

LIBER SAMEKH HÉ

BY

PERSONA PVAD MUSARUS 1043

[Gerry Ahrens]

of the

Ordo Adeptorum Invisiblum

(1981)

TRANSCRIBED AND EDITED BY

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Reviewers may quote brief passages.

THE
KNOWLEDGE AND CONVERSATION
OF
THE HOLY GUARDIAN ANGEL
WHICH IS
THE GREAT WORK
OF MAGICK
PRELIMINARY INVOCATIONS
TOWARDS
THE ACHIEVING OF MAGICKAL WILL
KNOWN AS
LIBER SAMEKH HÉ

AND INCORPORATING
THE FOUR KEYS OF
THE BOOK OF TRANSFORMATIONS

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INTRODUCTION

DO WHAT THOU WILT

The preparation and practice of ritual magick is to concentrate the body's energies and immediate environment in an intense focus directed towards the ritual's purpose. Such focused energies can thus be effectively transmuted into pure Will, the achieving of which is magick. The invocations and instruments of the ritual are there to provide an objective reality; while the vibrations vibrated by the words of power are of a nature that creates a series of responses that set alight the magickal power in the Magician's body and mind. To this end, the training and understanding of the magician is to enable the development of such a Will—as the Magickal Force—both within and outside, beyond and part of the Self. Its attainment is the Great Work of Magick; but once begun, it is a never-ending process to the complete union with the True Self—the Holy Guardian Angel. It is not the End, though, that justifies the Means, for the Means will justify the End.

The Magician should never allow her/himself to become a slave to the ritual. Rather, S/He should penetrate the veils of words and actions to its essence; and having so perceived it, the Magician can adapt, alter and create new rituals, images, and words of power that are attuned to that Magickal Current of Will that the Magician has become aligned to. In the case of *Liber SHe* (Samekh Hé) the OAI aligned themselves to the Magickal Current of MAAT, who represents the Æon of the Daughter, the final HE in the Tetragrammaton of YHVH. At the same time, it is important to recognize the significance of the old traditional rituals, and when necessary, adapt and utilize them. This is especially so for new Aspirants who have just begun the Path or who have had little previous training in the knowledge of Thelemic Magick and the purpose of ritual. It is for these Aspirants that the preliminary rituals are described in some detail, before the actual performance of *Liber SHe*.

The essence and structure of *Liber SHe* is based on the ritual known as the Knowledge and Conversation of One's Holy Guardian Angel—who is the 'bornless one.' It is the preliminary invocation concerning the Great Work. *Liber Samekh* itself was a performance by Aleister Crowley,* who in turn based his ritual on one from the *Goetia*, or *Lesser Keys of Solomon the King*. The Central theme of the ritual is to have total and absolute control over the elements—earth, air, water, fire and spirit, which in turn represents the Self's fundamental relationship with the Universe; the macrocosm and microcosm. One, in effect, attempts the union of the Point (Hadit) and the Circle (Nuit), as in the *Book of the Law*; as well as the alchemical transmutation.

* Refer to <http://www.hermetic.com/crowley/libers/liber800a.pdf> for Crowley's *Liber Samekh* : THEVGIA GOËTIA SVMMA (CONGRESSVS CVM DÆMONE) SUB FIGVRÀ DCCC and *Liber VIII* : BEING THE RITUAL REVEALED IN THE VISION OF THE EIGHTH ÆTHYR FOR THE ATTAINMENT OF THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL.

In traditional Old Æonic grading, the performance of this ritual was the prerogative of the Adeptus Minor in the Order of the Rosy Cross. On the tree of life, it is situated in the Sephira of Tiphareth. Before being allowed to perform this ritual, the Aspirant had to progress through 5 grades of training, oaths and examinations. Such a strict and hierarchical notion of attainment was necessary when magick was a truly hidden and occultic knowledge—each ritual and magickal key to be given to those who would not reveal or desecrate its meaning. It thus ensured survival in less enlightened ages of ancient wisdom. But in this Age, when rituals and treatises on all forms of magick are easily available, the need for secrecy and strict training becomes obsolete. However, because of the efficacy of any true magickal operation, the Aspirant should not treat lightly the performance of any ritual.. Each will know in their hearts whether they are capable of its performance; and that having reached such a level of knowledge and understanding, there is no return from the Path.

It is because the OAI are aligned to the Æon of MAAT which is a Lunar Stellar magickal current, recognizing the Essence of Woman over the Seed of the Male, that a complete revision of *Liber Samekh* was thought necessary. Its essence remains, but the imagery and invocations have been totally altered. But indeed, let success be our proof.

