

Ritual of the Antichrist and magickal theory of the Nightside.

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Preface

Here are a few essays I wrote over the course of some months documenting a working that had been going on for over a year in one form or another. They have to do with Thelema, Satanism, Kenneth Grant style Nightside explorations, and the nature of initiation and magick itself, as well as with practical applications of all of the above.

Chapter 1

Magick as the implementation of a series of archetypes on underlying reality.

So you've got this book in your hands. Aha. This'll be something. Before we can talk about the meat of the matter the use of models for magick has to be discussed, because virtually everything discussed is located within different sorts of symbol systems relating to several different traditions. Very little of what's discussed is generic magick that can be pictured with almost no concepts used to express it besides a generic dumbed down Qabbalism.

My approach to systems of magick is purely functional. Concepts, systems, are wonderful but unless they relate to a reality that you're familiar with through work and experience they're not necessarily useful. But what I've found is that as you get into a system more and more of it becomes functional to you, meaning that useful concepts aren't limited to what exists without either any underlying system whatsoever or with only a limited system covering it. However, taking the basic chaos magick orientation that whatever's right is what works and applying it to some of the systems, like that of the Golden Dawn, that chaos magick grew up in opposition to necessitates another sort of model that can explain how it all can be used without falling into the old traps of fundamentalist obscurantism and getting lost in symbol systems without much to show for it.

My own approach comes from three sources beyond the chaos magick paradigm, two passive and one active: Kenneth Grant, Michael Bertiaux, and the Polarian method of Temple of Set member Stephen Edred Flowers. I'll talk about the Polarian method first.

Flower outlines his approach most fully in his introduction to "Hermetic Magick", where he talks of magick as comprising a semiotic system of belief that forms a coherent whole that the magician uses to interact with the stuff that's out there beyond normal reality. The term 'semiotic' both implies something that's language like and something that's composed of symbols. Magick, or magickal worldviews, are like symbolic languages for interacting with the divine. But languages themselves are relative. Despite ill founded attempts to create a hierarchy of importance for languages that took place in the 19th century, particular languages

are relatively no better or worse than others. Some may have different flavors, or be better at describing certain features of the world, but none of them is more correct than the other. All of them describe reality in particular ways, a basic human reality that's similar across cultures although worldviews can be quite different. Because of the relativity of it, a hierarchical center cannot hold and so meaning itself is up for grabs, contributing to what scholars including Flowers call the Post-Modern. Flowers names his approach a Post-Modern one to magick, with modernity being considered to have exemplified hierarchy and importance of systems in relation to one another. The larger systems can be useful, however I would suggest letting them grow around you.

Practically speaking, the poles that give the Polarian method their name are that of the academic and that of the practical, or as Flowers puts it of the wholly objective and the wholly subjective. To implement the Polarian method you do the most research you can on an area, painstakingly putting it all together, and then work the system through practical magickal rituals in order to verify it and revise it for accuracy. Though research has traditionally been thought of as academic, it doesn't have to fit the classic definition of it; indeed, Flowers himself applied the Polarian method to the rune revivalists of early 20th century Germany, whose ideas he outlined in his book "Rune Might". These folks had basically created their whole system new, so the Polarian method in this case was used to recreate a worldview based on their ideas.

Indeed, the interaction of objective research with practice based on personal involvement can stray far from the classically academic, as is the case with Kenneth Grant. Grant, who headed what used to be known as the Typhonian OTO in England, is known for both his insight and for creating prose that's sometimes impenetrable in interpreting Crowley. What Grant does is research research research Crowley's system, and spirituality in general, combine it with his own experiences through work, and then apply all of it to interpreting the world around us. But there are some kinks to this story. For one, although appears to do lots of research into Crowley's works he doesn't do it as an academic researcher but as an occultist who's not trying to trace the historical evolution of Crowley's ideas. Secondly, some of the application of the research seems, on a first read of it, to be mighty tenuous. I once didn't understand what Grant was doing in his books, but after doing some work that intersected with the topics he talks about I realized that what Grant is doing is not writing objective monographs but taking everything that he's absorbed and writing passage after passage that are more descriptive interpretations of how Crowley's ideas apply to reality. They're interpretations in the sense that a poem could be an interpretation of an experience, which is not to say that poetry can't incorporate objective features into it, in fact many of the modernist poets put lots of effort into basing their ideas on solid interpretive ground; however, no matter how much effort you put into it, poems are still interpretive descriptions of reality as opposed to completely objective assessments of it. Which is how Grant's work intersects with the Polarian method.

Grant's work shows us that we can construct worldviews based on serious thinking that are nonetheless not only not purely academic but that have a measure of free interpretation of the subject matter in them—and that these worldviews can work, both magically and mystically. Since all semiotic systems, or symbolic languages, are interpretive at their cores, it makes sense that to create one you might not need to stay within a strict academic framework of objectivity as long as what you're coming up is based on a really true experience of whatever it is that's out there. Michael Bertiaux, the other influence besides Grant on my perspective that I listed as passive rather than active, takes it even farther.

Michael Bertiaux's "Voudon Gnostic Workbook", now widely available in a much more affordable edition than before, is a sprawling work that outlines a system that at the same time touches on Voudon or Voodoo, Gnosticism, Japanese Shinto, Thelema, Indian thought, and astrological speculations from the *Fraternitas Saturni* (even though they're not labeled as that). Concepts from mathematics also enter the mix. What Bertiaux is trying to do is to use whatever concepts work to describe the phenomenon that he's encountering, but instead of doing it with a stripped down system he makes use of several systems that he's done some research on, loosely interpreting the concepts, altering them, and then bringing the concepts from the different systems in contact with one another in order to more fully express the reality that he has experienced. Often, Bertiaux uses the systems he knows as a jumping off point. Again, like Grant, though, Bertiaux expects people to take all of it as an interpretive description of reality, in Bertiaux's case not really asserting that Shinto and Voodoo have common roots but instead saying that different concepts from the two faiths can shed light on reality when freely used. What he does, then, is to break the kind of fourth wall of research by saying that even the subject matter itself doesn't have to be completely and totally consistent in itself if what's there usefully describes reality. Like anything else, systems constructed according to these themes have to be tested against that reality itself in order to be verified or proven wrong. But within those constraints interesting things are possible.

For instance, in one of the papers that makes up the Voudon Gnostic workbook Bertiaux outlines a system of energy flow that makes use of Qabbalistic concepts, but that takes the conventional scheme of the Qabbala and reduces it to just the Sephiroth having to do with the Middle Pillar. The trick is that without knowing about the conventional Qabbalistic arrangement it's really hard to understand his modification of it. What he's done is to get at whatever it was that prompted people to construct the model of the Tree of Life in the first place and constructed something different from that source, a reinterpretation not just of concepts but of the reality that those concepts hang on, while still building up using similar terminology to express his view of it all.

What Bertiaux points to, in a way that can be synthesized with Kenneth Grant and Flowers, is what these concepts are in their essence. I would use the term "Regulative Principles" to describe what's going on in this case. Let's say first of all that there's this field of stuff, the universe, that can be divided up in a number of

ways. Although it has its own pattern, many of the ways that it can be divided up at first seem arbitrary. Now, the Hindus believed that gods and goddesses were in their higher aspects principles of nature, of this reality itself, meaning that they defined the structure of the system. You have, for example, Shiva the destroyer, Brahma the creator, and Vishnu the preserver. All of these gods taken as principles, not primarily as gods, regulate the flow and structure of the cosmic stuff that's out there. Therefore, they could be called "Regulative Principles". Taking the basic concept away from gods and goddesses and applying it to more mundane ideas about how the universe is structured, the work of figuring out these regulative principles and expressing them is the sort of thing that Bertiaux is doing in his sprawling system, getting to the heart of what the field out there is up to. Taking all of the regulative principles together, we can form some sort of a system out of them, although the system doesn't have to be comprehensive or complete but in keeping with the post-modern idea can in fact be only a kind of illustrative picture of what a big or small section of this universe looks like. Which brings us back to Chaos Magick.

Paradigms can be shifted, used in combination with each other somewhat indiscriminately, and of course linked to usefulness. But even though it represents mysticism in a big sense the sorts of regulative principles I'm talking about could also be considered functional concepts, that is concepts that are there because they do have some use in expressing some sort of truth about the stuff out there beyond us. I would assert that any sort of paradigm we seek to impose on the stuff eventually gets taken over by regulative principles as people work with it. One can start with something absurd, like pop icons or superheroes, but I think that eventually the work moves from being arbitrary to having a structure of its own. Additionally, the use of archetypes and the attempt at imposing archetypes on this sort of thing usually leads to results that go beyond what people at first had in mind.

Which brings up the idea of relativity in concepts, most obviously in concepts that have the same name or are used in a similar fashion, and what some of the limitations of this relativity are. You may label something one thing and try to work with it, while another person labels it another, while someone labels their thing that they're working with that's different from what you're working with by your name, but they're all valid nonetheless. Take the idea of Satan for example. There are a number of concepts implied by different uses of the word Satan as defined by different Left Hand Path organizations, but at the core it's their attitude and worldview that determines what they try to contact, not the bare name of the entity itself. Yet when we apply these worldviews and these archetypes that we think we're familiar with to the reality outside of ourselves we can swiftly find that the universe does answer us back, but that the universe also has its own ideas about how the thing that we're contacting really exists or not. Relativity exists, so that you can honor Satan in many different ways through effectively invoking different entities called that without there being any conflict between your different uses of the term, but there's something more than relativity that underlies it, and you'll likely find that each of these different concepts that you impose on the world takes you to a different, maybe similar or maybe not, place as you develop and work with

them. Chaos or a chaotic perspective may at first mean mixing lots of paradigms, but I'm convinced that as you work it you'll see these paradigms coalesce into something different, that may or may not make overarching unifying sense but that nevertheless isn't as arbitrary as you may have thought and that in point of fact is determined by the structure of the archetypes that you invoke in the field out there as much as it is by your wish for your magick worldview to be structured a certain way.

B. The structure used in this book.

Thelema and Thelemic concepts are used extensively, along with Qabbalism, but while the Qabbala is defined in a more functional way in the next essay the Thelemic aspect is less so defined. The use of all of these does not imply that this is strictly a Thelemic text, or that it's some sort of Thelemic fundamentalist approach to the world. Instead, Thelemic concepts themselves are used in a sort of functional way, as useful tools for expressing parts of what my experience operating in the magickal world has been. There's little discussion of Aleister Crowley, and no discussion of whether the Book of the Law is really a received text. The reader can make up their mind about both of these subjects for his or her self. The main concepts to keep in mind are that of the three main gods of the Thelemic pantheon: Nuit, Hadit, and Ra-Hoor-Khuit. Nuit is the goddess of infinite space, and can be seen as being the stars themselves and the space around them. Hadit is in a sense the stars within that starry sky while also being the inner flame of self that's contained in a person. Ra Hoor Khuit is identified with the material universe as the production of the intersection of Nuit and Hadit, the intersection of the Goddess with the God and the intersection of the flame with what contains it and what is not flame within, as well as the intersection of the self with the unknown outside world to produce knowledge, understanding, and a deepening of the identity of the Self through the experience.

Let's begin.

Chapter 2

An explanation of the Qabbalah that's useful.

Lots of bullshit has been written on western qabbalah, the sort used by the Golden Dawn and other groups, but the essential concepts underlying all of the noise are fairly straightforward.

Although it came to us through Jewish mysticism, the origin of the Qabbalah is really in Neo-Platonism, that is the development of Plato's ideas on the nature of the universe by later thinkers who weren't averse to putting practical mysticism and magick into the mix. Neo-Platonic ideas were present in the Middle East from before the time of Christ and mixed with virtually every religion and philosophy they came across.

The structure of the Tree of Life follows neo-platonism in the following way: First, there was a single creator or creative force, The One, existing beyond the world that we're familiar with, that split into two forces, a positive force and a negative force. Because it's the source of all life, the level of The One could be called the Creative Plane or level. This triad gave birth to what's known in magick as the Mental level of being, centered on the astrological sphere, with another figure at its head, in astrology a being associated with the Sun. This figure gave birth to a positive force and a negative force in turn, which gave birth to a third figure, corresponding to the Astral sphere, centered on the Moon, that in turn gave birth to two more forces, a negative one and a positive one. These in turn gave birth to the material universe. Wo/Man contains all the levels within him/her, and all of the levels exist within apparent existence, even if we can't directly see them in ordinary life.

Another way of looking at it, one that may be easier to understand, is to look how human beings fit into the picture. Specifically, we've talked about four levels, the level of The One, the Mental level, the Astral level, and the Material level. According to both the neo-platonists and the Qabbalists human beings have four souls or levels of existence. These correspond to the four levels and the four elements. On the bottom level we have our body, our literal material existence, corresponding to Earth. One level up, on the Astral, we have our emotional nature, which is also referred to as our animal nature or the sort of animal awareness that makes us able to exist on some sort of conscious level here. This soul, or aspect of self, corresponds to Water. On the next level, the Mental level, we have the rational mind, the part of us that we normally think of as 'us', as our individuality. The Mental level is one more step removed from literal bodily existence, since the Astral comes between it and the body. This level corresponds to Air. Next, and highest, we have the aspect of the self that corresponds to a spark of The One that we all have, which is variously identified as our Will or as our Higher Nature, Holy Guardian Angel, Genius, or personal Daimon. This level corresponds to Fire.

All of these levels coexist within us, at all times. The goal of the Neo-Platonists, and the Qabbalists, was to rise through these levels in order to consciously realize the powers associated with them. For instance, although we all have an animal nature, this nature corresponds to the Astral Plane in an esoteric sense, so through consciously realizing the animal nature or emotional nature we gain the ability to interact fully with the Astral Plane and all that it contains. We all have a mental nature, a rational mind, but through raising one step further we can directly interact with the Astrological intelligences that inhabit the Mental Plane as well as the higher order spiritual beings that make the Mental Plane their home as well. Through finally raising our consciousness to the level of Will, and consciously merging and becoming our Higher Nature, the ultimate step in an esoteric evolution, we gain powers like those of The One, which in Qabbalah is described as having the powers of the Logos, the Word that started all creation. The Magus can consciously create worlds and is pretty much a god at that point.

Note, all of these levels and all of these powers can be temporarily accessed by just about anyone. You don't have to have fully consciously realized your emotional nature to use the Astral Plane, and the same goes for the other two, although the higher you go the harder it is to get it to work fully. But the esoteric evolution on all of these levels means being in a state of mind where you can use and interact with the levels all the time and not just temporarily.

Magick, some Magick I should say and not all since there are lots and lots of types, works by accessing these higher realms in order to create effects in the material realm. While it may be easy to conceptualize how Astrology and Planets may play into this, the Astral realm is a little difficult to understand at first.

A confusion arises because the earthly elements actually exist on the Astral Plane. This is different than the big levels I've just described. You have the material plane that's all around you, then one level of energy up from it you have the elements of Earth, Air, Fire, and Water that exist behind the material realm. On the Astral Plane is also generic magickal energy, aether, ether, prana, just plain energy, what have you. This is energy that you can access with visualization and concentration that you can shape into spells. You can do the same thing with the earthly elements too if you can creatively apply their particular qualities to particular purposes. The Astral Plane also houses miscellaneous spirits that exist there when they should be someplace else. Who knows where they should be, but the Astral is or should be just a stage on their journey, not the end. But then again you have natural spirits attached to different objects as well as free floating beings who never been human who do belong on the Astral. It's their home, so not every spirit on the Astral is a confused ex-human soul. The Astral is where the aura exists, and also where different spirit guides short of your Holy Guardian Angel or Genius/Daemon exist. Lots of interesting stuff can be done on the Astral Plane, including of course Astral Travel and Out of Body experiences. It also corresponds with the Moon and is like the Moon thought to be but a reflection of the higher plane above it.

Realizing the Astral Plane, then, is not something trivial. If you can do it, you can do a lot things, use a lot of things and do lots of spells. The best part is that since it's so close to our current reality it's not that hard to both access and to raise yourself up to the level where you can fully realize it, although of course it takes lots of work. Point is, it's not impossible.

To put all of this in perspective, the Golden Dawn system where there are ten grades corresponding to spheres on the Tree of Life really can be broken down to three grades (plus the original state of a person non-initiated) that correspond to the four souls. The non-initiate is on the outside, the person who has either realized or is working on the Astral Plane stuff is somewhere in the proper outer order "Golden Dawn" grades. Someone who has lifted themselves up to the Mental Plane is a member of the Inner Order, or the "RR et AC", standing for the Ruby Rose and the Cross of Gold. Finally, someone who has lifted themselves up to the level of Will or what we can call the Creative Plane, is a member of the Third Order, what the Golden Dawn referred to as the Secret Chiefs and what Crowley described as the true A.'. A.', the secret directors of his exterior A.'. A.', which in turn was a drastically altered take on the Golden Dawn system, a very similar grade system.

Now, a problem arises if you try to take all of this and apply it to the Tree of Life diagram that we all know. Instead of an ordered glyph with three triangles above one another we see one triangle, then an empty space, then (if we can see past all of the paths connecting everything) what looks like a reversed triangle, then another reversed triangle, then a third thing below that that hangs down and has three paths going upwards from it. The change has to do with the assimilation of neo-platonic ideas to Judaism, with an overlay of later occultism added onto it.

The reason that there's a space below the first triangle and then a reversed triangle is that this is supposed to be a diagram of the world after The Fall, after the exile of Adam and Eve from the Garden of Eden. In the Golden Dawn, in the book put out by Regardie, there was/is a diagram representing the Tree of Life before The Fall, and it resembled the original neo-platonic scheme quite a bit. Since we've been exiled from the Garden of Eden there's no longer a direct connection to the level of The One, according to the Qabbalists. There was a sphere there representing Wisdom, but it was destroyed by our Great-Great-Great-Great on and on Grandfather's sins. The destruction of this sphere is a puzzling thing whose consequences in symbolism will be discussed later, but for right now it should be recognized as something that puts an element of confusion right into the diagram of the system itself.

Then ten Sephiroth or shining spheres represent the different stages of the procession of life from The One to the material realm, with the splits into positive and negative being represented by spheres along side the leading, original, spheres of each level.

The Greeks didn't believe in any sort of a fall, at least not one so obvious as eating and apple from the Tree of Knowledge. By all rights the system would work perfectly well if Tiphareth, the sphere corresponding to the first head of the Mental

Level, was elevated to the empty space and the two Sephiroth that are portrayed as being above him were brought down below him. The same thing goes with Yesod, the Sephiroth at the head of the Astral level. However, in this system as in esotericism in general, there are lots of variant readings and interpretations, and a case could be made that since Yesod, the Moon, is just a reflection of the Sun and the rest of the Mental level it should be on the bottom. The system works either way, but I'd like to see a discussion of the Tree of Life with Mercury and Venus below the Moon one of these days, just as Mars and Jupiter would normally be beneath the Sun, Tiphareth

The paths leading to Malkuth, the Material world, are in my mind particularly irrelevant. Donald Tyson, noted occult scholar, and a creative one at that, makes the case in an essay contributed to the book "Howlings" that there shouldn't be any connections between the earth and the Astral Plane than between the Earth and the Moon. The Moon directly reflects the life of the Sun onto us and is the physically closest higher sphere to our lives, as well as one whose cycles directly affect us in a very obvious way, from tides to feminine bodily cycles

The Golden Dawn originally had a different set of attributions for the Moon, which is identified by them with Air, but this goes contrary to experience and to basic attributions, and flows from a reading into the levels of reality the name of God from the Qabbalah.

The Fall needs to be treated more fully. The destruction of Da'ath, or knowledge, is a central thing in Golden Dawn style Qabbalah. Literally, by going under temptation's charms, the Knowledge of God and the One that existed was destroyed, leading to the destruction of the entire sphere that was the seed of the next level of existence. Instead of that sphere there's now a void. How this figures into our four world system is problematic. It suggests that there are actually five worlds, with Da'ath heading up a new world that's not manifest anymore. A solution to this is to take Yesod, the heart of the Astral Realm, and combine it with Malkuth in the world of earth, the reasoning being that Yesod is not quite as independent a sphere as the other planets, which paradoxically is what made it a good candidate for the Astral Realm itself. Another possibility is that Da'ath before the fall really was the center of a new realm, with the rest of it proceeding like usual until we get to the space where Malkuth should be, which in this case wouldn't exist. Therefore, Yesod does function like Malkuth in that the world of the Astral would be the natural plane that man/woman existed on before the Fall. This implies a remaking of what the terms mean. It implies a missing fifth element. It doesn't work well without one. A new plane, a new element, something forming a bridge between The One and the Mental Realm, between the plane of Fire and the plane of Air is needed. We'll get back to this later.

There's one aspect of the basic system as it exists in Western Qabbalah that hasn't been dealt with yet: Hell. Although Hell is much more of a staple in Christianity than

in Judaism, as a consequence of the fall a realm of evil is/was created. What exactly are the origins of this place? In Qabbalism, Hell is seen as being produced by either the Fall, or by a war in heaven relating to the obedience of angels to man. If Malkuth is now a sphere created from the exile of man from the Astral, then Hell could be seen as the anti-Astral sphere, a Demonic counterpart to Malkuth. A synthetic viewpoint of all this is possible. First, a war in heaven led to the expulsion of Satan and the Demons from heaven into a new realm called Hell, then from there they tempted Eve and Adam, who were then expelled from the Garden into a new world between the Astral and Hell known as Malkuth, or the world we normally inhabit. This would fit well with the Christian idea that the Earth is a meeting point between the Supernal and the Infernal, with it being our choice whether to go up or to go down. In this specifically Christian version, Hell is populated by entities stemming from sin in general, meaning lust, pride, envy, greed, sloth, murder, etc. Another view of what the Fall did is that it broke the harmony of the celestial spheres, introducing disharmony, producing shells of misformed energy, and that Hell is the shells ultimate repository. So below us flawed, partially formed, energy, which may be the repository for Demonic (as opposed to Daimonic) power. But, strangely enough, Da'ath, the sphere of Wisdom, that was destroyed in the fall, becomes a repository for the shells or Qlippoth as well, through the vacuum or absence that it leaves, and Da'ath is much higher than Malkuth, meaning that the realm of the shells is simultaneously lower than the earth and higher than the earth. Maybe Da'ath still exists in a transformed aspect? The Christian version of this, not just shells or partially formed disharmonic entities that are in Hell, combined with the idea of Da'ath, but entities stemming from sin in general, may mean that Hell can have a higher aspect. It should be noted that one of the Golden Dawn diagrams, "The Garden of Eden after the Fall", portrays the Qlippoth as both inhabiting the vacuum of the Abyss, where Da'ath once (or still) is, and all of the other Sephiroth below the level of The One, as well as Hell, suggesting that in this world Chaos and shells underly it all.

They may in actuality form two poles of Chaos [save for later]

The last thing to touch on is the Christian gloss over all of this about what the ascent through the planes and the spheres means. The Golden Dawn seems to have read into the three orders, representing the three higher planes and the three elements above earth, the Trinity: The world of Fire represented the Father, the world of Air or the Mental Plane represented the Son, and the Astral Plane represented the Holy Spirit. By rising on the planes the adept would realize these in turn for his/her self. The Holy Spirit is the intermediary between both God, Christ, and the world in western Christian thought, meaning that a baptism by the Holy Spirit would take you half way to redemption by taking you out of this world and into one directly above it. The main event, though, would be the achievement of Adeptship proper in the Mental plane, where a rebirth into the life of The Son would be accomplished. This was looked on as the complete regeneration of man/woman to a state preceding the fall through the realization of the Christ nature within. The Christ nature would be important because it was considered that Christ was the one who

made possible the way back to Eden through being Crucified, so imitating Christ and being reborn into the Mental Plane would get the same redemption individually. Christ in this esoteric sense was seen as descending into matter to be born as a human, crucified as a sacrifice where upon he descended into Hell and provided possible redemption there, and then rose again as a purified spiritual being. Hermetically, this would be because the Mental Plane, being the plane where the planets reside, is disconnected from the earthly Elemental natures and so is one step above conventional worldliness. It also represents the triumph of the higher aspect of Self (not to be confused with the Daimon or Holy Guardian Angel) over the lower aspect, which was supposed to live on both the plane of Earth and also in the Watery emotional plane of Yesod, or the Moon. By identifying with the Sun, the Adept is reborn into the source of light for the solar system, one that doesn't go through phases like that of the moon and remains central, even though he waxes and wanes through the year. This literal identification of Christ with the Sun was folded by the Golden Dawn into the symbolism of Osiris, who was killed and who was then reborn. The cycle of death and rebirth was taken by many authors beyond just a singular incidence and turned into a cyclical occurrence, with the Sun dying in the Fall and being reborn in the Spring, reaching his greatest power on the summer solstice and his weakest power on the winter one. But the production of a transformation through a relatively non-cyclic path was what the Golden Dawn focused most on. In this scenario normal nature, identified with Isis or the Moon, was killed by initiation and reborn as the shining sun. The ordeal, too, could be seen as normal non-initiated nature being killed by initiation, where it enters the Moon governed underworld, one step above normal nature, only to emerge into the world of the Sun and rebirth. Through the Christian lens this could be seen as normal nature coming in contact with the Holy Spirit, who initiates a period of spiritual work that's inherently disruptive, which then graduates into full rebirth in Christ and in total spiritual regeneration. But what about the Knowledge and conversation of the Holy Guardian Angel?

Glad you asked, Grasshopper. The K of C is identified widely as the experience that makes you an Adept with a big A. But the Holy Guardian Angel is the spark from The One that lies above the level of Air, of the Mental Plane, that's governed by the Rational Mind. If the big regeneration is the realization of the Rational Mind then it seems as though it doesn't have much to do with the HGA. This is where Christianity and Hermeticism diverge. First of all, there's a doctrine that says that in whatever plane you're on, the next plane up will be the one you have easier contact with. Someone on the Material Plane mostly, who's centered on material issues, probably has awareness of the Astral Plane in some capacity and can to a limited extent access it. Someone who's mostly on the Astral Plane in terms of consciousness and is doing mostly Astral Plane work can also access the Mental Plane more easily than they can the plane above it. The work focuses on the Plane that you're on while your awareness is also partially present in the plane above it. So when the consciousness is moved to the Mental Plane, that Plane of awareness becomes the Plane of The One, and awareness of the spark of The One that we have is where we now are. Now for the heresy. In the thought associated with the Golden Dawn and with Crowley

there is a stage above the spiritual regeneration of the Self and that's a deepening relationship with one's personal Daimon, bringing the individual above and beyond normal consciousness and into the higher reaches. Where this process in turn ends is a dividing line between the two approaches. In the Golden Dawn, like in much monotheism, for instance Islam, one could only approach closeness to the Holy Guardian Angel and to the realm of The One while living. In Crowley's thought it was possible to go further and literally cross the Abyss separating normal reality from The One that was established through The Fall and realize your Holy Guardian Angel/Daimonic spark directly through raising yourself to the level of Creation or to the root of Will. The Magician then would have the power to consciously create reality and would be a god, essentially. He or She would also re-enter the Garden in a state more complete than the total spiritual regeneration of the Mental Plane would allow.

Chapter 3

The Nightside

I can hear you say, this isn't all there is to it. The thing about the planes, there being four of them and one of them corresponding to Yesod or the Astral, it's not all there is to it, what about the name of God? God, yes, and his name. The four levels I've outlined aren't what are normally talked about in Qabbalistic literature, including some Golden Dawn stuff and certainly Crowley. Well, wait, that's not quite right: the four levels are in fact outlined and outlined very clearly, but when you talk about worlds there's another scheme that they place over all of it, one that leads to a kind of hybrid version where the levels are combined at gun point with a picture of how the name of God, with a big 'G', corresponds with the Tree of Life. Okay, so what's this name of God, who I'm guessing most readers of this don't believe in, and why would it be so important? It's important not for what the concept of it on its face is but for what the knowledge that the Qabbalists crammed into it represents.

The four fold name of God, the Tetragrammaton, YHVH or HVHY if we want it spelled in its proper order is how Qabbalists described the process of creation. For them, it wasn't just simple emanation. Or it was, but in a different way. The four letters really describe a process where The One, the first active, gives rise to the first passive, then mates with it producing another active on a lower level, that then produces another passive, and then they mate and produce the world that we live in. The problem is that this doesn't correspond to a series of descent where Fire gives rise to Air gives rise to Water that gives rise to Earth because both Fire and Air are active elements and for this to work Fire and Water would have to get it on. Instead, Qabbalists working in the Golden Dawn tradition get around this by saying that The One, when it split into its subsidiary active and passive principles, produced the first world as the active principle and the second world as the passive principle. These two mated and created the third world, which is supposed to be all of the planets including the moon, and then this gave rise to the world....but the world then is the fourth world and the active principle is supposed to get it on with the passive one.... Confused? We'll get back to the details of it in a little while.

The essence of there being a process of creation that involves The One replicating is sound, but it can't really be fitted into the Tree of Life, the major flaw being that it makes two complete worlds exist in the world that holds The One, with The One itself being a shadowy force above and beyond these two. If creation unfolds in some sort of ordered way it doesn't make much sense for most of creation to happen in the first triad and for the rest to neatly happen almost all at once. Let me put the whole thing another way.

We have the first World, and that's the world of The One. This World is active and can't manifest further without a passive counterpart. So this World creates another one, one that's completely outside of the normal tree of life. Then the Active world

combines with the Passive world and gives us the world we have been labeling the Mental Plane, corresponding to all of the planets except the Moon and the Astral plane. The Mental Plane creates the Astral Plane as its passive counterpart, then mates with it and produces the world around us, which is active and yet on a much lower level than either The One or the Mental Plane. The only problem is where this second plane is. The problem is solved if we introduce an idea that folks have called "The Nightside" of the Tree or the back of the Tree. The Nightside is thought to be a shadowy dimension corresponding to the Abyss that lies in the tree of life between the first triad and the second one. In Golden Dawn and other Qabbalistic literature this is a negative space made by a Sephiroth or sphere that was destroyed in The Fall. But the important thing is that it's an added dimension, something that can get us from point A to point B without a lot of hassle. Picture it this way: you have The One, which is pure positivity. It creates a realm of pure negativity as its opposite. Then it shoots down a ray of light into it that bounces off the negative world and manifests as the Mental plane of the astrological influences, existing above the world of the elements but still part of our universe. Then, the Astral plane flows from the Mental plane, and the sun in our universe sends its rays to the moon where they bounce off and create our world. What, then are the characteristics of this hidden plane that makes everything else work?

The key is in the name that the Qabbalists give to the World corresponding to our Mental plane, Yetzirah. The name means "Formation", and is thought to contain the framework that underlies the objects that we see around us. If The One is pure creativity, and this plane is the plane where that creativity obtains form but not matter, then what lies between them? The answer that people in both practical work and in theoretical work have discovered is that the world of the Nightside contains that which is half formed and half unformed. It where a sort of protoplasmic half energy lives that's deeper and more primal than formation itself but isn't pure, absolute, creativity. It's the source that nature uses to produce the forms, and as such is raw, unrefined, fertile, aberrant. It's the world of things that both can and cannot ever be incarnated as forms. Along with the raw stuff that reality that we see around us is made out of the Nightside contains things that are so strange, raw, and beyond our normal experience that they would never make the cut because they would break physical laws and norms. Think babies born with hideous birth defects who can't live for more than a few minutes outside of the womb. Think the monsters of your nightmares who though very real to you would never in our reality be able to exist. The Nightside contains creatures very much like these, things coming out of the primal slime of creation that should in our universe never be, things that are "Against Nature" as we conceive of it. If it seems dark and Cthonic remember that this plane is in fact the opposite of The One, or as close as an opposite to the primal force of nature could possibly get. The Nightside is where all the creatures made up of collections of body parts stuck on protoplasm from horror movies exist. According to Kenneth Grant, who was the person who really did the hard, hard, work of exploring this plane fully and bringing researches about it to light, it's entities from this plane who inspired H.P. Lovecraft in his horrific fiction of terrible things from primal lands before human beings, or from the outer reaches of space,

that are monstrous, threatening, and Shouldn't Be. Cthulu, it's formed from the word Cthonic, which is a Greek word referring to things that are primal or from primal earth. It's pronounced Chi-Thonic, if you want to impress people. And H.P. Lovecraft does a very good job of translating the Nightside into his fiction. That he wasn't an occultist doesn't argue against the possibility of his being in touch with these forces. Writers often have muses and obsessions that they're not sure what the origins of them are.

