

The New Gods and the Exploration of the Nightside

Text & Illustrations
By Frequency 435

Artwork by
Frequency 402

Nightside Publications
Seattle WA, 2010

Preface

This book is the product of one of the members of the Autonomous Individuals Network 23, a bearer of the 23 current, but should in no way be considered to be an official statement of doctrine or in any way shape or form a statement of beliefs on the part of the network as a whole.. There is little actual doctrine and much divergence of views in the network and everyone is encouraged to develop their own take on things, with everyone bonded together by the general impulse of the 23 Current, which is a raw, tribalistic, chaos (with twinkles, that keep it going roughly towards some as yet expansive but unknown goal) inhabiting, destroying, and making use of, a post-industrial age, the core flow of a truly new and not just announced but already partially lived aeon. This document reflects my personal attitudes towards magick, towards the interaction between theory and practice, and to the relevance of previous systems and ways of thinking from the old aeon. Others will disagree with these approaches.

AIN 23 can be reached at:
<http://www.ain23.com>

**Autonomous Individuals Network
P.O. Box 163138
Sacramento, California
95816
USA**

Introduction: Magick and Models

What this little booklet deals with is the complex structure of the universe as seen through several different magickal systems that have been combined, bastardized, taken apart, put together, and put together purposefully wrong. To get the most out of the booklet I would advise you to not actually believe in any of the paradigms used in the descriptions but instead take them as symbol systems that provide references to how features of the unseen realm function. The world beyond the world is not just a blank slate that any symbol/belief system can be projected onto without consequences, in the sense that while you can in fact project anything you want onto it, what you get back in feedback from the universe will likely cause you to alter your paradigm in ways that make it conform more to what's out there, in whatever flawed way we can perceive and describe it, than what's inside your head. You may start out with using characters from pop culture to describe a system of belief, but in working it practically there will inevitably be commentary and feedback given in the form of results either going awry or succeeding, or causing something totally unexpected to happen, that will direct your system to one that's more in line with whatever it is that's out there.

It should also be noticed that different concepts that make use of the same name can be used in parallel without problem. A person can invoke Satan in the morning, Satan in the afternoon, and Satan in the evening and every time have a different idea of what they are invoking, and be successful with them all.

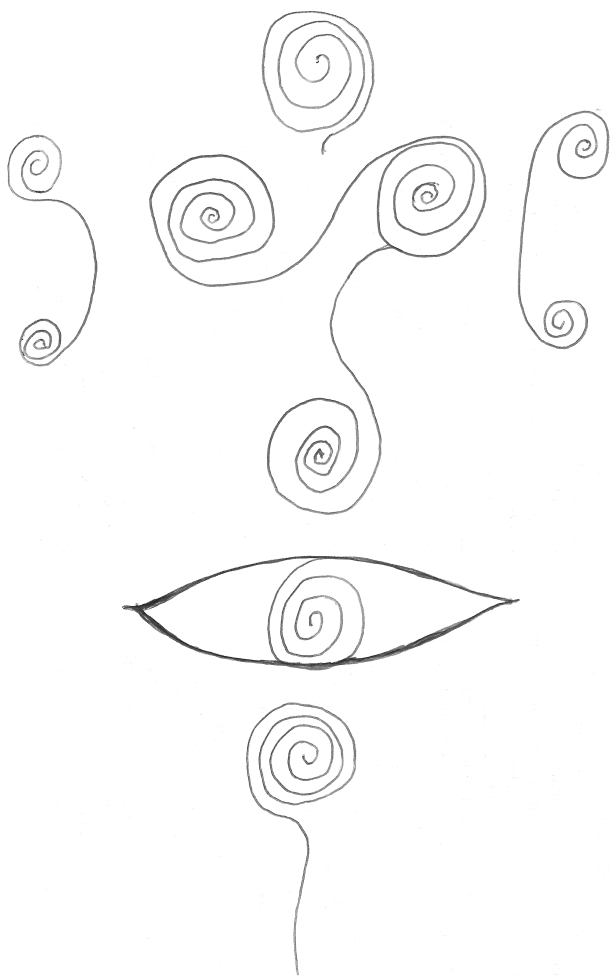
This being the case, the work at hand is a mish-mash of paradigms and concepts from different paradigms that are the result of approaching the universe from a ceremonial magick/Golden Dawn paradigm combined with Thelema and what could be called "Fringe Thelema", i.e. the

Typhonian Thelema of Kenneth Grant and the pseudo-Thelema/Voudou-Gnostic system of magick elaborated by Michael Bertiaux, along with elements stemming from the Fraternitas Saturni and the Ma'atian current, the thought of Frater Achad, with a background in Chaos magick, Wicca fluffy and otherwise, and general Paganism also been thrown into the mix...as well as Satanism and the Left Hand Path, with much coming from general experience (as a non-member) with the Temple of Set paradigm. The thought of The Process Church of the Final Judgment, on top of all of this, heavily influenced the project. All of this has been thrown at the universe, the universe has given its response, and a semi-coherent incorporation and processing of that response into a new understanding of things has given birth to these writings, both in the general sense and in the specific sense of the system described later on. The system itself was arrived at through a year long sustained working.

I don't claim any authority for all of this beyond the fact that I consider it to be a good guide to the magickal universe. Other people have produced other guides and models and all of them have some truth to them. This, however, is mine, one that was arrived at as a sort of summation of long period of personal magickal development and general working.

What these writings are is in a sense a palimpsest, something where ideas have been worked over multiple times from multiple perspectives but where each layer still exists within it and contributes to it. Some times there is repetition, as one thing is explained one way and then explained in a slightly different way, maybe with some new language. I would encourage the reader not to dismiss the repetitions or to try to find the one truth within the multiple ways that the concepts are expressed but to try to contact the underlying reality that they describe.

**Nothing in this book is true,
everything in this book is true, and
in any case everything is permitted.
--- Frequency 435**



Handwritten signature or mark, possibly including the number 23.

Chapter 1

A Rationalized and Revised Presentation of the Qabbalah

Lots of quite unclear presentations have 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. Much of the confusion exists because there are really two systems of explaining how the world came to be, and how the world functions, that are wrapped up with the Qabbalah and the Tree of Life, one of which is based on dividing the tree up schematically into planes that then correspond to the elements, another which is based on the supposed "Name of God", which is really a diagram talking about how different planes of existence interacted with each other in order to generate both themselves and the world around us. For reference, the traditional Kircher based Tree of Life diagram is included as Illustration 1.

The two, while very superficially similar because the name of god in Judaism has four letters just like the number of elements, are actually pretty incompatible with each other in that you cannot really make direct correspondences between the two. Much of the confusion, then, comes about from trying to square the circle as it were. So first we'll deal with the schematic based on the elemental planes, and then deal with the "name of god" or "four world" account of creation next, which turns out to have some very important ramifications for the particular set of concepts that we're working with in this book. It should be noted that both systems are valid ways of looking at the world, and for many purposes the elemental scheme works fine, but that the "four worlds" schema has more nuance and depth to it over all.

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, identified astrologically with Mars and Jupiter, and 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, corresponding to Mercury and Venus. This triad 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 of 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 his essay "The Gates of Daath" 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 planes as described in this scheme can be seen in Illustration 2 at the back of this book.

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 Qabalah 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 lead 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 malformed 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 Qliphoth 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 underlie it all.

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 2

The Fourfold Name of God of the Qabalah and the Nightside

Now onto the name of God. The four elemental planes I've outlined aren't what are normally talked about in Qabbalistic literature, including some Golden Dawn stuff and certainly not in Crowley. Well, wait, that's not quite right: the four elemental planes 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 of the Tree of Life.

The four fold name of God, the Tetragrammaton, YHWH 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 One that's beyond all reality, gives rise to the active force, which then , which then gives rise to the first passive, then mates with it producing another active on a lower level, the Sun, that then produces another passive, the Moon, and then they mate and produce the world that we live in. So you have six parties: The One, the four worlds corresponding to the letters of the Name of God and then the material world. This is clearly incompatible with a system where there are only four elements and four planes, and the fuzzy idea of there being a "fifth element" of spirit doesn't help although it may be perfectly appropriate in other contexts. However, up to a certain point the two models do seem to coincide.

After all, there's the material plane, which is the same in both systems, and which isn't a part of the four fold name but is the product of it. Then the Astral Plane, which is the same in both systems and is called Assiah in the Qabbalistic system(even though it's considered to just be the moon itself), then there's the Mental plane headed by the Sun,

which corresponds to the world of Yetzirah. It's after all of that, in the world of the Abyss and the supernal triad of The One that things diverge. In fact, we can get even more specific than that. It looks like the Supernal triad or the plane of the One, corresponding with Fire, is pretty well defined as well, corresponding to the first term of the four-fold name and the world Atziluth. Even the issue of where the unknown source of everything pre-name is isn't that much of a problem, because the consensus is that a point of infinite contraction contained, call it The One or Kether, that exists in what are known as the "Three Negative Veils", the Ain, Ain Soph, and Ain Soph Aur, meaning the place of infinite light, which exists prior to the manifestation of both Kether and the four worlds of the name and because of that can only be known indirectly. The problem comes in when you try to find where the second term of the name, the manifest passive state, is. To recap with some regular terminology, the real "One" would be called Kether and exist within the Ain Soph Aur. This is usually referred to as the first term of the first triad. Next, the first letter of the name of god, the first active principle, as what is referred to as Chokhmah, or Wisdom, and is commonly associated with the second term or sephiroth in the triad. Binah, the second letter, is what there's a problem with, and what we're dealing with now. Qabbalists put the Supernal triad of Kether, Chokhmah, and Binah either on its own plane or they divide it curiously into two, with Kether being one world and Chokhmah and Binah being on another, but that's obviously not what's intended because the first two letters are completely different planes. You can in fact represent them schematically by the three spheres of the first triad, but this oversimplifies things to the point of distorting them.