Ordo Adeptorum Invisibulum

The O.A.I. is a Thelemic grouping formed by three English Thelemicists, who believe that the Æon of Maat is manifest here and now, and not just of the future or within a separate space and time continuum from our own universe. In that respect they differ from other Thelemic groups, and do not have any recognized magickal association with any such groups. The O.A.I. draws on several magickal traditions for its understanding, but its main emphasis is to promote an androgynous perspective and non-hierarchical free approach towards magick. While the group holds to a feminist understanding, it nevertheless provides for both men and women all access to the mysteries. Its ultimate aim is to seek for a more overall planetary manifestation of the Æon of Maat, as the Daughter. (...)*

* A defunct address for Stellum Press has been omitted here.

PREFACE TO *LIBER SAMEKH HE*

Know ye, O Adept, who desireth entry in the Tower that is thyself, that the Spiral-Void carries the Pitfalls of Knowledge without Understanding; of Words without Meaning; of Strife within and not Without. Thus, ye seekers of Truth must see the Meaning that hath No Meaning; the Self that is Not Self; and Leap willingly into the Darkness of the Unknown, therein is there Light. But woe, O ye False Followers that seek Truth from Without, for ye destroyeth No-Thing.

Recognizing the Daughter – MAAT – entails recognition of the Malkuthian quality of Earth as a doorway. Thus we begin facing North. Widdershins is also a recognition of the female/Hecatan importance of our work. The Tower is the central theme of the Ritual. As Atu 16, it relates to the destruction of the inner self and the opening of the Eye of Shiva. As part of Atu 18, the Twin Towers of the Moon, it relates to piercing the veils of illusion to receive the sparks of wisdom – entering death and rebirth, and entering the realm of the ‘midnight sun’ – the moon and MAAT. The Tower is both womb and phallus/clitoris and its menstrual blood color is of significant magickal operation. The Tower is related to the Tower of MAAT as perceived by Soror Andahadna 124 of Bate Cabal, OTO (London); and it is also attributed to the letter Peh meaning Mouth. One of the Words of MAAT, received by Soror Andahadna is IPSOS = *by the same mouth*. If the Tower is taken to symbolize the Outer Self or Shell, then the Imagery of the 4 quarters can be seen.

For those knowledgeable on the subject, there are many correspondences and connotations associated with the images and invocations of the 4 quarters. Suffice that a few are outlined below. The 4 quarters provide two pairs of reflected Twins, Annedotus qabalises as the East and thus is reflected as the West. Tivhon is an invocation to Sirius and as the moondog is reflected in Anubis, also a moondog. Qabalistically, the four quarters add up to 1881 – a double reflection of the female number and of the Moon. Each of the invocations that follow the words of power associated with the quarter refers qabalistically to that word. There are also triple images associated with each quarter. Firstly, they relate to the four keys (of the *Book of Transformations*). Kain is the Twin to Abel as Anubis is Moondog and twin to the Son; as well as the Twins – Ra Hoor Khuit (Horus) and Hoor Paar Kraat (MAAT). Annedotus as the Abominable One of the Deep; is the Kali spirit in us, and when the Kundalini is raised, the Talam or honey elixir is created. Lamat is its reflection. Andana is the Egg from which the Dragon is born. As Andahadna without Had, it becomes the circle of Nuit, a mother concept associated with the Typhonian (Tivhon) Dragon. The Phoenix as Yasnith has a direct correlation with *Liber 800* itself. Finally, the journey around the four quarters is associated with the tetragrammatic (INRI) concepts of birth, life, death and rebirth. If the Tower represents self, to enter it is to see the self and a newborn object preparing to enter the Underworld. Raising the Kundalini spirit with water, is to experience life and the life-giving waters. The fire dragon purifies us, devours the shell that is the Akashic egg of the self, ready for the reborn Phoenix so that we may ascend (but ultimately) descend as the risen spirit of True Will.

The 4 Keys to the *Book of Transformations* is in fact *Liber 800*. *Liber 800* was received by the OAI on 8 April 1981 in Fez, Morocco, as a ritual to celebrate the 77th anniversary of the *Book of the Law*, and 9 months since the OAI declared the Æon of Maat to Manifest here and now. The first 3 Keys were received independently by the original triad of OAI prior to the April ritual. The 4 Keys added to 800 – the Rainbow of Promise and as Sagittarius, the letter Samekh of the Alchemical Atu – ART. There are 6 lines and 74 words (*ascend* was one word) and refers to Lamed which is Adjustment and MAAT. We are further reminded of the *Book of the Law* that states that “the Eighties will cover before me.” It is called the *Book of Transformations* since it is associated both with transmutation and with the Frog – the Leaper who transforms us from one Æon to another. It is because of the importance of *Liber 800* as a magickal operation obviously associated with the Great Work within Maatian concepts that the 4 Keys are used within the invocation of Spirit, and the Transformation proper is the invocation of *Liber 800* in full.

The four sigils associated with the quarters also relate to the 4 Keys. For Kain, it is the Eye of Shiva. For Lamat, it is the Fountain of Life. For Andana, it is the Egg, and for Yasnith it is a connotation of 8, as infinity, within a circle.