Indeed, if we apply the idea of a physical, personal, correspondence to the Nightside world it could very well be that of the Imagination. Imagination can be thought of as something intermediate between Will and Reason: in a sense we use both Will and Reason when we use our imaginations, but in a context that breaks down and transcends both Will and Reason. Our imaginations are free, what we create doesn't have to be reasonable, and we can will ourselves to do things beyond what would be physically possible. The ground, the terrain, that the imagination works on, is something quite different than our normal psychical reality. It's been called the production of lies because nothing it comes up with is strictly true, and it's also been the source for the heresy in early Christian as well as Islamic and Judaic cultures of taking on the power of the Creator into your own hands and applying it to the world through making art. The imagination also has a lot in common with dream states, that correspond to the Astral Plane, but it's not a dream itself. Imagination is also where the force of chthonic sexual desires, related to the bottom of the Material Plane are often manifested in fantasy. It can be thought of also as that which has been labeled the Black Flame by different Satanist and Left Hand Path traditions, although many times when it gets this label it's also combined with other elements of the psyche.

The Nightside isn't purely dark and gloomy and made out of things that can never exist in this world, though, because the things that you see around you had a previous existence in the Nightside itself, as raw half formed stuff that interacted with the creativity of The One to manifest in particular forms. H.P. Lovecraft's fiction is scary, but like the paintings of H.R. Geiger they're also very sexual as well, although the sexiness of them isn't necessarily communicated on the surface. These half formed forms contain all the fertility necessary to give birth to worlds, and the protoplasmic entities of H.P. Lovecraft are strangely sexual as well in that they're sometimes seen as the offspring of forbidden love, weird sexual products of degeneracy and multi-generational decadence. Lovecraft himself was extremely sexually repressed and it's been theorized that these entities and the weird decadence in his stories were in part the product of the libido that had been so repressed pushing itself against his psyche producing neurotic fears. There's also the theory that these fears were transferred to different scapegoats, in particular racial scapegoats, making his fiction in part a kind of racist fear in action relating to what would happen if the sexual Untermenschen took over, something that has played out again and again in the culture of the United States. But lets get back to our story.

The Nightside is the place that we identified in the previous essay as Hell. Hell is placed between the Garden of Eden and humanity and Hell is also where the devils and the demons live that tempt humanity. You can see a parallel to this with Greek mythology. Originally, before even the Titans there were primal giants, who would correspond to the ultimate creativity of The One. Then, the Titans superseded them and specifically gave birth to negative forms. If you read Hesiod's "Theogony" it's really clear that when the Titans broke out from the Giants they produced lots of gods, goddesses, and demi-gods with characteristics that we would think of as really bad. The Titans were then overthrown by Zeus and the Olympic gods and relegated to Hell. The Olympic gods of course corresponded to familiar and friendly archetypes, some of whose personalities are enshrined in the astrological interpretation of the planets. The Olympic gods in turn control our world and there's a shady realm between Olympus and us where various minor spirits including nature spirits live that corresponds to the Astral plane. In the Christian and Jewish themes, though, Hell and the rebellious angels didn't serve any purpose at all besides tempting man to do bad things. In the scheme that we've been outlining however, we all in a sense come from Hell and Hell is a necessary part for The One to manifest our current world....whether you anthropomorphize The One as a conscious entity or not.

On thing, though, that the three conceptions, that is the idea of the Nightside as another world of existence previous to our own, the Nightside as the realm of the Titans and Tartarus, and the Nightside as Hell have in common with relation to magick and to the popular conception of magick is that since they relate to things that are outside our normal, everyday, realm of existence it should be possible to work with them to produce effects in our world that are similarly otherworldly, and this is indeed possible. By otherworldly I mean more than just contacting strange creatures, I mean effects as the results of spells done for specific purposes that have deeper, more profound effectivenesses than spells done normally. If most magick is done by either making use of Astral Plane energies or Mental plane energies above that, and they work because they're part of the world that underlies ours, then shouldn't the forces of a world that literally underlies ours have the power to render effects in our world as well? Yes. We seem to instinctually know this, because there are plenty of films out there relating to people opening gates into Hell and having it lead to an apocalypse where Hell starts taking over the world itself, with the lesson being "be careful what you mess with". It takes a special conception of magick to work it though, one that makes use of ideas present in sex magick and which will be dealt with in a later chapter along with the ramifications of it all. For our purposes now, though, if the force that contains the Nightside below this world is loosened then all sorts of things can come through into manifestation.

Part of the reason for this is that although Kether, the One, is sometimes pictured as a point, in truth the planes descend in creativity and richness, and superiority, so that they form a kind of funnel. The Astral Plane is richer than the material plane, the Mental plane is richer than the Astral Plane, the Nightside world is richer than the Mental Plane, and The One itself is incomparably rich and creative. Life descends

to us in a kind of funnel or inverted triangle, one of the reasons that people have tried to ascend up the planes. But the level of the planes also corresponds to authority: the Astral has authority over the material, the Mental over the Astral and the material, Nightside over all three and The One over all four. What this means is that something produced on a higher level descending down has to be accepted by the level below, within limits. There may be a kind of filter put between the Nightside world and our own, but the Nightside is in fact superior, so that it does have the power to put things into our world that naturally or normally wouldn't be there, and if it gets in all the worlds below it have to accept it, until it manifests here in the material world. And besides not everything is filtered out. If what you're trying to do isn't really that out of the ordinary you have a better chance of having it manifest without making very special preparations to do it.

Subsection A: Death and Demons.

A word has to be spoken about violence and death in relation to the Nightside. So far we have focused primarily on the sexual aspect of it, but in true H.P. Lovecraft fashion the Nightside in reality is also a fairly violent place, but not in the way that the word usually signifies. The violence of entities on the Nightside plane or the Nightside world is more like animals doing violence to other animals lower in the food chain and consuming them than to the sort of indiscriminate violence usually associated with human beings. Eating, consuming, and fucking is a more accurate way of describing some of the beings there.

Sex and violence are two of the main drives of humanity, and it would be strange not to see them here. Everything in nature both fucks and fights and feeds. Unlike in our normal world, the natural world doesn't have too many compunctions about fighting in the sense of going to far, so "fighting" in this sense can be thought of as a polite way to say "trying to kill". When you interact with entities on the Nightside of the tree you have to approach them with their own attitude in order to get them to respond in a way that is in any sense constructive, so being able to get into the mindset, although not of course the physical actions necessarily, of the beings on that side and understanding them is vital for success. The same thing could generally be said about Demons, who in are thought to originate in the Nightside itself and be denizens of it, although I'm convinced that some of them live on the Astral Plane as well. The easiest way I've found to describe what demons are like is to say to folks that they're like cats in a way. Cats are notorious for being selfish and immoral, yet not totally out of control. The same could be said for demons, though I should hasten to add that the stronger your quarry is and the fuller you evoke them the more powerful they'll of course be. There's a difference between a kitty cat and a lion, although they both may have the same sort of mindset. The understanding of demons lying to people and trying to trick them should be seen in this context. My experience has been that it's more of an animalistic drive for self interest than any particular desire to snare naïve humans into "giving up their souls" and being servants forever to Lord Satan, although they can inflict damage to you that's like what people have described as having their souls taken. Cats work from amoral self

interest—they want things and they're willing to trick people into giving it to them. If they see a creature that's weaker than them they're willing to exploit that weakness to their own advantage. If demons think that they can get something from you and that you're weak and naïve in dealing with them they'll go for it, but if you come prepared to deal with them on their own terms, in a competent way, with some strength to resist them, they'll tend to be more circumspect.

Which brings up how to deal with Nightside entities in general, the things, Qliphoth and otherwise, that the Golden Dawn described as "disruptive entities". First of all, the Christian approach is not the best way. The best way to approach them is as a person on the same side as them who wants to do business for mutually beneficent aims. The whole Christian mindset about having all of this somehow be holy and kosher from a white light perspective is just not true. And demons know this, and more importantly they know if you don't believe in it. Some people who actually believed in the Christian mindset rather innocently may have had some success with it, but in our secular age if you don't really believe in it, they'll know and it will be just one more weakness for them to exploit. Which is not to say that all that stuff can't be reinterpreted into another context, but just that I prefer to be on their good side rather than starting off on the wrong foot. Again, remember that the stronger that you call something into manifestation the stronger it will be and the less you can rely on these rules alone to get you through the experience unscathed. But don't revert to the Christian justifications for using different binding forces, justify it by the fact that you need to contain dangerous energy in order to interact with it safely. With that in mind it's useful to also consider what author Stafford Stone wrote about the Qliphoth that Crowley scried as corresponding to the paths on the tree of life, which is that they can't be bargained with, are almost uncontrollable, and can't really be banished. Be sympathetic but be careful so that you don't get destroyed. Similar warnings could be said about the spirits and forces invoked by the Neconomicon of Simon that's available virtually everywhere, which I've worked with. Incidentally, it appears that the forces that the Necronomicon opens the doors to are Nightside forces and that the rising through the spheres that the Necronomicon rituals describe relate to rising into the Nightside plane. However, there are much easier and safer ways to accomplish this.

Working up to working with Demons:

One thing that will help you navigate all of this is experience talking to spiritual entities that aren't demonic. Spirit guides, discarnate spirits, ancestors, spirits of plants, astral entities, all of these beings give good practice in the general art of communication with spiritual entities of all kinds that improves chances for success here. The spirits, all spirits, have their own forms of communication, their own forms of language, sentence structure, concepts of communication. Information is often presented in a way that seems disjointed or obscure, but often has a subtlety and art to it that becomes obvious when work is done to understand what's being said. Their way of speaking is more like a very disciplined classical language with no metaphors, no sarcasm, no allusions, no humor, and of course no slang, that's

constructed to be as clear as possible, whether or not the clarity is understood. Many cultures had sacred languages that were offshoots of the main language that they spoke that were designed specifically for communication with spiritual entities, and this is why.

A note on offensive magick.