So 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 whose location we don't really know. Then the Active world combines with the Passive world and gives us the

world we have been labeling the Mental Plane, corresponding to the Sun and 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 problem of where Binah, the second letter of the name of God, or the world of Briah, as it's known, is, is solved if we recognize Binah, the Second term, as being what's known as the "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 (Chokhmah, the first letter) 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 two Worlds after that of Atziluth, the world of the pure One: Briah, which means Creation, and which is thought to contain the forces of Binah (and sometimes Chokhmah, but not always), and Yetzirah, which corresponds to the Mental Plane and is thought to create the basic framework that underlies the objects that we see around us. If The One is pure creativity, and the plane of Yetzirah 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. This energy corresponds to the world of Briah and to Binah. In fact, you could make the argument that it fits in perfectly with the idea that Briah sometimes contains both Binah and Chokhmah because The Nightside depends on the ray shot out by The One in creativity to activate it and to produce the semi formed forms that then manifest in Yetzirah, the Mental Plane, and that then eventually manifest in our world. Binah, the Nightside, and Briah is 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.

Binah, then, is the world of the Nightside, the backside of the Tree of Life, the thing that people access when they enter the Abyss made possible by the absence of the false sephiroth Da'ath. The Nightside is also the world of Briah, of Creation, in the Qabbalistic scheme, which to be literal refers not just to Binah, but to the interaction of the ray of Chokhmah emanating from The One and Binah. The Abyss, then, is just a portal to something that was previously identified with the unapproachable Supernal Realm but which is actually easy to get to and to interact with.

The ray from the Nightside enters our reality through what appears to be the sphere of Saturn, corresponding to the Abyss on the Tree of Life. It then creates the world of the Sun and the planets, then creates the Astral realm and the Moon,(or the second triad as we've described) then the Sun and the Moon mate and produce the earth. Along with the creation of the Sun there is also the creation of a sort of counterfeit supernal triad in our plane that corresponds to the first three terms, Kether, Chokhmah, and Binah, but is really only a replica on a lower level. Nonetheless, the energy flows down from it, even though Saturn is the key entry point for creative energy into our normal reality. See

Illustration 3 for details. The Nightside has its own version of the Tree of Life as well, and this Tree has counterfeit sephiroth for the supernal level just like the Dayside one does. It's also linked to the Dayside Tree in reverse order, so that the Malkuth of the Dayside Tree touches the Kether of the Nightside tree and the Malkuth of the Nightside Tree touches the Kether of the Dayside Tree. There are also links between Yesod, or the Moon, on the Dayside and the Abyss on the Nightside and the Abyss on the Dayside and the Yesod on the Nightside. These connections can allow you to travel into the Nightside itself. See Illustration 3 for details. The Nightside in general has been referred to as the Underworld as well as the dragon Tiamat.

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 Chthonic 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 Chthonic, 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 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 Üntermenschen 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. The primal chaos which existed, which many religions testify to, was never totally vanquished but still exists as a substrate of our reality. Alternately, and at the same time, this chaos can be psychologically identified in the individual as belonging to the Id, the Freudian concept of primal raw will and desire, which, it appears, can contain Jungian archetypes even though Freud mostly saw the Id as undifferentiated. Michael Bertiaux describes this psychological region as the 'Transcendental Id', which is his own term. This refers to a sort of collective unconsciousness of the Id which is thought to also have a connection to reality outside of the psyche.

On thing that the three conceptions of the Nightside, 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 in 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 effectiveness 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. 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.

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.

Ramifications

Some say that the God of the Dayside is in fact a false god known as the Demiurge, and they further say that the false God's power over us should be broken by reasserting the power of the Nightside over that of the Dayside, or the power of Binah and Briah over spheres of life which seem to have become disconnected from the source and to have taken on a lives of their own. Others say that the seat of the Demiurge isn't the apparent God of the Dayside but comes from the domination of Tiphareth without a further knowledge of the rest of the universe. The Demiurge rules the Dayside even though the Dayside itself is not a problem but functions in its proper sphere when in balance, and the Demiurge frustrates attempts at creative spirituality and living. Truly opening not just the Tree of Knowledge of Good and Evil but the Tree of Life itself, offers a way to go beyond this influence. I should add as a note that Saturn and Saturnus is not the demiurge in the sense that I'm talking about, but is instead only the demiurge in the sense of it being the force that lets in the light for this realm. The demiurge I speak of exists within the tree of life not connected to any one sphere in particular but instead drawing sustenance from a false unity which is thought to exist between the spheres. This Demiurge is known by its impulse to try to keep humanity's development down to the lowest possible level. That which breaks up this tendency defeats the Demiurge and advances the cause of human freedom.

In all of this comes the question of evil. What is evil? In the following sections impulses are dealt with that are destructive yet not labeled evil as such. One way to go about classifying evil is to say that something is evil if it's done in the service of the demiurge, but this only puts off the answering of the question. The things that are truly and completely evil are those that encourage stasis in the world, that are neither Dayside or Nightside although both dayside and Nightside forces can be enlisted to their service. Evil

can be identified with the forces of grayness identified by the Process Church. The Nightside forces are neither good nor bad, they just are. Similarly, what makes the application of them good or bad is whether or not they're applied in a way that promotes the self realization of humanity or in a way that promotes the continued repression of human instincts and of humanity itself, taken in both an intellectual, moral, and emotional sense. As Crowley said, the word of sin is restriction.

Pure matter can be seen as the most restrictive state, the mean between the origin of manifestation and the end of demanifestation. To base one's spirituality off of the characteristics of pure matter, as opposed to those of spirit, is restrictive indeed.

Much has been written about Satan. While Satan in a form that we'll deal with sends his force throughout nature, pushing people towards worldly behavior, which as a behavior is different than the philosophical exaltation of matter, the greatest sins are those inflamed by mans own ego, and the dishonesty that follows from its pure gratification. The function of Satan is not to tempt people towards hell, people themselves accomplish that goal very well through their own efforts without his/her/it's help. Real selfishness, as opposed to self interest, is responsible for more than it's share of corruption in the world. In any case, what's often not remembered in the Biblical presentations of Satan, which are used here for their insight about reality and not as literal dogma, is that ultimately, when all is said and done, Satan can only tempt: it's man who makes the decision to act. As the Process Church used to say, humanity is truly the devil.

A Final Note

What comes below is roughly organized along the lines of two trees of life, but the Nightside tree isn't as explicitly developed as the Dayside one. To get a better idea of the Nightside tree a good idea would be to consult Frater Achad's writing on his reversed tarot format of the Tree of Life, which starts with "The Fool" and ends with "The World". This information is contained in the book "Egyptian Revival, or the Ever-Coming Son in the Light of the Tarot". The focus on the middle pillar to the exclusion of other parts is drawn from the presentation of the Qabbala found in certain papers in the Voudon Gnostic Workbook.



Chapter 3

The New System of Nightside Manifestation and of the New Gods

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. Illustrations 4,5 and 6 will help to understand the following concepts, and where 7 fits in will become clear in due course.

What is described is a mandala and a cyclical process of the transformation of energy from manifestation to demanifestation, to the incubation of new forms in the Nightside on to the remanifestation of forms in the Dayside. Each station of the process is a sphere, a sephiroth, as well as a god. The process roughly parallels the progress of the Sun, which in this case is the power of the Word of Chokmah, through its journey from dawn to dusk and through the underworld back to dawn as portrayed in Egyptian religion and myth. However, when applied to the physical year, the axis is shifted, so that the beginning or dawn of the Sun happens on the Cross Quarter day known as Beltane while the Dusk or crossing over into evening takes place on the Cross Quarter day of Samhain, as opposed to the more traditional way of looking at the Equinox's as being the start and end of the cycle.. Each god also corresponds with a general time of the year with the process of development of forms which applies to the system being read into the agricultural cycle of the year as it exists in the northern hemisphere. The gods can be worked with both individually and collectively. Additionally, they correspond in rough forms to the Chakras, with the Nightside deities representing Chakras or

body points that exist on the back, starting from the Head and working down to the Sex and Root Chakras.

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. They're drawn from a general Thelemic/New Aeon framework, where the powers of the sort of nice Christianized Olympian gods and energies of Renaissance Qabalah are no longer completely dominant.

To Kether I apply the concept of "God", to Da'ath that of Therion, "The Beast", to the mental plane, specifically the heart of the mental plane attributed to the Sun, I attribute the concept of "Christ" or "Horus", to Yesod or the Astral the concept of "Babalon", and to earth the concept of the "Black Satan". These correspond to the Middle Pillar. They could also be represented as "The Star", as a fixed star in the sense of the tarot card "The Star", Saturn, the Sun, the Moon, and the Earth. The other six sephiroth are not used, but if you want to develop them, be my guest, they split into a secondary negative and positive at each level besides Malkuth.

Following the Dayside Middle Pillar are the Nightside representatives of all of these, mirror images, the same creatures and forces but in their Nightside, negative, aspects of the energy, as opposed to their Dayside, more positive and charming, aspects. I refer to them either as the Nightside versions of them, i.e. the Nightside Beast, the Nightside Babalon, etc.. or as the Anti versions of these, i.e. the Anti-Christ, the Anti-Kether and the like. They are arranged parallel to the Tree of Life but ordered in the opposite direction, with the Nightside Kether parallel to the Dayside Malkuth, or Black Satan, and the Nightside Malkuth, or Red Satan, standing parallel to the Dayside Kether. They're similarly arranged by planet with the Nightside of The Star being on the bottom, with Saturn in its Nightside

aspect being next, as the Nightside Beast, succeeded by the Nightside aspect of the Sun, the Black Sun, then the Nightside aspect of the Moon, Babalon, then the Nightside of Malkuth itself, Red Satan, the king of the Nightside, although not the avatar of it.

It should be noted that because the Malkuths and the Kethers are transition points between the two worlds, touching each other, that they serve in pairs in a way that the other deities and spheres don't. The other oddities are that Saturn corresponds with Da'ath and has a secret entrance to the Nightside, and Yesod corresponds with the Negative Da'ath and so has a secret entrance to the Nightside as well.

All of these entities, sephiroth, and planetary forces are of course generally colored by ruling force of side of the tree that they're on as well, with Uranos' planetary force, standing for the Titans, coloring all the energies on the Nightside and the Sun, standing in this sense for Apollo and the Dayside interpretations of the planets coloring all the energies on this side of the tree. Kronus, or Saturn, who gives part of his aspect to the Beast, stands as the gate between the dimensions, at Da'ath, and so has an extra aspect not included in the other planets, even in his manifestation in the Dayside.

The Nightside could also be seen as the Black Goddess, the Creatrix, and the Dayside seen as the White God, the inseminator, servant, and partner. Shiva and Kali.

Energy flows from the One behind the Nightside, to the Nightside, then is refracted up through what we consider to be Saturn, whereupon it starts the manifestation of the known universe. Once the energy gets down to the Earth, to the ordinary level, it descends to into the Nightside once again, where it is taken apart and then recycled, to be combined with the ray of the hidden God and manifested once more in the normal universe.

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, 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.

God

In this sense God 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 see 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's also the start of the procession of manifestation in this world. The Kether point of our world is the first emanation from the ray that enters our universe through the false Sephiroth of Da'ath centered on Saturn. From the Kether point all of the apparent universe proceeds in emanation according to the

Neo-platonic scheme of emanation. Even though the fertile Nightside develops many forms, the power that comes through the apparent Kether is the most concentrated force of creative energy on the Dayside of the Tree of Life. It represents the element of fire and has no astrological correspondence beyond that of one of the fixed stars. As a god form it has traditionally been associated with Jehovah, although a less Abrahamic interpretation could see it as Zeus.. As the representative of Kether on our side of the tree it appears to be the first emanation coming out of the nothingness, which in fact means out of the Nightside. In this capacity, as the first light of the day out of the Night, it can be compared to the rising sun.

The Beast

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. Here he guards Da'ath and is represented by the planet Saturn, and in the other aspect of his duality is also Choronzon. 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. Underneath the Beast, on the side of the Nightside Tree corresponding to Yesod, lies the traditional figure of Babalon. To get to it you have to go through the Beast. The dayside Beast represents the vicious quality of the closed Da'ath, Saturn, Saturnus, , the censor controlling what gets through and what doesn't, with the undertone of Choronzon, the destructive guardian who is complete force. The Beast partakes of both of these natures within it. I

should also note that what the Beast or Saturnus guards is the Uranian emanations from the Nightside of the tree, which in general corresponds to the Uranian vibrations.

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 Mental Plane 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. This aspect is part of the Saturnian aspect of The Beast. 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. The Dayside Beast also corresponds to conventional notions of masculinity in the sense of serious gravitas, 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. Reason taken beyond this point becomes Choronzon, who destroys both itself and anything it comes in contact with, but who as a force is not destroyed. The Saturnian archetype is possibly the true archetype of man as opposed to the archetype of the Sun, which is the source of both the male and the female aspects. The male is restricted reason, while the female is subconscious impulse, yet in real life people partake of both natures to one degree or another and are not limited by their gender. Being born male or identifying ones self as male does not mean

necessarily being a pure Saturnian person without intuition or sensation coming from the Moon. Neither does being or identifying as a woman mean being trapped in intuition without recourse to Saturnian reason. Reason and intuition ideally balance each other and are turn balanced by the Solar influence which comes up between them as the 'I', which fully manifests in the perfected self.

It should also be noted that although the Beast and Babalon are looked on as male and female, or masculine and feminine, they're not straightforwardly identified with Mars and Venus but are assigned other planets, which means that their roles are not simply gender but have cosmic significance over and above these characteristics.

The Christ

Christos, anointed one, or Ra-Hoor-Khuit or Horus as it's referred to in Thelema. Both Horus and Christ are valid archetypes to work from on Tiphareth, although I believe that Crowley's definition of Ra-Hoor-Khuit is far superior theoretically. 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 space of it's own:

A Word or Two About the 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.

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.

In the context of an awareness of the cyclical nature of existence you can still use the Christ archetype and still read the writings of Christian Qabbalists and Hermeticists into it quite effectively. This doesn't require an actual belief in Jesus but just a willingness to work with the archetype, which was very fully developed by these writers. You can actually, and very effectively, use the Christian archetype for what Tiphareth represents on the Dayside of the Tree of Life while in the main allying yourself with forces diametrically opposed to Christian thought itself. It should be noted that ultimately the position of Tiphareth and its function on the Tree of Life means that the functions of Christ and of Horus are ultimately fluid and can flow into one another in practice. As noted in the beginning, "Christ" does not have to refer to the physical Jesus but can also refer to the Gnostic idea of the Chrestos as a redeeming power sent to the station of Tiphareth, flowing out as a Solar Logos, which can be realized by assuming the powers of the Mental Plane with the mind through attaining knowledge and conversation of the Holy Guardian Angel,

which can also be done with the archetype of Ra-Hoor-Khuit as the primal Holy Guardian Angel of the Aeon. Can be seen as a Sun god generally if this is recognized to be subservient to the stars and not supreme in and of itself.

An important thing to note is that the Sun is the king of the Mental Plane and of Planetary magick, and that even though the Astral Plane is ruled by the Moon and has Mercury and Venus as its positive and negative subsidiaries both the Moon, Mercury, and Venus are still under the control of the Sun and are still part of the Mental Plane in one aspect. The unique division in the diagrams at back between the triad of the Mental Plane consisting of the Sun, Mars, and Jupiter, the triad of the Astral Plane, consisting of the Moon, Mercury, and Venus, and the self existence of Saturn as the guardian of the Abyss, is an alternate way of ordering the planets that I think has some validity, but that is very easily misinterpreted. The division is a statement about the ruling characteristics of each plane, which follows from the observation that the planets in their attributions are not uniform. One division of the planets is active, one division of the planets is passive, and Saturn is neither. The Mental Plane is ruled by the Sun and exemplified in its characteristics by Jupiter and the active power of Mars, yet it still contains and incorporates the other planetary characteristics within it. But the force that makes the Sun distinctive as the Sun can be divided into the Masculine force of the Will and the passive but still active force of prosperity and growth, of wealth and knowledge, exemplified by Jupiter.. These serve as a binding force on the rest of the planets on the planetary/Mental Plane. Similarly, the separation of Saturn from the rest of the planets on the diagram does not imply that it's any less a part of the Mental Plane. The Astral Plane is ruled by the Moon and incorporates heavy influences from Mercury and Venus within it, yet not only are these planets also part of a bigger whole but the Astral Plane does not outright exemplify planetary influences, being confined to elemental ones. The influence of Mercury and Venus, therefore, give

the Astral Plane its general character in the same way that the Moon has traditionally been thought to give the Astral Plane its character. Magick, Impulse, Eroticism, Communication, all are at home on the Astral, which brings us to Babalon.

Babalon

Mother of abominations, Babalon 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 notion in Wicca of woman as the Maiden, as opposed to woman as the Mother, which in a Nightside manifestation shows itself on the other side of the tree. As such, she's a form of the Goddess. . The Maiden Babalon on the Dayside of the Tree of Life performs an essential function in giving more concreteness to forms, is the general archetype of dayside intuitive and feminine energy, and through the ruler ship of the Astral is also the closest spiritual force to the material world. This position is very important in that the Maiden or the Goddess is therefore the patroness of all magick that exists on the Astral level, as well as general psychic abilities that have their locations there. She is also Artemis, Diana, the huntress, and the witch goddess of the forest. Additionally, as the god in charge of the Astral she rules all lower elemental magick, as opposed to planetary magick, which is ruled by the Sun.

It should be noted also that the gods can be seen as coming in pairs to one another across the dividing line between Night and Day. The 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 the order is reversed as the tree is reversed. The Kether point of the Dayside, the One or the

apparent One has Red Satan of the Nightside as it's counterpart. The Beast, Saturnus, Choronzon of the Dayside has the Nightside aspect of Babalon as the more traditional mighty fertile mother as its counterpart. The Dayside aspect of Babalon has the Nightside aspect of Therion, or Choronzon unchained as her counterpart. The Dayside or Black Satan has the Nightside Kether Point, or Death point as its counterpart.

Satan

Also known in this aspect as Black Satan. The question may come up, why Satan at all? If what we're dealing with is ceremonial magick with a Thelemic tinge, isn't a reference to the bad guy of the Judeo-Christian pantheon unnecessary? The answer is that Satan, as pictured by recent Satanist organizations, is a potent force for the expression of the most earthly and material of aspects of life. In this system there are two aspects of Satan, a lower aspect and a higher aspect. The lower aspect is referred to as the Black Satan while the higher aspect is referred to as the Red Satan. The Red Satan lives on the other side of the Tree of Life, in the position parallel to that of Kether in the Dayside of the Tree, signifying his higher position. The Black Satan, the Satan that we're dealing with now, lives on the Dayside of the tree as the material counterpart to the Kether point. Because the Kether dominates the Dayside plane the manifestation of Satan on this side of the tree has to be the lesser manifestation. 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, or at least an isolated point of self aware consciousness. Satan in this aspect is an intensification of all things worldly, yet is pan-gender. 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. Satan in this sense is the raw force of material pleasures and lower emotions taken to a total and complete extreme. This 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. Carnal sex and Love, the impulse towards Violence and that towards Heroism, are for example pairs that are united by similar underlying concepts. However, Satan in this position on the tree is also more of a passive force than is normally thought of, with the raw sexuality in this aspect being a state that in itself is only potentially creative, as opposed to either the Babalonian fertile sexuality or the creativity of the Kether point of manifestation, 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. This Satan is also god of this world, or god of the world, as opposed to the transcendent god represented by the Kether point or the Hidden Gods of the Nightside, or the truly Hidden God of the point of origination that flows first to the Nightside and then to the Day. This Satan could be ascribed some of the features of Pan, yet ascribing the Black Satan to Pan alone would not do it justice. The Black Satan is also the Gateway to the higher forms of gods on the Nightside of the Tree of Life, and one has to know the Black Satan before knowledge of the Red Satan becomes possible. Similar statements, although not as absolute, could be said about the entities of Death and the Antichrist. The Black Satan is for people without any further awareness the living presence of the Nightside on earth, who offers knowledge beyond Pan. Worship him to gain knowledge of the higher.

The Link

After manifestation reaches its lowest point it doesn't stop. Instead, it overflows into the negative world, which is Binah. Malkuth touches Binah or the Nightside and provides a gate of exit into it, which energy goes through in its final phase of recycling. After reaching final manifestation the energy that starts out as a ray of Chokmah is spent and starts to be broken down into its component parts in order that it might remanifest as new forms, thereby rejoining the ray and going through the Dayside Kether, to proceed downward once more. The creative ray of Chokmah therefore never ends but gets endlessly recycled and reformed even as new impulses are added from The One to the mixture. In the language of the Four Worlds, which correspond to the four fold name of God, the last unity involves the union of the Princess, or the last letter of the name of God, with the, Queen, the Mother, or the second letter of the name of God. Crowley presents an interesting scheme of the way of creation in his ritual "The Star Sapphire", which is a planetary banishing and invocatory ritual. In Latin, he declares that the Father or King and the Mother or Queen, the first and the second letters of the name of God corresponding to Chokmah and Binah are united as one, then he declares that the Mother and the Son, or the Prince, the second and the third letters of the name of God, corresponding to Binah and the first parts of the Dayside of the Tree are one, then declares that the Son and the Daughter, or the Princess, who represents the lower aspects of the Dayside of the Tree and who is symbolized by the last letter of the name of God are one. Then, to complete the circle he declares that the Princess and the Father, the last letter of the Fourfold name and the first letter of the fourfold name, here corresponding to Malkuth and Chokmah, are one. This could also be seen as a statement that the First is in the Last and that creation is complete. I propose that the creative cycle is not complete at this point but that from apogee follows decay, and what

happens as this energy proceeds downward is that the energy of the Princess goes back to the energy of the Mother, passive to passive instead of passive to active. Therefore, Malkuth in its lower depths provides a link to Binah, or the Nightside of the Tree of Life, but this link comes at the price of the sloughing off of form, which is the essence of death.

The Negative/Nightside Kether Point, the Death Kether

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. What is arrived at with Satan is in a perverse sense the full flowering of the potential put forward by the Kether Point, to the point where it almost consumes itself. The transition from the Black Satan to the negative Kether point, to death, is the transition from the most decadent and worldly to the start of the realm of the shells. The flower blooms and then dies, and the Negative Kether facilitates the elimination of the start of its points of being, being a very passive digestive force of decay. 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. 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. 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 the differences outweigh the similarities by a long shot. 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 ancient Maya had a very nuanced view of death. Death was the seed from which life grew again. Corn would grow, for example, and the ears of corn would be harvested, killing the plant. Yet from the death of the plant seeds would go into the world that would fertilize on the ground and lead to new plants and to new life. The transition from life to death was a normal function of the universe, and presaged the inevitable transition from the world of death, or the other world, back to the visible world of manifestation. Without death everything would grow old, stagnate, and decay without in fact dying. There would be no progress, everything would be exhausted, yet there would be no room for newness or new life, new forms of matter, to come forth and blossom in their time.

The produce of Death is taken and given to the Nightside manifestation of The Beast.

Nightside Beast

The Nightside Beast, who is Saturn in his more Choronzonic aspect, 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. This, in part, is his Saturnian form of restriction. However, on the Nightside, this already somewhat dark Saturnian energy is more vicious and uncontrolled than on the Dayside of the Tree.

On the Nightside tree he again occupies the sphere of Da'ath, which is opposite the Dayside Yesod. 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 force, in a more active and focused way than the Black Satan of the Dayside Malkuth sphere. 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. Yet speaking planetarily, this isn't Mars energy per se but unchained Saturnian energy in the form of a liberated Choronzon, which is nonetheless masculine in its own way. Force, war and the infliction of death on others in a martial way. Strangely enough, it's more concerned with power than with sex. Additionally, the Dayside Satan, or the Black Satan, is distinct from the Nightside Beast in that the Black Satan is largely non-gendered and is in a sense beyond gender. The Dayside Satan is animalistic and loves sex and death, but in a very pansexual way, in a Pan like way in fact, as well as one that's somewhat neutral with regards to intent. Sort of like a predatory animal. Innocent, almost, despite its corruption.

The Beast serves a metabolic role in the universe. 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. 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. He destroys the forms themselves, turning it all back into the primal goo from which regeneration can start.

The Anti-Christ

The use of the word Anti-Christ is provocative but it's a technically accurate description of the entity. The Anti-Christ's Thelemic counterpart is an entity that could be referred to as 'Set' but, confusingly, not the Set of the Temple of Set and not Set in most of the ways that Grant uses the term. 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 ruler ship 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. 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 basically a more hedonistic version of

Christ, like peace and love and all of that. The Anti-Christ isn't quite that weak, 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 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. However, as a Promethean figure the Antichrist isn't passive but very active and somewhat aggressive, he/she/it is something that wants to spread Promethean liberation by force. The kind of knowledge in question, though, when we talk about the knowledge, 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 mythological 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. In the lore of the early Church fathers the Anti-Christ was sometimes identified with Simon Magus.

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.

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. The transition from breakdown to construction is accomplished through the agency of the energy of the now broken down forms themselves. The Choronzonic breakdown of the remaining Dayside characteristics liberates the primal energy of the underlying Nightside substance. This then is taken and self-fertilizes itself on the level of the hermaphroditic Anti-Christ/Lucifer, bringing light and life in a Promethean way down from heaven, even though it's the substance of the Nightside itself that does the initiating. On the station of the Anti-Christ a proto-form is formed and nurtured, one that nonetheless is very far from being 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.

Nightside Babalon

If the Dayside Babalon is the embodiment of conventional female force in its maiden aspect Nightside Babalon is the traditional embodiment of Babalon that we all know and love., the mighty Mother 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.

Red Satan

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. He controls much of the process of creation, and is very knowledgeable about the Dayside world. It should be remembered that in the Christian story Satan was the second in command of heaven and sat at the right hand of the father before the fall. 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. He is the President, so to speak, of the Satanic force of the Nightside that underlies present day reality.

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 that definition of Set, but possibly as a more straightforward presentation of Set, who in this case could also be seen as a figure of Baphomet.. 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.

Another way to see things is this: that the first New Aeon was that of Crowley and traditional Thelema, then started the sub-aeon of Babalon, noted by Jack Parsons as the start of "The Witchcraft", as a sort of feminine counterweight to Ra-Hoor-Khuit, and now it looks like the future lies in a sub-sub-aeon that recognizes the male principle in witchcraft. This is just something I'm noticing. Male witchcraft may be where all of this is tending, Many traditional witchcraft ideas have male gods as part of them.