Following the ritual, there is an appendix that provides detailed qabalistic analysis of the words of power and the invocations and imagery thereof.

Prepare ye then the Tower that is thyself, and
enter thine own Abyss. Prepare for thy flight
into freedom. Let Thunder issue from the Earth,
Let the Raging Fire purify thy Mortal Self, let
the Waters of Life quench thy Magickal Thirst.
Thus, shall the Daughter arise within thee and
Lightning strike the very portals of thy soul!

PREPARING THE SELF BEFORE THE RITUAL

Knowledge without Understanding is the failing of many Aspirants. It is wise in the week preceding performance to meditate at length on the meaning behind the ritual, the ritual itself and the implications for the Magician. One should practice the raising of magickal power in the self, through meditative practices, but avoid performing too much ritual magick not associated with the Holy Guardian Angel.

Sex Magick is a powerful and efficacious method of raising magickal energy, and one known to the tantrics, Sufis and the ancient occultists and priests for thousands of years. In the week preceding, it is wise to practice *chorezza*, a form of abstinence that allows sexual feelings to be aroused but where absolute control is exerted over the body so that no climax is allowed. This may take many forms, and the Aspirant must judge for themselves which is best for them.

Hunger is an effective method of raising magickal energy as sex. For at least 24 hours before the ritual, total fast should be practiced. When hunger and thirst are experienced, it has a secondary effect of making one conscious of the ritual that is about to be performed.

The purification of the body is also important, in terms of ritual bathing, on the day of the ritual itself. Aspirants can either bathe reciting mantras, ritually wash themselves, their hair, the cutting of nails and cleaning of the orifices; or recite purificatory invocations. Many introductory books on Magick will have examples, or one can search *Magick in Theory and Practice* by Aleister Crowley for other examples. For thelemites, one that is commonly used is

“Pure will, unassuaged of purpose, delivered from the
lust of result, is in every way perfect.”

The Aspirant/s should wear nothing associated with day-to-day life when performing the ritual – no watches, money, clothes or shoes. It distracts one from the purpose. Magickal jewelry is allowed as are ceremonial robes. If none are available, wear nothing – that is, the clothes one was born in.

Choosing the day of the ritual should be based on both planetary alignments for the day, as well as to ensure that there are NO interruptions of any kind. Take the telephone off the hook too.

The Temple itself should be the room commonly used for the performance of one's magick. Not everyone has a special room allocated for their Temple – so use one that is darkened and quiet, of rectangular/circular dimensions. As far as possible, clear everything out of it, excepting for a table to act as an Altar. The floor, however, can be used just as efficiently – but try to use a tablecloth or equivalent to mark the boundaries.

Because of the totally androgynous nature of the imagery, the Aspirant should attempt seeing life from that perspective. We are neither men nor women, but both. The nature of the ritual itself tends toward such a concept of sexual/physical/mental identity.

PREPARATION OF THE TEMPLE

The Temple should be cleared of all things physical; and except for the Guardian/God-dess form of the Temple, all things magickal. All ritual instruments that will be used should be consecrated beforehand. What will be required depends on the usual needs of the Magician. One has the choice of all ritual instruments, or hardly any. Many magicians will use the thumb as their wand, for instance. The list below may prove helpful:

Candles for each participant (colour according to the correspondences)
Bell
Incense (of Abra-melin, or any equivalent)
Incense holder, charcoal, matches
Sealed Container of Holy Oil (Abra-melin or any equivalent)
Pentacle – with votive offering of salt, flowers and/or food.
Bhang can also be used.
Wand/Thumb for Creating
Sword/Hand for Banishing
Chalice/Cup with Consecrated Wine/Spirit
Tarot Pack
These should be laid out in a balanced format on the altar or cloth.

INVOKING THE FOUR GUARDIANS OF THE ELEMENTS/QUARTERS

Any number of rituals can be employed, depending on the previous knowledge of the Aspirants. Use one that one feels most aligned to and have performed regularly. It is sometimes helpful to use the Tarot Court Cards representing the Daughter (Princess, Page) as images laid out in the respective quarters.

Perform the Kabbalistic Cross, or Thelemic Cross, or the Star Ruby on the self. One is now prepared to perform the 4 quarters. (See Appendix outlining rituals.)

Perform either ritual of the Lesser Pentagram, or the Lesser or Greater Hexagram. (See Appendix outlining rituals.)

The four quarters have now been invoked and their guardianship and protection assured for the ritual. The Temple is ready, and the Aspirant should now leave the Temple awhile, for it is to gain power and a presence. Until the final banishing, no-one must leave or enter the Temple without knocking. This is to show recognition that an operation of magickal will is now being performed, and to inform that which has been invoked of one's entry and departure.