It may seem that the Nightside involves a sort of "get out of karma free" card, with death and all sort of bad stuff possible there that wouldn't normally be the case. However, the Nightside itself has its own structure and system of checks and balances, even though they may be different from our own. The Nightside isn't a blank check, and although the idea of a three fold karmic law as thought of by white light esotericism isn't something that I believe in, nonetheless the entities that you deal with on the Nightside won't just grant whatever wish you have for whatever reason, or lack thereof, that you have. Remember in the first essay where I wrote that you can invoke any archetype you want but that they'll always have their own structure beyond that which you put on them? It applies here too. The Nightside, for all of its dark glamour, is something more than the sort of undifferentiated protoplasm that it's sometimes thought of as being. It has a geography of its own, with particular spirits who inhabit it that have characteristics of their own and interests of their own. In this way, it could be thought of as the dark counterpart to the general field of prana or atman that characterizes the dayside, which has its own underlying structure despite seemingly infinite pliability. Just as it helps to be on the Demon's sides and have some understanding of them to work with them, it also helps to have some experience with the structure of the Nightside and the behavior of its particular denizens in order to more effectively get what you want. My experience in magick in general is that most deities respond better to offensive spells and to spells in general when there are valid reasons for them, or at least reasons that can be effectively argued for. There seems to be a principle of Ma'at or justice, or Rita, law, on both sides of the tree that dictates what's reasonable and what's not. Going in like a bull in a china shop is not the best strategy for safely working magick for particular goals.

Remember also, according to Bertiaux the only real sin in the spirit world is lying, being dishonest. I have found this to be the case, completely divorced of anything else. The spirits can tell when you're being dishonest, so be careful, and learn to support your arguments about why you want something.

For ideas on the structure of the Nightside, see some rough ideas expressed later in the book but more particularly see Bertiaux's description of Petro Voudon spirits in his Voudon-Gnostic Workbook for ideas.

Chapter 4

The Basic System.

This is my system.

The following is really the heart of this book, it's what I've developed and what I want to share with folks most.

My system takes into account both Thelemic symbolism and symbolism from the Book of Revelations. All of this will be explained. It's a model of the universe and a method of accessing it that makes use of both the dayside and the nightside.

First of all, I divide the tree of life into five planes, with Kether or the representative of The One at the top, Da'ath or at least our version of Da'ath in this world next down, then the what I've been calling the Mental plane or the astrological world next, the familiar Astral plane, and then the earth. So far so good. But the attributions given to them may surprise you.

To Kether I apply the concept of "God", to Da'ath that of Therion of "The Beast", to the mental plane, specifically the heart of the mental plane attributed to the Sun, I attribute the concept of "Christ", to Yesod or the Astral the concept of "Babalon", and to earth the concept of "Satan". These, for those of you following the Qabalah aspect of all of this, correspond to the Middle Pillar. Then there are the Nightside representatives of all of these, that I will deal with. Those are referred to either as the Nightside Beast, Babalon, etc.. or as the Anti-Christ, Anti-Kether and the like, even though they're just opposite poles of the same energy. They could also be represented as "The Star", as a fixed star not in the sense of the tarot card "The Star", Saturn, the Sun, the Moon, and the Earth. These are all colored by the side of the tree that they're on as well, with Uranos coloring all the planetary energies on the Nightside and the Sun coloring all planetary energies on the dayside. "God" in this sense means the Kether point, the start of creation, but, however, because the actual Kether point is concealed behind both the veil of our reality and the veil of the Nightside dimension what we reverse as Kether and the source of creativity here is really a reflection or imitation of it as it manifests in our world. It's "God" in that it represents a version of "The One" that we can access. It represents the element of fire and has no astrological correspondence beyond that of one of the fixed stars.

Next, we have "The Beast", which is the Beast of Revelations, seven headed, the monstrous enforcer. In Thelemic cosmology the Beast is a little less all encompassing and is instead a representative of the archetypal male current on earth. He guards Da'ath and is represented by the planet Saturn. Both of these attributions have to be explained.

Da'ath is usually considered to be the domain of Babalon, the archetypal female principle whose cup has to be filled with the blood of the adept in order to cross beyond. However, as Donald Tyson pointed out in a helpful essay in the collection of writings called "Howlings", Da'ath in our world, the path into the Abyss and into the Nightside is normally closed. The Beast represents the vicious quality of the closed Da'ath, and is in a sense the censor controlling what gets through and what doesn't. He is attributed to Saturn, who similarly is very different from the normal image of the Abyss in that Saturn is the restrictor, the heavy impeding force. This aspect of Saturn corresponds to the guard outside of the Abyss in the Dayside Da'ath that the Beast partakes in as well. The Beast also corresponds to the element Air, or reason, which may also strike one as a little odd since reason, the heart of the mental plane, has been identified with forces further down the Tree.

The explanation is that it's possible to see the faculties corresponding to Da'ath, Tiphareth, and Yesod, or The Beast, The Christ, and Babalon, as all being part of the mind as taken in an expanded sense. Christ, or Horus as I usually refer to him, corresponds to the heart of consciousness, while Babalon corresponds with the emotional aspect of consciousness, and The Beast corresponds to rationality taken in its pure, cold, unemotional aspect. The work of restriction, corresponding both in the physical body to the transition from the body to the head through the neck and in the tree to the transition from the fertility of the Nightside to our world, is accomplished in a rationalized way. He also corresponds to conventional notions of masculinity not in a martial way but in the sense of what's proper for a male to behave and act like. The Da'ath gateway of the Beast is reason taken to an extreme, to such a point where reason flexes against the limitations of reason in itself through its intensity, where critical evaluation almost destroys its subject and there are no morals taken into account in the evaluation. It's the archetypal male aspect of life, and also the pure and untainted embodiment of the element of air, of reason.

Next comes The Christ, or Ra-Hoor-Khuit or Horus as it's referred to in Thelema. Ra-Hoor-Khuit in Thelema is the God of War who is thought to have taken the place of Christ as the person in the central formula of initiation, specifically that for being initiated into the level of the Mental Plane lorded over by Tiphareth. Crowley saw the Christian Rosicrucian story of death and then rebirth as being an embodiment of the much older story of Osiris being killed, spending time in the underworld, and then being resurrected afterwards. Horus, on the other hand, is thought to be a cyclic entity. The idea of energy flowing in a cycle is an important enough concept for this system that it deserves a subheading of its own:

Cyclical nature of existence:

In the original Golden Dawn system a person symbolically died and was initiated into the adept level once and once only. In Crowley's system, by contrast, life is seen to flow in a cycle, with birth leading to a flourishing of life leading to decline, then death and rebirth again. This is symbolized by the fact that Horus in one of his functions in Egyptian religion escorted the sun along its path from the underworld,

to the world of the dayside, back to the underworld, and back to the dayside again, a function that he shared with his sometimes identified as brother Set, who we'll get to shortly. Whereas Osiris was thought to have risen just once, the sun, who is also somewhat confusingly referred to as Horus, is known to rise daily. The difference between the two concepts may seem subtle, but the subtleties lead into significance in that Osiris and Christ both were deities that focused on the dayside of existence almost exclusively (except for a brief death) in Crowley and the Golden Dawn's system, while Horus and the cyclical model represent balance, a balance of day and night, life and death, male and female, with each phase leading into the other and then coming back in a circle.

While the Osirian notion of how existence happens is one where God creates and simply descends down to earth in emanation, and where you just have to struggle against this flow to ascend up the tree, however Crowley's idea wasn't completely cyclic. That would resemble something closer to the "Wheel of the Year" in Wicca. Instead, he tried to reconcile both of these concepts. What follows isn't a real reconstruction of what Crowley was trying to say but instead my own synthesis of the flow of energy through reality, leading to both the linear and the cyclic models being valid in certain ways.

The One can be seen as descending down into the Nightside plane, then as formulating its Word, or Logos, which in the Christian and Gnostic traditions was thought to be the active, creative, force. The Logos then goes down to the Nightside plane, bounces off of it, and then creates the Dayside plane, where it then proceeds down it itself, creating the different subsections of it, the Mental Plane, then the Astral Plane, finally ending at the Earth plane. What happens then is that this energy gets recycled back into the Nightside, where it goes through a reversed Tree of Life that doesn't have the same sub plane divisions as the Dayside, before coming full circle by exiting into the Dayside yet again, repeating the process ad infinitum. The resulting cycle of Dayside/Nightside/Dayside leads to the maintenance of the world, the basic birth, life, death, afterlife, rebirth, life, cycle that everything in the world goes through. Wicca's Wheel of the Year dramatizes the same cycle through the processions of the seasons being portrayed as the life, death, and rebirth of the God through his changing relationship with the Goddess, who is nevertheless the focus. The founder of Wicca, Gerald Gardner was a follower of Crowley... But even though the Logos has completed its cycle it's still present, albeit separated from creation by the veil of the Nightside, something that makes direct knowledge of it that much harder. The One, then, is concealed as well, although still present. So what does all of this have to do with Christ/Horus?

Horus in one of the Egyptian legends surrounding him was the partner of Set, the god of the desert and of Chaos, who was seen as representing the negative side of things to complement Horus' positive side of things. Horus, as the epitome of the dayside, can be seen as a formula of initiation himself, as signifying the remnant of the life, death, rebirth into light initiation of the Golden Dawn, while Set, the epitome of the Nightside, could be seen as balancing that by a similar process. Set, then

would be the Anti-Christ. There are several definitions of what Set is, this is only one. Christ balances Anti-Christ and both serve their purpose as gods of their side, not being at the Kether point of the Malkuth of either side but balanced in the middle on Tiphareth. The balance, then, goes two ways: first, between these two extremes, then between the forces of life and death. On a practical level, the continued presence of a way to be temporarily reborn into the Mental plane on the Dayside as well as one of doing a similar thing on the Nightside is of vast importance because both give ways to control many of the forces there and use them towards your ends. But let's continue down the tree onto Babalon.

Back to the main story.

Babalon, mother of abominations, is a female force that has several aspects, but who here corresponds to Yesod and to the Moon, to the Astral plane, which is also the plane of intuition as well as that of the unconscious, all at once. The aspect of Babalon that lies here is essentially passive and like the stereotyped notions of woman as being sort of a nice, lovely, maiden. Babalon as a bigger concept is linked to some decidedly un-ladylike aspects, but I see these as living in the Babalon who is located in the Nightside underneath the place that The Beast is located at on the Dayside. Just as Christ or Horus has the Anti-Christ, so too do Babalon and The Beast have their counterparts in the Nightside, as well as Satan and the Kether point, but there the order is reversed. The Kether point of the Dayside has the Satan of the Nightside as its counterpart, The Beast of the Dayside has the Nightside aspect of Babalon as its counterpart, the Dayside aspect of Babalon has the Nightside aspect of Therion as her counterpart, and the Dayside Satan has the Nightside Kether Point as its counterpart. But that Babalon will be dealt with later. Just know that this Babalon is a lesser force, or more accurately, a balancing, passive force that's weighed against the much more colorful and powerful aspect on the Nightside.