There's another way of thinking about the process that makes use of the archetypes of the Anti-Christ and of the Apocalyptic tradition in general and that is this: the Aeon of Horus took the head off of Christianity but left the body intact. Horus despite his aggression is still bound by the Dayside of the Tree. In order to finish the job of the transition to the new the Anti-Christ force has to come to the forefront. What comes after is a matter for conjecture. The Apocalyptic writers, in my opinion, were dealing with archetypes that far preceded Jesus. The structure of the Apocalypse itself, whether you're talking about Revelations or about some of the other Apocalypses, indicates that the point is the total reversal of the ruling force of the world in order that the old civilization should be purified and

destroyed in order to make way for the new. The new, in the opinion of the Christian Apocalyptic writers, was the return of Christ and the reign of Christ on earth. In the Jewish Apocalypses, the same sequence of events happens, with the Messiah coming and ushering in a paradise on earth. This is one reason that the specific Anti-Christ and not just a Thelemized version of Set is required. What comes after the Old Aeon remains to be seen, but there's no reason to believe that the regeneration of the world has to occur in a Christian context. The Apocalyptic writers were talking about general changes of ages from one to the other, a pattern of development and change that can be applied to the shift from one Aeon to another as well.

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 4

Magickal Preliminaries

Violence 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 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. Before going on, let me make it clear that most of what I'm talking about with Demons in this section regards invocation as opposed to evocation. You can invoke the energies of Demons quite

safely, while you would be wise to exercise much more care when you evoke them. In particular, evocation is aided by the co-evocation and invocation of dayside energies.

Demons are quite different depending on whether you're summoning them full force or just using them on a lower level in a ritual. The easiest way I've found to describe what demons used on the lower level 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, which in a way can be extended to full demons, that is semi-rational selfishness. They will bend the truth and try to get you to give them things that you don't want to give them, and will attempt to make you say and think things that inadvertently may serve as a promise or permission by you to give them something, which they will then take, whether this be something physical or sometimes influence over you or somebody else. So stay strong when dealing with them. 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. They can also, if they're lions or tigers, just kill you and take it. 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, Qlippoth 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 who, while on the same side as them, is someone who wants to do a very competitive business, ultimately for the benefit of both parties. But picture yourself in a bazaar somewhere with a very aggressive cut throat dealer, who sometimes doesn't have good social graces, and you'll get an idea of how the situation is sometimes when working with Demons for mutually beneficial transactions. The thing is that although it's competitive, the demons know that it's just a game in the end and that unless they can physically overpower you or physically coerce you into doing something that they can't really dictate to you how to act, that is if you realize this as well. So stand firm and bargain, but know that in the end you can win if you're aware that you have personal power. 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 Qlipoth that Crowley scryed 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.

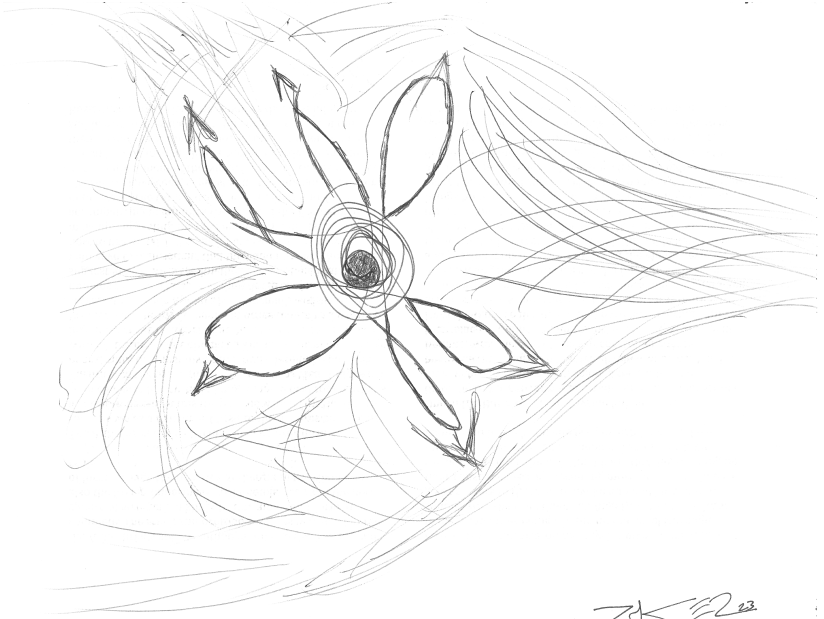
Working Up To Working With Demons

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.



ZK 2023

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.

A question to be asked is at what level should you start working with this rite? My opinion is that you should at the least be halfway between being an initiate and having realized your Holy Guardian Angel. You don't need to have had knowledge and conversation with your Holy Guardian Angel yet, but you can't be a beginner. At the very least to work this rite you need to have securely established yourself on the Yesod dominated astral plane as part of your normal consciousness.

The entities we're dealing with here will not necessarily be kind to you if you're a beginner and have called them up not knowing what you're doing. While they give respect to people who give respect back to them, you're still dealing with demons.

Following this schematic is an analysis.

Before I do the rite I normally banish first with the Spacemarks eight fold banishing written by the Ma'at magickal group associated with the Typhonian tradition. This banishing not only banishes but aligns you with the Typhonian Thelemic forces of the universe, whose energy melds with that of the Nightside. The Horus/Maat Lodge is a great resource for Ma'atian ritual and thought associated with Nema Unfortunately they don't have the full rite up

there, and in fact leave out key parts of it, which can be found in the book "Maat Magick" by Nema., but they do have a partial version of the rite up there:

<http://www.horusmaat.com/space.htm>

In successive editions of this permission to use said material will be sought from Red Wheel/Weiser Publishing.

Occasionally I first do a general energetic banishing rite of my own body first described by Stephen Mace, who advises you to picture the inside of your body fill up with flaming energy, burning all the impurities away from you then expanding into the universe as far as you can go and then letting go.

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 if. 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.

A possible variation on this is to then do the sign of Typhon, which would be the sign of Baphomet.

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. You can picture the Anti-Christ energy as black and sparkling, meditate on it, and through the meditation accumulate it around you, and then be sucked into you with the gesture of death and then resurrection. This is a good way to start if you're having trouble connecting with the archetype of the Anti-Christ itself. So how do you really do it? There are several ways to connect with the spirit of the Antichrist that I'm referring to here. First, you can locate writings about the Anti-Christ by an occultist named David Cherubim online, and meditate on them. Cherubim founded a group called the O.'A.'I.', the Order of Antichristian Illuminates, which worked with the Antichrist archetype. The group is still around but is quite different, and under

new management. Another option would be to locate New Falcon author S. Jason Black's CD "Mass of the Antichrist", play it, think about the words, think about the symbols, play it again, as necessary. Reading the Book of Revelations is useful if you do it in the spirit of Crowley, who viewed the victory of Babalon, the Beast, and the Anti-Christ as positive things and who did not believe that a risen Christ would defeat them. Instead, Babalon, the Beast, and the Anti-Christ, along with the Dragon, were in Crowley's mind the heroes, liberating folks from Christian slavery. The Anti-Christ is also the avatar of the Nightside, a sort of embodiment of Nightside energy in conscious form, so this may be a good jumping off point for meditation as well.

Picturing yourself as the Antichrist, feeling the power, drawn into you by the symbolism of your actions, 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".

Next, picture a black hexagram beneath you and a white hexagram coming down on top of you, on their sides so that they form a sort of crown on top and a platform on the bottom. Have them both touch you simultaneously. Through this you call up the Nightside energy from below and the Dayside energy down from heaven. It is in essence a minor declaration of where you stand in relationship to the forces at work. Picture the Nightside expanding out from your feet as a black and red sea going off too infinity.

After this comes the time for the sacrifice of energy. For this there are two ways of proceeding. The first way 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, into the sea of the Nightside energy that

expands outward around you in every direction, and let it be consumed by it, without intention added. 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 second way is to picture yourself accumulating Dayside energy around you, setting yourself on fire, and then throwing it into the Nightside. This is useful as it makes the connection between the self and the Nightside more tangible, by offering part of yourself to the Nightside. Not enough to do great damage, although this is possible, but enough to facilitate alchemy and self change, on top of that engaged in with the invocation of the Anti-Christ. In reality, the ball that you throw in there of energy is marked by yourself too, and so does take a small amount of you with it, but much less than if you generate it around your body. There are ways of more directly engaging yourself as an offering to the Nightside, but these will not be touched on as the more you offer the more will be taken apart and changed, and the Nightside has no compunction about destroying people through too much change done over too short a period of time.

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.

It should be understood that any of the gods of the Nightside or of the Dayside can be Evoked individually and worked with as part of a ritual.

This includes the Antichrist, who can be evoked into this world.

After this, make the signs of the NOX to signal your departure from the Nightside, adding the final sign of completion. 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.

The particular terms "Psyche" and "Chaos", along with much of the other terminology not referring to the new system comes from the version of the Star Ruby collected in Crowley's "Book of Lies" itself. Unfortunately, presentations of the Star Ruby in other books on Crowley's magick have failed to include the fact that different god names were used that weren't necessarily what we would normally assume were used by Crowley.

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.

FIAOF, Crowley's Reworking of IAO in Relation to this

Crowley created the word FIAOF as an alternative to the traditional IAO, which he regarded as being Old Aeon and Christian. In essence, FIAOF describes a sequence of creation. The initial F is the unworked with world or object. Will is then formulated, the I, which is then transmitted, the A, the product of Will and its Reception is O, or Baphomet, which is a Nightside underpinning of reality. O could also be interpreted as Set. O turns into final F as the movement occurs from the Nightside to the Dayside and Set or Baphomet becomes Horus. Yet it's Set that's the underpinning of it all. Horus is just the final form of manifestation



Chapter 6

A Sex Magickal and Magickal Commentary on the Keyword of ShT in the Sex Magick of the IX 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 way. By combining heaven and earth, god and Satan, the person or persons doing so become Abraxas, the god of both evil and good united in one being. 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 contained 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 either eaten or made it into a talisman, which was presumably either worn or kept around the house, or maybe thrown away somehow although that 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. The energetic will produced can be enough to fulfill the goal. However, it becomes more powerful the more authentic it is. But be aware that sex magickal practice is strong medicine that changes both partners.

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. The male partner would have to consciously deny himself orgasm while serving as a passive agent for woman superior, and would serve as the reservoir of demonic energy that the woman would fire her will into at the moment of orgasm. The man becomes the Shakti in this case. 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 already implicitly makes use of the combination of fire and

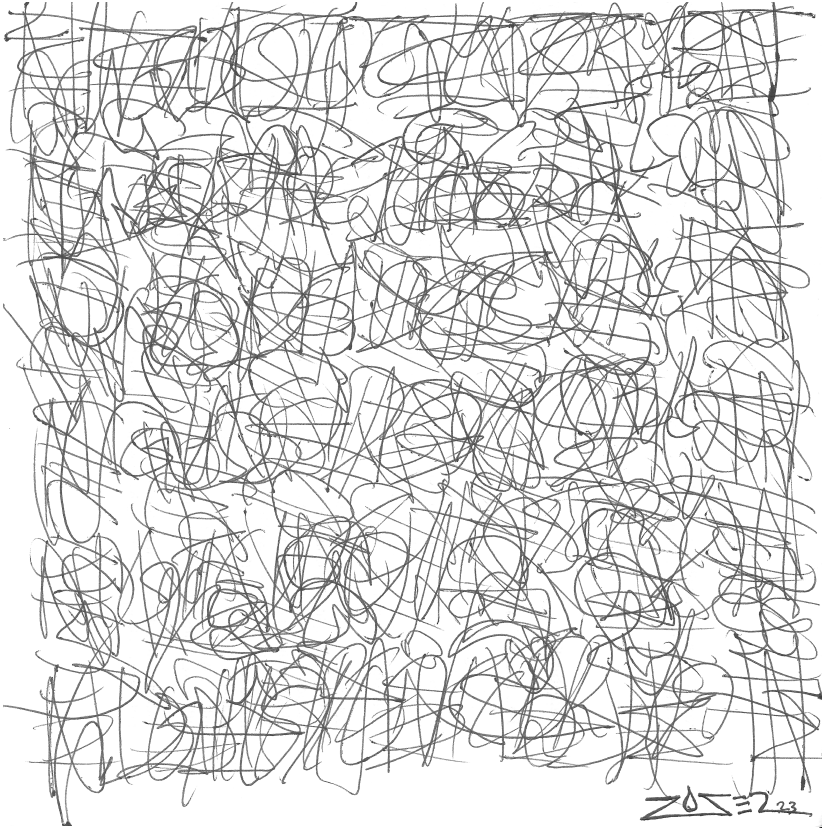
force, but there are ways to use it that are more effective. For instance you can throw the will down your spine to the rising orgasm. The thing is to take an active role in throwing the will towards it so that it becomes marked by it. A solid mental construct of the process helps as well, as it does 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. In this case, generic Nightside energy would serve as the T, the Force, and the will of the magickian as manifested through a spell thrown out into it would serve as the Sh, as the Fire. 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 into yourself, 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 in a denser, more energetic way, and have it accumulate around you, then throw your ball of

energy into it. Don't try to just throw your will. First of all it might not work, but more importantly you want to have a buffer between you and direct contact with the Nightside energy, and throwing a spell as opposed to raw will provides just such a buffer, since a spell is energy mixed with will. Remember what the Nightside energy is, and respect it. 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. An alternative way of thinking about Sh and T is that Sh is Abraxas and T is Chnoubis, or Xnoubis. This is a scheme that Crowley himself came up with. In point of fact, as he points out, both energies are synthetic: Abraxas himself is both heaven and earth, while Chnoubis is composed of both as well. The difference according to Crowley, as recorded in "Magick", is that with Abraxas heaven predominates while with Chnoubis earth predominates.

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.



Chapter 7

TSh, the Opposite Rite., and the Magick of the XI

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 invite the Nightside force directly 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. When the energy feels like it's processed itself out it will have been taken up by the Nightside outside of your self and will be done.

A way to invoke the Nightside is to use the ritual, but reverse key aspects of it in symbolism in order to signify that you're putting together the victory of the black Nightside energy over the white Dayside energy. 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. Similarly, you can very effectively adapt the second way of giving energy by picturing it accumulate around yourself and then letting it go into the Nightside as a sort of self immolation and offering, although the results of this are more severe in self

change than in the conventional ritual. Either way, as before, even when you simply throw desire in there and let it take it without a will attached you give part of yourself. By this you signal your pact with the Nightside, allowing it to take and destroy part of the Dayside's energy, part of the Dayside itself in order that it may eventually collapse and the Nightside take power in manifestation. After the sacrifice, and the prayers, you should have the residue of the Anti-Christ in you but you should also have the vital power of the Nightside all around you. Then 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. After you're done let the Nightside energy slowly dissipate, then when it runs down to a level that feels more normal engage in the usual reversals of the rite to close it. Since you've worked with more of the Nightside energy there may be more resistance to closing it, because the ambient charge will be much higher than what it normally would be. But do it with the last NOX gesture and then be sure to banish with the key word of TSh in the pentagrams before doing the final Qabbalistic cross. When you do close it, you'll have changed things around you. Be sure to do another banishing afterwards, and if necessary a different banishing after that.

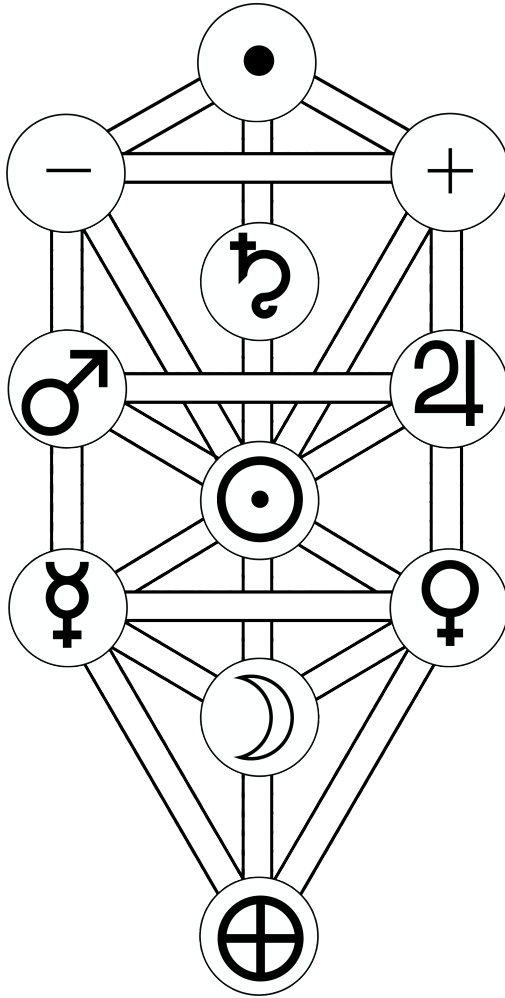
The non-sexual context of TSh is exciting. You assume the power of the Nightside and then put a Dayside intent into you. Hard to picture, I know, but easier than it sounds. You have to give up some consciousness in order to be able to do this, and this is difficult in that you need all of the focus on 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.

The trick in all of the TSh magick, sexual or not, is the intent fired by the other person, or by yourself. You have to give up some power in order to do it, yet, there must be enough focus and concentrated and coordinated Will that it

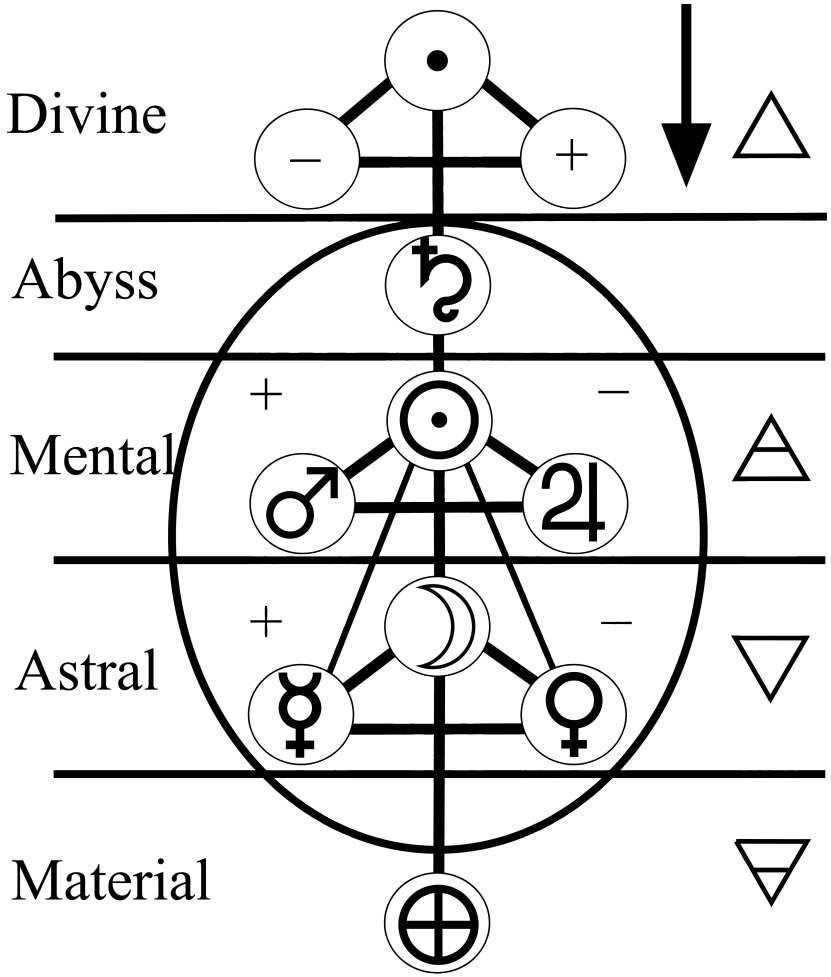
does your will and not that of your partner, unless your partner and you have worked out what the Will will be as a combination of your desires.