PRELIMINARY RITUAL BEFORE THE PERFORMANCE OF
LIBER SAMEKH HÉ

Knocking on the Door of the Temple, the Aspirant/s enter and seat themselves in a balanced way, around or before the Altar. The Altar should be placed facing south so Aspirant/s face north.

Aspirant/s should perform one of the crosses.

The Magick Circle should be created around the Aspirant/s. No-one is to leave or enter this circle once created, no matter what happens, until the ritual is completely over. There are a number of ways that a Magickal Circle can be created. Again, the one used should be one that the Aspirant/s feels most attuned to. For examples, see the Appendix: Star Sapphire or the 1881 Circle, or just with plain Holy Water, salt or chalk.

Let the candles be lit.

Let the Aspirant/s state who they are and why they are here.

Let the Aspirant/s be anointed with Holy Oil.

Let the Offerings of Wine be Consecrated and the Incense lit, and offered to the God-dess form of the Temple, or to the Goddess of the Magickal Current that Aspirants are aligned to. In the case of the OAI, invocations are to MAAT. Aspirant/s can use any invocation most aligned to this concept, or devise one that qabalistically corresponds and can be chanted in such a way that the vibrations evoked fulfill the needs of any Word of Power.

Perform the Invocation of Wisdom (in Enochian or English) (See Appendix)

Perform the Mantra that raises the Kundalini (See Appendix)

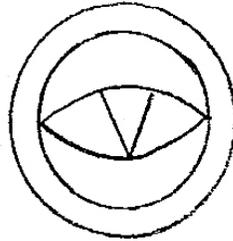
Let the Wine be drunk by the Aspirant/s. The Wine is the consummation by the Aspirant/s of the Goddess form they have invoked. Having raised both Wisdom and Kundalini, the body is fully prepared to receive the consecrated wine, as is one's thirst. The effect should be immediate and most magickally powerful.

Let the Aspirant/s sit a while in a meditative spirit, before they perform the ritual proper. They should recount and reassess their preparations towards this end.

It is perhaps worthwhile to point out here that the effect of chorezza and fasting will be at a peak now.

THE PERFORMANCE OF *LIBER SAMEKH HÉ*

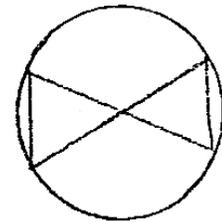
Let the Aspirant's draw in the Astral (physical manifestations may also help) of the Sigils of the 4 Keys to the *Book of Transformations*, which are as follows: (Their colours are Brilliant Gold raying Silver):



NORTH

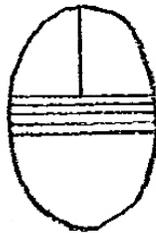


WEST



EAST

SOUTH



(All descriptions of what is to be done and to be visualized are in parentheses)

- THE OATH:
1. Thee I invoke, the Bornless One.
 2. Thee, that didst create the Earth and the Heavens.
 3. Thee, that didst create the Night and the Day.
 4. Thee, that didst create Darkness and Light.
 5. Thou are MYSELF-MADE-PERFECT whom no-one hath seen at any time
 6. Thou are IA BESZ PEH (truth in motion).
 7. Thou art IA APOPHRASZ YOD (truth in matter).
 8. Thou has distinguished between the Just and the Unjust/
 9. Thou didst make us both Female and Male.
 10. Thou didst produce seeds and fruit.
 11. Thou didst form us to love and hate one another.

THE INTRODUCTION:

1. I am _____, thy Prophet, unto who thou didst commit thy Mysteries, the Ceremonies of MAAT.
2. Thou, who didst produce the Moist and the Dry and All that which Createth, Nourisheth and Destroyeth All Life.
3. HEAR THOU ME: for I am the Angel of NU-MAAT, this is of thy true name, that thou hast given unto thy Prophets.

THE FOUR ELEMENTAL QUARTERS: (The Adept stands before each, in turn.)

(The conception of a Blood Red Tower, circular but empty within except for a spiral stairway that ascends along the inner walls to a point just below the top of the Tower which is completely open. Below is a darkened doorway. The conception of such a Tower holds throughout the Four Elemental Quarters.)

EARTH (NORTH):

(The Tower stands in a Void of Darkness upon a Mountain. At the Doorway, there stands a Jackal-headed Dog. The Adept stands before this Guardian.)

HEAR THOUT ME: AThM ANUBIS!

Anubis of Truth, Guardian of the Gate,
Hail, Jackal Headed Dog, Servant of the Moon,
Seed of the Gods who ledest the Dead.
Thou art Watchtower of my Heart,
That guardest the Womb of my Spirit,
Thou are Enslaver of Love, Bringer of Earthquakes,
Doorway to Eden, Doorway to Freedom.
In thy Hand thou carriest the All-Seeing Eye.
Let me enter unto thee.