Next we have Satan. Satan in this formulation is both a carnal and violent deity, associated with the bottom of the earth. Satan This aspect of Satan represents more the Church of Satan's notion of Satan as a beast of the field, with some of the theology following, rather than the Temple of Set's notion of Set (who is Satan in their theology) that resembles more a Kether point...we'll deal with that shortly but hold on...Satan in this aspect is an intensification of all things worldly, and what has been considered worldly by most religions is sex, violence, and indulgence. On the body, this aspect of Satan is represented by the Root Chakra, which is simultaneously the origin of raw sexual energy and the chakra associated with the asshole, to use a technical term. What the white light religions don't understand is that this aspect of life, of the pole of defilement, complements the pole of purity associated with the daytime Kether point. Purity and defilement are both necessary aspects of life, as are life and death. Sex and Love, Violence and Heroism, are for example pairs that are united by similar underlying concepts. Satan here is an animal with no soul or conscience, but so might we may be in certain aspects of ourselves. However, Satan in this position on the tree is also more of a passive force than is normally thought of, with raw sexuality in this aspect being a state leading to

creation rather than pure creation itself and death or violence in this aspect being something that's inherently destructive and therefore passive, even if it appears to be very active to the people or objects involved. The Satan who occupies the Nightside position whose Dayside counterpart is that Kether point is much more active. That Satan could be called the Red Satan whereas this one could be called the Black Satan. On to the negative Kether point.

The Negative/Nightside Kether Point, the Death Kether, is connected to Satan in that it has a similar function. Satan is indulgence, sex, and compassionless violence whereas the negative Kether point is Death in its pure form, the Grim Reaper, the purely metabolic digestive taking of energy from the Dayside in order to break it down and reprocess it down back into its components in the Nightside. The transition from Satan to the negative Kether point is the transition from Worldliness to Underworldliness. This Kether point could be thought of as Pluto to complement Satan's Uranus. Their counterparts can be thought of in a similar, yet very different, way, but that takes us very far afield, just as the idea that the Nightside as a whole can be thought of as Uranus does as well. Hades, the Grim Reaper, is also the embodiment of a kind of lonely isolated intelligence, a sort of Nightside version of Hadit, that can partially be identified with the Temple of Set's notion of Set, although here too there is not an exact match. Mostly, this Kether point balances the Kether point of the Dayside.

The Dayside Kether point is what we normally identify as The One. It's an aspect of The One, like The One as manifest on the derivative level of the Dayside world. As such, it's closer to pure creativity in the Dayside than anything else, like a big bang. If this Kether point is Dayside life, the Nightside Kether point is Nightside death. Life paves the way for manifestation in more complex forms while death paves the way for the raw materials to be dissolved into simpler forms in order to balance out the process of manifestation, yet it's not demanifestation but a change to a different form. The produce of Death is taken and given to the Nightside manifestation of The Beast.

In many ways it is a sort of echo of the negative Kether in that this Kether receives forms from the dayside Satan, fully manifested in all of their savageness, and only passively starts to break them down, meaning that at this stage some vestige of the forms remains, even though it's mostly dead. The Beast acts in a similar way that the dayside Beast does in that he's the restrictor who takes the energy from the higher or the more defined and breaks it down so that it can manifest on another level. On the Nightside tree he again occupies the sphere of Da'ath, which is opposite the dayside Yesod. As both a function and a deity Anti-Christ

The Nightside Beast is an interesting character. It's planetary attribution is Saturn, but it's the Nightside Saturn rather than the Dayside Saturn, meaning that the already dark energy of Saturn is deepened and made a little bit more uncontrollable. The Beast on the Nightside is the sort of unchained maleness that the Beast on the

dayside does not embody. This beast not only restricts but consumes and crushes, taking delight in manifesting as pure raw force, in a more active and focused way than Satan, or the Black Satan of the Dayside Malkuth sphere. The Beast loves fire and force, war and inflicting death on others. Energetically, the Beast is actively rips apart that which the negative Kether has broken down in the process of death and organic decay and processing. However, a few things should be noted: first off, while the Nightside Beast does in fact represent raw maleness, this maleness does not include virtues that are sometimes attributed to males such as heroism. Instead, the masculinity of the Beast is masculinity deprived of any personalistic features, sort of like a primal Yang to the female Yin, even though this system is more complicated than that. A good comparison would be between Mars as a planetary energy and the Sun as a planetary energy. Both are considered masculine, yet Mars is more elementally masculine than the Sun is. The Beast, in its consuming or crushing, is in fact providing a more thorough breaking down than the organic processes of the negative Kether could accomplish. The negative Kether's breakdown is like that of death and decay while the Nightside Beast more actively takes apart energy and forms so that they can be passed onto the position occupied by the Anti-Christ in order that they may be regenerated into prototypes for the Dayside forms. Additionally, the dayside Satan, or the Black Satan, is distinct from the Nightside Beast in that while they may share certain aspects the Black Satan is largely non-gendered. The dayside Satan is animalistic and loves sex and death, but in a very neutral way. It is neutral in the way that animal innocence is neutral, even though animals obviously have gendered roles. But female wolves hunt just as much as males do, and the same is true with the Dayside Satan. Now onto the Anti-Christ.

The use of the word Anti-Christ is provocative but it's a technically accurate description of the entity. Much too much has been made about the eschatological idea of an Anti-Christ being born signaling the end of the world, so much so that the actual understanding of what the Anti-Christ was considered to be in medieval thought and early Christian thought has been obscured. The Anti-Christ was identified as the false prophet spoken of in the Book of Revelations. Commentators believed that this would be a figure who would be a prophet for virtues that would be the opposite of Christ's, and that the worldly, materialistic, indulgent, world would choose to believe that this was the Messiah. Although movies have made the Anti-Christ out to be a figure with vast powers, there's no talk about him dying and being reborn because presumably only Christ could fit that bill. But here the idea is in fact taken to that end. The Anti-Christ in my system is not only the avatar or counterpart to Christ/Horus of the Nightside but is also part of the cycle of dying and rebirth. The Anti-Christ is in a sense the ruler of the Nightside in the way that the Sun and Horus is the ruler of the dayside, but the situation of what rulership means is of course somewhat strange in this context.

Both Horus and Anti-Christ are heroic figures, corresponding to the type of the Greek god Apollo, who though a god was seen to have engaged in heroic deeds himself...and who was not the head of the Greek pantheon. Even though the Sun was the most important feature of the sky, and Apollo possessed many of its virtues, still

there were still higher figures, particularly Zeus, the head of all of it. The word Zeus is related to the word Deus, or God, giving an idea of the actual importance of Zeus in Greek thought. Both the Sun, Horus, and Antichrist are heroic epitomes of the forces of the side of the tree that they occupy. The Anti-Christ also has the Black Sun to correspond to the dayside Sun as well. Both of the figures exist in a sort of symbiosis with one another.

In the original myths of Egypt, as compared to present day revisions, Horus and Set fought for kingship in Egypt. Set ripped out one of Horus' Eyes, creating the Moon, and Horus removed one of Set's testicles, rendering his soil barren and creating the desert. This prefigures the interdependence of both of the forces, the light and the dark, civilization and non-civilization, through the common wounding. The duality is further accentuated by Horus being identified with the Sun and Set being identified with the Pole Star and the Big Dipper that rotates around the Pole Star at night. Because it never sets, the Pole Star can be considered to be the Sun of the Night, occupying the same position of prominence. Set, then, has the ruler of the Night while Horus has the ruler of the Day. Further more, in later stories both Horus and Set steered the bark or ship containing the Sun through the night and day, pointing to the awareness that to complete the cosmic cycle a representative from both the day and from the night had to be present to help it along. Keep the interdependence in mind when thinking about the following.

Despite the terminology, the Anti-Christ in this case isn't a sort of completely anti-Christian figure. Because Horus is the god of the Dayside, the Anti-Christ is in point of fact sort of the Anti-Horus. What this means is something more along the lines of what the Process Church of the Final Judgment described as Lucifer, which they contrasted with Satan, who they also believed in. Lucifer in the Process' theology was the god of sensual indulgence who was like a more hedonistic version of Christ, like peace and love and all of that. The Anti-Christ isn't quite that bad, but he's certainly a milder figure than Horus on the dayside in his form of Ra-Hoor-Khuit. He is the avatar of the sex, death, protoplasmic, demonic Nightside as well. Other groups have come to similar conclusions regarding a companion to Crowley's concept of Ra-Hoor-Khuit, with the Ma'atians establishing something overtly peace and love oriented as the balancing god, the Setians establishing an aloof Set, and the more orthodox Typhonians attributing the force to the aspect of Horus called Hoor-Par-Kraat, described by Crowley himself as a kind of counterpart to Ra-Hoor-Khuit and partially like the Setians' idea of what the balancing act was. My solution is that the balancing force is a little bit of the peace and love force that the Ma'atians believe is there, as well as the demonic force of the Nightside wedded into one being that encompasses both. I don't see the Anti-Christ as a particularly retreating, isolated, force, just one that's less overtly active in the way Crowley's Horus or Ra-Hoor-Khuit is. Plus, you can do some really interesting magick with him. Or I should say "him/her", because like Ra-Hoor-Khuit (in one of Crowley's lesser known descriptions of the force) the Anti-Christ is hermaphroditic, encompassing both male and female genitals and characteristics in a balance. Both Horus and the Anti-Christ lie between the archetypal male and female forces of Babalon and the Beast,

and also lie equidistant from the much less clear gender identities of the Kether points and Satans, all four of which may in fact be somewhat asexual (even though particular manifestations of them may have particular genders). Beyond gender, a guess at the function of the Anti-Christ can be gotten through consideration of his position in the negative tree of life in comparison with that of Horus

The way from dayside Kether down to Horus is largely one of descent from the higher to the lower, while the way from Nightside Kether to the Anti-Christ is one where the lower eventually manifests in the higher. On the dayside, Horus is an echo of the top of the tree, and Crowley even made a diagram at one point that attributed Kether to Horus in a cosmic sense. On the Nightside, though, what proceeds the Anti-Christ are two stages of the decay and conscious breaking down of form into its constituent components, meaning that descent in this case means ascent from the simpler to the more complicated. A proto-form is formed in the Anti-Christ's sphere, although not one that's in any way complete. The muck and protoplasm gives way to a limited sphere of structure, a kind of embryonic semi-form. It is also the first glimmering of real intelligence from the decay of form through the negative Kether on in the Nightside realm.

