

The Occult.b3

Pomegranate Hex Signs

These are hex signs that I developed for myself and my immediate circle. In Pennsylvania Dutch hex lore, the pomegranates are used for fertility, happiness and material wealth. The pomegranates in these hex signs are not the traditionally whole fruit of the traditional signs, but rather a version based on the artwork of Waite Tarot deck.

The coloring is determined for all the hex signs is determined on a case by case basis, using either standard hex sign lore or any other convenient color symbol system.

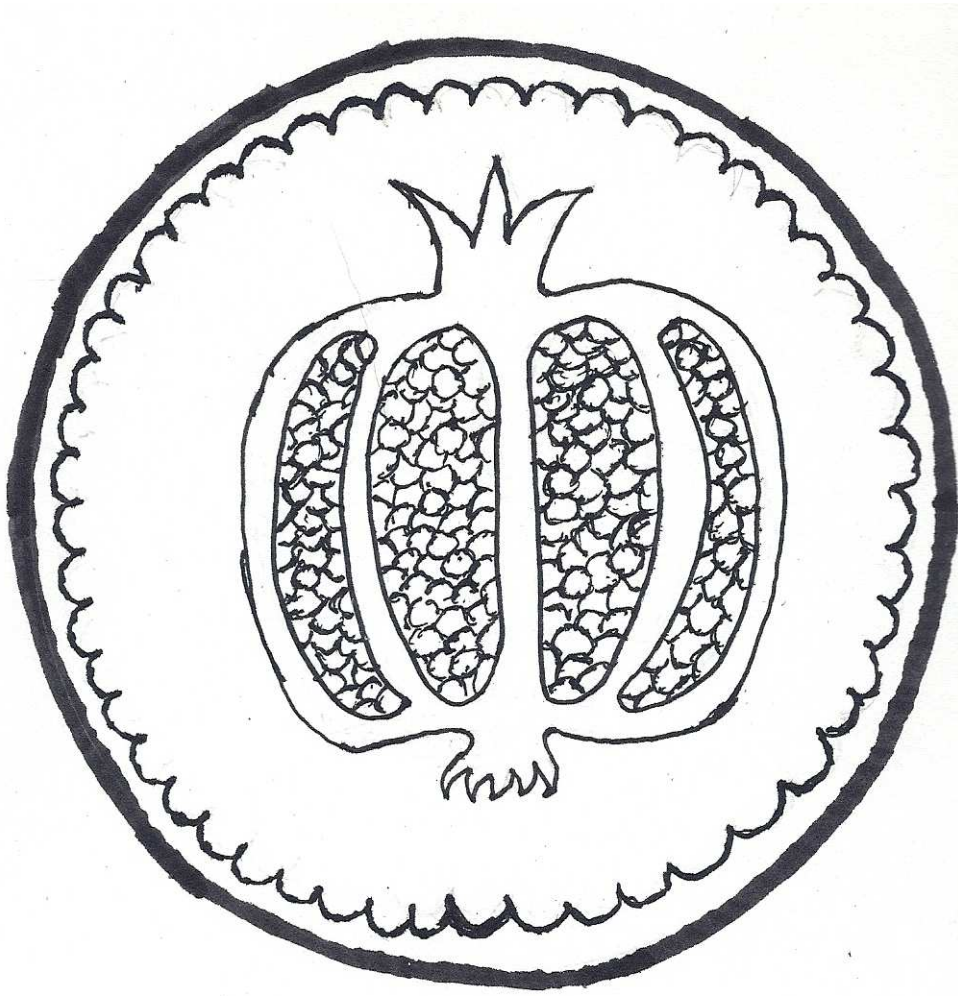
By: MorganDrake

Hex Sign 1



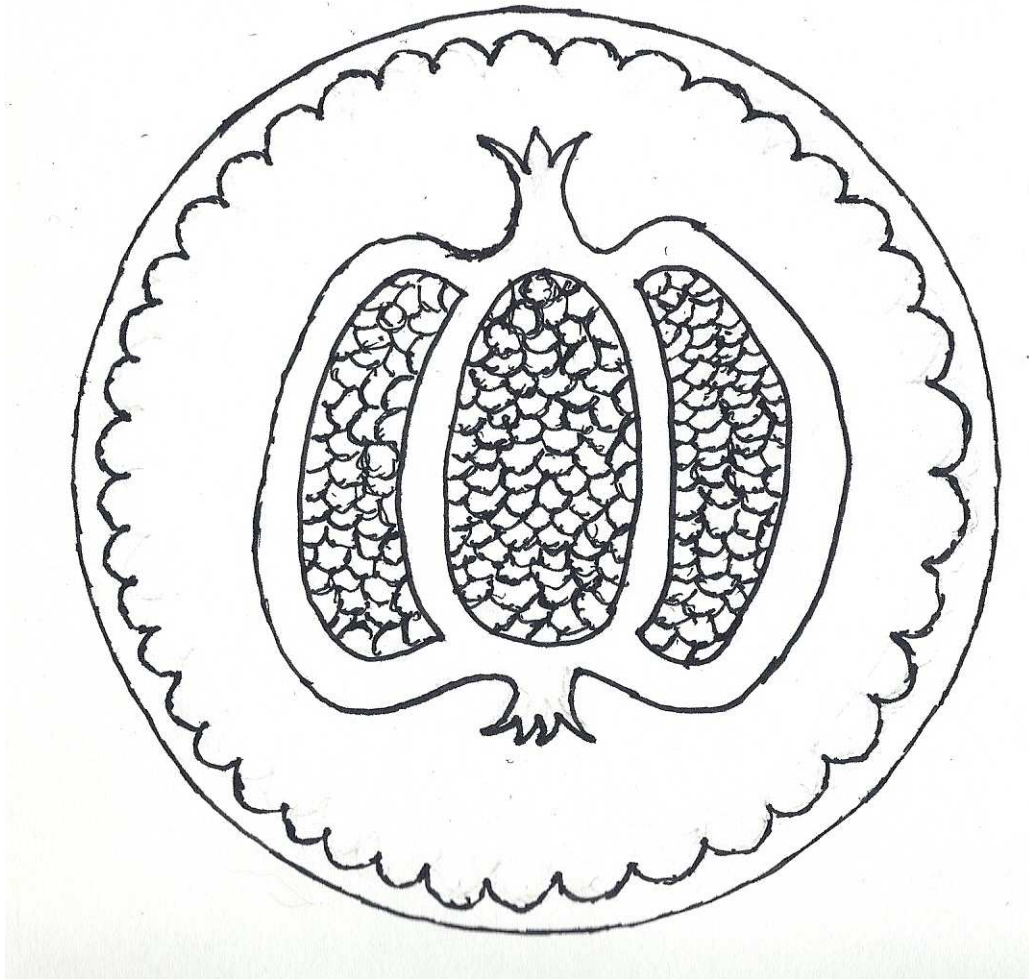
is for finding a new job.

Hex Sign 2



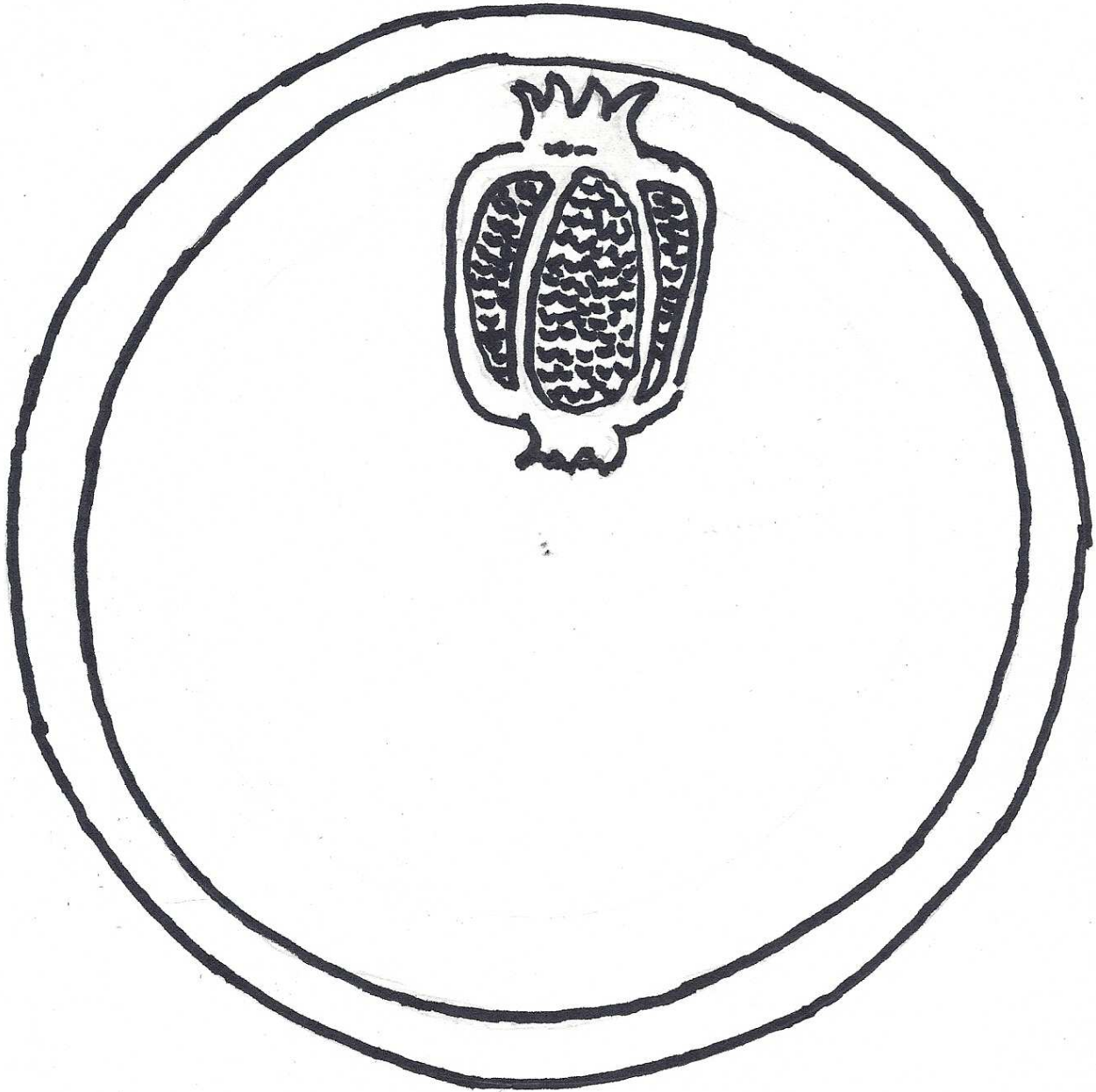
is for increasing the
business of a creative
business (ex. writer,
potter, artist).

Hex Sign 3



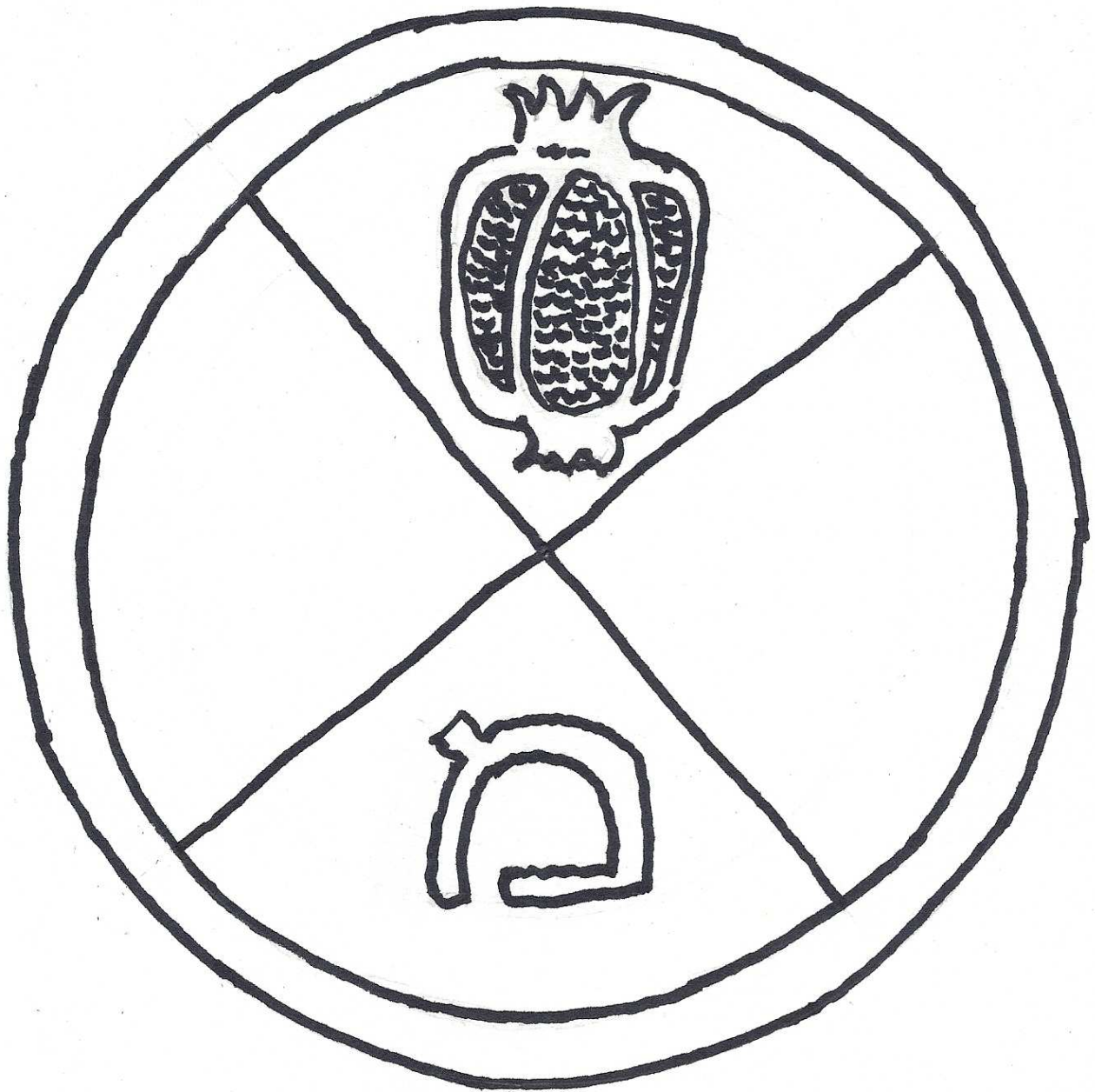
is for increasing the
business of a creative
business (ex. writer,
potter, artist).

Hex Sign 4



is a partially hex sign, it is meant to be modified to manifest the energies of the paths and sephiroth of the Hebrew Tree of Life.

Hex Sign 5



is a completed version of hex sign 4;
this particular one is for manifesting
the energies of Malkuth.

Crystal Enchantment to Establish Energetic Link Manifesting as a Tangible Hologram.

The aim of this ritual is to bridge a distance between two people separated by geography and to have a hologram of each person appear to the other in a visual and tactile form. Obviously, no material construction is possible for the hologram, but by creating the hologram from memories of tactile sensations and visual information, the hologram will appear material. That is to say how each person remembers the other feels and looks like. A crystal in the form of a pendent on a silver chain is used to contain and strengthen the energetic connection as well as to provide a beacon to the wearer. I believe this necessary because she is very poorly acquainted with magick. Before the ritual proper, the crystal was cleansed in salt water to remove any muddled energy. Afterward the pendent was placed on a pedestal on an altar for three weeks.

The ritual starts in a cycle, both parties in half lotus to facilitate easier movement of energy, the receptive hand on the lap, with thumb and forefinger touching and the other three extended. The expressive hand held at heart level, slightly extended and lightly touching the partner's hand with the crystal pendent between the two hands- its chain wrapped around the two hands binding all three together. From this posture both people enter a meditative state and nurture their vital essence. The essence is used to charge the crystal. Once charged both parties scry using the crystal looking for the other party. When found a portal is formed out of the crystal using the vital energies so that only the two parties are able to use it, and that it remains connected to both even though they might not be connected to each other. Once finished the crystal is now bound to the two.

Concerning the Visio-Tactile hologram in the next step, care must be given to the memories of the construct. If one chooses memories that are emotionally charged it is best that they be pleasant ones. If time is plentiful, it is best to use every memory one can of the person even if they are not related to touch or sight. In this way the most complete replica is constructed, and therefore yields a more authentic emotional and tactile response from the person using the crystal. Knowing the others body intimately helps, but general information gained via normal course of interaction is adequate. The hologram is much like a matrix, where the relationships that construct it are changed by new information, because vital essence was used to charge the crystal and create the link as long as both parties use the crystal regularly the hologram should maintain its accuracy.

Once the hologram is fixed to the crystal, both parties allow their energy levels to return to normal and then to ease out of the meditative state. The pendent is held until both parties have emerged from their meditation, then it is unwrapped from the hands and placed

in a sacred container or is worn by the intended recipient. The circle is broken and the ritual is complete.

By FatherJhon

Eros Prayer

We are
From our heads to our toes
Desiring and wanting sex
It's impossible to turn away
It's impossible to fade
We are here to procreate

I praise:
Eros! God of sexual love
Liberate ourselves from our prisons of entropy
And let us give permission to our bodies and souls
To live fully the sexual-self!

May the purple light scorching flame
Burn our barriers to inspiration

-By Demonio

all submissions c. Sana Karine (Occult Board ID miscorbae)

- > If there is light there is dark. Night follows day. We live in a
- > world of polarities. This seems to be a universal law.

On the one hand... yes. But... no. To me the idea of polar opposites like that is completely alien. And I think that one of the problems - in our society as well as in some of the more public forms of Craft - is that there is a huge overemphasis on an almost competitive dualism. Everything is seen as either light or dark, right or wrong, good or evil, this or that.

So many folks nowadays seem only to give attention to the "nice" aspects. Growth and healing. Goddess-as-mamma. God as peaceful farmer, or useful crops. Oh, there's a nod given that they're more than that, and some will talk up how "dark" their path is and how 'warrior'-like their particular deities are. But it's mostly talk. The awe, the terror of the Old Gods is not just ignored, but deliberately avoided.

Few want to look in the face of the Hag. No, not some stern but nice granny-lady that lots of folks think of and call Crone. But the Hag who wants your flesh for her stew-pot and your bones for her loom. Much is made of Gods of the Hunt and the Feast, but little attention is paid to the fall of the prey. We honor the fields and crops, and everyone wants to dance with the Greenman, but few know what it means to fight him. No one wants to take the responsibility of choosing the dead, or walking the battlefield in the aftermath. No one wants to be the one who spills the blood to feed the land. No one wants to sleep on the mound and live with the blessings - and curses - that follow.

Witchcraft is not harmless. The Old Gods are not safe. There is no linear scale with good at one end and evil at the other. The world is not black and white, and 'good' and 'evil' are not opposites, or even different sides of the same coin. But then again, IMNSHO, those seeking easy answers and moral absolutes should not be practicing witchcraft.

Just what is Initiation, anyway?

Despite Cunningham's assurances (in his "Wicca: A Guide for the Solitary Practitioner") that "most initiation ceremonies are nothing more than rites marking the acceptance of the person into a coven," an Initiation ritual serves a number of purposes. It *is* a welcoming into a particular Tradition and into a particular Coven, but it is quite a lot more than that as well. It is a method of teaching some of the symbolism of a particular Tradition. It is a way to open specific channels between

the Initiate and the particular Gods that the Tradition works with. It's other things, too. Different groups and different Traditions will stress individual parts of these various aspects in different ways.

One of the elements that is always a part of Initiation in established Traditions is a magical connection to the "current" and the egregore of the Tradition and of the coven. Briefly explained, most Traditions work with a particular current of energy and related connections. An important part of initiation is concerned with the process of connecting someone to that current in a reliable way, so that they can do the work of the tradition (whatever that is: in some traditions, there's a focus on turning the Wheel, or particular duties of the priesthood of their specific deities. In other traditions there are other kinds of focus.)

Some people often use the metaphor of family to describe the combination of experience and connection that comes with Initiation - that there are connections of practice, tradition, interaction, culture, and experience that unite people. It's a pretty good comparison because in many ways Initiation *is* to be adopted into a family, a tribe. It brings with it the connections to the Gods and the ancestors of that tribe, as well as the rules of conduct, expectations of behavior, and responsibilities to a greater whole that are part of being in a tribe. Even if you live or work on your own, you are still OF the tribe, with everything that entails.

Many of the misunderstandings over what Traditional Initiation are rooted in the word "initiation" being used almost interchangeably with terms like "dedication" in much that has been published in the last two decades. Cunningham writes "You have the right to perform a self-initiation. No one can take that right from you. If you've ... decided that [this is] your path, there's no reason on the Goddess' green Earth why you shouldn't undergo a self-initiation."

If he had used the word "dedication" instead of "initiation", very few Tradfolk would have had much argument with him, but as written he is quite incorrect. While self-dedication is a meaningful step for many people, and is something respected by most Traditional paths, within Traditional Craft self-initiation is as impossible as self-impregnation.

A Dedication is between you and your Gods - you get out of it what you put in to it. Anyone can (and, perhaps, even, should) do this. But remember that Traditional Initiation in many ways is a formal adoption into a family. It takes more than just your say-so (or your ritual, no matter how sincere and heart-felt) to become part of a family; it also requires the action and acceptance of the family itself.

Another area of much misunderstanding is the common confusion between Traditional Initiation and what is often called "initiation by the Gods" or "life initiation". There certainly are life initiations - things that tear your life up into little bits, throw them up into the air, and they

all come down in new and interesting ways. There are also epiphanies gifted from the Gods that are often extremely personal in nature. They are definitely not something that should be discounted - after one of these you cannot look at the world with the same eyes, and they have the potential to be life-changing in their own way. But they are something quite different from a traditional initiation.

When Traditionalists are speaking about initiation, what is meant is something very specific, something that will produce certain very specific results in a somewhat predictable manner. While everybody's experience will be unique, there will be significant shared aspects between everyone who passes through a traditional initiation. Some aspects are particular to specific traditions, other aspects are shared among all traditions of Western Craft.

Dedication, "initiation from the Gods" and "life initiations" are all valid experiences. The specific focus of Traditional Initiation is not "more" or "less" valid than any of these, it is simply something *different*. One priestess put this in a nice way: All of these are valid experiences, but you can't go to the theater with a valid driving license, and you can't enter the local theme park with a valid theater ticket ...

With all of the many things that Traditional Initiation is, first and foremost it is a *magical act*. Done by a Witch trained to perform this act. As one Elder stated: "Our particular Initiations understand the complicity of the Gods, but make no mistake, our witches are witches of our own make. We don't pray for someone's transformation, we make it happen. And it isn't random. We make particular things happen in particular ways. Because we can. Because magic is real. Because we are trained to do so."

While Cunningham assures that "it's quite possible to experience a true initiation without ever meeting another soul involved in the religion. You may even be unaware of it." Traditional Initiation makes significant changes - Initiation rituals include deliberate triggers for change, often with at least some specifics that weren't necessarily explicitly laid out as a choice in advance. And these changes are not something that anyone can "be unaware of". There are abundant examples of the changes that follow Initiation leading to people making career changes, coming out of the closet about sexuality, making significant changes to relationships or long-term plans, and many other significant life alterations. Sometimes the changes are less obvious in physical or real world ways, but can result in even more significant shifts in how someone thinks or functions.

It is important to also remember that it is not just the coven who is present at initiation, but spirits as well. And that they are involved in acts of magic during Initiation also. This says something; it is your

own work that will bring you there, yes. But it is the work of others, both those present and those who have gone before, that makes a Traditional Initiation. Our ritual is performed and witnessed by the witches there, and also by the spirits we invoke.

In a Traditional Initiation there is a distinct part that is done by humans (and the spirits they invoke), and there is a part that is done by the Gods as well. The human part is mostly (though not exclusively) concerned with connecting to a particular Tradition. The part done by the Gods concerns connection to Them. The point here is that there is an "initiation by the Gods" element involved, but the 'touch of the Gods' part of a Traditional Initiation does not happen independently of the initiation rituals of a given tradition; in fact, that **specific** touch is exactly one of the things which the initiation rituals are intended to bring about. A phrase that is sometimes seen in a lot of modern literature is that 'the Gods initiate, the priesthood confirms'. That is not quite true in Mystery religions such as Traditional Craft. More accurate would be, 'the Gods initiate, the priesthood sets up the conditions for it', but that's not nearly such a catchy phrase!

There are lots of ways for achieving this 'touch', lots of useful triggers. Each tradition has its own methods. Part of the initiation into a given tradition is to introduce a person to the methods used by that particular tradition. While there is an equivalence of the initiatory experience across traditions, and yes, at its root the intent is the same - to get that 'touch'. But the particular **way** to get there is one of the things that differentiates one tradition from another.

> Hello, I would like to ask a question which i cannot really answer:
> The question whether it is appropriate to own a gun. Normally, a
> weapon is associated with death, suffering, destruction. But for me,
> I believe in life. But there are also situations in life where you
> have to defend yourself. So what is your opinion on that point?

I do not have a problem with weapons. I do not step into Circle unarmed.

Collectively, altar implements are tools that carry a significant amount of symbolism. But remember that the sword and the athame are **weapons,** even if they have symbolic value. They are weapons **first**, and attention must be paid to their function rather than solely what we can pull from them symbolically.

You can use your finger to direct energy. You can go through all the proper motions with a plastic knife. But banishing anything with a pretty letter opener is nothing like banishing with a fully functional

deadly weapon suited for its work and consecrated for the purpose. An athame isn't a prop or a "mere" symbol; it is a weapon of power.

Of late (the last ~15 years) there's a real tendency for many pagan folk to get all upset by the mere thought of a weapon. I find it quite odd. They think they can learn to wield terrible magics, but are frightened or appalled at the thought of a physical weapon. Many are even alarmed at the thought of sharp blades and well-honed pointy-bits. I'm of the opinion that good tools are kept in good order. A good knife is kept good and sharp. It's what a knife is about -- sharpness. A dulled blade may not stick in somebody's thigh as easily as a sharp knife, but... when we allow ourselves to be unaware, unmindful of things because they are "safe," we become dangerous with them. A sharp knife leaves us no doubts -- it will bite. If one runs into a sharp knife in circle, the problem isn't the blade, it's lack of awareness... and that's bad news in a Witch.

As Witches or Pagans, we have a heritage that goes back a long, long way. We do not come from people who are known for their pacificism and sheeplike qualities.

No matter your ancestry, if you find yourself drawn to the Witch's Craft, you come from people who have always had to fight for what they believed in. You come from people who have used sacrifice and slaughter for religious purposes. You come from people who have learned firsthand the differences between life and death.

Nowadays we may not often find it necessary to slaughter animals in ritual sacrifice. We may not find it necessary to have a human sacrifice as a go between in our dealings with our Gods. But those things are a vital piece of the knowledge which was gained and in some ways passed down to us about the nature of our world and our Gods. Our Gods are the Gods they have always been.

From my point of view, if we see a weapon - whether blade, gun or any other form - in and of itself as a dangerous or offensive thing, we need to do work on ourselves. Witches carry weapons. We have to be comfortable with that fact and with the nature of the witch. Witches, too, are dangerous.

I believe...

I believe in a pure joy of spirit... the simple pleasures of biting into the first strawberry of summer... of a child spinning, spinning, until they fall dizzy into the crisp, cool grass... of watching the drizzle of rain on an autumn night.

I believe in the hunger of reaching out in a fog of desire... of the comfort and ecstasy in the touch of a

long-time lover... of the hard cry of flesh and the breathy murmurs when hunger has been momentarily slaked.

I believe in the tight, metallic taste of fear in the back of the throat, and in the lessons that come after naming fear and making peace with it.

I believe in the cold flash of anger and the hot pulse of wrath, and in the power that can come from well-directed wrath.

I believe in the deep well of grief... the knife in the heart and the slow, hot drip of life-blood when the blade slices to the core... in the dearth of loneliness, and in the strength of solitude.

I believe in the warmth of friendship... in the blessed companionship of another heart that sees through years and tears and laughter... and who shares them simply because they are there.

I believe in the scream of birth between bloody thighs... the unmistakable scent of newborn skin... in the unbowed dignity of advanced age and the soft kiss of death.

I believe that the interval in between is up to us... and that it is well worth grabbing it with both hands and enjoying every minute of the ride... every time it comes around...

"I have come across the idea that the human creature has an over proportionate amount of tissue devoted to the face and hands compared to other areas of the body. To relax the hands and face is a back door into relaxation. Here's how to relax the hands.

Adopt the typical prayer position with the hands.(whatever body position). Palms and fingers touching in front of chest. Then bring your hands down in a straight line towards the floor, finger pointing up. As your hands come down the palms with naturally part and as they travel further down, you will end up with your fingers above your naval and should be able to feel a stretch in your forearms and fingers. Make this stretch as intense as you like. The idea to feel the stretch and then the relaxation and energy."

Holiday Lip Balm/ Gloss recipe

An easy lip balm recipe plus a small collection of the blends that I use for rituals, holidays, and special purposes.

*Important Note - There are two major types of lip balm petroleum-based and beeswax-based: The ones here are petroleum-based. Petroleum-based lip balms DO NOT moisturize since it can't be absorbed by the skin; the petroleum-based however, keeps further moisture from escaping. Because of this it's better to use these as a gloss over a lip moisturizer, but can be used alone if desired.

Supplies needed:

Small jars suitable for lip balm	Disposable Plastic cups
Microwave-safe Bowl	Lip Safe Pigment (Optional)**
Petroleum Jelly	Toothpicks (for stirring)
Flavoring*	

*Essential oils, flavor oils, herb-infused oils and even fragrance oils will work; the petroleum jelly will act as a carrier.

** Alternatively you could melt slivers of lipstick into the petroleum for coloring.

Directions

1. Blend your desired flavoring in the disposable cups (continue on for blend suggestions)
2. Fill a small jar with petroleum jelly, and then empty the petroleum jelly into the microwave-safe bowl. Microwave at 30 to 45 second intervals until petroleum is just melted. Alternatively, you could melt the petroleum jelly over low heat in a double boiler.
3. Quickly add flavoring and pigment to melted petroleum and stir to blend well.
4. Let petroleum cool until set.

Blend Ideas

A collection of blends I have adapted in the past for various holidays, rituals or purposes. I generally use about 8-10 drops of oil for each lip gloss blend.

*note - these blends are not traditional but of my own design made over the years of 2010-2011; they contain a combination of fragrance, flavor, and essential oils.

Christmas/Yule

- 2 drops Juniper
- 2 drop of cinnamon
- 1 drop orange
- 1 drop Frankincense
- 1 drop Myrrh
- 1 drop Peppermint
- 1 drop Cedar

Candlemas

- 2 drops grapefruit
- 2 drops lemon
- 2 drops ginger
- 1 drop rosemary
- 1 drop sage
- 1 drop frankincense
- 1 drop myrrh

Vernal Equinox

- 2 drops Strawberry
- 2 drops Bergamot
- 2 drops Dragon's Blood

Rita's Mini Formulary

2 drops Rosewood

1 drop Petitgrain

1 drop Lavender

Beltane

3 drops Lavender

2 drops Lemon

1 drop Lime

1 drop Palmarosa

1 drop Rose

1 drop Rosewood

1 drop Honeysuckle

Midsummer

3 drops Tangerine

2 drops Peppermint

2 drops Lavender

2 drops Ginger

1 drop Patchouli

Lammas

2 drops Sandalwood

2 drops Apple

1 drop Carnation

1 drop Rose

1 drop Heather

Rita's Mini Formulary

1 drop Peppermint

1 drop Patchouli

1 drop Rosemary

Mabon

2 drops rosemary

2 drops patchouli

2 drops sandalwood

2 drops apple

1 drop cinnamon

1 drop musk

Samhain/Halloween

3 drops sandalwood

2 drops sage

1 drops orange

1 drop apple

1 drop frankincense

1 drop amber

Michealmas

3 drops Dragon's blood

2 drops Sweet Orange

1 drop Frankincense

1 drop Sandalwood

1 drop Black Pepper

1 drop Petitgrain

Rita's Mini Formulary

1 drop Clove

Archangel blend

2 drops each:

Cinnamon

Carnation

Lavender

Patchouli

Wear when working with or honoring the archangels

The Holy Virgin blend

$\frac{1}{2}$ Lily of the Valley

$\frac{1}{2}$ Rose

Wear on any day honoring the Virgin

All Souls Day/Day of the Dead

3 drops each:

Tagetes

Frankincense

Copal

Good Friday

3 drops passionflower

2 drops rose

2 drops carnation

1 drop lily of the valley

Rita's Mini Formulary

1 drop bay

Three Kings Day

3 drops Frankincense

3 drops Myrrh

2 drops Sandalwood

1 drop Juniper

1 drop Spruce

Confirmation/Initiation

3 drops frankincense

3 drops myrrh

1 drop sandalwood

1 drop lotus

1 drop gardenia

1 drop rosemary

To wear during confirmation or other initiations

Goddess blend

3 drops rose oil

3 drops lavender oil

1 drop gardenia

1 drop lemon

1 drop lotus

1 drop jasmine

St. Valentine's Day

1 drop each:

Rita's Mini Formulary

Rose

Vanilla

Ylang-ylang

Musk

Patchouli

Ginger

Palmarosa

Cinnamon

Cherry (optional)

All Saints Day

1 drop each:

Myrrh

Cinnamon

Patchouli

Lavender

Gardenia

Frankincense

Carnation

Vanilla

Lotus

Interview blend

4 drops Lavender

4 drops ylang-ylang

1 drop rose

Wear when going to an interview to make a good impression

Rita's Mini Formulary

Study Blend

3 drops lemon

2 drops lavender

2 drops peppermint

2 drops rosemary

Wear when studying for success on exams

The Double Binding Charm - by Anonymous

I know this is not my own invention but they are spells used by the Cunning-Folk in Traditional Witchcraft, but I haven't seen I published anywhere, so far. In Scotland the young girls still use these charms when they don't want the the man they love to escape their clutches.

1. The Table Binding Charm

Before you dine with the man you like, while you are preparing the table and you arrange the vessels and everything necessary on the table you say:

White and rich table,
So full of what is good and tasty,
To find you will be able
Only at my table.
Anywhere else,
The vessels are broken,
The glasses are cracked,
And to eat you will be able not,
And to drink you will be able not,
Until you come back to my table,
And only in love with me you will be able.

2. The Bed Binding Charm

Each evening, when the young woman goes to bed, pets the covering upon which she hopes to sleep and says these words:

Here are linen, wool and silk,
But there where you stay (N)
And hope to sleep,
Are only thorns and poison ivy
Stings and ants
And everything ugly.
You can't sleep and you can't rest
Until you don't do everything to come and to love me
And trying do do so, doing your best.

The Magician's Dilemma

Engraved on the pages
of a dusty ancient tome
A riddle for the initiate
promises enlightenment

To be or not to be
is not the question

All one has is the answer:

I am

The quest ends
when the question is found

Searching will make the trail go cold

Thinking will create an infinite loop

Feeling will indicate valleys and peaks

Observe

Experience

Know

Hermit sits on a mountaintop

Silently meditating

For years on end

Not even close

A humble farmer's

heart illuminates

radiating the secret

as he caresses the harvest bloom

Where the nectar of the mind

collides with the brilliance of the heart

Where the warm golden sun

pulsates in harmony with the cool silver moon

Where the silence goes so deep

you can hear the primordial sound

Where the emptiness becomes a void

you can see the originating dark chaos

Let it be known

Many a question presents a key

as this labyrinthian cipher unfolds

It's only when all answers melt

and all questions dissolve

Therein lies the paradox

that one is most certainly

At the core.

-- by Über Alchemy

A New Banishing Ritual

1. Breathe deeply, until you calm down your mind
2. Say: "Hail Baphomet!"
3. Perform the Baphomet Gesture - keep the two hands at each side of the head (precisely, at the temples), palms of hands face backwards, fists closed and the thumbs stay outside, this gesture symbolizes the horns of Baphomet. If you desire, perform the gesture of Solve et Coagula.
4. Vibrate "BAPHOMET BAPHOMET BAPHOMET" as many times as it is necessary for you to reach a light gnosis and feel yourself surrounded by the Wholeness.
5. Put your tongue at the palate
Breath deeply:
Inspiration - Feel and imagine yourself more connected to the sky through an infinite beam that goes toward highness
Exhalation - Feel and imagine yourself more rooted to earth through roots that goes from your feet to the deeper part of earth.
6. At the area located three fingers below the navel, imagine and feel two bright dragons, made of pure energy, rotating faster and faster. Try to relax this area and continue until you feel this area full of energy.
- 7.1 Now, imagine this energy being transferred from this area to the coronary chakra, forming the image of Baphomet or a octarine ball of light, if you already know your octarine color.
- 7.2 Imagine the energy being transferred from the area located three fingers below the navel to Ajna chakra and imagine the rune Sowilo spinning fast and vibrate the Galdr of the rune (vibrate the name "Sooooowiiiiioooo"), until it creates a golden light ball and energize the chakra.
- 7.3 Imagine the energy being transferred from the area located three fingers below the navel to the throat chakra, forming again the Sowilo rune and vibrate it's Galdr and make it spin, until it creates a golden light ball and energize this chakra
- 7.4 Repeat this procedure with the rest of the chakras.
8. Trace the inverted pentagrams at the four quadrants.
9. Swallow the saliva

Breathe, and at each inspiration and exhalation, feel yourself more and more rooted. when you think it's the right time (you feel yourself decently rooted), finish the ritual saying:

"It is my will that my chakras continue to be energized by the Sowilo runes and by Baphomet, and that the pentagrams continue to protect me!

Sooooowwwiiiiiiiiioooooo!

Baaaaaphooooooooomeeeeeeeet!

Ka!/May it be!/Alu!/It is done!" < (choose one)

-By Demonio

Hazelnut Meringues

submitted by Amy D

These meringues began as a holiday cookie for my family and quickly became a favorite at fall and winter coven meetings. They have since become one of the traditional signs that the new year has begun at Samhain. The meaning of wisdom (hazelnuts) and fertility (eggs) for the main ingredients help us with our studies during the cold months.

On a practical note, you can substitute up to half of the sugar with granulated Splenda.

Hazelnut Meringues

1/4 cup raw shelled hazelnuts (noisette)
1/4 cup powdered sugar (icing sugar)
2 egg whites
1/4 teaspoon cream of tartar
1/4 cup granulated sugar
1/8 teaspoon almond extract

You will need a clean kitchen towel.

Heat oven to 350 degrees. Place hazelnuts in single layer on ungreased cookie sheet, Bake at 350 degrees for 10 minutes or until skins begin to loosen & hazelnuts turn golden brown. Watch very carefully and do not leave the room, they can burn VERY fast. Remove hazelnuts from oven; place on towel. Wrap towel around hazelnuts; let stand 10 minutes. Rub hazelnuts with towel to remove as much skin as possible. In food processor bowl with metal blade, combine hazelnuts and powdered sugar. Process until fine powder forms. Set aside. Mix egg whites with cream of tartar and granulated sugar and beat until soft peaks form. Gradually add the hazelnut mixture. Drop by the tablespoon onto a lightly greased cookie sheet. Parchment paper lined cookie sheets may also be used. Cookies may also be piped onto cookie sheet using a pastry bag and a large star tip.

Bake at 200 degrees for 90 minutes. Let cool and store in airtight container

Communicating with the Dead

Tools:

Black cloth
Incense sticks (see below)
Black unscented candle
Ivory candle
Black Bowl
Potion of Communication (see below)
Photo of the person you are trying to contact

Incense Sticks:

dried amaranth flowers, Dittany of Crete, dried apple, and wormwood. Grind them as fine as possible, mix with honey and shape into three long sticks and let dry.

Potion (tea) preparation:

Yew (Pacific Yew or Western Yew)
Apple
Amaranth flowers
Dittany of Crete

this potion/tea however you wish to call it, is used to open the third eye and invoke the ability to understand the dead when they attempt to communicate back.

place 4 parts dried apple, 2 parts Amaranth Flower, 2 parts Dittany of Crete, and 1 part Yew (make sure the yew is western, as it is not toxic) in to a cup of boiled water and let steep for 10-20 min. strain the herbs out and consume the tea no less than 5 minutes before starting the spell and no more than 15 minutes. (this can be done without the yew if you are unsure of its toxicity. If you would like to replace it with (also toxic) wormwood you can do that as well). Make sure to save just a small amount of the potion for later use in the scrying bowl.

Procedure:

On a black cloth arrange incense sticks in the shape of a triangle \triangle .

Next light a black unscented candle inside the triangle and place at the top point.

In a black bowl, place some water and the rest of the potion. Place inside the triangle.

(If no photo is available simple write their name on a piece of paper and imagine what they look like.)

On the back of the photo write the name of the deceased person who you want to contact. Light the photo/paper using the candle and let the ashes fall into the bowl of potion water.

“O life beyond life itself,
Come forth as I call out to thee.
Speak through the clear still water,
Like I speak through a mirror to me”.

After saying this spell, the spirit of the dead shall appear in the water as a reflection, in order to communicate. If the water stirs, the spirits has been conjured. If it does not do not repeat the spell for another 10 mins, but try again there after. Once you are certain you have a medium of communication

with the dead you may stop reciting the spell.

MÉTODO ELÉTRO-PSICOLÓGICO DE **LANÇAMENTO DE SIGILOS**

ATENÇÃO: Não recomendável para portadores problemas cardíacos, marca-passos ou demais equipamentos médicos eletroeletrônicos por utilizar-se de descargas elétricas aplicadas diretamente ao corpo do usuário. O autor não se responsabiliza por eventuais danos causados pela não observação do acima exposto.

Olá caríssimos irmãos caoístas, venho por meio deste documento elucidar um método simples, rápido e prático de carregamento e lançamento de sigilos de magia do caos.

Como materiais para tal método, você precisará de uma ou mais “canetas de choque”, aquelas canetas de brinquedo que são iguais canetas normais mas que dão um pequeno mas dolorido choque no dedo de quem tenta abri-las ou exporem sua ponta para utilização. Também é recomendado um recipiente para colocar as canetas.

Para prepara-las, caso tenha adquirido mais de uma, deixe uma como veio de fábrica e nas demais abra cuidadosamente o corpo da caneta e corte o fio que leva a carga elétrica do mini gerador para a base da caneta, evitando que elas deem choques.

Primeiramente, crie o sigilo da maneira que melhor lhe apraz, seguindo quaisquer métodos que forem de seu agrado. De posse do sigilo, coloque-o em uma mesa e sente-se em sua frente, disponha a/as canetas de choque em um recipiente apropriado e, observando e concentrando-se no sigilo, retire uma caneta do recipiente e “clique-a”. Caso seja uma das canetas que estão com o choque desativado, e, ainda olhando fixamente para o sigilo, retire a próxima caneta até que a caneta retirada lhe dê um dolorido choque. Neste momento, pare de olhar para o sigilo, desfaça-se dele como de costume e não pense mais no ocorrido.

O método funciona pela conjugação de dois fatores que levam a *gnosis*, a tensão psicológica do medo e a dor. A tensão psicológica do medo, quase que como em uma “roleta russa”, eleva-se a cada caneta clicada por conta de não saber quando ocorrerá o choque, e, a dor, por conta de que, mesmo já tendo tomado choques com as canetas, de uma maneira ou de outra o cérebro parece que não sabe ainda quão forte será esta, e, com a ocorrência do choque, por um pequeno instante o cérebro libera toda a tensão psicológica juntamente com a dor, chegando à uma *gnosis* de nível suficiente para ativação e lançamento de sigilos.

Um grande abraço do irmão

The Toucis

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Baby Meditation

I was reading a text by Osho about ego at Deoxy (here goes the link <http://deoxy.org/egofalse.htm>) and he says in the text that the first thing the child perceive is not him/herself but the external, the environment, the people... I was reading this part when began to imagine myself as a baby that had just been born and then... tried to not conceptualize the things, tried to just see the things and nothing more... I already did this before when performing some meditations but I believe that if you start to think of yourself as a baby, it becomes stronger... I had some interesting perceptions.

Start to read the text by Osho and imagine yourself as a baby that just had been born. After you reach the state of consciousness, stop the reading.

Abandon the idea of "I", "Ego", "Body", etc

Look around without conceptualizing anything, don't think about the act of looking, just look.

Forget about what you have learned about everything, feel that it's the first time you see all the things, ie, you don't know the name of anything, you don't know nothing, just feel, see, smell and taste, however, there are no names for all these senses... you don't know what are the five senses and what they perceive

Notes for a better practice:

"You" are not looking... the things just appear

"You" are not feeling, the sensations just arise

If you're hungry, don't think about food, since you didn't learn that, if we eat something, we put this uncomfortable sensation to an end

If you experience pain, just feel, because you still don't know how to end or ease this sensation

Some things that can be perceived:

The lack of names and concepts about everything makes them "change". It looks like some form of dissociation happens. Example: A curtain won't be a curtain anymore because the characteristics, stuff, materials, etc that make it defined as curtain are without a name or concept and don't have a relation with each other - the baby don't "know" that the curtain "has the function of" blocking the sunlight, "don't know" that they are put near the window, "don't know" that this object has the name "curtain", etc etc etc (states like this can be reached with psychogeography or any other practice that deconstructs concepts, however this baby meditation is very useful).

In a nutshell: the things become (or, better still, they are perceived as) a Whole without a name.

-By Demonio

Enlightenment Tea

Equal parts:

Brahmi (*Bacopa monnieri*)

Gotu kola (*Centella asiatica*)

Sacred basil/Tulsi (*Ocimum sanctum*)

Each one of these herbs are potent brain tonics, when combined together the effects are.... magic.

Bacopa has been revered for centuries in the Ayurvedic herbal tradition of India to enhance clear thinking and support memory function. Studies have shown that it supports learning and memory in humans. In animal models, *Bacopa monnieri* provides antioxidant protection for critical memory centers and helps to reduce the effects of stress on the brain. Traditional application suggests that it has a direct effect on improving brain functions, increasing concentration, and in promoting memory functions. Bacosides play a protective role in the synaptic functions of the nerves in the hippocampus, the seat of memory. Nerve impulses are transmitted across the synapses and their degeneration is believed to contribute to impaired memory and cognition.

In ancient days the herb was famous among people who worked mentally hard. Looking at its soothing properties to brain, the herb was very much beneficial to offer relaxation to the nerves and to perform the superior brain function to new heights with the farthest concentration and equanimity. The herb has a unique capability to provide with a newer energy to the brain to restore its equation in simultaneously reducing the consequences of distress and nervous anxieties.

"The Queen of Herbs" - is the most sacred herb of India. Tulsi (*Ocimum sanctum*), although also known as Holy Basil, is a different plant from the pesto variety of Basil (*Ocimum basilicum*). Tulsi has been revered in India for over five thousand years, as a healing balm for body, mind and spirit, and is known to bestow an amazing number of health benefits.

An adaptogen is an agent that helps the body adapt more efficiently to stress. Adaptogens reduce the intensity and negative impact of the stress caused by mental tension, emotional difficulties, poor lifestyle habits, disease and infection, pollution and other factors. Tulsi is one of the most effective adaptogens known.

Tulsi has spiritual as well as medicinal significance in Ayurveda. In Hindu mythology, the plant is an incarnation of the goddess Tulsi, offering divine protection. Many Indian families keep a living Tulsi plant in their homes – tending to it with great care and reverence.

Many herbalists have called gotu kola the finest of all herbal tonics. A brain boost - revitalising herb to the body, brain and nerves - it assists memory, concentration, intelligence, improves reflexes and energy levels, and is said to help balance the left and right hemispheres of the brain. People have reported that with using the herb regularly they have been able to correct high blood pressure and cholesterol. Many people have experienced relief from painful and crippling arthritis and rheumatism. An old Asian saying is Two leaves a day keeps old age away. This herb is highly recommended to facilitate mental clarity, attention span, concentration and healthy brain functioning.

By: Om

Aenus Rite Chinit Chalug

Prepare a small circle with 4 Venus symbols at your altar, one symbol to each direction (North, South, West, East...).

At the middle of the circle, put an apple, the most beautiful apple you can get.

State the intent:

"Chinit Chalug*!"

We call Venus!

Chinit Chalug! Chinit Chalug! Chinit Chalug!
The Legion of Selves claims for Love and Beauty
Coming from You, Queen
Mother of the Favorite of my world, Eros
She who has the hands that caress me each night
Bless me with the perfect shape
Let my body smile to the Divine Proportion
For it may destroy every reason with it's beauty
The Nature's Charm makes itself present
And a gift I offer to You

We call Venus

Chinit Chalug!

We offer this Apple

Born from the top

Awarded with the Sunlight

Because it is his will to contemplate and reveal

The flawless from every angle

To You, the most Beautiful

Chinit Chalug!

I offer!

Make Yourself present in it with your Love

And intoxicate Yourself with Happiness inside the Top Apple

Chinit Chalug! Chinit Chalug! Chinit Chalug!"

Open this link at least three times: <http://www.astrovidya.com/sh.html>

Let the mantras play in a way that they mix up... let them all in repeat mode, right click at the player and select "Repeat".

As you continue to hear the mantras, repeat "CHINIT CHALUQ!" indefinitely and concentrate at "charging" the Apple with green energy. Also, imagine that Venus is intoxicating Herself inside the Apple and loved this offering so much, that made Her home out of it.

If you want, start to masturbate as you do all this.

When you feel it's sufficient, eat the Apple.

If you perform a banishing, do something light, just to get out of the dazed post ritual state... let the energy work in your body.

*Chinit: Green

Chaluq: Venus

These two words come from the Ouranian Barbaric language.

-By Demonio

Vision Oil

1/4 cup olive oil, or can use grapeseed, almond, sunflower, safflower.

Any of your favorite carrier oils.

1 tsp anise seed

2 tsp mugwort

1 tsp of rosemary

Shot of Absinthe alcohol, roughly 1 fluid oz.

1 star of Anise

Concentrate your intentions into the task, you want to tell the potion it's purpose. To aid your visions, to open your third eye to enhance your intuition ect. I personally do not use special incantations but for those who do one popularly used by rootworkers is to recite the 23rd Psalms while praying for all you desire:

23rd Psalms

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures.

He leadeth me beside the still waters.

He restoreth my soul.

He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil for thou art with me.

Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies.

Thou anointest my head with oil.

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life,
and I will dwell in the house of the Lord for ever.

Amen.

Add oil and herbs, to a 6 oz glass bottle. Pour the shot of Absinthe close the jar and shake gently to mix the herbs. Reopen and add the star anise. Allow to steep for four weeks in a dark cool area. Shake the bottle gently weekly, recite intent, incantation or 23rd Psalm.

Double cook method to use oil immediately.

Add oil and herbs to a small sauce pan. Cook on very low heat, simmer, for three to four hours. The heat must be low enough that you can smell the herbs but are able to touch the mixture with your fingers.

This is my favorite method. While stirring the mixture with your fingers recite the intent of the potion, incantation or 23rd Psalm. Do this every 30 minutes. Remove from stove and allow the oil and herbs to cool before adding it to the glass bottle. Add the shot of Absinthe and star of anise.

Some people prefer to strain the oil after it is set with either muslin, cheese cloth or coffee filter. I choose to leave the herbs in the bottle to enhance it's potency over time. If you do strain the

mixture add the star of anise last and leave in the bottle.

This oil can be used for anointing divination tools, tarot cards, pendulums, runes to enhance their power. It can be used to anoint yourself to open your inner guide, enhance your intuition and bring about prophetic dreams. Use also for dressing candles, charms and ritual items. Be cautious when dressing candles due to the alcohol will cause them to be more flammable.

To use without the Absinthe it will be less potent but still useful. If alcohol is omitted fix oil at the end with a capsule of vitamin e to prevent it from going rancid.

Enjoy, Negative

Hecate` s Aeon

The voices of desert winds
They called for the great plague.
Corrupted skulls` grins
Will drown in the poisonous light.

Howls from abandoned graves,
Fear from eternal tombs,
Terror forever stays
In darkness of sight`s gloom.

Featureless void awaits
The end of the human race.
The pale horseman` ll be praised
And take his throne of disgrace.

The infernal black hound will arise
In the crossroad of Mistress of Night.
It will show the terrific despise
To all those who were trapped by the Light.

It` s too late now for Ouroboros
To embody the form of the world.
The scaled tail of the serpent unchains
And will enter the basis of all.

One must open the gateways of Hades
By destroying the borders on Earth.
One must bring everything into flames
And subvert the fundamental cause.

Rituals in the night bringing nearer
Necromantic prohibited aim.
And the old hag in white with a seven
She will take the transient away.

And will grant us the deathliest power
To be like them for eternity,
Force the mankind's last deadly hour
Without hearing its inner soul's scream.

And, denying all dread of the unseen,
And beholding empty sight of Death,
Stick the knife into Jehova's back for
Keeping silence till his final breath.

The Nocticula's dead cypress branches
Form the pyre to burn down the Earth.
And we taste the bestowals of Death for
To convert all this world into nought

Oh Thou art the Great Mother Hekate,
You that wander between rotten graves,

Purify our souls with Your Power
That'll remain here until end of days.

Let us see blackened ashes of Order,
Execute all the dreams of world's end,
We'll be walking the Left Path forever
To the Abyss, again and again.



By: Nachtigall

Samhain 2011

Everyone check with Lady Dragonfly about the chants we will be using.

Before Entering Circle: Corrina leads in Grounding and Centering:

Few have been allowed to enter this particular rite we have opened to you this Samhain, ask no questions and mind your decorum or the Red Priest may remove you from this our sacred space. You must ground and center before you enter so listen to my words....

Begin by taking some full deep breathes. Don't try to force anything, just relax and breathe deeply in through your nose and out through your mouth. Feel your connection to the sun shining down upon you. Feel your connection to the earth and become aware that your feet are becoming your roots. Continue your breathing on an exhale, slowly begin to send those roots deep into the ground. Down through the grass and topsoil, down through soil and rock. Down through all of the layers of the earth, send those roots down to the center of the earth. Begin to feel the energy pulsating as you draw near and feel the heartbeat of the earth. When you reach that source of energy deep within the earth, let it take form in your minds eye. It may be a huge crystal cluster or the hot molten core of the earth. Use your roots to tap into that source of energy, inhale and feel the energy slowly travel up your roots and up your through your feet, your calves and up to your thighs. Feel the earth energy rise through your trunk, your torso, and up into your chest and out to your arms as it reaches your head just let fill you. Stay with this feeling for a moment and just breathe! Now, imagine you have branches that are tall and wide and reach up to the sky. Feel the air rushing around your branches and the warmth of the sun as it caresses your leaves. Inhale deeply and take in the energy of the sun, allow it to warm each leaf as you draw it into your branches. On the next inhale draw in the energy of the wind feel it tickle each leaf as you draw it into your branches allow all of the energies to mingle together and just breathe.

You are grounded, and centered and ready to enter our Rites Of Samhain.

Lady Dragonfly lights the Altar illumination candles and says:

A Circle of Magick is soon to be cast,
A place of wonder and might,
A place between worlds, the future and past,
Caught between darkness and light.

Krys; Cast Circle: While casting the Circle says:

I cast the Circle round and round—
Shadow of Moon upon the ground
I cast the Circle roundabout—
A world within; a world without! As I will, so Mote It Be.
ALL SAY, SO MOTE IT BE.

Lady Dragonfly Says:

The circle is bound.
This is a time that is not a time,
a place that is not a place,

on a day which is not a day.
Where night and day, and birth
and death meet as one.
Hail and Welcome to you all.
ALL Say: HAIL AND WELCOME

Nick lights the Spirit Candle and says as he rings the bell: Our Ritual Has Begun.

(DECLARATION OF INTENT)

Krys says: Tonight we celebrate the Sabbat Samhain, the eve of the New Year. This is the time when the goddess in her aspect of crone veils her face and the horned one takes his throne.

It is Samhain, It is the Years Ending. The crops have all been gathered in, those few remaining on the vines and stalks are allowed to seed next year's crops.

It is Samhain. It is the years ending. It is time to take new stock of ourselves. It is time to allow our roots to grow quietly; deep and strong while throwing off gratefully that which we leave behind...

Lady Dragonfly says: We perform this ritual as the Wheel of the Year turns to complete and re-begin its cycles. The time of cold and dark, of frost and fog is upon us. The veil between the worlds of the living, the dead and the spirits has become as thin as the gossamer of a spiders web. On this day that is not a day, and a time that is not a time, we will travel through the world's veil, go to the graveyard, and invite our beloved dead to come in peace and love and share a part of this time with us.

Dawn says: Yes this is the time of inward turning. We have descended into the night. The Sun King has become the Lord of Shadows sailing west. We follow him into the dark. Life declines. We hunt to feed in the barrenness of winter facing us.

Steve says: Dawn, you speak the truth. The season of barrenness is upon us, yet we give thanks for that which we have reaped and gathered; the apple, the pomegranate, the fruit of the vine and the staff of life! We give thanks for the animals that remain to feed us through the winter. We mourn the passing of those animals which have become extinct in this year. We give thanks for our pets, our familiars who have come to us. We mourn the passing of our beloved animals who have passed this last year.

Nick Says, We meet to mourn, we meet to thank, we meet to turn the Wheel of the Year, and weave the cord of life and kinship; the very circle that will sustain us through the dark, and hold us within through the winter. We shall remain; we shall return that we may seek our new beginnings, as we hope to birth again at Beltane.

Krys says; We choose to honor Animals of the Earth as we Invoke the Elements this Samhain:

East: Thomas lights the candle for East and Says:

In Airy realms the condor's cry
On lordly wings once filled the sky.
Now caged, his call, though muted still,
Inspires our hearts with freedom's will.
Oh spirit of the sightless blue,
From Eastern skies your course pursue,
Attend our rites with echoes strong,
And join your voice in Mother's song.
Hail and Welcome!
ALL SAY: HAIL AND WELCOME

South: Corrina Lights the candle for South and Says:

On South-sea isles the dragon's hiss
Recalls the sea's and magma's kiss.
And flame-red tongue volcano's fire
From whence rose lands beyond desire.
Komodo Lord, Oh lizard king,
From Southern realms your call will ring.
Attend our rites with echoes strong,
And join your voice in Mother's song.
Hail and Welcome!
ALL SAY: HAIL AND WELCOME

West: Cypriana Lights the candle for West and says:

The blue whale's call has sounded clear
Around the Earth to one held dear.
Beloved mate is now with calf,
To thwart harpoon that the seas may laugh.
Oh wondrous, giant, breaching whale,
Salute life's hour with lifted tail!
Attend our rites with echoes strong,
And join your voice in Mother's song.
Hail and Welcome!
ALL SAY: HAIL AND WELCOME

North: Steve lights the candle for North and Says:

O'er tundra, steppe and moonlit wood,
A cry of all that's wild and good.
The wolves! The wolves! awake the night
And put both hare and moose to flight.
Oh greycoats free beneath the sky,

We shall not let your voices die.

Attend our rites with echoes strong,
And join your voice in Mother's song.

Hail and Welcome!

ALL SAY: HAIL AND WELCOME

Center: MJ Lights the pentagram candle and Says:

The winged birds, the southern blaze,
The whales call, the wolf's gaze;
Our little pets who roam the night,
And come on home in morning light,
We honor, heal, and spade, and then,
Provide you forever homes again.
Attend our rites with purrs and barks,
And join your voice, within our hearts.
We will not let your voices die,
Each Samhain then we speak, we scry,
We contact our pets with love and then,
We meet at Rainbow Bridge. Till Then!!!
ALL SAY: TILL THEN!!

Chant 3x: Lady Dragonfly Leads:

Fur and feather and scale and skin
Different without but the same within.
Many of body but one of Soul;
Through all creatures are the Gods made whole!

Lady Dragonfly invokes the God with these words, and lights the Gold Candle:

Dread Lord of shadows, God of Life and the Giver of Life the knowledge of you is the knowledge of Death. Join us so that you may open wide the gates through which all must pass. Let our dear ones who have gone before. Return this night to hear our words of love and remembrance. And when our time comes, as it must to join you Comforter, Counselor, the Giver of Peace and Rest, We will enter thy realms gladly and unafraid for we know that when rested and refreshed among our dear ones we will be reborn again by thy grace and the grace of the Great Mother. Let it be in the same place and same time as our beloved ones, ancestors, familiars and pets. And may we meet, and know, and remember, and love them again. Hail and Welcome.

ALL SAY: HAIL AND WELCOME.

Cimerian says:

We call the Goddess to join us with these her words of autumn.

Krys invokes the Goddess with these words, and lights the Silver Candle:

I am the waning Moon, the Goddess who is fading from the land. In the springtime, I sought my Lord and mated with him beneath the trees and stars. At Beltane I wed my Lord, beneath the first blossoms of the hawthorn tree. In the

summertime I ripened the apples in the orchards, and the fruit grew round and strong. At the corn harvest I cut down my Lord that by his death our people might be fed. Now in the Autumn time, I descend beneath the earth to dwell with my lord in his dark kingdom until our child is born. At the winter solstice I will bring forth the child and renew your hope. At Candlemas, I myself will return to renew the land. I leave you, but I return to you. When you see my power fade and the leaves fall from the trees when snow obliterates like Death, all trace of me upon the earth, then look for me in the moon. In the heavens you will see the soul of me soaring still among the stars. In that darkest time when the Moon is covered by shadow and there is no trace of me in Heaven or Earth when you look outward and your lives seem cold and dark and barren let not despair eat at your hearts. For when I am hidden I am but renewing. When I am waning I am making ready for return. Remember my promise and look within you and there you will find the spirit of me, awaiting those who will seek. For by the well, spring of your being. I await you always. I am Diana in Heaven accompanied by my beloved hounds, and on Earth Persephone charming the birds from the trees, and within you the dark Hecate at the crossroads accompanied by the biggest and blackest of tomcats. Triple am I the one in three, my body the earth, my soul the moon, and within thy innermost self is found the eternal spirit of me which echoes the wild, the free. Hail and Welcome.

ALL SAY: HAIL AND WELCOME.

LOIS Says,

Our Prayer Before The Journey

Lord of Shadows, Lady of Life

Open wide, I pray thee,

The Gates through which all must pass.

Let our dear ones who have gone before

Return this night to make merry with us.

And when our time comes, as it must,

O Thou the Comforter, the Consoler,

The Giver of Peace and Rest

We will enter Thy realms gladly and unafraid,

For we know that when rested

And refreshed among our dear ones

We will be reborn again by Thy grace.

Again most loving of Deity,

Let it be in the same place

And the same time as our beloved ones,

And may we meet, and know, and remember,

And love them again. So mote it be.

ALL SAY, HAIL AND WELCOME

Cimerian Says:

Now as we journey to the land of our loved ones. Will YOU be invited to join us? Cimerian gives the ribbon to Krys, who leads. Each person must grab the ribbon and all travel together to the graves.

Bard Lady Dragonfly leads this chant till all are at the Graves; drummer drums. All join in.

Hoof and horn, hoof and horn all that dies shall be reborn.

Corn and grain corn and grain, all that falls shall rise again.

Guardian Mike cuts circle and guards till all have exited. He then exits, closes the circle and follows in protection. He will go last. He does not take the ribbon but carries the sword of protection with him as Circle Guardian.

Krys taps a member to follow her. Each member taps a guest or two to go first, all grab the ribbon and then follows out of circle.

At The Grave, Lois reads THE PAGAN RAINBOW BRIDGE

One says, The gate is open I light this candle in honor of my ancestor.....

One says, The gate is open. I light this candle and greet my pet

One says, The Wheel of the Year turns. I banishand writes it on the ribbon.

WHEN IT IS YOUR TURN, GUEST. SAY, THE GATE IS OPEN. I GREET MY ANCESTOR.....

SAY, THE GATE IS OPEN. I GREET MY PET/FAMILIAR

SAY, The Wheel of the Year Turns and I banish.....and write the word on the ribbon.

When all are done, Bard Lady Dragonfly leads this chant, if drummer, he/she drums till all travel to and surround the firepit.

We all come from the Goddess, and to her we shall return like a drop of rain, flowing to the ocean.

We all come from the horned god, and to him we shall return like a spark of flame, Rising to the heavens.

Working: the burning of the ribbon We gather around the firepit....

Krys says: Let the fire burn up the last remnants of the dross of the year that is past. This final cleansing frees us from the burdens that have bothered us. We gratefully turn these to the Gods....May the energies be reversed: from darkness, light: from bane, good: from death, birth! Burn the Ribbon!!!

Krys says; The Armor of The Witches.

(Spiral Dance, we hope)

When Ribbon gone, Bard Lady Dragonfly leads this chant, drummer drums:

Circle 'round the fire: To raise the cone of pow'r, To bring what we desire: So mote it be

All circle to the East and enter hand in hand still singing and Krys leads in Spiral Dance. At the end when the power it at its peak she will throw her hands skyward, all guests also throw their hands skyward and fall down or sit down or put your hands in contact with the ground to ground any excess energy. If you do not, you may get nauseated, shaky, nervous, jittery, and suffer headaches. (Be sure to feast with us. Eating helps the grounding also)

Cakes and Ale

Lois says: Look about you and see the Circle here. The Circle of loved ones present, and loved ones gone before. This is our circle of rebirth.

Krys: holds up Pomegranate and apple saying: See the pomegranate before you, whole and varied in color. I slice it open spilling its pulpy seeds before you. Behold the fruit of Life, which is death. We partake of it to show our courage. See the apple before you whole and red as it is sliced open, see the pentacle formed in the apple before you: behold the fruit of Death bestowing life. We partake of it to show our love.

Lois: The woman lives, she passes she dies.

Nick: It is the great cold of the night it is the dark.

Dove: Fear lives, fear passes, fear dies.

Cimerian: It is the great cold of the night, it is the dark.

Lady Dragonfly: Hope lives, hope passes hope dies

Thomas: It is the great cold of the night, it is the dark.

Cypriana: The man Lives, he passes he dies.

Corrina: It is the great cold of the night, it is the dark.

Steve: We live we pass we die.

Dove: It is the great cold of the night, it is the dark.

Nick: Look about you, see your loved ones, see the threads of Life and death that connect you with the world.

After everyone grounds and picks themselves up off the ground or whatever;

Dawn leads back into ritual by saying: Now we bless the mead, the cake, the fruit of the tree:

Cimerian:

From the Sea we all were born,

Within the womb our souls ensnared.

Unto the Well we shall return,

Our lives, through Mead, ever shared.

Lady Dragonfly says:

Goddess who grows within the fields

God who drives the beasts,

Bless this food our planet yields

And join us at our feast.

We have Food where there is hunger,

Love where there are tears,

Wisdom where there is doubt,

And Strength where there is fear.

Let us not forget to share our best

With others at their worst;

Take care of loved ones and their pets

So that our world may someday rest.

GREAT RITE

Hodgie puts athame into chalice held by Cimerian and says: "As the athame is to the male,

Cimerian: So the chalice is to the female;

All Say: And Together, they bring blessedness"

Hodgie: May you never hunger. MJ replys, Nor you my Lord.

Cimerian: May you never thirst. Steve replys, Nor you my Lady.

MJ honors Krys with Cake.

Steve honors Krys with Ale.

Krys turns and says: Now we share cakes and ale. I give a little of the cake in the bowl on the altar to the God and Goddess in thanks I give a little of the mead and juice in the bowl on the altar to the God and Goddess in thanks. I add several pomegranate seeds and apple slice....in thanks I give....

Cimerian says to the group; When served, you will be addressed by, "May you never hunger" or "May you never thirst". The correct response to your Priest and Priestess is **Nor you my Lord** or **Nor you my Lady**.

Krys passes to Lady Dragonfly the cake then ale.

Lady Dragonfly takes the cake serves first. Krys follows with the Ale. All passes to the circle. All share.

Krys may at this point thank attendees for being with us, and at the end tells them we now will dismiss Deity and elements, and open circle, going counterclockwise this time...

Thanking the God and Goddess

Lady Dragonfly: Raises her hands skyward and says:

We thank you Great God, for coming to our Samhain Ritual. Bless us and guard us as we go through the year, and turn the Wheel. Carry our respect to our Ancestors who have gone before, our beloved pets, and all of the animals of this precious Earth. Stay if you will go if you must; hail and farewell" