

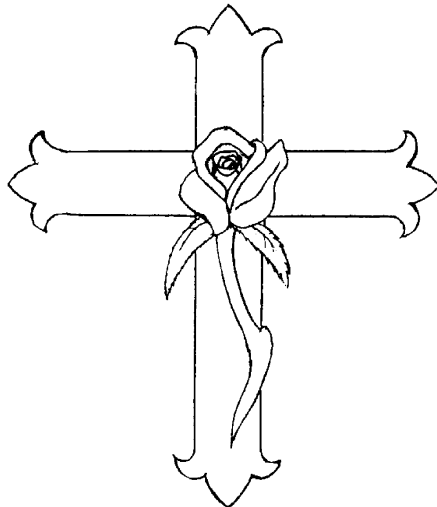
Z-2

**The Formulae of the Magic of Light
& An Introduction to the Practical
Working of the Z.2 Formulae
by G.H. Frater D.D.C.F.**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

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An Introduction to the Practical Working of the Z.2 Formulae

by G.H. Frater D.D.C.F.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark world of matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner Knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod ׃ the element of Fire belong the works of ceremonial magic, as the evocation of the Spirits of the elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Letter Vau ם Divination in all its branches; and the art of making the link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the art of Alchemy, the order of its processes and transmutation.

Index for General Reference to the Enterer Ceremony of the 0 = 0 Grade

1. A The ceremony itself. The place of the Temple.
2. B The Hierophant.
3. C The officers.
4. D The candidate
5. E The ceremony of opening.
6. F Hierophant states that he has received a dispensation from Second Order, and commands Hegemon to prepare candidate. Candidate prepared. Speech of Hegemon.
7. G Admission of candidate. First barring by Kerux. First baptism of the candidate with O and N.
8. H The Candidate is conducted to the foot of the altar. Hierophant asks, "Wherefore has thou come, etc.." Candidate replies, "I seek the hidden light, etc.."
9. I Candidate is asked whether he is willing to take the obligation. He assents and is instructed now to kneel at the altar.

10. J Administration of the obligation, and raising the Neophyte from the kneeling position.
11. K Candidate is placed in the north. Oration of the Hierophant, "The Voice of my Higher Self," etc.. Hierophant commands the mystic circumambulation in the Path of Darkness.
12. L Procession. Candidate barred in south. Second baptism of N and O. Speech of Hegemon. Allowing the candidate to proceed.
13. M Hoodwink slipped up. Challenge of Hieres. Speech of Hegemon. Speech of Hieres. Candidate re-veiled and passed on.
14. N Circumambulation. Barred in north. Third baptism. Speech of Hegemon allowing candidate to approach unto the Gate of the East.
15. O Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for candidate. Speech of Hierophant. Candidate passes on.
16. P Candidate led to west of altar. Hierophant advances by the path of Samekh. Officers form the triangle. Prayer of Hierophant.
17. Q Candidate rises. Hierophant addresses him, "Long has thou dwelt in Darkness. Quit the night and seek the day." Hoodwink finally removed. Scepters and swords joined. "We receive thee," etc.. Then the mystic words.
18. R Hierophant indicates lamp of Kerux. He commands that the candidate be conducted to the east of the altar. He orders Hieres to bestow signs, etc.. Hieres places candidate between pillars. Signs and words. He orders the fourth and final consecration to take place.
19. S Hegemon removes rope and invests candidate with his insignia. Hieres then ordains the mystic circumambulation in the path of Light.
20. T Hierophant lectures on the symbols. Proclamation by Kerux.
21. U Hierophant commands Hieres to address candidate.
22. V Hierophant addresses Neophyte on subject of study.
23. W Blood produced. Speech of Kerux. Hieres' final caution.
24. X The closing takes place.

y

Evocation

- A. The magic circle.
- B. The magician, wearing the Lamén of the Hierophant and his scarlet robe. Pentacle, whereon is engraved the sigil of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamén.
- C. The names and formulae to be employed.
- D. The symbol of the whole evocation.
- E. The construction of the circle and the placing of all the symbols, etc., employed in the places properly allotted to them so as to represent the interior of a G.D. Temple, and the purification and consecration of the actual piece of ground or place selected for the performance of the evocation.
- F. The invocation of the higher powers. Pentacle formed of three concentric bands, name and sigil therein in proper colors is to be bound thrice with a cord, and shrouded in black, thus, bringing into action a blind force to be further