The difference between your role in this, you the one who is having the Nightside energy within you, either with a partner or not, and that of the passive partner of the IX is that this invocation of the Nightside is done in such a way that the energy has the superior role, with the energy of the Will being the inferior, the Will coming from the Dayside. This way of working is potentially liberating for women because it means that they can assume the role of an active Shakti instead of a passive Shakti. In the IX the energy of the demonic realm is the servant of the Will, in this sort of working the Will is the servant of the Nightside energy. The trick with working partner less is that you have to cultivate a temporary sort of Schizophrenia, where a part of splits off and becomes the part bearing the will, that you then compel to thrust itself into you, whereupon you absorb it and then manifest it into the world. You become the great creatrix, the Black Goddess, whose womb gives birth to the rest of creation. A part of working that may be better suited to females. But within the context of male working, or within the context of a person working who doesn't intentionally enact the female role, it becomes a working against Nature in order to render the workings of nature as a creatrix possible.

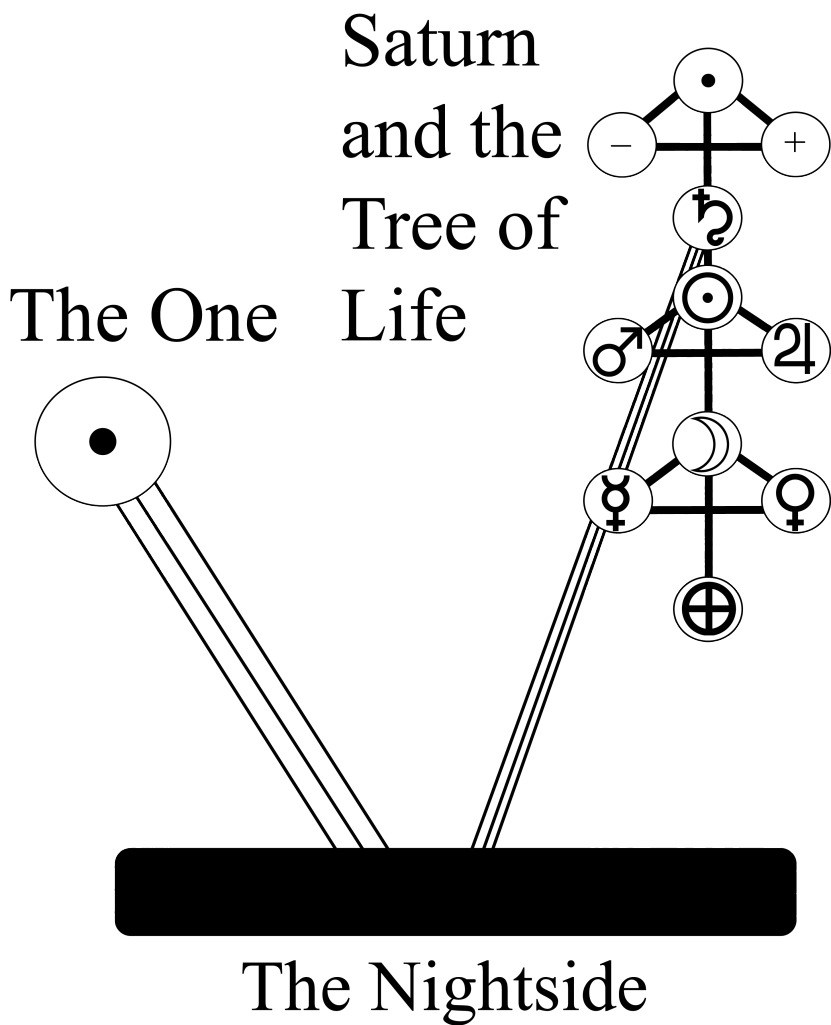
Illustrations



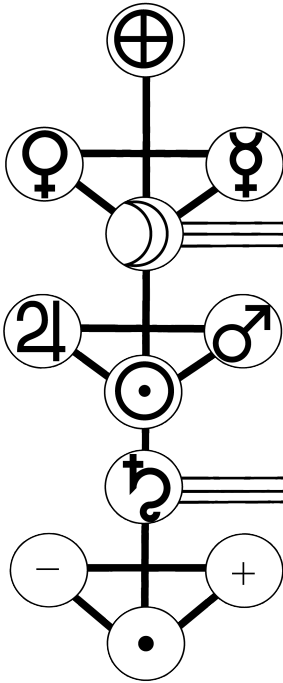
Conventional Tree of Life



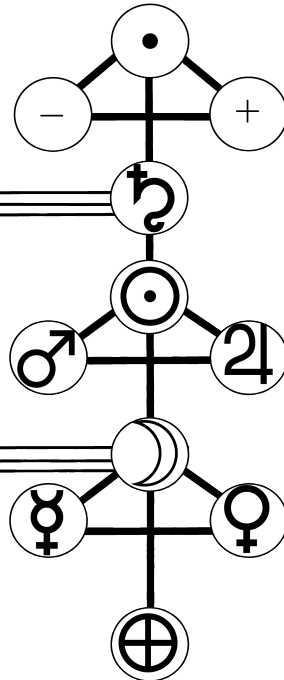
Revised Tree of Life



Nightside

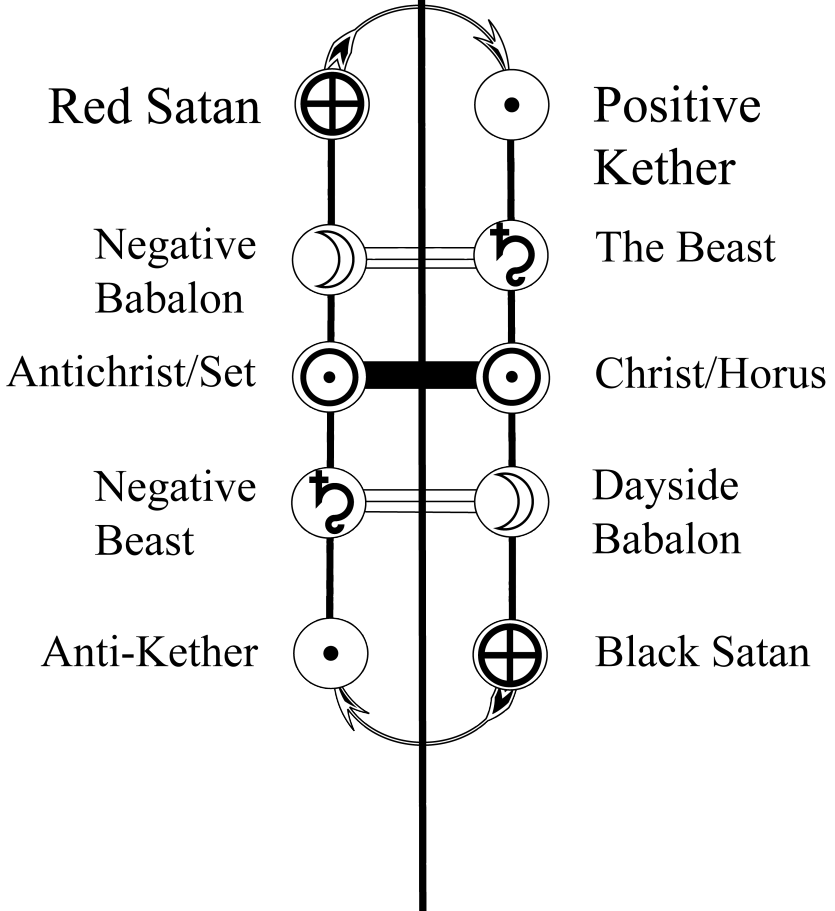


Dayside

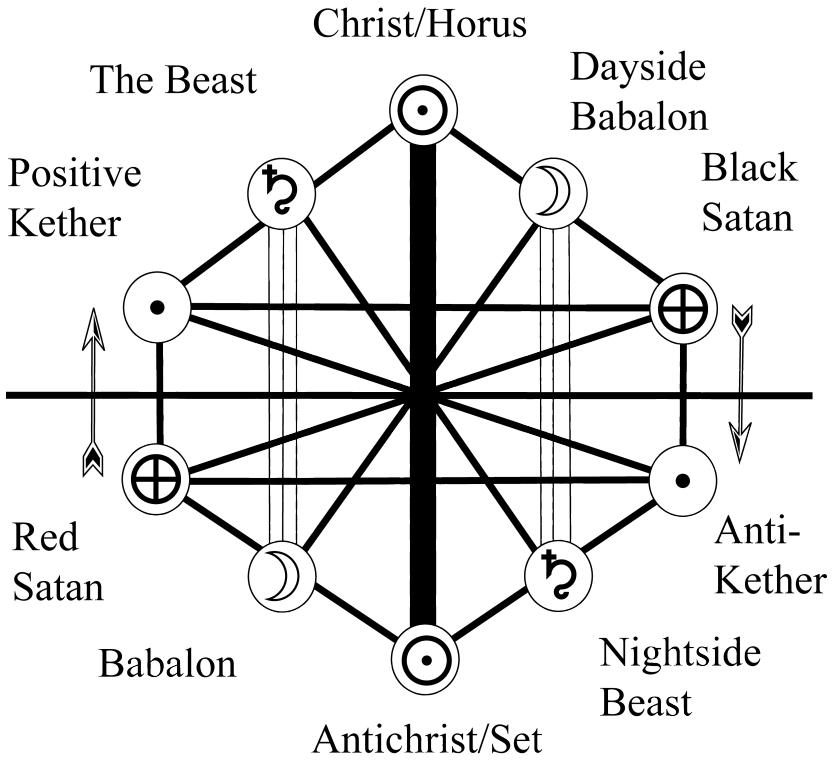


Nightside

Dayside



Dayside



Nightside

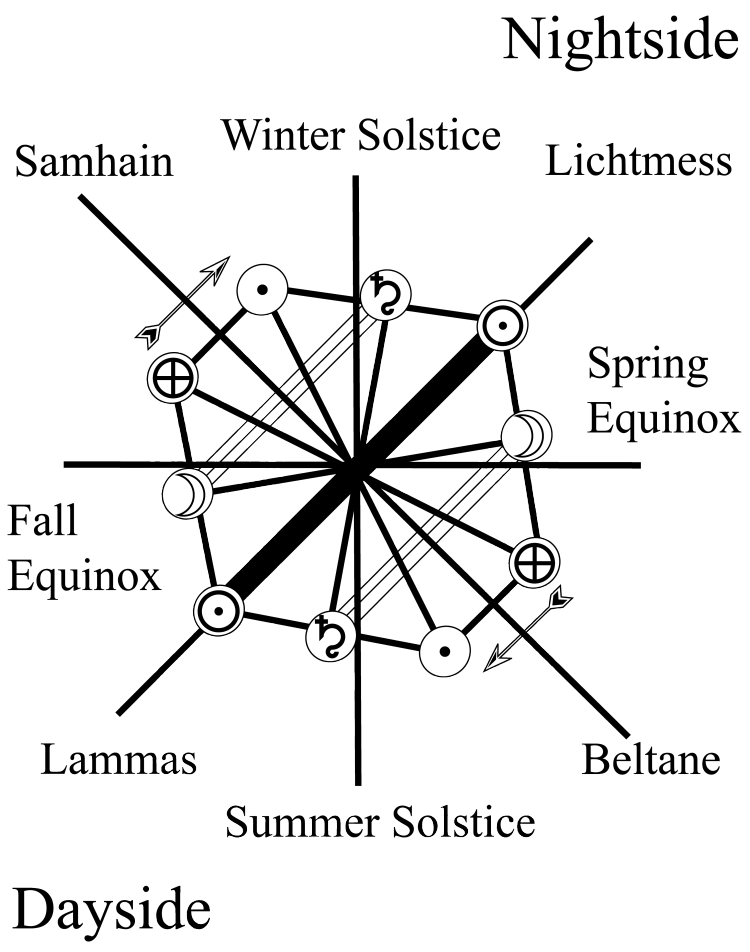


Illustration 7

Bibliography and Further Reading

Grant, Kenneth. *The Nightside of Eden*. London: Skoob Books Publishing, , 1994

---. *The Magickal Revival*. London: Starfire Publishing Limited, 2010

---. *Cults of the Shadow*. New York: Samuel Weiser, 1975

---. *Outside the Circles of Time*. London: Starfire Publishing Limited, 2008

Crowley, Aleister. *The Book of Lies*. San Francisco, CA: Red Wheel/Weiser, LLC, 1981

Crowley, Aleister. *Magick: Liber ABA, Book Four, Parts I-IV*. Hymaneus Beta ed. 2nd Revised Edition. 1997. York Beach, ME: Red Wheel/Weiser LLC, 2005

Bertiaux, , Michael. *Voudon Gnostic Workbook*. San Francisco: Red Wheel/Weiser, 2007

Beth, David. *Voudon Gnosis*. United Kingdom: Scarlet Imprint, 2008

Nema. *Ma'at Magick*. York Beach, ME: Samuel Weiser, Inc, 1995

Flowers, Stephen. *Fraternitas Saturni, or Brotherhood of Saturn*. Smithville, TX: Runa-Raven Press, 2007

---(Edred). *The Nine Doors of Midgard, a Curriculum of Rune-Work*. Smithville, TX: Runa-Raven Press, 2003

Frisvold, Nicholaj dos Mattos. *Kiumbanda—A Complete Grammar of the Art of Exu*. United States of America: Chadezoad Publications/Lulu.com, 2006

Tyson, Donald. "The Gates of Daath". *Howlings*. Dimech, Alkistis ed. United Kingdom: Scarlet Imprint, 2008

Cicero, Chic and Tabitha. *The Essential Golden Dawn*. 2003. USA: Llewellyn Publications, 2004