The Anti-Christ is also Luciferian in a purer form. Lucifer can be seen as a patron or Christ of the demons but also as a Faustian figure. In this the parallel with a Left Hand Path Odin comes in handy. Odin hung on the world tree Yggdrasil for x days in order to get the knowledge of the runes, more than just divination tools. While the parallels with Christ are a little obvious it doesn't take much ingenuity to see Odin's sacrifice as also being for Promethean knowledge, done in order to give to humanity secrets that the gods would have normally not liked humans to have. The kind of knowledge in question is suggested by the also promethean story of the Watchers, who gave to man secrets that included not only things like how to use metal and magick but also how to apply makeup, suggesting that self enjoyment and its accompanying techniques were part of the Promethean mix in this case. The Odin/Lucifer aspect of the Anti-Christ is also, as we have seen, suggested by the function of Lucifer as the embodiment of the Nightside, which can be imitated in magick and invoked into a person in order to enable them to interact with Nightside forces in a safer and more stable way. Just as the Horus/Christ is the focus of the Rosicrucian mysteries for the power that assuming that level of consciousness on the dayside gives in relation to planets and other beings on the mental level (through contact with the Holy Guardian Angel), so the Anti-Christ gives powers to those who invoke him and let him into their consciousness. By becoming more Anti-Christ like we can advance along the Left Hand Path. He/She, standing on the cross roads between the unmanifest and the fully manifested in the Nightside is a powerful force indeed.

Onto Nightside Babalon. If the Dayside Babalon is the embodiment of conventional female force in its mother and maiden aspect Nightside Babalon is the traditional embodiment of Babalon that we all know and love. She is a warrior force of sexuality and uncontrolled energy. Nightside Babalon occupies the other side of the tree of

life from the Dayside Beast, and that particular pairing happens across the Abyss, meaning that her character is more nasty than normal. But where the Dayside Beast has the character of restricting the creativeness of the Dayside kether point and passing it onto Horus/Christ and the Mental level for further unfoldment on a lower level, Nightside Babalon is all about fertile creation. She takes the energetic forms from the Anti-Christ that are embryonic in their state and brings them to birth through a sort of chthonic gestation, using her personal characteristics to round out the forms in a way that preserves the Nightside character without degenerating into ever changeable protoplasm. She is the eternal cunt, horny and orgasmic, lurid and shameless, dangerous though, a femme fatale who does not like to be fucked with. As Jules Michelet says about the witch in his book "Satanism & Witchcraft", she is the freedom that gives birth to monsters. She can destroy, but destruction is not her primary function. Instead, unstable energy that nevertheless produces and produces, leads to destruction more often. She is also the Shub-Niggurah or goat with a thousand young of H.P. Lovecraft fame. What she produces is given over to Red Satan for finishing touches.

In many ways the Red Satan is the most powerful entity in the whole system. He takes the produce of Nightside Babalon and brings it to full flowering. His function perfects the forms made of the Nightside and preps them for passing over through to the Dayside Kether, where they pass through the eye of the needle and come out as pure creative energy, rich to the point where the rest of the Dayside is a successive watering down of the power contained within it. If the Anti-Christ is Apollo or avatar of the Nightside, the Red Satan is the undisputed King. Since the Nightside can be seen as Hell, he is the King of Hell. As King he is the parallel to the Christian "God the Father", who in Jewish lore is sometimes identified with kether. He is the intelligence behind the Nightside and ultimately the coordinator of it. But in contrast with the Dayside Satan his power is almost purely creative, focused on the crown chakra, as opposed to the base chakra. He is enlightenment from one angle, and even compassionate, as opposed to pure carnality and instinctual id energy. The Process Church of the Final Judgment captured this duality well when they ascribed to Satan the two aspects of sub-humanity and super-humanity, although they wisely still saw the super-humanity as being diabolical. He also produces too much, like the Nightside Babalon, bringing the fruit to maturity, even though some of it is destined to be restricted and not to pass into dayside manifestation. He can be appealed to and is very powerful when contacted, but is harder to get to than the Dayside Satan.

Implications of the system

One of the interesting ways of picturing how all of this flows together is to look at it imposed on the Wheel of the Year, with dates corresponding to different stations. I see the axis as running cross quarters, from Halloween to Beltane, with the Black Satan/Death Kether pair taking their place at Halloween and the Red Satan/Life Kether or Dayside Kether pair taking their place at Beltane. The time between the two holidays, from Halloween to Beltane, is dominated by the Nightside. The Anti-

Christ corresponds to the festival of Imbolc, while the Nightside Beast corresponds to the winter solstice and the Nightside Babalon corresponds to the vernal equinox, signaling the start of the spring. From Beltane to Halloween the series goes Dayside Beast on the summer solstice, Horus/Christ at Lughnasadh, Dayside Babalon on the autumn equinox, taking us back to Black Satan representing the earth and Death Kether overseeing the start of the underworld on Halloween itself.

Just to recap: every figure has multiple relations with other members. Babalon, for example, has significance as herself in either her dayside or nightside manifestation, as a general Babalon, as a figure that occupies a certain position either on the dayside tree or the nightside tree, as a figure in the particular phase of the Wheel of Life, and as a figure whose opposite on the Wheel also gives meaning to her. All of it interacts. None exists in isolation from everything else.

The figures could alternately be pictured as follows: Red Satan equals the king of the Exus in Brazilian Magick. Positive Kether equals God the Father. Dayside Beast equals Saturn or Kronus, of course Horus equals Horus, Dayside Babalon equals the Maiden of Wicca, Black Satan equals Satan, Nightside Kether equals La Santa Muerte of Mexican folk belief, the Nightside Beast equals the Beast, Therion, in Thelemic thought, the Anti-Christ equals either the Anti-Christ or possibly the Nightside counterpart of Horus, and Nightside Babalon equals the normal entity associated with the term Babalon.

An interesting consequence of all of this is that it appears that there exists a Nightside Holy Guardian Angel or a sort of complementary HGA based on the idea of the Anti-Christ as Avatar of the negative Macrocosm.

Aeonc implications: In both the Ma'atian current and that of the Temple of Set, Crowley's New Aeon is accepted but additions are put on it in order to balance out the energy of Ra-Hoor-Khuit. RHK is Horus, the substitute for the Dayside Christ. In Thelema he's an extremely aggressive god who resembles in certain respects Nietzsche's thought in "The Anti-Christ". Christ is a god of love, RHK is a god of war and severity. Christ is tolerance, RHK is intolerant in the Book of the Law. But most of this belligerence is recognized as stemming from RHK's function as the destructive herald of the New Aeon. What people recognized after the fact is that it's really hard to have this sort of energy constantly at hand without some kind of counterforce that can put the brakes on it occasionally. So the Ma'atians put Set as the counterpart...and so did the Temple of Set, with the characteristics of them being similar, i.e. Set as an isolate god removed from the world in self contemplation who is the patron of the mind. The way I see the implications of my system is similar but different. I don't see the Anti-Christ as Set, but I do see the Nightside as a whole as the counterweight that the New Aeon needs. The problem with RHK is that although he establishes the New Aeon by destroying the old he's still the product of the Dayside and so limited because of that. The New Aeon in the way I see it has much chaos in it, and the Nightside is the source of the Chaos energy. By bringing the Nightside into the day we go beyond the Old Aeon in many different

ways and bring new creativity to light. The energy when channeled on a social scale is not necessarily disruptive, and can even deepen alternative experience and suggest new ways of organizing society.

I don't make any grand statements here. My way is one of many (although maybe small in number in comparison to occultism as a whole) that tap into this energy and bring it forward. It's my contribution to it though and I hope that you get something productive and illuminating out of it.

Chapter 5

The basic ritual.

Here is a general outline of the basic ritual that I use in giving thanks to the Nightside. It's originally derived from the Lesser Banishing Ritual of the Pentagram of the Golden Dawn but has been changed so much by me that it really doesn't have much to do with banishing anymore. Following this schematic is an analysis of it all.

First:

Take your right hand (if you're right handed) and reach up to the sky saying "From Polaris the Polestar and from the Star Gods I bring the energy down", then bring your hand down to your forehead, touch it, and say "Psyche", touch your throat and say "Saturnus", touch your solar plexus and either say "Horus" or the name of your Holy Guardian Angel if you know it. Touch your genitals and say "Babalon", then picture the energy going down to your feet and into the ground and say "Chaos". Next, touch your left shoulder and say "Chesed, Pillar of Mercy", touch your right shoulder and say "Geburah, Pillar of Severity", then touch the center of your chest and say "Tiphareth, Horus, Pillar of Reconciliation".

This is the Qabbalistic cross.

Next, take a ceremonial blade, athame, face South, point your blade forward and say "As my Holy Guardian Angel [insert name if you know it], with the power of ShT (pronounced "Shait") and the power of spirit, I banish the element of earth the world of the material body" . Draw an upside down pentagram. Then bring your breath in breathing in the word "Chaos" ,then put your blade forward into the pentagram and say "Chaos!" out loud.

Next, go to the East and do the same thing, but substituting "I banish the element of fire, the world of the will", then saying "Psyche!"

Next, go to the North and do the same, substituting "I banish the element of Water, the world of the emotions and of the emotional plane", saying "Lunar Babalon!"

Next, go to the West and do the same, substituting "I banish the element of Air, the world of the Rational Mind", saying "Saturnus Therion!"

Complete the circle by taking your blade back in front of you to the South and saying "Horus".

Now the Nightside invocation starts.

To do this it helps to have some sort of formal way established to enter the Nightside. Crowley's NOX signs are an excellent way to formalize the entrance into it. These signs are four in number and they go like this:

First, place your right hand over your genitals and raise your left hand up like you're taking an oath. This is the sign of Puer, or the Student, the male virgin.

Next, make your hands into fists and stick your thumbs out. Now, take your hands and put them next to your head so that it looks like you have horns growing out of it. This is the sign of Vir, or pan like sexual maleness.

Next, make a gesture like Botticelli's Venus, the one coming out of the large shell, who with her right arm covers her breasts while with her left arm conceals her genitals. This is the sign of Puella, or the female virgin.

Finally, stand with your legs spread far apart and raise your hands palms up to the sky, also in a wide stance, and through your head back. This is the sign of Babalon, signifying a sensual and lurid woman.

After you've done these four poses say "Nox, N-O-X, the Night of Pan". Now picture the Nightside all around you, surrounding you, as a black smoke that has energy within it like electricity, almost like a fluid.

You should be ready for the next phase now.

There are a couple of ways to do this. What the objective is is to invite the Antichrist into you to empower you. The easiest way is to meditate on the Antichrist for a little while, throw your arms out like in a cross, dead, then bringing them together picturing yourself being resurrected as the Antichrist. I'll get into the symbolism of this in the explanation section.

Picturing yourself as the Antichrist, feeling this within you, say
"Before me Mahazael, the Demonic essence of Earth"
"At my right hand Azael, the Demonic essence of Air"
"Behind me Azazel, the Demonic essence of Water"
"At my left hand Samael, the Demonic essence of Fire".