- directed or differentiated in the process of the ceremony. Announcement aloud of the object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the center of the circle and turning towards the quarter from which the Spirit will come.
- G. The name and sigil of the Spirit, wrapped in a black cloth or covering is now placed within the circle at the point corresponding to the west, thus, representing the candidate. The consecration of baptism by N and O of the sigil then takes place, and the proclamation in a loud, firm voice of the Spirit (or spirits) to be evoked.
- H. The veiled sigil is now to be placed at the foot of the altar. The magician then calls aloud the name of the Spirit, summoning him to appear, stating for what purpose the Spirit is evoked: What is desired in the operation; why the evocation is performed at this time, and finally, solemnly affirming that the Spirit shall be evoked by the ceremony.
- I. Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a good Spirit, the sigil is now to be placed within the White Triangle on the altar. The magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword) erect and commences the evocation of the Spirit N., to visible appearance. The magician stands in the place of the Hierophant during the obligation, irrespective of the particular quarter of the Spirit.
But, if the nature of that Spirit be evil, then the sigil must be placed without and to the west of the White Triangle, and the magician shall be careful to keep the point of the magical sword upon the center of the sigil.
- J. Now, let the magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful not to identify himself with the Spirit, which would be dangerous: Only formulate a species of mask worn for the time being. And, if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.
At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the magic sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time, stamping thrice upon the ground with his right foot.
- K. The veiled and corded sigil is then to be placed in the northern part of the Hall at the edge of the circle, and the magician employs the oration of the Hierophant from the throne of the east, modifying it slightly as follows: "The voice of the exorcism said unto me, "Let me shroud myself in Darkness, per adventure thus may I manifest myself in Light," etc.." The magician then proclaims aloud that the mystic circumambulation will take place.
- L. The magician takes up the sigil in his left hand and circumambulates the magic circle once, then passes to the south and halts. He stands (having placed the sigil on the ground) between it and the west, and repeats the oration of the

- Kerux. Again he consecrates it with N and O, Then takes it in his hand, falling westward saying, "Creature of _____, twice consecrated thou mayest approach the Gate of the West."
- M. The magician now moves to the west of the magical circle, holds the sigil in his left hand and the sword in his right, faces south west, and again astrally masks himself with the form of the Spirit, and for the first time, partially opens the covering of the sigil without, however, entirely removing it. He then smites it once with the flat blade of the sword, saying in a loud, clear and firm voice: "Thou canst not pass from concealment unto manifestation save by the virtue of the name \yhl a. Before all things are the chaos and the Darkness, and the Gates of the Land of Night. I am he whose name is Darkness. I am he Great One of the Path of the Shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveals the sigil.
- N. Take the sigil to the north, circumambulating first, halt, place the sigil on the ground, stand between it and the east, repeat the oration of the Kerux, again consecrate with N and O. Then, take it up, face north, and say, "Creature of....., thrice consecrated, thou mayest approach the Gate of the East."
- O. Repeat section M in the northeast. Magician then passes to east, takes up sigil in left and sword in his right hand. He assumes the mask of the sprit form, smites the sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name, hwhy. After the formless and the void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the Cubical altar of the Universe!"
- P. He then recovers the sigil and passes to the altar, laying it thereon as before shown. He then passes to the east of the altar, holding the sigil and sword as already explained. Then he does rehearse a most potent conjuration and invocation of the spirit unto visible appearance, using and reiterating all the Divine, Angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.
- Q. The magician now elevates the covered sigil towards heaven, removes the veil entirely leaving it yet corded, crying with a loud voice, "Creature of, long hast thou dwelt in Darkness. Quit the night and seek the day." He then replaces it upon the altar, holds the magical Sword erect above it, the pommel immediately above the center thereof, and says, "By all the names, powers, and rites already rehearsed, I conjure thee thus unto visible appearance." Then, the magician sites the mystic words.
- R. Saith the magician, "As Light hidden in the Darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation." He then takes up the sigil stands to the east of the altar, and faces west. He then rehearses a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance.

He then places the sigil between the pillars, himself at the east facing west, then in the Sign of the Enterer does he direct the whole current of his will upon the sigil. Thus, he continueth until such time as he shall perceive his will power to be weakening, when he protects himself from the reflex of the current by the Sign of silence, and drops his hands. He now looks towards the quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the magician repeat the conjuration of the superiors of the Spirit from the place of the throne in the east. This conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc.. But, if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the master of evocations replace the sigil upon the altar, holding the Sword as usual.: Thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the sigil to between the pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the operator be naturally inclined unto evocation, then that Spirit may perchance manifest earlier in the ceremony than this. Still, the ceremony is to be performed up to this point, whether he be there or not.)

Now, as soon as the magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with N and with O, the sigil of the evoked Spirit.

- S. Now the master of evocations removes from the sigil the restricting cord, and holding the free sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the names of,I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his right hand.
- T. The magician, standing in the place of the Hierophant but turning towards the place of the Spirit and fixing his attention thereon, now reads a potent invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground within the circle at the quarter where the Spirit appears. This invocation should be of some length and should rehearse and reiterate the Divine and other names consonant with the working. The Spirit should now become fully and clearly visible, and should be able to speak with a direct voice if consonant with his nature. The magician then proclaims aloud that the Spirit N. hath been duly and properly evoked in accordance with the sacred rites.
- U. The magician now addresses an invocation unto the Lords of the plane of the Spirit to compel him to perform that which the magician shall demand of him.
- V. The magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The master of evocations now addresses a conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And, that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

- W. He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And, if he will not go, then shall the magician compel him by forces contrary to his nature. He must allow a few minutes for the Spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. Note well that the magician (or his companions if he has any) shall never quit the circle during the process of evocation, or afterwards, until the Spirit hath quite vanished.
- Seeing that in some cases, and with some constitutions, there may be danger arising from the astral conditions, and currents established, without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavor to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.
- If it be actually necessary to interrupt the process, then let him stop at that point, veil and record the sigil if it had been unbound or uncovered, recite a license to depart or a banishing formula, and perform the Lesser Banishing Rituals both of the pentagram and hexagram. Thus, only may he in comparative safety quit the circle.
- Note: Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

h

CONSECRATION OF TALISMANS

- A. The place where the operation is done.
- B. The magical operator.
- C. The forces of nature employed and attracted.
- D. The telemata or material basis.
- E. In telemata, the selection of the matter to form the talisman; the preparation and arrangement of the place. The drawing and forming of the body of the talisman. In natural phenomena, the preparation of the operation; the formation of the circle, and the selection of the material basis, such as a piece of Earth, a cup of N, a flame of O, a pentacle, or the like.
- F. The invocation of the highest Divine forces, winding a black cord around the talisman or material basis covering the same with a black veil, and initiating the blind force therein. Name aloud the nature of the talisman or operation.
- G. The talisman or material basis is now placed towards the west, and duly consecrated with N and O. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.
- H. Placing the talisman or material basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.
- I. Announcement aloud that all is prepared and in readiness, either for charging the talisman, or for the commencement of the operation to induce the natural phenomena. Place a good talisman or material basis within the White Triangle

- on the altar. Place bad to the west of same, holding the sword erect in the right hand for a good purpose, or its point upon the center of the triangle for evil.
- J. Now follows the performance of an invocation to attract the desired Spirit to the talisman or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the talisman in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then, raise it in the left hand (holding erect and aloft the sword in the right hand and stamping thrice upon the Earth with the right foot).
- K. The talisman or material basis is to be placed towards the north, and the operator repeats the oration of the Hierophant to the candidate: "The voice of the exorcism said unto me, 'Let me shroud myself in Darkness, per adventure thus shall I manifest myself in Light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep.' And the voice of ages answered unto my soul, 'Creature of talismans, the Light shineth in the Darkness, but the Darkness comprehendeth it not.' Let the mystic circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."
- L. Then, taking up the Light (not from the altar) in the right hand, circumambulate. Now take up the telemata or material basis, carry it around the circle, place it on the ground due south, then bar it, purify and consecrate with N and O and afresh, lift it with left hand, turn and face west, say, "Creature of talismans, twice purified and twice consecrated thou mayest approach the Gate of the West."
- M. He now passes to the West with talisman in left hand, faces southeast. partly unveils telemata, smites it once with the flat blade of the sword and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name \yhl a. Before all things are the chaos and the Darkness, and the gates of the land of night. I am he whose name is Darkness. I am the great one of the Path of the Shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on." This being done, he replaces the veil.
- N. Then pass around the circle with the talisman, halt due north, place talisman on ground, bar, purify and consecrate again with N and with O, and say, "Creature of talismans, thrice purified and thrice consecrated, thou mayest approach the Gate of the East." (Hold talisman aloft).
- O. Hold telemata in left hand, Lotus Wand in right, and assume Hierophant's form. Partly unveil talisman, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name hwhy. After the formless and the void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in Darkness. I am the exorcist in the midst of exorcism. Take on therefore, manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."
- P. He then recovers talisman or material basis, passes on to the altar, laying it thereon as before shown. He then passes to the east of the altar, holding left hand over the talisman, and sword over it erect. Then does he rehearse a most

potent conjuration and invocation of that Spirit to render irresistible this telemata or material basis, or to render manifest this natural phenomenon of, using and reiterating all the Divine, Angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

- Q. The magician now elevates the covered talisman or material basis towards heaven, then removes the veil entirely, yet leaving it corded, crying with a loud voice: "Creature of talismans or material basis, long hast thou dwelt in Darkness. Quit the night and seek the day." He then replaces it in the altar, holds the magical sword erect above it, the pommel immediately above the center thereof, and says, "By all the names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic words, Khabs, Am Pekht, etc.
- R. Saith the magician, "As the Light hidden in Darkness can manifest therefrom, so halt thou become irresistible." He then takes up the talisman or the material basis, stands to the east of the altar, and faces west. Then shall he rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to make the telemata powerful. Then, he places the talisman or material basis between the pillars, himself at the east, facing west, then in the Sign of the Enterer, does he project the whole current of his will upon the talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the talisman, and a flashing Light or glory should be seen playing and flickering on the talisman or material basis., and in the natural phenomena a slight commencement of the phenomena should be waited for. If this does not occur, let the magician repeat the conjuration of the superiors from the place of the throne of the east. This conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition the talisman or material basis does not flash, then be it known that there is an error in the working. So, let the master of evocations replace the talisman or material basis, upon the altar holding the sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the talisman to between the pillars, and repeat the former process, then assuredly the Light will flash. Now, as soon as the magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with N and with O.
- S. This being done, let the talisman or material basis have the cord removed, smite it with the sword and proclaim , "By and in the names of, I invoke upon thee the power of" He then circumambulates thrice, holding the talisman or material basis in his right hand.
- T. The magician, standing in the place of the Hierophant, but fixing his gaze upon the talisman or material basis which should be placed on the ground within the circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The

talisman should now flash visibly, or the natural phenomena should definitely commence.

Then, let the magician proclaim aloud that the talisman has been duly and properly charged or the natural phenomena induced.

- U. The magician now addresses an invocation unto the Lords of the plane of the Spirit to compel him to perform that which the magician requires.
- V. The operator now carefully formulates his demands, stating clearly what the talisman is intended to do, or what natural phenomena he seeks to produce.
- W. The master of evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of hꝛꝛhy and hꝛꝛchy, but wrap up talisman first, and no banishing ritual shall be performed, so as not to discharge it. In the case of natural phenomena, it will usually be best to state what duration is required. The material basis should be preserved wrapped in white linen or silk all the time that the phenomena is intended to act. When it is time for it to cease, the material basis, if N, is to be poured away. If L, ground to powder and scattered abroad. If a hard substance as a metal, it must be decharged, banished and thrown aside. If a flame of O, it shall be extinguished. If a vial containing air, it shall be opened, and after that, well rinsed out with pure N.

C

Invisibility 0

- A. The shroud of concealment.
- B. The magician.
- C. The guards of concealment.
- D. The astral light to be molded into the shroud.
- E. The equation of the symbols in the Sphere of Sensation.
- F. The invocation of the Higher; the placing of a barrier without the astral form; the clothing of the same with obscurity through the roper invocation.
- G. Formulating clearly the idea of becoming invisible. The formulating of the exact distance at which the shroud should surround the physical body. The Consecration with Nand O, so that their vapor may begin to form a basis for the shroud.
- H. The beginning of formulating mentally a shroud of concealment abut the operator. The affirmation aloud of the reason and object of the working.
- I. Announcement that all is ready for the commencement of the operation. Orator stands in the place of the Hierophant at this stage, placing his left hand in the center of the White Triangle and holding in his right the Lotus Wand by the black end in readiness to concentrate around him the shroud of Darkness and mystery.

