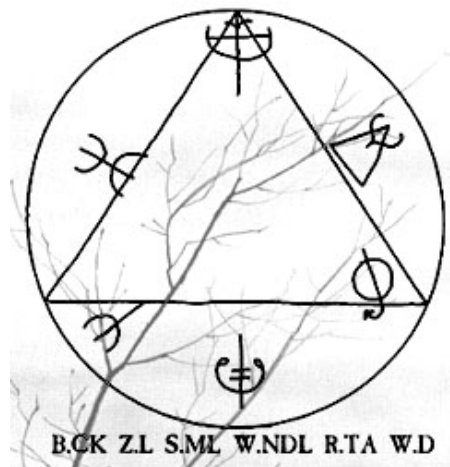


Six Angled Rite of the Royal Sun of the Goat Lord

Being an Invocation of the Landwarder, Consecrator, Reverser, and the Firebringer.

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This ritual working is a variation on the "Witches Dance/Opening the Devil's Eye" rite of which I have written elsewhere. The operant should refer to it for the basic instructions on how to perform this rite, paying attention chiefly to the "two bits of advice"- the two main understandings that have to be brought to bear on the every word, thought, and action of the operant(s) who undertake this rite.

I will proceed in good faith that my reader is familiar, through and through, with the "Witches Dance" Rite, and the simple yet exacting instructions that accompany it, chiefly the element of Awareness, and how it is to be used in the performance of these rites to Summon the Old One himself.

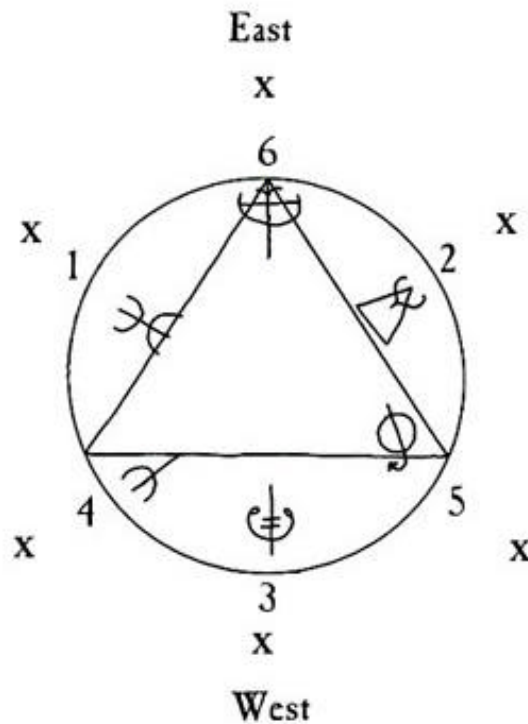
To begin with, this rite does not require an altar, but does use a circle with a triangle in it, with one tip of the triangle pointing east. The circle is to be 9-13 feet in diameter, a fine, comfortable size. Along with the circle and triangle, six sigils, shown in the two charts

accompanying this ritual record, should be drawn inside the circle, as shown. If you want to use an altar, it should be created just as in the Witches Dance, and be east of the circle.

The X marks on the chart below show the positions of candles, which can be used if the operants wish it. If you choose not to surround the area with six candles, at least try to have one, to the east.

Six "implements" are needed for this rite, and are to be placed arranged close to each other in the center of the triangle before the beginning of the rite: a candle or lantern/lamp (which is apart from the optional six candles that can be used as mentioned above) ; a cord; an Arthame; a cup or bowl; a phallic stone; and a three-tined wooden fork (such as a branch) or a two tined wooden fork, or some other instrument that is not too long, but has three tines. If your circle is big enough, a full sized pitchfork will do.

If you have a buck or a goat's skull, it should be in the center of the circle, in the center of the grouping of the implements. If you happen to be using an altar, it can be on the altar instead.



You begin by going to the west, a short distance from the circle, and you close your eyes, and meditate on the darkness, just formless, expansive darkness. You must bring to mind a doorway that seems imposing to you- a frightening doorway, threatening and ominous seeming, and even though no two people will have the same image in their heads, all of these doors should have a rough image of a horned man carved or painted on them, his head and face only. He should be leering in a rather disconcerting way.