After this comes the time for the sacrifice of energy. For this what you should do is to picture a ball of energy, concentrating on it in order to give it heft, weight, and substance. Then throw it into black Nightside energy and let it be consumed by it. This last part is very important, and we'll get into why soon enough, but for now just be careful not to put any intention into the ball of energy.

The time is now appropriate for whatever prayers you want to perform, and then whatever further working that you desire to do can take place.

After this, you need to make the final gesture of the NOX signs signaling your departure from the Nightside. To do this you need to cradle your left hand under your breast like you're holding a baby and with your right hand squeeze your nipple. This is the sign of the magickal child.

Next you'll want to do a repeat of the pre-Nightside banishing, followed by the Qabbalistic cross.

And now you're done.

Like I said, this isn't a banishing ritual, it's more of a transformative ritual, so I recommend doing a separate banishing ritual before and then after this ritual, with it being something simple that doesn't do any invocation of angelic forces but just banishes energy.

Analysis and commentary.

Starting with the Qabbalistic Cross you have the basic series of dayside stations there, going down from Psyche, standing in for Dayside Kether, to Chaos, standing in for the Black Satan. The reference to the pillars is traditional.

In the banishing, the preliminary invocation of the Holy Guardian Angel and ShT is essential. ShT refers to the sexual formula of the IX degree in Crowley's system, and will be talked about in the next chapter. The Holy Guardian Angel is invoked because it stands for the power of the Macrocosm or Tiphareth manifested in the person themselves. It's the key power to command the rest of the macrocosm, at least on the Dayside, as has been covered previously.

The elements of the traditional banishing and the power names used are substituted just like they are in the pillar or Qabbalistic cross, with the elements lining up like this: Chaos/Black Satan is Earth, Dayside Kether/Psyche is Fire, Babalon is Water and Therion or the Beast is Air. It nicely corresponds to the placement on the body during the Cross, with the Fire being in the head, Air or communication being in the throat, water being in sexual sphere, and earth or the most primal thing being in the feet and in the ground. The placement of the elements is different from most Golden Dawn magick and the reason for that is that I use an arrangement that Agrippa talks about in his Three Books of Occult Philosophy. I've found that I get better results this way than otherwise, even if the elements don't perfectly correspond to one another in the way that they do in the other way. They have their own logic, though, so that if you start in the east, the direction of the rising dawn, with fire, and go counter clockwise you go to water, then to air, then to earth, a natural progression even though it doesn't correspond with our pattern of the planes.

After this what we're doing is basically a version of the Ritual of the Hexagram, or at least part of it, of the Golden Dawn. In the beginning of the Ritual of the Hexagram the participant pictures himself as Osiris slain, then as Isis mourning, then as Apophis or the destroyer, and finally as Osiris risen, assuming the god form of Osiris when he or she makes the gesture of Osiris rising. This is important because Osiris in Golden Dawn thought is the solar god, like Christ, and as a solar god if you become him then you can command the planetary energies of the other denizens of the solar system. By doing this you can theoretically gain influence over the whole macrocosm if you build up to it. So that is why we assume the Anti-Christ. The Anti-Christ is the same figure on the Nightside of things and by becoming him we can have influence over the forces that are around him. There's always an energy exchange, has to be one, so every time you invoke the Anti-Christ into you you become more like the Nightside energy. The terminology here is a little bit challenging because I don't want to sensationalize all of this. But the black sun of the Nightside is surely going to influence you more and more the more you repeat the rite.

The four demons substituted for the angels of the LBRP are the demons of the elements given by Agrippa. They're largely the Watchers, although of course Samael is a force who is most powerful on his own. Through invoking them, having their energy replace the energy banished by the first part of the rite, you also purify your elemental constitution in a demonic way, becoming more like the Nightside Left Hand Path entities.

The sacrifice is special in that the purpose of it is to give something to the Nightside, not to throw a spell into the Nightside that you want fulfilled. As we shall go over in the Magick/Sex Magick section there are very particular rules about how the Nightside operate that make it a sensitive place with regards to these things. The natural inclination of the Nightside is to be passive when confronted with dayside energy, to a posture of active letting the Nightside take it for itself has to be adopted, almost like you give the Nightside permission to consume the energy you're giving it for itself.

Chapter 6

A sex magickal and magickal commentary

The Key Words of ShT and TSh in relation to Sex Magick of the IX and the XI as well as in relation to the basic ritual.

There are certain words that contain magickal formulas in and of themselves that can help explain certain aspects of magick. ShT is one of them, along with its reverse term TSh, and both of them relate to Crowley's ritual conception of the IX degree, heterosexual sex magick, and his idea of the XI degree, homosexual sex magick. Additionally, both of these ideas use the energies of the Nightside to accomplish their tasks when used practically.

ShT quite simply stands for the union of heaven and earth. Sh is the Hebrew letter Shin, which stands for Fire, and Crowley uses it to mean the divine fire or the fire of Kether, and T stands for Teth, which Crowley attributes the idea force, meaning a kind of earthly power or energy. Fire plus earth equals the IX degree. How this is possible is as follows: T, in standing for earth, means somewhat demonic energies. Although Crowley never used the expression, the energies are those of the Nightside, with Earth in this sense being Satanic in a very general and non-specific sense. The fire is the will and the mind attached to the will. Union of a willed idea with the demonic energies produces an intelligent being that goes out and does whatever the idea had within it. How this relates to male and females is as follows: woman in this idea stands for the earthy element, the one potentially in touch with fundamental and primal realities. Man stands in this case for the heavenly force of will. It's all really sexist but bear with me. Woman in this sense is looked on as a defiled, sexual, Babalon, all the more so when she's on her period. By having both partners picture themselves in their role, and having the man manage to hold his idea of what he wants in his head until it's released in orgasm, the union of heaven and earth, fire and force, is attained. In Crowley's system it was normal to dig out the semen and the menstrual blood, then make it into a talisman, which was presumably either worn or kept around the house, or maybe thrown away somehow although this is doubtful. You don't have to do that. In fact there doesn't need to be any direct contact of the genitals at all. Instead, the energetic will produced can be enough to fulfill the goal.

It's important to note that if you look at this as an abstract formula and not specifically as relating to human plumbing you can change its application and even use it in non-sexual contexts. One of the ways it could be changed would be for the roles to be reversed and for man to be looked at as the defiled one and woman looked at as the pure fire from heaven during the ritual, with the moment of female orgasm being the one where the will happens. As it's much easier for men to reach orgasm than it is for women to do it this pattern may need some experimentation in

order to really be regularly usable. The pattern can in fact be applied to masturbation as well, though, with great effect.

The individual can apply the fire and force metaphor directly through just picturing the fire as standing for his or her mind and will and the force standing for the chthonic sex energy going up from the base Chakra. The moment of orgasm liberates this energy and throws it up the spine to the mind and the crown chakra. Normal sigil magick makes use of the combination of fire and force, but there are ways to use it that are more effective as well. For instance you can throw the will down your spine to the rising orgasm. The thing is to take an active role in throwing the will towards it so that it becomes marked by it. A solid mental construct of the process helps as well, as it does throughout all of this. If you keep it in mind that this is what you're doing, and then do it, you're more likely to get effects than if you just go along with things and then at the last minute decide to throw it in there. Another concern, that of stifling the power of the orgasm, isn't really valid in that if you're doing it right you're not exerting enough force downward to stop the rising of it but are just partially riding it or steering it in a particular direction. It'll still rise through the crown Chakra. The human body, as we have seen, can be divided into elements, with chakras corresponding to elements or to general forces which are then related to planes so that the action of uniting heaven and earth, the Fire and the Force, in this sense can be done in a non-bodily sense as well.

We know that the Nightside power can be called up through the basic ritual. It's just another step to combine will with it to create a kind of parallel to all of this. However, since the Nightside energy is located outside of you, and not in another person, it's not a good idea to try to directly invoke it, at least within this particular ritual. Instead, a good parallel is to concentrate your will into a ball of light, then throw it into the Nightside when it's invoked, which would be after the four demonic have been called and the sacrifice made in the ritual, i.e. when the time for work has started. This could be criticized as being a little bit light weight, and maybe in a certain sense there's something to that, but if you want to increase the power you can always concentrate on the Nightside energy in order to call it and have it accumulate around you, then throw your energy in a ball into it. Don't try to just throw your will. First of all it might not work, but more importantly you don't want to have direct contact with the Nightside energy. This would be really harmful. Instead, use an intermediary, something that can carry your will into the energy without it getting on you. Remember what the energy is. We can use it but it can also be very bad to us if we're not smart about it.

The uses of ShT are many, but remember that it's the T, the Force, that gives it its power. The chaos/Nightside energy is qualitatively different from the energy that's used in most normal magickal work. It's like nitroglycerin in an engine, or acid in the punchbowl. But TSh is even more powerful, although harder to work with.

TSh.

TSh, or Force and Fire, is of course ShT reversed. It stands for the XI in Crowley's system and presents a Black Mass, if you will, of ShT for fun and profit. With this you invoke the Nightside into you.

Unlike ShT, TSh represents the victory of force over fire, or the Nightside over the Dayside. How this originally worked, or at least how I think it worked, in sex magickal ritual was that the magician would engage in the act of passive sodomy, being the receiver for the penis, would invoke the demonic energy into himself, and then have the intent of the other person fire into him with the orgasm so that he or possibly she absorbed the intent into his or her self. Then the magician would process the energy within his or her self until it was gone, at which point it would be absorbed by the Nightside and on its way to manifest.

The trick in all of the TSh magick, is the intent fired by the other person, or by yourself. We'll get to that You have to give up some power in order to do it.

The difference between this and the passive partner of the IX is that this invocation of the Nightside into one's self is active and is recognized as being the active partner in the rite, with the other partner just giving an intent and not having the mental framework of the IX ritual going on.

An easy way to invoke the Nightside is to use the ritual and after the sacrifice stay within the Nightside and concentrate on keeping the energy inside yourself. However, in order to do this you have to open the Nightside in a different way. First of all, the keyword TSh has to be used instead of ShT in the banishing part. Then the invocation of the hexagrams has to be reversed so that you picture the black hexagram on the top and the white light hexagram on the bottom. For the Sacrifice you must be even more stringent about simply offering energy to the Nightside, letting it be absorbed, letting the power be taken. After that you can begin. All this is to make it safe to do. I've found that if the construct of the ritual is sympathetic to what's being done it's much more safe than if you're going against the current.

The non-sexual context of TSh is exciting. You assume the power of the Nightside and then put a dayside intent into you. Hard to picture, I know, but easier than it sounds. You have to give up some consciousness in order to be able to do this, and this is difficult in that you need all of the focus on the power inside of you, the Nightside power, that you can muster. It's an art form, but the results are more brilliant than even the ShT magick in that they're embedded even further within the structure of reality itself.