(In this operation as in the two others, under the dominion of S, a pentacle or Telesmata suitable to the matter in hand, may be made use of, which is then treated as is directed for telesmata.)

- J. The operator now recites an exorcism of a shroud of Darkness to surround him and render him invisible. Holding the wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the name of the Lord of the Universe, etc., I conjure thee, O shroud of Darkness and of mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."
- K. Now, move to the north, face east, and say, "I have set my feet in the north and have said, "I will shroud myself in mystery and concealment." Then, repeat the oration, "The voice of my Higher Soul, "etc.," and then command the mystic circumambulation.
- L. Move around as usual to the south, halt formulating thyself as shrouded in Darkness, on the right hand the pillar of O, and on the left the pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.
- M. Now move from between the pillars thou hast formulated to the west, face west, and say, "Invisible I cannot pass by the gate of the invisible save by the virtue of the name of "Darkness." "Then, formulating forcibly about thee the shroud of Darkness, say, "Darkness is my name, and concealment. I am the great one invisible of the path of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the magic of Light."
- N. Repeat process in L.
- O. Repeat process in M but say, "I am Light shrouded in Darkness. I am the wielder of the forces of the balance."
- P. Now, concentrating mentally about thee the shroud of concealment, pass to the west of the altar in the place of the Neophyte, face east, remain standing, and rehearse a conjuration by suitable names for the formulating of a shroud of invisibility around and about thee.
- Q. Now, address the shroud of Darkness, thus: "Shroud of concealment, long has thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then, carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the mystic words.
- R. Still formulating the shroud, say, "Before all magical manifestation cometh the knowledge of the hidden Light." Then move to the pillars and give the signs and steps, words etc.. With the Sign of the Enterer, project now thy whole will in one great effort to realize thyself actually fading out and becoming invisible to mortal eyes. In doing this, thou must obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) Also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.
- S. Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

- T. Intensely formulating the shroud, stand at the east and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of mystery, as a concealment and guard."
- U. Now rehearse an invocation of all the Divine names of hnyb, that thou mayest retain the shroud of Darkness under thy own proper control and guidance.
- V. State clearly to the shroud what it is thy desire to perform therewith.
- W. Having obtained the desired effect, and gone about invisible, it is required that thou should conjure the powers of the Light to act against that shroud of Darkness and mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc.. Therefore, rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud by the use of a conjuration to the forces of hnyb to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.
On no account must that shroud of awful mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being. After frequent rehearsals of this operation, the thing may almost be done "per Motem."

m

Transformation

- A. The Astral Form.
- B. The magician.
- C. The forces used to alter the form.
- D. The form to be taken.
- E. The equation of the symbolism in the Sphere of Sensation.
- F. Invocation of the Higher. The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.
- G. Formulating clearly to the mind the form intended to be taken.
- H. The actual invocation aloud of the form desired to be assumed to formulate before you, the statement of the desire of the operator and the reason thereof.
- I. Announcement aloud that all is now ready for the operation of the transformation of the astral body. The magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his wand by the black portion ready to commence the oration aloud.
- J. Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, etc., belonging to the plane, planet, or other eidolon, most in harmony with the shape desired. Then, holding the wand by the black end, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, arise before me, O form of, into which I

- have elected to transform myself, so that seeing me men may see the thing that they see not, and comprehend not the thing they behold.”
- K. The magician says, “Pass toward the north, shrouded in Darkness, O form of....., into which I have elected to transform myself.” Then let him repeat the usual oration from the throne of the east. Then, command the mystic circumambulation.
- L. Now, bring the Form around to the south, to the south, arrest it, and formulate it there, as standing between two great pillars of O and Cloud. Purify it with O and by N by placing these elements on either side of the form.
- M. Passes to the west, facing southeast, formulate the form before thee, this time endeavoring to render it physically visible. Repeat speeches of Hierus and Hegemon.
- N. Same as L.
- O. Same as M.
- P. Pass to the east of the altar, formulating the form as near in the position of the Neophyte as may be. Now, address a solemn invocation and conjuration by Divine names etc., appropriate to render the form fitting for thy transformation therein.
- Q. Remaining east of the altar, address the form, “Child of Earth, etc.,” endeavoring now to see it physically. Then at the words, “We receive thee, etc.,” he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the mystic words.
- R. Still keeping himself in the form of the magician say, “Before all magical manifestation cometh the knowledge of the Divine Light.” He then moves to the pillars and gives signs, etc., endeavoring with the whole force of his Will to feel himself actually and physically in the shape of the form desired. At this point, he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast pillars of O and Cloud.
- S. He now again endeavors to formulate the form as if visibly enshrouding him and still astrally retaining the form, he thrice circumambulates the place of working.
- T. Standing at the east, let him thoroughly formulate the shape which should now appear manifest as if enshrouding him even to his own vision. Then let him proclaim aloud, “Thus have I formulated unto myself this transformation.”
- U. Let him now invoke all the superior names, etc. of the plane appropriate to the form that he may retain it under his proper control and guidance.
- V. He states clearly to the form what he intends to do with it.
- W. Similar to the ¶.section of invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to hnyb.

C

Spiritual Development

- A. The Sphere of Sensation.
- B. The Augoeides.
- C. The sephiroth, etc. employed.
- D. The Aspirant, or natural man.
- E. The equilibration of the symbols.
- F. The invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses to awaken the spiritual.
- G. Attempting to make the natural man grasp the Higher by first limiting the extent to which mere intellect can help him herein and then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of O and Cloud.
- H. The aspiration of the whole natural man towards the Higher self, and a prayer for Light and guidance through his Higher Self, addressed to the Lord of the Universe.
- I. The aspirant affirms aloud his earnest prayer to obtain Divine guidance, kneels at the west of the altar in the position of the candidate in the Enterer, and at the same time astrally projects his consciousness to the east of the altar, and turns, facing his body to the west, holding astrally his own left hand with his astral left. He raises his astral right hand holding the presentment of his Lotus and by the white portion thereof, and raised in the air erect.
- J. Let the aspirant now slowly recite an oration unto the gods and unto the Higher self (as that of the Second Adept in the entering of the Vault), but as if with his astral consciousness which is projected to the east of the altar.
Note: If at this point the aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected aura and properly master himself before proceeding any further.)
- K. Then let the aspirant pass unto the north, and facing east solemnly repeat the oration of the Hierophant, as before endeavoring to project the speaking conscious self to the place of the Hierophant (in this case, to the throne of the east). Then, let him slowly mentally formulate before him the eidolon of a Great Angel torch-bearer, standing before him as if to lead and light the way.
- L. Following it, let the aspirant circumambulate, and pass to the south, then let him halt, and aspire with his whole will, first to the mercy side of the Divine ideal, and then to the severity thereof. Let him then imagine himself as standing between two great pillars of O and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the world of hycu, but whose summits are lost in glorious Light undying, penetrating unto the white glory of the throne of the Ancient of Days.
- M. Now does the Aspirant move unto the west, faces southeast., and repeats alike the speeches of Hiereus and Hegemon.

- N. After another circumambulation, the Adept aspirant halts at the south and repeats the meditation in L.
- O. He passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.
- P. Let him pass to the west of the altar, ever led by the Angel torchbearer. He projects his astral, and he implants therein his consciousness, and his body kneels when his soul passes between the pillars. He prayeth the great prayer of the Hierophant.
- Q. Now does the aspirant's soul re-enter unto his gross-form. He dreams in Divine Exstasis of the glory ineffable which is in the Bornless beyond. Meditating does he arise, and lifts to the heavens, his hands and his eyes, and his hopes and concentrating his will on the Glory, low murmurs he the mystic words of power.
- R. So also does he presently repeat the words of the Hierophant concerning the lamp of the Kerux, and so also passeth he by the east of the altar unto between the pillars. Standing between them (or formulating them if they be not there as it appears unto him), so raises he his heart unto the highest faith, and so he meditates upon the highest Godhead he can dream of. Then, let him grope with his hands in the Darkness of his ignorance, and in the Enterer Sign invoke the power that it remove the Darkness from his spiritual vision. So let him then endeavor to behold before him in the place of the throne of the east, a certain Light or dim glory, which shapeth itself into a form.
(Note: This is beheld only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye.)
Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the pillars of the Temple of heaven.
- S. Again does he aspire to see the glory conforming, and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the place of glory.
- T. Now, let the aspirant stand opposite unto the place of that Light, and let him make deep meditation and contemplation thereon, presently also, imagining it to enshroud and envelope him, and again endeavoring to identify himself with its glory. Let him create himself in the likeness or eidolon of a colossal being, and endeavor to realize that this is the only True Self, and that the natural man is as it were, the base and throne thereof. Let him do this with due and met reverence and awe.
- U. Now does the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.
- V. He consults it in any matter he may have especially sought for guidance from the beyond.
- W. Lastly, let the aspirant endeavor to formulate a link between the glory and his self-hood, and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.
(Let the Adept remember that this process here set forth is on no account to be applied to endeavoring to come in contact with the higher soul of another. Thus, he will assuredly be led into error, hallucination, or even madness.)