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

WATER (WEST):

(The tower is situated in the deepest Indigo-blue Sea of Binah. Pervading throughout the Tower is a brilliantly illuminated Water-Serpent of blue and green interlinking colours with flashing jeweled red eyes. Its shape and form is four-dimensional representing the Tree, double-helical and spiralic. The Adept stands at the bottom of the Spiral Stairway.)

I INVOKE THEE: ANNEDOTUS!

O Serpent that flows within me,
O Abomination from AEA!
Rise Forth, Old Deep One!
Thy Wailing is the Cry of Circe,
For thou art as the Double-Wanded One!
Thou art the Spirit that raises the Honey of Life,
From Below to Above and to Below,
From West to the East to the West.
Thy waters are the Waters of Life,
Rise then, Up within Me!

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

FIRE: (SOUTH):

(The Tower stands in an atmosphere of fiery-scarlet-red flames and smoke. It is completely surrounded by a blazing red Fire-Dragon of monstrous size and form that breathes fire and smoke. The Adept stands now at the top of the Spiral Stairway, but as yet cannot view out the Top of the Tower.)

HEAR THOU ME: TIVHON!

Hail, thou Fire-Dragon of the Apocalypse,
Ancient Mother awaiting thy Daughter's Birth.
Through the Fire shall we be Transformed.
O Rainbow of Promise, Mighty Bow!
O Diviner of Truth, Root of Spirit!
Thou art The Waster and The Destroyer!
In Confusion and Doubt are we Cursed,
In our hasty flight to Desire!
Thus, through Fire, shall My Egg crack asunder
Burn then, through me, shatter my Tower,
So that purified, am I transformed!

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

AIR (EAST):

(The Tower is now fire-blackened but is bathed in a brilliant golden light. The Top of the Tower shines with the light of Illumination. Rising from it is the Reborn Phoenix. The Adept stands at the Top of the Tower.)

I INVOKE THEE: PhNX ChSN!

O Mighty Phoenix, Ruler of the Air!
The Frog that leaps forth,
The Venom of the Spider Queen,
Thou art Child of God, Spirit Set Free,
Messenger of the Æon, Ganymedian Star,
Highest of Priests, Bird of Rebirth, Place of the Eye,
Fermenting Soul of Change and Renewal,
Spirit of Mother, Child of the Righteous!
Expel thy Breath, Pull down my Tower,
Through fire and smoke shall I ascend this hole,
My risen Spirit shall become free!
AL-UZZA!

Hear me, and make all Spirits subject Unto Me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in Water, of Whirling Air and Rushing Fire, and Every Spell and Scourge of God may be obedient unto Me!

(The Adept now returns to the Centre of the Magickal Circle so prepared.)

SPIRIT (FACING NORTH):

(The Adept imagines themselves as the Blood Red Tower alone in the Void of Nothingness.. The Tower represents the Outer Self, the Shell pf their Being. At the same time, The Adept's Astral Self stands outside of the Tower. As the Adept invokes each of the 4 Keys, each entails certain concepts.)

I INVOKE THEE: KAIN!

Twin of Silence,
Destroyer of Men,
Thy Palm is the Eye,
Let me enter into this Tower of Myself,
Enter unto the Darkness and Begin!

(The Adept assumes an appropriate animal form that allows The Jackal-headed Dog, Guardian of the Door, to give access for the Adept to enter the darkened entrance to the Tower.)

LAMAT!

Vitriol of Life,
Honey of Spirit,
Moon of Moons,
Thus I raise my Spirit as I climb
The Spiral Void to Truth.

(The Adept now climbs the Spiral Stairway, at each step the Adept feels the raising of the Kundalini Spirit in them until it permeates the whole structure Of the Tower of Self.)

ANDANA!

Adorned with Gold is thy Altar,
O Mother who is also Daughter,
Thou art like the Egg,
Thus shall I breathe flame and fire
On this My Egg, and break forth!

(The Adept is now like an enclosed egg, at the top of the Spiral stairway. About the adept, the flames and fire and smoke of the Fire Dragon burns around and through the Egg, until the Adept feels that the Egg is cracking asunder.)

YASNITH!

O Perfection of Silence,
O Fertile Spirit,
O Risen Completion.
Thou art ARATOS, the hole in the Sky,
Thus am I transformed,
My Spirit breaks forth,
My tower is no more,
Truth will be known.
AEAEA!

(The Adept has become an the Risen Phoenix rising far above the Opening of the Tower. The Adept hovers in total silence and total light. In this state, there is a sense of perfect freedom in non-movement.)

This is the Ruler of the Gods,
This is the Ruler of the Universe,
This is SHe whom the Winds fear,
This is SHe, who having made voice by Her Commandment,
Is Ruler of ALL Things and None.

Hear me, and make all Spirits subject Unto Me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in Water, of Whirling Air and Rushing Fire, and Every Spell and Scourge of God may be obedient unto Me!

