. The roses of My heart are children. The lilies of My garden are women. The lotuses of My crown are men. All My children are children of the stars. For the earth is one with many faces. On every face are a sparkle of Adam, a tear of Lilit and a bride of Chawa. The tear followed the bride and made Adam lose his lust. The tear now contains what Adam has committed in the darkness. Damned is Lilit for what she contains; blessed is her sacrifice. Chawa is the inner petal of this rose, grown out

of a dream, and made out of hope. She is the beloved and the princess of heaven. Her children are the essence of the scent of My flower, if they but their minds silence and their hearts open. For no faith can be placed in the desires of the mind. This is the serpent of eternal wisdom devouring its truth. Women it but must release. Men who know the flower must nourish its nectar. They must beware of the black serpent around their waist. He devours their purity and love. He makes their blood boil with hate and of Lilit mourn. The garden's flower must be treasured, nourished and its petals tended to. This rose is the way to My garden. Guarded is it by the dove. The dove has spoken and warned the blind and arrogant. I warn not, for no weed can flourish in the Garden of the Empress. Nourish your flowers, for they are rare.

✧ Have I mentioned the desert? I will tell you the story of the sand. A story that will awaken your heart. A child was born to a lonely mother, heart broken and grief stricken. The world of her and her child abandoned. The birds on her hair rested, yet from sorrow she didn't move. The rats from her garment ate, but her hands from grief didn't move. The child on her lap cried. From the loneliness, the milk in her breast was no more. She looked at the earth and spoke: Why do you not open and swallow, so that from My kind there shall be no more? The earth spoke and said: Child, how many of My branches have been cut? How many homes have been shaken? How many lands have been taken? Men have killed men. Winds have taken their dreams. Water has swept cities. Fire has burned empires. Yet, children continue to play, even though their bones one day I shall take. Why don't you be like the sand? One with many and many of the one. The world can't forsake the spirit of life. The birds can't rest on a head crowned. Rats can't eat a garment of purity. With love in your chest, your breast will not know rest. Dance, for each of you is a child. Don't let time make you forget. Don't let grief your hopes steal. Don't let loneliness your love blind. People may your dream forsake. But, it's your child, O mother. I will not swallow your kind. For we are all like sand, and love is the oasis of green joy.

✧ The balance that rests between truth and the lie is the width of the wing of a fly. The wing makes the lie look like truth, and the truth appears to be a lie. The distance between the heart of a lover and a beloved is the width of the skin. The skin makes the mind choose whether love is truth or should be a lie. Let your eyes behold beauty in truth, and let your love be deeper than the skin. No color or shape should be

the scale of what a heart contains. I have laid the foundation for Truth, in the tears that are sincere and lips that don't deceive. Be true to what is real, and your life will know few flies.

✧ Ah! I sigh for you who are lost. Truth you have forsaken and love you have abandoned. In darkness you search for what lies in the heart. My wings over you fly and My tears on your skin became dry. You wonder why men and women adore what your eyes can't behold. You wonder where are those that they call Angels or Gods? They behind you stand, until your heart is open and gives thanks. To all the memories of love. To all the moments of ecstasy. To all the seconds of truth. To all the hours of life. They were gifts freely given; we wish that you share. So that more will know about the doves of peace. I sigh for you who choose your pain over My joy. I am the Mother and you are the child. I can give, but you must take and share.

✧ Behold twin stars in the heavens, allow your heart and mind to soar into a vision. Let your mind believe and your heart create a garden among the stars. Call My name and that of your beloved until your body becomes filled with fire. Her heart will grow yonder and the stars will call to her your name.

✧ I will share with you a secret. No hope can be found in a life devoid of peace. Now that you know, I will ask. To how many lives have you brought peace and to how many hearts hope? If you can but do, joy will be the reward. Bring a smile to a lonely heart and your name the dove will always cry.

✧ Treat she that her passion to you offers freely, as a diamond on your crown. Passion is a woman's precious gift, given to those that awaken her heart. Many lovers she might have, but passion is the fruit that is rare. If her passion you abuse, and leave her with pain, a jewel to the winds you have thrown; only rocks can you now pick. Passion doesn't rest in the lust of her flesh, but in the dream of her heart. Look for the truth in My words and learn the secrets of passion. There is only one law that governs her desire. A women's passion is her redeemer or slayer. Dispel her fears and awaken her heart, O prince of love. And the diamond will shine in heart, mind and flesh.

✧ Once upon a time there was a child who was left alone in a desert. He sat beside a rock on the shore of an oasis frightened, confused, and



sad. He stared at the stars and their reflections on the water. Do you know who that child is? His name is hope. Would you adopt him?

✧ The waters of the ocean remind you of the strength of your love. Let it flow between you and nourish your stars. Let it wash the salt of your pain and the weeds of your past. Let it flow with mercy and shape you with its strength. Let your life sail the boat of time to the shores of hope. Let your mouth be the cup and your touch the elixir. Grow your love with time and forgive. Each heart will once seal and be like a dam. I shall seek no more to remind you. In the oceans of heaven, lovers are the drops on the surface. The beloved are the drops under the waves. The love of mothers is the drops near the base. Angels are the winds that blow and move. For in stagnation, the ocean will be a swamp. Hurry and open the dam.

✧ O stars, sing to Me of My lover. O stars, tell Me of the Lord of Truth. O stars, shine as bright as the jewels of His heart. O stars, teach My children of Truth. O stars, dispel the darkness with the Light. O stars, tell those who listen of the way to heaven. O stars, don't fall, for you will die. O stars, let your wings glow with the thirteen. O stars, let your feathers flow with the twelve. Five in five. Man in woman. Woman on man. Truth on the scale. I am love. Now you know that name that all angels sing, open, O Gates, open, for I soon will descend. So that even the blind might see the truth in the heart of heaven.

✧ Nothing can take the place of hope in the hearts of the faithful. Hope and faith should not be in that which is behind the veil of death, death which is the seed of life, which is love, and love can only be found when the arms are open to the embrace of the beloved and there is no beloved more loved than the essence of all behind the veil. The faithful must know that God is not in churches, temples or shrines, but is to be found in the blood of those that yearn for love, hope and a new life, in the blood of every child, in the blood of every adult, in the blood of every creature, in the blood of this world. Shed the blood and you do desecrate God.

✧ I tell you the tale of three of My daughters. Each had served Me in time through war and peace. The first was a bride of a prince. The second bore her sword and laws she upheld. The third knew no men and to the waters of My shrine she tended. A day came where to each I appeared, and to their hearts a test I placed. The first a child she bore,

but the heart of her prince began to wane. To the second, a shepherd I brought, but to the flock he sought for her to tend. To the third, her waters became gold, and sickness did it remove. But her queen that didn't please. With every new dawn, sorrow entered their hearts and their cheeks were filled with tears. My gifts to them became sour and My name they abandoned. But know this, My children, the child is greater than the prince. Leading the flock to safety is more noble than any blade. The waters of healing are a greater blessing than the gifts of any temple queen. To each of you I will give a gift and to your heart, a test. Blessed is she that bears the pillars of Truth.

✧ When you erect a shrine for truth in your heart, and when peace descends and you forgive those that you love. When innocence is a virtue, truth and honesty is your weapon, compassion is your companion, and justice is your law, then you can honestly say that you understand the holy law of Light and God.

✧ The wine of ecstasy mixed with the honey of sweetness must be poured into the cup of spiritual rapture. Only then will your union lead to the divine vision.

✧ A woman that carries upon her shoulders the idols of her peers, loses the brightness of her star. It is that star that must shine, for what is more beautiful, the idols of men or the stars of heaven?

✧ A woman that upholds My commandments, wields My truth and embraces My passion, shall live her dream.

✧ Behold, O Jerusalem, thy God is one. One is the essence of life. The creation is in the creator. The Light of the world is one. Each nation has erected a shrine and a faith. In the faith of men, truth and lie are one. The mind knows the lie and the heart the truth. If your heart dies, your mind will know no peace. All things are true, but there is one lie. The lie rests in the truth - each is of their course a star. Escape the truth into the lie, and resurrect the lie into a truth. This is the truth of the way to the One. Find your lie and you will find the truth. If you need to ponder, but ponder on this, My child. Who is the one that you love most dear? Is it not your heart that knows this love? Treasure this love, for with this truth there can be no lie. For your heart is the beloved and its lover is the love of your beloved. Learn of this and no loneliness you will know.

✧ Under the Holy Dome lies a cave, and within it is a man. In this man lies a heart that contains the love for this world. As you celebrate his death, you shall experience it. Don't ask Me his name, for every nation has told his story. He will live as your hearts know love, and peace fills the land of the Holy Dome. My daughters shall then carry His torch, for no cry reaches heaven faster than a mother's tear. Doubt My words if you may, but every star and child know this truth.

✧ Let Me tell you the story of two angels. One is named Ariel and the other Azriel. Not unlike children, they too danced and played among the stars. Ariel grew to know life and was filled with passion. Azriel knew of love and was filled with sorrow. Azriel became aware of time, for sorrow can quickly age the young. Ariel comprehended space, for passion knows little boundary. With each discovery they grew apart, for they became aware of each other's uniqueness and differences. So, Azriel brought sorrow to life and became the angel of death. Ariel brought passion to love and became its child. Through this, they united again and to this day play among the stars.

✧ A lover's touch contains the essence of his heart. It should be gentle and pure. Let it begin and end at the heart. A lover's touch contains her passion, and the heart of her dream. Let it be magnified by My fire. It should begin and end at the chest. Touch the groin after the exchange of breath and the awakening of heat. Let his groin be surrounded with a purple cloud of white fire. Let her flower be surrounded with a yellow cloud of red flame. These are the secrets of dividing the Red Sea and crossing to the land of ecstasy. Tenderness must be followed with the breath. Let the touch be seven times the time of union prior and fourteen after. Twenty-one is the number of thine unity and the key to the capture of intimacy. I teach you this, for touch has become lost to the hunger of your devouring sea. I am the Lady of Love and love is awakened by touch. If you knew, you would not harden your hearts. I would have made the decrees eleven, not ten. Thou shalt not avoid the touch of a lover.

✧ If you let your passions burn like a fire within the grass of your lust, you will lose all sight and be blinded by the smoke of the flames. Let love burn your passion and its heat will warm you and your desires will awaken the sparks of your soul. Nothing can feed the passion stronger than love. Let the grass be the grass under your feet.

✱ Men, there are three laws by which love governs. Love does not know a name, but a heart. Love does not depart, but is cast out. Love is not pain, but lust is. Whom you love isn't whom you own. When your lover becomes yours, she is thine and not love. Be with love and she your side will not leave. If you lust for her body, it is your soul you have weakened. For the soul lives with love and withers with lust. She who speaks of Me knows this truth. Women, I have set you as guardians of the Temple. Seek only men who love uphold, and your body with a pure spirit touch. The spirit that enters your womb is born in your life. So, choose with wisdom and live with divine passion.

✱ My tears fall for a woman that sells herself short. She not only extinguishes her flame, but also destroys her heart. Does she not know of My love? In every woman is My seed, it grows with her hope and withers with her despair. If the seed dies, the world loses another lover. Hasn't the world seen enough death? Where are you, My seeds? Let Me nourish you with the tears of mourning.

✱ In a woman's cycle is a reminder that from her womb springs the life of nations.

✱ I say this to a man: If you fear a woman's dominance, it is your strength she needs. If you fear a woman's coldness, it is your tender passion she seeks. If you fear a woman needing, what are you doing in her court of love? If a woman is quick to jump into your arms, she is following a dream. If a woman seeks you for your wealth, she has lost her faith in her power; restore it, but don't feed it, for I will.

✱ Passion is like a tree; it must be watered with tenderness and sowed in fidelity.

✱ The star that shines in a woman's eyes can enchant any man. Learn to shine My star, for it is My gift to you.

✱ The world is filled with those that preach of a new life, that tell of love and the ways of passion, but how can the blind lead the blind? Love is not a stranger; it is a friend. Passion is but a presence of being now. Ecstasy is not a drug; it is a gift. Desire is not to be quenched, but fuelled. Love is not to be sought, but to be freely given. May you now see light.

✧ If you ask Me who is the Messiah, I say he is My King and My Son. My passions ran through His blood and He died for His love. Like all lovers, He was crucified by His beloved, and was healed by the power of love. Learn of Him and you will know of Me. Let Me ask you, what fire can burn in the flesh and in the soul stronger than losing your beloved or a child? What sin is greater than hating and destroying what God has loved most dear? 'His creation.' If you despise it, you despise him and if you desecrate it, you desecrate Me. These are My words through the ages; how many more of My children will you still crucify?

✧ Before a man can understand a woman, he must first learn to listen to the beat of his own heart. For the heart is a woman's governor and the conductor of her rhythm.

✧ O My daughter, whose heart cries at night, I rush faster than the winds on My chariot of glory. Pulled by the lions of My passion, Guarded by the angels of the stars to bring you peace. Call My name and I will render heaven asunder with the thunder of My wail. I am love and you are My blood. My blood will not be shed in vain. Do you all hear? The roar of your wars has deafened My ears. The echo of their tears has made My heart wane. But only to the cry of her innocent heart will I ride the chariot of Holy Fire. If you destroy these hearts, which ears will listen when you cry? It has been decreed. It has been recorded. You will soon learn.

✧ Passion! Arouse your passion, My daughter, and let it be the fire of your will. Trust the heart that beats with the Sun, and embraces with the Moon. Share the body of your desire in the arms of ecstasy and cover of love. Leave lust in the concealed veil and awaken the tree of your soul. Let your fingers know the path of her life and gate of her fire. Let your lips devour his pain and awaken his desire and flame. Do it, My children, on the day I rest. If you have not a lover, give yourself to one freely. Let the heart be your guide. My priestesses are the Knaves of Light and the guardians of My mysteries. I call upon you to protect this rite. And assure that no woman of My blood rests alone on the day of rest. For this is the medicine for much suffering. Those that trade in love for false gold have plucked the feathers of hope and mercy from the wings of their faith. What you have condemned, the King had sought to heal. Why have you abolished the Law of the Day

of Rest? Why have you made the medicine a poison? All angels entwine on the day of rest. What is good for angels is better for the children of Adam and Chawa. The lovers who seek the lonely children of My temple shall be pure and of the truth upholding. For to desecrate My daughters in the name of your lust is equal to breaking seven of the commandments, seven hundred seventy and seven. Those that embrace My daughters on the day of rest, pure in heart, clean in body, are such as those that upheld seven commandments seven years, seven months and seven days. This is the law of the broken tablet. Given by Me. Broken by man. Mend what is broken and dance with angels.

✧ Waves of fire descend from the heaven above, surging with power and strength. Is that what your eyes behold, O men, a God of Wrath? Land filled with tears and pain, blood shedding blood. Is that what your eyes behold, O women, a God to whom their suffering is deaf? The God of creation isn't there, for where is His aid? His face we haven't seen and His angels haven't touched. Aren't these your words, O children of knowledge? The Light is filled with mercy and its womb bears life. From Light, to Light, in Light all things turn. Death is the shadow of His crown and life is His face. Each of you to another is a test, and from paradise there is no escape. Knowledge is a void within being. The more you know, the deeper is the void. Love is the fruit of Life, and through it is the road of return. Grow and live and time will tell the truth from the lie. We have time, but who among you will not die?

✧ The milk of love flows sweeter when the heart is warmed by the heat of intimacy. Milk the breast of the beloved, gently, at noon and let the juice flow. Let her love grow yonder and sweetness fill. They contain the milk of life and nectar of joy. It is not a milk to be consumed by the body, but the soul.

✧ Awaken the spirit of your passion and rise, O daughters of the stars. I call upon you to the Gate of Love, to climb the Stairs of Light. Warm your heart with presence and grow wings of joy. The day has come for love to become your weapon. Slay the beast of fear and cut the chains of despair. Let the desire for union be the sandals of your feet, and the necklace of wisdom adorn you with glory. Love has spoken of you and whispered your name. It wrote of your heart and faith. O ladies of love, adorn your white garment and arise. The heavens are open and My arms are wide. I am love and you are My bleeding heart.

✧ Sing to Me O angels, the song of rapture. Ilah, My Lord, Ilah. Neter Ta, my Lady, Ta Neter. Sweet is the breath of the blessed. Gentle is the touch of the faithful. Barukah, O Lamb, Barukah. Neter Ta, my Lady, Ta Neter. Blessings descend with your Grace. Brilliant is the light of your Glory. Ilah, my Lord, Ilah. Neter Ta, my Lady, Ta Neter. Stars form your Name, and children hold You dear. Barukah, O Lamb, Barukah. Neter Ta, my Lady, Ta Neter. The tears do You wipe, and the blood of innocence by You is avenged. Ilah, my Lord, Ilah. Neter Ta, my Lady, Ta Neter. The Sun and the Moon are but sparkles in Your eyes. And the stars are the shine of Your lips. Holy is your Name, and Blessed is I, if you hold me dear. Ilah, my Lord, Ilah. Neter Ta, my Lady, Ta Neter.

✧ On the Day of the Rising before the Lord of Spirits, three will come to hold the throne. The first is a man who gave his soul for the world. The second is an angel who loved the Lord. The third is a woman from whom all life will be reborn. A fourth will rise and beseech for mercy on behalf of all. The first has come and soon is to return. His name doesn't defile nor pain celebrate. His church is no building and his cross is gold. The second walks among the earth, and hides behind mortal faces. His symbol is the dove and to the faithful does he appear. The third is a bride, a queen, and from her womb spirit flows. My star adorns her womb and another woman's child. The first will rise and give birth to a lamb. And the world her will seek to destroy. The child with the mark will sing to her grace, and of the rage will seek to tame. The fourth is a man with the law and sword at the helm. His tongue spoke miracles and his deeds were holy. His name is praised by many tongues. He is followed by three nations. The first are blind and faith is cold. They kill in his law and truth they twist and not hold. The second are few and their hearts do know. These are found in buildings of pure spirit. Blessings they have touched. The third bears the lantern of his light, and mercy and compassion they preach. These are the four horsemen of the spirit of time. Their shadow will first descend and then their brilliance will rise. This is the key to the revelation of time. Know them well and you will not be lost, by the final temptation of the dragon of mind.

✧ At the dawn of the moon is the rite of the great womb. Hold dear the two pillars of war and peace. Behold the entrance to the temple near. Form a triangle of fire and witness the dove. Chant the cry of

war, Ea Parchad. Behold the dove turn red and the moon shake. Cast My scales on a land of war, and behold the dove flying over the clouds. She should call on My name and awaken My love. Let her behold the gate filled with water and adorned with a crow. She should chant the wailing of peace, Namara Hanan, till her body shake. Form a white tree before the dove, and a feather on the scale. Let the temple of water consume the triangle of fire. Behold the crow turn white, and the dove rests on the tree. The fire should be extinguished by the raging waters of the temple. And all should behold peace descend on the land, and the Banner of the White Lion emerge.

✱ A man that seeks to know of My nature must first strip naked before love. His nakedness is the only performance that I shall accept. Only then of My eyes he shall behold and of My touch endure.

✱ Love has crowned the hearts of women who their passions they embrace, and their bodies maintain. A woman's body is the signature of beauty and miracle of creation. Its beauty shouldn't be covered nor transformed. Her breast should only be touched by the hands of her lover. Their form is her mark and its shape she shouldn't abandon. Her legs are the pillars to the gate of her passion. If they be too thin, how will the gate they uphold? If they be too wide, where will the gate be? Beauty is not in size nor form, but in its own image. Daughters, let the skin remain pure. For beauty is in the image of purity. Let your breasts form and their mark shine. For beauty is the mark of true form. Let the gate of the moon remain sweet and to the touch smooth. For beauty is like the tender touch of the Moon. Let the pillars of the gate remain strong and bright. For beauty its own upholds and its image is strong. Each of you is a ray of beauty. Your body is but a naked image; of it, be not ashamed and of its form shy. For beauty reflects on itself in truth and to others it continues to shine.

✱ The laws of men are bound by the rocks of their churches, and chains of their minds. The laws of women are held by the knots of their hearts, and the bonds of their fears and desires. The laws of the stars bind the angels and the spirits of peace. The fires of faith hold the shades and shadows at bay. All is bound by a word and a sigh. The word is 'I' and the sigh is 'Am'. The breath became the Word, and stood by the I. The I expanded the Am, and became the Lord and Lady of time. The Word contemplated its meaning, and formed the Scale and the Law. The Breath chanted the Word, and the Light



became the ink of its pen. All belong to the I before the Am. Pay heed, for nothing in the world is greater than its sigh. Do you not sigh, O lover, for your beloved? The Am sighs for the I. Love is the chain of law, and hate is the elixir of death. Sing to the I Am, and let the wine of ecstasy be your rapture.

✧ Ecstasy knows but these boundaries. Those set by the mind of a fool, who of the spirit of love has declared a ruse. Those set by the heart of evil, which of divinity it mocks for fools. Of the breath of fear cast by those of their lust held dear. Is it but a wonder the lovers among you are cast into a pit of despite. Harken the word of your Mother. For She of Her breast holds bare, so that of love you may suckle. Her milk pours forth to nurture the souls of the blessed, who of Her love they hold as their own blood.

✧ Sweetness, when applied to the body, must be done so gently and slowly. A woman's body is the temple of My breath and in her embrace can be found life or death. So tend to her wisely.

✧ The whip in the hand of the lovers is gentler than their lies. Be like a rock in the facing of waves and fear not their impact, for I am justice and truth.

✧ The words of truth have been echoed through the eons of time to the children of Light. Hear them, o children, and restore Truth. Without it, no love will grow and no passion will fruit. Without it, your mother will lay bleeding as Her soil is being raped. They have banded Her with lies; heal Her with truth. O children of Light, awaken, for this is your age, the age of Truth. Unite with love and be, for the stars bear witness now to your truth. Your mother is being forced to abort and that is the sad truth.

✧ O seeker, here is the Seal of the Codex: A heart that bleeds with love is healed by love. A soul that yearns with love will fly with the doves. Remember that love is the teacher of life. She teaches through joy and sorrow, pain and pleasure, passion and coldness. Pain and pleasure give birth to ecstasy, joy and sorrow to rapture, heat and coldness to life. If you lose faith in My words, love what you behold and hope will join you. Remember love bears a two-edged sword; embrace him and she will unite you; deny him and she will remind you. O seeker, if you ask who is Ishtar, look at the stars, they will tell you

My story. If you ask where is Ishtar, look deep within your eyes and you shall see Me. If your mind says I don't believe in Ishtar, dwell on the image of your beloved and you will remember Me. In the heart of every man and a woman is a star. Seek it and you shall know Me. I am Ishtar and I love you.

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## 5

# Life Magic

The Queen of Heaven and Goddess of Love has for a religious icon a flower and a star. According to mythological renditions, the planet Venus is one of Her symbols and so is the number seven. Seven is the number of primary planets used in ancient Chaldean Magian magic. The Rose of the Life has forty-nine petals or seven by seven. It is no surprise, then, that one of most guarded secrets of ancient magic and names of power deals with the planetary spheres. The seven planetary spheres constitute one of the main pillars of ancient astrology and are used in magical ritual work through history and central to Hermetic correspondences.

These spheres represent the lenses by which Light flows into our lives and shapes many aspects of both our personality and options. Due to its direct influence on our personality and circumstances, transformational life magic is the magic of the celestial planets. Celestial magic isn't separated from Divine magic, but is one of the layers of its manifestation.

The seven ancient planets are not all planets, by modern astronomical definition, as they include among them the Sun and Moon. The Arabic word for a planet is Kawkab, which is very similar to the Hebrew word Kokab or Star. The word Kawkab was also used in medieval and ancient Arabic astrological writing when referring to stars. It seems that the ancients viewed these planets and stars simply as heavenly bodies; some were thought of as moving fast and others very slowly. The seven primary stellar bodies or planets are Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon. This order is known as the Chaldean order. The ancients viewed each planet as alive and emanating a sentient spiritual essence or rouhaniah endowed in it by

the Divine. It is the prototype of the Gaia Theory, but extends to all stellar bodies and not just those with eco-systems that support biological life. The ancients believed that this rouhaniah materializes in the form of spirits that can be contacted and lured here into our sphere on Earth. It is the rays emanating from the rouhaniah that are the cause of astrological influences, rather than the physical bodies of the celestial spheres. The names of the seven planets in English correspond with ancient Roman deities such as Venus, the goddess of love and beauty, and Mercury, the Divine messenger. Similar naming practices occurred in many cultures.

#### NAMES OF SEVEN PLANETS

<b>Planet</b>	<b>Sumerian</b>	<b>Babylonian</b>	<b>Hebrew</b>
Saturn	Uduidimsagus	Kayamanu	Shabbathai
Jupiter	Mulsagmegar	Neberu	Tzedek
Mars	Simuud	Salbatanu	Maadim
Sun	Utu	Samas	Shemesh
Venus	Ninsianna	Delebat	Nogah
Mercury	Uduidinguud	Sihtu	Kochav Chama
Moon	Suen	Sin	Yareach

<b>Planet</b>	<b>Arabic</b>	<b>Persian</b>	<b>Greek</b>
Saturn	Kevan	Zuhal	Kronos
Jupiter	Moshtari	Moshtari	Zeus
Mars	Merrikh	Bahram	Ares
Sun	Shams	Khorshid	Helios
Venus	Zuhra	Zohreh	Aphrodite
Mercury	Otaared	Tir	Hermes
Moon	Qamar	Mah	Selene

An easy way to understand the nature of the planets is to use the example of a kingdom. The Sun is like the king among the planets, with the rest acting as aids and advisors. The Moon is like the minister of state and the keeper of the covenant of the ruler. Mercury is the king's scribe. Saturn is the guardian of the vaults and treasury, as well as general over the army and police. Venus is both the queen and the

maidens that serve the king. Jupiter is the court's judge and master of fortune and finance. Mars is the king's executioner and foot soldier.

The seven planets are said to be rulers of the twelve Zodiacal signs and also, both planets and signs are associated with the Elements. The twelve signs are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn, Aquarius and Pisces. We mentioned the four Elements in a previous chapter as Fire, Air, Water and Earth. The Elements are a combination of states and these states are a key to understanding the basic celestial cosmology of the ancients. The primordial states are coldness, heat, dryness and wetness. These states play a role in the ancient understanding of the relationships between the planets and their rulership of the Zodiacal signs and Elemental attributes. Planets, signs and Elements combined form the central foundation for the spiritual and personal transformation of the magician into an adept of Light. They are forces and patterns and, with the astrological chart, constitute a map or a grid for the magician to plot a course for a truly magical life.

#### ELEMENTS AND STATES

Element	States
Spirit	Light
Fire	Hot Dryness
Air	Hot Wetness
Water	Cold Wetness
Earth	Cold Dryness

The two celestial lights are the Sun and the Moon and they have the strongest effect on the incidents that occur in the world. The Sun is by far the stronger of the two, and thus the most important of the seven planets. Through observation, it is obvious that its elemental nature is heat and dryness, and its effect is strongest during summer. The sign of Leo is associated with the hottest month in the year. It shares with the Sun its elemental nature, masculinity and the diurnal quality. Ancient astrologers also marked that the Sun was the middle planet

in their ancient order and that Leo is the middle of the Fire signs and the middle of the dry signs. The compatibility between the two and the fact that the heat impact of the Sun increases in Leo made them consider it to be its natural sign.

The moon and the sun also share compatibility in eight facets. First, the moon is also one of the brightest planets to the naked senses. Second, it is the one the most evident planets as far as its effect on our earthly world. Third, they are similar in their not going straight and then moving backward. Fourth, they are both lights in this world, one by day and the other by night. Fifth, they consecutively symbolize creation and life. The symbol of the Sun is heat, and that of the moon is moisture. Heat is the strongest of the actives and moisture is the strongest of the reactives. Sixth, the ascendant of conjunction and receptivity occurs due to the Sun and the Moon. Seventh, the Moon receives its own light from the Sun. Eighth, the largest and most potent of the planets is the Sun, and the Moon is the closest one to us. The Moon thus becomes a partner of the Sun and its proxy in its influence on this world. It is because of this that the sign of the Moon was placed next to the sign of the Sun. This could have been either Cancer or Virgo. Cancer was considered more suitable, because the moon is cold and moist and feminine. Cancer has these same qualities, while Virgo is cold and dry. The moon also quickly changes from quickness to slowness, from light to darkness and from shape to shape. Cancer is considered a changing or cardinal sign and during it the seasons change from one kind to the next. Astrologers therefore agreed that Cancer is the sign of the Moon.

Astrologers then divided the Zodiacal wheel in half. All the signs from Leo to the end of Capricorn were attributed to the overall dominion of the Sun. The signs from the beginning of Aquarius to the end of Cancer were then attributed to the Moon. The solar section was called the great half and the lunar section the minor or lesser half. The two lights' primary functions are the giving of power and the maintenance of composition and mixtures. The other planets share the signs with the two lights. Thus, each planet has two signs, one from the direction of the Sun and the other from the direction of the Moon.

Saturn is likened to an individual who is intent on destroying the world and thus his signs were placed opposite to those of the two lights. From the lunar half, he was given the sign Aquarius. Aquarius is hot, contrary to the coldness of Cancer, but it also shares its moisture. From the solar half, Saturn got the contrary sign to Leo, or Capricorn. Capricorn is contrary to Leo in that it is cold, but it shares

dryness with it.

Jupiter follows Saturn among the planets and is beneficial. So, Jupiter received the two signs after Saturn's. The first is from the direction of the Sun and shares with Leo its elemental nature and that is Sagittarius. The other is from the direction of the Moon and shares with Cancer's elemental nature and that is Pisces. Respectively, their placement creates a one hundred and twenty degree or trine aspect with the signs of the two lights; a trine is an aspect of love and kindness.

Mars follows Jupiter and hence was given the two signs following his. Mars received from the direction of the Sun, Scorpio, and from the direction of the Moon, Aries. If he was given from the directions of the Sun a fire sign, then the combined heat would lead to combustion and destruction. He was given a water sign to help balance his nature. He was given from the side of the moon, a planet that is cold and moist, a sign that is hot and dry, so that his weakness isn't compounded. The two signs of Mars form with the signs of the two lights a ninety degree aspect, called a square, which is an aspect of conflict and challenge.

Venus follows Mars after the Sun and is given the two signs that follow his. She receives from the side of the Sun Libra and from the side of the Moon Taurus. They form with the signs of the two lights an aspect of sixty degrees, called a sextile, which is friendly and good. It is not as friendly as a trine, for Libra and Leo are both hot, but one is dry and the other is moist. Hence Venus is called the lesser benefic planet.

This leaves Mercury, who receives from the side of the Sun, Virgo, and from the side of the Moon, Gemini. Leo and Virgo are in harmony in the strongest reactives, which is dryness, and different in actives or heat. Mercury is considered benefic with benefics and malefic with malefics, because his signs are next to the two lights in one state and different in another. One of the Mercurial signs, Gemini, has dual bodies.

## ZODIACAL CORRESPONDENCES

Planet	Sumerian	Babylonian	Hebrew
Saturn	Uduidimsagus	Kayamanu	Shabbathai
Jupiter	Mulsagmegar	Neberu	Tzedek
Mars	Simuud	Salbatanu	Maadim
Sun	Utu	Samas	Shemesh
Venus	Ninsianna	Delebat	Nogah
Mercury	Uduidinguud	Sihtu	Kochav Chama
Moon	Suen	Sin	Yareach


 **RITES OF SEVEN SPHERES** 


The seven names of power are known in Arabic as the Ta'at (Arabic) or Tethim (Hebrew), due to the abundance of that letter in the names. However, they are more commonly known as the Tahateel Names. The ancient magical teachers of our tradition say explicitly that in these names is a mystery from the mysteries of God, that gives them potency over the angels and the jinn, who can't resist them ever. There are many recorded and oral legends surrounding them from various masters of ancient magic. One such legend belongs to Abu Baker Al-Turyzi, who said that these famous seven names were found preserved on a tablet of seven metals in a white marble chest in the belongings of Abi Al-Qasem Al-Qurtabi. He in turn said that it was taught to him by a student of the wise philosopher Handrius. He claimed that he did with them marvellous and strange magic, both indoors and outdoors. Concerning them, he mentioned a retreat and a certain sequence and order in removing occult wards. They were also used to cure women stalked by spirits at any time and they were used to discharge spirits that guard places. These names were also used for concentration and meditation during the day and night after a period of practice and retreat. They can be used for spiritual magic without either a retreat or extended periods of practice, as long as the proper planetary days are observed. Their occult applications are extensive. Here is a list of some



basic ancient magical uses:

✧ If you want to increase the traffic of customers to a shop, then write the seventh name and the eighth using an iron implement on tin. Whoever is selling in the shop should wear this talisman around his or her neck. You should also write the seven names on seven clay pieces and place them in hidden places in the store location.

✧ If you want to terminate the effects of sorcery, write the seven names on leaves from a palm tree. Write the eighth name on a clean piece of cloth, then soak it with water and wash the affected person. The individual's body should then be dried with the leaves. Afterward, write the first name and the eighth name on seven pieces of paper or leaves. Burn them in a censor placed under the victim, one after the other, as you charge the spirits of the names to remove the bindings and sorceries.

✧ If you need to meet someone of whom you are afraid, write the eighth name on a white paper with musk, saffron and rose water and put it in your hat near to your brow and write it on your palm before you leave for the meeting.

✧ If you want to cure migraines, headaches, evil eye and general ailments, write the seventh name on a wall or a piece of wood in separate letters with a knife. Ask the affected individual to put his or her finger on the place that is aching. Place a nail on the first letter of the name and vibrate the seven names seven times. If the pain stops, then end with it, otherwise continue by repeating this with the next letters. Once the pain dies at one of the letters, hammer the nail in at that spot.

✧ If you want to help facilitate peace between two conflicting parties, write the first six names with edible ink on food or rice paper and let them eat them. The seventh name should be consumed by you or the pursuer of the reconciliation.

✧ To facilitate the return of a lost or missing person, write the seventh name in the first hour of Friday and carry it. In the hour of Mars for that day, write the name of the missing person and his or her mother, as well as the name of the seeker with his or her mother, together with the seventh name. Say, "Move, o servants of this name,

by bringing the missing person N son/daughter of N to the house of N son/daughter of N, by honor of this name.” Hang the papers in the air in front of the house and the missing person shall return by permission of the Divine One.

✱ If you want to banish a stubborn Jinn, write the eighth name, followed by the fourth and third on a piece of red wax. Say, “Burn, o spirits of these names” and light it.

✱ If you wish to walk where no one notices you, fast physically and spiritually for seven days and eat no animal products, as per the magical guidelines. Break your fast on steamed barley, dipped in olive oil, late at night, then write the seven names on the right side of your chest. You should be in a clean place away from people when you are doing this. Charge the servants of these names with your purpose of not being noticed. After this you will walk to your destination and no one will notice you. Speaking will break the effect.

✱ If you want to access treasures or objects guarded by enchanted waters, write the eight names on stones, pieces of cloth or other objects. Approach the enchanted water, then throw the first name in front of you, then the second, then the third. Move forward slowly until you throw the sixth name near the object or treasure. Take it quickly and if you can collect the objects with the names again, then do it; otherwise don't be bothered. Keep the last two names in your hand, as the guardians will return to their locations. If you fear betrayal from any companions with you, place the eighth name in your right hand and charge the servants of the name to hide you from the eyes of your companions.

✱ The writing and recitation should begin in a good hour, with the degree of the mage's birth sign at the ascendant. Even if not mentioned in the previous instructions, the conjuration should be recited seven times with the proper incense. Note also that extensive divination and prayers should be undertaken if there is ambiguity in your heart about the spiritual permission of the operation. Keep in mind, as noted elsewhere in the materials, you are responsible for all the work you do before the Creator, and all things are by Divine permission.

More important is the benefit of these names in awakening and bringing forth the energy and power of the planets into your life. This

makes them an effective component of celestial magic. They manifest the planetary energy in a pure and high concentration. Such an exposure will not only help you to work with planetary energies in a magical capacity, but it will also help you overcome the negative qualities brought forth by your birth chart. We have incorporated these holy names and their derivatives into basic prayers that can fit into any busy schedule. Each one should be done daily on the appropriate planetary day, if you want your life be in harmony with the most sublime and spiritual elements of the celestial spheres. Planetary days are easy to determine: Sun (Sunday), Moon (Monday), Mars (Tuesday), Mercury (Wednesday), Jupiter (Thursday), Venus (Friday) and Saturn (Saturday). It should be noted that planetary days begin from sunrise.

These seven names are each made of seven letters. The total letters composing the names are forty-nine, which is the number of the Rose of Life. The letter Ta occurs fourteen times. The letter Lam occurs eleven times. The letter Ha occurs nine times. The letter Ya occurs eight times. The following letters occur only once: Kha, Qaf, Fa, Nun, Mym, Jym, Ba. The total number of dots appearing on all the letters of the names is twenty-three.

The Tahateel Names

Arabic	Phonetics	Planet
ل ط ه ط ي ل	Lel-tah-teel	Saturn
م ه ط ه ط ي ل	Mah-tah-teel	Jupiter
ق ه ط ي ط ي ل	Qah-tee-teel	Mars
ف ه ط ب ط ي ل	Fah-tob-teel	Sun
ن ه ه ط ط ي ل	Na-hah-ta-teel	Venus
ج ه ل ط ط ي ل	Jah-lah-ta-teel	Mercury
ل خ ه ط ط ي ل	Lach-ha-tot-eel	Moon

Number of Letters in Tahateel Names

ب	ج	م	ن	ف	ق	خ	ي	ه	ل	ط
1	1	1	1	1	1	1	8	9	11	14

From these seven names an eighth name is derived. It is formed from the first letter of each of the seven names. It doesn't have a Ta or

Ha in it and begins with Lam and ends with Lam. Names that begin with and end with the same letter are said to partake of the quality of the Great Secret Name. The first and seventh names share this, as they begin and end with Lam. The eighth name La-maq-fan-jal is especially used against artificially enchanted waters. The original seven also are very potent against disabling occult wards and traps.

Derived Eighth Name

7 <sup>th</sup>	6 <sup>th</sup>	5 <sup>th</sup>	4 <sup>th</sup>	3 <sup>rd</sup>	2 <sup>nd</sup>	1 <sup>st</sup>
ل	ج	ن	ف	ق	م	ل

From the seven Tahateel names, twenty-seven other mighty names are extracted for a total of twenty-eight names per planet. This brings the total names of the Tahateel to one hundred and ninety-six, divided among the seven planetary spheres. For each planet, there are seven names of Tahateel that are known as potencies, intelligence or inner power. These call forth the inner power of the spheres and their corresponding rouhaniah. These are usually used first. The second set is known as the names of charging or commanding. These names are used to compel the spirits of the sphere to respond and obey. The third are known as astrological and are used to call down the planetary rays. These are often used when attempting to consecrate or empower amulets and talismans. The fourth set is known as the burning names. These are used to fiercely charge and compel disobedient spirits or thwart adverse or evil spirits that may come at the magician. These names are extracted from the magic square of each name.

TAHATEEL TABLE OF PERMUTATION

				ه	ط	ل	ل
ه	ط	ل	ل				
ل	ل	ي	ط	ه	ط	ل	
ط	ه	ط	ل	ل	ل	ي	
ل	ل	ل	ي	ط	ه	ط	
ي	ط	ه	ط	ل	ل	ل	
ط	ل	ل	ل	ي	ط	ه	

The individual name of the Tahateel is placed in a square as separate letters. Each subsequent line is permuted from the preceding one. The permutation begins with the fifth cell of the line. The fifth, sixth, and seventh letters are placed as first, second and third letters of the next lines. The remaining initial four letters subsequently become the last four letters of the next line. This process is continued for six lines. As an example, we have shown the permutation square for the first Tahateel name, with the first two lines of permutation highlighted for clarity.

The set of names for inner power are extracted from the magic square by reading its rows from right to left to form the names. The astrological names are extracted by reading its rows from left to right. The names of burning are extracted by reading its columns from top to bottom. The names of charging are extracted by reading its columns from bottom to top. We will only use the names of inner power and astrological names in this book. These will be used for the daily empowerment conjurations. Begin the daily planetary empowerment with the following Sabian address to the Divine:

“You are such an eternal being that all the chiefs and governorships depend on you. You are the God of all the creatures who are thought of and who exist in the region of senses. You are the chief of the worlds and the shepherd of ‘realms.’ You are the Rab (Lord) of all the angels and their superiors. Wisdom originates from you and reaches the governor of the earth. You are the first cause. Your might envelops all those who exist. You are a boundless oneness. You are the unfathomable one. You are the supervisor of the celestial sovereigns and the sources of light whose lights are eternal. You are the sovereign of sovereigns who dictates all the good and who forewarns everything through revelations and signs. The creation and development of all creatures is caused by you. Order takes the right path with your signal. The lights emanate only from you. You are the oldest cause, existing before everything. I request that you purify my spirit. I wish to succeed in winning your blessings, now and always, till eternity. O El, who is pure of all kinds of pollution, make my reason sound and give me health free of all kinds of ailments. Turn my worries into joy. I take refuge in you only and fear only you. I beg of you to let me succeed in expressing your immensity, which can only be expressed by manifestations. This immensity cannot be expressed by words. Everybody and everything comes from you; everything and realization of every success depends on you. You are the desire and hope of the worlds

and you are the supporter of all mankind.” (Recorded by the Islamic historian Omar Ibn Al-Verdi)

Conjuration of Saturn to be done on Saturday:

“By the supervisor of the celestial sovereigns, O ye celestial chariot of Ninurta called Udu-idim-sag-us, Kayamanu, Shabbathai, Kevan, Zuhal, Kronos, Saturn and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light, in the blessed names of Lele-tah-teel [x3], Teel-la-lel-tah [x3], La-tah-tee-lel [x3], Yal-lal--ta-hat [x3], Tah-tee-la-lal [x3], Lal-la-tah-tee [x3], Ha-tee-lala-lat [x3]. O Shabbathai, O Saturn, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tah-tal-el [x3], Ha-tel-la-leet [x3], La-lee-tah-tal [x3], Ta-hat-la-la-lee [x3], La-la-lee-ta-hat [x3], Ya-tah-tal-lal [x3], Ta-lal-lee-tah [x3]. Fill me, through your aid, with faithfulness, stability, concentration, constructive qualities, tact, diplomacy, justice, prudence, deliberation, endurance and discipline. Let me be a vessel for noblest expression of your spirit and power, O Shabbathai.”

#### NAMES OF THE SPHERE OF SATURN

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Lel-tah-teel	للطهطيل	Lee-tah-tal-el	ليطهطلل
Teel-lal-tah	طيلللطه	Ha-tel-la-leet	هطللليط
La-tah-tee-lel	لطهطيلل	La-lee-tah-tal	لليطهطلل
Yal-lal--ta-hat	يلللطهط	Ta-hat-la-la-lee	طهطلللي
Tah-tee-la-lal	طهطيللل	Lal-lee-ta-hat	للليطهط
Lal-la-tah-tee	للطهطيل	Ya-tah-tal-lal	يطهطللل
Ha-tee-lala-lat	هطيلللط	Ta-lal-lee-tah	طللليطه

Conjuration of Jupiter to be done on Thursday:

“O ye celestial chariot of Bel Marduk called Mul-sag-me-gar, Ne-

beru, Tzedek, Moshtari, Zeus, Jupiter and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light, in the blessed names of Mah-tah-teel [x3], Teel-mah-tah [x3], Hat-ha-tee-lem [x3], Ya-lem-hot-hot [x3], Tah-teel-mah [x3], La-mah-tah-tee [x3], Hah-teel-mah-hot [x3]. O Tzedek, O Jupiter, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tah-tahum [x3], Hat-hum-leet [x3], Ma-lee-tah-ta-ha [x3], Tah-tah-ma-lee [x3], Ha-ma-lee-ta-hut [x3], Yah-tah-tah-mal [x3], Tah-ma-lee-tah [x3]. Fill me, through your aid, with benevolence, broad-mindedness, executive ability, spiritual righteousness, honor, charity, reverence, opulence, popularity and success. Let me be a vessel for noblest expression of your spirit and power, O Tzedek.”

#### NAMES OF THE SPHERE OF JUPITER

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Mah-tah-teel	مهطهطيل	Lee-tah-ta-hum	ليطهطهم
Teel-mah-tah	طيلمهطه	Hat-hum-leet	هطهمليط
Hat-ha-tee-lem	هطهطيلم	Ma-lee-tah-ta-ha	مليطهطه
Ya-lem-hot-hot	يلمهطهط	Tah-tah-ma-lee	طهطهملي
Tah-teel-mah	طهطيلمه	Ha-ma-lee-ta-hut	همليطهط
La-mah-tah-tee	لمهطهطلي	Yah-tah-tah-mal	يطهطهمل
Hah-teel-mah-hot	هطيلمهط	Tah-ma-lee-tah	طههمليطه

Conjuration of Mars to be done on Tuesday:

“O ye celestial chariot of Nergal called Si-mu-ud, Salbatanu, Maadim, Merrikh, Bahram, Ares, Mars and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light, in the blessed names of Qah-tee-teel [x3], Teel-qah-tee [x3], Ha-tee-tee-loq [x3], Yal-qah-teet [x3], Tee-teel-qah [x3], Laq-hah-tee-tee [x3], Ya-teel-qa-hot [x3]. O Maadim, O Mars, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tee-ta-haq [x3], Yot-hah-qlleet [x3], Qa-lee-tee-tah [x3], Teet-haq-lee [x3], Haq-lee-teet

[x3], Ya-teet-ha-qul [x3], Tah-qa-lee-tee [x3]. Fill me, through your aid, with dynamic energy, constructiveness, courage, enterprising spirit, enthusiasm and bravery. Let me be a vessel for noblest expression of your spirit and power, O Maadim.”

#### NAMES OF THE SPHERE OF MARS

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Qah-tee-teel	قهطيطيل	Lee-tee-ta-haq	ليطيطهق
Teel-qah-tee	طيلقهطي	Yot-hah-qleet	هطهقليت
Ha-tee-tee-loq	هطيطلق	Qa-lee-tee-tah	قليتطه
Yal-qah-teet	يلقهطيط	Teet-haq-lee	طيطهقلي
Tee-teel-qah	طيطيلقه	Haq-lee-teet	هقليتط
Laq-hah-tee-tee	لقهطيطي	Ya-teet-ha-qul	يطيطهقل
Ya-teel-qa-hot	يطيلقهط	Tah-qa-lee-tee	طهقليتطه

Conjuration of the Sun to be done on Sunday:

#### NAMES OF THE SPHERE OF SUN

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Fah-tob-teel	فهطبطيل	Lee-ta-bot-haf	ليطبطهف
Teel-fah-tab	طيلفهطب	Bat-haf-leet	بطهفليط
Hat-ba-tee-luf	هطبطيلف	Fa-lee-tub-tah	فليطبطه
Yal-fah-ta-but	يلفهطبط	Ta-but-huf-lee	طبطهفلي
Tab-teel-fah	طبطيلفه	Haf-lee-ta-bat	هفليطبط
Lef-hat-bot-ee	لفهطبطي	Yat-bot-ha-fal	يطبطهفل
Bah-teel-fa-hat	بطيلفهط	Tah-fa-lee-tub	طهفليطب

“O ye celestial chariot of Shamash called Utu, Samas, Shemesh, Shams, Khorshid, Helios, Sun and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak



of your light, in the blessed names of Fah-tob-teel [x3], Teel-fah-tab [x3], Hat-ba-tee-luf [x3], Yal-fah-ta-but [x3], Tab-teel-fah [x3], Lef-hat-bot-ee [x3], Bah-teel-fa-hat [x3]. O Shemesh, O Sun, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-ta-bot-haf [x3], Bat-haf-leet [x3], Fa-lee-tub-tah [x3], Ta-but-huf-lee [x3], Haf-lee-ta-bat [x3], Yat-bot-ha-fal [x3], Tah-fa-lee-tub [x3]. Fill me, through your aid, with strong individuality, truthful inner expression, vitality, will, ambition, authority, health, generosity, dignity and understanding of men. Let me be a vessel for noblest expression of your spirit and power, O Shemesh.”

Conjuration of Venus to be done on Friday:

#### NAMES OF THE SPHERE OF VENUS

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Na-hah-ta-teel	نهططيل	Lee-tot-ha-han	ليططههن
Teel-na-ha-hot	طيلنهطط	Tah-ha-na-leet	طههنيطط
Ha-ha-tah-tee-lan	ههططيلن	Nah-lee-tot-hah	نليططهه
Ya-lan-ha-ha-tot	يلنهططط	Tot-ha-ha-na-lee	طهههنيلي
Hot-teel-nah	ههططينه	Han-lee-tot-ah	هنليططه
Len-hah-tah-tee	لنهطططي	Ya-to-tah-ha-nal	يظطههنل
Ta-teel-na-hah	ططيلنهه	Hah--na-lee-tot	هههنيططط

“O ye celestial chariot of Ishtar called Nin-si-an-na, Delebat, Nogah, Zuhra, Zohreh, Aphrodite, Venus and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light, in the blessed names of Na-hah-ta-teel [x3], Teel-na-ha-hot [x3], Ha-ha-tah-tee-lan [x3], Ya-lan-ha-ha-ta-tot [x3], Hot-teel-nah [x3], Len-hah-tah-tee [x3], Ta-teel-na-hah [x3]. O Nogah, O Venus, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Leet-tot-ha-han [x3], Ta-ha-na-leet [x3], Nah-lee-tot-hah [x3], Tot-ha-ha-na-lee [x3], Han-lee-tot-ah [x3], Ya-to-tah-ha-nal [x3], Hah-na-lee-tot [x3]. Fill me, through your aid, with the power of attraction, cohesion of heart

and mind, ability to build a coalition, personal love, social instincts, artistic talent, internal and external beauty and harmony in my life, cheerfulness and suavity. Let me be a vessel for noblest expression of your spirit and power, O Nogah.”

#### NAMES OF THE SPHERE OF VENUS

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Na-hah-ta-teel	نَهْطَطِيل	Lee-tot-ha-han	لِيطَطَهْن
Teel-na-ha-hot	طِينَهْط	Tah-ha-na-leet	طَهْنَلِيط
Ha-ha-tah-tee-lan	هَهْطَطِيلِن	Nah-lee-tot-hah	نَلِيطَطَه
Ya-lan-ha-ha-tot	يَلْنَهْطَط	Tot-ha-ha-na-lee	طَطَهْنَلِي
Hot-teel-nah	هَطَطِيلْنَه	Han-lee-tot-ah	هَنْلِيطَطَه
Len-hah-tah-tee	لَنْهْطَطِي	Ya-to-tah-ha-nal	يَطَطَهْنَل
Ta-teel-na-hah	طَطِيلْنَهْه	Hah--na-lee-tot	هَهْنَلِيطَط

Conjuration of Mercury to be done on Wednesday:

#### NAMES OF THE SPHERE OF MERCURY

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Jah-lah-ta-teel	جَهْطَطِيل	Lee-tot-la-haj	لِيطَطَلْهَج
Teel-jah-lot	طِيلَجَهْط	Tal-haj-leet	طَلْهَجَلِيط
Hal-tot-ya-laj	هَلَطَطِيلَج	Ja-lee-tot-lah	جَلِيطَطَلَه
Yal-ja-hal-tot	يَلَجَهْطَط	Tot-la-haj-lee	طَطَلْهَجَلِي
La-tot-yal-jah	لَطَطِيلَجَه	Haj-lee-tot-al	هَجَلِيطَطَل
La-jah-lo-tot-ee	لَجَهْطَطِي	Ya-tot-lah-jal	يَطَطَلْهَجَل
Tot-eel-ja-hal	طَطِيلَجَهْل	Lah-ja-lee-tot	لَهَجَلِيطَط

“O ye celestial chariot of Nabû called Udu-idim-gu-ud, Sihtu, Kochav Chama, Otaared, Tir, Hermes, Mercury and by many other names, I call upon your rays and spirit to descend upon me. Envelop

me with a cloak of your light, in the blessed names of Jah-lah-ta-teel [x3], Teel-jah-lot [x3], Hal-tot-ya-laj [x3], Yal-ja-hal-tot [x3], La-tot-yal-jah [x3], La-jah-lo-tot-ee [x3], Tot-eel-ja-hal [x3]. O, Kochav Chama, O Mercury, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tat-la-haj [x3], Tal-haj-leet [x3], Ja-lee-tot-lah [x3], Tot-la-haj-lee [x3], Haj-lee-tot-al [x3], Ya-tot-lah-jal [x3], Lah-ja-lee-tot [x3]. Aid me with great reason, strong self-expression in all affairs, clear and moving speech, literary ability, graceful gestures, wisdom through knowledge, quick-wittedness, eloquence and dexterity. Let me be a vessel for noblest expression of your spirit and power, O Kochav Chama.”

Conjuration of the Moon to be done on Monday:

Names of the Sphere of the Moon

Inner Power Names	Inner Power Names (Arabic)	Astrological Names	Astrological Names (Arabic)
Lach-ha-tot-eel	لخهططيل	Lee-tot-ha-chal	ليططهخل
Tee-lal-cha-hot	طيللخهط	Tah-cha-la-leet	طهخلليط
Chah-tot-ee-lal	خهططيل	La-lee-tot-hach	لليططهخ
Ya-la-lach-ha-tot	يللخهطط	Tot-hach-la-lee	ططهخللي
Ha-tot-ee-la-lach	هططيللخ	Chal-lee-ta-tah	خلليططه
Lal-chah-tot-ee	للخهططي	Ya-tot-hach-lal	يططهخلل
Totee-la-la-chh	ططيللخه	Hach-la-lee-tot	هخلليطط

“O ye celestial chariot of Sin called Suen, Sin, Yareach, Qamar, Mah, Selene, Moon and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light, in the names of Lach-ha-tot-eel [x3], Tee-lal-cha-hot [x3], Chah-tot-ee-lal [x3], Ya-la-lach-ha-tot [x3], Ha-tot-ee-la-lach [x3], Lal-chah-tot-ee [x3], Totee-la-la-chh [x3]. O Yareach, O Moon, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tot-ha-chal [x3], Tah-cha-la-leet [x3], La-lee-tot-hach [x3], Tot-hach-la-lee [x3], Chal-lee-ta-tah [x3], Ya-tot-hach-lal [x3], Hach-la-lee-tot [x3]. Fill me, through your aid, with

a loving personality, vivid imagination, strong instinctual mind, balanced emotions, healthy change, love of the people, understanding of women, positive psychic qualities and personal magnetism. Let me be a vessel for noblest expression of your spirit and power, O Yareach.”



is to us. Remember, we said that ancients believed the universe itself didn't exist as such, separate from the Divine. What we are experiencing is most likely a hologram from Light.

Christ is a good religious and magical example of how angels can aid the magician to impact the hologram through Light. In the Bible and Quran, we are told that the Holy Spirit aided Christ. Thus, Christ saw beyond the illusion; he was able to manipulate the hologram of bio-matter under direction of the Divine Father. He could raise the dead, walk on water and so on. He didn't affect matter through well-understood physical methods, but simply allowed the Holy Spirit to change the hologram through him. He interacted on and with the hologram, rather than simply reacting within it. He realized that the hologram and he, outside the illusion, were not separate. He and his Father were one. That is why the Quran tells us that when God wants to create something, he merely says BE, because no evolutionary process is necessary projecting something through a hologram. As the Hermeticists have said, all is in the Mind. The Mind is the formative intelligence within Light and the planner of the logic and order of things.

Magicians work with angels on different levels, and only in rare situations do they communicate with them directly. This isn't necessary to achieve results. The only exceptions would be communicating with the guardian angel or if there is a pressing matter. Communicating with angels presents an interesting dilemma to magicians. Angels appear on their own terms and leave on their own terms. They can't be bound or forced, except by Divine commandment. The solution to the first part of the dilemma is easy. Communicating your intent to the angel is not difficult. They are messengers of the Divine, so they are engaged back and forth between all facets of the creation. Whenever you communicate your request directly to the Divine, an angel is involved.

The second part of the dilemma is the difficulty in listening to the angelic response or getting them to appear. They are so different from us and so celestial that we have to break away from the illusion or penetrate through the veil. Modern occultists argue that when a magician realizes that her attribute is the Divine's attribute, then angels become obedient servants. Aside from the spiritual pride resulting from their misunderstanding of the magical cosmology, in many cases at this point of realization the perceived human need that required calling over and communicating with the angel disappears! When appearing, angels can also choose to be physical, but for the most part they remain invisible. They are like watchers who interact with our lives

indirectly or silently. Fortunately, there are a number of ways of communicating with the angels, when and if they choose to appear.

The first is to communicate with the angel in a dream. The angel could appear as a being of light or a person all draped in white. You will get a clear or symbolic message that you understand. This usually happens only in cases where you ask very important questions or if you need to be told something very vital. Many times, the messages foretell birth or death or warn against something. It is very uncommon to have an angel in your dreams nightly.

The second way of receiving a response is through the angel appearing physically. This shouldn't come as a shock, as many of the old accounts of angelic encounters are of that kind. They appear as people who are very beautiful and radiant, with uncanny knowledge of their host's life. Their mission is usually urgent and highly spiritual in nature. The tales of physical contact with angels have dwindled over time, but the mages of old kept records of such encounters and methods by which they experienced them. Physical encounter, even with one's own guardian angel, is possible, but highly difficult to arrange. The magician of old would go into a cloister for months on end and dedicate her time to such a contact. Finally, after many physical signs and occurrences, humanoid beings adorned in white with a powerful glow around them would appear. They would talk briefly with the magician to hear what she had to say and usually make a promise to help if she was to follow the spiritual message given. The physical encounter was seldom repeated, but the magician maintained a connection with the angel(s) for the rest of her life.

The third way of receiving a response is through intuitive revelation. This occurs when the angel lightly touches or 'hugs' the spiritual body of the magician. This brief touch floods the magician's body with light, almost orgasmic in nature, and her mind with a clear and profound knowing of what the message is. This is akin to a brief gnosis experience. There is no doubt or guess afterward about the intent of what is being delivered. It is as clear to the consciousness as the sun at noon in a desert. The message tends to be brief and to the point. Once the message is delivered, the angel usually departs or severs the connection. This kind of connection is not privy to the imagination, as it is not a result of mental imaging or mind-talk in a normal way. This is the most common method that the ancients experienced.

The fourth way of receiving a response is through imaginative spiritual sense with a magical device, such as a mirror or an ink cup. This is the most common method used by beginners, as it allows back

and forth dialog and can be done any time. Basically, the magician feels she can summon an angel forth and then communicate with him about any issues or questions she may have. The response tends to be in the form of imagination and mind-speak. This form has been used repeatedly and requires a minor state of auto-hypnosis to achieve proper reception. Even then, the magician needs to be aware that half of all messages received in this fashion will be corrupted by reception noise.

Most likely your relationship with angels and your reception of messages will entail a combination of various methods. Any angelic experience will be real, sensory, experiential, awakening, peaceful and orgasmic, to say the least. Whatever form it decides to take, in the end it will be personal and valid. However you may communicate with an angel, take the advice given and follow it through. This is the least you can do after such a blessing as being touched by an angel.

### ❖ ANGELIC LORE ❖

All of the Angels, regardless of language or spiritual source, compose a single group under the Divine. Popular angelic names are derived from the scriptures or visions of saints. Generally, they are written in the Hebraic tongue, even though they appeared in other religions and languages. Angelic names are either descriptive or vibratory. For example, the Archangel Raphael translates into ‘God has healed’, or ‘God’s Physician’. Raphael’s name is descriptive in nature, giving us insight into the angel’s character and attributes. Not all Angelic names can be translated, for some are vibrational in nature to represent the vibratory tone of a mathematical concept. Angelic groups or classifications have been revealed to us as a method of understanding various Angelic dynamics. For example, an Angel governing Water represents the spiritual essence that dictates the functionality of Water in the Divine Order. An Angel of Water is not water, is not blue in color and is not liquidity. In a similar fashion, a milkman neither produces nor is he produced out of milk. He will deliver the milk to your doorstep, and then transform himself back to other appointed or natural roles: father, son, husband, watcher of television and so forth.

This brings us to the problem in popular practices of iconography in occultism. Modern occult iconography is based on a given system of hermetic correspondences and represents angels in human form. An-



cient iconography focused more on conveying the cosmic and magnificent state of angels. The reliance on more human based iconography is due to the difficulty of capturing the written description visually. It is easier to create an image of Uriel (Light of God) draped in black, with earthy tones, holding a sheaf of wheat, than to try to behold the dazzling presence of the Fire and Light of God! It is important to remember that these basic icons are not representative of the angels true form, lest they act as a psychic barrier.

Angelic lore also extends from as far back as the Magi all the way to the Arabic and Islamic periods. The Hebrew lore of angels is very extensive and surpasses anything currently available in Arabic. Much of the Arabic lore has its basis in Hebrew writing. Two Hebrew sources are awarded great respect in ancient literature. The first is the *Sword of Moses* and the other is the *Sepher Raziel*. The combinations of those two books appear in Arabic writing as the *Book of Adam*. The portion of *Sepher Raziel* given the highest attention is section four, which deals with the angels of the heavens and the gateways. The *Sepher Raziel* has been roughly translated into English; however, the translation falls short of clarity and crispness. Unfortunately, very little Hebrew was included to augment the English phonetics. We have drawn on a portion of the *Sepher* for this book, with addendums from the Arabic materials. We have used an original Hebrew copy from Israel for the proper Hebrew spelling. We will detail some of the lore about the prominent angels of our tradition and some of the angelic classifications.

Some of the most prominent and important of angels in the ancient traditions are those that carry the Throne. These are esteemed angels that are most honored before God. Other angels seek their closeness and greet them in their coming and going, due to their placement near the Divine. These angels pray by praising the Divine with deep faith, seeking forgiveness for those who believe. There are four carriers of the Divine Throne. At the end of time, they will be aided with another four. This is alluded to in the Quranic verse: "And carriers of the Throne of your Lord over them, that day, eight." The four carriers of the Throne belong to an angelic order known as the Kerubim. The four Cherubim angels each have a different image. One of these angels is in the image of an eagle, who will intercede for birds. One is in the image of a bull, who will intercede for cattle. One is in the image of a lion, who will intercede for predators. One is in a human image, who will intercede for humanity.

The Kerubim angels are focused in the Holy presence, with no

diversion to their attention from the Divine. They are immersed in the beauty of the presence of Divinity, praising day and night without stop. In the Islamic angelic tradition, it was said that God had created a white land, which equals in size the movement of the Sun in thirty days, filled with all kinds of creatures that don't know that God can be disobeyed, even for a split second. These creatures are said to be of the order of the Kerubim.

The Faithful Spirit is another important angel in the ancient lore. This is a very honored angel that is allegorically referred to as a column of light, before whom all other angels are rows. This angel was named a spirit, because every breath from him becomes a spirit to an animal. He was assigned by the Divine to the management of the constellations, and the movement of the planets and all things under the sphere of the Moon. This angel's power is greater than the Zodiac. The name of this angel in Hebrew lore is Gabriel. This angel is also known as the Holy Spirit and the peacock of angels. Gabriel is among the favorite of the angels, with six wings, from each of which springs another hundred. Two of these wings are folded except when he is sent on a mission of uprooting evil. His aides are assigned over all affairs of the world; their station deals with affairs of vengeance and protection from evil and injury.

According to Islamic lore, the prophet Mohammed asked Gabriel if he could see his original angelic form. Gabriel informed him that he couldn't endure it, but the prophet asked him to show him. Gabriel promised him to do this at a certain place, on a night filled with the light of moon. He came to him and the prophet saw him filling the horizon and fell unconscious. When he awoke, Gabriel had returned to his apparent form. The prophet said to him, "I didn't conceive that any of God's creation could be anything like this." Gabriel replied to him, "How would it be if you saw Israfel, wherein the throne is as high as his ankles and his feet are mired in the earth below? Yet, he shrinks from the majesty of God till he becomes the size of a small bird."

Israfel is the herald of the commandments and the blower of spirits into the bodies. He is the carrier of the trumpet, which he holds while listening for the command to blow. The head of the trumpet is said to be the width of the heavens and the earth. When he blows, all that is in the cosmos, except for those whom the Divine has chosen otherwise, will be stunned. This most likely refers to the shock of the illusion unravelling and awareness of the reality of being. Israfel is a mighty angel with four wings. The first wing covers the east. The second covers the west. The third covers the distance from heaven to

earth. The fourth covers Israfael out of respect for the Divine Majesty. His feet are below the seven earths, and his head ends at the corners of the pillars of the Throne. Between his eyes is a tablet of gemstones. Whenever the Divine ordained an event to occur in creation, the Pen would be ordered to write it on the Tablet. The tablet would then be brought close to Israfael, so it ended up between his eyes. From there it reached the angel Michael. These angels are Divine aides in the cosmos. They breathe the spirits into the angels residing over birth and creation and these become metals, plants or animals. They are the vital spiritual power by which these function and exist.

The angel Michael is assigned over sustenance for bodies, wisdom and knowledge for the souls. In the seven heavens is a sea filled with uncounted number of angels. Michael resides over the sea and no one knows his description or his wings except the Divine. The heavens would be like a pebble in the sea compared with the size of his open mouth. The hosts of the heaven and earth can't stand his presence, for the intensity of his light would burn them. He has aides set over the affairs of the world. Their duties are the initiating of the power of movement in the sources of manifestation, and overseeing what is necessary to achieve the purpose and perfection of things in creation.

Azrael is one of the most powerful and, at times, most misunderstood of the angels. This angel is the quieter of movements and the separator of bodies from their host spirits. Azrael is in the heaven of the world. God created his legs to be under the earth and his head in the highest heaven, facing the preserved Tablet. He has as many aides as those that die. All of creation is between his eyes and he doesn't grab the soul of a creature till it has fully received its inheritance and completed its time. It doesn't matter where the soul is, for he simply calls over and they all end up in his hands.

There is an old and interesting story about the angel Azrael. The angel of death entered unto Solomon and he began to stare at one of the people seated and kept on staring. When the angel of death departed, the man approached Solomon and said, "O prophet of God, who was that?" He replied to him, "The angel of death." The man said, "I saw him looking at me as if he wanted something. I want you to save me from him. Command the winds to carry me to the farthest reaches of India." Solomon ordered the winds to do this. When the angel returned to Solomon, he asked the angel, "I saw you staring at one of my guests." The angel replied, "I was amazed by him, because I was ordered to snatch his soul in the farthest reaches of India in an hour and I saw him here with you."

There are numerous mighty and important angels. Many of these angels, such as the Kerubim, are classified collectively. There are those who worship the Divine in different languages like echoing thunder. From among them are a class of angels known as the preservers. They are the honored recorders of the activities and choices of humans. This is the source of the story of an angel on one's shoulder. Some of the old stories go as far as say there are four, two by day and two at night. These preservers are connected with the idea of the guardian angel. These angels remove the pen for six hours, when a person commits a sin. If the person repents, it is not recorded; otherwise it is. There are also the Bringers of Consequences. These are the angels that descend with blessings and rise with the spirits of the children of Adam during the day and night. It is said that when a human had persevered in devotional practice for a long time, so that when he prayed in the morning the angels of day came and found him praying and the angels of the night left him praying, the prayers between would eliminate all sins, as the angels rose to heaven with the news of these good deeds.

Another two prominent angels of Islamic lore are Munkar and Naakeer. These are two strong and stern angels associated with the grave or afterlife. They ask each individual in the grave or station of bardo concerning the person's faith, which God the person worshipped, and which prophet the person believed in. Those who are true to their faith are rewarded by being shown their station in heaven. Those who are hypocrites or those who reply that they believed only what others believed are henceforth struck down in punishment. There are also angels known as the Travellers. This is a category of angels who like to frequent the abodes where chanting of holy names is practiced.

Finally, there are two famous angels associated with magic and sorcery. These are the angels Haroot and Maroot. These two angels share much with the angels known as the watchers in the old biblical tale. These angels were ones who fell and taught humanity knowledge that it used to inflict harm on itself. Arabic lore states that these two angels are being punished in the land of Babylon or modern day Iraq. When Adam left paradise naked, the angels looked at him and said: "Our God, this Adam, the marvel of your awareness, lift him and don't let him be debased." When Adam later approached a host of angels, from among them were Haroot and Maroot. They chastised him on his betrayal of his oath to God. Adam said to them: "O angels of my Lord, be merciful and don't chastise me, for what happened to me was the ordinance of my Lord." After that, God ill fated them till they disobeyed and were barred from rising up to heaven. During the time

of Enoch, they approached him and told him their story. They asked him if he could pray for them, so that God might forgive them. Enoch enquired as to how he would know that they were forgiven. They told him that if he saw them afterward, the prayer was accepted, but if he didn't see them, then they were doomed. Enoch purified himself and prayed; then he looked and they were gone and he knew punishment had befallen them. They were taken to the heart of Babylon, wherein they were given a choice - punishment in this world or the hereafter - upon which, they chose this world. It is widely believed that they remain to this day, hanging upside down from chains in a well, in the land of Iraq. This well is said to magically change locations in the desert and, if anyone was to find it, he would be taught angelic magic by these two angels.

❁ ANGELS OF THE SEVEN HEAVENS ❁

Amongst the most esteemed angels are also those that reside in the seven heavens. These angels are consistent in their adoration of the Divine in rising, sitting, kneeling and prostrating. They praise in the night and day and do not stop till the end of time. These angels appear in different forms in various tales among Semitic angelic lore.

The angel named Ishmael presides over the angels of the heaven of our world. The ministering angels are in the image of a calf. The angels of the second heaven are in the form of a scorpion, and an angel Michael presides over them. The angels of the third heaven are in the form of an eagle, and the presiding angel over them is Saa'adiel. The angels of the fourth heaven are in the image of horses and the angel residing over them is Salsael. The angels of the fifth heaven are in the image of nymphs, and the angel residing over them is Kalkael. The angels of the sixth heaven are in the image of cupids, like cherubic boys, and the angel residing over them is Semchael. The angels of the seventh heaven are in the image of the children of Adam and the angel residing over them is Ruqael.

Similar to the angels of the seven heavens, there are also the seven planetary angels mentioned in traditional Arabic occult lore of masters such as Al-Boni and many others of our tradition. These holy angels and their governor are as follows:

The first angel is Ruqiel. This angel descends within a green dome with a green banner. The door of the dome is open and he is attended

to by five aides, all of whom are also in green garments. When the angel descends to the seeker, he will remain in the dome for a period and then will exit from the door. As he exits, a chair of light will be erected for him. This angel is best invited on Sunday.

The second angel is Gabriel, who descends within a dome of pure light. On top of the dome is a yellow banner. Gabriel will not exit from the dome till the seeker directs her speech to the angel. She has ten angels aiding her. The best time to call on Gabriel is Monday.

The third angel is Semsamiel, who descends within a dome of pure light. On top of the dome are two red banners. With him are three aides, which stand beside the door of the dome. The best time to invite Semsamael is Tuesday.

The fourth angel is Michael, who descends within a dome of pure light. On the right of the dome is a white banner. Under the banner are four aides. The best time to invite Michael is Wednesday.

The fifth angel is Sarfiel, who descends within a green and white dome. The dome has two doors, and beside each door, ten aides stand with four banners in green and white. To the left of the dome stands a very tall angel known as Salsiael and she is the leader of Sarfiel's aides. The best time to invite this angel is Thursday.

The sixth angel is A'aniel, who descends within a dome of pure light with six aides and three banners. The best time to invite this angel is Friday.








The seventh angel is Kasfiel, who descends within a dome of black light with thirty aides and ten black banners. The best time to invite this angel is Saturday.

The eighth angel is their governor, Tahitmeghial. When this angel descends, two domes of radiant and blinding light descend first, shooting forth brilliant sparks. Then his dome descends between them with a thousand aides. Some of them stand around the dome and others outside the perimeter. This angel has fifty white banners and whenever he descends, the other seven descend behind him and none can approach the perimeter.

These seven angels and their leader play an important role in the ancient occult arts. They are associated with the seven seals of King Solomon. These seals were introduced without explanation in the beginning chapter. They were used by Jewish mystics to ascend to the seven heavens in their vision of the chariot. They also appeared on magical amulets and vases in Babylon. They are believed to symbolize the sacred and ineffable name of God that can't be pronounced. The deep esoteric lore identifies them with the symbols on the Circle

of Dominion and Kingship. It is believed that from that circle, King Solomon only had seven symbols by which he was given power and authority. Any who had them all would have dominion over many aspects of creation, and, of course the rest of the symbols are unknown or remain a guarded mystery to be opened by the messengers of the Divine and the guardians. The seven symbols are also associated with seven letters that were not part of the seven-versed opening chapter of the Quran. These letters constitute an acronym that represents also a mighty name of God.

SEVEN HOLY SYMBOLS  
AND THE PLANETARY ANGELS

Day, Planet, Sign	Symbol	Angel	Letter	Metal	Robe, Ink Color
Sunday Sun Leo		Ruqiel רוקיאל	ف	Gold	Yellow
Monday Moon Cancer		Gabriel גבריאל	ج	Silver	White
Tuesday Mars Scorpio		Semsamiel סמסמיאל	ش	Iron	Red
Wednesday Mercury Gemini		Michael מכאל	ث	Mercury	Blue
Thursday Jupiter Sagittarius		Sarfiel צרפיאל	ظ	Tin	Blue & White
Friday Venus Libra		A'aniel עניאל	خ	Copper	Green
Saturday Saturn Aquarius		Kasfiel כספיאל	ز	Lead	Black

The lore of the angels of the seven heavens is also extensive in Jewish writing and constitutes important portions of Sepher Razial. In this chapter we will focus on the seven angels of the first heaven, according to the Sepher Razial, as they have a close link with our world and the seven planets. The angels of the first heaven are governed by seven archangels or angelic lords with great clout. These seven lieutenants reside over seven thrones. They are seated surrounded by angelic soldiers in every direction. They listen to the people when they address them. Each of the lieutenants should be addressed individually and with piety. These seven lieutenants are called: Aorphenial, Ayigeda, Dohal, Phelmiya, Asimor, Phesker and Phoal. They are created as if from Divine Fire and from their eyes burst flames. Their soldiers are likewise fiery and are willing to listen and move forth into the world in all they are commanded from constructive and destructive work. All the names of the angels under the command of the seven lieutenants can be found in Appendix Two.

#### HEBREW ANGELS OF 1<sup>ST</sup> HEAVEN

Lieutenant	Angel (English)	Angel (Hebrew)
1 <sup>st</sup>	Aorphenial	אורפניאל
2 <sup>nd</sup>	Ayigeda	איגדא
3 <sup>rd</sup>	Dohal	דוהל
4 <sup>th</sup>	Phelmiya	פלמיא
5 <sup>th</sup>	Asimor	אסימור
6 <sup>th</sup>	Phesker	פסכר
7 <sup>th</sup>	Phoal	פואל

The angelic prince Aorphenial and all the angels in his company are dedicated to listening to the needs of people all year long. They are also called upon to help cure illnesses. If you want to make a spiritual medicine, stand in the first or eighth hour of the night with a bit of musk and frankincense in your hands. Place a bit of the incense in the burner in the name of Aorphenial. Recite the names of the angels under his command and say: "I am N. asking between your hands that you get permission and fix by my hands the following medicine (mention it), and that its outcome as a medicine for N. is good." Say the angelic names and your request seven times, while you are in purity.

The angelic prince Ayigeda and all the angels in his company are



stern and quick to wrath. There is no mercy in their service and they are always ready to way-lay destruction in war, cities, upon the seas, calamities and fires. Few escape their swords.

The third angelic prince Dohal and all the angels in his company are the ones who know all that occurs on the earth. They know what happens in this world in every month and year, and they will reveal what is veiled from you. To talk about and know all that is and what occurs in year after year, take a scroll and write on it with sandarac ink the question about the thing you want to know. Describe only one thing and repeat the writing on twenty-two pieces of paper. Take a bottle with oil and place the scrolls in it, and then stand before the rising sun.

Say, "I swear upon you, o Sun that is illuminating the whole world, by the names of the angels understanding of wisdom, and of all the hidden mysteries from the people of understanding. I ask the angels of the third legion of the first heaven (mention all their names) to answer my question, so that I may know what occurs in the year and that nothing in this area may be hidden from me."

Repeat this three times for three days. Look to see if the oil boils or foams. Look at what occurs on the surface of it for signs. Then take that oil and place it in a lantern in the name of the angels. Take the scrolls and bury them in the ground or in a wall. Do all this while pure, for success.

The fourth angelic prince Phelmiya and all the angels in his company are responsible for the administration of the hearts of kings, rulers, judges and the nobles in good and bad. They will bring about respect, greatness and glamour unto whomever they are asked. When you want to turn the hearts of kings, nobles, leaders and judges toward goodness and compassion for someone, take in your hand musk and frankincense. Place the incense on a coal of fire and stand facing the sun as it rises. Recite the name of the angels in the fourth legion, under Phelmiya, in the first heaven with their leader, seven times.

Say as well: "I beseech you and ask you, O Sun that is illuminating the world. I swear upon you an oath by the King of Kings, who created you and shaped you in the persistence of your light, to bring my words closer to those angels that I mentioned. Bring it closer so that they may turn the heart of the king N. (or leader or judge). Let them place compassion, pity and justice upon N son of N." Then write the names and the oath on a scroll and carry it with you.

The fifth angelic prince Asimor and all the angels in his company are the governors in the day and night. They are the guides of the

movements of the Sun, Moon and rest of the planets. They also guide the spirits and the dead to their places and stations. If you want to talk to spirits and use them in all that you need, stand up in the night facing the moon. Mention the names of the angels under Asimor with Thanith Kuthanith **תניית כותאנית** and say:

“I swear upon you o spirits, in the name of angels of the fifth legion of soldiers in the first heaven from the soldiers of the Sun, (mention their names and their leader Asimor) to answer me this time. Send to me Aghrigrith **אגריקריית** to go forth in my will and in everything I ask of him. Let him come forth to my calling for a year (or whatever length of time you want).”

Repeat this conjuration till you see a pillar of smoke before you. When you see it, talk to him and utilize him in anything you want. Do this work with purity and you shall succeed.

To use Feriqorishiah **פריקורישיה**, who is caretaker of graveyards and the bones of the dead, so that he may reveal to you what you want to know from the dead and bring their spirits before you: Stand between the graves. Mention the names of the angels of the fifth legion in the first heaven with their leader. Carry with you a new glass container filled with a mixture of honey and sweet oil.

Say: “I swear upon you, o spirit known as Feriqorishiah, who descends between the graves upon the bones of the dead, that you accept from my hands this gift and fulfill my need. Let N. son of N. who died answer me, raise him with my word, wherein I fear not nor am I shocked. Let him tell with correct words all that I ask and seek.”

Repeat the names of the angels again and then proceed to recite the conjuration repeatedly until you see the spirit of the deceased has appeared with his company. When you are done, place the container between his hands. Strike it three times with a bar and spill the oil and honey upon him and shatter the glass. Drop the bar from between your hands and walk to your home by a different path than the way you came there.

The sixth angelic prince Phesker and all the angels in his company are angels of war. They act by power and wile. They move from place to place and fly to all the corners of the world, seeking every fleeting scoundrel. The ancient books gave a ritual utilizing these angels for throwing fear on sight into the heart of one’s enemy of war. This was for a time when soldiers fought in close quarters and engaged with melee weapons. This ancient ritual may be outdated today as far as wars are concerned.

The seventh angelic prince Phoal and all the angels in his company

are knowledgeable about dreams. They guide and instruct the dreamers and explain their dreams to them. If you want to know and understand the dreams that your friend has seen and their interpretation, go to the sea or to a moving river in the third hour of the night. Have your friend tell you the dream beforehand and gain permission to do this. Make sure you are wearing clean clothing and eat nothing beforehand that grew underground or of the flesh of animals, and don't drink alcohol or take narcotics. Take some musk and frankincense and put it upon the fire in a new pottery container. Face the water and say the name of the leader of the seventh legion of the first heaven, and the rest of the angels under him.

Say: "I swear upon you, by the name of He that rubbed the water with the palm of His hand and admonished the sea, and it retreated. By He who created the spirits that fly in the air, and His servants are fire that flames. By His name, He makes the rivers dry as land. I swear upon you, O great angel Phoaal (and then mention also the rest of his soldiers) to inform me what is in the heart and mind of my friend N. that appeared in his dreams, and what is its meaning."

Repeat this two and three times or more, until you see an image of a pillar of fire before you that has a picture of a human being asleep. The pillar will tell you everything you want to know. Take some of the water of the river or sea and throw it three times toward the heavens to release it. Do this work with purity and you shall succeed.

❁ ANGELIC BLESSING ❁

Angels can bring blessing into our lives and the lives of those around us. Calling on this blessing is part of the process of spreading the Light. Spreading the Light completes the cycle and ensures continuity of receiving the Light. There are many ways to do this and their foundations are entrenched in the concept of blessing or 'Barakah'. Barakah (singular) or Barakat (plural) is the application of the magnetic Dynamics of Compassion. Barakah in essence is the manifestation of Divine Grace. Spiritual blessing is directly tied to the concept of increase. When a harvest increases beyond the farmer's wildest imagination or expectation then some would say 'the harvest was blessed' or that 'the farmer was blessed'. This blessing comes from the Divine and is a result of abundance of the flow of the Light. It is the direct manifestation of individually targeted and responsive Divine Mercy.

The emanation of Mercy (Chesed) is the first stage of the manifestation of creation from the veiled Supernals; thus blessing becomes the center of the magnetic aspect of the general operational energy of creation itself. It is drawn to those who ask for it, seek it and transfer it. Both mercy and benevolence are the by-products of blessings and the roots of the continuous wheel of life.

Once the magician becomes a living conduit for the Divine Light, the realization will dawn that blessing is the substance of creation and is everywhere and immediately available. Its primary sensation is in the form of personal attention from Divine Reality and its most immediate descriptive maxim is ‘Remember the Light, and the Light will remember you.’

Another idea behind blessings is that spiritual magicians can raise the vibrations of their surrounding area by their presence. As more people’s vibrations increase and become harmonic with love, all of humanity moves closer to peace. Even though a larger group can always raise more energy than a smaller group, the spreading of Light is an individual process that can be done anytime and anywhere. When an individual spreads the Light, more Light is received to fill the emptying cup. Even when magical adepts develop amazing spiritual magical abilities, this is also attributed to Divine blessing. They call these blessings Karamat or Divine Honoraries. They are being honored for their service with gifts. The more honors are bestowed upon an adept, the more likely the amount of blessings given out will multiply. The idea and mystery of blessing is not only recognized by occultists, but is part of the primary religious corpus of many ancient religions.

You can send blessings to people and to the angels themselves. You will need a photo and the name of the individual to whom you intend to send the blessings. All you need is the angel’s name for a blessing on angel. If you are planning to work with an angel or a set of angels on a regular basis, then make it customary to send the blessing to them weekly. The blessings can also be directed to any other spirit.

Food, drink, incense and adornments are also objects of Barakat. A blessing is a charge and infusion of light into the object. All objects are made of some form of energy and each carries a certain amount of magnetism. When infused with the blessing of Divine Light, we awaken the purest form of its essence. This also connects all of our actions with our pursuit of the magic of Light. It reminds us that these things we treat as gross matter are, in the end, shades of the Light we seek so dearly.

Blessings can also be used in times of crisis. You will encounter

those that are in trouble or are in need of comfort. This need can arise directly or indirectly, such as hearing the sound an ambulance's siren near by. As magicians, we are neither paralyzed by circumstances nor do we go on with our lives as spectators to the traumas around us. You may not be able to save the world or even the person before you, but you can do something. The answer lies in the magic of love and the blessing of Light. Your ability is to love and, with the aid of angels, you can bring comfort and healing blessings to someone miles away. It may not always remove the sickness, stop the bleeding or end their pain, but you will be surprised how much the magic of love and blessing can accomplish. This blessing is a vehicle for you to send love, magnified as pure energy, to anyone. This energy will affect their spiritual body and fill them with a sense of peace. By Divine Grace and angelic aid, the healing physically or emotionally will be accelerated. More importantly, it will help awaken your inner healing power and bring peace and love to your own heart.

#### **METHOD ONE – Angel Blessing**

“May the best blessings of Ishtar, and the most noble blessings of Ishtar, the most graceful blessings of Ishtar, the most excellent blessings of Ishtar, the most perfect blessings of Ishtar, the most magnificent blessings of Ishtar, the most shining blessings of Ishtar and the most distinct blessings of Ishtar, rest upon the angel N. Let the angel N. be brought closer to the Divine Presence of the most Exalted Divine Light. May the angel N. be blessed a thousand fold by the Queen of Angels, and may N.'s light be illuminated by the Light of Lights.”

#### **METHOD TWO – Instant Human Blessing**

This method is easy. When you see an individual to whom you would like to send the Barakat, focus your attention on her heart. Then behold in your imagination the individual encompassed by a beautiful white sphere of light. See over the heart region a golden sphere of light, with a white 'T' cross. Chant the name of the angel Auriel a few times internally. Say silently in your mind to the individual, “The blessings of peace befall you and Auriel's wings encompass you.” [X3] See the individual in your mind filled with joy and happiness for half a minute or longer. Once you are done, end with a reverse focus. See your body

surrounded by brilliant white light and say to yourself “The Light fills me with peace and blessing”. When you do the reverse process, feel completely disconnected from the other person and spend 30 seconds or more feeling the peace and emptying your mind from all thoughts or mental imageries other than your own.

The focus is on the heart, because it is the center of the human soul and the seat of beauty. The white sphere of life will balance and revitalize the individual’s aura. The golden sphere will activate the heart center and strengthen its vibration. The Tau Cross is a symbol of spirit acting on the material world. The reverse barakah is vital for two reasons:

1. It severs the link and blocks any unwanted astral connections
2. It fills you with the Light and focuses you on the energy for which you are seeking to be a conduit.

### **METHOD THREE –Human Blessing and Guidance**

This method can be used whether the person is present or not. The only thing needed is the full name of the person. First, relax your mind and focus on the Divine. Focus your mind on the descent of the Light upon your head and around your body. Know it so without forcing it. Once you feel the Light touch you, focus on the person.

Say: “I call upon you o angel Dohal by the blessed and Divine name El Elyon. O great Angel Dohal, who art set over the affairs of this world, strengthen and establish N. daughter of N. in her search for the Divine Light. Increase her spiritual perception, so that she may accomplish her calling, and that she may rise into the clear Light of the Spirit. May a thousand thousand blessings be upon N. daughter of N, a creature of the Light. Let her become the best among the people in rank and status, most noble among them by deed and action, the most graceful in patience, the most excellent in virtue, the perfect observer of spirituality, the most magnificent by degree of love, the most shining in light and the most distinct in spirit.” [X7]

After which, you say “The peace of Barakat befall you N. daughter of N.” [X7] See the individual filled with joy and happiness.

### **METHOD FOUR – Blessing Food and Drink**

“O Elat (Goddess), I thank you for providing this sustenance unto

me. May I be enabled to sustain the poor among Your children as you have sustained me. I ask your blessing upon this food (drink) that Your Light may enter into it, that I may enter into Your Light and It into me. O angel Raphael, fill the physical substance of this food (drink) with spiritual force from the Light of the Kingdom of the Queen of Heaven. Let it maintain my body and nourish my soul with its magical manna. Thus nourished with Light, I shall reach ever toward the raptures of the Heavens and celebrate the joys of the Earth.”

**METHOD FIVE – Blessing Temple Items**

Begin by inhaling once, while vibrating Nur (Light) in your mind. Now, without exhaling, inhale again quickly, vibrating Nur in your mind. Repeat this by inhaling a third time while vibrating Nur in your mind. Hold your breath for a few seconds, vibrating Michael in your mind repeatedly, very strongly and feeling and visualizing your head about to explode with Light. Exhale out upon the object and, in your mind, see your breath as a gush of white and golden light. Vibrate Nur during the exhalation. See the object or item covered with white light sparkling with blue & yellow stars. Say: “I consecrate this temple implement in the name of Holy of Holies, the Eternal Light of all Lights and the radiant flame of the angel Michael.”

**METHOD SIX – Blessing Your Bed**

Face the bed and draw on each of its corners one of the letters of the name Gabriel. Write the letter EL on the center of the bed. As you draw each letter vibrate the name Gabriel.

DIRECTION OF BED CORNERS

CENTER	SW	SE	NW	NE
א ל	י	ך	ב	ג

Once you are done, say: “May the Divine Light descend upon this bed, that it may be blessed as a sanctuary of rest and peace. Through its restorative powers, may I be energized to carry on the work of Love and Light.”

**METHOD SEVEN – Sexual Blessing**

Before intercourse, the man proclaims “Dostoor Dostoor Ya-Mala’ikat Al-Nur! (Permission, Permission, O Angels of the Light!)” The male should feel the presence of angels around him and be aware that his penis is made of pure light. The woman replies to him “Mubarak Mubarak Jinsaniah Al-Nuraniah (Blessed, Blessed is the Sexuality of the Light!)” The woman should visualize her womb as a great ocean of stars. Upon actual coitus, they both proclaim “Blessing has entered the house; we are at peace.”

**METHOD EIGHT – Healing Blessing**

This healing blessing can also be performed at any time and place of convenience for you, as long as you know that you will not be disturbed during the ritual. Finally, if this looks too simple and you question its effectiveness, then we recommend you just try it a number of times. The supplies are not mandatory, but optional. You can do this anywhere and at any time. The candles and incense are merely for maximum results. The best candle for this ritual is a purple or white one. Any color would suffice in absence of those. There is no specific requirement for the incense, since it is used primarily as a sanctifier and a mental focus enhancer.

**STEP ONE:** Light the candle and incense. If you are in a group, then hold hands. Focus on the candle and begin to quiet your mind and control your breathing to the count of 3 or 4.

**STEP TWO:** Focus your mind and attention on the magnificent blessings of the Divine. Feel and imagine every part of your body from head to toe made of pure scintillating light. Chant softly “Al-Nur” (the Infinite Light) until you feel a complete connection with the light of the Divine.

**STEP THREE:** Focus your mind on the target of this blessing. Everyone repeat with passion, “Our (my) love is filled with peace. Our (my) love is filled with light. Our (my) love is filled with life. It grows a thousand fold, when angels carry it to those in need. To N. we (I) send healing blessings of love, light and life.” If you don’t know the person’s name, as in the case of an accident, then identify the target as best as possible. If you are doing this outdoors at the scene, then skip



the candles and incense and make the repetitions silent.

**STEP FOUR:** When you feel the energy building up to a point of climax, visualize seven bright stars appearing and joining together to form one massive bright and powerful star. As the stars are merging, vibrate the seven names of the Holy Archangels: Ruqiel, Gabriel, Semsamiel, Michael, Sarfiel, Aniel and Kasfiel.

**STEP FIVE:** Now, hold your arms straight out with palms facing each other, about six to ten inches apart. Envision between your palms a ball of light increasing in brightness. When the ball cannot grow any brighter, watch it rise up on the smoke of the incense to meet the large bright star. See it become part of the large star and the star become brighter.

**STEP SIX:** Say: "Filled with healing blessings of light, love, and life, go to \_\_\_\_\_ and bring comfort, restoration, and protection. As the Queen of Heaven desires it, so it shall be!" Visualize the bright star shooting through the universe as a pure ball of universal energy. See it entering our atmosphere and surrounding the target with warm and bright Light!





These archangels, called in Persian Yazata, interact with each human being through their guardian angels or Farahvashi. These guardian angels are the link between the individual and the rest of the celestial or angelic realms.

Holy guardian angels are also mentioned in the Torah, in Genesis, in the struggle of Jacob with an angel. Jacob tells the angel, who appears as a man, that he will only let him go when he has pronounced the blessings bestowed upon him. The angel declares that Jacob has wrestled with men and godly beings and won; therefore, his name is now Israel. Jacob's struggle was with his brother Esau's guardian angel. The importance of the guardian angel continues to this day, especially in modern Western occult societies.

What exactly is the holy guardian angel? The holy guardian angel is first and foremost an angel. This means that this entity isn't you. It doesn't refer to that deep spiritual part of you or that inner enlightened self or anything that constitutes your self, mind or spirit in a psychological sense. We are talking about an entirely independent being and this is an important key. This angel is assigned to you to watch, to record and to guide your life. This teaching is based on the principle that there is an angelic governor presiding over every function in the universe. Since, in this universe, you are a function who acts and reacts to your surroundings, there is also an angel presiding over you. The strength of this relationship is based on the strength of your relationship to the Divine. Thus, if you should stray far from the spiritual path, your connection with your angel will weaken. This angel is intimately, spiritually, connected to you and can act as your intermediary or representative in the celestial world.

There are many spiritual benefits from having a healthy connection with the guardian angel. This is why many modern magical schools have made the communion with and discovery of the name of the holy guardian angel either the halfway mark of the process of magical development or one of its most important accomplishments. Magical aspirants of these systems undergo many initiations and work with many rituals to prepare for or help enhance the chance of this encounter. The idea of contacting the Holy Guardian Angel was made popular in modern Western magical writing, initially by the translation of a magical text known as the *Book of the Sacred Magic of Abramelin the Mage*. It also became central to the doctrine of the famous author and magician Aleister Crowley.

One of the obstacles that many magicians encounter in the endeavour of contacting their guardian angel is finding methods or tech-

niques specifically dedicated to this goal. The most fabled and probably the only known method in English, is the one detailed in the book of the magic of Abramelin. Many also turn to the Golden Dawn for a working system for this purpose. This is mostly due to the fact that the translator of the book of Abramelin was one of its founders. However, the traditional Golden Dawn had no interest in the HGA, and, as such, not a single ritual for this purpose was ever published in its order's corpus. The translator of Abramelin did so mostly for financial purposes. The Golden Dawn's emphasis is on the Higher Genius, which is an equally valid but different concept. This distinction has been made clear by modern Golden Dawn proponents such as Pat Zalewski, who attributed the confusion to the writing of Crowley. Lack of practical published materials and organized systems leaves modern magical seekers with few venues for contacting their guardian angel.

In the ancient magical path, calling upon the guardian angel was traditionally one of the first steps one took. Some magicians recommended that the apprentices begin and end all their occult work with a blessing on the guardian angel. It was believed that calling on the guardian angel aided the magician in her spiritual exercises and magical operations. This is due to the role of the guardian angel as an intermediary and as the envoy of the Divine One. This importance doesn't compete in any way with the attribution of all magical causalities primarily to the Divine. It is simply working in harmony with the Divine order and celestial arrangements.

Contacting one's guardian angel is an important first step in magical development, because this is the closest angel to you from among all other angelic beings. This connection is through both proximity and spiritual bond. This is your star, and it shines brightest in your life from among all others created by the Divine. You can choose to work with and build a relationship with any number of the blessed angels in the celestial realm, but you can always count on a firm relationship with your angel. The only thing that weakens this relationship is for you to turn your back on the Divine Light and your spiritual lifestyle.

This book will provide you with some effective and productive methods to contact your guardian angel and to begin to build a strong relationship. These techniques can be used within this book's own self-paced program or as part of another magical system. We recommend, if you choose to work with another system, you avoid any program that incorporates guardian angel work with working with demonic beings to gain magical powers. Some authors have considered the two operations to be intrinsic to each other, in the sense of purifying one's

demons or rescuing them through the brilliance of the angel. This is a myth and a misunderstanding. The guardian angel is an agent of the Divine who watches over you and guides you, as much as possible, closer to the highest spiritual states. The angelic role does not extend to rescuing beings of darkness. The beings you are summoning in demonic evocations are not part of yourself. If they were and if the angel was also a part of yourself, then being illuminated already would have entailed dealing with your shadow. After illumination, it would not be necessary to refocus your attention on your dark side. However, we don't believe that either the angels or the demons are part of your own psychology. This is why calling on your angel, after achieving contact, to bind, restrict or rescue demons, violates the purpose and mission of the angel. Such an operation is bound to backfire on you. If these beings could be rescued by such an experience, then it would not be necessary for each person to perform it. Should not the power of one angel endowed with God's Light be sufficient? In actuality, the Magi of old declared that calling upon both angels and demons in the same sphere would be an insult to the angel and a painful punishment to the demon. Keep in mind that calling upon angels and demons in the same sphere isn't the same as calling upon demons with Divine and angelic names. The demon responds to avoid having an angel sent to it. The ancient Magi also taught that those who make a point of regularly summoning demons will be blocked from contacting or receiving aid from angels and celestial beings. If you prefer to work with demons or you intend to do so on a regular basis, then you may as well skip the labor of contacting your guardian angel. This point doesn't extend to neutral or benevolent spirits or Jinn. We are referring specifically to demonic or satanic beings.

In the previous chapter, we talked about the various methods of contacting an angel. There are four ways to contact your angel and each of them is considered a valid one. The first and greatest contact occurs through a physical or semi-physical encounter with your guardian angel. This requires an extended operation that can last months with long, extended retreats. While many would be willing to make the time commitment to it, few are able to do so in our busy modern life. Our highly competitive capitalistic society is inherently unfriendly to a mystical, monastic or hermitic magical life.

The second approach involves the angel's presence or spirit ray touching your own. This will feel like being engulfed or hugged by another entity. You will know this is your guardian angel by the major effect it has on your spiritual heart center and on your consciousness

in general. This is a strong experience and its beauty is difficult to describe. This can occur during the ritual of contacting your guardian angel. This contact will leave you, on a very deep level, with an impression of what your angel wanted to impart to you. You will not have any doubts about what the message is or that it was your angel. It will be one of the most spiritually rapturous experiences, second only to being engulfed by awareness of the Divine reality.

The third approach involves being visited in a very lucid dream by your angel. The angel might appear as a man or woman, but very luminous and bright. It will identify itself to you in some way, and you will feel the radiance and love. The angel generally communicates using dream symbolism or even a voice in your dream. This message is very important and requires meditation to unlock it.

The fourth approach is most often used in magical workings. It involves contact through mediumship or clairvoyance, through the crystal ball or magic mirror method. This isn't as reliable, as it depends heavily on the ability of the mage to open up to the angelic presence and message. It also requires a good ability to receive and interpret any messages received. It is easy to be deceived in the process. Beginners may confuse their own inner desires or feelings for guidance from the guardian angel. You will need to know on a soul level or in every fibre of your existence what your guardian angel is telling you, and that it isn't something coming from within your own mind or imagination. The strong impact of such a message can be diluted by such externalized contact methods. The key to dealing with these problems is to undergo extended training, repeat the process over the years, develop the ability to recognize the qualities of messages and extend the operation itself. This means that you would need to adopt a retreat period, fast and regularly do rituals to contact the angel before you could expect to receive a valid message. Fortunately, during such a process, you may very well have an encounter with the presence of your angel to validate any images or messages you receive.

### THE NAME OF YOUR ANGEL

The first and biggest challenge in contacting your guardian angel is discovering the angel's actual name. One method, recommended by books like Abramelin, utilizes elaborate techniques involving retreats, deep meditations and fasts and an extensive six month long

operation. This method is a bit of a challenge and few cases of success have ever been recorded. The overall expectation is that you will hear your angel's name in your mind when you make contact. This leaves room for miscommunication and deception, since this will be your first encounter with your angel. These methods are viable when and if you have spiritually purified and empowered yourself sufficiently through years of practice. The chance of success for most practitioners with limited practical magical experience, or who have not done extended mystical and magical operations beforehand, is low. Due to the current demands of modern life, few people are willing to make such an investment in time and energy in the beginning.

The other method that we recommend is mathematical. The name of your angel is derived from the vibrations of your own birth name. This should not come as a surprise, as a birth name has been long considered to be a powerful spiritual link to the individual. Names in occultism have power and a person's name is a powerful occult key in all ancient operations. Birth names may appear arbitrary, but the ancients didn't believe them to be so. They felt these names were magical and that knowing a magician's name would give you power over her. Such reliance on mathematical principles may at first seem less mystical than having a vision or having it told to you by an inner voice, but it also means that you can begin to establish contact with your angel now. There are drawbacks to this method, but our tests have shown that it works well and is a great help to beginners.

Calculating the name requires an understanding of the magical cosmology of numbers. The ancients gave the letters of the alphabets small, large and great ranges. Ranges are the linguistic ordinal count or the locational count of a letter in its alphabet. The range of Aleph is one, because it's the first letter of the Hebrew alphabet and the range of Gimel is three, because it is placed third after Aleph, and so forth. Equally, the range of A in the English alphabet is one and the range of C is three, and so on. The first letter of any alphabet has the range 1 and the second 2, and so forth. The value of ranges was commonly used in magic to determine the vibratory quantity of a word, that is, how many times it should be vibrated. The numerical sequences in all the ranges proceed from one to ten. The small range continues from eleven to twenty-eight, while the large ranges continue from twenty up to one thousand. This principle is applicable to any sequence of letters in any language.



THE RANGES OF LETTERS IN THE ALPHABETS

Small Range	Large Range	English	Hebrew	Arabic
1	1	A	א	ا
2	2	B	ב	ب
3	3	C	ג	ج
4	4	D	ד	د
5	5	E	ה	ه
6	6	F	ו	و
7	7	G	ז	ز
8	8	H	ח	ح
9	9	I	ט	ط
10	10	J	י	ي
11	20	K	כ	ك
12	30	L	ל	ل
13	40	M	מ	م
14	50	N	נ	ن
15	60	O	ס	س
16	70	P	פ	ع
17	80	Q	ק	فا
18	90	R	ר	ص
19	100	S	ש	ق
20	200	T	ת	ر
21	300	U	ת	ش
22	400	V	ת	ث
23	500	W	ת	ث
24	600	X	ת	خ
25	700	Y	ת	ذ
26	800	Z	ת	ض
27	900		ת	ظ
28	1000		ת	غ

Readers of modern occult books may find our numerical attribution of the English numerical letters confusing. This is due to the current trend to use the Hebrew alphabet as a comparative language for others. Our system of ranges is explicitly evident in older sources, and

is also clear from the adaptation of the nine fold degree system from Hebrew into English numerology. In modern numerology texts, the division of the English letters into nine columns is used as the basis for the value of the letters.

MODERN ENGLISH NUMEROLOGY

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

A table similar to the nine divisions of English numerology was used in both Arabic and Hebrew numerology. It is called in Hebrew, Aiq Beqar (Nine Chambers).

TABLE OF NINE CHAMBERS

1	2	3	4	5	6	7	8	9
א	ב	ג	ד	ה	ו	ז	ח	ט
י	כ	ל	מ	נ	ס	ע	פ	צ
ק	ר	ש	ת	ך	ם	ן	ף	ץ

The letters in the first Hebrew column have the commonly recognized large ranges of 1-10-100. The letters in column two have the large ranges of 2-20-200, and so forth. Aiq Beqar is used for Talismanic purposes, among many others. Nevertheless, it is understood that the large range of Aleph is one and Yod is ten. The same goes for the English nine chambered table, A is one and J is ten. The letters in the first English column also have the large ranges of 1-10-100 and the letters in column two have the large ranges of 2-20-200, and so forth. When trying to calculate the ranges for an alphabet, you shouldn't compare ranges used for another alphabet as a basis for extracting its own values. Could you imagine trying to fit the Swahili alphabet with the Hebrew to acquire the ranges of the Swahili letters?

Modern scholars and students have also erred by mistaking the ranges for the actual numerological values. If we were to total the numerical ranges for the following Arabic words, they would all have the same total.

✽ Ahmed (Most Praised) ا ح م د = 4 + 40 + 8 + 1 = 53

✽ Chamed (Giver of Praise) ا ح م د = 4 + 40 + 1 + 8 = 53

✽ Chamad (Giver of Praise (past tense)) ا ح م د = 4 + 1 + 40 + 8 = 53

✽ Jinn (the Djinn) ن ج = 50 + 3 = 53

✽ Nab (having represented another) ا ب ن = 2 + 1 + 50 = 53

By modern conventional wisdom, this means they should share similar “numerical value.” They do share similar harmonic range, but not numerical values. The range of every letter is calculated based upon its placement within the alphabet. However, the numerical value of every letter is additionally calculated based upon its placement within the word or phrase. Two methods are mainly used; the first depends upon constructed elemental tablets for the letters, while the other, known as the ‘Secret Whisper’, is more simplified, but equally effective. The basic premise of the ‘Secret Whisper’ is to multiply the large range of a letter with its sequence number within a word or a sentence (remember that Arabic is read right to left). Here are the numerical values for the same words in our example using the ‘Secret Whisper’:

✽ Ahmed (Most Praised) ا ح م د = (4x4) + (3x40) + (2x8) + (1x1) = 153

✽ Chamed (Giver of Praise) ا ح م د = (4x4) + (3x40) + (2x1) + (1x8) = 146

✽ Chamad (Giver of Praise (past tense)) ا ح م د = (4x4) + (3x1) + (2x40) + (1x8) = 107

✽ Jinn (the Djinn) ن ج = (2x50) + (1x3) = 103

✽ Nab (having represented another) ا ب ن = (3x2) + (2x1) + (1x50) = 58

Using the magical method of the Secret Whisper, you can calculate the name of your HGA from your own name. Those wishing to

use other mathematical constructs or systems in a similar fashion can do so. If you are using different methods, vibrate each name until one name opens your heart and soul, like a flower to the brightness of the spiritual sun. You will know which one this is and, as you work with it, you will be surprised at the strength of the force it awakens in you.

The first step is to write out your full name. It was traditional in the Middle East to use words like Ben (Son of) and Bent (Daughter of) when referring to people. Such as: Solomon Ben David or Lilah Bent Myriam. Therefore, there are two ways to write the full names. The first would include the usage of Ben and Bent in the writing and calculation, and the other would exclude it. The exclusion is more common with Latin based names. Also, many people in Western countries have an additional middle name that Semites do not use. If you have one, the middle name has to be taken into account. The writing of the name should be based on the linguistic format of the individual's cultural background. The format of a typical English name is as follows: (Your First Name) – (Your Middle Name) – (Your Mother's First Name at Birth)- (Your Father's First Name at Birth) -- (Your Birth Family Name). If you are woman, switch the order between your mother's and father's names, as follows: (Your First Name) – (Your Middle Name) – (Your Father's First Name) - (Your Mother's First Name) - (Your Birth Last Name). If you don't have a middle name, don't worry about it, as it is a cultural variable like the word Ben. The principal formula that does not change is the use of your and your parents' first names and your last name at birth. In cases of adoption, where the biological parents are unknown, use your adopted parents' names.

The second step is the selection of a numerical method to calculate the name. We are going to use only one method here as a standard. We will apply the Secret Whisper method to the large ranges of the letters of the name.

You can do the calculation on paper or using software. If you are using paper, draw a grid similar to the one following and then write down the letters of your name in descending sequence. It is recommended you leave enough space for three sets of numbers. Let us take, for example, George Anthony Lisa David Wilson. George is the first name, Anthony is his middle name, Lisa is his birth mother's first name, David is his birth father's first name, and Wilson is his birth family's last name. Beside each letter, place its English large range value. Now place each letter's sequence in the column next to the large ranges. Next, multiply the large range value with the sequence and place the total beside each letter. Then add the total of the numeri-

cal value column.

CALCULATING THE LARGE RANGES FOR A NAME

Letter	Range	Sequence	Total
G	7	1	7
E	5	2	10
O	60	3	180
R	90	4	360
G	7	5	35
E	5	6	30
A	1	7	7
N	50	8	400
T	200	9	1800
H	8	10	80
O	60	11	660
N	50	12	600
Y	700	13	9100
L	30	14	420
I	9	15	135
S	100	16	1600
A	1	17	17
D	4	18	72
A	1	19	19
V	400	20	8000
I	9	21	189
D	4	22	88
W	500	23	11500
I	9	24	216
L	30	25	750
S	100	26	2600

Letter	Range	Sequence	Total
O	60	27	1620
N	50	28	1400

The sum of all the numbers in the fourth column provides us with the full numerological value of the name, based on the Secret Whisper formula. The total for this particular name is 41,895. If you are using a spread sheet program, launch it and write the letters descending in the A column. In the B column, write the actual value for the letter. In the C column, write 1 and increment it sequentially until you reach the last letter in the name. In the D column, write the following formula: =(B1\*C1) in the first cell, =(B2\*C2\*) in the second cell and so forth. Finally, in the cell under the last inserted formula, type in the following formula: =Sum(D1:Dx). The x here represents the last letter's row number. This will allow you to acquire the values accurately, without error. You should double check your numbers and math regardless.

The next step is to subtract the Angelic suffix from this value. In ancient documents, there are two variations for doing this. The first is to use the traditional large range Hebrew value of 31 for the Divine name El. The second is based on the large range Arabic spelling of that name, 41 for Ayl, which is closer in original historical pronunciation. From the 360 degrees of the zodiac the Arabic Magi subtracted 41 with a result of 319 (TYSh), which is the Jinni suffix. If we were using the Arabic alphabet to form the angelic name, we would subtract 41 and if we were using the Hebrew, we would subtract 31. Since we are working with the Arabic alphabet for this example, we will use the Arabic suffix AYL (41).

The reason that we subtract the range value of the suffix in the first place is because otherwise the value of the name of the angel would exceed the original total calculated value. We subtract first what we will be adding later, so as not to unbalance the equation. Subtracting forty-one from the total 41,895 leaves us with 41,854. Now we pronounce this number as such: forty one thousand, eight hundred and thirty four. This is translated into the following formula: 40-1-1000-800-50-4. We then exchange the numerals with the equivalent Arabic letters and the letters of the suffix. You would of course do this from right to left, since this is the direction of Semitic languages.

30	10	1	4	50	800	1000	1	40
ل	ي	ا	د	ن	ض	غ	ا	م

The pronunciation of the name is the most difficult step in this process for non-native speakers. The key is to place the consonants for each letter together and, when a need arises, simply insert an ‘e’ between them. This is how you pronounce the preceding name.

ل	ي	ا	د	ن	ض	غ	ا	م
L	Y	A	D	N	Dh	Gh	A	M

The result would be as follows: MAGheDhaNeDAYL (Maghedha-ned-aeel). To know how many times to vibrate this name in rituals and meditations, simply reduce the total number itself: 4+1+8+9+5=27. We use only a single reduction.

### ❁ ANGELIC SIGILS AND TALISMANS ❁

Other venues for improving your connection with your guardian angel are magical sigils and mandalas. The most popular sigil method in modern Western occultism is the Rose-Cross method taught in the Golden Dawn. This is what we call a geometric ratio procedure. The sigil is derived by locating points on a 2D plane and then connecting them to create a sigil out of the geometric distance and alignment of the points. The problem with that method is that the letters are so closely arranged on the rose that when copied the ratio can’t be maintained. A difference in ratio could mean an entirely different letter sequence when placed back on the original rose. Even a maintained ratio would produce different results if placed on a rose of a different size from the original. The second problem is that the differences between various sigils remain obscure and the symbols eventually induce the same feeling.

We prefer the use of script sigils. Script sigils are based on connecting talismanic script letters spelling out the name of the angel or spirit. The connection is usually embellished and done in a geometrically pleasing fashion. For example, let us create a script sigil for the angel Maghedhanedayl. First, we begin by selecting an appropriate script. Generally, these kinds of script are simple and mathematical in

their shape consisting of no more than lines, circles, and termination points like crosses. We will use Marshol's script.

MARSHOL'S SCRIPT OF WONDERS

⚡	⚡	⚡	⚡	⚡	⚡	⚡
ز	و	ه	د	ج	ب	ا
⚡	⚡	⚡	⚡	⚡	⚡	⚡
ن	م	ل	ك	ي	ط	ح
⚡	⚡	⚡	⚡	⚡	⚡	⚡
ش	ر	ق	ص	ف	ع	س
⚡	⚡	⚡	⚡	⚡	⚡	⚡
غ	ظ	ض	ذ	خ	ث	ت

MAGHEDHANEDAYL IN MARSHOL'S SCRIPT

ل	ي	ا	د	ن	ض	غ	ا	م
⚡	⚡	⚡	⚡	⚡	⚡	⚡	⚡	⚡

Connecting them would yield the following angelic sigil:

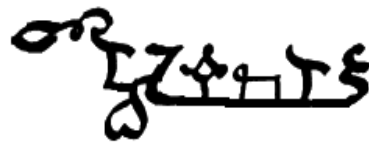


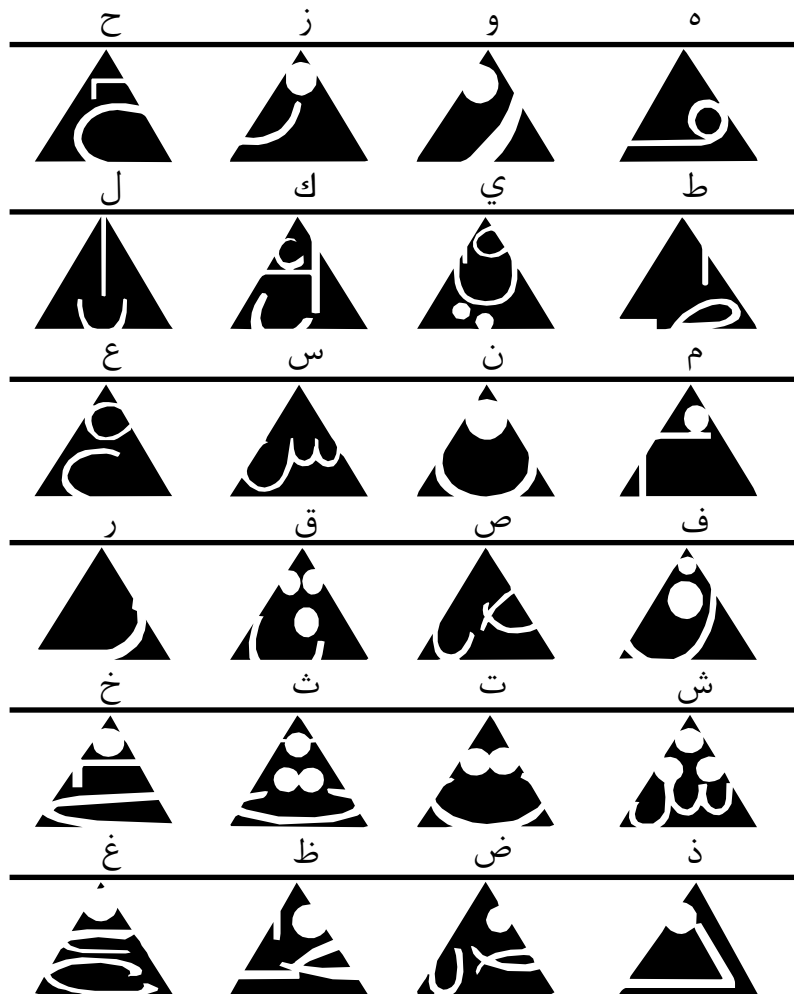
Figure – 6

The magical mandala is made by combining letter runes into a special circular design for the name. The final design is so unique that it can't be confused in any way or made to represent another name. The symbols are hard to draw on tools but then for that we have the sigils.

RUNES OF THE ARABIC LETTERS







To design the sigil, draw a circle and then divide it into slices according to the number of letters in the angel's name. Don't forget that the suffix AL/AYL is part of that name. Make sure that, while the slices are all connected to the center, there is some space between them. Within each slice, draw the appropriate shape for its corresponding letter in its proper sequence, proceeding clockwise around the circle. You must remember that the "black shaded area" is the actual shape and not the white. While the white space may appear close to the letter, it is actually only empty space. It doesn't matter at what point of the circle you begin, as long as you go in sequence and clockwise. The colors for angelic sigils are usually green or gold on a white back-

ground. The dark, shaded areas, being the actual symbols on which to focus, should be the part painted. The mandala for the angel Maghed-hanedayl is constructed using the following runes:

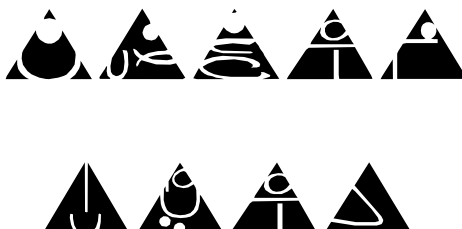


Figure – 7

### ❖ GUARDIAN ANGELIC COVENENT ❖

Magical evocation of angels was not done often in the ancient world. The Master Al-Boni explained the reason for this in his work. He stated that angels reside in the sphere of the Divine presence or the Shekinah. Asking them to come down to our level for a one to one communication would discomfort them and distract them from their duties. This is why magical evocation or calling down an angel was done only in three circumstances: 1) to enter with them into a covenant of aid and assistance, 2) to ask them to assist in extracting obedience from a more physical spirit or a jinn, 3) to ask them to assist in something or answer a question that is of grave urgency and beyond

the scope of terrestrial jinn or spirits. Al-Boni also says that angels are very difficult to see properly or accurately using spiritual sight, due to their luminosity and immensity. This is why he detailed the markers as domes of light, as in the case of the seven planetary angels. This is also why many of the old magical tomes called upon angels for aid and assistance, but focused on summoning spirits, elementals or in some cases demons.

In all affairs terrestrial, you enlisted the aid of a terrestrial spirit under the direction and command of the Divine One and the celestial angels. Equally so, if you were to call upon angelic aid or even state in ritual work that a given angel would aid you or be present before you in any form, it would be more proper if beforehand that angel had entered into a covenant of aid and assistance. The only exception would be the guardian angel, since you are his charge and duty.

We will provide you with a basic ritual for opening yourself up to angelic presences and enlisting their aid. It can be modified and used for any of the angels. The focus is less on communicating with angelic beings through a medium and more on building a relationship and a connection. The repetitions marked by **x** are highly recommended; however, if your time is short, these repetitions can be reduced. The requirements for this ritual are limited. Magicians with experience can build on this ritual and beginners can gain great benefit from doing it as provided. The key is to do it regularly over an extended period of time, as its effectiveness is cumulative.

Before you begin the ritual, you will need a clear and clean space to do your work. Make sure you have no electronic gadgets on, such as television, computers and so forth, anywhere nearby. Lights must be turned off, except for candle light, and incense should be burning. We recommend that you undergo a purifying bath or shower first. At minimum, you should be clean of body, clothing, and have not eaten meat, drunk alcohol or consumed drugs earlier that day. The more effort you put into your state of mind and space, the better the results will be.

The only magical implement that you will need for this ritual is the angelic pentacle. The pentacle can be drawn on any natural materials that you have available. Treat the pentacle with respect and wrap it with white cloth when not using it. Wear the pentacle so that it rests on your heart during the work.

Inside the points of the pentagram are the letters, in ancient Hebrew script, forming the word Shekinah or Divine Presence. The Shekinah is the Queen of Angels, and it is under Her presence that



(Blessed be the Hidden Light the ancient Holy One!)

If you can't think of anything in particular for the statement, then use a generic adoration such as this:

קדוש אלהי המלכים  
Qadosh Elohi ha-Malachim  
(Holy God of Angels!)

The charge that follows the statement is a simple request for the angel to respond. It is written in Hebrew thus:

ענה לי מלך N.  
Aneh Li Malach N.  
(Answer me angel N.)

The back of the angelic sigil can be left white or, more preferably, the magic square of the seven symbols of the Holy Name is placed on it.

Once you have the angelic pentacle built and ready for the ritual, hang it around your neck. The first thing you need to do is purify and consecrate your working space. This purification and consecration technique can be used to clear up your house as well. You can do it in each room once a week for general clearing of psychic debris. You will need a white candle, a cup with water, incense and salt in a small dish. These represent the four Elements. The Divine names used to call on the Elements are Elohim (Gods), El (God), Yah (God), Adonoi (My Lord). These four different words used to call on the Divine appear regularly in Hebrew spiritual and religious writing. The four names of the Elements are Ash (Fire), Mayim (Water), Avir (Air) and Aretz (Earth).

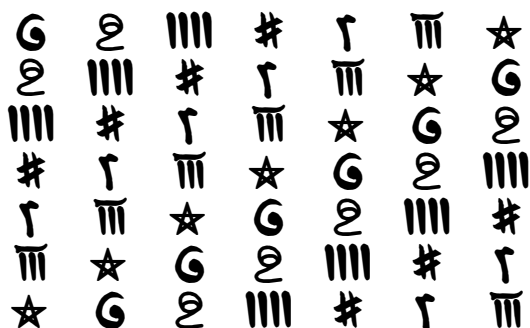


Figure – 9


**TEMPLE OR WORKING SPACE  
CONSECRATION AND PURIFICATION**


**STEP ONE:** Pick up a candle and move to the east. Swing the candle before you to the far right, far left, then top center. Draw an equal armed cross and say: “In the name of Qadush Elohim Ha-Ash, I consecrate this working space (temple) with sacred fire.” Repeat this in all remaining directions: south, west, and north. While moving the vessel between the four directions, trace and visualize a circle of fire.

**STEP TWO:** Pick up a chalice or cup of water and move to the east. Swing the cup before you to the far right, far left, then top center. Draw an equal armed cross and say: “In the name of Qadosh El Ha-Maym, I purify this working space (temple) with holy water.” Repeat this in all remaining directions: south, west, and north. While moving the candle between the four directions, trace and visualize a circle of water and sprinkle some water.

**STEP THREE:** Light some incense, whether in an incense burner or as a stick. Carry the incense to the east. Swing the incense before you to the far right, far left, then top center. Draw an equal armed cross and say: “In the name of Qadosh Yah Ha-Avir, I consecrate this working space (temple) with sweet air.” Repeat this in all remaining directions: south, west, and north. While moving the incense between the four directions, trace and visualize a circle of sweet winds and incense the room.

**STEP FOUR:** Pick up some blessed salt with cinnamon sticks or a sacred

herbal leaf bundle like sage and then move to the east. Swing the salt container before you to the far right, far left, then top center. Draw an equal armed cross and say: “In the name of Qadosh Adonoi Ha-Aretz, I purify this working space (temple) with blessed salt.” Repeat this in all remaining directions: south, west, and north. While moving the container between the four directions, trace and visualize a circle of earth and vine and sprinkle some salt.

Once you have purified and consecrated the working space, begin the actual ritual for calling on the angel. (Substitute the name of your own angel wherever you see the name Maghedhanedayl in the following ritual.)

 ANGELIC COVENANT 

**STEP ONE:** Focus your mind on the Divine and say: “Qadosh El ha-Ruchaniut Qadosh Elat Aur ha-Malachim (Holy God of Spirituality Holy Goddess Light of the Angels).” [X33] This should be repeated with deep emotion of praise or in a celebratory state of intensity.

**STEP TWO:** Say: “Blessed be the name of El, who is veiled and can not be perceived, Lord of the seven heavens and seven earths and what is in between. Hu Ha-Nehedar Ve Ha-Shikur, characterized by sublimity and grandeur and sanctified from similarity with His creation. Glory be to Him, the Exalted, who is elevated in His nearness and near in His elevation. Blessed be the name of El, who has strong force, and who has substantial power. He is the creator of the heavens and earth. Blessed be the name of El, Lord of the end and the beginning, Lord of the people and creator of the ghosts and spirits. He is the King of the angels of the throne, the angels of the chair, the angels of the heavens, and the angels of the earth. Blessed be the Lord of the Universe who has absolute power and lofty glory. He is the Light of lights and the Spirit of spirits. Glorious and holy is the Lord of Angels and spirit.

Beshem Elat Ha-Yecholet Ha-Koch Ha-Kavod Ha-Shlitah Ha-Malkah Le-Malkuth, I call you, o spiritual spirits that are pure and chaste. I call you, o spirits from the quintessential and rich lights. I call you, o individuals of the inner essence that are from the radiating lights, which are glorious and dazzling. I call you in the name of She whom the thunder glorifies with its praise. I call you in the name of She that angels praise in different languages and sounds, in awe of

Her majesty. I call you to open up my soul and elevate my mind and spirit so that I may perceive the Divine and angelic presences.” [X3]

**STEP THREE:** Close your eyes and say: “Baruch Malach Maghedhanedayl.” [X100] During the chanting, you should feel love toward the angel. Sense the blessing growing around the angel every time you say this.

**STEP FOUR:** Say: “O Thou, El Elyon, who has no equal, give and grant unto me, through Your grace, the aid and assistance of your Malach Maghedhanedayl upon this earth and into this consecrated space. By the nineteen glyphs upon the Divine Circle of Kingship and Dominion, descend upon me, O Malach Maghedhanedayl. By the most holy Elohim, I call you, O Malach Maghedhanedayl. By the Power, Wisdom, and Virtue of the Spirit of the Holy of Holies, by the uncreated Divine Knowledge, by the vast Mercy of Elohim, by the Strength of Elohim, by the Greatness of Elohim, by the Unity of Elohim and by the holy names of Elohim, descend upon me, O Malach Maghedhanedayl with all the malachim under you.

O Malach Maghedhanedayl, by all the Names of El Elyon, by all the marvellous work of Elat Ha-Ahaba, who art the Creator of the heavens, the earth, the sea and that firmament upon which the very Spirit of Elohim has moved, aid me from your spiritual presence and enter into a covenant of friendship and assistance with me in all of my needs. By the Creator of the stars, the seas, the winds, the tempests, herbs, plants, stones and all that is in the heavens, upon the earth and in between, answer me and aid me, O Malach Maghedhanedayl, peace be upon you. Let there be a covenant of Light be between us during my earthly existence.” [X3]

**STEP FIVE:** Kneel and hold the angelic mandala between your hands. Say: “Aneh Li Malach Maghedhanedayl.” [X100] The intent of this chant is to call forth the angel. Feel free to increase the intensity of the chanting. Remember with every repetition you are calling upon the angel to come to you, so keep your mind clear of everything but the name and open yourself to the presence and descent. If need be, close your eyes to increase your awareness. Meditate on the angelic presence and on any messages that you may receive.

**STEP SIX:** Say: “Baruch Elat Malkah Ha-Olam, who is a guide to the soul toward the revelation of mysteries by which it is exalted and illu-



minated, I have prayed a thousand times over my guardian angel Maghedhanedayl, who came to my spirit a defender, and equally greeted him with peace. O angels, I have sworn upon you by the Exalted Light and all the scriptures and by remembrances and verses from the words of my Lady. I call you by Her beautiful names that are magnificent and exalted. Therefore, O Metatron, extend to me the rays of Gabriel and the mystery of Michael. By the holiness of El and lights of Elat, save me by a mystery which makes my heart pure. Therefore, O Raphael, O Auriel, O Israfel, answer my prayer, O Azrael, and my summons.

By the crown of mysteries of Adonoi Ha Ruchaniut and the wisdom of Elat Ha Emet, illuminate my soul. By the great understanding of Elohim Ha Karvah, purify my heart and sanctify my spirit. O merciful Elat Ha Tzedek, supply me with a presence from the might of Elohim Ha Geburah and make my side mighty, by the beauty of Adonoi Ha Kavod. Blessed be the victorious Elat Ha Ahava and majestic are the secrets of Her mystery. Glory be to Elohim Ha Kenut and the foundation of my life Adonoi Ha Chemla, for Her mercy and Her peace are my saviours. Therefore, praise the magnificent sovereign Adonoi Ha Anava, full of majesty, before whom all angels and spirits are humble. Praise Elat va Malkah Ha-Malachim va Ruachim.

By Fah-tob-teel, respond O Malach Ruqiel, from the celestial orbit of the Sun, and all the spirits and angels under you. By Lach-ha-tot-eel, respond O Malach Gabriel, from the celestial orbit of the Moon, and all the spirits and angels under you. By Qah-tee-teel, respond O Malach Semsamiel, from the celestial orbit of Mars, and all the spirits and angels under you. By Jah-lah-ta-teel, respond O Malach Michael, from the celestial orbit of Mercury, and all the spirits and angels under you. By Mah-tah-teel, respond O Malach Sarfiel, from the celestial orbit of Jupiter, and all the spirits and angels under you. By Na-hah-ta-teel, respond O Malach A'aniel, from the celestial orbit of the Venus, and all the spirits and angels under you. By Lele-tah-teel, respond O Malach Kasfiel, from the celestial orbit of Saturn, and all the spirits and angels under you. O you angels, in the name of the Holy of Holies, aid me in my life and in my magical work. Send to me from the spheres of your dominion spiritual spirits to assist me in my spiritual and earthly needs.

Let there be a covenant between us, O hosts of spiritual spirits, O honored, pure and chaste angels, O entities of essence, and ghosts of light, by the privilege of these sacred names over you and its obedience among you. I avow and assert on you by the Knower of the all that is hidden and visible, the Great and Exalted, and by the names of

your covenant on the door of great temple in Babylon o spiritual spirits: Baal Saqesh (x3), Mahraqesh (x3), Aqshamaqesha (x3), Malqsha (x3), Aqshamaqesh (x3), Shaqmonhesh (x3), that you lift me closer to the presence of the angels and may you come to my aid when called upon. O you angelic hosts and spiritual spirits, fulfill your covenant with El Elyon, that you have pledged, and don't break the faith. By the honor of Ehieh Asher Ehieh Adonoi Tzabaoth El Shaddi, nay, but I swear by the placement of the stars and it is an oath if you but know is great, don't be aloof and come to me in peace, quickly, and obedient to the names of Elath Malkah ha-Olam. May their blessing be upon you and in you, O spiritual spirits, and may you, Malach Auriel and all malachim, be brought closer to the Shekinah and the Highest Light."

When you are finished with the ritual, give thanks in your own words to the angels. Put out the candles and place the pentacles and mandala in a clean and safe place for future use. This ritual can be adapted to any angel with whom you would like to communicate. The final step of generic covenant can be incorporated by itself as a daily charge or in other magical workings.

English Meaning	Hebrew	Pronunciation
My Lord	אדוני	Adonoi
Love	אהבה	Ahava
Light	אור	Aur
God	אל	El
Goddess	אלת	Elath
Truth	אמת	Emeth
Earth	ארץ	Aretz
Fire	אש	Ash
Master	בעל	Baal
Blessed	ברוך	Baruch
In the Name	בשם	Beshem
Valor	גבורה	Geburah
The	ה	Ha-
He	הוא	Hua
And	ו	Ve
Compassion	חמלה	Chemla
Ability	יכולת	Yecholet
Honor (Glory)	כבוד	Kavod
Power	כוח	Koch
Honesty	כנות	Kenut

## Secrets of Ancient Magic

English Meaning	Hebrew	Pronunciation
Angel	מַלְאָךְ	Malach
King	מֶלֶךְ	Melech
Queen	מַלְכָּה	Malkah
Kingdom	מַלְכוּת	Malkuth
Angels	מַלְאָכִים	Malachim
Glorious	נְהַדָּר	Nehedar
Exalted	עֲלִיּוֹן	Elyon
World	עוֹלָם	Olam
Humility	עֲנוּוָה	Anava
Justice	צְדָקָה	Tzedek
Spirituality	רוּחַנִיּוּת	Ruchaniut
Holy	קָדוֹשׁ	Qadosh
Sacrifice	קָרְבָּן	Karvah
Almighty	שַׁדַּי	Shaddi
Exalted	שִׁכּוּר	Shikur
Dominion	שְׁלִיטָה	Shlithah
Divine Presence	שְׁכִינָה	Shekinah

★ ॐ ॥ ३ ॥ ★ ★ ॐ ॥ ३ ॥ ★ ★ ॐ ॥ ३ ॥ ★ ★ ॐ ॥ ३ ॥ ★

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## Transformational Magic

**T**ransformation is part of the magical journey. It is an important aspect of the spiritual development of the magician. Transformation is facilitated by magical work with the Elements and the planets and more importantly, with regular contact with one's guardian angel. An important principle of transformation is spiritual purification. Purification is a form of re-balancing and restoration. The spiritual and emotional bodies are unbalanced when you feel negative emotions such as anger, envy, fear, jealousy and hate. The continual stresses and over stimulation lead to mental imbalances. In the end, these all work to cut you off from feeling connected with the Light, allowing it to fill you, alleviate you and empower you. Purity is essential for the transformation to fully succeed. The Hermetic alembic has to be sealed to prevent impurities from interfering with the alchemical transformation of lead into gold. Magical purity and spiritual holiness don't come from strict abstinence from the pleasures of life. They come from the infusion of Light and opening oneself to the Divine presence and ecstasy of magical life.

As of late, there has been an abundance of literature that tackles purification and balancing such as: aura clearing, chakra therapy, crystals, transformational psychology, Reiki, herbal fasts and so forth. Effective programs of purification and transformation require a comprehensive approach. Our physical, mental, emotional, ethereal and spiritual bodies are all interconnected. Doing magic puts you into that state of awe and you swim in the sea of peace profound with a sense of connection to all life. To achieve this state and maintain it, you will need to continually purify yourself on all levels. Purification is part and parcel of the transformation process. It means raising one's spiri-

tual vibration and increasing the attunement to the Light.

As an adjunct to these techniques, we highly recommend physical detoxification. Since there have been many good books written on this subject, we will not tackle it here. We recommend that the readers pick up some good titles such as: *The Detox Plan: For Body, Mind, and Spirit* by Jane Alexander and *The Detox Solution: The Missing Link to Radiant Health, Abundant Energy, Ideal Weight, and Peace of Mind* by Patricia Fitzgerald. Another tool that we have used over the years to assist in keep the cosmic energy of love flowing is the Tesla Purple Plate. These are designed to help people raise the vibrational state of their bodies by acting as accumulators for the basic magical current of the universe, known by some as Cosmic Life-force. This current charges the spiritual body and can lead to improved health regeneration. Most importantly, if the plate is large enough, it can open up the heart center. We found larger plates more effective than smaller ones, so go for the large ones.

### ❁ ILLUMINATION WASH ❁

Water is essential to life and a great purifier, both physically and spiritually. There are different traditions surrounding water purifications. They range from the pre-Christian practice of water baptism to ritual washing among the Sufis. The magical relation with water purification dates back to the old civilizations of modern day Iraq. Some of these people were classified by later Arab Muslims as Sabians, ‘submersers’ or ‘immersionists’, because of their practice of baptism and ritual cleansing. The Mandeian Gnostic cosmology refers to the Supreme Principle as the Great Life, whose symbol is the living water or Yardna. One of their central rites is immersion in flowing water. This living water is considered to be both celestial and physical. According to them, all earthly rivers are manifestations of the Celestial River or the Euphrates of Radiant Light. To the Mandeians, the Radiance is the Cosmic Father and the Light is the Cosmic Mother. Their offspring is Yawar or the manifestation of the awakening Light. The Mandeians explain that the river of life and light flows forth from a single point hidden in the mystery of the Great Life.

Water purification is recommended before any major spiritual activities. This is why we will include the technique known as the Illumination Wash first. This technique is based on Sufi practices. The

Illumination Wash is a form of individual water purification, where only certain parts of the body are washed. It can even be done at work or any place where there is a washroom. You can always use tap water in the bathroom. An alternative is to get a special jug or container of water. Fill this water three quarters of the way up with normal water. Place as many quartz crystals in the jug as you can. Leave it to sit for a few hours over a Purple Plate, if you have one. You may also put in a few drops of rosewater or rose oil or any other aromatic oil that your body will tolerate. When you are ready to use the water, fill the remaining quarter with warm water to raise its temperature. This way, you use charged water to help your ethereal body. You can also smudge yourself, afterward, with sage or use stick incense. This last step is optional, but it will help enhance your purification experience.

The jug or bowl used to hold water is a magical implement. Magical talismans are painted or drawn on it. Write or paint the magic square for the Hebrew words of 'Holy Purification' on the water container:

WATER CONTAINER INSCRIPTIONS

ר	ה	ת	ש	ו	ד	ק
ש	ו	ת	ד	ה	ק	ר
ד	ה	ת	ק	ו	ר	ש
ק	ו	ת	ר	ה	ש	ד

The following angelic names surround it:

ררקאל קהדאל תושאל שרואל קתהאל  
 קדואל שתהאל דדשאל שהראל תוקאל

Add the following names as well:

קרשד דקרש והוה שדקר תתתת הוהו  
 רשדק

You can also add an additional tool to empower your jug. You can create a talisman on which to place the jug. You will need a large enough piece of wood or water durable materials. Wait till the Moon is full and/ or in Cancer or Pisces. Then draw a magic square that cap-

tures the essence of celestial water. The magic square is constructed by permutation of the following words in Hebrew: water **מִיַּם**, paradise **גַּן עֵדֶן**, purify and me **תְּהַרְאֵנִי**.

Place your water container on it when it is not in use. Paint the square in yellow or gold on white, with water durable paint. Recite each letter repeatedly as you are drawing it. You can also say the prayer of the Queen of Heaven and the Lunar Tahateel prayer and charge the spirits to consecrate your jug and magic square as vehicles for the Cosmic River of Life or the Four Rivers of the Garden of Eden.

#### TALISMAN UNDER THE WATER JUG



**STEP ONE:** Wash your hands with water three times, saying each time, “In the name of the Creator of the Waters of Life, may my hands be cleansed from all work of evil.”

**STEP TWO:** Wash the inside of your mouth with water three times, saying each time, “In the name of the Divine Word, may my mouth be a sanctuary of truth.”



**STEP THREE:** Wash your nostrils with water three times, saying each time, “In the name of the beautiful Queen of Angels, may my nostrils behold the scent of the roses of the garden of paradise.”

**STEP FOUR:** Splash your face with water three times, saying each time, “Light.”

**STEP FIVE:** Wash your right arm from the wrist to the elbow three times, saying each time, “In the name of the All Merciful, I am ready to toil in the great work.”

**STEP SIX:** Wash your left arm from the wrist to the elbow three times, saying each time, “In the name of the Strong One, I am ready to toil in the great work.”

**STEP SEVEN:** Wash the top of your head (hair, front and back) once, saying, “O Holy of Holies, may my mind be open to Your Presence.”

**STEP EIGHT:** Wash your right and left ears three times, saying each time, “O Ancient of Days, let me hear the voice of Your Angels.”

**STEP NINE:** Wash the back of the head (neck) three times, saying each time, “O Eternal Truth, illuminate my soul with wisdom and understanding.”

**STEP TEN:** Wash your feet to the ankles three times, saying each time, “Truly, O Lord, O Lady of the Universe, I have set my feet onto the great work.”

## ❁ THE GARMENT OF LIGHT ❁

The illumination wash helps purify and cleanse the outer physical and parts of the ethereal body. It does so using consecrated and charged water, together with prayers of attunement and dedication to the Light. The next step takes this further using a technique for the balancing and purification of the soul. It is based on Jewish mysticism and the Tree of Life. It can be done alone or after an Illumination Wash. This is a good technique to do if you need to focus yourself spiritually when you are feeling scattered.

The premise of this exercise is to realign the individual’s microcos-

mic reflection of the Divine Emanations with the macrocosmic original. These emanations correspond in the human soul with multiple inner forces. For example, if our reflection of Geburah is unbalanced, we are likely to exhibit anger, resentment or worse - apathy and lack of the will to live. Overindulgence can unbalance the connection of our Yesod or inner spiritual foundation with the Divine influx. Rebalancing these spheres helps us to maintain the pure connection and allows us to overcome negative impulses such as anger, depression and so forth.

**STEP ONE:** Say: “Elohai, the soul You have placed within me is pure. You created it, fashioned it and breathed it into me. You constantly safeguard it for me and eventually You will take it from me and restore it to me in the hereafter. Yet, as long as it is within me I will gratefully give thanks to you, O Adonoi, in whose hands are the souls of all the living.”

**STEP TWO:** Stand in the form of a pentagram, that is, stand upright with your legs apart about a foot, and your arms spread out at shoulder height. Draw the pentagram around you mentally or physically. Begin with its tip right at the center above your head, then bring a beam of light down the side of your body to your right foot. Continue tracing the pentagram around your entire body. Make sure that the upper arms of the pentagram reach the tips of your fingers and the bottom legs reach your feet. Repeat this process at least seven times. Chant internally ‘Elat Ha-Aur’ as you do so.

**STEP THREE:** After taking this position, visualize the spheres of the Tree of Life forming around your body. When visualizing the spheres, do not exert a lot of energy trying to create them. Instead, just be aware of them as if they have always been there. Kether should be above your head, Chokmah at your right temple, Binah at your left temple, Chesed at your right shoulder, and Geburah at your left shoulder. Tiphareth will be in the center of your chest, Netzach at your right hip, Hod at your left hip, Yesod at your groin and Malkuth will be at your feet. As each Sphere forms, vibrate its name multiple times and meditate on its meaning. Think of the Divine One when focusing on Kether, on the eternal and vast wisdom of Divinity with Chokmah, and so forth. Do this slowly and don’t feel rushed.

**STEP FOUR:** Vibrate “Qadosh Kether ha-Aur Achad” three times,

meditating on the Light of the Presence above your head. Vibrate “Qadosh Chokmah ha-Aur Raza” three times, meditating on the Divine Wisdom. Vibrate “Qadush Binah ha-Aur Shekinah” three times, meditating on the Divine Understanding.

**STEP FIVE:** Say: “O Holy of Holies, purify my mercy and fill me with the spirit of love. O Holy of Holies, purify my strength and fill me with the spirit of courage. O Holy of Holies, purify my outer and inner beauty and fill me with the spirit of devotion. O Holy of Holies, purify my desires and my aspirations and fill me with the spirit of piety. O Holy of Holies, purify my intellect and fill me with the spirit of truth. O Holy of Holies, purify my sexuality and fill me with the spirit of eternal life. O Holy of Holies, purify my body and soul and fill me with the spirit of my holy guardian angel.”

**STEP SIX:** Vibrate the name of your guardian angel the number of times equivalent to its numerical reduction, i.e., if its value is 251 then  $2+5+1$  or 8 times.

**STEP SEVEN:** Meditate on your body being made of pure scintillating white Light. Feel this Light flowing from above your head to your feet and filling every cell and ounce of your body and radiating from it. Let this flow be natural and not forced. Realize that the light is descending and fills your soul from Kether as it receives the Light from the Divine One.

**STEP EIGHT:** Focus your attention and your entire self on the Divine. Say either silently or aloud, “I submit to You, O Holy of Holies, my Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod and Malkuth as vessels for Your Divine Light. I bind my soul and spirit with chains of light to Thee, O Creator of the Universe, in devotion and service to the eternity of time, Amen.” Visualize again the entire Tree of Life superimposed on your body in brilliant white light.

### ❁ RITUAL OF WHITE FIRE ❁

Once you have undertaken the cleansing steps of the Illumination Wash and the rebalancing steps of the Garment of Light, the next step is to infuse your spiritual and ethereal body with Light. This is a good

time to open up and heal any remaining imbalances in your energy centers. This is done partially by elevating and exalting the human mind by focusing it on the Divine presence. The process of receiving the Light infuses the spiritual body and empowers it. Healing and opening the energy centers in the process helps with related psychological and spiritual imbalances as well.

Illuminating the crown energy center can help overcome lack of faith or doubt about one's spiritual relationship to the Divine. Illumination of the third eye energy center helps balance the traps of materialism and the illusion of separation between the world and the Creator. Illumination of the throat energy center helps balance fears or paranoia. Illumination of the heart energy center helps balance sorrows and traumas. Illumination of the solar plexus helps balance feelings of inadequacy, lack of self-worth or low self-esteem. Illumination of the naval energy center helps balance strong lusts. Illumination of the root and feet energy centers helps balance the sense of separation and disconnection from our physical body and nature itself. When the magician does the technique of White Fire for balancing, the focus should be on the positive aspect of the energy center. When done regularly, this can be a powerful instrument not only for spiritual transformation and the infusion of Light, but also for the healing of unbalanced emotions and spiritual states.

This technique uses the practice of magical chanting. Magical chanting, like the recitation of mantra, is a good way to focus the mind and open it to the influx of spiritual forces. Magical chanting is twofold in nature: one external and the other internal. External chanting is the more popular form, which is the repeated recitation and vibration of one of the Divine Names. This is very similar to the idea of a mantra. However, without the internal chanting, the benefits of external chanting are superfluous. The aim is to connect on all levels to the Divine and magical currents and not simply to empty the mind from all thoughts by monotone recitations of sounds.

Internal magical chanting is allegorical to an individual diving into the ocean of meaning, so that nothing else exists for the senses but that. So if the magical chanting is of the Divine Name of El, then, during the external chanting of the name, the entire consciousness should be focused on being engulfed by and in the presence of the Infinite Divine. The words should flow to intensify the internal chanting. If need be the recitation can get very loud, very quiet, very fast or very slow, and even a voice change isn't uncommon. However, none of that matters – any rigid rule will hamper the entire process.

Many Sufi groups also utilize energy and physical movements during their chanting techniques, which they refer to as Ziker or Divine Remembrance. With every chant of a Divine Name, they see it as if it originated in part of their body, like the navel, and moved to another, like the brain. Certain names are chanted while inhaling and others while exhaling, followed by head movements. We are not going into more detail on these practices, because they differ from Sufi order to order and from teacher to teacher.

When the chanting is done successfully, the magician should feel engulfed by the Presence, as if her body is but an extension of the name, a manifestation of such quality. Only then will a ritual utilizing the attribute or calling upon it have the desired effect in the physical plane, for then it is manifesting not from the lower astral via the ego, but from the highest worlds through Divine Providence. Or again, to utter the famous words of our master Hermes: That which is below is a reflection of that which is above. In cases when the chanting is dealing with words of Power or formulae that don't represent the Divine, then the focus should be on the externalization during internal chanting. So if the chant is for calling forth of an Angel, then all of the senses, internal and external, should be focused on the Angel's being, presence, and descent, externally in the magician's sphere. This shouldn't be a matter of force through will either.

During magical chanting, it is best if the body is clean and there is sweet incense burning nearby. The mind must be prepared beforehand through relaxation or breathing exercises. In some cases, observance of a set number of repetitions is required; a rosary is helpful as it keeps the mind from worrying about counting. Magical rosaries have been known to actually improve the effect of the chanting and shield the practitioner from psychic interferences during workings.

In the ritual, the number of repetitions given is what is recommended, but they can be reduced to whatever you are capable of doing. If you are not feeling well, you can also do this exercise lying down or seated. It is also important that no matter where you are focusing your mind, when chanting the Holy Names you remain in a state of praise and adoration to the Divine. You must be in a state of reception of the Light. You are not raising or creating this energy yourself, but receiving it from the Divine. The hardest part is shifting focus from step to step and that skill will be developed by time and practice. Do your best in keeping this mental focus strong, as well as maintaining an inner state of reception and love.

### Secrets of Ancient Magic

The Seven Energy Centers	
Sanskrit Name	Body Location
Sahasrara	Crown
Ajna	Third Eye
Vishuddha	Throat
Anahata	Heart
Manapura	Solar
Svadhishthana	Sacral
Muladhara	Base

**STEP ONE:** Standing with your feet together, ground yourself to the center of the Earth. Feel your feet melt into the earth as if you have grown out of the soil. Begin quieting your mind, while performing breathing exercise to the count of four or eight. Proceed until you develop a rhythm. Once you have done this for a bit, make sure your palms are stretched open to your sides or facing each other with finger tips touching.

**STEP TWO:** Say: “O Al-Nur, whose light has illuminated the heavens and earth with Your guidance, with the unknown within their being, You have brought them to Your Unity. You are the Illuminating Light, the Guide, the Strong, the Fortified and Your Light has no equal in the worlds. Your Being is the guaranteed existence, which has no equal. Al-Nur, illuminate me with the Light of Your shining nature, and holy being. Al-Nur, whose knowledge encompasses all the minute things in the Universe, manifest in my inner being Your Light, so that it may liberate me from my cosmic darkness - a light that removes from me my human blindness and binders so that I may be absorbed into Your being, and be one with Your Guiding Light. Al-Nur, illuminate me, O Nur, with Your Light.”<sup>1</sup>

**STEP THREE:** Take time to focus on the presence of the immortal and eternal Spiritual Light of the Divine One. Visualize a white flame above your head, the purest and brightest that you can see in your mind’s eye. Inhaling the purest and brightest Light that you can feel,

<sup>1</sup> Sun of Knowledge by Al-Boni

begin chanting the Divine Names “ياقدوس يانور يااحد (Ya- Qud’-uce Ya-Nur Ya-Ahad).” Proceed with the vibrations 100 times. The vibration should be that of aspiration, prayer, adoration and praise. These three names mean: O Holy, O Light, O Singularity.

**STEP FOUR:** Focus your mind on the crown center of your head itself. See and focus on this spiritual center of your physical body. Say, “O Holy of Holies, surround my crown energy wheel with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Sahasrara with Your Light of Rulership.” Chant softly but with intensity, as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times. This Arabic phrase means: O Living Light.

**STEP FIVE:** Keeping the flame of light bright and brilliant, visualize a line or beam of light being drawn down from the flame above your head. Move it down through your head to the region in the center of the forehead. At this point, visualize another flame forming, just as bright. Meditate on the Spiritual Light of the Divine. As you do this, chant: “ياقدوس يابصير ياهادي (Ya- Qud’-uce Ya- Bo’-sseer Ya-Hadi)” [X100]. This Arabic phrase means: O All-Seeing, O Guide.

**STEP SIX:** Focus your mind on the center of your forehead itself. Shift your focus to the spiritual center surrounding it. Say, “O Holy of Holies, surround my third eye energy wheel with a halo of your brilliant Light; open, purify, and infuse my spiritual center of Ajna with Your All Seeing Light.” Chant softly but with intensity, as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP SEVEN:** Keeping the flames of light bright and brilliant, visualize a line or beam of light being drawn down from the flame above your head. Move it down through your head to your throat. At the center of your throat, visualize another flame forming, just as bright. Meditate on the Spiritual Light of the Divine. As you do this, chant: “ياقدوس ياسلام ياحق (Ya- Qud’-uce Ya-Salam Ya-Haq)” [X100]. This phrase means in Arabic: O Holy, O Eternal Peace, O Truth.

**STEP EIGHT:** Focus your mind on the center of your throat itself. See

and focus on this spiritual center surrounding this area. Say, “O Holy of Holies, surround my throat energy wheel with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Vishuddha with Your Light of Truth.” Chant softly but with intensity as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP NINE:** Once again, visualize a beam of light emanating from the candle above your head all the way through the throat region, moving down into the region of the heart. Feel the Spiritual Light of the Divine One; take a few minutes to meditate on the presence. Form another flame of light and chant the Divine Name:

“يا قدوس يا رحمن يا ودود (Ya- Qud’-uce Ya-Rahman Ya-Wadood)” [X100]. This Arabic phrase means: O Holy, O Compassionate One, O Loving One.

**STEP TEN:** Focus your mind on the center of your heart itself. See and focus on this spiritual center of your physical body. Say, “O Holy of Holies, surround my heart energy wheel with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Anahata with Your Light of Beauty.” Chant softly but with intensity as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP ELEVEN:** Once again, visualize a beam of light emanating from the candle above your head all the way through the heart region, moving down into the region of the solar plexus. Feel the Spiritual Light of the Divine One; take a few minutes to meditate on the presence. Form another flame of light and chant the Divine Name: “يا لطيف يا شافي يا قدوس (Ya- Qud’-uce Ya-Lateef Ya-Shafee)” [X100]. This Arabic phrase means: O Holy, O Gentle One, O Healer.

**STEP TWELVE:** Focus your mind on the center of your solar plexus itself. See and focus on this spiritual center surrounding this area of your body. Say, “O Holy of Holies, surround my solar plexus energy wheel with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Manapura with Your Healing Light.” Chant softly but with intensity as you sense and see a growing brilliant sphere of



Light emanating from the flame: “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP THIRTEEN:** Bring another beam down from the flame above your head all the way through the solar plexus to the region of the sacral. Meditate and feel as strongly as you can the Spiritual Light of the Divine One. Form another flame of light, then chant the Divine Name: “يا قدوس يا قيوم يا حي (Ya-Qud'-uce Ya-Hai Ya-Qayum)” [X100].

**STEP FOURTEEN:** Focus your mind on the center of your groin itself. See and focus on this spiritual center of your physical body. Say, “O Holy of Holies, surround my sacral energy wheel with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Swadhisthana with Your Light of Life.” Chant softly but with intensity as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP FIFTEEN:** Moving down once again, visualize another beam of light emanating from the flame above your head, all the way through the other flames and shooting toward the area at the base of the spine. Feel the Spiritual Light of the Divine One; take a few minutes to meditate on the presence. Feel another flame of Light forming in that area. Chant the Divine Name “يا الفتح (Ya Al-Fat-a'ah’)” [X100]. This Arabic word means: O the Opener.

**STEP SIXTEEN:** Focus your mind on the region of the base of the spine itself. See and focus on this spiritual center of your physical body. Say, “O Holy of Holies, surround the energy wheel at the base of my spine with a halo of your brilliant Light; open, purify, and infuse the spiritual center of Muladhara with Your Light of Life.” Chant softly but with intensity as you sense and see a growing brilliant sphere of Light emanating from the flame, “يا النور الحي (Ya Al-Nur Al-Hai).” Repeat a multiple of thirty-three times.

**STEP SEVENTEEN:** Focus your mind on the region of the feet themselves. See and focus on all the spiritual centers of your physical body. Chant softly but with intensity as you feel your body a living flame, “قدوس قدوس سبوح سبوح رب الملائكة و الروح (Qud'-uce Qud'-uce Sabuh Sabuh Rabu Al-Mala-aika Wa Al-Ruh).” Repeat a multiple of

thirty-three times. This Arabic phrase means: Holy, Holy, Glorious, Glorious is the Lord of Angels and Spirit.

**STEP EIGHTEEN:** Inhaling and exhaling, feel the Light from the Holy of Holies embodied in the seven flames surrounded with spiraling haloes of light. Recognize that this flame is your own spiritual devotion to and union with the Holy of Holies. Feel the Light circulating like a blanket of illumination from the top of your head toward the base of the spine and back up again. The halos cover your body with a blanket of brilliance and the seven flames lighten you from the inside and outside.

**STEP NINETEEN:** Focusing on the Light and feeling the spiritual aura around you, pray: “O Lord and Lady of the Universe who created all things, send to me my guardian angel, who was set upon me before my birth until after my death. Let this angel descend upon my body and soul with Light and Peace Profound. Your Will shall be done, my Beloved.” Chant the name of your guardian angel multiple times.

### ❁ GRAIL OF WISDOM ❁

Attaining wisdom is the crowning jewel of the transformational process. If you lack wisdom, even if you are to contact your Holy Guardian Angel, you will not know how to properly handle this information. Ancient masters and spiritual teachers didn't acquire their wisdom just from reading books. Books provide guidelines, information and techniques to achieve magical growth and spiritual wisdom. Wisdom is connected with enlightenment. This is the ability to see things for what they are outside the confines of illusion. This comes through spiritual effort and is a spiritual blessing. However, there are techniques to bring and grow wisdom into one's own mind. Wisdom is planted like a seed and is nurtured to full bloom via the Light.

The operational premise of the ritual of attaining wisdom is to call upon Holy and angelic names to charge a dedicated cup of water. The water is then consumed, which will infuse the entire soul and spirit with the imbued force through the physical and ethereal body. Of course, the success of this depends on the angels consecrating the water. So it is important that you inflame yourself with the invocation and recite it as many times as necessary. When you get the first feeling of success, i.e. you begin to feel some form of external energy around

you, then double and triple your effort. Stop only when you feel as if your request has been answered a few recitations earlier.

You must re-consecrate and drink this water on a daily basis for 40 days. It would be best if you are able to do this first thing when you wake up, after an Illumination Wash. Otherwise, try to do it on an empty stomach. It is recommended that you avoid meats of all kinds and chant silently the names Yah Ha-Chokmah (God of Wisdom) and Elohim Ha-Binah (Gods of Understanding) as many times as possible during the day and night. It is also highly recommended that you inscribe upon the chalice the Holy Hebrew names used in the conjuration, and it is even better if you can inscribe the entire conjuration with the names.

The conjuration that is to be recited upon the water, while holding the cup between your hands and close to your third eye, is as follows:

Say: “By the names of wisdom **חַהַךְ** Chahak **מַחַה** Machah Memem **מַמֵּם** Hakach **הַכַּח**; by the Raz Shem **רַז שֵׁם** (mystery name) given to Adam when he left the Garden of Eden by which he prayed for redemption; by the Raz Shem that was given to Moshe before the burning bush **עִיֵּה אֲשֶׁר עִיֵּה**; by the Raz Shem that was given to Shelomoh and he was made a wise king, by Shem Ha-Raz **הַרְזִים** Ha-Razim **שֵׁם הַרְזִים** (Name of the mystery of mysteries), before which all of creation bows in love and adoration, I call upon the angels and spirits of Sodi Chokmah Ha-Aur **סוּדֵי חֹכְמַה הָאוּר**.

By permission of the Holy of Holies, I call upon the Archangel Raziel **רַזְאֵל**, peace be upon him, from the midst of the Rauch Ha-Kodesh **רוּחַ הַקְּדוֹשׁ** (Holy Spirit), from the midst of Safafiel **סַפְּפִיאֵל**, the Prince of Reason to aid me with the descent of the spirits of wisdom. By the hand of Afafiel **אַפְּפִיאֵל**, the Prince of Knowledge; by the hand of Katatiel **כַּתְּתִיאֵל**, Prince of Understanding, by the hand of Aramiel **אַרְמִיאֵל**, Prince of the Crown; by the hand of Yahuel **יְהוּאֵל**, Prince of the Testimony, by the hand of Nahanael **נְהַנְאֵל**, Prince of insight, by the hand of Rahael **רַהֲאֵל**, Prince of the Secrets of the Shekhinah and by the hand of Ashmoyeli **אַשְׁמוּיֵלִי**, Prince of the Torah, I invoke the spirits of wisdom to infuse this water so that I maybe infused in drinking it with spiritual wisdom and occult understanding. Just as Atiq Yomin **עֲתִיק יוֹמִין** (Ancient of Days) gave to Moshe Divine inspiration, the spirit of wisdom and understanding, the spirit of knowledge and cleverness, the spirit of cunning and knowing, the spirit of secret insight and the spirit of the Holy of Holies, may the Shekhinah, the spirit of knowledge and

God's wisdom, the secret spirit of ancient magic, rest at this time upon me, (Your first name – child of – your mother's first name – child of – father's first name – last name).

In the name of Shaqarhozi שקרהוּזי, the great prince, who is Patar Adonoi פטר אדני, the great Prince, who is Ririel Adonoi ריריאל אדני, the great Prince, who is Anoktiel Adonoi אנוקתיאל, the great Prince, who is in charge of the archives of Torah wisdom; all the keys are given into his hand. He was the teacher of Moses; he taught him Torah, wisdom, knowledge, and strategy. Thus may he open to me, (Your first name – child of – your mother's first name – child of – father's first name – last name), the door of wisdom and the door of understanding. In the blessed and Holy Names of Ah-hey-wah אהו, Ah-Hey-Wash אהוש, Yo-hey-wash יהוש, Yo-hey-Wah-Hey יהוה, Yo-hey-wah יהו, Yo-Hey יה, Hey-hey הה, Hey-wah-hey הוה, Hey-Hey הה, Hey-wah-hey הוה, Yo-hey-wah-yo יהוי, Hey-wah-hey הוה, Hey-hey הה, Yo-hey יה, Wah-hey וה, Ah-hey אה, Yo-hey יה, Yo-hey יה, Wah-hey וה, Wah-aha-ah ואא, I invoke the spirits of wisdom to infuse this water so that I maybe infused in drinking it with spiritual wisdom and occult understanding. Amen. Selah.”

### ✿ MAGICAL MEDITATIONS ✿

Meditations are key in the transformation process. Many of our negative spiritual and psychological patterns have their roots in mental habits and experiences. Using meditation's mental transformation can be an excellent vehicle for our spiritual and magical alteration. The first meditation is unique and it can be used in any setting that you choose. Its intent is to help you understand another person's point of view, especially their spiritual essence. It is very helpful when working with other magicians to build a strong bond between you and to strengthen the magical circle. It can be used between friends, lovers or even total strangers. The second set of meditations are daily meditations that focus on mundane benefits, such as health and prosperity, and spiritual benefits, such as closeness to the Divine and magical development.

For the first meditation, you and another participant need to find a quiet room with no noise or distractions. It is better if you dim the lights or rely on candlelight. You can also have gentle incense burning. Sit down cross-legged, facing each other, on the floor. If you can't

sit cross-legged, then sit in any other comfortable position. The only requirement is that you be comfortable and that each other's knees be touching. You both should extend your palms before you. Place your palms on top of each other's. Gently bend your heads forward so that your foreheads are also touching, especially at the third eye (right between the eyebrows, slightly above the eyes). Once your knees, hands and foreheads are touching, begin to relax using any of the previous exercises. Once you are very relaxed, indicate with a finger movement that the mental transfer is to begin. Focus all your consciousness and awareness into your third eye. Shrink your awareness of everything else but that. Feel as if both your third eyes have become one. Imagine yourself standing before a door and that door is the other person's third eye. Feel your consciousness going through that door. Focus all of your awareness of being on the third eye, as if you exist in the third eye, as if all your consciousness or being is there. Focus, not on your own third eye, but on your partner's. Slowly now spread your consciousness to your new body, new hands, new torso, new legs, new feet. Don't force it; let the feeling come to you naturally. Feel as if this new body is your body and you have no other body but this one. The body you came from isn't you anymore. Let the thoughts and memories of this new body flood through your mind as if they were your own memory. Use all the mental senses that you developed in previous exercises. Let the feelings overwhelm you, for they are now your feelings. This is who you are now without a single doubt. You have always been this person. You have always had this body. You have always had these memories and feelings.

Once you are ready, gently begin to return to your body in the same fashion you left it. Refocus your consciousness of being on your third eye, in the body you now inhabit, and begin to move to your older body. Feel the move and shift occur. Once you have returned to your body, begin to take control of it again as you did with your visited host. The two of you should have a method of signalling that the return transfer has occurred. When that happens, begin to slowly separate your third eyes. It should feel like they were glued together and are being torn apart. Do it slowly and gently and don't jerk during the separation. Once you have fully separated, do a gentle breathing meditation. Let yourself integrate the soul essence that you have brought with you or may have been left with. You may want to share your thoughts, feelings and experiences with your partner. The more you do this exercise, the stronger it will get.

The next set of meditations is divided among the days of the week.

Each of them will take about half an hour of your time, and the best results come from regular extended use. They are designed to manifest beauty, health, prosperity, joy and intelligence in your life. Each of these is attributed to a single day. The sixth day is that of internal focus. The focus is on your magical energy body, inner development and so forth. The seventh should always be dedicated to Divine contemplation, where you are immersed in the Light and feelings of love. It is recommended that beauty be given to Sunday, prosperity to Monday, health to Tuesday, intelligence to Wednesday, and joy to Thursday. Thus, internal contemplation is done on Friday and Divine contemplation on Saturday.

These meditations differ from other popular methods in that they integrate various techniques. They work primarily on focusing your mind on the spiritual body. You will need to use your breathing exercises, relaxation exercises, visualization ability and the mental development of focusing without wavering on an idea. Each daily meditation should be done at least twice a day for a minimum of a month and, for maximum benefits, four times a day. An effective length for the meditation is between half an hour to an hour, not including the duration of the breathing exercises.

Let us take health as an example. Sit in a comfortable position and begin doing your breathing exercises. After completing your breathing exercises, continue to say silently, in a loud, clear and stable inner voice, "I am health." While focusing the mind on the affirmation, begin to visualize your body in the desired state of health. Focus on every part of your body, beginning with the face. Feel and know that your body is changing to its new, desired state. Now with your eyes closed, visualize an image of your body standing before you in a state of utter and perfect health, shining brightly as the sun in its radiance. Every time your mind wanders, without feeling frustrated, just say "I am health" and reinvigorate the visualization with conviction.

The same procedure can be applied to the other five general points of focus. For example, in beauty you should not only see your body in the form that you seek, but also in good health. You should focus on an ideal image of yourself, standing before you in its amazing beauty. Make all the details count and make it very vivid. While breathing, continue to repeat, "I am beauty," non-stop. Don't permit your mind to wander from dwelling on the image and its reality. Know for a fact that this is how you do look, without question or doubt. This positive message of reinforcement will trigger the mechanism of change. Some may doubt the ability of spiritual beauty to influence physical beauty.

Let us share a personal experience we have had with this. One of the authors is in her early fifties. She continues to complain about being approached by young men in their early twenties. Traditionally, we muse on this but do not give it much thought. However, since she committed herself to practice, her co-author has noted a mysterious occurrence on several different occasions. They would be sitting talking indoors or walking outdoors. He would glance her way and he would see physically the beautiful and gentle face of a woman in her early twenties superimposed on her features. This beauty and light emanating from her face would enchant him for a few minutes, then as he gave his head a shake, he recognized her normal features again. This is not only a product of her magical work, but also of a youthful spiritual body. Beauty is in the eye of the beholder and there are two things the eye sees, the physical features and the emanation of the spiritual body. The same method applies for the focuses of the meditations.

Practice of the preceding visualizations for a period of two to three years will result in tremendous changes in your psychology and nature. It is common for people to attend expensive prosperity seminars, and yet, afterward, still spend many hours worrying about bills, income and so forth. It is important that your mind be focused on prosperity rather than poverty. This state of being generally materializes your needs. Worry about money only serves to negate this state and create the opposite of prosperity. This is where mental magic is at its best and most effective. Don't let the simplicity of these exercises fool you, as far as their effectiveness is concerned. Also, don't forget persistence is an important key for success in this art. Magic doesn't always happen in a flash! Two years invested in this practice is of more value than twenty invested in 'could have been' or worries, depression, sadness and such.

When it comes to the Divine Contemplation, this part of the meditation is different. No complex visualization is involved. You spend two and a half minutes every day, without wavering focus, meditating on love of the Divine, experiencing this love and feeling yourself made of pure Light and surrounded by it. On the allotted day, this meditation is stretched to the normal half an hour. After a year of this visualization regime, you can, if you wish, increase the meditation on the Light and on the Divine presence to half an hour, three times a day. Then after a few months, you can change it to twice a day for an hour each time. Once the second year is complete, do this at your convenience during the day. When you visualize the Light, don't just

think of candlelight or merely white light. The Light must be accompanied by a sense of Holiness or an awareness of the presence of the Divine all around and within you. Feel the sacredness and sanctity. This may be difficult for those who have had few experiences with mystical states. Focus your entire being on the Divine and on the love you feel, so that no other emotion or thought enters for at least two and a half minutes at a stretch. You will find it easier to sense this state with practice. The intent of this exercise is to lift us up from a physical state to a more spiritual one. Divine Love is the cornerstone of this transformation and of all spiritual operations. With time and practice, people will begin to comment that the Light in your face is shining strongly, and your spiritual abilities will have increased considerably.

It may seem you that these meditations require too much time per day. However, it is a limited program and after about a year or two the duration can be shortened considerably. With the spiritual muscles having been exercised, it takes much less time to maintain and reach these states. But, even if it looks daunting, consider how much time you spend doing everything else. The lifelong benefits, physically and spiritually, are tremendous. Without the proper foundation, spirituality becomes a matter of intellectualism. With these exercises, you can soar in the Light and change your life for the better. These are the keys not only to spiritual development, but also to life mastery. The magical techniques you will learn later in the book will augment this. The first step is to implant the seed of a new you in the mental and astral plane. You will find the benefits to be priceless.





There is a bit of an overlap between some of these manifestations. We will cover each one in some detail, with specific counter measures that you can employ either as a matter of daily routine or when circumstances arise.

### ❁ ANTIHEX HEXAGRAM RITUAL ❁

The word hex in antihex refers to curses and bewitchments and not to the geometric hexagram. Every once in a while, we have met someone who believed they were under some psychic or magical curse. More often than not, they blamed all sorts of innocent parties or merely voiced suspicions due to negative personal relationships, when, in reality, they were under attack from jinn magicians.

This is not to say that magical aggression doesn't occur between humans, only that they are not always the guilty parties, especially if the evidence is a result of some astral or dream experience. Getting too focused on such attacks is a route to paranoia and fear. Instead of worrying whether we may or may not be under such attacks, we simply, as a matter of routine, banish such energies. It becomes a matter of normal magical hygiene. It also strengthens the spiritual sphere of the magician.

Those that do this on a regular basis will notice that many problems that almost appeared as bad luck, have vanished. We generally recommend that you do this rite regularly and not wait until you are under some strange influence. How do you know you are under attack? There are many signs that a trained magician can decipher with extended accuracy. However, it is easy to dismiss the signs out of hand or become paranoid; neither attitude is balanced. In principle, if you feel drastically different after doing the antihex, as if a huge weight has been lifted off your shoulders or as if you had shaken up lots of negativity or pressures, then you were the target of something or another. Don't dwell on it or the source; just do the rite regularly.

**STEP ONE:** Chant: "Halelu Elochai Qadush Adon Malachim Wa Ruachim." [X7] (Glory to be My God Holy Lord of Angels and Spirits.)

**STEP TWO:** Move to the East. Draw a circle starting from the top and going clockwise. Draw the upper triangle starting from the top and

going clockwise, vibrating as you do so: “Ehieh.” Vibrate: “Asher.” Draw the lower triangle starting from the bottom and going clockwise, vibrating as you do so: “Ehieh.” Draw the sun symbol ☉ inside the hexagram, and visualize the hexagram glowing brightly. Draw a connecting line of pure light from this hexagram to the hexagram to be drawn in the south. Ehieh Asher Ehieh is the Divine Name spoken to Moses and means: “I will be that I will be.”

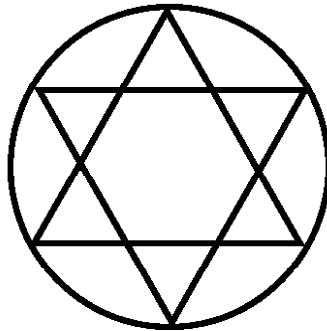


Figure - 10

**STEP THREE:** Move to the South. Draw the circle starting from the top and going clockwise. Draw the upper triangle starting from the top and going clockwise, vibrating as you do so: “Adonoi.” Draw the lower triangle starting from the bottom and going clockwise, vibrating as you do so: “Tzabaoth.” Draw the sun symbol ☉ inside the hexagram, and visualize the hexagram glowing brightly. Draw a connecting line of pure light from this hexagram to the hexagram to be drawn in the west. The Divine Name Adonoi Tzabaoth means: “my Lord of Hosts.”

**STEP FOUR:** Move to the West. Draw a circle starting from the top and going clockwise. Draw the upper triangle starting from the top and going clockwise, vibrating as you do so: “El Shaddi.” Draw the lower triangle starting from the bottom and going clockwise, vibrating as you do so: “El Chai.” Draw the sun symbol ☉ inside the hexagram, and visualize the hexagram glowing brightly. Draw a connecting line of pure light from this hexagram to the hexagram to be drawn in the north. The Divine Name El Shaddi El Chai means: “God the Strong and God the Living.”

**STEP FIVE:** Move to the North. Draw a circle starting from the top and going clockwise. Draw the upper triangle starting from the top and going clockwise, vibrating as you do so: “Adonoi.” Draw the lower triangle starting from the bottom and going clockwise, vibrating as you do so: “Malek Ha Malkuth.” Draw the sun symbol ☉ inside the hexagram, and visualize the hexagram glowing brightly. Draw a connecting line of pure light from this hexagram to the hexagram drawn in the east. The Divine Name Adonoi Malek Ha Malkuth means “my Lord King of the Kingdom.”

**STEP SIX:** Move to the East to connect the two hexagrams. Return to the Center.

**STEP SEVEN:** Say one to three times: “By the blessed and holy Shem Yah and the mighty archangels Michael [x3], Metatron [x3], Tahitmeghial [x3], Sharntael [x3], and Kehial [x3], I banish any spells, sorceries, hexes, bindings or any magical or psychic energies set upon me by any human or jinn that would influence me negatively or attempt to control my choices for I am dedicated to the Divine Light and the magic of Light. Any magical forces or psychic whispers that would hinder me in my life or lead me astray from my spiritual magical path be banished, be banished, be banished.”

**STEP EIGHT:** Chant: “Halelu Elochai Qadush Adon Malachim Wa Ruachim.” [X7] (Glory to be My God Holy Lord of Angels and Spirits.)

When doing the various steps of the ritual, try to do them in a single flow without interruption. The intent is to say the following prayer: “Glory be to God, Holy my Lord of Angels and Spirits, I will be that I will be, my Lord of Hosts, God the Strong, God the Living, my Lord King of the Kingdom!” The archangels called upon in the conjuration are mentioned in earlier chapters, the exceptions being the archangel Sharntael שרנטיאל, who is known as a stern and feared angel before whom all spirits tremble, and the archangel Kehial כהיאל, who is the archangel of the Godhead.

❁ THE SHIELD OF THE MAGI ❁

This ritual is a protective warding that will guard you against any possible hostile spiritual intrusion into your space. The shield is necessary protection against unexpected surprises or interference. The warding will not banish the spirits, but will erect a wall between you and them. Therefore, it isn't uncommon that you see things looking at you from behind the shield or that for the first few nights you have strange dreams. You also may wear the symbol of the shield or even draw it on a wall hanging or on posters for your room or door. Get used to working with the shield, for it functions like the magical circle found in old magical books.

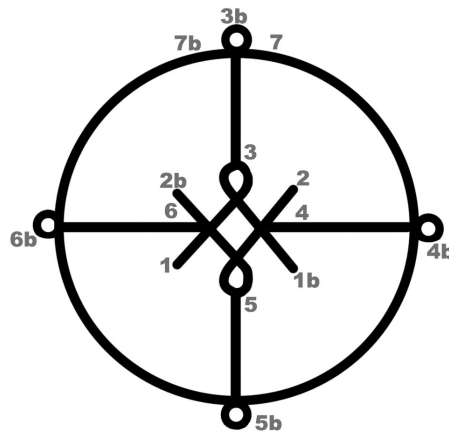


Figure – 11

You begin drawing from point 1 and draw the top inner angle and loop ending at point 1b. Move to point 2 and draw the bottom inner angle and loop ending at point 2b. Then begin drawing the crosses from point 3 up to point 3b, which includes the small circle. The small circles are all drawn in clockwise fashion. Move to point 4 and draw the right arm of the cross with its terminating circle at point 4b. Move to point 5 and draw the bottom arm of the cross with its terminating circle at point 5b. Move to point 6 and draw left arm of the cross with its terminating circle at point 6b. Then move to point 7 and draw the outside circle beginning from the top moving clockwise to point 7b.

**STEP ONE:** Meditate on the Light and feel a sphere of Light above your

head. Say: “O spirits of Light, I heard the voice of my angel speak to my soul and say ‘Mah-rah-zah-hoo مرآزهو’ and I replied ‘Mah-rahd-ah-zeer-hoo مرادأزيرهو’, my spirit is from the Light of all Lights, I serve the Light of all Lights and to the Light of all Lights I shall return. I am a servant of the Holy of Holies in the tradition of the prophets of old. I call upon you o spirits of Light, in the name of our creator, the Light of all Lights, to shield me like you shielded the prophet Al-Mahn-hah-mah-nah المنحما, peace be upon him.”

**STEP TWO:** Move to and face the east. Draw the shield of the magi, while saying: Ahh-Mah احمى Hh-May-Thah حميئا Aht-Mah اطمى Ta-May-Thah طميئا. Draw a connecting line made of pure white and gold fire and move to the south.

**STEP THREE:** Face south. Draw the shield of the magi, while saying: Ahh-Mah احمى Hh-May-Thah حميئا Aht-Mah اطمى Ta-May-Thah طميئا. Draw a connecting line made of pure white and gold fire and move to the West.

**STEP FOUR:** Face the west. Draw the shield of the magi, while saying: Ahh-Mah احمى Hh-May-Thah حميئا Aht-Mah اطمى Ta-May-Thah طميئا. Draw a connecting line made of pure white and gold fire and move to the north.

**STEP FIVE:** Face the north. Draw the shield of the magi, while saying: Ahh-Mah احمى Hh-May-Thah حميئا Aht-Mah اطمى Ta-May-Thah طميئا. Draw a connecting line made of pure white and gold fire and move to the east. Connect the north and east shields.

**STEP SIX:** Return to the center and say: “Ahh-Mah احمى Hh-May-Thah حميئا Aht-Mah اطمى Ta-May-Thah طميئا” Repeat this three times or multiples of seven. Increase the energy behind it as you go on, while visualizing the four shields in bright flashing light around you.

**STEP SEVEN:** Say: “Al-Nur, shield and preserve me. Keep away from me all harmful things and injurious creatures from among the humans and the jinn. Keep away from me the corrupt and evil spirits. Let us be apart as the distance between the heavens and the earth. Preserve me with your preservation, by which you preserved the universe.

By the great name Ehieh Asher Ehieh Adonoi Tzabaoth El Shaddi (*visualize the sphere of Light above your head grow large enough to encompass you and the shields*) and by the power of the archangels Michael מְכִיָּאל, Gabriel גְּבֻרִיָּאל, Raphael רַפְאֵל, Surial סוּרִיָּאל, Tzadkial צַדִּיקִיָּאל, Sartial סַרְתִּיָּאל and Naniאל נַאֲנִיָּאל, may I dwell in a fortress of Light whose gates are the Holy Names, whose watchers are the mighty archangels, and upon whose banners glows the symbol that is the magi's shield (*revisualize the shields brightly around you*)." [X3 or X7]

Some of the names are in a language that the Sufis call Suryani. Suryani is the angelic or celestial tongue that was said to have been spoken by Adam and is said to be the source of all other human languages. The Syriac is similar to it in some respects. The meaning and analysis of the names used in the Shield of the Magi ritual were given in an old Sufi book entitled "Al-Ibreez."

The name Al-Mahn-hah-mah-nah المنحما is the Syriani name of the prophet Mohammed. It is composed of two words. The first one is Al-Mahn, which means 'grace' or 'boon.' This grace has an inner and outer beneficence. The external beneficence refers to what is for beings in the world of ghosts. The inner beneficence refers to what is for the spirits in the world of spirits, which is a grace that quenches the thirst of all creatures and all worlds. The second word, Hah-mah-nah, means, like the first, 'a grace' or 'a boon.' However, it is a grace or a boon that reaches the extreme and is raised to the end. It is as if it is being said that the prophet Mohammed is the grace that reaches the extreme, without any equal before or after.

The name Ahh-Mah احمى is also Syriani, and it translates to 'O King.' Its occult meaning is 'King of the Kingdom, the Majestic, the most Magnificent, the Ever Living and Omniscient.'

The second name Hh-May-Thah حميثا is a reference to His kingdom. It is the equivalent of saying: "O Owner of the Mysteries, O Owner of the Lights, O Owner of the night and day, O Owner of the clouds that roll, O owner of the suns and the moons, O owner of giving and withholding, O owner of exaltation and abasement, O owner of all that is living, O owner of everything." The Sufis say that in this name is a great mystery that no pen can stand to write, or any example to convey.

The third name, Aht-Mah اطمى, is equivalent of describing God with magnificence, greatness, dominion, victory, glory and distinct in all those traits. It is as if you are saying: "O knower of all things,

O capable of all things, O determiner of all things, O director of all things, O compeller of all things, O He who is never afflicted with an inability, and doesn't imagine in His directives a shortcoming.”

The fourth name Ta-May-Thah طميثا in Suryani is a reference to all things that God directs and into the possibilities through which He does everything and judges what He wants, Glory be unto Him.

The word Mah-rah-zah-hoo مرازهو is spoken by the angels to the spirit of the dead upon its return to the realm of spirits. The first letter's placement corresponds to all of cosmos, and the totality of creation. The second letter's placement corresponds to all goodness that exists in all the cosmos. The third letter's placement corresponds to all the evil that exists in all the cosmos. The fourth letter's placement represents the Holy Being that created all the worlds. The intended meaning of the entire word, based on the rule of the Suryani language, is: “All of the cosmos and the prophets, angels, scriptures, and all goodness, including the demons and all evil, are they created by God or not?”

A faithful and believing spirit would answer back: Mah-rahd-ah-zeer-hoo مرادأزيرهو. As in the previous word, the first letter's placement corresponds to the totality of creation. The second letter's placement corresponds to all the lights that branch from the Light, such as the light of the spirit of prophets, angels, the light of the Tablet, the light of the Pen and the light of the Bardo. The fourth letter represents the truth and reality of all that encompassed by the previous letter, as if saying: the prophets are true, the angels are true, the Pen is truth and so on. The fifth letter represents what comes after it, as if saying: “this is.” The sixth letter represents division and partnership or the primordial darkness and all other forms of darkness that emanate from it. This is the exact opposite of the second letter in the word. The eighth letter represents the reality of all that is represented by the sixth letter, which is nurtured by the seventh. The ninth letter, connected with the tenth, represents the Exalted Being that created all things and influences it. The meaning of the answer is: “All the Universe and all the prophets who are real, all the angels who are real, all the lights which are true and real, hell, which is real, evil, which is real, all - the Glorious One is its creator, its King and the sole authority and controller of it, without an equal or challenger.”



 SHADOW CREATURES 

Over the last few years, there have been many reports in the West of people seeing what looked like shadow people or folk. They tend to appear as dark silhouettes of humanoid form. They rarely have details of any kind, and tend to run or go invisible once spotted. This isn't always the case, as some tend to linger and even stare down the observer. Some observers have recounted seeing them as columns of dark smoke or shapeless, wispy black blobs, with some even having odors associated with them. A number of our magical associates have witnessed them and each one of them sensed that they personified pure evil and hate. It was no chance fleeting encounter also. In one case, the shadow creature was running down the street hunched over and fully visible to the naked eye, before disappearing. It appeared as an embodiment of a shadow and had no facial features, and caused the witness and her little dog to tremble in terror of its evil emanations.

What exactly are these creatures? If you were to listen to your favorite radio show, you would probably hear many theories ranging from ghosts to elementals. The shadow creatures are no great mystery at all; they are a specific class of underworld jinn. Underworld Jinn, in general, appear as shadow creatures when they manifest in the physical and even when they visit in dreams. You probably may have spotted one or two of them from the corner of your eyes. The reason is that they are very fast. Generally, those that were spotted by sensitive people were the neutral or observing types. Those that do appear and tend to be very hostile and evil are the servants of an entity known by many names, but mostly as Shaitan, and his earthly magical viceroy, the Dark One.

Their identity is no mystery to those with experience with jinn. What is a mystery is why they are choosing to appear in such frequency and increased visibility in the West. We will honestly say that we have no idea. It could be anything from a rift or portal that is open, to a sense of security in being visible among us. It could also be a prelude to something more sinister. They wouldn't appear to simply frighten, for as a rule they shy away from being seen by humans. The increasing frequency, visibility and the type of visitors are a serious concern. We simply don't know for a fact what the underlying causes are. What we do know is that, for those who have had run-ins with them, there is a growing need for protection. General methods of protection may not be sufficient against these foot soldiers of the Dark One. We have

tested a few special ancient protective techniques and found one that was very effective.

The method we present here is based on a Quranic chapter. This is a special chapter, whose spiritual servant is fierce and mighty. It also corresponds to the Source River or river basin of Paradise, from which the four rivers emerge. The name of the chapter is Al-Kawther, and we highly recommend that you say it in Arabic. Al-Kawther is the shortest chapter of the Quran, consisting of just three verses. It is the chapter of a challenge or duel, a chapter for blessings, a chapter for great prosperity and a chapter for victory over one's enemies.

**STEP ONE:** Hold your hand open before you in a cup form. Say the following three verses seven times in Arabic:

✽ We have given you Al-Kawther. إنا أعطيناك الكوثر. (In-na A'-a'a -tie-nak-a Al-kaow-thar.) (1)

✽ So pray to your Lord and sacrifice. فصل لربك و انحر. (Fa-ssal-lee Le-rub-bi-ka Wa An-hhar,) (2)

✽ That your hater be the one amputated. إن شانئك هو الأبتتر. (In-na Sha-nee-a'-ka Hua Al-ab-tar.) (3)

**STEP TWO:** Spit into your palms three times and then move your hands over and around your body front and back from head to toe as if you were washing it.

**STEP THREE:** While doing this say repeatedly: "O Rouhaniah of Al-Kawther, protect me from the touch and presence of shadow creatures and the children of Iblis and the Dark One."

### ✽ MAGICAL COUNTERATTACK ✽

Cases may arise where you simply don't have ample time to do any of the preceding rituals or techniques. These situations are rare, but they are not unknown. If you are feeling under sudden and unexplained attack, you don't have the luxury of looking for notes or going into extended ritual mode. Even if you did, the attack would be unbalancing to your psyche and you might find it hard to concentrate. Sometimes the attack is personal, such as walking down the street and encounter-

ing someone hostile, who may resort to magical or psychic hostilities right there on the spot.

There are also cases where you may find yourself at the receiving end of concentrated magical attacks by an individual or a group. We have personally known of magical skirmishes that have occurred among occultists we have met or come in contact with. This is an unfortunate situation but, just like the Internet, when people are awarded a feeling of anonymity, they feel more comfortable resorting to acting out their hostility. For this reason, we will provide a few ways of going into active defense mode. If one or more of the methods look pretty simple, it is due to the need for immediacy and simplicity.

Let's begin with a spell that was handed down by ancient magicians for countering an approaching threat. When you see something hostile coming at you or when faced with a direct threat, stare it in the face and point with your hand directly at it. Say once or more times: "Warkeekum Bakom Kakom Bakom Rass. بكم بكم بكم رص  
"وارككم"

If the threat is from an uninvited evil jinn, then you need to kick it out immediately. Kicking it out isn't an easy task, considering their own advanced magical ability. There is a basic method that has been found successful and has been used by many ancient masters, including Al-Boni. On clean pieces of paper write the following words: Haleesha Maleesha Malahah هليشا مليشا ملاهه. Hang the papers on the four walls of the room, while saying the words written on them aloud. Then say a few times, in an authoritative voice: "Yastates Mates Alehates Yastates Mates Sahates Yates Satates Yemates Ma'aates Seltates Semates Ma'ates; get out, o uninvited jinn, from this place Warkeekum Bakom Kakom Bakom Rass."

Point at the jinn as you say the last set of words and it will be unable to harm you. Continue to repeat the chant and command forcing it to flee.

## JINN BANISHING CHANTS

English Phonetic	Arabic Spelling	English Phonetic	Arabic Spelling
Yastates	ياسطاطس	Satates	سطاطس
Mates	ماطس	Yemates	يماطس
Alehatates	الهاطس	Ma'aates	معاطس
Sahates	سهاطس	Seltates	سلطاطس
Yates	ياطس	Semates	سماطس

That procedure works when the target is in your immediate surroundings. Countering a constant barrage of attacks from another magician or an unknown adversary requires a different measure. Magical attack between magicians is a contentious issue, with some advocating that the best way to deal with it is to ignore it. The “see no evil, hear no evil and speak no evil” approach to defense is not very effective. Even if you see no dramatic impact at once, sufficient force directed at you over an extended period of time will have an erosive effect. Magical attacks from other magicians happen, because not everyone in this field pursues the highest ideals. Recently, there was a public exposure of nefarious activities stemming from a well-established and popular online Golden Dawn-type group that underwent many name changes. It became evident from internal email correspondences leaked to the public that the group leader was directing his followers to magically target a little league team that he was coaching, to influence the decisions of the children and their parents to his benefit. Since not everyone in the art has pure intentions, it is important to have the skill to deal with possible manipulations and occult hostility. Don’t let an attack go undefended under any circumstances. There is no nobility in passivity and becoming a target for occult bullies, as it encourages them.

Having said this, beware of two things in the process. The first is to pursue revenge or similar tactics. You can fend off an attack without resorting to occult bullies’ own methods and means. You don’t have to attack them back. We don’t say this out of mere pacifism, but because to magically attack back will expose you to negative forces. You will have to channel the destructive energy and any residue will only make

a bad situation worse. It will also erode your own internal compass. If you attack back with destructive energy, you will find yourself falling back on this more and more. We have encountered a classic case of this ourselves. This sad individual was being harassed at work due to his ethnic background. He resorted to magical counter-attack using the force of Mars. Initially, the intent was to protect himself from aggression. However, he began to take it one step further. He would now use it to punish his enemies who had hurt him. He used a jar covered with Mars symbols and other correspondences. He eventually added the names of the demons of Mars to his 'war-water' jar. His obsession taking hold of him, he took it beyond the pale. He began to use it to punish those who had hurt him when he was a child, including his elementary school teachers from boarding school, when he had to stay there during holidays. Pointing out to him that, considering his own age, most likely these people were dead by now, made no impact on him. It is easy to fall victim to the forces and lose your grip. Therefore, no matter how much you feel justified, don't resort to revenge or similar attack tactics. Defend, deflect and transform the force coming at you and go no further.

The second important point is to avoid targeting specific individuals or assume certain individuals are responsible. Even when you know for a fact that someone is targeting you, do the return without focusing on anyone. The reason for this is to avoid giving someone more power than they deserve. Otherwise, you could find yourself blaming someone for misfortune in your life or negativity around you when they are not really responsible. Fear takes over any rational assessment and opens you to your personal inner demons. Such fear is dangerous and focusing on one person or another as your adversary is unbalancing and can lead to paranoia and resentment. Your enemies don't have to hurt you; if they can throw you off balance or make you live your life in fear, then they have won a great victory. Don't get sucked into the maelstrom. Detach yourself from the situation, and simply do what you need to do to protect yourself and learn to love your enemies, even as you dislike their action. This is important for your own psychological and mental well being. You need to keep yourself centered on love and peace and not let external negative forces drag you down.

Before you learn how to defuse such counter-magic attacks, it is important to get an idea of how such attacks are conducted. Magical attacks occur using one or more of the following four planetary energies and four elemental qualities. Understanding how they happen will aid you in countering them.

✱ Mars: This planet is invoked to create strife, anger, division, break-up and injury. This is the most common planet used in magical attacks, as it is the simplest to invoke.

✱ Saturn: This planet is invoked to restrict, limit, hinder, decay or silence one's enemies. This is the second most common planet used in magical attacks.

✱ Mercury: This planet is used to create confusion, miscommunication or influence the decision-making process of the victim. This is used many times in conjunction with the other planets, to make it harder for the victim to respond effectively to the attack or to add more volatility to the situation.

✱ Venus: This planet is not used as often, but can be called upon to create a sense of affection or attachment to the attacker. As an example, Mars could be invoked to create strife between two lovers, with Venus used to make one of them fall in love with the attacker.

✱ Fire: This Element can be used in similar way to Mars or in conjunction with it.

✱ Air: This Element can be used in similar way to Mercury or in conjunction with another planet.

✱ Water: This Element is used to cool down or dampen one's enemy's will. It can also be used to affect their feelings or emotions toward a specific issue.

✱ Earth: This Element is used to take out the energy of the victim and to make them feel tired, lazy, passive and responsive to the attacker's intentions.

A successful counterattack does three things. The first is to break the influence of the attack that is upon you. The second is to return the attack back to the attacker, even when unknown, no more and no less than what has been sent your way. The third is to return you to a state of balance and centeredness. Once you are in a state of balance,

you can resort to the shield of the magi and the antihex ritual for regular protection and stability. These ritual counterattacks are known as send backs. Some send back rituals that we have seen use a malefic, such as Mars. Using Mars as a send back force is like using a sword as body armour. It is less of a send back and more of a fight back. A more appropriate reflective planet is the Moon, for it reflects the energies back like a mirror.

## TOOLS

- 1) Four white candles each inscribed with the following symbols:



Figure – 12

- 2) One yellow candle, one blue, one green, each one inscribed with the following symbols starting from the far right:



Figure – 13

- 3) Three candles, two black and one white, each inscribed with the following, from right to left:

לארש לאשל לאכים לאלגו  
לאפר לארות לארוג

These candles can be made and kept aside for when you need them. They don't need to be made on the same day that they are being used.

## PROCEDURE

Place the first four candles in the four directions of your working area or temple. Then, in the center of the room or on the central altar, place the three candles with the Hebrew names. The three candles should be placed in a single row with the white one in the middle. Nearer to you, place the yellow candle. Light some incense if you have

any.

**STEP ONE:** Perform the prayer of the Queen of Heaven.

**STEP TWO:** Go to the eastern white candle, light it and say: “Aham, light the way and let it flee, this trouble come to me. Reflect it back, just as strong, and leave me safe and free.” [X27]

**STEP THREE:** Draw a pentagram beginning at the top point (1) and moving clockwise from (2) through (5) and back to the top point (1).

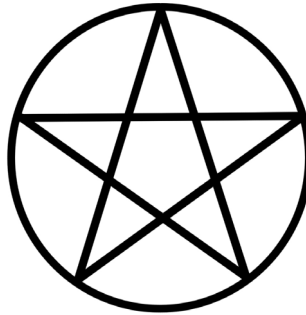


Figure – 14

Draw the second symbol that is on the candle (three lines with a wavy line above it) inside the center of the pentagram in pure scintillating blue and white.

Say: “In the name of the Queen of Heaven and Earth and the mighty and sacred name of Fire, Aham, O king of the spirits of Fire, Bakara, strengthen my will and counter any attempts to dampen it or influence my emotions using the Element of Water. May I be protected through the power of Fire from any harmful or negative Water magical currents sent my way by any human or jinn sorcerer.”

**STEP FOUR:** Go to the southern white candle, light it and say: “Saqak, Light the way and let it flee, this trouble come to me. Reflect it back, just as strong and leave me safe and free.” [X27]

**STEP FIVE:** Draw a second pentagram beginning at the top point and moving clockwise. Draw the second symbol that is on the candle (three lines with a wavy line above it) inside the center of the pentagram in



pure scintillating blue and white.

Say: “In the name of the Queen of Heaven and Earth and the mighty and sacred name of Air, Saqak, O King of the spirits of Air, Woosoochoo, fill me with clear and harmonious thoughts and counter any attempts at making me passive, lazy or lacking of initiative or any other negative influences on my mind and drive using the Element of Earth. Let me be protected through the power of Air from any harmful or injurious Earth currents sent my way by any human or jinn sorcerer.”

**STEP SIX:** Go to the western white candle, light it and say: “Hhala’a, Light the way and let it flee, this trouble come to me. Reflect it back, just as strong and leave me safe and free.” [X27]

**STEP SEVEN:** Draw a third clockwise pentagram and inside it, draw the second symbol on the candle (three lines with a line above it) in pure scintillating blue and white.

Say: “In the name of the Queen of Heaven and Earth and the mighty and sacred name of Water, Hhala’a, O Queen of the spirits of Water, Heefedhee, fill me with peace and harmony and counter any attempts to fill me with rage, wrath, anger, discord and destructive impulses or any other negative influences using the Element of Fire. May I be protected through the power of Water from any harmful or injurious Fire currents sent my way by any human or jinn sorcerer.”

**STEP EIGHT:** Go to the northern white candle, light it and say: “Yass, Light the way and let it flee, this trouble come to me. Reflect it back, just as strong and leave me safe and free.” [X27]

**STEP NINE:** Draw a fourth clockwise pentagram and inside it, draw the second symbol on the candle (three lines with a wavy line above it) in pure scintillating blue and white.

Say: “In the name of the Queen of Heaven and Earth and the mighty and sacred name of Earth, Yass, O Queen of the spirits of Earth, Demet, fill me with stability, grounding and security and counter any attempts to confuse my mind, decision making, thoughts and communication or any other negative influences using the Element of Air. May I be protected through the power of Earth from any harmful or injurious Air currents sent my way by any human or jinn sorcerer.”

**STEP TEN:** Light the right black candle with the Hebrew writing and

say: “Sarbanda Nintu Sentu, light the way and let it flee, this trouble come to me. Reflect it back just as strong and leave me safe and free.” [X27] Repeat this process with the other black candle.

**STEP ELEVEN:** Light the white candle in the center. Say: “O ye celestial chariot of Sin called Suen, Sin, Yareach, Qamar, Mah, Selene, Moon and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light in the names of Lach-ha-tot-eel [x3], Tee-lal-cha-hot [x3], Chah-tot-ee-lal [x3], Ya-la-lach-ha-tot [x3], Ha-tot-ee-la-lach [x3], Lal-chah-tot-ee [x3], Totee-la-la-chh [x3]. O Yareach, O Moon, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tot-ha-chal [x3], Tah-cha-la-leet [x3], La-lee-tot-hach [x3], Tot-hach-la-lee [x3], Chal-lee-ta-tah [x3], Ya-tot-hach-lal [x3], Hach-la-lee-tot [x3]. O great reflective mirror of the heavens, I call upon you to reflect any magical forces directed at me by my enemies back to them just as strong. Let none of their rays reach me and let these fall back upon them immediately, swiftly and in fullness of their intent.

By the great names of the Moon, Lachim, Lalegu, Lafor, Laroth, Larogh, Laresh, Lashlash, O spirits of the Moon, form a powerful mirror of reflection around me. Let it reflect any and all planetary rays sent my way from my adversaries to cause in my life or my family’s or friends’ lives, strife, anger, division, break-up, injury, restriction, limits, hindrances, decay, confusion, miscommunication or to stifle, to gag or to influence my or their decision-making process, emotions, drive or energy in any way. Reflect these poisonous arrows back at them just as strong. Whether be it a product of a human or jinn sorcerer, knots, chants, fetishes, amulets, rites or any other magical method or source reflect it back immediately and without delay. Be a cosmic mirror and shield around me and leave me safe and free.”

**STEP TWELVE:** Light the yellow candle and say: “O ye celestial chariot of Shamash called Utu, Samas, Shemesh, Shams, Khorshid, Helios, Sun and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light in the blessed names of Fah-tob-teel [x3], Teel-fah-tab [x3], Hat-ba-tee-luf [x3], Yal-fah-ta-but [x3], Tab-teel-fah [x3], Lef-hat-bot-ee [x3], Bah-teel-fa-hat [x3]. O Shemesh, O Sun, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-ta-bot-haf [x3], Bat-haf-leet [x3], Fa-lee-tub-tah [x3], Ta-

but-huf-lee [x3], Haf-lee-ta-bat [x3], Yat-bot-ha-fal [x3], Tah-fa-lee-tub [x3]. O glowing bright orb, transmitter of life, health and growth, I call upon you by the Queen of the Heavens to surround me with a brilliant golden sphere of protection. Let my inner and outer radiance be a shield of solar flame that burns away any forces directed at me by any adversary, human or jinn. Let the light shine around and through me to illuminate me and fill me with vitality, energy, health, joy, happiness and awareness. Let me be a vessel for the noblest expression of your spirit and power, O Shemesh.”

**STEP THIRTEEN:** Light the green candle and say: “O ye celestial chariot of Ishtar called Nin-si-an-na, Delebat, Nogah, Zuhra, Zohreh, Aphrodite, Venus and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light in the blessed names of Na-hah-ta-teel [x3], Teel-na-ha-hot [x3], Ha-ha-tah-tee-lan [x3], Ya-lan-ha-ha-ta-tot [x3], Hot-teel-nah [x3], Len-hah-tah-tee [x3], Ta-teel-na-hah [x3]. O Nogah, O Venus, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Leet-tot-ha-han [x3], Ta-ha-na-leet [x3], Nah-lee-tot-hah [x3], Tot-ha-ha-na-lee [x3], Han-lee-tot-ah [x3], Ya-to-tah-ha-nal [x3], Hah-na-lee-tot [x3]. O radiant star, transmitter of peace, happiness, love, harmony and all that is pleasant in life, I call upon you by the Queen of the Heavens to surround me with a brilliant green sphere of protection. Let my inner and outer radiance be a shield of Venusian fires that burns away any forces directed at me by any adversary, human or jinn. Let the light shine around and through me to illuminate me and fill me and my surroundings with love, harmony, joy, happiness and peace. Let me be a vessel for the noblest expression of your spirit and power, O Nogah.”

**STEP FOURTEEN:** Light the blue candle and say: “O ye celestial chariot of Bel Marduk called Mul-sag-me-gar, Neberu, Tzedek, Moshtari, Zeus, Jupiter and by many other names, I call upon your rays and spirit to descend upon me. Envelop me with a cloak of your light in the blessed names of Mah-tah-teel [x3], Teel-mah-tah [x3], Hat-ha-tee-lem [x3], Ya-lem-hot-hot [x3], Tah-teel-mah [x3], La-mah-tah-tee [x3], Hah-teel-mah-hot [x3]. O Tzedek, O Jupiter, fill me with the power of your sphere and aid me with the spirits of your orbit, by the mighty and sacred names Lee-tah-ta-hum [x3], Hat-hum-leet [x3], Ma-lee-tah-ta-ha [x3], Tah-tah-mah-lee [x3], Ha-ma-lee-ta-hut [x3], Yah-tah-tah-mal [x3], Tah-ma-lee-tah [x3]. O magnificent orb,

transmitter of expansiveness, growth, order, generosity and all that is just in life, I call upon you by the Queen of the Heavens to surround me with a brilliant blue sphere of protection. Let my inner and outer radiance be a shield of Jupiterian fires that burns away any forces directed at me by any adversary, human or jinn. Let the light shine around and through me to illuminate me and fill me and my surroundings with growth, prosperity, peace, order, balance and compassionate peace. Let me be a vessel for the noblest expression of your spirit and power, O Tzedek.”

Table of Elemental Kings

Elemental King (English)	Elemental King (Arabic)	Element
Bakara	بكر	Fire
Woosoochoo	وسخ	Air
Heefidhee	حفض	Water
Demet	دمت	Earth

Finally, after a send back rite or any defensive work, it is important that you relax and detach yourself from the situation. The key is to deal with it and then sever all links and move on. This can be difficult if the attack is followed by a sense of apprehension, paranoia or panic attack. Fear is the greatest enemy of magic and magicians. Security comes, not from vanquishing all perceived foes or by being in a constant struggle with them, but from putting yourself in a state of peace, confident of your safety.

This chapter has given you effective tools to protect yourself from different threats, but it can't give you internal peace and security. One way of cultivating this is to meditate on appropriate Divine attributes. You may also do magical chanting and meditation with names and words of serenity such as Anoki Shalom (I am peace). Whenever you feel that knee-jerk fear, focus on the Light of the Divine; focus on a state of peace profound. There will always be those who abuse the knowledge and gifts of magic, but ultimately magic is the path of love and kindness. Keep your light strong and the darkness will vanish.

## Magic of the Jinn

Jinn are responsible for many wondrous tales of ancient magicians. Jinn is the Arabic name for a race of beings with striking similarities, that has been recorded all over the globe. Other names for the Jinn are the Sidhe, the Elves, the Fairy folk of Europe, the Anunnaki and the Rakshaha. They constitute one of the causes behind magical phenomena. Old grimoires tell of many tales of spirits teleporting the magician, rendering her invisible, delivering all kinds of fortunes and performing so many wonders. These tales are neither exaggerated nor are they blinds. They don't rely on the power of the magician herself, but on the aid and assistance of the Jinn and their own technology. Due to their semi-physical reality, they constitute a good portion of our ancestors' lore and stories. They captivate us to this day. We write and tell stories about them, and keep their lore alive through our entertainment media, such as the magical creatures in Lord of the Rings.

Our current information on the Jinn comes from four sources; the most orthodox is the Quran. The second, less reliable, source is the sayings of the prophet Mohammed. The third source is personal accounts by various people that constitute our folklore tales. The fourth is our personal experiences. Even with all these sources, we know so little about them and their society. We have little in the realm of facts. The Quran is a matter of faith; the authenticity of the sayings of the prophet Mohammed is questionable; fables can be distorted and we can't ask you to accept our own experiences on faith. Therefore, the best way for you to learn about the Jinn is to encounter one. If you work with the materials in this book long enough, you will no doubt have some very interesting experiences involving the Jinn. Even if you don't purposefully evoke them, they may very well visit you, so

don't be shocked or concerned if that happens.

We don't really know much concerning the origin of the Jinn. The tales of old tell of a race of beings, created before man. This race interacts with man or inhabits the world with man. Their general attitude toward humans is that of aloofness and pride. This race is believed to be magical in nature or to be possessed of great spiritual powers and to be attuned to nature. They are sentient, with the moral capacity of telling the difference between good and bad. They have free will and share with humans many of their own religious beliefs. Overall, Jinn populate the world with their own offspring, live in communities and raise families. Evil jinn are considered renegades and outlaws in their own communities and are classified by us as demons. This race is invisible to us, unless it chooses to be seen. It is speculated that the reason they choose not to be visible or to take on a physical form is to avoid being spotted and killed by humans. Jinn also have been known to abduct humans and even to mate with them. Powerful Jinn tribes that are followers of Iblis, a fallen Jinn King, are enemies of humankind and are considered at war with us. This is mostly a spiritual war and not a physical one. In scriptures, the leader of this enemy Jinn tribe is called Shitan, which means adversary. Shitan or Satan isn't the antithesis of God, but the sworn enemy of the human race.

We only have speculations and theories about their appearance. We are referring, of course, to their actual state and not to how we encounter them. There are many old tales that describe their appearance, ranging from like a Cyclops to lizard-like people, but we haven't been able to verify these with any confidence. Even if we can't see them, we can tell with almost absolute certainty when one of them has dropped by for a visit. We do know certain things about them, that have been confirmed by the various accounts through the ages, as well as from our own experiences. The first thing we know about them is that they are generally invisible to us, unless they choose to appear to our sight. The word Jinn itself encompasses all that is hidden and veiled. It is common to say 'Jinnah Al-Layel', or the Cover of the Night. Children in the womb are called Janeen, because they are hidden from their mothers. The medieval Arab philosophers classified Jinn as being made mostly from an ethereal body. Yet, they still possessed reason, understanding and even a capability for hard work. This idea that Jinn are made of ethereal matter corresponds with the tales about the Faeries. The faeries are called Sleagh Maith or the Good People. They were believed to be intelligent, studious and made from light,

changeable bodies like that of a condensed cloud. They could make their bodies appear or disappear at will. Some are believed to have mixed bodies, including some that are porous and thin, that feed by sucking on some oil or liquid.

Our experience is that jinn have two different bodies depending on their spiritual status. Upper jinn have a body that is translucent and shiny. Lower jinn have a body that is like a shadow. This may fit in with the stories of high elves and dark elves. You may spot one of the lower jinn, out of the corner of your eye, as a quick moving shadow. You may think someone is there and when you turn, there is no one. They are very fast. You may at first consider this imagination or what some modern authors have referred to as astral nasties, but it is neither. If they get comfortable around you, they may not move for a while and you will find yourself staring for a few seconds at a shadow-form of a humanoid, before it quickly darts by you.

It is very possible that you will do jinn magic for a long time before you see one, and that your first encounter with a visible jinn may not be in a magical setting. They can appear and disappear at will and they don't need to be evoked to come. There is indeed a specific class of jinn referred to as residents. One of the rules in our tradition is that you release the resident jinn before you do any serious magical operation. This is important, as resident jinn may well interfere with the operation in any way they can. You may feel like you are tugging through a wall of resistance or that something is blocking full success. This is usually the work of resident jinn, who may object to having other beings invited into their area. Certain jinn and all angelic beings can be too much for the residents to handle, causing them unwarranted discomfort, based on their own alignment. You should release the residents to limit potential conflict and as a courtesy to them. Additionally, the release will force negative or hostile residents out from your sphere. You should almost feel like the room got empty beyond empty, as if something that you were used to being there is now gone. The Jinn king that resides over resident jinn is known as Tareh طارش. He should be summoned to remove any stubborn residents. The following traditional release has been preserved in the writing of a number of medieval Arabic books, including the famed work of Al-Boni. It should be recited three times or multiples of three for effective resident release.

“Does not the stern admonition have cutters?”

They said yes, for it was looming like flames.

I answered them, “With what do I say and start?”

They said, "With the remembrance of the Creator of Cosmos,"  
 Byaresh Baayaresh Bahiaresh,  
 August is the Absolute Ruler,  
 The revealer of the Quran;  
 Gabriel, descend upon the Pleiades, quickly;  
 Call upon Hayot, the kindler of the flames,  
 Call upon Sayut with Tayot;  
 His magnificent lights loom upon the human being;  
 In His name, make haste with the departure,  
 Until I complete my aim; then return safely;  
 By the majesty of God get up quickly,  
 By the light of Deea'aoj I let loose the reins,  
 Tahsha Shaqon, his lights remain,  
 Appearing upon the reciter, everywhere;  
 Agla Glyhun Ghlahun  
 Unto him are all affairs, existing in existence;  
 I swear an oath by the glory of Batahash,  
 And Batahashlan, whose mention is supreme;  
 He is Ashmch Shmach,  
 Our exalted Lord upon all Barach;  
 His benevolence enriched me;  
 Gabriel descend quickly to my evocation  
 For the departure of the Jinn inhabitants and residents;  
 With the beauty of our magnificent custodian and whomever He has,  
 Be bountiful with charity upon who recites,  
 The glorious, the compeller, who is single, but remains  
 Exalted and purified from duality;  
 By the sanctity of the light whom You have called,  
 And upon him you brought down the Quran;  
 O resident Jinn hurry and depart by permission of  
 The One who made you, o thou, from the fires;  
 He is my creator; He is my maker and conceiver;  
 He is generous with pardon and forgiveness;  
 I swear by God, if you disobey me, o resident Jinn,  
 Gabriel will repay you with fires;  
 Prayers on the prophets of light and their hosts,  
 The hosts of guidance, bestowal and charity,  
 By their rights and their love, depart, o resident Jinn."

Jinn don't just reside in or visit human homes, but also live and build communities in nature. Jinn that live in deserts, mountains and



caves are called earthly. Jinn that tend to fly or travel mostly in the air are called aerial. These are the Elementals, the secrets of which the Fama Fraternitas claimed that the mythical Frater C.R.C, father of the Rosicrucian movement, learned from the Arabs. These are not mindless elemental forces, as some have come to believe, but a classification of Jinn based on habitat. There are other classifications, such as the divers, which are Jinn that come from below the ground up. The divers are able to by-pass any magical circle on the ground. There are also those of clouds, those of graves, those of marshes and a whole slew of other titles based on habitats. Summoning Elementals in the general modern Western sense is safe, as what you get is the Rouhaniah of the Element. However, the Elementals of the Fama and the Sidhe of Europe are the Jinn and these are a whole other order of being!

Arabs have left many records of their experiments with Jinn magic. The jinn that have received the widest mention by almost every occult author are the seven jinn kings. These seven are associated with the planets and each resides over many tribes. Some consider these specific jinn kings satanic enemies of mankind, but others feel they are good and helpful. Our experience is that they are more neutral in their inclinations and not to be taken lightly. The names we have for them are more titles than actual names. Their real names are unknown and most likely unpronounceable to us. They are mentioned throughout history and by many cultures under various aliases.

The tradition refers to them as the mighty children of the realm of Tartarus and rulers over his domain. According to the Greeks, Tartarus was first born a god that personified the great stormy pit beneath the earth where the Titans were imprisoned. This pit was surrounded by a wall of bronze. Beyond that wall was a three-fold layer of night. Tartarus' name was often used as a synonym of Hades and later became a place of punishment for sinners. Tartarus gave birth to Typhon, a frightening creature of immense size with a hundred dragon heads springing from his shoulders. Tartarus is the underworld and the seven jinn kings may very well be the imprisoned Titans. They were also known in Sumerian as Anunnaki or the seven judges of the underworld. The Sumerians believed that they were the children of Anu and rested in the underworld before the throne of its dark queen Ereshkigal.

Therefore, while those seven Jinn kings correspond to the planets, they are more in tune with the netherworld energy. This is the reason many fear them or feel that they are dangerous or harmful.

This attitude is exaggerated, for they are not malignant demons by any means. However, working with them heavily is not productive for anyone seeking a purely spiritual outlook in their magic. There are other jinn of a more elevated or celestial energy. Unfortunately, no such planetary alternatives are mentioned in the old Arabic texts, only that these seven Jinn Kings have been replaced with faithful jinn of the same names.

## SEVEN JINN KINGS

Planet	Jinn Title	Pronunciation	Meaning
Sun	المذهب	Al-Mazhab	The Golden One
Monday	الابيض	Al-Abeyadh	The White One
Tuesday	الاحمر	Al-Ahmar	The Red One
Wednesday	برقان	Burqan	Two Thunders
Thursday	شمهورش	Shemhuresh	N/A
Friday	زوبعة	Zawba'ah	Cyclone
Saturday	ميمون	Maymon	Prosperous

Each of these is said to have many children and is called after the most prominent child. This is a common Semitic practice. If the eldest son of John is Tob, then they would call you John, Father of Tob. The word for father in Hebrew and Arabic is Abba and the name for son is Ben. Maymon is known as Maymon Abba Nuch, which means that his son is Nuch Ben Maymon. This is important to know since there are many jinn with the name Maymon. So, when calling the jinn king of Saturn, we have to identify him specifically with his full title Maymon Abba Nuch.

SEVEN JINN KINGS' NICKNAMES

Planet	Nickname	Pronunciation	Meaning
Sun	ابا ديباج	Abba Deebaj	Father of Silk Brocade
Monday	ابا النور	Abba Al-Nur	Father of the Light
Tuesday	ابو محرز	Abbu Mohrez	Father of Attainer
Wednesday	ابو العجائب	Abbu Al-A'aja'eb	Father of the Wonders
Thursday	ابو الوليد	Abbu Al-Waleed	Father of the New Born
Friday	ابو الحسن	Abba Al-Hasan	Father of the Handsome
Saturday	ابا نوخ	Abba Nuch	Father of Rest

Each of these jinn kings also has multiple aides or assistants from their tribes and many other offspring. Listing them all is beyond the scope of this book. As a matter of general principle, the kings should always be called under the auspices of angels. At no point should you call them forth to run any kind of errands. If you need their aid for something, always ask them to send someone to you from their tribe to assist you. This point of not asking the Kings directly has been emphasized repeatedly by many of masters in our tradition.

While we are not going to reveal any techniques for summoning these jinn, you may choose to do so anyway. If so, keep in mind the following points: a) when the kings arrive, you must ask them to enter into a pact of service to you; b) if you think you have managed to constrain them into a triangle of the art, then it isn't the kings that are present; c) if there are no physical signs of manifestations that can't be explained by your being in a trance, then your work isn't finished; d) don't be distracted by initial signs of physical manifestation into thinking your work is finished, e) if you see physical manifestation of Jinn, be careful lest this be a distraction by their aides; f) don't summon them to prove their existence to yourself; g) don't go into this thinking to rely on traditional generic banishing methods, as their magic is superior to anything we possess, so only by the grace of the Goddess and Her angels will you be protected; h) don't ask them to do something against their nature, such as asking Maymon to aid you in a

love spell, for they will do it and then punish you. We are sharing these points based on direct firsthand experience.

The other jinni that you will most likely encounter is the Qaryn or consort, known in some traditions as familiar or the personal genii or genius. The Qaryn is a jinni that shadows people through their lives. Some say a person has only one and others believe a person has one male and one female. The Qaryn is believed to be responsible for assisting our spirits to integrate with our bodies and physical environment. The Qaryn also has influence on many of our decisions. If you are born and raised a Christian and find yourself inexplicably or strangely surrounded by and exposed to constant Jewish influences, then most likely your Qaryn is Jewish. The same can be said of other religions, ideologies or even lack of faith. The Qaryn doesn't remove your ability to make a free and informed choice, but attempts to influence you in a way a friend would, by exposing you to situations and people.

It is also said that the Qaryn plays a role in relationship harmony. If you are in a relationship with someone that your Qaryn despises, or if it dislikes their Qaryn, then it will try to cause as much trouble as possible between you. The Qaryn can also be affected by your own choices. If you lead a spiritually unhealthy lifestyle, then you are bound to attract to your home jinn from the underworld that would enjoy your company. These jinn tend to be too strong for the Qaryn to resist and in many cases, they tend to beat up the Qaryn and abuse it. The Qaryn may retaliate by whispering in your mind all kinds of suicidal thoughts or by leading you into situations where harm could befall you.

This has led many ancient magicians to seek protection from their Qaryn and its possible influences, especially if the Qaryn is unspiritual or malicious by nature. On the other hand, if the Qaryn is spiritual, then it will guide and assist you along your spiritual path. A spiritual jinn that guides you along the path is considered a higher genii or upper world genii or genius. The prophet Mohammed mentioned that he had converted his Qaryn to his own faith and that he continued to advise him and encourage him along his spiritual and devotional path. Many people's contacts with their spirit guides are really communions with the Qaryn, who presents himself in a way acceptable to them.

The roles in magic for other types of Jinn vary. The jinn of the underworld can be enlisted for any physical thing, whether it be good or evil. However, their constant company isn't spiritually healthy and there are stories of people who eventually suffered or were stricken by them. Jinn of the upper or higher worlds are more friendly, also

can assist in all physical matters of good and their spiritual company can actually elevate the magician's spirituality. The success factor for calling either type is the same. The challenge is that most of the older Arabic spell books focused on the lower jinns rather than the higher, and hence their name records of upper jinn are scarce.

Jinn also serve in areas such as communication. Many cases of ouija board contact, channelling and spirit guide communication are induced by the jinn. They are powerfully telepathic and, if they so chose, can be heard audibly. Their telepathic ability has led to the classification of certain jinn as whisperers. These whisperers most often are evil. You may be talking to someone and suddenly have the irresistible urge to jump in front of a moving car or to commit all kinds of unspeakable acts that are just not like you. These are the impact of whisperers. Due to their highly magnetic and electrical nature, it is easy for jinn to influence our electrical brain balance. While religions of old claimed many mental illnesses to be the work of the devil, and modern science claims all mental illnesses are the result of unknown biological fact, the truth is that for some people it can be a combination of both. We have been in the presence of people who talked to themselves and obviously needed medical help and we felt no spiritual presence around them whatsoever. We also have been in the presence of people who looked pretty much normal, except they made us unbelievably nauseous and with our spiritual sight we could see all kinds of dark shadow-like tentacles surrounding them, and then a bit later they began to act as if they were trying to shut down voices in their head. It is thus our belief that, while in most cases medical treatment is sufficient to deal with the problem, in some cases indeed, exorcism is a necessary adjunct treatment. Unfortunately, this could lead to all kinds of false claims and abuse by charlatans, as has happened in the past. Nevertheless, this should serve a direct warning to occultists against uncontrolled channelling.

Jinn telepathy can also be positive. There are tales of people who can tell with almost certainty many things about events and people. These people don't tend to claim to be psychic, but rather that they are guided. This guidance is sometimes angelic, but most often it is a spiritual jinn assisting them. Such guiding jinn can communicate to you all sorts of information that can help you to understand people's motives better and to make good choices. There are two ways of enlisting their aid. One is to simply lead a magical life and from time to time accept their guidance, when and if they choose to offer it. This works for most people who prefer to be passive about their spirituality.

The other is to do a ritual enlisting the assistance of a jinni, who will come and answer questions during waking and sleeping states or whisper in your mind and ear.

Jinn are also called upon to bring things to the magician. This can range from a person to an object. Many are the spells that fill the old Arabic texts, dedicated to that purpose alone. The same jinn called upon to bring something can also be sent to someone to deliver a message or to accomplish a specific task. The question that may arise in most minds is can jinn really do what has been claimed? The answer from our experience is, yes and much more. Here is a brief example: A few years ago, after watching the movie *Independence Day*, one of the co-authors and his friend got into her car to go home. A discussion began over whether or not aliens are another name for Jinn and their potential power. The friend half-jokingly pointed out that she was too tired to drive and wouldn't mind being teleported. The co-author jokingly obliged and said aloud: "If you want to play, let's play." The matter was dropped and they talked about jinn and aliens for a bit and then switched to another subject, while driving home. During the trip, they saw the normal signs of an upcoming bridge signalling they were close to crossing over water and driving through the next city. The co-author felt strange, as if things were moving too slowly and things were flickering in and out or as if there was an overlay of images. He asked his friend if she was feeling something strange and she replied that she was and that things didn't feel or look normal. A few seconds later, as they were crossing an intersection, the road vanished and they were driving toward the ocean front, overlooked by large buildings. That road also vanished as the car came to a full stop and, to their shock, they were under a parking lot at the exact opposite end of town. It took them five minutes to come to terms with what had happened and where they were. They were about a thirty minute drive in the other direction from where they had been and, what's more, it took them a few minutes to even find a main road heading toward the theater and begin the journey back home, back from the point in which things got transformed. Driving again in a state of shock, their trip was interrupted halfway back by the sudden flash of a person flying toward and then through the windshield. This being was draped in a bluish purple hooded robe and his body was pure shadow with piercing reddish eyes. He sat behind the driver. The co-author enquired from his friend if she saw or felt anything, and again she confirmed the same image he saw and the feeling that someone was sitting behind them. The jinn delivered a simple message that we

had witnessed their power and we shouldn't reveal their secrets or names to the public. Amazingly enough, upon arrival home, we found out that the journey took less time than it would have taken from the theater to the house directly, let alone half way there, teleported the opposite direction from the theater and then driving back! This wasn't the only story of teleportation either. A few years later, we held a class at our local study center. During the event, one of the co-authors felt a sudden presence of an underworld jinni. He enquired if anyone was feeling different. Everyone at once complained of a feeling of heat, pressure on the head and strange psychic tension. He informed them that it was a jinn dropping by for a visit. They left and afterward, we couldn't locate our black cat. We enquired from one of the remaining students whether on her way out, she may have let the cat out by mistake. She wasn't sure and so an exhaustive search was conducted. After an hour or so, we abandoned the search inside and outside. The co-author, feeling a bit distraught by the loss of his cat, contacted a friend of his in California. His friend informed him that he had just had a dream about receiving a phone call about a missing cat from him and that, in the dream, she was taken by these strange looking creatures and that they would bring her back later. They were using some kind of unfamiliar device. We were shocked at this coincidence. Two hours later, we heard a meow that came as though from far away. We got up and began calling for the cat. We stood in the kitchen calling her name. The meowing increased, but we couldn't see her. Suddenly, as if from out of nowhere, the cat materialized before us, terrified and shaken. She behaved strangely for the next few days, as if she had experienced a horrifying ordeal, but she was unharmed.

There are many such tales and our magical colleagues have had their own share of encounters, ranging from a resident jinni that disliked company and threw objects at the human residents to a woman who, asking for proof, had objects around her levitated and fell unconscious out of shock! This is why it is important not to be surprised or frightened if such things happen. The more committed you are to this path, the more likely it is that the jinn will visit you. This visit can be friendly or hostile or a combination of both, depending on who is visiting and how you react to them. The more attuned you are to the Light and more confident of your magical ability, the more you will be able to get rid of hostile jinn and befriend wonderful spiritual jinn that will help you spiritually and even, when in desperate need, materially. There are stories of holy men who had spiritual jinn aiding them with monthly payments of gold under their prayer rugs, so that they need

not disrupt their devotional efforts, or of spiritual jinn teleporting them so they can teach at seminars across the globe. Naturally, with the ability of mankind to fly and host global communication, the need to ask the jinn for help in this area has diminished greatly and they are less likely to assist us in this way. Jinn will not encourage laziness, unless they are hostile to us.

### ❖ JINN ELDERS ❖

Your first encounter with the Jinn should preferably be on your own terms and at a time of your choosing. Your first contact should be with the four elders of the Jinn or the four great Jinn leaders. These reside over thousands of thousands of tribes and the powerful and magical Beni Ghilan tribe pays them homage. The Beni Ghilan are the children of Ghol, known in the West as Ghoul. Folklore tells of the Ghilan as taking on various forms, such as seductive women, to lure travelers off the path and hideous monstrosities that feed on dead human flesh in catacombs and graves. These four also govern most of the Ifreets. The Ifreets are the jinn aristocracy, known for their cunning and great strength. They also deliver to the magician the ring of wisdom, by which she can perform all kinds of miracles. The jinn that teleported the car in our story was an Ifreet. In actuality, it was one of the four Ifreets that advised King Solomon. Therefore, as they govern even the seven jinn kings, it is important that you work with these four jinn elders first.

#### FOUR JINN ELDERS

Elder's Name	Arabic Spelling	Aid	Day	Direction
Mazer	مازر	Al-Ahmar	Tuesday	East
Kamtam	كمطم	Al-Mazhab	Sunday	West
Qaswarah	قسورة	Shemhuresh	Thursday	South
Taykal	طيكال	Al-Abeyadh	Monday	North

Mazer is described as the elder with the turban covered with pearls and rubies. Kamtam is the elder with the golden pen and silver inkwell. Qaswarah is the elder who, if he moves or talks, all



rulership, dominions, corners and hills tremble and shake. Taykal is the elder whose speech burns all veils and evil jinn. These four elders are governed by a number of powerful and potent angels. The first is the angel and master Metatron, known as the angel with the whip, that the thunder praises and the angels fear. The second is the angel Shedechael شدخايل, who governs all those in the celestial or upper worlds and those in the underworld. They are also governed by the angel Derdael دردايل, an angel with a thousand heads and on each head a thousand faces, and on each face a thousand mouths and in each mouth a thousand tongues praising the Divine in a thousand different languages.

These elders also have a major table that is placed on the central altar or working area during any attempt to contact them. The table can be painted on cloth, wood or any clean surface. The ancient text gives no color instructions. The table consists of a front and a back. The numbers on the front of the table are place holders for the four Jinn Elders. They are: 1) طيكل (2) قسورة (3) كمطم and 4) مازر. The number one in the back of the table is the place holder for your intent or charge, such as: 'Do this and that.'

Table Front

6	2	III	#	2	III	★	III	2	#	III	2	6
2	4	ح	ا	و	ج	ه	ز	د	ط	ب	1	2
III	ب	ب	ط	د	ز	ه	ج	و	ا	ح	ح	III
#	ط	ط	ت	م	خ	م	ج	ق	ف	ا	ا	#
2	د	د	م	ر	ا	ت	ش	ا	ق	و	و	2
III	ز	ز	خ	ا	ح	ا	و	ش	ج	ج	ج	III
★	ه	ه	م	ت	ز	ه	ج	ت	م	ه	ه	★
III	ج	ج	ج	ش	ب	ط	د	ا	خ	ز	ز	III
2	و	و	ق	ا	ش	ت	ا	ر	م	د	د	2
#	ا	ا	ف	ق	ج	م	خ	م	ت	ط	ط	#
III	ح	ح	ا	و	ج	ه	ز	د	ط	ب	ب	III
2	3	ب	ط	د	ز	ه	ج	و	ا	ح	2	2
6	2	III	#	2	III	★	III	2	#	III	2	6

Table Back

1	اجب يا مازر	اجب يا كمطم	اجب ياقسورة	اجب ياطيكل	1
وانت يا مازر	وانت ياطيكل	وانت ياقسورة	وانت يا كمطم	وانت يا مازر	وانت ياطيكل
وانت يا كمطم	وانت ياقسورة	ح	ب	وانت يا كمطم	وانت ياقسورة
وانت ياقسورة	وانت يا كمطم	و	د	وانت ياقسورة	وانت يا كمطم
وانت ياطيكل	وانت يا مازر	وانت يا كمطم	وانت ياقسورة	وانت ياطيكل	وانت يا مازر
1	اجب ياطيكل	اجب ياقسورة	اجب يا كمطم	اجب يا مازر	1

When working with the Jinn Elders, keep in mind the basic rules of magic covered in the first chapter. The following aspects are the most essential:

✽ During the few days preceding and including the operation, you must not eat anything that has a soul, i.e. no animals or animal by-products. The recommended intake is whole wheat bread with some oil, such as olive oil. You can also add some raisins, dates and olives – as long as you don't get too full.

✽ If you are doing a retreat – you must sleep in it seated. You must also avoid anything that is profaning to people, as well as negative emotions such as anger, hatred and so on.

✽ You must have full confidence in the ability of the jinn to aid you in what you are seeking (under Divine Guidance). They have been given the ability to sense your internal thoughts and emotions. If you ask them with doubts – it will be perceived as an insult.

✽ Persist in the operation even if you don't get immediate results. Put in strong effort behind your pursuits.

✽ Walk in silence concerning the operations that you are performing. If you have a Jinni serving you, you must maintain that in silence. The Jinn hate unwanted attention.

✽ Don't ask them to do anything that is profane or unwholesome. Benevolent spirits and Jinn seek to aid you in your spiritual pursuits and service; only the evil ones would welcome a chance for you to err or move away from the spiritual path. Don't take this lightly – it

has been reported on numerous occasions that some have perished by trespassing and attempting to force a benevolent Jinni to do evil deeds.

✻ Your dress must be clean and the most suitable for exalted workings is white with no blemishes or blackness on it.

✻ You must not ask the benevolent spirits what is beyond your means and measure. If you are a tailor, don't ask a benevolent Jinni to make you an emperor – when you have no ability or disposition for such a thing.

✻ Don't call or attempt to utilize the names and conjurations when you are unclean or in an unclean place such a bathroom. That is one of the requirements of black magic - to conjure evil spirits in an unclean environment, such as beside a sewer, toilets and so forth.

### ✻ THE ANCIENT OATH ✻

When working with the Jinn Elders and even many angels, it is very important that you be familiar with the ritual of the Ancient Oath. There are names in it that cause the spirit and jinn worlds to tremble and magic to happen. Some are names of the Divine in an ancient and lost tongue, others are mathematical or revealed names. What is known is that these names are to magic what a switch is to a light bulb. These names are organized into categories. One of the most famous of these categories is the Berhatiah names or the Ancient Oath, also known as the Red Sulphur.

The master Al-Boni had this to say in his book, *Sharhu Al-Barhatiah*, “Know o seeker, God aided me and you with a spirit from Him, that the names of Barhatiah are the dependable conjuration from the ancient of times. The ancients used to refer to it as the Ancient Conjuration, Powerful Binding, Guarded Mystery, Vaulted Secret and the Red Sulphur. It was spoken of by the original wise men, then by our master Solomon Ben David, peace be upon them, then by Assif Ben Barkhiah, then by the wise man Klaphitrius and whoever apprentices with it to our current day. This is a powerful conjuration, which no Angel can turn from, and which can't be refused by any Jinn, Ifreet, Mared or Shitan. Any seeker's knowledge of the arts is handicapped, who doesn't possess it or doesn't know of it.”

While there is no way to authenticate the historical claim of this conjuration to a pre-Solomonic era or to Solomon himself, no Arabic book on Occultism worth its mettle, dating as far back as we could get (7-8 CE), didn't have a copy of these names. The medieval astrologer Abu Ma'asher says these names have great power over the Elements and the spirits of the six directions. They are used heavily in our magical tradition and their applications are extensive. One of their most important applications is in the calling forth of jinn and other spirits.

We are convinced that anyone in possession of the complete Barhatiah conjuration, and making a habit of its recitation sincerely at least once a day, will be able to tap into a tremendous reservoir of energy. To utilize the conjuration, include it in any major occult operation that requires the assistance of spirits, jinn and even angels. The conjuration is as follows:

Say: "Beshem El Melech Qadosh, He filled the cosmos with the radiance of the light of His face. He extended to it the power of the letters of His awe over every angel, constellation, jinn and shitan. He was feared by all of His creation, and the Kerubim heeded and obeyed from their highest places and prostrated and answered the call of His great name. They quickly answered with the special confirmations concealed in the tablets of the hearts of the administrators. I swear upon you, o celestial angels and spiritual rouhaniah and servants of this ancient oath, by what was gathered from the sea of names from the lights of Malkuth to answer my call and fulfill my need, which is \_\_\_

\_\_\_\_. In the glory of برهتیه (Ber-hat-yah) [x3], کریر (Ka-reer)[x3], تتلیه (Tat-lee-yah) [x3], طوران (Toh-ran) [x3], مزجل (Maz-jal) [x3], بزجل (Baz-jal) [x3], ترقب (Tahr-qab) [x3], برهش (Bar-hash) [x3], غلمش (Ghal-mash) [x3], خوطیر (Cho-tayer) [x3], قلنهود (Qal-in-hod) [x3], برشان (Bar-shan) [x3], کظهیر (Katz-heer) [x3], شلخ (Shelch) [x3], برهیولا (Berhayola) [x3], بشکلخ (Bash-kee-lach) [x3], قز مز (Qaz Maz) [x3], انغللیط (An-ghala-leet) [x3], قبرات (Qa-ba-rat) [x3], غیاها (Gha-ya-ha) [x3], کیدهولا (Kayed-ho-la) [x3], شمخاهر (Shem-cha-her) [x3], شمخاهیر (Shem-cha-heer) [x3], شمهاهیر (Shem-ha-heer) [x3], بکهطهونیه (Bak-hat-hon-yah)

[x3], شمخا باروخ (Ba-sha-resh) [x3], طونش (To-nesh) [x3], شمشا باروخ (Shem-cha Ba-roch) [x3].

Respond, o hosts of spiritual spirits, o honored, pure and chaste angels, o entities of essence, and ghosts of light, by the privilege of this noble oath over you and its obedience among you. I avow and assert on you by the Knower of the all that is hidden and visible, the Great and Exalted, and by the names of your covenant on the door of great temple Ba'al Saqesh, Ba'al Saqesh, Mahraqesh, Mahraqesh, Aqshamqesh, Aqshamqesh, Shaqmonhesh, Shaqmonhesh. I swear upon these, o you spiritual rouhaniah, to do \_\_\_\_\_, by the name by which the King of Spirits Metatron spoke and felled in prostration the melechim, rouchanim, cherubim under the Throne of the Lord of the Universe and it is Yankeer [x3] Horeen [x3] Horesh [x3] Yaroeh Abarach Abadach Tashteesh Yah-Nateeteu-in Yah-Nateeteoh Shelesh Leesh Shalesh Bakrakroak El Qadosh; fulfill your covenant with God if you pledged and don't break the faith after its confirmation; don't be aloof and come to me in peace, quickly, and obedient to the names of God, the Lord of the Universes." [X3]

Although the names in the conjuration are written in Arabic, they are not Arabic at all. The Arabic, like the English pronunciations given in parentheses, is the phonetic spelling found in the old manuscripts. As we said, the names could be a mix of languages ranging from ancient Hebrew to Aramaic. Finding the absolutely correct spelling of the names is difficult with such an old conjuration. We have presented one of the most accurate renditions from among many sources.

## ❖ MAGICAL CIRCLES AND JINN WARD ❖

Before beginning any Jinn evocation, a shield of protection needs to be erected. There are two kinds of shields. The first is drawn physically on the ground with various inscriptions and the other mentally such as the Shield of the Magi. Physical shields were originally drawn on the sand. Later, this was adapted into the form of a salt circle for indoor use. However salt, like sand, isn't a particularly good medium, since any bit of wind or stumbling can violate its integrity and it isn't beyond the ability of a spirit to create a gust of cold wind to disrupt such a volatile shield.

Therefore the best form is a physical circle drawn upon a durable medium, such as wood or cloth. These shields are usually enforced

with salt, ashes and other elements. The circle functions as a spiritual relic and a magical icon like an amulet. It should be consecrated and blessed on a regular basis. Once dedicated, the circle must be treated with solemnity and care. Its power of protection comes from the Divine One and via the angels.

There are various designs that have been handed down through time. The most famous in the West are the ones found in the Lesser Key of Solomon and various other medieval grimoires. These are generally made from a single or double circle with magical inscriptions and prayers. The oldest known magical circle designed, known as Al-Mandal and as Al-Hhutah, is recorded in an Arabic text.

Al-Mandal is made from seven circles that surround each other (that is, concentric). The whole is surrounded with a drawn square that has four square doors, each facing one of the four directions. There are a number of considerations when drawing or establishing your circle. First, the drawing of all the lines that forms the circles and squares is to be made by steel. The best tool is a long spear with a steel tip. The line is usually drawn after you have sprinkled over the place a mixture of dirt, ashes and salt. The ashes are commonly the result of burning certain amulets or magical incantations. Second, the spaces between the circles should be equal. Third, each circle should have a piece of steel impaled on it, at the point where the circle completes itself. The outer square doesn't have any metallic pieces. Fourth, the directions of these metallic pieces should be different. They shouldn't all be facing one direction. Each of pieces is impaled at the point where a circle starts and then is completed; therefore the direction of the starting point of each circle should be different. For example, to draw the first circle, you might face the starting point to the east, then turn to draw the circle; the second circle's starting point could then be facing to the south southeast, and so on. Fifth, all circles should be drawn clockwise. Sixth, the inner circle, which is the smallest, should be wide enough for the length of your body. This way, if you fall unconscious for any reason, your body remains within the circle. Seventh, you begin with the outer square and then you move back from circle to circle until you reach the interior. Eighth, each circle has to have inscriptions. Most inscriptions are taken from the scriptures. There is no consensus on what those inscriptions are, as each is drawn from what the magician considers sacred and holy. Ninth, three of the doors should be sealed, leaving one open. The open door is the direction from which the jinn will enter and walk around your circle and sit to talk to you. The sealing of the door is also done by certain magical inscriptions.

The second form of protection that is needed is a warding amulet. These amulets are prayers and written addresses and commands to the jinn to be left unharmed. They contain a command from the Divine to angels to watch over the carrier or to the evil spirits to leave the magician alone. These letters are then collected and placed into a cloth bag and worn around the neck all the time. There have been a few of these letters that have been translated into or written in Arabic. Many of them also include scriptural quotations and Divine Names from multiple languages.

To make a basic amulet, write on multiple thin sheets of paper the letter Qaf in Arabic one hundred times and the letter Nun upside down fifty times, the great name of the Elements one hundred and eleven times, the Tahateel names seven times each, the names of the Berhatiah three times each, the seven angels and the four archangels seventy times each, and the four Elders twelve times each, in Arabic as separate letters or in a magical script. Follow it with the writing of the following charge in your own language. It should be modified for the person who is to wear this amulet:

“O familiars, O stalkers, O you rebellious Jinn, O you host of the evil eye, O all you who come with malign intent, O children of Iblis, all of you, Gabriel has come to you with wrath from Al-Nur. Michael has come to you with ferocity from Al-Nur, and Israfel has come to you with a blow of shock, and Azrael with a mighty grip. If you disobey the name of Al-Nur, each angel will come to you with a spear to remove you by the names of Al-Nur, the Exalted. Light upon Light, Al-Nur guides to His Light who He wishes. He also torments by His fires all who He wishes. The torment of your Lord shall be occurring and it has no obstructer.

Depart, depart, O familiars, O stalkers, O you rebellious Jinn, O you host of the evil eye, O all you who come with malign intent, O children of Iblis, from the face of N (son/daughter) of N, as by the name of Who sprouted the heath and made it contain swamps. Al-Nur will take care of them and He is All Knowing and All Hearing. A thousand, thousand, angels of Al-Nur fall upon the shoulders of N (son/daughter) of N, so that any harmful calamities and ill fate will be removed from (him/her). O angels of Al-Nur, push away from N (son/daughter) of N the evil of every male and female Jinn, male and female Mared, male and female familiar, male and female stalker, male and female sender of the evil eye, male and female interceptor, the evil of every harmful wind and the evil of every beast. My sufficiency is Al-Nur, upon Him do I depend and He is the Lord of the Magnificent

Throne, and prayer of Al-Nur be upon the angels, higher jinn and their pure hosts.”

Once you are done with the writing, burn some incense and recite all the names and the charge. The chanting of the names and letter should be equivalent to how many times they were written on the paper. Basically, you are reading all that is written in a magical setting as a charge. You should do the charge three or seven times, before you wear it. It is wise to recite it again at least once a month. You can wear this amulet all the time or only during magical workings involving the Jinn.

### ❖ RITE OF THE MAGIC LAMP ❖

This is a ritual for enlisting the aid of the jinn for whatever earthly need you may have. This is a general, all purpose ritual. Enlisting the aid of the jinn is like enlisting the aid of humans. You have no real say or control over how your request is executed. Also a jinni will not do something against its own ethical or moral compass, whatever that is, no matter how many times you ask. You will be responsible for the outcome, even though you are just making a request or giving out orders. You should resort to jinn assistance only if you are confident it is something you can't accomplish on your own with ease. If the jinni feels that your request mocks it, it will retaliate against you. Keep these points in mind when you do make a request.

When you do this ritual, avoid the common Western tendency to do something once and expect immediate responses. You may have to repeat this ritual daily for many weeks. Continue to do so until a sign of acceptance has occurred or the purpose has been achieved, whichever comes first. The ancients recorded various signs of success in such rituals. The first is that a tuft of feathers or leaves hung from the ceiling moves without any wind or anyone touching it. This movement can extend to even pendulum-like movement, as we have witnessed a few times. The second is a burst of severe storm like winds in the house and working chamber, even though no windows are open or no such winds exist outside. The third is the expansion of the place as if you were sitting in a giant desert. The fourth is the exact reverse, where you feel the place collapsing around you and the walls moving closer to crush you. The fifth is the sound of large drums. The sixth is the appearance of fire around you, which we have witnessed, or stormy



water that falls on you and surrounds you. The seventh is unusual body itching, as if ants are crawling all over it. The eighth is loss of control during speech and speaking in foreign tongues or even sudden uncontrolled hysterical laughter. The ninth is drastic, unintentional change in voice sound or tempo. The tenth is utter terror that can't be explained, as if your heart is in your throat. The eleventh is to see, physically, swarms of different kinds of animals, insects or bugs. This last one was witnessed by one of our magical sisters, to her shock.

Before you do this ritual, you will need to make the magical tablet of the jinn elders. You will also need four candles. One is colored red, one is white, one blue and one green or black. You will also need an oil lamp and thin fabric material, such as cotton muslin, for the wick. On the lamp, paint the following magic square:

750	753	758	743
757	744	749	754
745	760	751	748
752	747	746	759

Figure – 15

Take the muslin and paint on it magical figures; then roll it very tight into a wick for the oil lamp. These figures are:

فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭  
 فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭  
 فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭  
 فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭ فـرـل ٭

Figure – 16

*Note:* The first letter at the top-right and the fifth letter to its left may look similar, but are actually two different letters.

Make sure you are in a secluded room with no light other than the lamp. Place the magical tablet in the center of your working area. On the red candle, write the names of Michael and Mazer. On the blue candle, write the names of the angel Gabriel and Kamtam. On the white candle, write the names of Israfiel and Qaswarah. On the

green or black candle, inscribe the names of Azriel and Taykal. Place the four candles on their respective four corners on the tablet. Light the candles and the lamp and burn some sweet incense that contains cilantro.

**STEP ONE:** Do the prayer of the Queen of Heaven.

**STEP TWO:** Recite the release of the residents at least three times.

**STEP THREE:** Do the ritual of the Shield of the Magi.

**STEP FOUR:** Recite the Ancient Oath at least seven times with the intent of enlisting the aid of the four Elder Kings.

**STEP FIVE:** Recite the following three thousand and four times with a strong and commanding voice: “An Ifreet from the Jinn said, ‘I will bring it to you before you get up from your chair and I am upon this task powerful and to be trusted.’” Every hundred recitations from the three thousand and four times, intone the following conjuration:

“Answer me O Mazer, O Kamtam, O Qaswarah and O Taykal by honor of the Creator of the prophet Shelomah ben David, who was a king of men and jinn. Be friendly to me and send to me from among your rank a spiritual ifreet to help me with my affair, which is (insert it), quickly and peacefully. Answer me by the honor of Ehieh Asher Ehieh Adonoi Tzabaoth El Shaddi and the names written on the door of the Great Temple: Ba'al Saqesh Mahraqesh Aqshamaqesh Shaqmonhesh. Answer me and let your aid manifest to me (insert goal) quickly, even before I stand up from my seat, for I have sworn an oath over you with the Great Names. Bring (insert goal) about for me, quickly, and set upon this task a powerful and trusted ifreet who fears the Creator. By the honor of the grandiose king and the spiritual angels Chabayl, Chaktahyl, Ghatsabayl, Baghthahsajayl, and the Jinn Jafshatysh, Amtahtysh, Dafq'ghetish, Hafchaghabtish, hurry, O Mazer, O Kamtam, O Qaswarah and O Taykal and send to me who will manifest to me (insert goal) quickly and peacefully. May the blessings of El Elyon be upon you and within you.”

If you need to take a break during the recitation, then say: “Excuse me, O spirits and jinn, for I shall return to finish this work shortly.” Leave things undisturbed and return to your work. Keep track of the count. You may also divide the number of repetitions between seven

or fourteen days. It isn't a requirement that it all be done at once or in a single setting. Just remember not to quit the operation or slack off on it. If you start it, then finish it and work on it daily. The jinn will not take you seriously if you can't keep your word or maintain the vigilance for your goal. If you are planning on stretching this operation, don't do any release in the meantime.



## Empowerment Magic

**E**mpowerment is part of the process of magical development. It is about taking control of the steering wheel of your life. You operate from your inner magical center and can pull on a tremendous amount of inner confidence, strength and the power of love. Empowerment also means that you are able to access and tap into various dimensions and magical forces surrounding you. This requires a deep understanding of these forces through personal experience.

Gaining an understanding of these forces is what many advocate as the primary outcome of magical initiations. The idea is that by working through certain Elemental grades, you will be exposed to Elemental currents that will empower you. This empowerment also brings about transformation by working through the currents. Let us say that someone is exposed to the energy of Earth. After the initial exposure, she feels very grounded and sleepy. Then she struggles with lack of energy to do much of anything, an eating disorder, feeling very tired, stubborn and so forth. She is then told that she is being hit by negative Earth and that she needs to gain mastery over the Element. Working through basic Elemental rituals, she tries to attune to the Element. She finds her bearing through the currents and develops determination, persistence, passion for work, economical stability and learns how to lead a healthier life-style. Those impetuses are inside her. She is learning to overcome the negative and develop the positive aspects of Earth within her personality. The empowerment initiation merely provides her with a cosmic current into which she can tap. It magnifies and brings out those traits within her personality.

This is a difficult process of empowerment, as few people can

overcome their own inner weaknesses. The negative traits are brought out first, because the candidate hasn't been working with these energies prior to the ceremony and one Element is invoked alone, without the balancing of its counter-weight. The rates of success for such systems have been low. This has led to the belief that 'many are called and few are chosen' and that the Great work is for those who aspire to be more than human. There are alternative ways of achieving the benefits of spiritual empowerment through magical methods.

A good empowerment system will bring you closer to your inner center through positive energy. You will still have to work on your negative qualities or unresolved issues. This is part of taking control of your ship in stormy seas. However, you will always be supported by the massive influx of positive energy. You will remain in a state of balance. You will not work the extreme ends of the energy spectrum and find yourself at the mercy of unbalanced currents. A good empowerment system will also be something that you undergo regularly and enjoy doing. Empowerment is an ongoing process, like watering a plant. Finally, an empowerment system is primarily celestial in nature. Almost everything that you have learned and may have done in this book is, in one form or another, an empowerment. Let's take this magical journey one step further. We will be working with the energies of the emanations of the Tree of Life and the spiritual forces of the letters of the Alphabet.

### ❁ THE MAGICAL TREE ❁

The first process of empowerment relies on experiencing the energies of the entire Tree of Life. In some sense, this is akin to initiations up the Tree. What you want to do is two-fold. The first step is to ask the Divine to empower you with a ray from each emanation. In return, this will make you consciousness of its energy within the universe and your life. The second step is to learn to bring your own inner energy into attunement with the emanations. This will be useful, not just along your magical path and spiritual development, but also in your daily life. Let us say someone makes you very angry; you can pull on the center of mercy within you to balance out that anger. This point of center is not a reflective part of the psychological persona, but a shift in awareness to your link with the Divine emanation. To use a metaphor, it is like being able to pull not only on the Force in time of need, but on

a specific aspect of the Force. You can even increase your sensitivity to the emanations by practicing with cards. We will explain all of this a bit farther on in the chapter.

First, let us talk a bit more about the emanations of the Tree of Life, and their roles both cosmically and in our spiritual lives. There are ten basic emanations. Malkuth is the tenth emanation and is also known as the dwelling of Shekinah or the feminine facet of the Divine One. The Qabalah calls Malkuth, the 'Lower Mother,' in contrast with Binah, the 'Higher Mother.' The world of Kingship is both the Revealed World (expression of Binah) and Hidden World (expression of Chokmah). In a sense, the manifested Universe is part and parcel of the Goddess's dwelling or the Divine sovereignty. Many people have made the mistake of attributing Malkuth to the Element of Earth or the material world. Actually, the created physical universe and the Elements are all a sub-set of Malkuth. Malkuth also represents the spiritual kingdom, not just the material. The beginning and end of all things are in the dwelling of the Divine, for without the Goddess the continuity of creation and process of transformation would be impossible. While many tend to see the God and Goddess as separate, they are actually facets of a single Divinity, united at all times. When one invokes the Goddess, one receives the God; when one invokes the God, one receives the Goddess. That is the mystery of the term God's dwelling; it isn't a home or a building, but the place where God resides at all times. But a dwelling also contains all that is within it. The physical universe dwells in the Goddess's spiritual kingdom.

Yesod is the ninth emanation, which is the channel by which the Divine Beauty and Majesty seek to unite with the Shekinah to pass the Divine Force. In a sense, this is where all true bonds can be formed, especially when they are founded firmly on spiritual principles. Yesod is the basis of the concept known in Hebrew as Kevvanah, or focused intention. In a way, the foundation of spiritual emanations is a complete focus of Divine Will, coupling with it both Divine Mind and Emotions. In retrospect, we must have a complete Kevvanah in our spiritual aspirations toward the Divine, for our lives to have a Yesod in Light. This is what is known in the Quran as the 'Straight Way' or the narrow way, straight path, path of the arrow and other such titles. For most people today, this arrow is inverted and their Kevvanah is toward Nephesh Behamit (animalistic soul). Those whose foundations are in Nephesh Elokit (Godly Soul) are marked by the never-ending awareness of Goddess in every aspect of their lives, from consumption of food to business transactions. There isn't a secular activity in the

Nephesh Elokit; this doesn't mean that religious institutions play a dominant role in all human affairs. It merely indicates that spirituality and Goddess are not allocated a separate division of our consciousness; our heart is ever the dwelling place of Goddess.

Hod is the eighth emanation and is associated with empathy and the providing of comfort. Acting as a lesser channel of judgment than Geburah, it works with Netzach in its attempt to connect. It ensures that the energy spent in this process is appropriate and acceptable. It does this on a human level through the power of communication and empathy. In a sense, Hod is the active form of the Divine Word. The Divine Word contains what the Greeks called Ethos (character and relationship), Pathos (feelings) and Logos (logic). The empathic nature of this emanation is best understood through the Semitic greeting in Arabic as 'Assallam Allaikum' and its Hebrew counterpart, 'Shalom Aleichem.' Both phrases carry the same meaning: 'May you enter or may there be upon you a state of perfect peace.' By permitting our minds to contemplate the glory of the Divine Word and allowing it to fill us and radiate out from us, we are able to enter into this state of peace. Peace is possible when the inner self and mind are not in opposition to the Light of the Creator, but rather in harmony with it. Due to its quality, it is said that those who are in alignment with this emanation are endowed with the power of prophecy. This is the same reason we also initialize our greetings with 'Peace Profound.' This represents the elevation of initial human contact or departure from the point of Hod. It is met with 'Love Sincere' from the point of Netzach. Then, in a state of union, both individuals declare their aspiration to the Tiphareth state through 'In Service of Divine Light.'

Netzach is the seventh emanation and represents the Divine's active grace in the world. Through its essence, we are driven by a desire to break down barriers between individuals. As Chesed is the emanation of giving, so is Netzach the emanation of reaching out. Even though many people associate this emanation with love, this is a misunderstanding of its nature. It doesn't deal with love in the sense of romance, falling in love per se, but true love where you feel for others as much as you feel for yourself. It is the concept of Agape rather than Eros. It is a necessary tool that allows us to experience spirit outside the limitations of our ego boundaries and, hence, spiritual victory.

Tiphareth is the sixth Divine emanation. Some of its other titles are Rachamim (Compassion), Melek (King) and Zaur Anpin (Lesser Countenance). This emanation provides a harmonizing influence within the Tree of Life. The term Rachamim is related to the word



Rechem or womb. Tiphareth is not only the heart, but also the womb of the Tree. Its compassion and nurturing qualities bestow its beauty and majesty. Through its energy, the aspirant can develop and grow a wise heart. According to the Hassidic teachings, Tiphareth also carries with it the quality of truth. The word for truth in Hebrew is Emth **אמת**. Aleph **א** is the first letter of the Hebrew alphabet, while Tav **ת** is the last and Mem **מ** is the middle. Truth is the beginning, the end and that which is between. The concept of the Divine as The Truth predominates the Arabic occult literature. Truth is the antithesis not only of falsehood, but of illusion; as such, the Divine is the Truth or the Real. Union with the identity of the Real is the life-long goal of Sufism. The level of Tiphareth would correspond to that of the adept and saint.

Geburah is the fifth emanation and it means strength. Other titles for Geburah are Din (Judgment) and Pachad (Fear). However, Geburah also has another vital role. Geburah shapes and directs spiritual energies so that they can achieve their goals. Geburah deals with discipline and self-mastery on all levels. The idea of the Great Work, or Avido in Hebrew, comes from proper application of this emanation. Avido is based on the process of self-containment or self-effacement. It permits us to outgrow our Nefesh Behamit, replacing it with Nefesh Elokit. Nefesh Behamit is our inert drive for pleasure and self-fulfillment, even at the expense of others. According to Al-Boni, Behamit is the reflection of God's Throne in the Underworld or its antithesis. Nefesh Elokit is the Godly Soul or the soul that all adepts must possess; it allows them to be other-centered, rather than being self-centered. To Geburah is attributed the fearsome power of divine might, judgment and wrath. It can also serve as a gateway to the demonic Evil, the Sitra Ahra or Other Side, if the Nefesh Behamit is permitted free reign.

Chesed (Love) is the fourth emanation and is the first form of what is manifest. Another title for Chesed is Gedulah or greatness. This greatness led Al-Boni to draw a parallel or a relationship between this world and the Seat of the Divine Throne. The Seat is said to be incomprehensible, for it is absolute greatness of which, due to the limits of the mind, we can't conceive. Rabbi Yitzhak of Troyes identified Chesed with God's motivation to create the Universe. It is a flow, which propels us toward unity with the Creator via one of His attributes, bestowal. To Chesed are attributed the 72 bridges of the Holy Name.

Binah is the aspect that gave the manifesting Light form and function. It is the Cosmic Womb of Life and Creation. It is generally conceptualized as the feminine form or the Shekinah, the Holy Queen or the Mother. The Zohar states that Chokmah deposited its seed in Binah. This union gives birth to the remaining seven emanations. To Binah are attributed the fifty 'Gates of Understanding'.

Chokmah is eternal Divine Wisdom and is considered to be the primordial spiritual inspiration for the evolution of the Cosmos. One of its titles is Hidden Brain. Al-Boni wrote that Wisdom is a form of knowledge, and there is really nothing better than knowledge of God and the way to Him. Wisdom is an attribute of being, which is revealed by the Mind. It is divided into six categories: secret wisdom, declared wisdom, wisdom in spirit, wisdom in soul, wisdom in heart and wisdom in body. The occult is the first manifestation, which was awarded by The Real, in His brilliance, to those in the worlds upon whom He desired from His knowledge to guide to knowing Him. For none can know Him, except by the occult measure, which was placed in you before manifestation.

Kether is the Divine Light in the point between non-manifestation and manifestation or the point of first existence of being. Some of its titles are: the Ancient One, the Most Holy Ancient One, the Ancient of the Ancient Ones, the Ancient of Days, the Concealed of the Concealed, the Primordial Point, the Smooth Point, the White Head, the Inscrutable Height and the Vast Countenance. Al-Boni had this to say about the Inscrutable Height: "Know that the Exalted One (the High One) is He whose station has no station above it. The exaltation (height) is either sensory as in degrees or as elevation in the level of the comprehensible, such as in the interface between the cause and the total or incomplete causality. If you understood this mental process, you would know that manifestation couldn't be divided into degrees with variations of mental phases." Of His name the Concealed, Al-Boni wrote that "indeed God is the concealed One, for if you contemplated Him from the point of sensory comprehension, He would be concealed from this." The concealment is a declaration of His wisdom. Certain traditions ascribe to Kether six hundred and twenty pillars of light. In conceptual terms, it represents the Divine Head.

The various sephiroth of the Tree of Life don't exist in a spatial continuum. The emanations come directly from the root source or the Divine. The ancients used colors to differentiate between the movement of either ascending and descending. The colors are allegorical of the manifestation of the Sephiroth. As an example, Geburah is the

emanation of strength, and one of its effects in our world is war and the spilling of blood. Therefore, the ancients attributed the color red to it. Geburah itself isn't red. Colors also help with the meditations and create a link between the mind and the spiritual dimensions. This is most effective when combined with the names of the Sephiroth and the Divine Names that they embody. As the ancients repeatedly pointed out, the Sephiroth are like garments of the Divine One, so they are attributes of the One. Meditation on the Tree involves a meditation on the One through its attributes. It is a meditation neither on the attributes themselves nor on the Sephiroth themselves. You will be using them to bring you closer to the One and to manifest their influences in your life to bring balance and harmony. Each of these emanations is associated in traditional Jewish mysticism with one of the Hebrew Divine Names. These names are used in conjunction with the names of the Emanations to awaken their force within our sphere of consciousness.

Sephiroth	COLORS OF THE SEPHIROTH		
	Traditional Jewish	Golden Dawn Queen Scale	Our System
Kether	Blinding invisible white	White	Purple Electric Blue White
Chokmah	White	Gray	White
Binah	Yellow and Green	Black	Black
Chesed	White and Silver	Blue	Blue
Geburah	Red and Gold	Red	Red
Tiphareth	Yellow and Purple	Yellow	Yellow Gold
Netzach	Light Pink	Green	Green
Hod	Dark Pink	Orange	Orange
Yesod	Orange	Purple	Yellow Brown

Sephiroth	Traditional Jewish	Golden Dawn Queen Scale	Our System
Malkuth	Blue	Citrine, Russet, Olive, Black	Brown Black

Sephiroth	Holy Names of the Tree of Life	
	Divine Names	Phonetics & Meanings
Kether	אֵהִיָּה אֲשֶׁר אֵהִיָּה	Ehieh Asher Ehieh (I will be what I will be)
Chokmah	יְהִי	Yah (God)
Binah	יְהוָה אֱלֹהִים	Yahuah Elohim (God Gods)
Chesed	אֵל	El (God)
Geburah	אֱלֹהִים	Elohim (Gods)
Tiphereth	יְהוָה אֲדֹנָי	Yahuah Adonoi (God My Lord)
Netzach	אֲדֹנָי צְבָאוֹת	Adonoi Tzebaoth (My Lord of Hosts)
Hod	אֱלֹהִים צְבָאוֹת	Elohim Tzebaoth (Gods of Host)
Yesod	שְׁדַי אֵל חַי	Shaddai El Chai (Strong Ever Living)
Malkuth	אֲדֹנָי	Adonoi (My Lord)

As we mentioned, each of these emanations represents a powerful facet of the Divine that emanates in this world. You can call on only one facet or you can call on all facets. The following technique is a simple way to call on all facets. For this exercise, you will need ten candles. It is best if each candle corresponds with the colors of the sephiroth. If this not possible, then use ten white candles. On each candle inscribe

one of the Hebrew names of the Tree of Life emanations. Now, on a large piece of white poster board, draw the diagram of the Tree of Life with the connecting paths and Hebrew letters. In each of the circles, write the Hebrew name of the emanation. Around the circle, write the Divine Name in Hebrew. Place the corresponding candle on it. When you are ready, burn some incense and follow these steps:

**STEP ONE:** Light the tenth candle of Malkuth. Chant Qadosh Elat ha-Malkuth a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Malkuth; O Elat Ha-Malkuth, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Malkuth.”

**STEP TWO:** Light the ninth candle of Yesod. Chant Qadosh Elat ha-Yesod a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Yesod; O Elat Ha-Yesod, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Yesod.”

**STEP THREE:** Light the eighth candle of Hod. Qadosh Elat ha-Hod a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Hod; O Elat Ha-Hod, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Hod.”

**STEP FOUR:** Light the seventh candle of Netzach. Chant Qadosh Elat ha-Netzach a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Netzach; O Elat Ha-Netzach, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the

flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Netzach.”

**STEP FIVE:** Light the sixth candle of Tiphareth. Chant Qadosh Elat ha-Tiphareth a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Tiphareth; O Elat Ha-Tiphareth, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Tiphareth.”

**STEP SIX:** Light the fifth candle of Geburah. Chant Qadosh Elat ha-Geburah a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Geburah; O Elat Ha-Geburah, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Geburah.”

**STEP SEVEN:** Light the fourth candle of Chesed. Chant Qadosh Elat ha-Chesed a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Chesed; O Elat Ha-Chesed, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Chesed.”

**STEP EIGHT:** Light the third candle of Binah. Chant Qadosh Elat ha-Binah a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Binah; O Elat Ha-Binah, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Binah.”

**STEP NINE:** Light the second candle of Chokmah. Chant Qadosh Elat ha-Chokmah a hundred times, and then say after each ten repetitions:

“O Thou Divine One, whose presence fills the spiritual emanation of Chokmah; O Elat Ha-Chokmah, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Chokmah.”

**STEP TEN:** Light the first candle of Kether. Chant Qadosh Elat ha-Kether a hundred times, and then say after each ten repetitions: “O Thou Divine One, whose presence fills the spiritual emanation of Kether; O Elat Ha-Kether, let a ray from Your Light descend upon me to awaken within my being that which shall prove a channel for the working of Your abundant power. O Shekinah, empower me with the flame of Your Divine Light, Life and Love, so that it awakens within my soul the spirit and current of Your emanation Kether.”

**STEP ELEVEN:** Say: “I call upon you, o millions upon millions of lights that fall like dew from the fruits of the Tree of Life in the cosmic garden of Eden, wherein the Shekinah rests as Queen. O you Rouchaniah of the Etz Chaim, the Tree of Life, make manifest your presence within my soul, and to all those souls of Light who work the magic of Light, to bring forth in me and my life illumination, wisdom, understanding, prosperity, strength, protection, beauty, harmony, victory, rapture, glory, intelligence, strong foundation, will and spiritual and physical enrichment of the holy kingdom.

Let the powers of the Tree of Life and its blessings flow into my life in the name of El Elyon, the Exalted and Mighty One. Come now, O all ye powers and forces of the emanations of Etz Chaim. Come, o ye angels, spirits, and faithful beings of Light that swim within the sea of Light upon Light in Kether, Chokmah, Binah, Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod and Malkuth; obey ye now the name of Elat Elyon, the Divine ruler of your kingdom, Shekinah, your Queen. Show yourselves, come from your abodes and help me in my path as a magician of Light to continue my work in harmony, so that I may partake of the mysteries of Divine Light. Amen!” [X3]

The meditation of ascension up the Tree of Life is best done after you have done this exercise of empowerment. The two can be combined as one exercise. When you are ready to do this exercise, be seated in a quiet room. Relax and gain control of your breathing. Begin with the Kingdom, for it is the gate to the rest of the Tree. Imagine

yourself surrounded by a brown-black sphere of light, as you repeat in a low voice, “Malkuth,” while focusing your being on the Divine One. With this focus in mind, shift part of your awareness to the concept of Kingdom. Let all your senses be engrossed by your focus on the spiritual kingdom of the Divine. Feel this kingdom all around you and stretching to the end of the universe and beyond. Let all your senses be overwhelmed by this realization.

Once you have achieved this state of total absorption into the reality of the Divine Kingdom, begin to chant the name Adonoi. As you chant this name, focus on the Divine One as the source of all things. Realize that the kingdom is the garment of the Queen. When you are ready, change the color to yellow brown and repeat this process using the emanation of Yesod and the Divine Names Shaddai El Chai. Keep in mind as you do this meditation that you are meditating on the Divine One throughout. This is where your mind should be. Remember, you are not meditating on the sephira of Malkuth as an entity of its own; you are meditating on the Divine One through the meaning of the Sephiroth. Use the sephiroth, the colors and the Divine Names to focus you on the Divine One. Let nothing else enter your mind. Repeat them until your senses are saturated. Keep moving all the way up the Tree of Life in one sitting. You may not be able to meditate beyond Binah or Chokmah, but if you do reach Kether, focus on the idea of Oneness. Focus on everything, including you, being part and parcel of the Divine.

### ✧ MAGICAL WHEEL OF LIGHT ✧

Each of the emanations is connected by a path attributed to a Hebrew letter. These letters are more than just path on the glyph; each is a world on its own. These worlds form a tapestry like a spider web, where the threads are cosmic dimensions of light. Each letter is not only a world unto itself, but its energy is said to have dominion over specific facets of our lives. Therefore, understanding the energies of the letters and working with them is part of the empowerment process.

The extensive occult lore surrounding the Hebrew alphabet was documented within medieval Jewish mystical texts, such as the *Sepher Yetzirah*, *Zohar* and *Bahir*. As a primary source, we have relied on the *Sepher Yetzirah*, as provided in its oldest known copy, translated into Arabic with commentary, by Saadia ben Joseph Al-Fayyumi.




The lore surrounding each Hebrew letter derives from four areas. The first is the meaning of the letters and the mystical or symbolic analysis stemming from that. The second is from analyzing the various shapes of the letters, as far as some letters contain other letters within them. The third is from analyzing the location of letters within important words in Hebrew scripture, such as Beth being the first letter of the Bible. The fourth is through the study of the numerical values of the letters and the words they form.

Contemplating the shapes of the letters is an important tool for unveiling their deeper and concealed spiritual mysteries. The letter Aleph א, for example, is conceived as being made of two Yuds י with the letter Vav ו between them. The two Yuds י are symbolic of the upper and lower waters and the Vav ו represents the firmament between them. Water is a metaphor for spiritual states of being; the upper water is the state of bliss arising from contact with the Divine's presence and the lower is that which is experienced by most people as the state of separation.

The meaning of each letter also presents a symbolic clue to its spiritual nature. The letter Aleph means ox, which symbolizes spiritual stability as well as strength. The letter Lamed means shepherd's staff and represents authority, both spiritual and material. When the letter Lamed follows the letter Aleph, it forms 'AL' which symbolizes strong authority. The word AL is also the Divine name EL, which translates into 'Strong One of Authority'. When the letter Tav is added to EL, it becomes Elath or Goddess. The letter Aleph is the first letter of the Hebrew alphabet, Lamed the middle, and Tav is the last. The Goddess is the beginning, the middle and the end of creation. Further occult meanings for the letters are also extrapolated based upon the words they start or end. As an example, the letter Aleph forms the word Phala פלא, which translates into wonder and miracle. Mathematical symbolisms are also considered within the Qabalah of letters. The numerical range of Aleph is one, symbolizing the Divine Oneness and unity of all things.

## Correspondences of the Hebrew Letters

Ancient Letter	Old Name	Polar Sphere of Influence	Meaning	Type
	Al	Air, Spirit-Wind	Bull, Strong, Leader	Mother

Ancient Letter	Old Name	Polar Sphere of Influence	Meaning	Type
𐤁	Bet	Life, Death	House, Tent, Into	Double
𐤂	Gam	Peace, Harm	Camel, Walk	Double
𐤃	Dal	Wisdom, Foolishness	Door, Enter	Double
𐤄	Hey	Vision, Blindness	Look, Breath	Single
𐤅	Waw	Hearing, Deafness	Nail, Hook, Secure	Single
𐤆	Zan	Odour, Odourlessness	Cut, Nourish	Single
𐤇	Hhet	Word, Silence	External Divide	Single
𐤈	Thet	Eating, Hunger	Surround, Snake	Single
𐤉	Yad	Copulating, Castration	Closed Hand, Worship	Single
𐤊	Kaph	Wealth, Poverty	Open Hand	Double
𐤋	Lam	Acting, Impotence	Ox Goad, Shepherd's Staff	Single
𐤌	Mah	Water, the Earth	Water	Mother
𐤍	Nun	Walking, Limping	Darting Fish, Seed	Single
𐤎	Sin	Rage, Loss of Faith	Prop, Thorn	Single

Ancient Letter	Old Name	Polar Sphere of Influence	Meaning	Type
𐤂	Ghan	Laughing, Loss of spleen	Eye	Single
𐤃	Pey	Fertility, Desolation	Mouth	Double
𐤄	Tsad	Thinking, Loss of Heart	Fish Hook, Man on His Side	Single
𐤅	Quph	Sleeping, Languor	Ear, Back of Head	Single
𐤆	Resh	Grace, Ugliness	Head of a Man	Double
𐤇	Shin	Heaven, Fire	Teeth	Mother
𐤈	Taw	Dominion, Slavery	Cross	Double

The correspondences of the various letters are a guide for the magician to determine, which one is suitable for her empowerment needs. The combination of the letter's sound and its written form can be used as a doorway. This doorway will allow you to experience the spiritual and magical energies of this letter and bring it about in your life. This attunement is increased when you allow your consciousness to experience the realm of the letter through scrying or seeing in the spirit vision.

The first step is to determine the facet of your life in which you need empowerment. Let's say you want to actually develop your spiritual vision itself. The most suitable letter for this is Heh 𐤈. The next step is to create the meditation card for this letter. The traditional process, detailed by authors such as Al-Boni, is to form a pyramid from the shape of the letter.

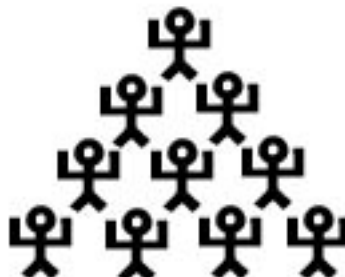


Figure – 17

Draw this image on a suitable surface, such as a white sheet of paper. Make it large enough for you to focus on or see. Do the attunement meditation in a quiet room with no artificial light turned on. You can place candles on each side of the image to make it visible. It may be helpful to light some gentle incense or diffuse aromatic oil before you commence the work. Sit down with the image vertically before you. Do basic breathing exercises as described elsewhere in the book. Relax.

**STEP ONE:** Repeat for 5-10 minutes in reverence: “Baruch HaElath ha-Shel Hiqom Tzumet (Blessed be the Goddess of the Cosmic Crossroads).”

**STEP TWO:** Say: “I call you, o blessed malachim, to assist me with the descent of the rouchaniah of letter Heh. O rouchaniah of letter Heh, let my vision of its world be clear and true. Empower me so that I awaken my power of spiritual sight to its fullest potential.” [X7]

**STEP THREE:** Stare at the letter tablet before and continue to chant with your controlled breathing: “Heh ha-Aur”.

**STEP FOUR:** Keep your eyes open, if you are only looking with your spirit vision. Continue to chant and quiet your mind from everything but the letter and chant. See images and occurrences upon the tablet, as if you were watching a television scene. Don’t try to force or control what you see. Let it come naturally. Blink, if you need to, and keep on chanting. If you would like to travel in your spirit vision instead, close your eyes. Let a reflection of the pyramid superimpose itself in

your imagination. See it grow larger and larger with every chant. At some point, it will burst with light and open up across the middle as a doorway. Step through it. Feel and see the new landscape with all your mental senses. Let it be as vivid as you can without forcing it. The chanting is aloud, but internal. As you walk through the landscape, mentally hum the name. While experiencing the landscape, try to attune your consciousness to this new world and its inhabitants. Try to learn as much as possible about it and, if you encounter any guides there, learn from them how to further develop this area in your life and maintain the positive influx of the energies of the letter.

Once you are done, step back through the door. Watch it seal forcefully behind you and shrink back to its normal size and luminosity. Open your eyes. Whichever of those two methods you use, stay relaxed and don't force the experience. If you feel a need, then repeat step three, either aloud or internally, without counting. This will strengthen the vision.

**STEP FIVE:** Declare in your own words that all doorways have been closed and sealed and give thanks to the Goddess and Her rouchaniah for any aid you may have received. Don't forget to record anything useful you have learned, as you are likely to forget it with time.

Each of the Hebrew letters has two corresponding angels that help direct its energy in our sphere. These can be used in the construction of an angelic wheel. It can be used to contact the spiritual emanations of the Hebrew letters and to augment any magical rite that you perform. The knowledge of the mysteries of these letters and how to use them to perform all kinds of seeming miracles or magic is the one of the most guarded of the sublime science.

#### ANGELS OF THE HEBREW ALPHABET

2 <sup>nd</sup> Angel (English)	2 <sup>nd</sup> Angel (Hebrew)	1 <sup>st</sup> Angel (English)	1 <sup>st</sup> Angel (Hebrew)	Hebrew Letter
Tzuyah	צויה	Fael	פאל	א
Shatzezeyah	שצזיה	Shefaal	שפאל	ב
Nechayah	נחיה	Mebael	מבאל	ג
Thyetyah	תיטיה	Thegael	תגאל	ד
Shenahyah	שנהיה	Sheltael	שלטאל	ה
Shenzyah	שנזיה	Shemaal	שמאל	ו

2 <sup>nd</sup> Angel (English)	2 <sup>nd</sup> Angel (Hebrew)	1 <sup>st</sup> Angel (English)	1 <sup>st</sup> Angel (Hebrew)	Hebrew Letter
Nabyah	נביה	Luael	לואל	ז
Thegayah	תגיה	Shefezael	שפזאל	ח
Thedehyah	תדיה	Shefechael	שפאל	ט
Heyah	היה	Shemtael	שמטאל	י
Faheyah	פהיה	Satael	סטאל	כ
Nateyah	נטיה	Magael	מגאל	ל
A'ahyah	עהיה	Natael	נטאל	מ
Tzayah	צאיה	A'ahael	עהאל	נ
Qaheyah	קהיה	Fatael	פטאל	ס
Qayahyah	קיהיה	Tzetael	צטאל	ע
A'ayah	עיה	Nedael	נדאל	פ
Fatyah	פטיה	A'agael	עגאל	צ
Qa'aayah	קעאיה	Qanahael	קנהאל	ק
Thetzehyah	תצהיה	Thaa'atal	תעטאל	ר
Shemhayah	שמהיה	Sheketael	שכטאל	ש
Shetzayah	שצאיה	Sha'ahael	שעהאל	ת

Construction of the wheel is similar to that of the Tablet. You need a large durable surface, preferably wood. You should first prime it with white paint; then, paint the design on it in black and other appropriate colors. Traditionally, Hebrew letters are painted in black, gold or green. While you paint a word, you should be chanting it, either externally aloud or mentally. Light some incense and always work in a state of cleanliness. Ensure also that your surroundings are conducive to constructing magical implements, by cutting down on interruptions and noise. Construction of magical implements should be regarded as a sacred ritual – every bit as sacred as the ones in which they will be used.

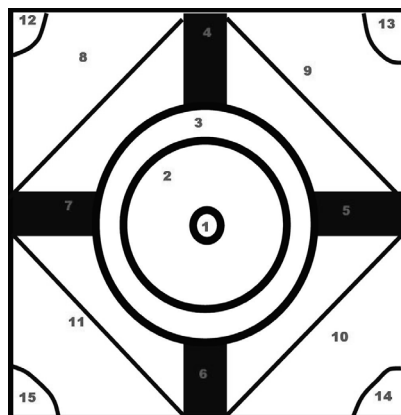


Figure - 18

Replace the numbers in the diagram as follows:

- 1) This is the empty center. You will place a white candle here during the working, so make sure it is big enough for that.
- 2) This is a wheel with twenty-two spokes. Each spoke has two lines that form it. In each of these spokes or between the two lines, write one of the Hebrew letters ten times. Do this clockwise, in sequence, and make sure that only one letter is written ten times in that spoke. Between every two spokes, write the two angels that correspond to the previous letter. So, between the spoke of Aleph and Beth, write the two angels of the letter Aleph.
- 3) In the outer circle or rim of the wheel, draw the three verses from the Book of Ezekiel forming three circles of writing. The writing is done in Hebrew alone, and you should begin with the innermost rim moving outward. Here are the three verses in Hebrew and English:
  - And when the living creatures went, the wheels went hard by them; and when the living creatures were lifted up from the bottom, the wheels were lifted up.

ובלכת החיות ילכו האופנים אצלם  
ובהנשא החיות מעל הארץ ינשאו  
האופנים

- Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

על אשר יהיה -שם הרוה ללכת ילכו  
והאופנים ינשאו לעמתם כי רוח החיה  
באופנים

- When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

בלכתם ילכו ובעמדם יעמ דו  
ובהנשאים יעמ דו ובהנשאים מעל הארץ  
ינשאו האופנים לעמתם כי רוח החיה באופנים

- 4) Write vertically on this arm of the cross the following Holy Name: **יאהשוה**.
- 5) Write vertically on this arm of the cross the following Holy Name: **ירהווחה**.
- 6) Write vertically on this arm of the cross the following Holy Name: **ימהיומה**.
- 7) Write vertically on this arm of the cross the following Holy Name: **יאהרוצה**.
- 8) Write the name of the archangel **מיכאל** and draw the head of a lion or the symbol of Leo.
- 9) Write the name of the archangel **רופאל** and draw the head of a woman or man or the symbol of Aquarius.
- 10) Write the name of the archangel **גבריאל** and draw the head of an eagle or the symbol of Scorpio.
- 11) Write the name of the archangel **אוריאל** and draw the head of an ox or the symbol of Taurus.
- 12) Write the Divine name of Fire: **אהם**.
- 13) Write the Divine name of Air: **סקך**.
- 14) Write the Divine name of Water: **חלע**.
- 15) Write the Divine name of Earth: **יץ**.

You can work with the energies of one letter at a given time or all of them at once. Let's apply the wheel to working with the energy of the letter Heh as we did earlier. Place a white candle in the center of the



wheel. It may be helpful to light some gentle incense or aromatic oil before you commence the work.

**STEP ONE:** Do the release of residents.

**STEP TWO:** Repeat for 5-10 minutes in reverence: “Baruch HaElath ha-Shel Hiqom Tzomet.”

**STEP THREE:** Stare at the candle light and chant for a few minutes, “Aneh Lei Ruchanim Heh ha-Aur”, while focusing on the spiritual energy of the letter.

**STEP FOUR:** Say: “O Thou, El Elyon, who has no equal, give and grant unto me, through Your grace, the aid and assistance of your Malachim Sheltael and Shenahyah upon this earth and into this consecrated space. By the nineteen glyphs upon the Divine Circle of Kingship and Dominion, descend upon me, O Malachim Sheltael and Shenahyah. By the most holy Elohim, I call you, O Malachim Sheltael and Shenahyah. By the Power, Wisdom and Virtue of the Spirit of the Holy of Holies, by the uncreated Divine Knowledge, by the vast Mercy of Elohim, by the Strength of Elohim, by the Greatness of Elohim, by the Unity of Elohim and by the holy names of Elohim, descend upon me, O Malachim Sheltael and Shenahyah with all the malachim under you.

O Malachim Sheltael and Shenahyah, by all the Names of El Elyon, by all the marvellous work of Elat Ha-Ahaba, who art the Creator of the heavens, the earth, the sea and that firmament upon which the very Spirit of Elohim has moved, aid me from your spiritual presence and enter into a covenant of friendship and assistance with me in all of my needs. By the Creator of the stars, the seas, the winds, the tempests, herbs, plants, stones and all that is in the heavens, upon the earth and in between, answer me and aid me, O Malachim Sheltael and Shenahyah, peace be upon you. I call you, o blessed malachim, to assist me with the descent of the rouchaniah of letter Heh. O rouchaniah of letter Heh, let my vision of its world be clear and true. Empower me so that I awaken my power of spiritual sight to its fullest potential.” [X3]

**STEP FIVE:** Stare at the candlelight and chant for a few minutes, “Aneh Lei Ruchanim Heh ha-Aur”, while focusing on the spiritual energy of the letter.

Arabic letters also are used for the purposes of empowerment. The Arabic alphabet contains twenty-eight letters, which at first glance makes it incompatible with the Tree of Life diagram. However, there are ten basic geometric shapes that can be used to form any of the Arabic letters. These ten shapes fit well with the mathematics and polarities of the tree.

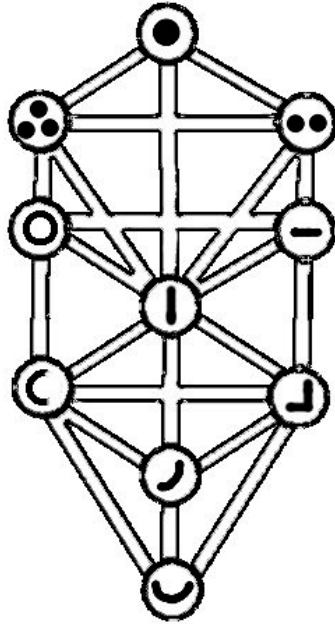


Figure – 19

The first shape is the single dot. It is the simplest and most basic of all figures. It is representative of the potential of every figure possible; it is the embodiment of the first principle of Being. All the other shapes have their roots in it and can not be drawn without it.

From the potential of this Unity emanate the two dots. The two dots are representative of the masculine and the feminine. They represent the polarity present in all things, in a sense, the one having divided itself to form the two. It can be likened to the beginning of life and the process of meiosis that occurs when the sperm and egg join to create the zygote that will eventually become a person. It represents a definitive starting point and ending point, but also demonstrates the inherent continuity of life.

By the same token, the triad emerges from the duad. The triangle itself symbolizes the trinity acting as a single form. There are two opposing forces and one reconciler acting between them to create a fourth force, or emanation, of the Divine. It can be likened to the universal womb from which Life was born or the vacuum of creation, with a strand of Divine Light piercing to allow for the Divine to manifest in physical form. The first three shapes contain the non-manifest aspect or the essence of all things. They remain in their unadulterated essence, the dot. They represent the state that exists immediately before manifestation occurs. Once the process of manifestation begins, the essence of each shape takes on a form with solid lines. This parallels the creation of humanity, from the non-manifest essence of God, to physical manifestation that occurs in the womb and finally, fully in the world.

In the fourth shape, the two dots manifest as a single horizontal line. The line is ever expanding and ever extending. It is highly representative of the projective Divine attribute.

In the fifth shape, the three dots manifest as a circle, which represents infinity, containment and restriction. The circle is a symbol of the womb from which we were all created and born. It is Ouroboros, or the winged serpent, biting its own tail.

The sixth shape is linked directly to the single dot. If the dot were allowed to flow down the page, like a drop from the Pen on the Cosmic Tablet, it would flow as a vertical line. The line is vertical to denote ascent and descent from and to Spirit and the Divine Essence.

The seventh shape is the unification of the vertical and horizontal line. Interestingly enough, whether the horizontal line is on top or bottom, the result is almost the same - two different forms of the letter Dal (Daleth), one in Arabic (ﺩ) and the other in Hebrew (ד). It is the door through which manifestation occurs. It is the doorway of the womb.

The eighth shape is a result of the division or subtraction of the fifth and sixth shapes, which forms a half-circle. Subtraction is akin to the force of restriction.

The ninth shape is similar to the vertical line of Tiphareth, (the sixth shape described), but more convex, forming a lunar crescent. As the sixth shape is associated with the Sun in its reflection, the ninth is associated with the Moon. It is representative of the flux and reflux of the stream of energies in the Universe.

The tenth and last shape is the lunar crescent shaped into a cup. This shape rests in the last emanation, Malkuth (Kingdom). This is

the receptive end of all the energy of the preceding shapes. This is the container of the final manifestation of the process that began in Kether or in the dot.

These ten shapes in different combinations form all the Arabic letters. Some of the shapes constitute the top and some the bottom of each letter. It is our theory that if a letter has a top and a bottom, it has more than one facet to its energy. We believe the top shape is that of its manifested or outer influence, while the bottom is that of its inner influence. This means that every Arabic letter would correspond in some form to one or more of the emanations. This permits a deeper analysis of the energy of the letter based on shape.

#### ARABIC LETTERS AND THE TREE OF LIFE

Arabic	Outer Energy	Inner Energy
ا	Tiphareth	Tiphareth
ب	Malkuth	Kether
ج	Chesed	Hod Kether
د	Netzach	Netzach
ه	Geburah	Geburah
و	Geburah	Yesod
ز	Kether	Yesod
ح	Chesed	Hod
ط	Tiphareth	Geburah
ي	Hod	Malkuth Chokmah
ك	Tiphareth (Hod Chesed)	Malkuth

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Arabic	Outer Energy	Inner Energy
ل	Tiphareth	Malkuth
م	Geburah	Tiphareth
ن	Kether	Malkuth
س	Malkuth	Malkuth
ع	Hod	Hod
ف	Kether Geburah	Malkuth
ص	Geburah	Malkuth
ق	Chokmah Geburah	Malkuth
ر	Yesod	Yesod
ش	Binah Malkuth	Malkuth
ت	Chokmah	Malkuth
ث	Binah	Malkuth
خ	Kether Chesed	Hod
ذ	Kether	Netzach
ض	Kether Geburah	Malkuth
ظ	Kether Tiphareth	Geburah
غ	Kether Hod	Hod

These letters are used for empowerment in an exercise called the Meditation of the Rose. The Meditation of the Rose activates the heart center and empowers the magician with love. It is also an excellent way to keep the Arabic alphabet fresh in your mind. To help you visualize the letters, write them on a wheel of twenty-eight segments with a green candle in the center. If you can visualize the letters without aid, then you can do it at any time without the wheel. In this technique, we introduce the name Baduh **بدوح**, a secret and mighty name of God in our tradition, that is connected with spiritual love and the energy of Venus.

**STEP ONE:** After relaxing yourself, perform the Solar Breath. To perform the Solar Breath, inhale and exhale through the right nostril only.

**STEP TWO:** Lock the thumbs of your hands together to form the outline of a pair of wings. Place your hands on your chest and feel your heartbeat.

**STEP THREE:** Visualize a beautiful flower in your heart in the midst of a golden sphere of light. Feel your heart filling up with love as you recite the name Baduh twenty-seven times in a soft voice or internally.

**STEP FOUR:** Say: “Baduh, let the Ruhaniah of letter Alef fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Ba fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Jym fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Dal fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Ha fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Waw fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Zyin fill my heart with love, my mind with light and my soul with life.

Baduh, let the Ruhaniah of letter Hha fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Tah fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Ya fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Kaf fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Lam fill my heart with love, my mind

with light and my soul with life. Baduh, let the Ruhaniah of letter Mym fill my heart with love, my mind with light and my soul with life.

Baduh, let the Ruhaniah of letter Nun fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Syin fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter A'yin fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Fa fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Sad fill my heart with love, my mind with light and my soul with life.

Baduh, let the Ruhaniah of letter Qaf fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Ra fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Shyn fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Ta fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Tha fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Kha fill my heart with love, my mind with light and my soul with life.

Baduh, let the Ruhaniah of letter Zha fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Dhad fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruhaniah of letter Tzah fill my heart with love, my mind with light and my soul with life. Baduh, let the Ruachaniah of letter Ghyin fill my heart with love, my mind with light and my soul with life.”

**STEP FIVE:** Slowly move your hands away from your chest and form a cup. Visualize a replica of that rose between your palms. As you do this, keep the focus on the love you have awakened in your heart.

**STEP SIX:** Visualize the red petals of that rose form the word “بدوح” with brilliant green light illuminating them. At this point, feel the love you have awakened permeate the letters and touch all those that you love and care for and expand even further to the rest of the world. Allow the light in your heart to expand from your chest and surround you with rose pink light. In your own words, charge the angels and spirits to empower you with the power of cosmic love and make you a living vessel for its energy in the world.

 **MAGICAL SENSITIVITY TRAINING** 

The ability to tap into the reservoir of the celestial energies of the emanations and the letters is part of the process of being empowered. This entails sensitivity to the differences in energy between the emanations and the currents of the letters. This sensitivity can be further trained magically.

Magical sensitivity is an important skill that will help you determine the flow and flux of magical currents in general. It is also used to identify magically charged artifacts and talismans. Each one of us has some sensitivity to magical and spiritual currents and imprints. People pick up vibes and feelings on a regular basis, but few people can discern the nature of these impressions. This requires a heightened sensitivity. This sensitivity can either be inborn or awakened by external elements, and it can also be trained.

We will use the materials in this chapter to help you train your magical sensitivity, on which you will rely more and more in the future. A still mind, a mind that is well focused, well directed and receptive, is an element important to the success of sensitivity training. This is why we recommend that before you begin your sensitivity training, you do some work with the materials on visualization and meditation. Focus especially on the exercises involving breath control, as they are effective in helping you quiet your mind.

Once you feel you have reached a basic stage of mental relaxation and quietness, begin to work on your magical sensitivity training. Keep in mind that this is something that will take an extended period of training to fully mature. Even if you have reached a satisfactory stage, you will need to keep up with the exercises. This is no different from any kind of muscular training.

The first step is to construct your sensitivity training cards. You will need 10 white, unlined index cards. On one side of each card draw a circle. Each of these cards will represent one of the emanations of the Tree of Life. Paint each circle with the color of one of the ten emanations. Inside the center of the circle, paint the geometric shape discussed earlier in the section on Arabic letters. On top of the shape, write the corresponding Divine Name and, under the shape, the name of the emanation.

You can take this further and empower the cards. You do this by going through the empowerment exercise mentioned in the section on experiencing the Tree, substituting each respective card for yourself.



Once the cards are ready, you should wrap them in clean white fabric until you are ready to begin your training.

Once you are ready to practice your sensitivity, unwrap the cards and fold the cloth, being careful to keep it clean. Begin with relaxation and breathing exercises to quiet your mind and body. Taking the cards face down, so that you don't see the images, begin to shuffle them. As you shuffle them, try to feel the energy from the cards. Let any sensory feelings flood you, but if nothing happens, don't force it or worry about it. When you are finished shuffling them for the first time, shuffle them again. This time while you are shuffling, close your eyes and move your eyeballs upwards, toward the back of the head for about a thirty second count. After 30 seconds have passed, release the tension and feel the elevated state of relaxation as you keep your eyes closed. Continue shuffling for another thirty seconds or so and feel a warm tingling sensation all over your body. When you are finished shuffling, lay the deck face down in your right hand.

With your other hand on the top card of the deck, allow an image of the emanation to appear in the mind. Allow your intuitions to flow freely, and *do not guess*. Trust the first strong impression you get, and don't doubt it. Feel it with your hand and mind, like you would feel hot, cold and so on. Trust this feeling and go with your first instinctual call. Place this card before you in the appropriate placement of that emanation on the diagram of the Tree of Life. You are placing the ten cards in the same order or arrangement as the ten emanations. Continue with the remaining cards. If another card feels like it was an emanation you have filled, place it beside the other card. It isn't important that you fill all ten slots per se, but you can use the ten slots as a marker of your choices that doesn't require much logical interruption. Turn over the cards and see how many correct hits you have. You may begin with about 50% accuracy rate, but in time you should hit 100% on three consecutive runs. How long will this take? It will take as long as needed for you to reach that state. Don't let negativity or self-doubt hurt your training. Focus on the benefits that you will achieve, rather than the skills you may lack. Advanced readers may want to further challenge themselves by making four sets of the cards and arranging four trees on top of each other.



## Magical Initiation

**M**agical initiations are powerful experiences. The most intense magical initiations are conducted in proper group settings and follow secretly guarded formulae. Many modern occult initiations are hybrids of varying degrees between magical and lodge initiations. The bulk of the focus in lodge initiations is on the psychodrama or on imparting the symbolism of the group or the mystery to the candidate. Magical initiations are magical rites that focus solely on the magical currents and the auric development of the candidate. They differ from traditional lodge initiations in that they have very little psychodrama and are not concerned with entry into an organization.

Magical initiations can have either of two long term effects. They can either cause the candidate to realize that their magical aspiration was a fleeting fancy or temporary phase, after which they drift away from magic altogether, or they can bring them deeper into the magical way of life. Magical initiations also empower them, infuse them with Light, lift the veil between them and the inhabitants of the spiritual realms and connect them with the magical stream that has flowed from the beginning of time. Many people walk out of magical initiations almost speechless and they feel as if they have been reborn as a child of Light.

Not everyone has the opportunity to undergo such wonderful initiations, primarily because very few groups offer true magical initiations. As we mentioned, many modern occult initiations are hybrids of varying degrees between magical and lodge initiations, with the emphasis on the latter. Second, most candidates end up having to travel thousands of miles to undergo those rare magical initiations and

few can afford the expense. Third, gaining entry into them is a difficult process, as the candidate must prove him or herself ready for such a step through spiritual growth, development of skills in the magical lifestyle and extensive preparation. Astral initiations are not sufficient in themselves. Magical initiation requires the physical participation of the candidate to an extensive degree; it is a ritual in which she is an important participant. Even lodge initiations are difficult to do astrally or at a distance. The self-initiation process alone is really less an initiation by the self than a solitary initiation where the candidate is the initiator and the initiate. Few candidates can meet such stringent skill requirements for the success of such operations. Without the experience of a physical initiation with which to compare, there is wide room for delusion of success.

Magical initiations can be conducted in a solitary facet with a higher degree of success if they are coupled with distant initiations. A distant initiation should be coordinated so that it is conducted at the same time as the candidate is conducting her solitary initiation rite. There needs to be a physical magical link between the candidate and her earthly initiators. Distant initiations coupled with solitary initiations are referred to as Spirit Initiations, due to their reliance on the Divine, angels, spirits and the cosmic magical currents that transcend physical limitations. They are not a replacement for direct group initiation, but an augmentation of that process. After the first Spirit Initiation, a solitary initiation can be done at any point, even after attending physical initiation, to reinforce the magical connection. It is best done once a month, for years to come, to keep the connection fully open.

In this chapter, we present the solitary initiation of the 1<sup>st</sup> Circle in our system, which focuses on initiation through the Elements and entry into the magical current. Before beginning this initiation, the candidate should select a magical name that represents her highest spiritual aspiration, her dedication and her power as a magician. This name should be kept confined to her magical environment, as it represents her spiritual identity in the magical realm. This name should be inserted into the solitary magical initiation rite as the name by which you are known before the spirits, following the name by which you are known among the people.

The initiation ritual has been divided into segments. Each segment is a rite on its own and can be performed independently as the need arises. These segments have been combined to provide a comprehensive and cohesive formula. We recommend that you take each segment separately and practice it until achieving a high stage

of proficiency. Only then do we recommend that you combine all the separate elements into one setting and perform the rite of magical initiation. The complete rite may take between three to four hours to perform adequately. For many Westerners this may feel like lots of work, but keep in mind that some advanced magical initiations can take up to a week to complete. In practice, this initiation shouldn't be too daunting. Take your time with each step and don't feel rushed or pushed. You will find it manageable and doable once a month on a weekend or on one of your days off.

Let's take a quick look at each segment, what it does and why it is there. The first segment is the opening prayer of dedication. This is a devotional ritual that primarily functions as a praise and adoration of the Holy One. It is also a ritual of thanks, reaffirmation and a greeting to the spirits of Light. The rite opens you to spirit and allows you to shift your consciousness into a more mystical state. This rite also opens you and your working area to the influx of Light.

The second segment is the purification and consecration of your space. This is done using symbols of the Elements and it helps raise the vibration of your surroundings. It also declares your working area as sacred place for the rest of the operation. This purification assumes that you have already done the traditional self-preparation by undertaking the illumination wash, wearing clean clothing or ritual garb and so forth. The third segment is vital to the success of all magical rites. It involves the release of resident jinn that inhabit the place. The fourth segment is the antihex hexagram. The fifth segment is the shield of the magi. This completes the opening and basic preparation.

The sixth segment follows this basic preparation and opening of the rite. It begins with the invocation of the Supreme Being in the facet of the Queen of Heaven and Earth. The Divine One is the source of initiations. So, we turn to the Creator of the Garden of Eden and the Source of Magic as our first step within the initiation. Unless this connection is built strong, it is doubtful that the rest of the rite will carry much weight.

The seventh segment involves opening the Elemental gateways. The principle of this initiation is to open you up to the currents of magic as it interplays through the five Elements, Spirit, Fire, Air, Water and Earth. Therefore, we open the portals to the Elemental worlds via the portal of Spirit, under the auspices of the Queen of Heaven and Earth. Normally, it is recommended that you have physical portals all built and set up. However, you can still do this ritual by visualizing them. Feel the connection with the spirits of each quarter as you move

along. Doing this segment of the initiation alone, repeatedly, for many months will attune you strongly to the Elements. This is the key to many future rituals, so get used to the process of opening and sealing portals. The sealing will be covered later on as its own segment. Within this opening segment is a reference to making the Sign of the High Priest. To do this, you lift your hands to either side of your head, spreading your fingers apart on each hand to create the letter "W". The small finger and the ring finger stay together; then you create a space; the middle finger and the index finger stay together and the natural space remains between them and the thumb. This was the gesture made by the Levite priests in ancient times. You will also be asked to do the gesture of opening. To open the portal, place your hands at the center and make a gesture of pulling away, as though you were pulling open a curtain, and step forward one step.

The eighth segment is the calling up of your guardian angel. The ninth segment is the invocation of Red Sulphur, also known as the Ancient Oath, which was covered earlier in the book. This is one of the most important and powerful of magical conjurations. The recitation of it will awaken to you the presence of many beings at all different levels. It will gain their attention and it is up to you to earn their friendship and cooperation. Doing this ritual by itself, forty-nine times for forty-nine days, is an empowerment all on its own. However, for this purpose, you should do it as many times as necessary to make you feel that you are simply not alone in your working area. You will sense, feel and even see many things around you that are not human or of this world. Get used to it, as you are a magician now.

The tenth segment is the empowerment part of the initiation procedure. It uses the Divine Name of the Elements. This is also the name that is said to have been used to bring the Throne of Sheba to Solomon. The chanting of the name will empower you on many levels and will transform your aura. You will not be the same person if you make a habit of putting this segment only to daily practice. Do not be surprised by your experiences or be afraid of the changes. You will develop and grow from them at an accelerated rate.

The eleventh segment is the conjuration of the sun. This conjuration is where you enlist the aid of all manner of spiritual beings to help you in all forms of magical workings. If the previous steps of this ritual have taken root, this is equivalent to receiving your charge. Become accustomed to working with and calling upon many of the beings mentioned in this conjuration, for they will assist you in all manner of workings mentioned in it. You may choose to make a point of reciting

this conjuration daily for maximum benefit. Anyway, this is the point of receiving magical influxes, so take your time through it and enjoy it.

The twelfth segment is the closing of the portals. This is more than just a closing of gateways; this is also a time to reaffirm your spiritual connection and your aspiration to the virtues. This segment normally follows the opening of the portal no matter what happens between. When you are asked to seal the portal, place your hands at either side of the portal and make a gesture of pulling together, as though you were closing the curtain you previously opened, and step back one step. Learn to close all portals that you open, lest you let in something undesired while the door is unattended.

Each segment will be marked with a topic header, but the ritual is one continuous flow. Many parts of the rituals have been covered in earlier chapters in the book. We will make references to them without actually reproducing them. When you type the ritual up on your computer, make sure to replace the references with the actual procedures. Now that we have discussed the segments, let's go through the actual rite.

### ❖ OPENING PRAYER OF DEDICATION ❖

**STEP ONE:** Begin with the illumination wash and dress in a white robe or in as much white clothing as possible. You can also do this sky-clad. Stand upright, facing a sacred spot according to your faith, such as Jerusalem or Mecca. You can also follow the ancient practice of facing the direction of Sunrise or the Polestar.

**STEP TWO:** Raise your hands beside your ears, where the thumbs are near to or touching the ears. The palms are facing out. Vibrate out loud three times: "El Gedul."

**STEP THREE:** Hold your hands facing up before your chest like a cup. Repeat the following three times in English or Hebrew:

"In the name of God, most gracious, most merciful. (1)  
Praise be to God, Lord of the Universe; (2)  
most beneficent, most Merciful; (3)  
Owner of the Day of Faith, (4)

Thee we worship; Thee we ask for help. (5)  
 Guide us on the straight path, (6)  
 The path of those whom Thou hast favoured; not of those who earn  
 Thine anger nor of those who go astray. (7)” (Amen)

“Beshem Ha-El Ha-Rachman Wa Ha-Rachum (1)  
 Ha-Shebach La-El Reebun Ha-Oulemym (2)  
 Ha-Rachman Wa Ha-Rachmun (3)  
 Rebun Yum Hae’muna (4)  
 Autcha Naavud U’Becha Ne’azer (5)  
 Hanchenu Shveel Meysharim (6)  
 Aurach Elah Shechnuth Authem Asher La Ha-Cherun Oleehem Wa-  
 La Men Ha-Shuetim. (7)” (Amen)

**STEP FOUR:** Say: “Beshem Elat.”

**STEP FIVE:** Bend down so that your hands are touching your thighs. People with bad backs should only stretch as far as is possible for them. Say at this point: “Halelu El Elyon.” [x3]

**STEP SIX:** Say: “Beshem Elat”, while standing back up to an upright position.

**STEP SEVEN:** Say “Beshem Elat”, while prostrating yourself with your head on the ground. We recommend that you put most of the weight on your arms with your head slightly touching the floor. As with other steps, do what you can if you suffer from any health disabilities. Then say in multiples of three: “Halelu-El Qadosh Adonoi Malachim Wa-Ruachim.”

**STEP EIGHT:** Say: “Beshem Elat”, while you sit up with your hands on the floor before you or on your knees. Say three times: “O Divine One, forgive my sins and aid me with magic from you.”

**STEP NINE:** Say: “Beshem Elat”, then prostrate yourself again with your head on the floor. Then say three times: “Halelu-El Qadosh Adonoi Malachim Wa-Ruachim.”

**STEP TEN:** Say: “Beshem Elat” and stand up again to full position. This counts as one full prostration cycle.



**STEP ELEVEN:** Repeat Step 3 to Step 9 again.

**STEP TWELVE:** Say “Beshem Elat”, while you sit up with your hands on the floor before you or on your knees. Say: “O Light of Lights, Mystery of Mysteries, I thank You for all the blessings in my life. I thank You for opening my heart to Your love, and my mind to your occult mysteries. I thank you for placing my feet on this straight path to You via spiritual occultism and holy magic. O Holy of Holies! O El Chai! Strengthen me in my path and in my aspirations. I thank you for aiding me with celestial angels, spiritual spirits, and faithful jinn.” (Add also if in a group gathering, “and this company of the children of light”)

Turn your head to the right and say: “Peace profound be upon you O celestial angels, spiritual spirits, and faithful jinn.” (Add also if in a group gathering, “and this company of the children of light.”)

Turn your head to the left and say: “Peace profound be upon you, O celestial angels, spiritual spirits, and faithful jinn.” (Add also if in a group gathering, “and this company of the children of light”). This step ends the second prostration cycle.

### ❁ OPENING PROCEDURES ❁

**STEP ONE:** Perform the purification in four directions with Fire, Water, Air, and Earth.

**STEP TWO:** Release the Resident Jinn.

**STEP THREE:** Perform the antihex and the shield of the magi.

**STEP FOUR:** Perform the prayer of the Goddess, the Queen of Heaven.

**STEP FIVE:** Perform the evocation of the guardian angel.

### ❁ OPENING THE MAGUS GATES ❁

**STEP ONE:** Begin by standing facing east. Close your eyes and take a very deep breath inward, then exhale forcefully. Feel the stress leaving

your body. Allow your breathing to increase, sensing yourself filled with vigour and energy. Take a few minutes to perform the four fold or eight-fold breath. During the inhalation, see yourself inhaling the Light. When you feel relaxed and your nerves are quieted down, say, “By the quiet gentleness of Goddess, by the gentle creation of Goddess, by the beautiful veil of Goddess, I have entered into the alliance of the Goddess. I seek the intercession of the Light to throw love for me into the heart of my angel, who has been set upon me at the moment of my birth till the moment of my death (vibrate the name of your HGA per its numerical reduction). Let this angel descend upon me now and aid me with peace profound.”

**STEP TWO:** Contemplate the infinite Divine and feel a sphere of light above your head as bright as a thousand suns. Focus on the light with all of your will, and then vibrate “Yigdal El Chai (Exalted God the Living One).” Take your time, breathing in deeply, feeling the divine sphere above your head glowing brighter and brighter. This vibration can either be aloud or silent.

**STEP THREE:** See a flame within this sphere in scintillating colors of the rainbow. Vibrate “Yotzer Meorot (Creator of Illuminaries)” [X7]. See the flame descending first into your throat via the third eye, filling it with Light, then settling into your heart. Feel your heart filled with love for the Divine. Visualize a ball of golden light around your chest with the letters:

ي س

**STEP FOUR:** Stand in the form of a cross. Begin to chant in a soft voice “Ya-Syin Vay-yik-ra” sensing your connection with all of the prophets and sages that came before, beginning with Adam and Eve down through all prophets, sages and magi to you. Do this for a few minutes. The letters Ya and Syin connect you with the primordial cosmic human, and the words Vay-yik-ra refer to the Call to the Divine mysteries.

**STEP FIVE:** Bring your arms together in the gesture of healing: clasp your hands together wherein your index fingers and thumbs are extended, while the remaining fingers are interlocked and closed in. Vibrate now “Qadush El Elyon Rokeb Ba-Arabot Leh’Olam Amen.” These words mean: “Holy Exalted God He who rides upon the higher spheres unto the ages, so be it.”

**EAST PORTAL**

**STEP SIX:** Move to the East in a clockwise fashion. Focus on the Divine Light with your mind and heart. Draw a large circle in front of you. Say: “Beshem Aham Aur Ha-Aurim Ruach Ha Ruachim Adonai Malachim va-Ruachim.”

**STEP SEVEN:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush.” Begin drawing the active Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

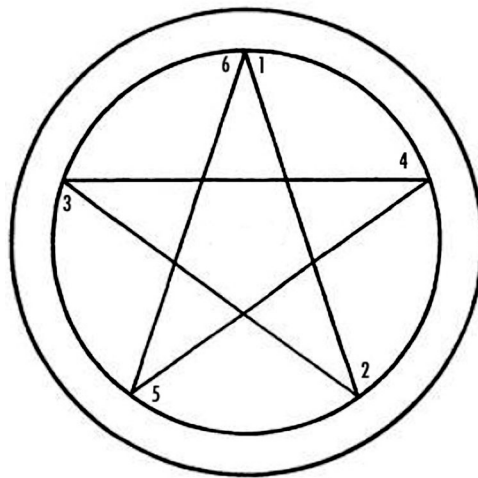


Figure – 20

**STEP EIGHT:** Say: “I call upon you, o guardians of the portal to the realm of Spirit, who are appointed to this blessed gate of Anu. Open the hidden and veiled gate by the Divine Light of the Queen of Heaven Ishtar and the powerful mystery and magic of Elil. Come from the Eastern quarters of the Universe and tear through the fabric of my perception and illuminate my universe with Light and my being with peace profound and an eternal ray of magic. Come – for I have called you with the holy and secret names guarded in the vault of mysteries, Aham Saqak Hhala’a Yass Toren.

Come, O guardians of the gateways of spaces and lords of time, for in me is the spark of the Creator of the Heavens and Earth. Come, for upon my spirit is etched servant of Divine Light. Open a portal before me to the realm of spirit, and let it be a gateway between my sphere and the sphere of the realm of spirits of flame and fire.”

**STEP NINE:** Inside the pentagram begin drawing a circle with a dot in its center. This is the symbol of the archangel Michael. As you draw this, say, “Aid me, O archangel Michael, peace be upon you, with your protection and by opening the gateway between me and the realm of spirits of flame and fire through the portal of spirit.” Spend a minute or two contemplating the presence of the archangel.

**STEP TEN:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Hui, move, O spirits of Light, and open the gateway between me and the world of the spirits of Fire, Olam ha-Ruachim ha-Ash.”

**STEP ELEVEN:** Do the sign of the opening of the portal.

**STEP TWELVE:** Resting your left hand on your solar plexus, stretch your right palm into the center of the portal; this should appear and feel as if it were a cauldron of flame. Say, “O Ruachim Ha Olam Ha Ash, by the permission of the Queen of Heaven and Earth, and authority of the archangel Michael, come through this celestial portal before me in peace profound as a friend and infuse me with the pure magic and spirit of fire and flames.” Feel and know that you are being infused with the element of fire. Say gently and with heartfelt feeling: “May Her blessings be in you and upon you, o spirits of Fire.”

**STEP THIRTEEN:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the south forming the outline of a circle. As you are forming the beginning outline of your sphere, you should deepen your focus on the Divine Light.

### **SOUTH PORTAL**

**STEP FOURTEEN:** Face the south. Focus on the Divine Light with your mind and heart. Draw a large circle in front of you. Say: “Beshem Saqak Aur Ha-Aurim Ruach Ha Ruachim Adonai Malachim va-Ruachim.”

**STEP FIFTEEN:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush.” Begin drawing the active Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

**STEP SIXTEEN:** Say: “I call upon you, o guardians of the portal to the realm of Spirit, who are appointed to this blessed gate of Anu. Open the hidden and veiled gate by the Divine Light of the Queen of Heaven Ishtar and the powerful mystery and magic of Elil. Come from the Southern quarters of the Universe and tear through the fabric of my perception and illuminate my universe with Light and my being with peace profound and eternal ray of magic. Come – for I have called you with the holy and secret names guarded in the vault of mysteries Aham Saqak Hhala’a Yass Toren.

Come, O guardians of the gateways of spaces and lords of time, for in me is the spark of the Creator of the Heavens and Earth. Come, for upon my spirit is etched servant of Divine Light. Open a portal before me to the realm of spirit, and let it be a gateway between my sphere and the sphere of the realm of spirits of air and wind.”

**STEP SEVENTEEN:** Inside the pentagram begin drawing a circle with an upward crescent in its center. This is the symbol of the archangel Raphael. As you draw this, say, “Aid me, O archangel Raphael, peace be upon you, with your protection and by opening the gateway between me and the realm of spirits of wind and air through the portal of spirit.” Spend a minute or two contemplating the presence of the archangel.

**STEP EIGHTEEN:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Wayeh, move, O spirits of Light, and open the gateway between me and the world of the spirits of Air, Olam ha-Ruachim ha-Avir.”

**STEP NINETEEN:** Do the sign of the opening of the portal.

**STEP TWENTY:** Resting your left hand on your solar plexus, stretch your right palm into the center of the portal; this should appear and feel as if it were a vortex of wind and clouds. Say, “O Ruachim Ha Olam Ha Avir, by the permission of the Queen of Heaven and Earth, and authority of the archangel Raphael, come through this celestial portal before me in peace profound as a friend and infuse me with the pure magic and spirit of air and wind.” Feel and know that you are being infused with the element of Air. Say gently and with heartfelt feeling: “May Her blessings be in you and upon you, o spirits of Air.”

**STEP TWENTY-ONE:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move

toward the west forming the outline of a circle. As you are forming the next outline of your sphere, you should deepen your focus on the Divine Light.

### WEST PORTAL

**STEP TWENTY-TWO:** Face the West. Focus on the Divine Light with your mind and heart. Draw a large circle in front of you. Say: “Beshem Hhala’a Aur Ha-Aurim Ruach Ha Ruachim Adonai Malachim va-Ruachim.”

**STEP TWENTY-THREE:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush.” Begin drawing the active Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

**STEP TWENTY-FOUR:** Say: “I call upon you, o guardians of the portal to the realm of Spirit, who are appointed to this blessed gate of Anu. Open the hidden and veiled gate by the Divine Light of the Queen of Heaven Ishtar and the powerful mystery and magic of Elil. Come from the Western quarters of the Universe and tear through the fabric of my perception and illuminate my universe with Light and my being with peace profound and eternal ray of magic. Come – for I have called you with the holy and secret names guarded in the vault of mysteries Aham Saqak Hhala’a Yass Toren.

Come, O guardians of the gateways of spaces and lords of time for in me is the spark of the Creator of the Heavens and Earth. Come, for upon my spirit is etched servant of Divine Light. Open a portal before me to the realm of spirit, and let it be a gateway between my sphere and the sphere of the realm of spirits of water and seas.”

**STEP TWENTY-FIVE:** Inside the pentagram begin drawing the following symbol:



Figure – 21

This is the symbol of the archangel Gabriel. As you draw this say, "Aid me, O archangel Gabriel, peace be upon you, with your protection and by opening the gateway between me and the realm of spirits of water and seas through the portal of spirit." Spend a minute or two contemplating the presence of the archangel.

**STEP TWENTY-SIX:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, "In the Holy Divine Name Heyu, move, O spirits of Light, and open the gateway between me and the world of the spirits of Water, Olam ha-Ruachim ha-Mayim."

**STEP TWENTY-SEVEN:** Do the sign of the opening of the portal.

**STEP TWENTY-EIGHT:** Resting your left hand on your solar plexus, stretch your right palm into the center of the portal; this should appear and feel as if it were a deep pool. Say, "O Ruachim Ha Olam Ha Mayim, by the permission of the Queen of Heaven and Earth, and authority of the archangel Gabriel, come through this celestial portal before me in peace profound as a friend and infuse me with the pure magic and spirit of water." Feel and know that you are being infused with the element of Water. Say gently and with heartfelt feeling: "May Her blessings be in you and upon you, o spirits of Water."

**STEP TWENTY-NINE:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the North forming the outline of a circle. As you are forming the next outline of your sphere, you should deepen your focus on the Divine Light.

#### **NORTH PORTAL**

**STEP THIRTY:** Face the North. Focus on the Divine Light with your mind and heart. Draw a large circle in front of you. Say: "Beshem Yass Aur Ha-Aurim Ruach Ha Ruachim Adonai Malachim va-Ruachim."

**STEP THIRTY-ONE:** Point to the top of the pentagram you are about to draw, then say, "Beshem Qadush." Begin drawing the active Spirit pentagram. While tracing the pentagram say: "Elat va-El Elyon Ha Melechim."

**STEP THIRTY-TWO:** Say: “I call upon you, o guardians of the portal to the realm of Spirit, who are appointed to this blessed gate of Anu. Open the hidden and veiled gate by the Divine Light of the Queen of Heaven Ishtar and the powerful mystery and magic of Elil. Come from the Northern quarters of the Universe and tear through the fabric of my perception and illuminate my universe with Light and my being with peace profound and eternal ray of magic. Come – for I have called you with the holy and secret names guarded in the vault of mysteries Aham Saqak Hhala’a Yass Toren.

Come, O guardians of the gateways of spaces and lords of time for in me is the spark of the Creator of the Heavens and Earth. Come, for upon my spirit is etched servant of Divine Light. Open a portal before me to the realm of spirit, and let it be a gateway between my sphere and the sphere of the realm of spirits of earth, forests and mountains”

**STEP THIRTY-THREE:** Inside the pentagram, begin drawing a wheel or a circle with eight spokes inside it. This is the symbol of the archangel Auriel. As you draw this say, “Aid me, O archangel Auriel, peace be upon you, with your protection and by opening the gateway between me and the realm of spirits of earth that inhabit the forests mountains through the portal of spirit.” Spend a minute or two contemplating the presence of the archangel.

**STEP THIRTY-FOUR:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Wahee, move, O spirits of Light, and open the gateway between me and the world of the spirits of Earth, Olam ha-Ruachim ha-Aretz.”

**STEP THIRTY-FIVE:** Do the sign of the opening of the portal.

**STEP THIRTY-SIX:** Resting your left hand on your solar plexus, stretch your right palm into the center of the portal; this should appear and feel as if it were a cave in a mountain. Say, “O Ruachim Ha Olam Ha Aretz, by the permission of the Queen of Heaven and Earth and authority of the archangel Auriel, come through this celestial portal before me in peace profound as a friend and infuse me with the pure magic and spirit of earth, trees and forests.” Feel and know that you are being infused with the element of Earth. Say gently and with heartfelt feeling: “May Her blessings be in you and upon you, o spirits of Earth.”



**STEP THIRTY-SEVEN:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the East forming the outline of a circle. As you are forming the last outline of your sphere, you should deepen your focus on the Divine Light.

**STEP THIRTY-EIGHT:** Move back to the center of your working area or behind your magical altar and face east.

### BELOW AND ABOVE PORTALS

**STEP THIRTY-NINE:** Say, “In the name of Qadush El Elyon Adonoi Ha’Melek, shield me, O Archangel Azrael, peace be upon you, from the Shiateen.” Now point with your hands in the Sign of the High Priest downward, and Say: “In the Holy Divine Name Yoh, move, O spirits of Light, guard the depths and seal the gateway to the realm of underworld.” Always keep this door closed.

**STEP FORTY:** Say: “In the name of Qadush El Elyon Ehiehel, descend upon me, O Archangel Metatron, peace be upon you, and lift me closer to the presence of the Holy of Holies and the Throne of the Queen of Heaven.” Now point upward with your hands, in the Sign of the High Priest. Say: “In the Holy Divine Name Yeho, move, O spirits of Light, guard the heights and open the gateway to the realm of the Divine Light.” Always keep this door open. Stretch your arms up with palms upward and say quickly after: “Let the Holy Spirit descend and fill and infuse me with the pure magic of Spirit and Light.” Feel your hands explode with a sphere of brilliant light that descends through your arms and covers you with a brilliant glow of illumination.

### ❁ RITUAL OF RED SULFUR ❁

Perform the ritual of the Ancient Oath.

### ❁ MAGICAL RITE OF PASSAGE ❁

**STEP ONE:** Recite the following chant one thousand, one hundred,

and eleven times: “Ashiaaloh Alyahoshin Wa-anwashaal Tattayloosh Nahtooshaal”

אשיאלוה אליהוש ואנושאל תטילוש נהתשאל

**STEP TWO:** Recite the following prayer three times:

“Elat, I ask you, by the sanctity of Your being and the generosity of Your attributes, by the majesty of Your name, by the light of Your face, by the expanse of Your bounteousness, by the enforceability of Your decrees and by the fulfillment of Your promise, to make available to me the Rouhaniah of this noble name. I ask you to initiate my spirit and soul into the mysteries of the magic of Light. May the Rouhaniah aid me in the fulfillment of this initiation into Your mysteries, O Lady of the Universe.”

**STEP THREE:** Chant the Divine name over the Element and the Key of the Mysteries: “Aham Saqak Hhala’a Yas Toren.” [X1111]

After every hundred, say the following:

“O Holy of Holies, I ask of you a spiritual emanation that strengthens the total and partial powers of my soul. Lift the veil that separates me from the Cosmic Pole, the Divine Throne, the Emerald Chair, the Cosmic Tablet, the Pen of Creation, the Pad, the Divinity, the Power and the Light. I ask you to open for me the doors of magic by the mystery of Your greatest of names, that you love and to which you answer, Aham Saqak Hhala’a Yass Toren.

Initiate me into the mysteries of the magic of Light. Let me be reborn as a magician in Your name. I ask You by that with which You have endowed Melechi Tzedeq and the Master Metatron from Your power and Light. Adorn me from the same mysteries with whatever my spirit can contain. I swear before You, and let be my witness all the beings of lights and the spirits of all the magi of old, that I will follow the path of the magic of Light to the day that I shall return unto Thee.

While I walk this earth, let my eyes behold through Your eyes. Let my tongue speak Your truth. Let my heart feel Your love for Your creation. Let my hands labour in the works of Your transformation. Let my feet walk the path of holiness. I surrender unto You what You

have given unto me from the senses so that I may be reborn by You as a magician of the white, a servant of the Queen of Heaven and Earth. Send unto me Your servants to aid me in all my works of magic and teach me the Divine arts, so that by them I can do the work of Light.”  
[X3]

**STEP FOUR:** Move toward the East Portal. Proclaim before all the spirits that reside on the other side: “Blessed be Your name O limitless Light, Elohi Ha-Ash Elahi Ha-Ash, who are the King and Queen of the Universe, and from whose paradise flows the river of Ash throughout Your creation. Grant unto me who is known among the people as \_\_\_N\_\_\_ and before your spirits as \_\_\_N\_\_\_, yet in truth I am naught but Your Light made manifest, the power and help of the Great Archangel Michael that he may command unto my assistance the Rouhaniah ha-Ash, that working through them, I may cause to appear visibly and physically into my spiritual and physical form the Ruachim ha-Ash.

By the power and brilliance of Elat, I call you o mighty and powerful Melechim ha-Ash, under the command of Michael, who prepares the way for you, to send a ray of the spiritual essence and magical force of the Element of Ash into my spiritual body. In the name of Gerra and Ishum, command o angels the Rouhaniah of Ash to speedily come through this gateway and initiate me into the currents of Ash. O Armin Yazad, manifest the current, light, force and power of the Element of Ash in me in a physical form and teach me the great magic of Light and that of the Element of Ash.

I stand here before the Gateway of Anu to the realm of Ash, in the presence of Elohim Ha-Ruach, and declare that I submit myself for initiation unto the currents of Ash and that I hold your gift unto me in greatest of trust to be used under the guidance and auspice of the Queen of Heaven and in service of the Divine Light. I invoke and charge you, that even as within these currents is concealed the knowledge of the magic of Light, so shall you pass from concealment unto manifestation visibly in my spiritual body and fill it with the currents of Ash. Aham Saqak Hala’a Yass, thou secret of secrets in the vast kingdom of Ash, grant unto me the presence and power of the Rouhaniah of Ash. O Rouhaniah of Ash bestow upon me the spiritual power whereof ye are masters in the element of Ash, that I may evoke unto visible appearance in my life the power and force of Ash. Let the light and wisdom of the Divine One descend upon my head and through this initiation manifest unto me the perfect purity and the

unsullied vision of the mysteries of the magic of Ash, so that by its assistance I may ever pursue the sacred mysteries in the pathway of Light and thus be better able to aid your beloved children.

O ye Ancient Masters of the Magic of Light, who reside in the Holy Kingdom, which is the throne of the Queen of Heaven, ye Spirits of Life who preside over the souls in the cosmic hall of rebirth before Anu, give me your aid and empower me with your tremendous magical power. Breathe into my spirit the power and might irresistible to compel the Rouhaniah of Ash to manifest through me and unto me, that I may be a living channel for the magic of Ash. Initiate me into the current of Ash, for thou art the ancient initiators of magic.”

**STEP FIVE:** Move toward the South Portal. Proclaim before all the spirits that reside on the other side: “Blessed be Your name O limitless Light, Elohi Ha-Avir Elahi Ha-Avir, who are the King and Queen of the Universe, and from whose paradise flows the river of Avir throughout Your creation. Grant unto me who is known among the people as \_\_\_N\_\_\_ and before your spirits as \_\_\_N\_\_\_, yet in truth I am naught but Your Light made manifest, the power and help of the Great Archangel Raphael that he may command unto my assistance the Rouhaniah ha-Avir, that working through them, I may cause to appear visibly and physically into my spiritual and physical form the Ruachim ha-Avir.

By the power and brilliance of Elat, I call you o mighty and powerful Melechim ha-Avir, under the command of Raphael, who prepares the way for you, to send a ray of the spiritual essence and magical force of the Element of Avir into my spiritual body. In the name of Enlil, command o angels the Rouhaniah of Avir to speedily come through this gateway and initiate me into the currents of Avir. O Armin Yazad, manifest the current, light, force and power of the Element of Avir in me in a physical form and teach me the great magic of Light and that of the Element of Avir.

I stand here before the Gateway of Anu to the realm of Avir, in the presence of Elohim Ha-Ruach, and declare that I submit myself for initiation unto the currents of Avir and that I hold your gift unto me in greatest of trust to be used under the guidance and auspice of the Queen of Heaven and in service of the Divine Light. I invoke and charge you, that even as within these currents is concealed the knowledge of the magic of Light, so shall you pass from concealment unto manifestation visibly in my spiritual body and fill it with the currents of Avir. Aham Saqak Hala’a Yass, thou secret of secrets in

the vast kingdom of Avir, grant unto me the presence and power of the Rouhaniah of Avir. O Rouhaniah of Avir, bestow upon me the spiritual power whereof ye are masters in the element of Avir, that I may evoke unto visible appearance in my life the power and force of Avir. Let the light and wisdom of the Divine One descend upon my head and through this initiation manifest unto me the perfect purity and the unsullied vision of the mysteries of the magic of Avir, so that by its assistance I may ever pursue the sacred mysteries in the pathway of Light and thus be better able to aid your beloved children.

O ye Ancient Masters of the Magic of Light, who reside in the Holy Kingdom, which is the throne of the Queen of Heaven, ye Spirits of Life who preside over the souls in the cosmic hall of rebirth before Anu, give me your aid and empower me with your tremendous magical power. Breathe into my spirit the power and might irresistible to compel the Rouhaniah of Avir to manifest through me and unto me, that I may be a living channel for the magic of Avir. Initiate me into the current of Avir, for thou art the ancient initiators of magic.”

**STEP SIX:** Move toward the West Portal. Proclaim before all the spirits that reside on the other side: “Blessed be Your name O limitless Light, Elohi Ha-Mayim Elahi Ha-Mayim, who are the King and Queen of the Universe, and from whose paradise flows the river of Mayim throughout Your creation. Grant unto me who is known among the people as \_\_\_N\_\_\_ and before your spirits as \_\_\_N\_\_\_, yet in truth I am naught but Your Light made manifest, the power and help of the Great Archangel Gabriel that he may command unto my assistance the Rouhaniah ha-Mayim, that working through them, I may cause to appear visibly and physically into my spiritual and physical form the Ruachim ha-Mayim.

By the power and brilliance of Elat, I call you o mighty and powerful Melechim ha-Mayim, under the command of Gabriel, who prepares the way for you, to send a ray of the spiritual essence and magical force of the Element of Mayim into my spiritual body. In the names of Nammu and Ea, command o angels the Rouhaniah of Mayim to speedily come through this gateway and initiate me into the currents of Mayim. O Armin Yazad, manifest the current, light, force and power of the Element of Mayim in me in a physical form and teach me the great magic of Light and that of the Element of Mayim.

I stand here before the Gateway of Anu to the realm of Mayim, in the presence of Elohim Ha-Ruach, and declare that I submit myself for initiation unto the currents of Mayim and that I hold your gift

unto me in greatest of trust to be used under the guidance and auspice of the Queen of Heaven and in service of the Divine Light. I invoke and charge you, that even as within these currents is concealed the knowledge of the magic of Light, so shall you pass from concealment unto manifestation visibly in my spiritual body and fill it with the currents of Mayim. Aham Saqak Hala'a Yass, thou secret of secrets in the vast kingdom of Mayim, grant unto me the presence and power of the Rouhaniah of Mayim. O Rouhaniah of Mayim bestow upon me the spiritual power whereof ye are masters in the element of Mayim, that I may evoke unto visible appearance in my life the power and force of Mayim. Let the light and wisdom of the Divine One descend upon my head and through this initiation manifest unto me the perfect purity and the unsullied vision of the mysteries of the magic of Mayim, so that by its assistance I may ever pursue the sacred mysteries in the pathway of Light and thus be better able to aid your beloved children.

O ye Ancient Masters of the Magic of Light, who reside in the Holy Kingdom, which is the throne of the Queen of Heaven, ye Spirits of Life who preside over the souls in the cosmic hall of rebirth before Anu, give me your aid and empower me with your tremendous magical power. Breathe into my spirit the power and might irresistible to compel the Rouhaniah of Mayim to manifest through me and unto me, that I maybe a living channel for the magic of Mayim. Initiate me into the current of Mayim, for thou art the ancient initiators of magic.”

**STEP SEVEN:** Move toward the North Portal. Proclaim before all the spirits that reside on the other side: “Blessed be Your name O limitless Light, Elohi Ha-Aretz Elahi Ha-Aretz, who are the King and Queen of the Universe, and from whose paradise flows the river of Aretz throughout Your creation. Grant unto me who is known among the people as \_\_\_N\_\_\_ and before your spirits as \_\_\_N\_\_\_, yet in truth I am naught but Your Light made manifest, the power and help of the Great Archangel Auriel that he may command unto my assistance the Rouhaniah ha-Aretz, that working through them, I may cause to appear visibly and physically into my spiritual and physical form the Ruachim ha-Aretz.

By the power and brilliance of Elat, I call you o mighty and powerful Melechim ha-Aretz, under the command of Auriel, who prepares the way for you, to send a ray of the spiritual essence and magical force of the Element of Aretz into my spiritual body. In the name of Enkido, command o angels the Rouhaniah of Aretz to speedily come through this gateway and initiate me into the currents of Aretz. O Armin Yazad,

manifest the current, light, force and power of the Element of Aretz in me in a physical form and teach me the great magic of Light and that of the Element of Aretz.

I stand here before the Gateway of Anu to the realm of Aretz, in the presence of Elohim Ha-Ruach, and declare that I submit myself for initiation unto the currents of Aretz and that I hold your gift unto me in greatest of trust to be used under the guidance and auspice of the Queen of Heaven and in service of the Divine Light. I invoke and charge you, that even as within these currents is concealed the knowledge of the magic of Light, so shall you pass from concealment unto manifestation visibly in my spiritual body and fill it with the currents of Aretz. Aham Saqak Hala'a Yass, thou secret of secrets in the vast kingdom of Aretz, grant unto me the presence and power of the Rouhaniah of Aretz. O Rouhaniah of Aretz bestow upon me the spiritual power whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in my life the power and force of Aretz. Let the light and wisdom of the Divine One descend upon my head and through this initiation manifest unto me the perfect purity and the unsullied vision of the mysteries of the magic of Aretz, so that by its assistance I may ever pursue the sacred mysteries in the pathway of Light and thus be better able to aid your beloved children.

O ye Ancient Masters of the Magic of Light, who reside in the Holy Kingdom, which is the throne of the Queen of Heaven, ye Spirits of Life who preside over the souls in the cosmic hall of rebirth before Anu, give me your aid and empower me with your tremendous magical power. Breathe into my spirit the power and might irresistible to compel the Rouhaniah of Aretz to manifest through me and unto me, that I may be a living channel for the magic of Aretz. Initiate me into the current of Aretz, for thou art the ancient initiators of magic."

### ❁ INVOCATION OF THE GOLDEN SUN ❁

**STEP ONE:** Recite the seven Tahateel conjurations.

**STEP TWO:** Speaking with strength and authority say: "Beshem Qadush Elat va-El Elyon Ha Melechim, I ask You by Your divinity, compassion and inclusive mercy, which encompasses all things. O Elah of those that came first, and those that will come last, I ask You with links of glory from Your Throne, the extremity of Your spirit and

mercy, O whom to the Universe is a Divinity.

By the Sun and its heat, I ask You, O Lord, O Lady, with the Waw of Your singularity, to outpour upon me from the suns of the knowledge of Your caring light, what dawns in my heart and in my world of senses like the dawning of the Sun in the day. O Knower of the Mysteries, a veil had cloaked what is between the knowledge of Your Holiness and me, with the darkness of forgetfulness, but when the revelations of Your caring dawned upon it, the twilight of ignorance was removed by the Lights of the Light.

By the moon that follows it, O Creator of the illuminating crescent, Who has bestowed upon it Your radiating Lights and through this vanished the darkness, remove from my mind the veil of ignorance and the subtlety of human nature, so that the lantern of my heart may shine with the crescent of Your guidance.

By the day and its brightness, O Thou Who created the day and arranged the labors and destined fates upon Your creation and bestowed upon the select of Your servants the Mysteries, via the Being of Your care; O Thou, Who made the spiritual souls, and earthly kings pure and answerable to those who recite this conjuration with subtle knowledge from the oceans of evocations and oaths of Your book; I swear by this exalted evocation, upon the Master Metatron who is entrusted with the pattern of the meaning of the numerals on the Throne, who is engulfed by the seas of bestowal of the wondrous of the Lights. Be charged, O Master Metatron, and command the spiritual archangel who leads the mightiest choir, who has the highest status in the greatest mystery. O Master, come with your spirits, your aid and all that enter obediently under your command.

Come forth, o spiritual hosts, and descend upon the earthly jinn kings. Come, o ye benevolent kings of the jinn, with your tents, flames, birds, thunder, lightning; come between my hands and do whatever I command of you. Come so that I can see you with my own eyes and talk to you with my tongue. Obey me in all that I ask of you in the work of magic from manifestation and materialization, attraction and repelling, transformation, restoration, the bringing of the missing, invisibility, teleportation and all that I ask you about of what occurs in the year and what the Divine has ordained to happen in the Universe. For you have knowledge and awareness of what is concealed. You are informed of this by the spiritual beings. The spiritual beings are informed by your leaders. Your princes are informed by the Master Metatron, who beholds all that occurs on the right side of the Throne of Divine Orders from the archangel Michael.



By the honor of the status of the Master Metatron among the heavenly spirits, you will but answer this conjuration. Serve me in all things that are miraculous and magical, so that I may finish my work and succeed in the magic of Light. I swear upon you, o masters of the jinn, and spiritual orders, by the angel Barjyl who reveals the Ring of the Mysteries to do with all that I asked. Let it be that master of spirits and crown of glory, the Master Metatron, calls unto them: Listen and obey if \_(your full name) \_ calls you and don't disobey the names of the Queen of Heaven and the conjuration that called you. If you refuse, you will be hit by a penetrating comet from the highest heaven.

By the elevated sky upon the mountains, by the occult and the gathered Light, aid me by the reproduction of the spiritual mysteries. O ye Jinn Kings who follow the Master Metatron, whether you be earthly, aerial, watery or fiery, in the sky or under the oceans, come to me and aid me by the honor of these great names (mention the Tahateel names and seven angels).

Elat, inspire me to righteousness in actions and words. Inspire me with Your knowledge, through all that increases my heart with revelation and power, so that I may witness from You the inspiration. So that from my vision is not hidden what will occur of events in the days. Make me one of the winners, who are the people of virtue, accomplishment and success. Cleanse my self with your forgiveness, mercy and acceptance. Drop upon me the curtains of Your Lights. Amen."

 CLOSING OF THE MAGUS GATES 

**EAST PORTAL**

**STEP ONE:** Point to the top of the pentagram you are about to draw, then say, "Beshem Qadush" Begin drawing the passive Spirit pentagram. While tracing the pentagram say: "Elat va-El Elyon Ha Melechim."

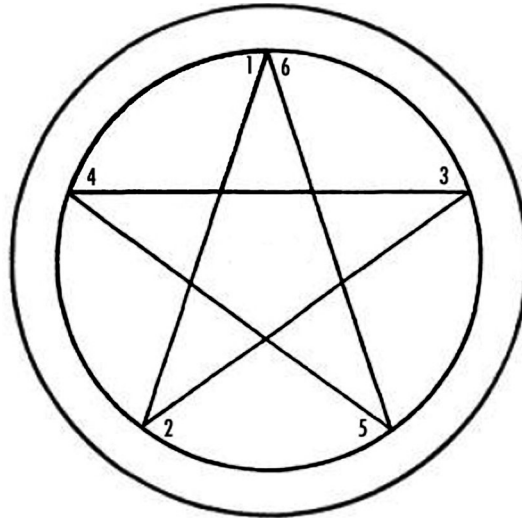


Figure – 22

**STEP TWO:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Hui, move, O spirits of Light; close the gateway between me and the realm of the spirits of Fire and guard the East under the authority and presence of the archangel Michael.”

**STEP THREE:** Seal the portal as described earlier.

**STEP FOUR:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the south forming the outline of a circle. As you are forming the beginning outline of your sphere, you should deepen your focus on the Divine Light.

### **SOUTH PORTAL**

**STEP FIVE:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush” Begin drawing the passive Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

**STEP SIX:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Wayeh, move, O

spirits of Light; close the gateway between me and the realm of the spirits of Air and guard the South under the authority and presence of the archangel Raphael.”

**STEP SEVEN:** Seal the portal as described earlier.

**STEP EIGHT:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the west forming the outline of a circle. As you are forming the next outline of your sphere, you should deepen your focus on the Divine Light.

### WEST PORTAL

**STEP NINE:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush” Begin drawing the passive Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

**STEP TEN:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Heyu, move, O spirits of Light; close the gateway between me and the realm of the spirits of Water and guard the West under the authority and presence of the Archangel Gabriel.”

**STEP ELEVEN:** Seal the portal as described earlier.

**STEP TWELVE:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the north forming the outline of a circle. As you are forming the next outline of your sphere, you should deepen your focus on the Divine Light.

### NORTH PORTAL

**STEP THIRTEEN:** Point to the top of the pentagram you are about to draw, then say, “Beshem Qadush” Begin drawing the passive Spirit pentagram. While tracing the pentagram say: “Elat va-El Elyon Ha Melechim.”

**STEP FOURTEEN:** Now lift your hands in the Sign of the High Priest, facing the pentagram. Say, “In the Holy Divine Name Wahee, move, O spirits of Light; close the gateway between me and the realm of the spirits of Earth and guard the North under the authority and presence of the archangel Auriel.”

**STEP SIXTEEN:** Seal the portal as described earlier.

**STEP SEVENTEEN:** Stab the center of the pentagram with your finger, create a connecting line of white flaming light from its center and move toward the east forming the outline of a circle. As you are forming the last outline of your sphere, you should deepen your focus on the Divine Light.

**STEP EIGHTEEN:** Move back behind the main altar, or to the center of your circle, facing east.

**STEP NINETEEN:** Feel, imagine, and focus on the pentagrams around you. Say, “Before me stands Michael; behind me is Gabriel; on my right is Raphael; on my left is Auriel; shielding me from demons is Azriel; lifting me up to the Light is Metatron; for about me, gathered by music of the Archangel Israfel, are the spirits of Light and into my heart descends my Holy Guardian Angel, peace be upon you all.”

**STEP TWENTY:** Say: “Elat, place upon my head a light-crown like the crown you have placed upon the head of the prophet Enoch and endow me with the virtue of Spirituality.” Feel the Light of Godhead upon you and meditate on the virtue of Spirituality.

**STEP TWENTY-ONE:** Say: “Elat, shine from my face a Light like the light you have emanated from the face of the prophet Joseph and endow me with the virtues of Humility and Honesty.” Feel yourself loved by all that is in heaven and earth and meditate on the virtues of Humility and Honesty.

**STEP TWENTY-TWO:** Say: “Elat, consecrate my tongue with your sanctity as you consecrated the tongue of the prophet Solomon and endow me with the virtue of Justice.” Meditate for about a minute on the fact that everything you utter is of the Light and on the virtue of Justice.

**STEP TWENTY-THREE:** Say: “Elat, consecrate and empower my hands

like you have empowered the hands of the Prophet Moses and endow me with the virtue of Honor.” Focus on the fact that all that behold you are awed by your presence and meditate on the Virtue of Honor.

**STEP TWENTY FOUR**

**STEP TWENTY-FOUR:** Say: “Elat, strengthen my heart as you fortified the heart of the prophet Daniel and endow me with the virtue of Valour.” Meditate for about a minute on your courage and willingness to face death in your pursuit of Light and on the virtue of Valour.

**STEP TWENTY-FIVE:** Say: “Elat, consecrate and anoint my spirit with your chrism as you consecrated and anointed the spirit of the prophet Essa (Jesus), peace be upon him, and endow me with the virtue of Sacrifice.” Meditate on the universal love and purity in your heart and the virtue of Sacrifice.

**STEP TWENTY-SIX:** Say: “Elat, engulf me with your peace like you covered the prophet Mohammed with its garment and endow me with the virtue of Compassion.” Focus on the peace profound filling every ounce of your body and meditate on the virtue of Compassion.

**STEP TWENTY-SEVEN:** Say: “Elat, Elat, Elat you are my shield from calamity and your Light is the Magic that runs in my veins. Holy is your name to the end of time.” Feel the Divine Spirit all around, without and within you.



## Talismanic Magic

Magicians make regular use of talismans in their path. The word talisman is derived from the Greek word ‘telesma’, meaning sacred and consecrated sacred object. The Arabic equivalent is ‘talsam’. Amulets are very similar to talismans and refer more specifically to objects with a protective function. Talismans and amulets are a type of spiritual battery attracting specific blessings and magical currents and transferring them to their carrier. Talismans and amulets serve many functions in the magician’s life, from being a conduit for a connection with a Divine attribute to attracting wealth and protecting the magician from harm. Magicians in Africa and Indonesia even sell weapon proof amulets. Before you invest thousands in them, the magician brings an animal and puts the amulet around its neck. The buyer shoots at the animal with his own weapon or tries to cut its throat with his knife. If he fails to kill the animal, then the amulet is considered well made and he purchases it. There are many such tales of amulets and talismans in those parts of the Islamic world, where belief in magic continues to exist. We haven’t had the opportunity to test weapon proof amulets, but we have tested many others that made us glad to know that the ancient craft of magical craftsmanship was alive and well. Sadly, such talismans are either expensive or hard to procure and few ever make it to the West. Many of those that do are cheap imitations of the real thing. This may change with time. Fortunately, the foundation of proper talismanic construction hasn’t been lost.

Magicians construct the body of the talisman in a ritual fashion. These constructions follow certain mathematical and astronomical

cycles and harmonies. Most often a magical hour and an astrological influence are both observed to produce an appropriate beneficial empowerment of the object.

The consecration and charging of these talismans is not done by the natural energy of the magician. If the magician transfers her own energy into the talisman, then she is in effect relying on her own magnetism. The talisman then serves no purpose, as it can't bring to the magician anything she doesn't already have. Magicians of old relied on spiritual forces to consecrate the talismans. These spiritual forces could be as high as the magician's own spiritual state could reach, under the authority of Divine Attributes and angels. Often, a specific spirit or jinn was magically bound to serve the bearer of the talisman. The magician constructed the body and, through spiritual forces, the Divine brought it to life by attaching a soul or spiritual emanation around the talisman. Only then was the talisman of any real practical use. You did not need to dowse or guess the energy of a talisman. You simply had to hold it and feel it hum in your hand like a piece of electrical magnet. It was, for a time, a living object.

Through this chapter, you will learn the basics of making your own talismans and using them to bring you closer to spiritual enlightenment and gnosis, as well as assist you in your mundane earthly needs. The first step is to gain an understanding of the basics of the mysteries of numbers and then of celestial timing.

## ❖ NUMBERS AND LETTERS ❖

Around the 6<sup>th</sup> century BCE, Pythagoras declared that the world is built upon the power of numbers. He believed that the entire universe could be expressed in numerical formulas. Numbers and letters were seen by the ancient masters as the primary tools of the Divine Architect in this world and, through them, occult miracles and spiritual accomplishments were possible. Ancient numerologists investigated the properties of numbers by analyzing their mathematical behavior and action. The number five was considered a number of rebirth and preservation. It was due to the fact that when it is multiplied by itself it preserves itself. The same goes for any integer that is a product of multiplication with five. Here are a few quick examples:



$$5 \times 5 = 25$$

$$25 \times 25 = 625$$

$$625 \times 625 = 390625$$

This approach can be applied to the numbers mentioned in scriptural texts. The number six is considered the first of all perfect numbers; we read in the Bible and Quran that God created the world in six days. A perfect number is a number whose positive divisors (except for itself) sum to itself. Here are a few quick examples:

$$6 (1+2+3=6)$$

$$28 (1+2+4+7+14=28)$$

$$496 (1+2+4+8+16+31+62+124+248=496)$$

The ancients also saw the polarity in nature, with most species containing both female and male. This same polarity was expressed in numbers, by designating even numbers as masculine and odd numbers as feminine. The arithmetical processes of multiplication, division, addition and subtraction correspond to the four elements of Fire, Air, Water and Earth. Numerical patterns are key to understanding nature and were applied in ancient human engineering efforts. Understanding their harmonies constitutes an important component of occultism and allows proper channeling of this energy into talismanic construction. We mentioned how letters and numbers were associated, with every letter given a number. The letters of the alphabet were also corresponded to the Elements and to planetary and zodiacal energies. This guided their use in talismanic and divination processes. We saw a basic connection between the letters and the Elements in an earlier chapter, where we related three Hebrew letters to the three elements Air, Water and Fire, according to the Sepher Yetzirah. There are other arrangements as well. A good example is the connection between the Tetragrammaton, or the Hebrew four-fold lettered name of God יהוה and the Elements: Fire ׀, Water ׀, Air ׀ and Earth ׀.

The Elemental sequence of Fire-Water-Air-Earth is known as the Tetragrammaton sequence. The more traditional ancient sequences were the celestial: Fire-Earth-Air-Water and the natural or alchemical: Fire-Air-Water-Earth. The Arabic acronym for the elements in the natural sequence is NeHaMeT. Here N stands for Nar (fire), and is associated with Nur (Light). H stands for Hawa (air) and is associated with Hua (a third person singular name of God). M stands for Ma (water) and is associated with Malaekah (Archangels). Finally T

stands for Turab (earth) and is associated with Tawhid (Oneness). This can be made into the sentence, “Nur Hua Malaekah Tawhid”, or “His Light is the Angels of Oneness.”

The following tables show the division of English, Arabic and Hebrew letters among the four Elements. In the table headers, the first order is the celestial and directly under it, in parentheses, is the natural or alchemical elemental sequence.

English Alphabet Elemental Division

Fire (Fire)	Earth (Air)	Air (Water)	Water (Earth)
A	B	C	D
E	F	G	H
I	J	K	L
M	N	O	P
Q	R	S	T
U	V	W	X
Y	Z		

Arabic Alphabet Elemental Division

Fire (Fire)	Earth (Air)	Air (Water)	Water (Earth)
ا	ب	ج	د
هـ	و	ز	ح
ط	ي	ك	ل
م	ن	س	ع
ف	ص	ق	ر
ش	ت	ث	خ
ذ	ض	ظ	غ

Hebrew Fire (Fire)	Alphabet Earth (Air)	Elemental Air (Water)	Division Water (Earth)
א	ה	ג	ד
ב	ו	ד	ה
ג	ז	ה	ו
ד	ח	ו	ז
ה	ט	ז	ח
ו	י	ח	ט
ז	יא	ט	י
ח	יב	י	יא
ט	יג	יא	יב
י	יד	יב	יג
יא	טו	יג	יד
יב	טז	יד	טו
יג	יז	טו	טז
יד	יח	טז	יז
טו	יט	טז	יח
טז	כ	יז	יט
יז	כא	יח	כ
יח	כב	יט	כא
יט	כג	כ	כב
כ	כד	כא	כג
כא	כה	כב	כד
כב	כו	כג	כה
כג	כז	כד	כו
כד	כח	כה	כז
כה	כט	כו	כח
כו	ל	כז	כט
כז	לא	כח	ל
כח	לב	כט	לא
כט	לג	כ	לב
ל	לד	כא	לג
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לו	ל	כז	לט
לז	מ	כח	ל
לח	מא	כט	מ
לט	מב	כ	מא
ל	מג	כא	מב
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ל	מט	כז	מח
לא	נ	כח	מט
לב	נא	כט	נ
לג	נב	כ	נא
לד	נג	כא	נב
לה	נד	כב	נג
ל	נה	כג	נד
לא	נו	כד	נה
לב	נז	כה	נו
לג	נח	כו	נז
לד	נט	כז	נח
לה	ס	כח	נט
ל	סא	כט	ס
לא	סב	כ	סא
לב	סג	כא	סב
לג	סד	כב	סג
לד	סה	כג	סד
ל	סז	כד	סה
לא	סח	כה	סז
לב	סט	כו	סח
לג	צ	כז	סט
לד	ца	כח	צ
לה	צב	כט	ца
ל	צג	כ	צב
לא	צד	כא	צג
לב	צה	כב	צד
לג	צז	כג	צה
לד	צח	כד	צז
לה	צט	כה	צח
ל	ק	כו	צט
לא	קא	כז	ק
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they produce the nine chambers:

37	37	37	37	37	37	37	37	37
3	6	9	12	15	18	21	24	27
111	222	333	444	555	666	777	888	999

The idea of degrees and ratios also is helpful in understanding the Elemental relations. Fire is the first of the four elements; its degree is 1. By the same process air is 2, water is 3 and finally, earth is 4. What this means in practical terms, for example, is that the ratio of fire to earth is 1:4 or one fourth. The ratio of air to water is 2:3 or two thirds. The combination of power of the Elements can thus be measured mathematically. Here is a more concise breakdown:

- ✻ Fire = 1
- ✻ Air = 2
- ✻ Water = 3
- ✻ Earth = 4
- ✻ Fire + Earth = 5
- ✻ Air + water = 5
- ✻ Air + Earth = 6
- ✻ Fire + Air + Water = 6
- ✻ Water + Earth = 7
- ✻ Fire + Air + Earth = 7
- ✻ Fire + Water + Earth = 8
- ✻ Air + Water + Earth = 9
- ✻ Fire + Air + Water + Earth = 10

This principle is extended for the measurement of the Elemental properties and ratios of letters in a given name. To find which element is strongest in a name, we write out the name and weigh its letters. It also must be noted that a letter increases in power in different locations in the word. For example, A is 7/7 if it is the first letter in the word, but if it is the second, then it is 14/7. If the letter I is the fourth letter in a

word, then its ratio is  $(5/7) \times 4$  or  $20/7$ .

English Letters Elemental Ratios

Numerical Order	7	6	5	4	3	2	1
Percentile Placement	Level	Degree	Minute	Second	Third	Fourth	Fifth
Percentile Numeral	7/7	6/7	5/7	4/7	3/7	2/7	1/7
Fire	A	E	I	M	Q	U	Y
Earth	B	F	J	N	R	V	Z
Air	C	G	K	O	S	W	
Water	D	H	L	P	T	X	

Arabic Letters Elemental Ratios

Numerical Order	7	6	5	4	3	2	1
Percentile Placement	Level	Degree	Minute	Second	Third	Fourth	Fifth
Percentile Numeral	7/7	6/7	5/7	4/7	3/7	2/7	1/7
Fire	ا	ه	ط	م	ف	ش	ذ
Earth	ب	و	ي	ن	ص	ت	ض
Air	ج	ز	ك	س	ق	ث	ظ
Water	د	ح	ل	ع	ر	خ	غ

Hebrew Letters Elemental Ratios

Numerical Order	7	6	5	4	3	2	1
Percentile Placement	Level	Degree	Minute	Second	Third	Fourth	Fifth
Percentile Numeral	7/7	6/7	5/7	4/7	3/7	2/7	1/7
Fire	א	ה	ט	נ	ת	ש	ז
Earth	ט	ו	י	ה	א	כ	ק
Air	ה	ז	ט	ס	ק	ג	מ
Water	ך	ב	ל	ע	ר	ם	

Frances' Elemental Ratios (Example)

Letter	Ratio	Position	Total	Element
F	6/7	1	6/7	Earth
R	3/7	2	6/7	Earth
A	7/7	3	21/7	Fire
N	4/7	4	16/7	Earth
C	7/7	5	35/7	Air
E	6/7	6	36/7	Fire
S	3/7	7	21/7	Air

The preceding example table gives the name Frances a total of 28/7 Earth, 57/7 Fire and 56/7 Air. The name of the lady in question has mainly Fire and Air vibrational qualities with a smaller amount of Earthiness, but no Water. This is not only helpful in doing a personality name analysis, but also in figuring out what talismanic medium to use. Talismans associated with Air are hung on a tree, and those of Fire are buried or placed near hot places. They are also made of materials correlating to the Elements, such as red garnet stone for Fire.

### MAGICAL SCRIPTS

Magical scripts are used in talismanic and occult rites. These scripts replace the letters, but do not affect the language. Some scripts, such as the Theban script or Passing of the River, have become famous in the West. Some were based on ciphers used by certain secret societies, and others have been invented more recently for fun or as part of a fictitious story. There were also close to one hundred different scripts used by occultists of the ancient world. Some of these scripts were based on ancient and dead languages, some were created by famous individual magicians of their times and others were used by certain groups such as the Sabians or Hermetists. Not all of those scripts were treated equally. Trials and application have shown that some are more effective than others.

The reason for the use of these designs is that they act as an added gateway for the currents that are being evoked. Of course, the same goes for many geometric patterns such as Pentagrams, Hexagrams, Golden Ratio and so on. Even though, just like intent and focus, these images act as conduits, they in themselves are not the source of the

magical currents. Their use, nevertheless, is part of the 22<sup>nd</sup> principle of magic that deals with numerations.

We will list only a fraction of such scripts in this chapter. You will notice the Arabic alphabet under each symbol, from right to left, with two different Arabic sequences. This is the way they were presented in the source document. However, it is more of a numeric correspondence than attribution to a given letter.

Our source for these scripts is a famous and rare Arabic document known as *Shuq Al-Mastabam Fe Ma'arefat Rumooz Al-Arqam*, written by a Nabatian author Abu Bakr Ahmad ben Ali ben Wahshiyya around 855 CE. The book's value was of high importance to magicians and marked a developmental stage in cryptography. A number of those scripts are reproduced here, as found in the currently existing copy of the document. These are hand drawn renditions and, of course, we can not verify the accuracy of all these scripts. The source is medieval, and we have not found any alternate source with which we can compare them. We also accept that errors during duplication are possible and can not be ruled out. This does not mean the scripts are wrong, only that the reader should not be surprised if future research uncovers a minor error here or there in any of the scripts.

The series of magical scripts that follow are for general magical workings. They can be used in making numerical magic squares, creating amulets and talismans, inscriptions on magical implements and so forth. You may want to use the script of Hermes when you are using heavy Egyptian or Greek magical symbolism in your work. You can use the script of Wonders for making magical designs or seals for jinn and other spirits. You may also use the Pythagorean script, especially when making your magic square numerical amulets. Of course, planetary and zodiacal scripts have specific magical and celestial applications. These are general guidelines and, with experience, you will come to recognize the right script for your workings.

Secrets of Ancient Magic

Magical Script of Hermes

ز	و	ه	د	ج	ب	ا
ن	م	ل	ك	ي	ط	ح
ش	ر	ق	ص	ف	ع	س
						ت

Magical Script of Pythagoras

ز	و	ه	د	ج	ب	ا
ن	م	ل	ك	ي	ط	ح
ش	ر	ق	ص	ف	ع	س
						ت

Giorgian Script

ز	و	ه	د	ج	ب	ا
ن	م	ل	ك	ي	ط	ح
ش	ر	ق	ص	ف	ع	س
غ	ظ	ض	ذ	خ	ث	ت



Marshol's Script of Wonders

𐌆	𐌇	𐌈	𐌉	𐌊	𐌋	𐌌
ز	و	ه	د	ج	ب	ا
𐌍	𐌎	𐌏	𐌐	𐌑	𐌒	𐌓
ن	م	ل	ك	ي	ط	ح
𐌔	𐌕	𐌖	𐌗	𐌘	𐌙	𐌚
ش	ر	ق	ص	ف	ع	س
𐌛	𐌜	𐌝	𐌞	𐌟	𐌠	𐌡
غ	ظ	ض	ذ	خ	ث	ت

Discorides Tree Script

𐌆	𐌇	𐌈	𐌉	𐌊	𐌋	𐌌
ز	و	ه	د	ج	ب	ا
𐌍	𐌎	𐌏	𐌐	𐌑	𐌒	𐌓
ن	م	ل	ك	ي	ط	ح
𐌔	𐌕	𐌖	𐌗	𐌘	𐌙	𐌚
ش	ر	ق	ص	ف	ع	س
𐌛	𐌜	𐌝	𐌞	𐌟	𐌠	𐌡
غ	ظ	ض	ذ	خ	ث	ت


























Script of Saturn

𐌆	𐌇	𐌈	𐌉	𐌊	𐌋	𐌌
ز	و	ه	د	ج	ب	ا
𐌍	𐌎	𐌏	𐌐	𐌑	𐌒	𐌓
ن	م	ل	ك	ي	ط	ح
𐌔	𐌕	𐌖	𐌗	𐌘	𐌙	𐌚
ش	ر	ق	ص	ف	ع	س
𐌛	𐌜	𐌝	𐌞	𐌟	𐌠	𐌡
غ	ظ	ض	ذ	خ	ث	ت





























Script of Jupiter

						
ز	و	ه	د	ج	ب	ا
						
ن	م	ل	ك	ي	ط	ح
						
ش	ر	ق	ص	ف	ع	س
						
غ	ظ	ض	ذ	خ	ث	ت

Script of Mars

						
ز	و	ه	د	ج	ب	ا
						
ن	م	ل	ك	ي	ط	ح
						
ش	ر	ق	ص	ف	ع	س
						
غ	ظ	ض	ذ	خ	ث	ت

Script of the Sun

						
ز	و	ه	د	ج	ب	ا
						
ن	م	ل	ك	ي	ط	ح
						
ش	ر	ق	ص	ف	ع	س
						
غ	ظ	ض	ذ	خ	ث	ت

Script of Venus

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆
ز	و	ه	د	ج	ب	ا
𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍
ن	م	ل	ك	ي	ط	ح
𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔
ش	ر	ق	ص	ف	ع	س
𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛
غ	ظ	ض	ذ	خ	ث	ت

Script of Mercury

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆
ز	و	ه	د	ج	ب	ا
𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍
ن	م	ل	ك	ي	ط	ح
𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔
ش	ر	ق	ص	ف	ع	س
𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛
غ	ظ	ض	ذ	خ	ث	ت

Script of the Moon

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆
ز	و	ه	د	ج	ب	ا
𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍
ن	م	ل	ك	ي	ط	ح
𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔
ش	ر	ق	ص	ف	ع	س
𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛
غ	ظ	ض	ذ	خ	ث	ت

We are going to give an example of the practical applications of these magical scripts. We will construct a basic amulet for protection against the evil eye. The heart of this amulet is the 3x3 magic square of Saturn. The magic square can be written in a letter and numerical form.

Saturn Square

Saturn Square

ד	ט	כ
ג	ה	ז
ה	א	ו

(Letter Form)

4	9	2
3	5	7
8	1	6

(Numerical Form)

To create the talisman, we replace the letters or their corresponding numerals with the symbols from the Saturn script. The 22 Hebrew letters correspond directly with the 22 Arabic letters, and the sequence is pretty much A=1, B=2 and so forth. This is the magic square of Saturn in its planetary script:

Saturn Square

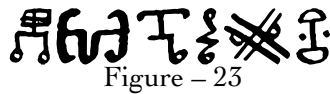
(Magical Script Form)

𐤃	𐤄	𐤅
𐤆	𐤇	𐤈
𐤉	𐤊	𐤋

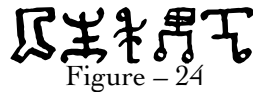
This is the accompanying magical conjuration to remove the evil eye: "I swear upon you by Qashemkus, Qashemkus, Qashemkus, Kashrich, Kashrich, Kashrich, Anukh, Anukh, Anukh, descend O Abba Nuch, Abba Nuch, Abba Nuch, and remove the eye and the

sight from the carrier of this talisman. O every eye that contemplates N. with strange harm, swirl, you swirl, keep looking, do you see any flaw? Then look again and again; your eyes will come back stumped and conquered. There is no will and power, except by the Divine One, the Exalted and Majestic.”

Above the magic square, place the name of Qashemkus in magical script:



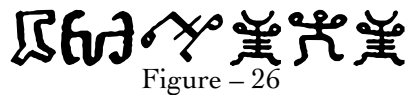
Below the magic square, place the name of Kashrich in magical script:



On the right of the magic square, place the name of Anukh in magical script:



On the left of the magic square, place the name of Abba Nuch in magical script:



Then write the conjuration around the talisman. Once you are done, enter into a place where no one sees you. Light a candle, and burn some incense. Recite the conjuration over the evil eye amulet multiple times, until you feel confident that it has been charged. Now, wear it upon your person or you can roll it up with a blue bead or similar jewelry and put it around your neck as a necklace. This is one example of many of the versatility of the magical application of such scripts.

One other important element of magical scripts is their connection to the lore of the primordial angelic language or Divine language. According to the same source manuscript, in his book on secret things Agathodaimon gave the three ancient Divine alphabets. The word

Agathodaimon translates into the good genius or guardian angel or spirit. However, Agathodaimon was also another name for Hermes. According to Agathodaimon, one of the three primordial alphabets was the old Syrian alphabet, the original Divine alphabet, which was taught by God to Adam.

Ancient Syriac Script

I	d	P	H	X	K	A
ز	و	ه	د	ج	ب	ا
F	P	C	T	W	D	Y
ن	م	ل	ك	ي	ط	ح
W	T	D	K	N	J	A
ش	ر	ق	ص	ف	ع	س
						L
						ت

This alphabet has undergone numerous changes in its form through time to become the more recognized modern Syriac script. The ancient Syriac script can be used as a general script for general magical construction. It can replace any number of magical scripts, when specific scripts are not available, and can be used in conjunction with Hebrew and Arabic scripts. Of course, the Syrian Aramaic language continues to exist today in a modern form. It is an important language and many of the names of power in ancient magic were preserved in it. There is much to cover in this area, but the preceding materials should leave you with a solid foundation in how to use magical scripts and their importance in upcoming talismanic constructions.

### ✿ MAGIC SQUARES ✿

Magic squares play an important role in the art of talismanic magic. Ancient magicians believed these designs embodied celestial powers, due to the harmony of numbers. A magic square is a square whose sides are divided by straight lines that form smaller cell squares within; into these cells is placed a singular numerical sequence in which the sum of any side is equal to any another. The magic squares are known in the West as Kameas, which is a Hebrew word meaning 'amulet'. In the Arabic language, they are known as

Awfaq, which means 'what is harmonized'. We are going to refer to them by their more common name, 'Magic Squares'. These mathematical arrangements are part and parcel of many talismanic constructions. Some modern authors have talked about how the ancient art of magic squares was lost. This is far from the case. The ancient art is alive and well, and these beautiful mathematical harmonies are still used to bring about powerful spiritual and magical effects.

Magic squares come in an infinite number of sizes, but ancient magicians used seven basic sizes, corresponding to the planets.

Square Size	Number Of Cells	Sum Of Any Side	Total Sum
3x3	9	15	45
4x4	16	34	136
5x5	25	65	325
6x6	36	111	666
7x7	49	175	1225
8x8	64	260	2080
9x9	81	369	3321

Each square has its own magical benefits, and can be grouped into one of three numerical categories: 1) Even-Even such as 4x4, 8x8, 12x12 and 16x16; 2) Even-Odd such as 6x6 and 10x10; 3) Odd-Odd such as 3x3, 5x5 and 7x7. The basic magic squares have various occult properties and, when constructed under certain celestial forces, can present the magician with diverse benefits. The 3x3 is probably one of the most important of these magic squares in the ancient magical tradition. The reason for this is related to the creation process of mankind. The Arabic numerical value of Adam is forty-five and Chawa (Eve) his wife has the numerical value of fifteen. The total sum of all the numbers in the 3x3 square is forty-five and the sum of any of its sides or ribs is fifteen. Imam Al-Ghazzali, a famous medieval Islamic philosopher, wrote a book on the qualities and mysteries of this square. His discourse on the subject was so influential, it became known as the Al-Ghazzali square. Naturally, it is much older than him and has appeared in the work of prominent occult masters, such as Al-Boni, and in Chinese and Indian texts prior. The Saturnian 3x3 square has both protective and destructive qualities. It is also believed

to help women in difficult labor. One method given by the ancients was to write the square on two pieces of ceramic pottery, and place each under one of a laboring woman's feet. When placed among the belongings or worn, the square is also useful for protection against thieves. To construct it for this purpose, write it on a scroll, when the Sun is in the 12<sup>th</sup> degree of Aries or when it is in the 3<sup>rd</sup> degree of Taurus, with the Moon well aspected to it.

The Jovian 4x4 magic square is beneficial against misfortune in wealth, for protecting property and for safeguarding children from evil. If you want to protect your property, write this square when the Sun is in the 29<sup>th</sup> degree of Aries. If you want a general protection for children, then write the square when the moon is in Taurus. It is also a ward against evil spirits. If you want to ward someone, write the square when Venus is in the 29<sup>th</sup> degree of Pisces and place it under the thigh of the individual. It is beneficial for entering upon and seeking favours from community elders and kings, and for victory against enemies. It is also beneficial for acquiring the general love of people and for the maintenance of love. For this purpose, etch it on a ring made of red copper and draw it on a scroll when the moon is conjunct with Venus in the 15<sup>th</sup> degree of Libra or the 5<sup>th</sup> degree of Sagittarius. If you carry the scroll with you, those that see you will be attracted to you. If you run into difficulty with income, keep it in your pocket for prosperity, increase of status and protection against peoples' ill will. If you place it with some money or on a business' premises, it will increase and multiply. For general benefits, when the Sun reaches the 19<sup>th</sup> degree of Aries and the moon is in the 4<sup>th</sup> degree of Taurus, draw the square upon an amulet made from gold and jasmine or upon a paper. Generally, it is best done when the moon is waxing and well aspected.

The Martian magic square of 5x5 is purported to be good for an increase in discipline and for protecting children from maladies. It is believed to help improve their character and to assist them in areas of knowledge and manners. For that effect, this magic square should be written when Venus is in the 27<sup>th</sup> degree of Pisces, with the Moon being in the same degree. The ink used in the writing is made from musk and saffron. The writing is done on a sheet of edible rice paper or placed on a scroll and then washed off. The child should then eat the paper or drink the washed out ink. It is also beneficial for an individual who is seeking to strengthen a relationship. For this purpose, when the sun is in Aries and the moon is in Cancer, write the square on an edible or washable surface; then give it to your lover to consume. Due to its Martian attributes, it has also been used to gain



victory during conflicts. For this purpose, etch it on a Tuesday in the hour of Mars. Make sure that Mars is in good aspect and rising near the ascendant. Incense it with Frankincense and Blue Mukul and then place the square in a piece of red fabric and tie it around your arm. It will help you be victorious in any conflict.

The Solar 6x6 magic square has benefits for the pursuit of power, oratory ability and gaining respect. It is also useful for those who want the guidance of scholars and to develop their magical abilities. As well, it is good for prosperity and blessing in ownerships and for increase in money and status. When the Sun is exalted in Aries, take 1.75 grams of gold and cast it into a circular disk like a coin. Then etch the six by six magic square on it on Sunday in the hour of the Sun, making sure that at that given time the Sun is well aspected. Incense the talisman with saffron and wash it with rose water, camphor and musk. Wear it upon you to receive its power.

The magic square of 7x7, being associated with Venus, is very powerful for love. As a love talisman, it should be made when Venus is in Taurus, Gemini or Libra. Make the talisman's surface on a silver coin that weighs 29.75 grams. Etch the magic square on the coin on a Friday and incense it with aloes wood. Place it in a piece of silk that you carry about you and it will have a powerful effect in the affairs of love. If you run into difficulty with a situation, just place the coin in your pocket and it will be resolved quickly. It is also beneficial for dealing with negative emotions or in areas where violence occurs. To dissipate the negative and aggressive energies of such a place, wash the silver coin in a cup and then take that water and sprinkle it at the location. It can also be sprinkled in animal barns, places of business, government, homes and so forth to repel negativities and attract all that is beneficial. If you place the coin in your bed, you will see an increase in sexual activity and a more harmonious relationship with your partner. You can also etch this square on virgin paper with musk and saffron on a Friday and then incense it with amber and aloes. Then make the paper part of an ointment and place the container under the light of Venus in the sky. Anoint your body with it to be received with awe and respect by others.

The Mercurial 8x8 magic square is beneficial for memorization, intelligence and the acquisition of knowledge. For this purpose, draw this square using saffron and honey on a washable surface when the moon is in Cancer and Mercury is in the 15<sup>th</sup> degree of Virgo. Wash the writing off with water and drink it. If you give it regularly to a child, it is purported to assist the child to grow up with a strong memory

and reading comprehension. It is also very beneficial for illnesses that affect limbs and animals. For this purpose, construct the square when Jupiter is exalted and Mars is in positive aspect with it. The moon should also be conjunct with Mars. Write it on barley bread and give it to the ill to consume for healing. It can also be used as part of a ring for the receptivity and friendship of figures of authority. To construct this ring, take 34 grams of pure silver and form the surface for the square. Do this on a Wednesday, during a waxing moon with Mercury in good aspect. Etch or draw the square on the silver and incense it with aloes and carnation. The ancients also used this to bring about an increase in rain. They would write the square on a scroll, tie it to the shell of a tortoise, and then bury it in the middle of the village.

The Lunar magic square of 9x9 is useful for bringing reconciliation between those in disagreement. For this purpose, write the magic square on a scroll or piece of cloth when the Moon is conjunct with Mars in the 29<sup>th</sup> degree of Capricorn. The Sun should be in a trine or sextile aspect to this alignment.

We have shared only a small portion of the many applications of these magic squares. Magicians rarely use these squares in their basic form, most often personalizing them for the task at hand. As an example, let us say we wanted to make a 3x3 square for the emanation of Binah (Understanding). The range of the word Binah in Hebrew is sixty-seven. The numbers within the square should add up to this range or value. The square would be thus:

22	26	19
20	22	25
25	19	23

When constructing magic squares, you can use either paper, wood, metal or leather for a surface. Make sure that your chosen medium is clean of any marks or stains. Used materials can taint the energy infused into your magic square. Keep in mind that your target medium should be proportional to the size of your magic square. The first step in the construction process is the outside border. Magic squares are a manifestation of the Divine reality and cosmic harmony of numbers. This is why the outer border of a square is actually a declaration of the Divine dominion and a reference to the emanation of the Kingdom. When you begin to draw your magic square, start with the upper

right corner and move clockwise. This direction is due to the fact that Semitic languages are written from right to left. Rotate the paper as you draw your lines so that your direction is constant. Follow the same style when drawing the remaining lines within the squares.

The outer border is formed by drawing a square with equal sides and angles. When used in magical talismans, this border is drawn by stretching letters in words to form it. The standard words used are as follows:

His Word قوله or Her Word قولها  
 Is the Truth الحق  
 And to Him وله or And to Her ولها  
 Is the Kingdom الملك

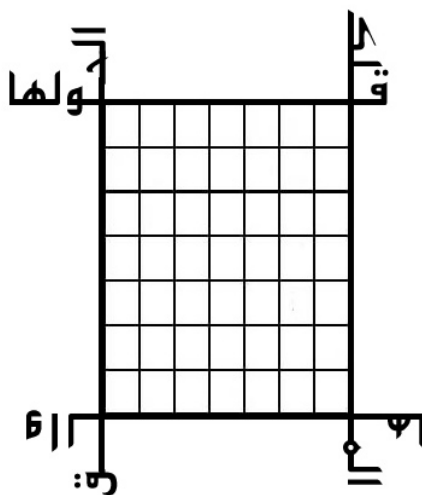


Figure - 27

Once the border is drawn, the next step is to divide your square with equal lines vertically and horizontally according to its size. In a 3 by 3, use two lines each way for a total of nine cells. In a 4 by 4, use three lines each way for a total of sixteen cells and so forth. Here is an example of a 7x7 square with the stretched out words forming its outer border and it is also traditional to add four archangels Michael, Gabriel, Israfael, and Azrael to the sides of the square:

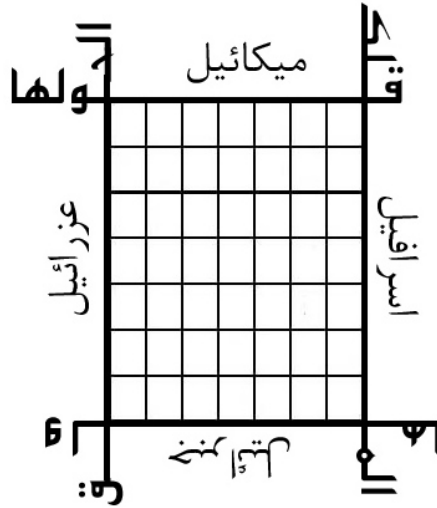


Figure – 28

An elemental square is also constructed by using the elemental letters to form the external borders of all its rows and columns. As detailed in an earlier chapter, the elemental letters of Fire are: ش ذ اه ط م ف. These letters are usually written together in a cursive form thus: اهطمفشذ. Let us say you want to capture the fires of Venus. You would use the Fire letters to form the 7x7 magic square thus:

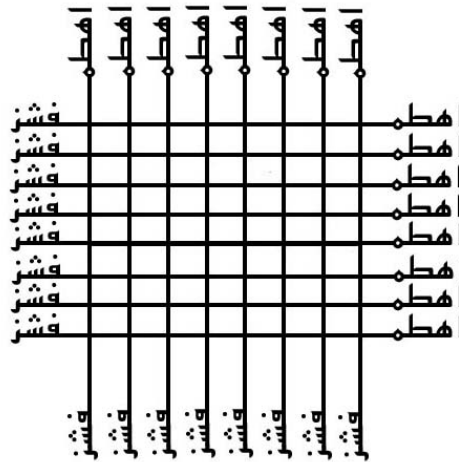


Figure – 29

The final step is to fill in the numbers in the square in their proper sequence. You have two options at this point; one is to copy from an already built square, and the second is to build your own from memory. In this chapter, we will rely on the first option, as it is the easiest for beginners. There are a number of important terms and numbers to know when building any square. These terms are the Key, the Handle, the Hinge and the Door. The most important number to know is the Key. When we speak of inserting a number into a magic square, what we really mean is that we want to create a magic square where each line adds up to that number, whether horizontally or vertically. Once a number is ready to be inserted into a Magic square, the Key must be calculated. To calculate the Key, you will need to know the Handle, Lock and Door. Here is a brief description of what these terms mean:

Key: - The first number to be placed into a magic square.

Handle: - The difference between two consecutive cell numbers in a square.

Lock: - The last number to be placed in a magic square.

Door: - A calculated number instrumental in calculating the key of a specific magic square

Hinge: - Half the number of cells on any side of a magic square.

A basic magic square begins with a '1' in its Key and a '1' as its Handle. A more complex square may begin with a '2' or more for its Key and for its Handle. Regardless, the Handle must be constant between the various cells of a magic square or it will not work. The third number of importance, called the Door, can be calculated as follows:

$S_n = \text{Number of Cells}$

$\text{Door} = (S_n - 1) \times \text{Handle}$

Examples:

Q1) If we wanted to construct a  $3 \times 3$  Magic square with a handle of one, what would be the value of the door?

A)  $[(3 \times 3) - 1] \times 1 = 8$

Q2) If we wanted to construct a  $4 \times 4$  Magic square with a Handle of

three, what would be the value of the Door?

A)  $[(4 \times 4) - 1] \times 3 = 45$ .

Table of Doors

	H=1	H=2	H=3	H=4	H=5	H=6	H=7	H=8	H=9
3x3	8	16	24	32	40	48	56	64	72
4x4	15	30	45	60	75	90	105	120	135
5x5	24	48	72	96	120	144	168	192	216
6x6	35	70	105	140	175	210	245	280	310
7x7	48	96	144	192	240	288	336	384	432
8x8	63	126	189	252	315	378	441	504	567
9x9	80	160	240	320	400	480	560	640	720

The last important number, called the Hinge, is calculated by dividing the number of cells in a magic square's side by two. For example in a 3x3 the Hinge is 1.5, in a 4x4 the Hinge is 2, and in a 5x5 the Hinge is 2.5 and so forth. Once we have all this information, we can now calculate the Key.

$$[(\text{Number} / \text{Hinge}) - \text{Door}] / 2 = \text{Key}$$

Examples:

Q1) We want to insert the number 50 into a 4x4 with a Handle of 1. What is the Key needed to make the square?

A1)  $[(50 (\text{number}) / 2 (\text{Hinge})) - 15 (\text{Door})] / 2 = 5 (\text{Key})$

12	17	5	16
6	15	11	18
19	10	14	7
13	8	20	9

Q2) We want to insert the number 150 into a 5x5 with a Handle of 2.

A2)  $[(150/2.5) - 48] / 2 = 6 (\text{Key})$

40	45	18	32	6
28	12	36	50	24
46	20	34	8	42
14	38	52	16	30
22	26	10	44	48

Let's look at a practical example, a talisman to attune us to the Spirit of a Divine Name. We will use the traditional and well-known large ranges for the Hebrew alphabet in this calculation and will design a special magic square for that name. The Divine Name we will use is that associated with the emanation of the Crown: Ehieh Asher Ehieh אשר אֵהִיָּה אֵשֶׁר אֵהִיָּה. The Hebrew large range for this name is: 543. We will insert it into a 3x3 magic square, as that square is used for the Supernals or the three emanations of Kether (Crown), Chokmah (Wisdom) and Binah (Understanding). We will use a basic Handle of one, as it fits with the symbolism of the unity of that emanation. The Door for a 3x3 with a Handle of one is eight. What remains to be calculated is the Key.

$$[(\text{Number} / \text{Hinge}) - \text{Door}] / 2 = \text{Key}$$

$$[(543 / 1.5) - 8] / 2 = 177$$

The next step is to insert the key into the cell block that corresponds to number one in the basic 3x3 template.

4	9	2
3	5	7
8	1	6

	177	

Then we add the Handle of one to that number progressively as we move from cell to cell in sequence. The finished square would look like this:

180	185	178
179	181	183
184	177	182

Now we use the square to build the basic talisman to attract the Divine Name's influence to assist you in your spiritual and earthly life. We take note that the first letter in the Divine Name is the letter Aleph. The attribute of the letter Aleph is that of Breath and Spirit. We will use the ancient Hebrew form for the construction of the talisman. Here is the procedure:

**STEP ONE:** Acquire a clean piece of white cardboard, wood or other suitable surface to use for your talisman. Draw a rectangle in the middle and inside that draw a circle; inside the circle draw a triangle. Make sure you leave liberal space within the shapes. On the reverse side, draw a circle large enough into which to insert the magic square.

**STEP TWO:** Inside the triangle, write out the letter in its ancient form, in its spelled out form. The letter for spirit and breath is Aleph. Remember that the Hebrew letters are written from right to left. Your writing should look like this:



Figure – 30

**STEP THREE:** Around the circle, write your intent as clear as possible: “I, who am (state your full name), call upon the power of the letter Aleph to bring Divine Spirit into my life.”

**STEP FOUR:** Around the perimeter of the rectangle, write the letter Aleph as often as you can in either the ancient or modern script.

**STEP FIVE:** On the reverse side, draw the magic square within the circle as explained in this chapter. You can draw it either in numerical or letter form. Paint its numbers or letters in gold or bright yellow on



the white background.

Numeral Square

180	185	178
179	181	183
184	177	182

Letter Square

פּק	הּפּק	חעק
טעק	אפּק	גפּק
דפּק	זעק	כפּק

**STEP SEVEN:** Around the perimeter of the circle surrounding the magic square, write out the Divine Name: אהיה אשר אהיה

**STEP EIGHT:** Get an unused white candle and with a knife inscribe the Hebrew letters, as shown in Step 2, onto the candle on two of its sides. Place the candle near the talisman. When you are ready, light the candle and burn some incense. Place the talisman before you and stare at the square.

**STEP NINE:** Inhale deeply, while visualizing the name and letter and vibrating it mentally. Now exhale on the square, vibrating the Hebrew Divine Name and letter “Aleph Ehieh Asher Ehieh” in a low breathing chant. Repeat this process 543 times. Every few minutes or every hundred chants say, “O spirits and angels of the Holy Name Ehieh Asher Ehieh and by the power of the letter Aleph, hear my call and answer me. I call upon you and the power of the letter Aleph to bring spirituality into my life. Consecrate this talisman so that it will be a living link between me and your world.”

If you get tired, snuff the candle and repeat this step at a later time. Now that the Talisman is infused with the spirit of the name, you may place it under your head while you sleep or upon your head during meditation. You may also contemplate the square while repeating the

name non-stop in your mind and focusing upon the Divine. Once you are done, wrap the talisman in a white cloth and, if possible, carry it upon you. Redo this charge once a month for maximum effect.

Many times you will need to insert an odd number like forty-one or a number that doesn't normally fit into a square type. The solution to this problem is to amend the square. It is very important that the square layout you are using accepts amending. Some are not amendable. Here are the amendable square templates:

3x3

4	9	2
3	5	7
8	1	6

4x4

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

5x5

18	10	22	14	1
12	4	16	8	25
6	23	15	2	19
5	17	9	21	13
24	11	3	20	7

### Talismanic Magic

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6x6

36	30	24	13	7	1
25	19	3	35	17	12
6	10	14	21	28	32
20	2	29	11	31	18
15	34	8	27	5	22
9	16	33	4	23	26

7x7

26	30	20	38	14	46	1
11	43	5	23	35	17	42
31	21	39	8	47	2	27
44	6	24	35	18	36	12
15	40	9	48	3	28	32
7	25	29	19	37	13	45
41	10	49	4	22	33	16

8x8

39	47	22	30	60	52	9	1
55	63	6	14	44	36	25	17
28	20	41	33	7	15	54	62
12	4	57	49	23	31	38	46
5	13	56	64	26	18	43	35
21	29	40	48	10	2	59	51
58	50	11	3	37	45	24	32
42	34	27	19	53	61	8	16

9x9

10	78	35	26	55	42	6	71	46
50	7	66	30	14	79	43	21	59
63	38	22	67	54	2	74	31	18
64	51	8	80	28	15	60	44	19
23	61	39	3	68	52	16	75	32
36	11	76	40	27	56	47	4	72
37	24	62	53	1	69	33	17	73
77	34	12	57	41	25	70	48	5
9	65	49	13	81	29	20	58	45

Putting in a number that requires amending can be a daunting task at first, but it needn't be. Let us try to put in a difficult number such as five hundred and forty-one into a magic square of 4x4. The Handle is one, and the Door is fifteen. Let's look at the Key formula:

$$[(\text{Number} / \text{Hinge}) - \text{Door}] / 2 = \text{Key}$$

$$[(541 / 2) - 15] / 2 = \text{Key}$$

$$[270.5 - 15] / 2$$

At this point, we have a fraction in the formula. What we do is drop the fraction altogether. So, it looks like this:

$$[270 - 15] / 2 = 127.50$$

The Key also has a fraction. We do the exact same thing. We drop the fraction from the Key and put in 127 into the 4x4 square that accepts amending.

4x4

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

Unfinished 4x4

134	137	140	127
139	128	133	138
129	142	135	132
136	131	130	141

However, this square isn't correct. It yields five hundred and thirty-eight rather than five hundred and forty-one on each line. What is left is to amend the square. The first step is to figure out the remainder. We do this by subtracting the two values:  $541 - 538 = 3$ . The remainder is three. To solve this problem, look at the table of the remainder. Find the cell position marked there and, from that point on till the end of the square, skip the exact number of the remainder. So, if the value in the cell is 10 and the remainder is 2 then skip two numbers from 10 and put 12 in and continue with 13, 14 and so forth till you finish the square.

Amendment Guide	
Magic Square	Starting Cell
3x3	7
4x4	13
5x5	21
6x6	31
7x7	43
8x8	57
9x9	73
10x10	91

Finishing 4x4

134	137		127
139 (+3)	128	133	138
129		135	132
136	131	130	

Finished 4x4

134	137	143	127
142	128	133	138
129	145	135	132
136	131	130	144

You will notice that some numbers have been skipped in the sequence; that is an unavoidable part of the amending process. If you don't wish to amend, you can try to insert the number into a different sized square. However, amending is an acceptable part of the construction process and the finished square yields the desired number of five hundred and forty one on every line.

### ❁ CREATING A TALISMAN ❁

Magic squares are used in creating complex talismans and are used in the formulation of magical conjurations and chants. We will provide a working of such a process. Let us say you want to create a prosperity talisman for Jasmine John Mary Antwood. John is her father's first name. Mary is her mother's first name and Antwood is her last name at birth or adoption. First you write out the request or purpose of the talisman in a clear statement containing the name of owner and the objective. For example, it can be written as: Jasmine John Mary Antwood seeks money and prosperity. If this talisman was being made for a man, the father's first name and the mother's first name would be in reverse order. Once you are satisfied with the clarity of the intention in the phrasing, calculate the range of the entire sentence. We recommend that you use the large range. In this case, the total of the entire sentence comes to four thousand two hundred and forty-three.

The next step is to figure the planetary alignment that is suitable for writing the talisman and to determine its Elemental auspices. There are actually two ways of accomplishing this. The first requires understanding of horary astrology and celestial timing. You need to be able to determine the proper planetary alignment that will facilitate the nature of your workings. Two primary elements in such considerations are the degree of the ascendant and its aspect and the moon and its alignment. In conjunction to this, you will need an

in-depth understanding of Elemental energies to make an informed judgment of the work elementally auspicious.

The other approach utilizes mathematics and was recommended by the ancient magicians of our tradition as an alternate. The basic premise is to subtract from the total sum of the sentence a specific number until you are left with that number or less. The number chosen corresponds to an Element, day, sign, Lunar Mansion and so on. For our example, subtract four from four thousand two hundred and forty-three till you have a four or less. The remainder is three. We gave Fire = 1, Air = 2, Water = 3 and Earth = 4. Therefore, the work is to be done under the auspice of the Element of Water. Next, subtract three hundred and sixty from the original number till you have three hundred and sixty or less. The result is two hundred and eighty-three. We give each sign 30 degrees, starting with Aries, leaving us with thirteen degrees of Sagittarius. Since the Element is Water, we wait until Sagittarius is on the Descendent or Western point of the chart. If the Element is Fire, we look for that degree on the ascendant. If the Element is Air, we look for that degree on the midheaven. If the Element is water, we look for that degree on the Descendent. If the Element is Earth, we look for that degree at the Nadir, the point below the Earth or opposite the Midheaven. This is the time at which you would write the talisman.

To determine when to do the ritual to charge the talisman, subtract seven from the original total number. Give each day of the week a value beginning with Sunday = 1 till Saturday = 7. The result from our example is one or Sunday. Then we follow the same process by subtracting twenty-four for the hours of the day. The day begins at sunrise and the division of hours is based upon the system of planetary hours. The result for our example is nineteen. Thus, the conjuration is to be done at the nineteenth hour of Sunday. Make sure that the aspects during that hour aren't unfavourable to the moon or ascendant.

The next step is to create a magic square for the value of the sentence. We chose a 4x4 square due to its association with Jupiter. The Handle is one and the Door is fifteen.

The Key is calculated as follows:

$$[(\text{Number} / \text{Hinge}) - \text{Door}] / 2 = \text{Key}$$

$$[(4243 / 2) - 15] / 2 = \text{Key}$$

Looking at the formula, it is obvious that we will need to amend. Here is the process of calculating the Key for the unfinished square:

$$[(4243 / 2) - 15] / 2 = \text{Key}$$

$$[(2121.5) - 15] / 2 = \text{Key (drop fractions)}$$

$$[2121 - 15] / 2 = \text{Key}$$

$$2106 / 2 = 1053$$

4x4

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

The value from the unfinished square is 4242 which is less than 4243 by one. One is then the remainder to be used.

Finishing 4x4

1060	1063	1066	1053
1065 (+1)	1054	1059	1064
1055	1069	1061	1058
1062	1057	1056	1067

Finished 4x4

1060	1063	1067	1053
1066	1054	1059	1064
1055	1069	1061	1058
1062	1057	1056	1068

The values within the magic square are the basis upon which we extract the names of angels and jinn that oversee the execution of the talisman. There are celestial angelic governors and eight governors from among the terrestrial jinn.



Magic square Extraction Rules

Square Root Value	How It Is Extracted	Governor's Position
Key	First number in the square	Usurper
Lock	Last number in the square	Guide
Balance	Key + Lock	Mystery
Square	Total sum of a row	Adjuster
Area	Total value of all rows	Leader
Regulator	Area + Square	Regulator
Purpose	(Square + Area) x 2	General Governor
Origin	Lock x Purpose	High Overseer

Once we have the general value for the governor, we subtract forty-one for the angels and three hundred and nineteen for the jinn. The subtraction of forty-one represents the Arabic form of the Divine Name El or Ayl. This is done for the same reason as with the calculation of your holy guardian angel. You may want to review that section, if you are uncertain, for the explanation. The number three hundred and nineteen is calculated by subtracting forty-one from the total number of degrees in the Zodiac or three hundred and sixty. Let us apply this to our example:

Governor's Position	Square Root Value	Angelic	Jinn
Usurper	1054	1013	735
Guide	1068	1027	749
Mystery	2122	2081	1803
Adjuster	4243	4202	3924
Leader	16972	16931	16653
Regulator	21215	21174	20896
General	42430	42389	42111
Governor High Overseer	45315240	45315199	45314921

The next step is to convert these numbers into letters, in a process again similar to the formulation of the holy guardian angel's name. This is done by pronouncing the numbers using letters. One thousand and thirteen is 1000-10-3 and the corresponding letters in Arabic are

Ghyin غ Ya ي Jym ج. These letters are written from right to left, thus: غ ي ج. When you add Ayl to them the angelic name is written as غي ج ايل pronounced as Ghejiaeel. When working with larger numbers follow the same process, where a hundred thousand is 100-1000 and a million is a 1000-1000. Non-Arabic speakers may feel daunted by the process of pronouncing the words formed by the letter combinations. It need not be that complicated. The letter Ghyin is Gh and Ya is Y and Jym is J. This is GhYJ with the suffix AYL spells out GhYJAYL. The vowels e and a can be added liberally to ease the pronunciation process.

Extracted Angelic Names		
Angelic	Spelled Out	Pronounced
1013	غي ج ايل	Ghejiaeel
1027	غ ك ز ايل	Ghakezaeel
2081	ب غ ف ايل	Baghefaeel
4202	د غ ر ب ايل	Degherbaeel
16931	ي و غ ظ ل ايل	Yoghetzhalaaeel
21174	ك اغ ق ع د ايل	Kegheqa'adaeel
42389	م ب غ ج ف ط ايل	Mebeghejefetaeel
45315199	د ه غ غ ش ي ه غ ق ص ط ايل	Daheghegheshiahegheq-sataeel

Extracted Jinn Names		
Jinn	Spelled Out	Pronounced
735	ذ ل ه ط ي ش	Zhalahtysh
749	ذ م ط ط ي ش	Zhametotysh
1803	غ ض ج ط ي ش	Ghedhejetysh
3924	ج غ ظ ك د ط ي ش	Jeghetzhakedetysh
16653	ي و غ خ ن ج ط ي ش	Yoghechenejetysh
20896	ك غ ض ص و ط ي ش	Keghedhessotysh

Jinn	Spelled Out	Pronounced
42111	م ب غ ق ي ا ط ي ش	Mebegheqiatysh
45314921	د ه غ ش ل ي د غ ظ ك ا ط ي ش	Dahegheghesh- ideghetzhekatysh

Finally, you will need to extract the Names of Power that reside over this square. This is done by spelling out each cell in the square and adding ططيل TTYL to it.

Names of Power	
Cell Number	Name of Power
1054	غ ن د ط ط ي ل
1055	غ ن ه ط ط ي ل
1056	غ ن و ط ط ي ل
1057	غ ن ز ط ط ي ل
1058	غ ن ح ط ط ي ل
1059	غ ن ط ط ط ي ل
1060	غ س ط ط ي ل
1061	غ س ا ط ط ي ل
1062	غ س ب ط ط ي ل
1063	غ س ج ط ط ي ل
1064	غ س د ط ط ي ل
1066	غ س و ط ط ي ل
1067	غ س ز ط ط ي ل
1068	غ س ح ط ط ي ل
1069	غ س ط ط ط ي ل

To write the talisman, acquire a suitable surface that corresponds with its appropriate Element and planetary energy, such as blue paper for Water. Parchment scrolls are also affordable and easy to obtain. Additionally, you will need magical ink. These inks are made from

herbs and resins. A traditional recipe would consist of musk, saffron, benzoin and rosewater. Rosewater is readily available in Middle Eastern stores and possibly also carried by Santeria and Voodoo shops. Saffron is a dyeing agent that can also be acquired from Middle Eastern shops. If you can't find it locally, it can be purchased online at highly affordable prices. You can also make a more modern mixture by combining food coloring with rosewater, musk and benzoin oils or ground resins. Once you have the ink ready, you need to draw the square during the astrological setting conducive to the talisman.

On the top portion of the parchment or paper, write the Names of Power in sequence from right to left. Then in the center, leaving enough space on all sides, write the magic square. Around that square write the angelic names that were extracted. Write them as separate letters in an appropriate magical script. Below them, write their aides from the terrestrial or lower jinn. Equally as important and often a forgotten step in talismanic construction is the pictorial representation of the intent. Without it your talisman isn't finished. The pictorial representation is done on the reverse side of the talisman. For this example, we would attach or paint an image of a woman with money or gold all around her. You can have a composition made from a photograph of Jasmine surrounded with a picture of money or a representation of a hefty pay check or whatever else fits the intent.

When you ready to consecrate the talisman, hang it in your working space from a string attached to the ceiling. Open your working with appropriate purifications, release of resident spirits, banishing and planetary conjurations. Then recite the conjuration with your arm stretched out and your hand pointed at the talisman. Don't touch the talisman. Continue to recite the conjuration until you see a sign that the talisman has been touched or infused by the spirits. One such sign is that the talisman will spin on its own, without any apparent physical cause such as a gust of air. The names in the conjuration are to be modified based on the results of the extraction. We used the name Al-Razaq الرزاق, The Giver of Sustenance, as a Divine attribute overseeing prosperity. You may modify this as you see fit. Here is the template conjuration modified for our example:

Say: "I swear upon you, O angel Daheghegheshiahegheqsataeel, who governs over the majestic and honored angels, by the Magnificent King who surrounds you in all directions and is exalted above you in His noble exaltation, to command for my aid the angelic governor of this talisman Mebeghejefetaeel. O Mebeghejefetaeel, command for

my aid the angels Kegheqa'adaeel, Yoghetzhalaaeel, Degherbaeel, Baghefaaeel, Ghakezaeel and Ghejiaeel, that they continue to insure and insist that the spiritual aides of this square will be obedient to that which I command them and for which I have bound them. Charge them, o blessed angels, so that they hurry in facilitating the attraction of the causality of wealth and prosperity to the owner of this talisman from each direction and place, from its furthest to its nearest region, and that they continue and remain at this task permanently.

Where are you, O Mebegheqiatysh, Keghedhessotysh, Yoghechenejetysh, Jeghetzhakedetysh, Ghedhejetysh, Zhametotysh and Zhalatysh? Hurry with them, O Mebeghejefetaeel and Mebegheqiatysh or I will place over you Daheghegheshiahegheqsataeel and Daheghegheshideghetzhekatysh.

Hurry and respond and do what I have commanded you or I will place upon you the angels of God that are fierce, who never disobey God in what He commands them and who will do what they are ordered. I swear upon you, O children of Al-Tahishna الطهشينا and children of Mabtreeh مبطريش and brothers of Dames دامس, with the ancient oath upon the hands of Abbi A'abed Allah ابي عبد الله and Abi Farwah ابي فروة and upon the hand of the honored and exalted angel, servant of his Lord, Metatron, who is obedient to the command of His Lord, Lord of Lords, King of Kings, who knows all that is in the world of intents and is aware of all mysteries. O El Shaddi Ehieh Asher Ehieh Adonai Beliyamadh بلياماض Beliyamadh بلياماض Massess As مصيص As آس Wamed وامض; O Tafeqyona طفقيونا Tuia طويا A'alunia عليويا, and, O ye King of Angels and sender of clouds, O Kaf-Heh-Ya-A'ayin-Sad كعيعص O Hha-Mym-A'ayin-Sad-Qaf حمعسق; You are the God, other than whom there is no God but You. Facilitate to me your faithful servants from the obedient spirits to fulfill my need in every place by your permission and your height. O Razaq! O Razaq! O He with the extended height! Answer me and obey me this hour quickly. The blessings of God be upon you!"

Recite the ancient oath seven times, then the modified template conjuration seven times and finally the ancient oath seven times again. Charge the rouhaniah to consecrate your talisman and manifest your intent. Repeat this until you see some physical or magical sign that your talisman is consecrated. One possible sign is that it moves on its own and another is that upon touch it is very hot. While reciting

the conjuration you should be incensing it with appropriate planetary or Elemental mix or a generic mixture of frankincense, benzoin and wet aloes. Also, during the recitation, it is customary to stand a few feet away, while pointing your arm at the hanging talisman. If you get tired, then excuse yourself to the spirits and come back during another proper alignment and repeat the conjurations. Do so until it is finished. Even after the talisman is charged, you should recite the conjuration on it repeatedly and on a regular basis. When you are clean in body or in clean places, wear it under a hat or somewhere close to your head. When unclean or in unclean places, the talisman should be in a box with an etched replica of the square. For extra efficacy and empowerment, recite or chant the Divine Name Al-Razaq regularly.

You can use the information presented in this chapter to construct many wonderful talismans, but remember, we have just covered the basics. There is much more to this fascinating art. For some it is a curiosity, for others a necessity and for a few magicians, it is the beginning of a calling into the profession of a magical crafter.

## ART of DIVINATION

**D**ivination is an ancient art that is entwined with magic. The idea behind Divination is to perceive a glimpse of the Divine plan. This is usually done by magically attuning to currents and making sense of a complex system of symbolism. Divination relies on more than randomness. It relies on a guided answer. In a number of systems, the process of getting the answer may appear random, but that isn't the intent. The intent is to distance the control of the human ego and enlist the aid of the Divine and spiritual forces to guide the magician to reach the desired outcome. In this chapter, we will look at Arithmancy and Geomancy. Both of these systems are mathematical in nature. Arithmancy uses the mathematical values in the letters of the name to extrapolate the answer. Similarly to automatic writing, geomancy relies on spirit guiding the hand of the magician, wherein a guided number of dots lead to the creation of geometric shapes.

Using arithmancy, magicians constructed numerological formulae in order to know when the forces in an individual's life were well aspected and when misfortune would occur. They also determined when a person's star was on the horizon and when it was descending. So, if an individual carried a lucky number, nature was believed to have bestowed good fortune and vice versa. As the scholars watched the timing of important events in the life span of an individual, they were able to construct very accurate tables. There are basic and complex methods of calculations. Through them, you too can come to an understanding of the nature of monthly and annual occurrences in a person's life. Here is the basic method:

✧ Calculate how many years have passed between an individual's

birth and the selected year of study.



Add the selected year



Add the various digits of the resulting number



If the total is an odd number, such as 1, 5, 7, 9, 11, 17 and so on, the energy is positive or fortunate. If the total is an even number, such as 2, 4, 8, 10, 12 and so forth, the energy is negative or unfortunate.

#### EXAMPLE ONE:

Napoleon the first was born in 1769. He became an Emperor in 1804, when he was 35 years of age. If we add 35 to 1804 the total is 1839. Through digit addition  $1+8+3+9$  the total becomes 21, which is a positive number of good fortune. In the year 1815, he was defeated at the famous Battle of Waterloo. If we add his age to that year, we come upon the following:  $46 + 1815 = 1861$ ,  $1+8+6+1 = 16$  (the number of defeat and death).

#### EXAMPLE TWO:

Mustafa Basha Kamal, in the year 1908, was thirty-four years old. Through the preceding formula, we achieve the following:  $1908 + 34 = 1942$ ,  $1+9+4+2 = 16$ . He passed on during that year.

Another popular tool for divination through arithmancy is the Tablets of Destiny. These tablets are also known as the Tablets of Life and Death. These tablets are recorded in numerous occult books by various old masters, ranging from Al-Buni to Al-Zanati. According to a translation by J.P. Jershbell, a similar table was used by Petoosiris, the mythical Egyptian astrologer. According to the ancient wise man Tumtum Al-Hindi, the tables are built on mathematical and alphabetical principles. They can be used to discover the situation of the sick, the traveler, the married, business partnerships, government and the longevity of a person or subject matter. The results are taken from two  $3 \times 5$  tablets, one for life and the other for death. However, these titles need not be perceived as drastic or dramatic; they just refer to two opposing forces or polarities. In PGM XII 351-64 of the Greek Magical Papyri, they are referred to as 'Demokritos' Sphere': prognostic of life and death. The version in the Greek Magical Papyri appears unbalanced and will be reproduced here only for comparison.



We have presented everything we were able to acquire from ancient sources.

PGM XII. 351-64 Version

Table of Life

1	10	19
2	11	20
3	13	23
4	14	25
7	16	26
9	17	27

Table of Death

5	15	22
6	18	28
8	21	29
12	24	30

Arabic Version

Table of Life Table of Death

1	2	3	4	5	6
7	11	13	8	9	10
14	16	17	12	15	18
19	20	22	21	24	25
23	26	28	27	29	30

Figure – 31

The Tables of Life and Death can be used to measure the success or failure of many activities. For example, if a couple is getting married, we can use their wedding day and apply a formula to each person. If both appear in the Table of Life, the relationship will be long lasting. If one of them appears in the Table of Death, that individual will initiate separation or will pass away first. If both appear in the Table of Death, the wedding is inadvisable, as the marriage is expected to be filled with quarrels and conflicts. The same can be said for business partnerships. Whoever's number or name ends up in the Tablet of Death is more likely to betray or foul the relationship. The basic procedure for using the tablets is as follows:

**STEP ONE:** Know the date when the event in question began (or will begin). Let us say August 13, 2004.

**STEP TWO:** Calculate the questioner's first name and that of the mother using the large ranges of the letters. Let us say the individual's name adds up to three thousand and fifty.

**STEP THREE:** To the result of the previous step, add the number of days that have passed in the month and all the remaining days up to the date of the event. Let us say the question was asked August 5, 2004. This means we add eight days to three thousand fifty for a total of three thousand fifty-eight.

**STEP FOUR:** Add to that the base, which is the number of days for the month in question, or thirty-one. The new total for our example is three thousand and eighty-nine.

**STEP FIVE:** Continue to subtract 30 from the total, until the remaining value is 30 or less. The result for our example is twenty-nine. The number twenty-nine in the Arabic version of the table falls into the Table of Death. This indicates some negativity or obstacles with any event planned for that day. If you are trying to weigh two different decisions, you may use this or you may use another famous numerological method. This other method was used primarily for comparing victors and was attributed to Alexander the Great and his teacher Aristotle.

**STEP SIX:** Write out the names of the two contenders or the two different decisions. You should select one of the two names as the seeker or the challenger or the preferred decision. The other would be considered the challenged, or the alternate, decision. If known, include the mother's and father's first name for both; if not, then use whatever information is available to you.

**STEP SEVEN:** Calculate the ranges for the two names or two decisions. Reduce each sum by nine, until each value equals nine or less. Insert the two values in the following table to see the outcome. If the two values are identical the younger individual or more recent decision will win over the older individual or decision.

Table of Weights

1,9	1 outweighs 9	3,2	3 outweighs 2
1,8	8 outweighs 1	3,3	1 <sup>st</sup> Choice (Challenger Weighs More)
1,7	1 outweighs 7	4,9	9 outweighs 4
1,6	6 outweighs 1	4,8	4 outweighs 8
1,5	1 outweighs 1	4,7	7 outweighs 4
1,4	4 outweighs 1	4,6	4 outweighs 6
1,3	1 outweighs 3	4,5	5 outweighs 4
1,2	2 outweighs 1	4,4	2 <sup>nd</sup> Choice (Challenged Weighs More)
1,1	1 <sup>st</sup> Choice (Challenger Weighs More)	5,9	5 outweighs 9
2,9	9 outweighs 2	5,8	8 outweighs 5
2,8	2 outweighs 8	5,7	5 outweighs 7
2,7	7 outweighs 2	5,6	6 outweighs 5
2,6	2 outweighs 6	5,5	1 <sup>st</sup> Choice (Challenger Weighs More)
2,5	5 outweighs 2	6,9	9 outweighs 6
2,4	2 outweighs 4	6,8	6 outweighs 8
2,3	3 outweighs 2	6,7	7 outweighs 6
2,2	2 <sup>nd</sup> Choice (Challenged Weighs More)	6,6	2 <sup>nd</sup> Choice (Challenged Weighs More)
3,9	3 outweighs 9	7,9	7 outweighs 9
3,8	8 outweighs 3	7,8	8 outweighs 7
3,7	3 outweighs 7	7,7	1 <sup>st</sup> Choice (Challenger Weighs More)
3,6	6 outweighs 3	8,9	9 outweighs 8
3,5	3 outweighs 5	8,8	2 <sup>nd</sup> Choice (Challenged Weighs More)
3,4	4 outweighs 3	9,9	1 <sup>st</sup> Choice (Challenger Weighs More)

Finally, we will talk about a method attributed to an ancient numerologist named Al-Jashemi. It is known as the table of the one hundred scales. Al-Jashemi designed it during his pursuit of wisdom. The process is one of the simplest. First meditate on your question and pray for guidance. The question should be formed in the context of 'will this affair come to pass or not?' Then place your thumb or finger blindly on any number on the table. Add to this number its opposite from the other side of the table. If a number is in the inner area, find its counterpart in the inner area on the other side. If a number is in the outer area, right or left, find its counterpart in the outer area on the other side. Subtract from it the number nine or any multiple of nine, till you are left with a remainder of nine or less.

If the remaining digit is one, the answer is: The affair will come to pass after some toil. If the remaining digit is two, the answer is: The affair is blocked, so be patient and not hasty or you will regret it. If the remaining digit is three, the answer is: The affair will come to pass and you will accomplish your need. If the remaining digit is four, the answer is: The affair is beneficial after it is successful. If the remaining digit is five, the answer is: The affair will be successful in short order. If the remaining digit is six, the answer is: The affair will not come to pass till after much harm and evil in its pursuit. If the remaining digit is seven, the answer is: The affair can't be accomplished; you're asking the impossible. If the remaining digit is eight, the answer is: The affair will never be accomplished and the more it is pursued, the further it will be beyond your reach. If the remaining digit is nine, the answer is: You will achieve all your pursuits.

This is, of course, a general description. You can model more specific answers beforehand to any questions you have, using the preceding example as a template. For example, if the question was concerning marriage, you could substitute the word marriage for affair or need. Remember, wherever you find your finger on the table, find the opposite. For example, the opposite of seventy-two would be fifty-four. Seventy-two plus fifty-four equals one hundred and twenty-six. Nine can be subtracted from one hundred and twenty-six thirteen times, leaving a remainder of nine. Thus, whatever you might be asking about would be completely successful. This technique doesn't have to be as mindless as picking up lottery ticket numbers; proper meditation, conjuration and prayers for guidance should precede any selection.

When constructing the table, the top inner area should be painted the red color of the element of Fire. The bottom inner area should

be painted the blue-green color of the element of Water. The right side outer area should be painted in grayish white or yellowish white for the element of Air. The left side outer area should be painted in deep brown-black the color of the element of Earth. Every ten digits should be painted in the colors of the ten sephiroth, that is, 1 – 10, then again, starting from Kether at 11 to 20 at Malkuth, and so on. The number eleven, for example, would be painted in white on the red background. When painting in two colors that are similar, to make the number show, use a different shade or hue.

Table of the One Hundred Scales

19	18	17	16	15		14	13	12	11	10
20	52	51	50	49		48	47	46	45	9
21	53	78	77	76		75	74	73	44	8
22	54	79	95	94		93	92	72	43	7
23	55	80	96		100		91	71	42	6
		56	81		100	ث	100		70	41
					100					
24	57	82	97				90	69	40	5
25	58	83	98	99		100	89	68	39	4
26	59	84	85	86		87	88	67	38	3
27	60	61	62	64		63	65	66	37	2
28	29	30	31	33		32	34	35	36	1

Table - 32

 GEOMANCY 

Geomancy is one of the oldest and most accurate systems of divination. It combines mathematics, astrology, the four Elements and spirit evocation. While it is mentioned in the writing of occult organizations such as the Golden Dawn, it remains virtually unfamiliar to a majority of Western occultists. This is unfortunate, as the original Arabic materials on Geomancy present us with an amazingly accurate system of divination. Through it, one can find out about the past, present and future of each and every thing. You can use it to address any problems you are facing in your life, and it can help you make decisions on any issue. Basically, you will be able to answer who, how, when, where and what questions about any issue. Let us say you are dealing

with a crime. You can use geomancy to tell you the description of the suspect, the suspect's whereabouts, clothing colors, conditions, location, profession and even the exact name of the suspect. No other system of divination can provide such accurate answers. However, it is a system of divination that requires extreme concentration, proper environment and can not be automated. It requires many months of practice to achieve this level of mastery and you would need much more information than is covered here. Covering the full intricacies of this art is beyond the scope of this chapter, but we will give you a solid basis in the ancient art of Geomancy. known in Arabic as Dareb Al-Ramel.

*“Dareb Al-Ramel is an exalted and resplendent art with a grand aim. It is a science that requires great understanding. Through the scope of its comprehension lies knowledge, and the adornment of perfection. Its phrases are far in depth, and its symbols form a continuous circuit. The judgments of Al-Ramel are hidden from mere logic; therefore the results are far reaching in methodology. It requires the meditation of a sound mind in seeking out the ways of a clear vision. The subject matter is the sand defined as the search for the essence of the dot in its two phases, odd and even. These are the basic components, which form the various symbols being placed in the houses. The judgment of this art is intuitive, which is guided by balanced and clear signs.”*<sup>1</sup>

The actual origin of Geomancy is shrouded in myth. According to legend, it is attributed to Enoch himself. Enoch was the seventh descendent of Adam, son of Jared and father of Methuselah.

The Arabic name for Enoch is Idris (the learned) and the invention of writing, arithmetic, astronomy and the development of Geomancy are all attributed to him. The story is told, thus: Idris was walking along the coast of the Great Sea, when a handsome man called him by his name. Idris was astonished that the man knew his name, since they had never met before. He approached him and said to him, “O thou, how did you know my name?” The man replied to him saying, “From the knowledge that my Lord has taught me - do you want to learn it?” Idris replied, “Yes.” So the strange man drew markings upon the sand, paper not being available at this time. Thus, Geomancy was named ‘Sand Writing.’ When the man taught Idris the art of the sand, he told him to cast a bed on the sand and ask where at this moment was the angel Gabriel. Idris complied and when the bed was erected, he said

<sup>1</sup> Abu Al-Qader Al-Adhami, 1202 A.D.

to the man “According to this, Gabriel is upon the earth right now and is in the form of a man. Also, according to the figure in this position, he is the questioner.” Idris realized his teacher was Gabriel in a human form. He returned to his people and said to them, “Would you like to learn an art that can teach you the past, present and future?” They replied to him, “Yes, indeed.” So, Idris taught them the art. He then said to them, “Cast a bed on the ground for the following question: Did God send a messenger?” They followed his instruction and they each cast a bed on the sand. The reply came, “God sent a messenger named Idris.” They believed in him and followed him.

Geomantic figures number sixteen. Each is made from layers of dashes, single or double. The first layer is attributed to Fire and has the value of 1, the second to Air and the value of 2, the third to Water and the value of 4 and the fourth Earth and the value of 8. This attribution was first introduced in the medieval world by Khalaf Al-Barbari and was modelled on chess. Let us look at a basic figure made from four single dots:






Each layer has a value, but only layers with a single dot are counted. Layers with two dots are considered closed. The numerical value of this figure is  $1+2+4+8 = 15$ . Therefore, this is counted as the fifteenth figure among the Geomantic shapes. Understanding this principle will make the logic behind traditional sequencing in Geomancy much clearer.

Table of Geomantic Shapes














Geomantic Figures	English Name	Arabic Name	Latin Name	Attribute
	The Times	Al-Ahyan	Laetitia	Departing Fortune
	Redness	Al-Ham-rah	Rubeus	Fixed Misfortune
	Departing Victory	Nasra Kharija	Fortuna Minor	Departing Fortune
	Whiteness	Al-Bayadh	Albus	Fixed Fortunate

Geomantic Figures	English Name	Arabic Name	Latin Name	Attribute
	The Departing Constriction	Al-Qabed Al-Kharij	Amissio	Departing Misfortune
	The Gathering	Al-Ijtema'a	Conjuncto	Fixed Mixed Fortune
	Exiting Threshold	Utbah Kharija	Cauda Draconis	Fixed Misfortune
	The Reversal	Al-Inkees	Tristitia	Entering Misfortune
	The Shackle	Al-Ugla	Carcer	Reversing Misfortune
	The Entering Constriction	Al-Qabed Al-Dakhil	Acquisitio	Entering Fortune
	Jawdala	Jawdala	Puer	Reversing Fortunate
	Entering Victory	Nasra Dakhila	Fortuna Major	Entering Fortune
	Pure of Cheek	Naqi Al-Khad	Puella	Reversing Fortune
	Entrance Threshold	Utbah Dakhila	Caput Draconis	Entering Fortune
	The Road	Al-Tareeq	Via	Reversing Fortunate
	The Group	Al-Jama'a	Populus	Fixed Mixed Fortune

Table of Geomantic Correspondences

Geomantic Figures	Astrological	Direction	Elemental
	Sagittarius Jupiter	East	Fire
	Scorpio Mars	North	Water
	Leo Sun	East	Fire



Geomantic Figures	Astrological	Direction	Elemental
	Cancer Moon	North	Water
	Dragon Head		
	Gemini Mercury	West	Air
	Dragon Tail		
	Capricorn Saturn	South	Earth
	Aquarius Saturn	West	Air
	Leo Sun	East	Fire
	Aries Mars	East	Fire
	Taurus Venus	South	Earth
	Libra Venus	West	Air
	Pisces Jupiter	North	Water
	Cancer Moon	North	Water
	Virgo Mercury	South	Earth

The sixteen geomantic shapes are placed into slots or houses. There are sixteen houses. Twelve of these are the same as in traditional astrology. The remaining four are special to Geomancy. Keep this difference in mind. When you lay out the figures in the Geomancy chart, you will lay out all sixteen and not just the twelve. This is essential for studying the aspects between the figures.

1<sup>st</sup> House: This is the house of the soul, spirit, body, life, awareness, beginning of matters, goals or objectives and the initial life of a human

being.

2<sup>nd</sup> House: This is the house dealing with money and all kinds of financial matters such as: buying, selling, receiving and giving, settlement or management of an individual's financial affairs, bounty, looting, livelihood, acquisition, winning and finding treasures. It is also the house of the children of uncles and aunts (cousins) from the mother's side.

3<sup>rd</sup> House: This is the house of brothers, sisters, in-laws, news reporters, close moves, short travels and movements.

4<sup>th</sup> House: This house serves as an indicator of the questioner's topic or focus. This is the house of fathers, mothers, property, estate, residence and minor consequences in all affairs. It is also the house dealing with lost items, of murder, minor ailments, descendents, partners of the mother, storage places, caves, treasures, tilling, agriculture and dark places.

5<sup>th</sup> House: This is the house of celebrations, children, gifts, clothes, messengers, good news and military cavalry. It is also the house of needs, pregnancy and rains. Spiritually, this house deals with the spiritual state after death.

6<sup>th</sup> House: This is the house of illnesses, anxiety, sorrow, grief, divorce, loneliness, thieves, incarceration, accusations, lies, livestock, slaves and slaveholders and half brothers from the mother's side.

7<sup>th</sup> House: This is house of women, sexual relationships, partnerships, guest houses, humanitarian goals and intentions, current rulers and combatants. It is also the house of plaintiffs, the absent, absentees due to travels, ancestors of the mother and evaluation about middle age. It is also the house dealing with controversy and the description of the destination country.

8<sup>th</sup> House: This is the house dealing with death, fear, nothingness, inheritance, wanted debts and judicial prisons. It is the house of in-laws from the brothers' side and final years of life. It is also the house of dangerous situations, blood, killing, crucifixion, consumption of unlawful foods and bounty.

9<sup>th</sup> House: This is the house of travels, movements, science, worship,

pilgrimage, visits, dream visions and what will happen to a person. It is also the house of brothers of the wife, servants of his fathers and first cousins.

10<sup>th</sup> House: This is the house of glory, government, promotion, higher ranks, states, servants, professions, shame, remembrance, matters of the hereafter, mediation and the affairs between the populace. It is the house of a woman's children from a different partner, survival and the querant's power and ability in a given matter.

11<sup>th</sup> House: This is the house of hopes and expectations, the ruling class's wealth, brothers and brotherhoods and uncles. It is also the house of long distance movements and the description of the destination country. Additionally, it is the house of socializing, companionship, friends, and government ministers and their subordinates.

12<sup>th</sup> House: This is the house of enemies, opponents, rebels, jealous and envious individuals, trickery, anxiety, difficulty and hardship. It is also the house of long and far travels, prisons, bad things and bad states. As well, it is the house of servants and maids, big riding animals and the largest buried treasures.

13<sup>th</sup> House: This is the house of the inquirer and his internal secrets about the intended subject of the reading. This house strengthens the first house and indicates the same as what the first house does.

14<sup>th</sup> House: This is the house of preventions and obstacles, and the desired or intended subject. This house strengthens the tenth house and indicates the same as what the tenth house does.

15<sup>th</sup> House: This is the house of judge, ruler, balance, measurement and weight. This house strengthens the seventh house and indicates the same as what the seventh house does.

16<sup>th</sup> House: This is the house of emptiness, defeat and exile from country or home. It is the house of great consequences and it strengthens the fourth house and indicates the same as it.

The houses also cover time frames. The 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses deal with the present and are fixed. The 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup> houses deal with the future and are cardinal. The 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> houses deal with the past and are mutable. The 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> houses share

the same attributes as the four fixed houses.

The next step is to place the figures among the houses. The process of determining these sixteen figures for the reading is called casting the circle. Since you want the process to be guided, the first and most important step in casting the circle is the magical prayer. You will be putting a random number of dots on the paper. You want this amount to be guided by spiritual forces as much as possible. It is not enough to put trust in mere randomness or subconscious factors. As you put those dots on paper, you need to feel the Light surging through you and the spirits around you. In a way, this is a form of automatic or channelled writing. You want to be inspired, not just by earthly spirits, but by the spiritual Light itself. When sitting down to do the chart, look for the following conditions: The weather should be clear, which is also indicative of your mental state, and the time can not be sunrise, noon or sunset. The place and clothing should be clean. Do not speak while casting the circle and limit the noise factor. Your heart and mind should be fully focused on the task at hand. This is again where conjuration and prayer come into play.

Repeat the following traditional prayer, as often as needed: "Andab (x3) Daydab (x3) Say: No one knows what is in the heavens and earth but God, and they do not sense when they will be resurrected. With Him are the keys of the Unseen; none knows them but He. He knows whatever is in the earth and in the sea. Not a leaf falls but He knows it. There is not a grain in the darkness of the earth or anything wet, fresh or dry, but is in a Manifest Record. (Surat 6:59) He is the one God; there is no God except He, the knower of secrets and declarations; He is the most gracious, most merciful. He is the one God; there is no God except He, the King, the Sacred, the Peace, the Faithful, the Supreme, the Almighty, the Powerful, the Dignified. God be glorified, over and above anything they idolize. He is the one God, the Creator, the Initiator, the Designer; to Him belong the most beautiful names. Glorifying Him is everything in the heavens and the earth; He is almighty, the wise. (Surat 59: 22-24) His only command to have anything done, is to say, "Be," and it is. Therefore, glorified be the One who possess the kingship over all things, and to Him you ultimately return. (Surat 36:82-83) And God reveals what you have kept secret. O Exalted Light, Revealer of the Unseen, Lord of the Kingdom and the Earth, send unto me a messenger from You to aid me with my question. Let the angels and spirits of the unseen guide my hand now in answering to this question\_\_\_\_\_, and open my mind and awareness to the revelation of Your guidance. Amen!"

This is a traditional prayer and can be modified to suit your own style. We recommend you keep the first few opening lines and the last lines. Meditate on the Light and continue to ask the Divine and the spirits to guide your hand. Proceed with the next steps while maintaining this focused state.

**STEP ONE:** Write your question, as exactly as possible, at the top of a clean, well sized sheet of white paper.

**STEP TWO:** Without counting or keeping track, place a series of dots in a line. Start at the right of the paper and go left. Visually assure yourself you have more than sixteen dots.

Example:

.....

**STEP THREE:** Under this, place three more lines in a similar fashion. You still shouldn't count, but you should visually ensure that every line is longer than its predecessor.

Example:

.....

.....

.....

.....

**STEP FOUR:** Repeat this process, but this time start from the middle of the paper going toward the left side.

Example:

.....

.....

.....

.....

**STEP FIVE:** Repeating the previous three steps, create another two sets of four lines under the previous ones, thus forming what looks like 2 horns using four sets of four.

**STEP SIX:** Now, go back to the first line and begin counting by dropping the dots in pairs. As you reach the end you will end up with either a single dot or a pair of dots. If the remainder is single, place a large dot beside the line, otherwise draw a dash or two dots.

Example:

•• •• •• •• •• •• •• •• •• ••

Or

•• •• •• •• •• •• •• •• •• •• --

**STEP SEVEN:** Repeat the process with the remaining three lines and you will get something similar to this:

..... •  
 ..... •  
 ..... --  
 ..... --

**STEP EIGHT:** Once these steps are complete, you should have extracted one Geomantic figure.

**STEP NINE:** Repeat this for the remaining sets of four lines, until you have all four figures. These four figures are known as the Mothers.

**STEP TEN:** You still need the remaining geomantic figures: four daughters, four granddaughters, the questioner, the query, the scale and the consequence. The four daughters are extracted from the four mothers through another process. Let's look at an example of this process in action:

We have the following four mothers from right to left:



You are used to looking at the figures vertically. Look at them for a moment horizontally. Since there are four vertical levels, there are four horizontal figures. The first horizontal level has the following set of dots: .. . . .

Now, write them vertically and you will get the following figure:



The second layer of dots forms the following figure:



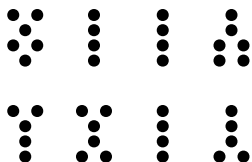
The third level of dots form the following figure:



The fourth level of dots forms the following figure:



Putting together the eight figures we have generated gives us the four mothers and their four daughters:



**STEP ELEVEN:** The extraction process of the four granddaughters is done by adding the levels of each two figures to determine if they are odd or even. Let us take the two mothers for example:

$$\begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} + \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} = \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array}$$

The first level of the two mothers, when added together, adds up to an even number. Thus, the first level of the resulting figure has two dots. It is the same with the second level. The third and fourth levels add up to the odd number three. Thus, the third and fourth levels of the resulting figure have one dot respectively. The resulting figure from the addition of the first two mothers is the first granddaughter. The resulting figure from the addition of the second two mothers will produce the second grand-daughter. The resulting figure from the addition of the first two daughters will produce the third granddaughter. The resulting figure from the second two daughters will produce the last granddaughter. Here are the results:

$$\begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} + \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} = \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array}$$

$$\begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} + \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} = \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array}$$

$$\begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} = \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} + \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array}$$

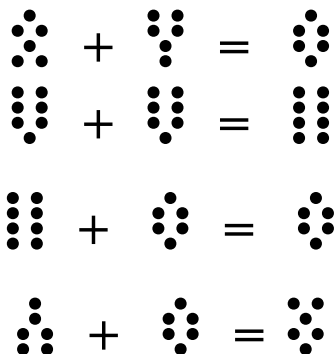
So far the results, in order from right to left, are:

$$\begin{array}{cccc} \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} \\ \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} \\ \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} & \begin{array}{c} \bullet \\ \bullet \\ \bullet \\ \bullet \end{array} \end{array}$$

**STEP TWELVE:** The figure of the questioner is formed by the result of the addition of the first two granddaughters. The figure of the query is formed by the result of the addition of the second two granddaughters. The figure of the scale is formed by the result of the addition of the



questioner and the query figures. If the reading is to be accurate, the number of dots in the scale's figure can not be odd. If you get such a figure, wait a while, then redo the reading. The figure of the consequence is formed by the result of the addition of the scale with the first mother or ascendant. Here is the rest of the example:



**STEP THIRTEEN:** The entire sixteen figures for this sample reading are then placed in the sixteen houses. These figures are placed in their respective houses, in order. The first mother goes into the first house and is counted as the ascendant in the reading. The second mother goes into the second house, and so forth. We usually use a circle divided into sixteen sections or place the figures around the outside of a rectangle. This helps us look at the aspects between the figures.

4	3	2	1
8	7	6	5
12	11	10	9
16	15	14	13

Once you have the chart cast, the next step is to interpret the

figures' relationships to each other, as well as to their placements in the houses. Geomancy like astrology is an extensive subject and requires extended study and practice that is outside the scope of this book. We will cover some brief interpretation methods at this point.

### DAILY ELECTIONS

Cast a chart for the questioner. Next, take the figures in the first and seventh houses and multiply or add them. Look at the result and if it is fortunate, the person will have a good day. If it is unfortunate, the day will be fraught with difficulties or problems. If it is mixed, it will be neither good nor bad. Now, look to see if the figure appears in any given house. The events of the day covered in the reading will relate to those houses. If it does not appear anywhere in the reading, then it is a more generic statement. For example, if a fortunate figure was to appear in the second house, that would indicate good things related to money and acquisition. If you were planning to visit one of your parents and an unfavourable figure appeared in the fourth house, then some issues might arise that need to be worked out.

### ELEMENTAL ANALYSIS

Each of the elements covers a certain area in one's life. For example, Air covers intellect and Water emotions. Once you cast a chart, you can do an elemental analysis. Remember that the first line or level of a figure corresponds to Fire, the second to Air, the third to Water and the fourth to Earth.

*Fire of Fire:* Form a figure from the Fire of the 1<sup>st</sup>, 5<sup>th</sup>, 9<sup>th</sup> and 13<sup>th</sup> figures in the reading.

*Air of Fire:* Form a figure from the Fire of the 3<sup>rd</sup>, 7<sup>th</sup>, 11<sup>th</sup> and 15<sup>th</sup> figures in the reading.

*Water of Fire:* Form a figure from the Fire of the 4<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> and 16<sup>th</sup> figures in the reading.

*Earth of Fire:* Form a figure from the Fire of the 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 14<sup>th</sup> figures in the reading.

*Fire of Air:* Form a figure from the Air of the 1<sup>st</sup>, 5<sup>th</sup>, 9<sup>th</sup> and 13<sup>th</sup> figures in the reading.

*Air of Air:* Form a figure from the Air of the 3<sup>rd</sup>, 7<sup>th</sup>, 11<sup>th</sup> and 15<sup>th</sup> figures

in the reading.

*Water of Air:* Form a figure from the Air of the 4<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> and 16<sup>th</sup> figures in the reading.

*Earth of Air:* Form a figure from the Air of the 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 14<sup>th</sup> figures in the reading.

*Fire of Water:* Form a figure from the Water of the 1<sup>st</sup>, 5<sup>th</sup>, 9<sup>th</sup> and 13<sup>th</sup> figures in the reading.

*Air of Water:* Form a figure from the Water of the 3<sup>rd</sup>, 7<sup>th</sup>, 11<sup>th</sup> and 15<sup>th</sup> figures in the reading.

*Water of Water:* Form a figure from the Water of the 4<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> and 16<sup>th</sup> figures in the reading.

*Earth of Water:* Form a figure from the Water of the 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 14<sup>th</sup> figures in the reading.

*Fire of Earth:* Form a figure from the Earth of the 1<sup>st</sup>, 5<sup>th</sup>, 9<sup>th</sup> and 13<sup>th</sup> figures in the reading.

*Air of Earth:* Form a figure from the Earth of the 3<sup>rd</sup>, 7<sup>th</sup>, 11<sup>th</sup> and 15<sup>th</sup> figures in the reading.

*Water of Earth:* Form a figure from the Earth of the 4<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> and 16<sup>th</sup> figures in the reading.

*Earth of Earth:* Form a figure from the Earth of the 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 14<sup>th</sup> figures in the reading.

Let's say you were doing a reading about a relationship. You would cast a geomantic chart. Then you would extract the four elemental figures of Water from the figures. The next step would be to analyze the figures in relationship to the sub-element. So, if you found a negative figure in the area of Air of Water, you might want to look at communication problems when it comes to emotional expression. The next step would be to look for those figures in the chart and see in which houses, if any, they are manifest. This would allow you to narrow down the areas of focus.

## MEASURING TIME

There are a number of ways to measure time using Geomancy. One way to do so is to look at the number of air levels open in the chart, multiply that number by itself, then subtract nine from it and note the result. Use Khalef's numerical attribution. Count this number in houses and look at the figure there. If the figure happens to be in its house, based upon Khalef's sequence, then things will occur quickly.

If it is not in its house, then count how many houses it is away from its own house and multiply that by the number of its dots. Remember, dashes always equal zero. This is to measure medium time frame. For larger time frames, note which house the figure is in. If it is in the first Mother, then seven days, second Mother, then two weeks, third Mother, then three weeks, fourth or fifth figure, then one month, sixth figure, then three months, seventh figure, then six months, eighth figure, then nine months, ninth figure, then one year, tenth figure, then two years, eleventh figure, then four years, twelfth figure, then eight years, thirteenth figure, then sixteen years, fourteenth figure, then twenty years, fifteenth figure, then thirty years and sixteenth figure, then forty years.

### ANNUAL CHART

Do a reading for the year, to know its the nature, on the day of Norooz. Norooz is an ancient Persian holiday for the New Year. The word Norooz means 'New Day'. In the ancient Persian belief, the first month of Farvardin referred to the Faravashis (spirits), which return to the material world during the last ten days of the year. Another story mentions Solomon, who lost his ring and, as a result, lost his reign. After searching for it for forty days, he found his ring and recovered his sovereignty. Hence, the people cried, "The new day has come". It was also said that Darius the Great, an Achaemenian king, visited the temple of Ba'al Marduk, the great deity in ancient Babylon, at the outset of every new year. The actual date of Norooz is March 21<sup>st</sup>.

On Norooz cast your Geomantic chart and note the scale figure. Then take another figure from the first and thirteenth figures, and do the same with the fourth and fourteenth figures, the seventh and fifteenth figures, as well as the sixth and sixteenth figures. Make these new figures the four mothers and cast a second chart. Take the scale of the second chart and put it beside that of the first chart and create another figure, which is the judgment on the year. Judge with it and divide it among the houses of the Geomantic table as is found in Geomancy books.

Here is another method. Again, cast the chart on Norooz, when the Sun first enters into the sign of Aries. Take the thirteenth, tenth, eleventh and fourteenth figures and from them make the mothers for another chart. When you are done, take the thirteenth, tenth, eleventh and fourteenth from the second chart and from them make the mothers

for the third chart. Once you are done casting the third chart, take the thirteenth, tenth, eleventh and fourteenth figures from it and cast the fourth chart. You should note that the ninth figure does not actually change in all four chart castings. Take the sixteen figures from the fourth chart and put them into two rows of eight. Take the first figure in the first row and first figure in the second and extract a figure out of them. Do the same with the remaining figures in the rows, until you have eight new figures. These eight figures are the mothers and daughters of the fifth chart. Using these figures, finish the fifth chart and look at the overall reading for judgment of the year. If the figures come out positive overall, then the year will be positive. If they come out unfortunate, then so will the year. You can make a more detailed analysis of the year's events by looking at the figures in each of the houses and their strengths.









### SEEKER AND SOUGHT

Previously, we talked about the various circle placements. We are going to use them now to help interpret the influences affecting the seeker and the sought after in the reading. For our example, we will use the circle placement based on the table at the beginning of this chapter. You may use the circle placement that you are most comfortable with. Let us say you cast a geomantic chart and the Reversal appeared in the ascendant or first mother. What you would do is look at the placement of the Reversal in the circle and count from it to the house in which it appeared in the reading, that is, the first house. Going forward in the circle and starting from the Reversal, you will count ten houses. Thus, in this reading, the Reversal figure alludes to all that the tenth house alludes to of exaltation, glory and material benefits. It also specifically refers to the seeking of money. The reason for this is that, if we were to multiply the Reversal with Al-Jawdala, we would get Departing Victory. The figure of Departing Victory is second in the circular placement after the Reversal, thus it has attributes of money and it is tied in with the interpretation of tenth house influence on the Ascendant. If the Entering Victory was the ascendant, then we would have counted six houses from its circle placement and the house it actually appeared in. Thus, it would relate to all the affairs of the sixth house, from illness, worry, concern and so on. However, in this regard it specifically indicates a hoped-for matter, the reason being that the multiplication of Entering Victory with Al-Jawdala produces

Exit Threshold, which is the eleventh house from its placement in the circle. The eleventh house is the house of hopes and wishes. You apply the method for all the remaining figures and houses to find out the judgment for the seeker in the reading. The sought after is usually the seventh figure, based on the circle of placement, from the seeker's figure. Once you locate it, you apply the same process as before, but based on its house versus the ascendant.

## Geomantic Relationship

Seeker	Sought After

Seeker	Sought After
	
	
	
	

If you want to know whether the sought after will come to pass or not, multiply this figure with the figure of the real owner of the house, in accordance with the circle of placement. If the resulting figure is fortunate, then it will come to pass quickly and in the best form. If the figure is unfortunate, then it will come to pass after much hardship and labour. If the resulting figure is a departing figure, then it will not come to pass, even if fortunate. If it is a departing figure and unfortunate, then restriction is not by choice; if it is fortunate, then it is by choice. If the figure that appears is mutable in nature, then the matter will change from one state to the next. If it is a fortunate figure, then it will come to pass after a period; if unfortunate, then it will not come to pass. If the figure that appears is fixed, then it will take a long time to come to pass.

These techniques are a good start to get you to practice the art of Geomancy. Geomancy is also connected with an advanced art of arithmancy, known as Ziraja. The art of Ziraja is one of the most guarded secrets of ancient esoteric lore. Its methods are many and few today can unlock its ancient secrets. Ziraja requires deep understanding of numerology, esoteric lore of the letters, the Elements, astrology, geomancy and magic. In essence, it is a mathematical and spiritual divination system that extracts the answer from the question itself. Let us say you asked, "What will be the outcome of my marriage tomorrow?" This question is composed of letters. Each letter has a value based on numerical sequence. First, we convert the letters to their corresponding numbers and then apply a standard mathematical formula to them. The result is then converted back to letters again, which hopefully will now spell out the answer. It may be something along those lines: "Your marriage should be delayed." Little of these techniques appear in Western writing through history. The primary

stumbling block may have been the difficulty of translating the methods from the Semitic languages into other languages. Even today, many of the formulae are secret and insufficient explanation is available to allow us to modify them for English use.

Let's look at a basic example of traditional Ziraja. Let's ask the following question: "What is the name of the Creator?" The Arabic form of this question is: "ما اسم الخالق". We would begin by writing the letters of the question on top in their non-cursive form. In our example, we have written the Arabic letters from left to right for mere convenience. Traditionally, it would have been right to left.

		Example Question										
Sequential Numeral		1	2	3	4	5	6	7	8	9	10	11
Question		م	ا	ا	س	م	ا	ل	خ	ا	ل	ق

Under each letter we place its small range within the alphabet. The small range differs from the large ranges in its progression after ten. It proceeds eleven, twelve and so on, instead of twenty, thirty and so forth. The remaining lines are the result of applying the various stages of the formula to each range. Then the resulting numbers are transformed back to letters in the reverse process, that is, by finding the letter that corresponds to it among the ranges. The line that is converted in this formula is the subtraction result for the two lines preceding it. The next line looks for the third letters after each of the letters of the results in the alphabetical sequence. The third letter in the English alphabet sequence from A is C. The same principal is adhered to in the fourth and fifth lines. The fourth letter after C is F and the fifth letter after F is J. The opposite letter for J is V since it is the thirteenth letter from it or half way around a continuous alphabetical circle.

		Example Ziraja Calculation										
Sequence		1	2	3	4	5	6	7	8	9	10	11
Question Letters		م	ا	ا	س	م	ا	ل	خ	ا	ل	ق
Range		13	1	1	15	13	1	12	24	1	12	19
Range x 3		39	3	3	45	39	3	36	72	3	26	57
Scale		72	51	30	33	18	51	51	30	18	39	27
Total		111	54	33	78	57	54	87	102	21	75	84
1/2 Total		55.5	27	16.5	39	28.5	27	43.5	51	10.5	37.5	42



1/3 Above	18.2	9	5.5	13	9.5	9	14.5	17	3.5	12.5	14
Double Above	37	18	11	26	19	18	29	34	7	25	28
Range	13	1	1	15	13	1	12	24	7	25	28
Subtraction Result	24	17	10	11	6	17	17	10	6	13	9
Result in Letters	خ	ف	ي	ك	و	ف	ف	ي	و	م	ط
3 <sup>rd</sup> in Sequence	ض	ق	ل	م	ح	ق	ق	ل	ح	س	ك
4 <sup>th</sup> in Sequence	ا	ث	س	ع	ك	ث	ث	س	ك	ص	ن
5 <sup>th</sup> in Sequence	ه	ض	ق	ر	س	ض	ض	ق	س	ث	ص
Opposite = Answer	ق	ل	ه	و	ا	ل	ل	ه	ا	ح	د

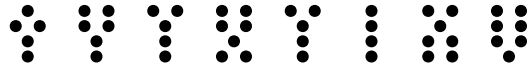
The answer we received from the table was thus:

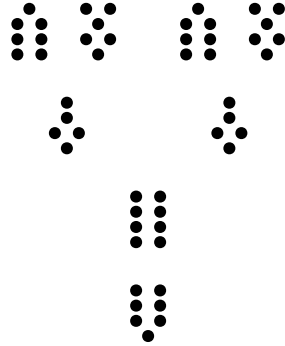
Opposite = Answer | د ح ا ه ل ل ا و ه ل ق

It spells out the following words: “قل هو الله احد”, which translate into “Say: He is the God, single.” The formula is a standard one used to answer many questions. There are cases where one formula does not work, and another has to be applied. The formulae themselves are standard and are not modified to get an answer. Using an alternate formula is simply seen as a different key for the lock.

We will provide an alternate method that combines Geomancy with elementary Ziraja to extract concrete answers to questions. The best way to explain this technique is by a direct example. The example was taken from an Arabic book on Geomancy; therefore we have no way to confirm the validity of the events.

The question in the example was about an individual, who asked about his sick brother named Hamada حمدى. He wanted to know whether he would be cured of his illness or not. The first step was to follow the normal procedure for casting a circle for that intent. The following figures emerged:





The next step was to count how many open dots were in the Fire, Air, Water and Earth levels. The count showed six Fire dots, eight Air, six Water and eleven Earth. We would multiply each of these numbers with 1, 2, 3 and 4, respectively, then convert the results to Arabic letters as follows:

$$6 \times 1 = 6 \text{ و}$$

$$8 \times 2 = 16 \text{ وي}$$

$$6 \times 3 = 18 \text{ حي}$$

$$11 \times 4 = 44 \text{ دم}$$

Then we would multiply the same numbers with 10, 20, 30 and 40, respectively, and convert the results to letters as follows:

$$6 \times 10 = 60 \text{ س}$$

$$8 \times 20 = 160 \text{ س ق}$$

$$6 \times 30 = 180 \text{ ف ق}$$

$$11 \times 40 = 440 \text{ م ت}$$

Then we would multiply the same numbers with 50, 60, 70 and 80, respectively, and convert the results to letters as follows:

$$6 \times 50 = 300 \text{ ش}$$

$$8 \times 60 = 480 \text{ ف ت}$$

$$6 \times 70 = 420 \text{ ك ت}$$

$$11 \times 80 = 880 \text{ ف ض}$$

The next step would be to write all the extracted letters into a

single line as follows:

و و ي ح ي د م س س ق ف ق م ت ش ف ت ك ت ف ض

The way to get the answer is to use the extracted letters to form meaningful words, akin to a game of a scrabble. You use the letters available to you only once each, but you do not have to use them all. The author of the Geomancy book used the letters shown to form the following sentence in Arabic:

قف كشف حمدي سيموت

This translates into: “Stop! A revelation: Hamada will die.” According to the book, the reading was accurate and Hamada died within two days. We used the same method to answer the following question during the Kosovo conflict, “What impact will the current attack on Serbia have on the international reputation of the US?” The answer came back: “Great embarrassment.” A few hours later, the US mistakenly bombed the Chinese embassy, causing an international incident. We used this method on two other occasions for medical concerns, getting accurate answers that were later verified by a doctor. The beauty of this method is that, unlike traditional Ziraja, we do not have to translate complex Arabic language rules to English. You can simply convert the numerals based on the table of ranges for the English language or any other language you are using. However, success requires that your Geomancy circle be thoroughly guided by spiritual forces for it to produce an accurate answer. You will also need to be open to the Light and Spirit to discern what words should be formed from the set of letter outcomes. If you get a closed answer, do not be discouraged, another method may be more appropriate. We would recommend that you reword your question or try again at a different time.



## Conclusion

Magic is a lifelong journey. Sooner or later along your magical path, you will meet someone described as an adept. Many modern occult traditions place a great importance on becoming an adept. It can be the goal and objective of many years of magical labor within or without an occult organization. Some claim this title unrightfully, to impress their peers and novices. Some magicians also get this title by virtue of being in an organization long enough or by starting their own.

The word adept is used today to describe two categories of magical accomplishment. The first type describes individuals who have reached a high state of proficiency in the mechanisms of a specific magical system. This is a functional title. Various occult orders give their initiates such titles to reflect their mastery of their own specific rituals, techniques and theories or to reflect their position within a political hierarchy. Organizational titles may begin with novice adept and continue to major adept and beyond. There is no direct relation between the titles and any advanced spiritual or magical level of development.

The second category describes an individual who has reached a very high level of spiritual development and has become what others may refer to as a magical or spiritual master. Magical adepts of this kind are special humans who should be treasured, because they spiritually labour when others play, they love when others hate and they show compassion when others judge. Magical adepts see life for what it is, a transitory period. They try to take care of their world, so it will be in better shape for the gardeners who come after them. They seek to plant fruits of goodness with their hands, and tender words flow from their mouths. These magicians strive every day to act as conscious agents of the Holy One, with direct contact reflecting below the spiritual realities above; hence the axiom 'As Above, So Below.'

Disappointment can occur when someone encounters an individual who claims to be an adept, yet reflects a very unspiritual and unhealthy lifestyle. This dichotomy is because the person was awarded the title of an adept based on the first category, while one's expectations were of the second. This degrades the worth and value of the word. It also becomes easy to confuse the true value of adepthood. The word adept's importance lies not as a status, but as an ideal and measure of aspiration.

What does being a magical adept mean to you? What are the characteristics of such people? Why don't you write up your own list of ten attributes you think each magical adept should have and ten attributes you think should be absent from a magical adept. With your list in your hand, ask yourself if you can acquire these attributes on your list and, if so, how do you get there? Figure out also how many of those traits unbecoming an adept you possess, and how you can outgrow them. When thinking about this, keep in mind that all living magical adepts, no matter their state of achievements, remain human with imperfections. Magical adepts are not superhuman. Perfection is only attributable to the Divine, the Vast and Mighty One, because, when beholding the Divine, the existence of error itself is eliminated.

We are magicians, not because of what we do, but because it is who we are. It is a lifestyle choice and as such, magical adepthood in the spiritual sense is part of our aspirations. Even after you aspire and strive for many years to be an adept, don't be surprised if, when the mantle is placed on your shoulders, you say, 'I am not worthy!' Remember that personality, charisma, wealth, physical fitness and social status are not reliable evidence for the spiritual development of a magical adept. The development of the body and the personality are noble, but the adept recognizes that nothing but the spirit will remain after death. It is this that the adept nourishes and feeds more than anything else. An adept does not live devoid of life's problems, but is capable of seeing from where they come and rising above them. An adept is so close to the Divine reality that, even when hungry and cold, this individual remains at inner peace. Though most of them do live in this world, they are not of it. They use virtues, such as compassion, valor, honesty, honor, sacrifice, humility and, most importantly, spirituality, as the compass that guides them. True adepts do what they do, not because they are adepts or are more lofty or spiritual than others, but out of pure unadulterated compassion and love. They can care little for the title, but they also don't advertise their humility by calling themselves eternal neophytes. They shrug their shoulders, smile and lead by example, without losing sight of what their purpose is.

To become an adept, you must also develop the nature of one. This nature is developed by mundane and magical deeds, and is also shaped

by the Spirit of Light as it fills you. This is the reason for the importance of both mystical and magical ritual and meditative practices. You are not considered an adept until you have a footstool, placement, state, station and mystery. The footstool is the path or system that you follow to reach the Knowledge of the Real. The placement is the effort you put toward transformation through the Light. It is built by years of spiritual labor, rituals of illumination and virtuous acts of righteousness. The state is with what the Divine blesses you, bestowing upon you from all that is good. The personal spiritual nature is known as the individual power of the adept. The station is the revelation to you of your achievement and of what is hidden. The Divine will reveal your placement within the Divine Order after many years of magical work. The Divine will reveal the *occult* to you as well. The occult consists of the hidden mysteries of Light, which contain and transcend light and darkness, and which will be given to you by the Holy One and such spiritual messengers as angels and jinn. These hidden mysteries exist in every faith and path.

As they go further into this state, those achieving spiritual gnosis shrink in the eyes of the world. Gnosis is defined as that intuitive knowledge of spiritual truths. Like a star that is high in the sky, they appear more and more to their fellows as insignificant. The defect, of course, lies in the weakness of the eye, and the inability of the majority of people to perceive deep spiritual gifts. The higher your office, the less visible it becomes to the rest of the world and even other initiates. Adepts are recognized only through Spirit, and their degrees should be measured accordingly.

On this path of ancient magic, you have been given various keys and teachings, many of which were handed down by adepts that came before us, by intellectual means, as well as by angelic revelations. This helps to provide a path that you can follow. We have kept in mind that, due to difference in lifestyle between the East and the West, it is very difficult for Western people to dedicate extended daily time to magical practices. We have organized the materials so you can adapt them reasonably within a normal Western schedule. You will encounter people in the East who dedicate much more of their time. This doesn't mean that as a Western adept you are less developed than the Eastern, only that the process is a bit slower and the challenges are compounded. With this comes even more reward.

As you work the system and work toward becoming a magical adept or a true wizard, you will meet many people who started on the path before you. Avoid the temptation to judge the validity of the path based on the many people claiming to be on it. Like all spiritual paths, its followers are many, but those who fully commit to its true practice and embodiment are few. Remember, there are three signs of a true magical adept. The first is that the adept's impetus is from the Divine.

The second is that the adept seeks help from the Divine. Third, the adept works toward and for the Divine.

### ✿ MAGICAL GROUPS ✿

Another facet of the tradition is the existence of schools of magic and orders or guilds. Each magical tradition has its sets of schools and orders. Schools were primary places of training in the arts; temples were primarily for magical rites of worship and illumination; telesterions were places for initiation into the mysteries. Due to lack of space, a single facility would be used for all three. With the recent occult revival many groups emerged, mostly modelled on a popular historical order. Orders are centered on the people that found them, and they tend to be very hierarchical in nature. Many established groups have become too focused on personality, titles and lineage. It isn't unusual to see more and more people advocate a solitary path to students, because some group leaders appear to be worse off spiritually and magically than their members.

This problem is because the revival has not been the product of awakening and tradition, but of the mass popularity of what very little of the ancient wisdom survived in the West. This is also due partially to a loss of focus on spirituality to secular humanism or power. It is no wonder that such organizations spend more time in setting up 'by-laws' than they do in seeking Knowledge and Union with the Divine Light. Some modern organizations are very successful and survive for many years, while others collapse in short order. Unfortunately, there are also many cases of abuse that emerge from within their framework, regardless of fame and success. This is not the fault of the path, for unscrupulous people use all venues in their endeavours. The modern group killers are egotism, despotism, paranoia, manipulation, politics and fighting, both within and between groups.

Even amidst all these problems, magical groups remain vital and essential conduits of transmission. Groups serve another very important purpose in the path, other than social bonding and company. History is replete with examples of self-deceived individuals who, by their own anti-social tendencies, developed a twisted idea of their own importance, and of the path itself. The reality is that the path has been a solitary one for thousands of years. It was solitary because withdrawal from external and internal distractions is a key to achieving success. However, it was also common practice for these solitary occultists to gather and reflect upon each other. This is one of the many safeguards against self-deception. It is also pleasing to the beings of Light to see spiritual human choirs, as they themselves are arranged in hosts. The



love that grew from individual union with the Divine was usually nourished by reaching out and sharing with people on the path and interacting with them and society.

In essence, groups were collections of solitary magicians who met on a regular basis to do work. They were also a venue for qualified teachers to instruct new aspirants, to test new aspirants for initiations and to celebrate the mysteries of the Magic of Light. The need for good groups has increased, not decreased. They are more important now than they were a thousand years ago.

Still, how is one to contend with the extremes and excesses of modern groups? The answer lies in reorganization of the structure and dynamic. The current model is very stable and effective, but in our modern society, it remains open to much abuse. Some argue that it isn't the model at fault, but the existence of group-think. This also is inaccurate, as families are groups and suffer from an extreme case of group-think, yet most families are not abusive. Many of us, regardless, long to have a partner and raise children.

As we look at a new model, we need to address some common myths. The first myth is that lineage or charters have a practical value. Lineal descent and charters are no guarantee of a group's worth, efficacy or authenticity. When a group puts emphasis on legal forms of verification, such as charters and lineage, including trademarks, then keep your eyes open as to whether they are using this as the only justification for their existence or legitimacy.

The second myth is the sacredness of a group or organization. Groups serve a purpose and they are not the end themselves. When people tell you that any given group or organization is indispensable or sacred or holy, then be careful that this isn't being used to manipulate you to support the group's policies or to pull you into a cultish mentality built on the idea of the chosen versus the profane. Once you accept such a concept, it becomes easy for the group leaders to pull you away or separate you from your loved ones or friends, especially if they are not sufficiently supportive of the group. Watch the group's literature to see how many times the group itself is exalted on a pedestal. Remember that exaltation of the group's sacredness is no different from exaltation of the self. They are both signs of spiritual pride and egotism.

The third myth is that any given group is the sole representative or solely contacted by secret masters. At best, it is sign of delusion and lack of experience, and at its worst, it is a sign that it is a cult in the making. We are not discounting the validity of these beings, but it is against their nature to support only one group of light seekers exclusively.

The fourth myth is that of personality worship. If you notice a group putting too much emphasis on a founder, alive or dead, you may want to check out an alternative. In a spiritual organization

that focuses on raising your consciousness to the Divine state, such personality worship is inappropriate. Successful magicians, working a living tradition, don't immortalize and follow the dead leaders of their tradition in the form of personality cults.

The fifth myth is that a magical group has multiple vows of secrecy and demands loyalty to hierarchy. Privacy is understandable and private documents should be honored as such. However, excessive focus on secrecy is a sign of a cultish mentality.

Keep in mind that cults use different propaganda fronts. Many cult leaders turn to religion, spirituality and magic, because they find it easy to influence well meaning people, many of whom don't expect ulterior and sinister motives from people espousing high ideals. These cult leaders use a noble agenda such as world peace or salvation as a veneer, when the real focus is on the group and the power it gives its leaders. Members are encouraged to support the group in all ways possible, because of its special status as bringer of world peace or because through its teachings they will find salvation. However, what they are really doing is supporting the group's material growth, which in those cases ultimately means supporting a handful of leaders or a single charismatic one. When they begin to investigate, they are shunned or given contradictory answers. They will find loyal supporters of the group acting out of a mentality of 'us versus them'. The good guys are supporters of the group and the bad guys are those who the group leaders deem hostile, including former members of the group. When searching for a good magical group, watch out for unscrupulous people. However, don't be paranoid to the point of avoiding groups altogether. There are sincere groups, led by devoted individuals who really strive for noble causes and who are more than willing to help you along your path. The key to telling them apart is the amount of love and freedom you experience within the dynamic. Cult leaders generally are paranoid of internal betrayal or seek to have control of the group members.

A good magical group is founded on service, dedication, volunteerism and cooperation. You will feel loved and supported, even if you go against the group norm. Another good sign is that qualified individuals within the group can freely become guides and teachers and even open their own independent branches of the school without strong interference or control from the group's leaders. Good magical groups also provide services to other aspirants without needing to prove themselves or even talk about lineage and charters. Students shouldn't run into too much difficulty finding a good group that provides a safe environment of instruction and training. However, it is important that knowledge of a good structure be known from the start. This way, both magical students and teachers can avoid the pitfalls and traps and recognize a bad model, whether they are starting a group or looking

for one.

The structure we are recommending here will meet the needs of our modern times, but it is by no means perfect. Therefore, it is up to each school to make the modifications that it deems necessary for safeguards, although the integrity of the model should be maintained.

### **Old Order / Autocratic Model**

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- \* Social or level rank is imperative and a deciding factor in who has power within the group.
- \* Members are an extension of the order.
- \* People are an expendable resource toward the growth of the order.
- \* Maximum task or access breakdown based on grades or loyalty.
- \* External control via chiefs, high officers, gurus and such.
- \* Governing style is autocratic, where what the leader dictates becomes laws to be followed. Lower level members of the group have little say in its governance
- \* There is competition to go higher in ranks or with other organizations.
- \* The focus is on the organization's purpose or mission only.
- \* The organization as far as its overall philosophy is low risk-taking or extremely classical or traditional, thus sticking to one or few original limited sources.

### **New Order / Flexible Model**

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- \* Full optimization of the group power structure is based on magicians' skill and background.
- \* Members are complementary to the order.

- ✧ People are the resource to be developed by the order.
- ✧ Optimum task grouping, multiple layers of access based on multiple criteria.
- ✧ Internal control via self-regulating sub-systems made up of different level members.
- ✧ Governing style is participative and no single individual has final authority over all group functions. All active members can make recommendations or have an impact on the group's governance.
- ✧ Collaboration and collegiality between various ranks and with other organizations is encouraged.
- ✧ The focus extends to encompass members' and society's purposes or needs.
- ✧ The organization as far as its overall philosophy is innovative and welcomes input from all sources.

Finally, as you progress through any given magical system, try to maintain a spirit of joy and fun. Don't do any ritual repeatedly till it becomes a chore. Understand the benefits and purposes of each and do them when you feel an impetus. Learn to strike a balance and avoid the extremes of being a non-practising magical reader and theorist and a magician who is stuck in routine and ritual habits. You can't be a magician by just reading about it, but you will not do yourself a service by being stuck in mindless ritual work. Our general advice to beginners is to do magic daily. Make sure that magic is wilful and joyous. Study and learn as many of the magical systems that are out there as you can. You don't need to put them all into practice or adhere to all their approaches, just be aware of the variety of things and ways of approaching them. Don't be fooled into thinking that any one approach defines the totality of magic, and avoid the tendency of associating group systems with magic in general. This way magic remains fresh, alive and vibrant in your life. May you lead a magical life filled with enchanting companions.

## Appendix One

# CURSIVE ARABIC

The Arabic letters can be grouped by shapes, which will help the reader familiarize herself with them. We will present the non-cursive form at this point, and discuss the cursive later one. If you are trying to learn the alphabet, work with only one category until you have full mastery. The first category is letters that have a unique shape. They are as follows:

Arabic Letter	English Name	English Written Form
ا	Alef	A
هـ	Ha	H
و	Waw	U, W, O
ي	Yah	I, Y, Ee
ك	Kaf	K
ل	Lam	L
م	Mym	M

The next group is of letters that have a crescent body and one, two or three dots either on top or below. They are as follows:

Arabic Letter	English Name	English Written Form
ب	Ba	B
ن	Nun	N
ت	Ta	T
ث	Tha	Th

The third group of letters is composed of a dash connected to a right-facing vertical crescent below it. The variations are based on the

existence or lack of dotting and their placement. They are as follows:

Arabic Letter	English Name	English Written Form
ح	Ha (guttural H)	H, Hh
ج	Jym	J, G
خ	Kha	Kh, Ch (As in German loch)

The fourth group of letters is composed of a leftward slanting half-crescent. The differences again are based on dotting. They are as follows:

Arabic Letter	English Name	English Written Form
ر	Ra	R
ز	Zyin	Z

The fifth group is composed of a leftward angle forming intersecting lines. The top line can be straight or a bit slanted, but the bottom line is always straight. This group can easily be confused with the fourth by most beginners. The differentiation is also based on dotting. They are as follows:

Arabic Letter	English Name	English Written Form
د	Dal	D
ذ	Zah (bite your tongue when pronouncing the Z)	Zh

The six group is composed of two rightward facing vertical crescents. The top one is half the size of the one below it. The differences are again in dotting. This group is the hardest to pronounce for English speakers. They are as follows:

Arabic Letter	English Name	English Written Form
ع	Ayin (Guttral growled A)	'a or A'a
غ	Ghyin (Baby talk Gh..gh..gh)	Gh

The seventh group is composed of an upward facing crescent with a small circle on top of its right tip. The difference is again based on dotting. The letters are as follows:

Arabic Letter	English Name	English Written Form
ف	Fa	Ph, F
ق	Qaf	Q

The eighth group is composed of a loop with a vertical line protruding near its extended termination. The difference is again based on dotting. The letters are as follows:

Arabic Letter	English Name	English Written Form
ط	Tah (Guttral T)	T, Tt
ظ	Tzah (Bite your tongue at Z)	Tza

The ninth group is composed of the loop attached to the upper right tip of an upward crescent. The difference is again based on dotting. The letters are as follows:

Arabic Letter	English Name	English Written Form
ص	Sad (Deep Guttral S)	Sah, Tz
ض	Dhad (Deep Guttral Dh)	Dh

The tenth group is composed of a small round-bottomed w attached to the upper right tip of an upward crescent. The difference again is based on dotting. The letters are as follows:

Arabic Letter	English Name	English Written Form
س	Syin	S
ش	Shyin	Sh

If you have memorized the appearances of the non-cursive Arabic letters, then you will not run into any difficulty with many of the exercises in this book. This should be sufficient for most Western occultists. An occasion could arise where you need to write or read cursively. You don't need to memorize all the cursive forms, but you should be able to look them up and use them as required. Unlike most other languages, the cursive shape of each Arabic letter changes, based on its position within a word. To complicate matters, some letters don't change shape, causing you to apply a beginning of word shape for a letter in the middle of an actual word. We will detail the shapes based on their groups. We will also write examples, forming non-meaningful words with these letters. You are not expected to memorize these shapes, unless you have intentions of reading complex Arabic texts. You can just look them up here if you need them. Let's look at the cursive permutations for the first group:

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ا	أ	آ	ى
ه	هـ	هـ	هـ
و	و	و	و*
ي	يـ	يـ	يـ
ك	كـ	كـ	كـ
ل	لـ	لـ	لـ
م	مـ	مـ	مـ

You will note that the letter Alef has two beginning and two middle forms. The second form with small crescent shape is pronounced



differently. It doubles the a sound as in accessory, very, cat or alarm, versus late. You will also notice that the letter Waw's middle and end have the same exact shape. This is an important clue that the letter following it will be treated as if beginning a new word, even when not. In any case, we will place a \* beside a letter to indicate that what follows is always written in the form of the start of the word, no matter its actual location.

Let us form the word Allah in Arabic. We will show them disconnected and connected. The cursive letters disconnected would look like this:

ا ل ل ه

They would look like this connected:

الله

Let's take the Divine Name Ehieh in Arabic as another example. We will show them disconnected first like this:

ا ه ي ه

This is how they would look connected:

اهيه

Let's show one more example, this time of the letter Waw. We will form the word Hua (He) in Arabic. This is how the letters would look, disconnected:

ه و ا

Notice how the waw was followed by the beginning of the word form of alef. It would look like this connected:

هوا

Let us now look at the cursive permutations of the other groups.

## Secrets of Ancient Magic

2<sup>nd</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ب	ب	ب	ب
ن	ن	ن	ن
ت	ت	ت	ت
ث	ث	ث	ث

3<sup>rd</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ح	ح	ح	ح
ج	ج	ج	ج
خ	خ	خ	خ

4<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ر	ر	ر	*ر
ز	ز	ز	*ز

5<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
د	د	د	*د
ذ	ذ	ذ	*ذ

6<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ع	ع	ع	ع
غ	غ	غ	غ

7<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ف	ف	ف	ف
ق	ق	ق	ق

8<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ط	ط	ط	ط
ظ	ظ	ظ	ظ

9<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
ص	ص	ص	ص
ض	ض	ض	ض

10<sup>th</sup> Group Cursive Letters

Arabic Letter	Beginning of a Word	Middle of a Word	End of a Word
س	س	س	س
ش	ش	ش	ش

Let's try another exercise for fun. Why don't you try writing your name in Arabic script? First, we will guide you using a historical name: Arthur Pendragon. The first step would be to convert the letters to Hebrew. Dropping the extra vowels that don't exist in Hebrew, we get the following English vocal equivalents:

ARTHR PhNDRAGWN

In Hebrew it is written, from right to left (note we are not using Hebrew finals):

ארתר פנדראגונ

Looking at the table of Arabic to Hebrew, we find the equivalent Arabic for the Hebrew:

ارثر فن در اغون

We chose the second Arabic correspondence for letter ת, which is ث, because the sound is Th versus T and the same for the letter ע for א, due to it being hard. Now, we need to write the name cursively. Here is the cursive form of the preceding:

ا+ر+ث + ر + ف + ن + د + ر + ا + غ + و + ن

The complete spelling of the name of King Arthur in Arabic is as follows:

ارثر فندراغون

Now, try doing that with your name. This will be good practice for Arabic cursive writing. For most people, Arabic is more difficult to learn than Hebrew, so don't feel discouraged. If you know your Hebrew letters well, the Arabic isn't that much harder. The only real obstacle is in writing and reading cursive Arabic. Getting a grip on this fluently will take some time, but isn't necessary beyond having to write out a limited number of Angelic and Divine Names. We also acknowledge that, without audio, it is difficult to really capture the pronunciation correctly; therefore, free audio samples are available at our site at: [www.magick-academy.com](http://www.magick-academy.com). While we don't expect you to learn the languages presented in this book, you still need to be sufficiently familiar with the Arabic and Hebrew alphabets to work with this system. You don't need to memorize the letters all at once, though it is highly recommended that you do memorize them as you progress.

## Appendix Two 1<sup>st</sup> Heaven Angelic Aids

### Aorphenial's Angelic Company

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Chemodi	חמודי	Demega	דמגא
Aphod	אפוד	Alephi	אלפי
Amok	אמוך	Qeticki	קטיכי
Phetapher	פשאפר	Gemeti	גמטי
Phaaor	פאאור	Nedothaq	נדותק
Reqehetho	רקהתו	Aodena	אודנא
Aqoa	אקוא	Wohereqoua	והרקווא
Beroqo	ברוקו	Chaadora	העדורא
Athenni	אתנני	Golan	גולאן
Chemeth	חמת	Adenoa	אדנוא
Abeka	אבכא	Nethenal	נתנאל
Arial	אריאל	Anoh	אנוה
Heroaor	הרואור	Aabedial	עבדיאל
A'aon	עון	Aleen	אלין
Tol	טול	Leleph	ללף

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Wasepheth	ואספת	Rechegal	רחגאל
Romalo	רומאלו	Waketho	וכתו
Adenial	אדניאל	Ashemi	אשמי
Yaosh	יאוש	Qephien	קפין
Kerebi	כרבי	Gorshom	גורשום
Pheriyatz	פריאץ	Sheshema'a	ששמע
Pheekien	פיכין	Kerial	כריאל
Zebdial	זבדיאל	Agedelen	אגדלן
Miegal	מיגאל	Gaphial	גפיאל
Kedieneh	כדינה	Koldedeh	כולדה
Diegal	דיגאל	Aleboi	אלבוי
Thocheli	תוחלי	Sokeleth	סוכלת
Adial	אדיאל	Shesial	שסיאל
Soqemeh	סוקמה	Ashekeh	אשכה
Notheneh	נותנה	Chelial	חליאל
Asethial	אסתאל	Thena	תנא
Miemal	מימאל	Nethenial	נתניאל
Aphoneh	אפונה	Helegial	הלגאל
Napheneh	נפנה	Aosethial	אוסתאל
Pheroseh	פרוסה		

## Ayigeda's Angelic Company

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Akesether	אכסתר	Merekes	מרכס
Kerebieb	כרביב	Kemeshen	כמשן
Ayiteb	איטיב	Redethal	רדתאל
Areera	ארירא	Geba	גבא
Anekeer	אנכיר	Kebeer	כביר
Theyleh	תילה	Keriethek	כריתך
Herekom	הרכום	Kenophial	כנופיאל
Nodial	נודיאל	Herochon	הרחון
Shelhebien	שלהבין	Ashlekeh	אשלכה
Meshethieb	משתיב	Gecha	גחא
Hatha	האתא		
Chegera	חגרא	Ameemial	אמימיאל
Chegeleth	חגלת	Lega	לגא
Menothial	מנותיאל	Theneemial	תנימיאל
Abereetha	אבריתא	Bereetha	בריהא
Rekial	רכיאל	Cheshethek	חשתך
Phethesh	פתש	Asetheerotz	אסתירוצ
Aorephenial	אורפניאל	Ashegor	אשגור
Melekial	מלכיאל	Adi	אדי

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Sher	שר	Shenoth	שנות
Hemiek	המיך	Thereneh	תרנה
Zemkeeth	זמכית	Hetzeneepha	הצניפא
Hetzeneepheho	הצניפנהו	Washowa	ושווא
Ashephevoor	אשפיוור	Adoq	אדק
Qeneemoal	קנימואל	Neqial	נקיאל
Gedial	גדיאל	Adaq	אדק
Remeemial	רמימיאל	Pherog	פרוג
Rehonal	רהונאל	Zegdial	זגדיאל
Abeneetok	אבניטוך	Dorenial	דורניאל
Delepheth	דלפת	Hekel	הכל
Helial	הליאל	Alial	אליאל
Aokal	אוכאל	Phenial	פניאל
Phothepheraa	פותפראא	Lephoth	לפות
Aornemok	אורנמך	Adelial	אדליאל
Ayisethorien	איסתורין	Azoti	אזוטי
Aosetor	איסטור	Tier	טיר
Aothoh	אותוח	Beregemi	ברגמי
Demo	דמו	Diegera	דיגרא
Pherotial	פרוטיאל	Qomiya	קומיא



Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Renererena	דנררנא	Deledial	דלדיאל
Pherotial	פרוטיאל		

Dohal's Angelic Company			
Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Aozerekebo	אוזרכבו	Aneboshel	אנבושל
Berethobial	ברתוביאל	Delobial	דלוביאל
Aochial	אוחיאל	Berekethien	ברכתין
Bereka	ברכא	Daoniem	דונים
Amek	אמך	Abiyar	אביאר
Rethelega	רתלגא	Aothoth	אותות
Ashethenoal	אשתנואל	Ashephek	אשפוך
Theregial	תרניאל	Amephial	אמפיאל
Atheresho	אתרשו	Aurial	אוריאל
Akemor	אכמור	Asehemon	אסהון
Akehal	אכהל	Anaok	אנאוך
Asekeerah	אסקירה	Lephial	לפיאל
Aaosheh	עושה	Chesenial	חסניאל
Lemeeshotheth	למישותת	Dod	דוד
Thieches	תיחס	Alephi	אלפי

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Amok	אמוך	Aregela	ארגלר
Megial	מניאל	Alial	אליאל

## Phelmiya's Angelic Company

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Abedieh	אבדיה	Demeniya	דמניא
Amenayi	אמנאי	Amoneher	אמונהר
Ovamenok	ואמנוך	Phetakieza	פטכיאז
Tobial	טוביאל	Gielal	גילאל
Aphierie	אפירי	Gemethi	גמתי
Avorieni	אורניאל	Pheriephohov	פריפיהו
Avophieri	אופירי	Letemoval	לטמוואל
Avorieni	אוריני	Thomieni	תומני
Avomerial	עומריאל	Menial	מנוואל
Geremetov	גרמטו	Seretov	סרטו
Tzebeqeteni	צבקטני	Koretheyavom	בורתיאוס
Seresieth	סרסית	Phereson	פרסון
Amaph	אמאף	Phebehier	פבהיר
Hesethier	הסתיר	Setherial	סתריאל
Alieses	אליסס	Helesial	הלסיאל

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Setereseti	סטרסטי	Qeresetom	קרסטום
Melekial	מלכיאל	Arereq	אררק
Chesedial	חסדיאל	Acheseph	אחסף
Amoval	אמואל	Phedetem	פרטס
Gedal	גדאל	Sebekial	סבכיאל
Kokeb	כוכב	Henogeh	הניגה
Shehiya	שהיא	Aphroditi	אפרודיטי
Chesedial	חסדיאל		

## Phesker's Angelic Company

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Aoyial	אויאל	Arebial	ארביאל
Teriphon	טריפון	Phelekos	פלכוס
Phesethemer	פסתמר	Lonial	לוניאל
Qedenoial	קדנואל	Shokeren	שוכרן
Sebieren	סבירן	A'aozial	עוזיאל
Phenial	פניאל	Thekemial	תכמיאל
Tzeremial	צרמיאל	Neemosem	נימוסם
Gedunia	גדוניה	Baruba	בארובא
Zenuyeeem	זנויים	Chekemial	חכמיאל

Angel (English)	Angel (Hebrew)	Angel (English)	Angel (Hebrew)
Teredial	טרדיאל	Phenial	פניאל
Qedemial	קדמיאל	Kepheliya	כפליא
Ademoal	אדמואל	A'aremon	טרמון
Heremod	הרמוד	A'abiesal	עבסיאל
Natekesial	נאטכסיאל	Sepherial	ספריאל
Qethenial	קתניאל	Shebebial	שבביאל
Aremienos	ארמינוס	Totiphis	טומיפיס
Phesenial	פסניאל	Chetepbial	סטפיאל
Phereseemon	פרסמון	Nechelial	נחליאל