W

Divination

- A. The form of Divination.
- B. The Diviner.
- C. The forces acting in the divination.
- D. The subject of the divination.
- E. The preparation of all things necessary and the right understanding of the process so as to formulate a connecting link between the process employed and the Macrocosm.
- F. The invocation of the Higher; and arrangement of the scheme of divination and initiation of the forces thereof.
- G. The first entry into the matter. First assertion of limits and correspondences; beginning of the working.
- H. The actual and careful formulation of the question demanded, and consideration of all its correspondences and their classifications.
- I. Announcement aloud that all the correspondences taken are correct and perfect. The diviner places his hand upon the instrument of divination. Standing at the east of the altar, he prepares to invoke the forces required in the divination.
- J. Solemn invocation of the necessary spiritual forces to aid the diviner in the divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination.:
- K. Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. See that thou verify in the beginning of the judgment that part which is already known.
- L. Next, let the diviner formulate clearly under two groups or heads: (a) the arguments for, (b) the arguments against, the success of the subject of one divination so as to be able to draw a preliminary conclusion therefrom on either side.
- M. First formulation of a conclusive judgment from the premises already obtained.
- N. Same as Section L.
- O. Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment which was a preliminary to this operation.
- P. The comparison of the first preliminary judgment with one second judgment developing therefrom so as to enable the diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. In this matter, take care not to mislead thy judgment through the action of thine own preconceived ideas, but only relying, after due tests, on the indication afforded thee by the Angelic form. Know, unless

- the form be of an Angelic nature, its indication will not be reliable, seeing that if it be an elemental it will be below the plane desired.
- Q. The diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the Angelic form.
 - R. Having this result before him, let the diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.
 - S. Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.
 - T. The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.
 - U. The diviner gives advice to the consultant as to what use he shall make of the judgment.
 - V. The diviner formulates clearly with what forces it may be necessary to work in order to combat the evil, or fix the good, promised by the divination.
 - W. Lastly, remember that unto thee a divination shall be as a sacred work of the Divine magic of light, and not to be performed to pander unto the curiosity regarding the secrets of another; if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

h **Alchemy**

- A. The curcubite or the alembic
- B. The alchemist.
- C. The processes and forces employed.
- D. The matter to be transmuted.
- E. The selection of the to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.
- F. General invocation of the Higher forces to action. Placing of the matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.
- G. The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by first distillation.

- H. The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it the curcubite or philosophic egg is to be closed.
- I. The curcubite or Philosophic Egg being hermetically sealed, the alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an altar with the elements and four weapons thereon; upon the white triangle and upon a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the east of the altar, the alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the a band (for in a is the beginning of the life of the year) ready to commence the general invocation of the forces of the Divine Light to operate in the work.
- J. The pronouncing aloud of the invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures signs, sigils and the like. Then, let the alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Let him raise the curcubite in the air with both hands saying, "Arise herein to action, O ye forces of the Light Divine.
- K. Now, let the matter putrefy in the Balneum Mariae in a very gentle heat, until Darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible Darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note, for this evocation, use the names, of \perp).
- L. Then, let the alchemist distill with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly redissolved (irrespective of the color), let it be taken out of the bath. It is now to undergo another magical ceremony.
- M. Now, place the curcubite to the west of the altar, holding the Lotus by the black end, perform a magical invocation of the 2 in her decrease and of \circ The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full 1. The alembic head is then to be fitted on.
- N. Repeat process set forth in Section L.

- O. The curcubite is to be placed to the east of the altar, and the alchemist performs an invocation of the 4 in her increase, and of P (holding the Lotus wand by the white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full 1) to the 4's rays.) In this, as in all similar exposures, it matters not if such nights be overclouded so long as the vessel be placed in such a position the direct rays.)
- N. Repeat process set forth in section L.
- P. The curcubite is again to be placed on the White Triangle upon the altar. The alchemist performs an invocation of the forces of the A to act in the curcubite. It is then to be exposed to the rays of the A for twelve hours each day from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the A is strongly posited in the zodiac, but it can be done at some other times, though never when it is in h,, g, j or k).
- Q. The curcubite is again placed upon the White Triangle upon the altar. The alchemist repeats the words: "Child of Earth, long hast thou dwelt, "etc.. Then, holding above it the Lotus Wand by the white end, he says, "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point, keen and bright flashes of Light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an elemental from the curcubite consonant to the nature of the mixture, and judge by the nature of the color of its robes and their brilliancy whether the matter has attained to the right condition. If the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white Triangle for seven days; having on the right hand of the apex of the triangle a flashing tablet of the A, and in the left ,one of the 4. Let it not be moved or disturbed all those seven days, but not in the dark, save at night. Then, let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing Light cometh not, for without this later, the work would be useless. If after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the alchemist or in the management of the curcubite. Wherefore let the Lunar and the Solar invocations and exposures be repeated when without doubt. If these be done with care (and more especially those of P and Q with those of the 4 as taught, for these have great force materially), then without doubt shall that flashing Light manifest itself in the curcubite.
- R. Holding the Lotus Wand by the white end, the alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then, let him place the curcubite to the east of the solemn invocation of the forces of F to act therein. The curcubite is then to be placed between the pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of F. After this period, fit on the alembic head, and distill first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.
- S. Now, let the alchemist take the fluid of the distillate, and let him perform over it an invocation of the forces of B to act in the clear fluid so as to formulate therein the ☿, even the B of the philosophers. (The residuum or the dead

head is not to be worked with at present, but is to be set apart for future use.)

After the invocation of the ☽, a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in a hermetic receiver for seven days to the light of the ☉; at the end of which time there should be distinct flashes of Light therein. (Or a Philosophic egg may be used; but the receiver of the alembic if close stopped will answer this purpose.)

- T. Now the residuum or dead head is to be taken out of the curcubite, ground small and replaced. An invocation of the forces of ☿ is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of ☿ for seven days. At the end of this time, there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.
- U. A flashing tablet of each of the four elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the M and N Tablets, and the curcubite with the dead head between the Fire and Earth Tablets. Now, let the alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of ☉ to act in the curcubite on the dead head. Second, those of ☿, to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of the Lotus Wand). Fourth, of those of the M to act on the distillate. Lastly, those of the L to act on the dead head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifested in both mixtures. These flashes should be lightly colored.
- V. The alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the altar, then substitutes one of ☽. This must be white with golden charges, and is to be placed on or within the White Triangle between the vessels. He then addresses a most solemn invocation to the forces of ☽ to render the result of the working that which he shall desire, and makes over each vessel the symbol of the Flaming Sword. This is the most important of all the invocations. It will only succeed if the alchemist keepeth himself closely allied unto his Higher self during the working of the invocation and of making the tablet. At the end of it, if it has been successful, a keen and translucent flash will take the place of the slightly colored flashes in the receiver of the curcubite so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.
- W. The distilled liquid is now to be poured from the receiver upon the residuum of the dead head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the ☉ for ten days consecutively (Ten is trapt translating the influence of ☿). It is then again to be placed upon the White Triangle upon the altar, upon a flashing tablet of ☽, with a solemn invocation of ☽ to act therein. Let it remain thus for seven days, at the end of which time see what forms, color and appearance the liquor hath taken, for there should now

arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distill, beginning with a gentle, and ending with a strong heat. Distill thus until nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted.

Thou shalt place the same in thine athanor, bring it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou has brought it to the highest possible heat, and allowing it to cool gradually.

The preferable time for this working should be in the heat of the day. On the seventh day of this operation, thou shalt open the crucible and thou shalt behold what form and color thy caput mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of magical virtue in accordance with its nature.

RC