THE TRANSFORMATION:

ooo KAIN
oo LAMAT
o ANDANA
1 I come not to thee, thou comest to me
2 The Stars and the Night and the Lightening
3 And whither thou goest, thou shalt return to thyself
4 I dwell in the hole in the sky
5 YASNITH
6 Till thou comest to me in the hole in the sky,
then thou shalt know
7 Through the fire and the smoke, thou shalt
ascend/descend through the fire and the smoke
like the Phoenix
8 It is thine own true names.

THE ATTAINMENT:

1. I am SHE! the Bornless Spirit! Having sight in
The feet; Strong, and the Immortal Fire!
2. I am SHE! The Truth!
3. I am SHE! who hates that evil should be wrought in
The world!
4. I am SHE! that lighteneth and thundereth!
5. I am SHE! from whom is the Shower of Life of
Earth
6. I am SHE! whose mouth ever flameth!
7. I am SHE! the Begetter and Manifestor unto the
Light!
8. I am SHE! the Grace of the Worlds!
9. 'The Heart Girt with a Serpent' is my Name!

Come thou forth and follow me, and make all Spirits subject unto me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in Water, of Whirling Air and Rushing Fire, and every Spell and Scourge of God may be obedient unto me!

THE PROCLAMATION:

(By Yod.
Or by Peh
Or by IPSOS!)

CLOSING RITUAL

After completion of *Liber Samekh Hé*, the Aspirant/s should seat themselves in a comfortable meditation position and allow their astral selves to go whither they want or are commanded to. It is during this time that the Aspirant/s should be in communion with their Holy Guardian Angel. Communication could be on the Astral, Verbally or through the Tarot Cards. The Aspirant/s should prepare themselves for any means of communication – but whatever they do, do not leave the Magickal Circle. The type of message they receive may take many forms as well; but the most important gift that can be given is one's True Name – the Word of Power that is the Physical Manifestation of the Holy Guardian Angel. This, in effect, becomes the most prized and secret possession of any Magician and must never be given to another person, by voice or by pen. It allows for the continuing discourse with the True Will and its Astral Manifestations. Magicians have written at length on who precisely, and in what form, one's Holy Guardian Angel may take. It is pointless to describe the effect – except to say that it is Communion with the True Will – with the Self that was, is and will be. Whatever the result, let it be a time of rejoicing for the Magician – for now the Path ahead contains the Abyss itself.

After this, the Aspirant/s should be, in effect, exhausted. It is at this point that one may leave the Magickal Circle and the Temple. But before doing so, use up all the incense, eat the votive offerings (where possible) and offer the remainder to the Goddess form. Douse the whole with Holy Water and Banish the Magickal Circle.

Having left the Temple – now is the Time for relaxation and Breaking of the Fast. The Temple is in a state of suspended motion – the Magickal operation is being totally absorbed into the Astral. However, once fast has been broken, and physical and magickal energy has been revived – it is IMPORTANT that all that has occurred be written in one's Magickal Diary and discussed and analyzed by the participant. Once this has been done, re-enter the Temple for the Closing Ritual – at its completion, let nothing be discussed again that day, for otherwise the Magickal Power raised will be dissipated into the physical and not the Astral where it should be.

THE CLOSING RITUAL

Re-enter the Temple as before.

Invocation of thanks to the Goddess form.

Invocation of thanks to the 4 Quarters, and the Banishing Ritual of the Pentagram/Hexagram dependent on what was used beforehand.

Banishing Ritual of the Temple – repeated forcefully 3 times: If a presence is still felt, repeat until cleared. Use other forms if need be. (See Appendix)

Perform one of the Magickal Crosses.

Remove incense and offerings. Dispose of effectively. Clear Temple.

NOTES AND CORRESPONDENCES TO *LIBER SAMEKH HE*

The Oath:

Line 5: MYSELF MADE PERFECT – substitute, if acquired, name of HGA

Line 1:substitute own Magickal and/or order names.

Earth:

AThM ANUBIS: Qabalised thus: $441 + 129 = 570$. AThM is also ATUM and MAUT as 56. Anubis as God of the Underworld, Dog as Cerberus/Oethrus and of Artemis etc.

Water:

ANNEDOTUS: Qabalised thus: 255. Annedotus, as Musrus, is one of the Abominations, a Deep One. See Lovecraft and Temple's *The Sirius Mystery*. $255 = \text{The East}$, and thus East is reflected in the West!

AEA: As 13, a number of the Moon, and woman. Aea is also the Island where Circe (as Hecate) lived. See Temple, *op. cit.*

Fire:

TIVHON: Qabalised thus: 800. A form of Typhon, but in being linked to Sirius/Set mysteries, can be viewed here as the Babalon Dragon. Anubis and Set were also Twins in some interpretations of the Egyptian traditions, thus North and South are reflections of each other.

Air:

PhNX ChSN: Qabalised thus: $138 + 118 = 256$. 256 is the Frog, whose form of the leaper in the tunnels of Set has import. 256 is also the number of venoms of the Spider Queen (Zodiacal sign of Arachne – the 13th and thus Lunar Zodiac). The Phoenix representation is obvious from its *Liber 800* implications. The sign of the Risen Spirit that the Adept is marked with is that of the Phoenix rising from the Tower.

AL-UZZA: = 118. The number of the Daughter Aspect of the Arabian Triple Sun Goddess received by Diana $831 \ 9^{\circ} = 2^{\square}$ OAI. A triple female Sun has important implications, especially in understanding pre-Islamic religious effects in the Middle-east, and on solar worship today. As the sun, this also ties in with the solar attributions accorded to the Phoenix.

Spirit:

- KAIN: Qabalised thus: 81, a form of Cain (re. the Other Twin, Hoor-Paar-Kraat, Set, Maat, the double-wanded one, etc.)
- LAMAT: Qabalised thus: 81. The female form of LOM. Also *q.v.* Talam – the female essence. (see Grant, *Outside the Circles of Time*)
- ANDANA: Qabalised thus: 107 = Egg, NU-MAAT, GOLD. ‘Adorn the Altar with Gold’ was the message received by the OAI at its Invocation of Sirius Ritual, during the Dog-days of 1980. It comes from the *Book of Perfection*. Andana is also Andahadna without Had, and thus has Nuit and Maat implications as well as OVAL in terms of the Egg.
- YASNITH: Qabalised thus: 531. It is the name of the woman who sits in the hole in the sky from *Liber 800*. To her we are but small insects in comparison to her size; but to us, she is a little larger, only!
- ARATOS: Literally translated as ‘whole in the sky’ and refers to the Argo. For further elucidation, see Temple, *op. cit.*
Qabalised thus: 341 = Sum of the Mother letters, (Yasnith as a mother figure), a red cow (Hathoor and blood), The Name, Tower, and Horus.
- AEAEA: As 13, another female number, but also as AHAHA, sim. In form to AHHH. AEAEA also means wailing and is the Island where the Death Goddess sings as she spins. See Temple, *op. cit.*

The Proclamation:

The Adept should understand that proclamations take many forms; those wise to the implications of *yod* and *peh* and Ipsos willfully appreciate them. But to them, should be added these connotations: By *yod* implies by hand, not necessarily seed. By *peh* is by mouth, not necessarily oracular. Ipsos has added connotations in that it is also the word received by Andahadna in *Liber Pennae Praenumbra* The IX^o female Ritual of the *Liber Stellae Rubrae* also comes to mind.

A REVIEW OF THE LIBERS: CROWLEY'S MAGICKAL RITUALS

All of the above rituals excepting *Liber XXXI* (by Achad) and *Pennae Praenumbra* (by Andahadna) can be found in either/both *Gems from the Equinox* or *Magick in Theory and Practice*.

A. Basic Magick

Liber VI O vel Manus Sagittae: Ritual of the Lesser Pentagram (known also as the Kabbalistic Cross); Ritual of the Great Hexagram (involves invoking and banishing pentagrams); Rituals of the Lesser and Greater Hexagram.

Liber XXV Star Ruby: A modified version of the Pentagram rituals. Involves use of the Greek Cross, the signs of LUX and NOX, and an alignment to Crowley's *Book of the Law*.

Liber XXXVI Star Sapphire: A modified version of the Hexagram rituals, including the signs LUX and NOX, and some optional sex magick.

Liber V vel Reguli: Again, versions of the invocations of the four quarters as aligned to the *Book of the Law* (i.e., Æon of Horus). Includes specific descriptions of the signs of NOX. Also known as the Oath of Enchantment, or the Elevenfold Seal.

Liber XLIV Mass of the Phoenix: A mass of consecration and communion (i.e., Eucharist). It is useful for a magician's alignment to their true will, and as a test of courage.

Liber CC: Resh vel Helios: A daily ritual of adoration to the 4 aspects of the Sun – dawn, midday, sunset, midnight. A useful ritual for sun-worshippers and magickal discipline.

Liber Israfel: A lengthy and cryptic invocation to Thoth, as part of a ritual for wisdom and knowledge. Useful for those who would teach the Law of Thelema.

B. Yoga and Tantric Magick

Liber E vel Exorcitorium: Very useful and comprehensive instructions in the understanding and practicing of clairvoyance, Asana, Pranayama, Dharana, and the God-form meditation positions.

Liber CCCXLI: HHH: Involves three parts known as MMM, AAA and SSS. All have a cryptic magickal meaning behind their usage. However, basically as follows: MMM – Alignment to the akashic egg of spirit – the unborn true self. AAA – Alignment to death and rebirth. SSS – Raising of the Serpent – i.e., Kundalini. Very good practices for visualization, control and facing nasty things about ourselves.

Liber CLXXIV Astarte vel Berylli: An exercise in assuming God-form, and to acquire unity with god-head

Liber III vel Jugorum: Exercise on control, training and self-discipline. Very useful introduction in pre-ritual preparation of groups and the individuals.

Other associated Libers are RV, TVRRIS, YVD, OS ABYSMI, ThISARB, DXXXVI and LIBRAE.

C. *Sex Magick*

It is wise to assume that sex magick is an underlying format for most of the rituals that Crowley ever wrote. As one becomes more attuned to the archaic form of writing that he employed (as well as his sense of humour and profanity), it becomes easier translating his real meanings. In traditional forms of sex magick (somewhat out-of-date these days), there are supposedly three forms of sex magick:

- 8th Degree: masturbation. (Unborn babies and such like)
- 9th Degree: Male/Female intercourse (union of rood and rose!)
- 11th Degree: Basically buggery, or substitute vulvas. No real alignment to homosexuality as known today.

It is a common ph(f)allacy that such Degrees of sex magick are the ONLY interpretations. Please feel free to develop one's own understanding of the real purpose and essence behind sex magick, and what form it takes. May I leave it that 'Love is the Law, Love under Will'.....

Liber CLVI Cheth vel Vallum Abiegni: A BABALONIAN invocation and ritual.

Liber CCCLXX A'Ash vel Capricorni Pneumatici: a Pan/Bacchus ritual.

Liber Stellae Rubear: Usually associated with 9th Degree male/female. If one literally translates the original and not just read the basic, it is obviously a lesbian ritual. Good for the Androgynous aspects of ourselves, and literally good for two women.

D. *Particular Rituals*

Liber Samekh and *Liber Samekh Hé*, plus Commentaries: The knowledge and conversation of the Holy Guardian Angel, the bornless one, the daimon, et. al. Known as a most powerful invocation, It is, but that doesn't mean one cannot do it just because one hasn't gone through 10 years of study, 2 years of celibacy and numerous other tests, initiations and exams. Note that *Liber Samekh Hé (SHe)* is an OAI modification.

Liber LXXXIX vel Chanokh: The Enochian keys to the watchtowers of the Universe and the Call to the 30 Aethyrs. Good training for Masters of the Temple, Adepts and if you want to face the Veil of the Abyss. Not to be taken lightly.

Liber 418: The Vision and the Voice: A description of the 30 Aethyrs, and includes the 10th which is Choronzon, the Watcher of the Abyss, amongst other highly developed images.

Liber LXV Cordis Cincte Serpente: Further 'illuminations' of communion and conversation with the HGA.

SUPPLEMENTARY INVOCATIONS

CREATING THE CIRCLE

Different groups use a variety of different methods and invocations when creating a magick circle. The primary object, however, is to ensure protection from forces outside, and to ensure that forces raised within the circle remain inside.

The circle can be physically manifested with chalk, salt, using small candles to outline the boundaries; or it can be treated mentally through visualization techniques. The use of an accompanying invocation adds strength to the circle's magickal power. These invocations can be either a verbalized request or the vibration of god-dess names or words of power.

One that can be recommended is the 1881 Circle. A chant that employs god-dess names and words of power, based on lunar-circle numerology:

“LAALLA-OAI-HAD-ALChI HOULMIN-SETH-THELEMA-ABRAHADABRA-NUTH-8-ALLAH-ALIM”

A backwards chant is employed for banishing the circle.

BANISHINGS

1. From *Magick*, David Conway. Latin.

MONSTRUM E LOCIS EMISSUM SUMIS ABI NUNC OCCULIS MEIS

2. From *Magick in Theory and Practice*, Aleister Crowley. English.

AND NOW I SAY UNTO THEE _____ DEPART IN PEACE UNTO THINE HABITATIONS
AND ABODES AND MAY THE BLESSINGS OF THE HIGHEST BE UPON THEE IN THE NAME OF
_____ AND LET THERE BE PEACE BETWEEN THEE AND ME THOU READY TO COME
WHENSOEVER THOU ART INVOKED AND CALLED WITHER BY A WORD OR BY A WILL OR
BY THIS MIGHTY CONJURATION OF MAGICK ART.

INVOCATION OF WISDOM (ENOCHIAN)

ILS BUSDIR IADON OS GNAY YOLCAM BALTIM TABA PIR DRILPAGEHILS DS BRINT VR BSA
PILZIN TORTORG YOLCAM IAD AMAD MANIN DE HOATH ERAN ARE NAY OVOF GMICAZO
DE MONASY IOIAD BAGLEN OL GOHON BAGLEN OL GOHON BAGLEN OL GOHON

MANTRA OF OBLATION TO OPEN THE MOUTH OF THE FIRE-SNAKE- KUNDALINI (SANSKRIT)

ONG AING VADA VADA, VAGVADINI MAMA, JIVHAGRE STIHIRI BHAVA, SARVA, SATTVA
VASHANGKARI, SVAHA.