In your mind's eye, step forward and knock on the door three times, and hear a great hollow booming, echoing behind it, which vibrates in your head and in your bones. Then, watch it open slowly, and feel yourself drawn in, sucked into an even darker void behind it, and feel yourself falling deep, deep within yourself. As you fall faster into utter darkness, you suddenly feel that you are about to reach the "other side" of this darkness, like something or some barrier you are about to collide with is rushing straight towards you, when BANG! You suddenly hit it and instantaneously go "through" into an infinite void of brilliant light, light of pure brilliant white, so bright that there is nothing else in endless space and time than light, and you plunge into it, feeling the sense of endless expansion, and seeing nothing but pure maximum brilliance. There is no feeling of your body, just pureness of light.

Then, slowly open your eyes, and allow the light to "melt into" your surroundings- see the ritual area you have prepared; see and know that the light you came into has turned into the setting you now find yourself in. Walk towards the circle and stop at the western edge, and bow your head once to the east, and say:

NUNC SCIO TENEBRIS LUX.

Go into the center of the triangle, still facing east, and if you are using an altar with a goat or buck's skull, bow to it. If the skull is in the circle with you, kneel and kiss it. If you have none of those things, simply go down to one knee before your implements.

At this point you will begin the consecration of the area by carrying, in the proper manner, the implements, one at a time, around the circle, and to a certain sigil. The sigils will be called by the number that is closest to them on the chart above.

You begin by taking the cord, and walking directly to the eastern edge of the circle, holding the cord out in front of you. Then, you go counterclockwise all the way around the circle, from east back to east, and then you continue on counterclockwise, stopping when you reach sigil 1.

When you reach sigil 1, you slowly say the Invocatory Name over the sigil, and as you lay the cord on it, you state the poetic stream. All of the Invocatory names and poetic streams are given after this section; refer to them as you need them.

When you are done at sigil 1, you go back to the center, pick up the lantern/lamp or candle, and, holding it in front of you, walk to the east, make a counterclockwise walk around the circle from east and back to east, and then continue counterclockwise until you reach sigil 2. Say the invocatory name, and the poetic stream as you place the flame down on the sigil.

Returning to the center, you pick up the cup or bowl, and holding it in front of you, walk to the east, make a counterclockwise walk around the circle from east and back to east, and then continue counterclockwise until you reach sigil 3. Say the invocatory name, and the poetic stream as you place the bowl or cup down on the sigil.

Returning to the center, you pick up the forked implement, and holding it in front of you, walk to the east, make a counterclockwise walk around the circle from east and back to east, and then continue counterclockwise until you reach sigil 4. Say the invocatory name, and the poetic stream as you place the forked implement down on the sigil.

Returning to the center, you pick up the Arthame, and holding it in front of you, walk to the east, make a counterclockwise walk around the circle from east and back to east, and then continue counterclockwise until you reach sigil 5. Say the invocatory name, and the poetic stream as you place the Arthame on the sigil.

Returning to the center, you pick up the phallic stone, and holding it in front of you, walk to the east, make a counterclockwise walk around the circle from east and back to east, and then stop, say the invocatory name, and the poetic stream as you place the phallic stone on the sigil.

While you are making all these circuits around the circle, anytime you come to an implement that you laid out previously, you hop over it with a short hop.

Sigil Invocatory Names and Poetic streams:

Sigil 1: the Sign of the Wud-Zauberor

Invocatory Name: **WODE (WOAHD)**

Poetic stream:

**Disguised as serpent and winged god
The cunning king bestowed his worth
upon the man and woman, shapely formed
That they would unite heaven and earth**

Sigil 2: the Sign of the Fire

Invocatory Name: **AZAEL (OZ AH EL)**

Poetic stream:

**Even the fire has horns
Red tines with burning life
The smith hammers the heated iron
Love in the Earth, on the anvil, strife.**

Sigil 3: the Sign of the Autumn Equinox

Invocatory Name: **WANDIL (WAHN DILL)**

Poetic stream:

**Autumn, the doorway of the blessed
Water in the pale bloom unseen
Life comes to sleep, risen above
To sink below the fading green**

Sigil 4: the Sign of the Devil's Trident

Invocatory Name: **ROUTA (ROO TAH)**

Poetic stream:

**The old puck-angel raises a fork
A threefold sharpened wand
One tine for heaven, earth and hell
Three for the king of the hidden Land**

Sigil 5: the Sign of Mars

Invocatory Name: **SAMAEL (SAM EYE EL)**

Poetic stream:

**Heavenly steel, Earthly steel,
The mark of Cain is red
Lifted above, a touch to the forehead
Above bodies of men struck dead**

Sigil 6: the Sign of the Spring Equinox

Invocatory Name: **BHOUCK (BOO K)**

Poetic stream:

**Spring, the year's faithful king
Fire in every leaf and furrow
Life from below, risen above
To return on water down below**

Once you have placed the last implement on it's sigil, Bow your head again to the east and return to the center. Here, you will go down to one knee, bow your head, and complete the summoning of the Puck Lord with the traditional practise of saying the Lord's Prayer backwards.

The reversal of the Lord's Prayer hearkens back to the Dhulkarnen Cultus, who reversed Muslim prayers to bring forth the Two-Horned One, and even the Horsemen's Word were reported to summon forth Old Hornie with certain prayers and bible passages said backwards. The Northumberland Witches likewise used the reversed Lord's Prayer to summon the Old One.

The logic is simple; the reversing the prayer means "reversing the flow" and returning to the source of the prayer- that is, the Mystery of Holiness, called by some "God", from which all things flow. The witch knows that reversing the prayers takes them back to the TRUE source of all words, all language, all cunning- the True Horned Father himself. The psychological and mystical impact of reversing prayers cannot be understated; it is very effective and a source of great power for the Cunning Witch.

Fill your mind with the desire to bring the Old One into complete presence, and say:

Amen:

Evil from us deliver but

Temptation into not us lead and

Us against trespass who those forgive we as

Trespases our us forgive and

Bread daily our day, this us give

Heaven in is it as earth on

Done be will thy, come kingdom thy

Name thy be hallowed

Heaven in art who father our.

At this point, You may stand and face East. Traditionally, this is where the Old One would appear, although he may come from any direction, and more importantly, he can appear all about, or even within you. Be alert for any strange sounds or events; be aware of the atmosphere of the entire location. No matter what, from this point on, act as though you are in the Presence of the Horned One, for the call is not ignored; He is present.

At this point, there are two "usual" methods of turning this rite into a true "working" of Craft or "magic"; the sharing and offering of Ale or Wine with the Master, or the Petition.

Both methods can be used to achieve favors or bring about change; but the wise witch will use these methods to further cement closeness with the Master, as opposed to always just securing boons.

The Sharing of the Ale or Wine is accomplished by bringing the cup or bowl from the west to the center of the triangle, and filling it with ale or wine, and chanting any of the names of the Secret Lord over it, before silently communing with the Master in your head, revealing to him what you desire, and, most importantly, what you will "give back" to him, should your desires be met. You, and your devotion and service to Him, are the most powerful offerings you can make; some give these things, asking only for empowerment as a Witch, which is in fact the "initiatory vow" that you hear so much about, and this rite makes for a fine so-called "self dedication" rite, when used for this purpose. It can also be a "re-dedication" whenever you need the strengthening.

Once you have considered carefully what you desire or need, (and don't forget that this rite can just be done for simple praise, without necessarily "asking" for something) you drink some of the libation, and then carry the cup to the East and leave it there, as your offering. It shouldn't be touched for a few hours. If there is an altar in the east, leave it on the altar.

The Petition is a more "magical" working, as opposed to the sharing of a libation, which always has more religious overtones. To make a petition, you write, on clean parchment paper, (or just regular unlined, acid-free paper) your desires or needs; you sign in your own name, and some go further and dab a drop or three of their blood on these petitions. Then, folding or rolling the petition up, but never too tightly, you carry it to the west, and make Three CLOCKWISE circuits around the circle, holding the petition out. As you go around the circle, you have to "hop" over the implements you come to.

On your last circuit, as you pass the flame which was placed at Sigil 2, you light the petition on fire, and carry it with you, burning, to the west, thus completing the three clockwise rounds, and leaving you at the west with a burning petition.

You then immediately walk, clockwise, until you reach the east, and cast the burning petition out of the circle to the east, and it is done.

Word to the wise: if you made a promise, and the Master delivers, don't shirk your word. You may have to pay the piper in some other way less to your liking.

This rite ends when you clap your hands loudly, extinguish all the candles, and exit to the east, after bowing your head once in that direction. Any candles or lights in the east should be the last to be extinguished. Always leave the area without looking back at it, no matter what you hear.