Duquette, Lon Milo. *The Magick of Aleister Crowley*. York Beach, ME: Red Wheel/Weiser, LLC, 2003

Agrippa, Henry Cornelius. *Three Books of Occult Philosophy*. Donald Tyson ed. 1992. United States of America: Llewellyn Publications, 2006

Frater Achad. *Egyptian Revival or the Ever-Coming Son in the Light of the Tarot*. Kila, MT, USA: Kessinger Publishing, n.d.

Williamson, Roger. *Lucifers, a Basic Handbook of Luciferian Sorcery*. 2nd ed. Minneapolis, MN: Magus Meta Media, 2002

Simon. *Necronomicon*. 1977. USA: Avon Books, 1980

Greenfield, T. Allen. *The Roots of Modern Magic: Glimpses of the Authentic Tradition from 1700-2000, an Anthology*. 2nd edition. United States of America: Manutius Press, 2006

Michelet, Jules. *Satanism & Witchcraft, The Classic Study of Medieval Superstition*. New York, NY: Citadel Press, 1992

- Wendell, Leilah. *Our Name is Melancholy, The Complete Books of Azrael*. 4th ed. New Orleans, USA: Westgate Press, 2002
- Webb, Don. *Uncle Setnakt's Essential Guide to the Left Hand Path*. Smithville, TX: Runa-Raven Press, 1999
- . *Aleister Crowley—The Fire and the Force*. Smithville, TX: Runa-Raven Press, 2005
- Hine, Phil. *The Pseudonomicon*. Tempe, AZ, USA: New Falcon Publications, 2005
- Moynihan, Michael and Söderland, Didrik. *Lords of Chaos, The Bloody Rise of the Satanic Metal Underground*. 2nd edition. Los Angeles, CA: Feral House, 2003
- LaVey, Anton. *The Satanic Rituals*. New York, NY: Avon Books, 1972
- Vera, Diane. *Theistic Satanism: The new Satanisms of the era of the Internet*. Web. <http://theisticsatanism.com/>, accessed August 18, 2010
- Black, S. Jason. *The Mass of the Anti-Christ A Liturgical Ritual & An Interview With S. Jason Black*. Original Falcon Press, 2007. CD
- Various. *O.'A.'I.'. Material*. O.'A.'I.'. Material.pdf, available on the Internet
- Various. *Process Church of the Final Judgment Documents*. Process Church of the Final Judgment Documents, ProcessDocuments.PDF, available on the Internet

Payne, Richard J. ed. *Apocalyptic Spirituality, Treatises and Letters of Lactantius, Adso of Montier-En-Der, Joachim of Fiore, The Spiritual Franciscans, Savonarola.* Mahwah, NJ: Paulist Press, 1979

Sennitt, Stephen. *The Infernal Texts, NOX & Liber Koth.* Tempe, AZ, USA: New Falcon Publications, 2004

Dukes, Ramsey. *SSOBTME Revised, An Essay on Magick.* rev. ed. 2001. United Kingdom: The Mouse That Spins, 2001

Horus/Maat Lodge. *HML – Space Marks Banishing.* Web. <http://www.horusmaat.com/space.htm>, accessed October 9, 2010

Mace, Stephen. *Stealing the Fire From Heaven.* 6th ed. enlarged. Phoenix, AZ: Dagon Productions & Heathen World Productions, 2006

Starhawk. *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess.* 20th Anniversary Edition 1999. New York, NY: Harper One, 1999

Cunningham, Scott. *Wicca a Guide for the Solitary Practitioner.* 1988, St. Paul, MN: Llewellyn Worldwide, 1993

Lachman, Gary. *Turn Off Your Mind, The Mystic Sixties and the Dark Side of the Age of Aquarius.* United States of America: The Disinformation Company Ltd., 2001

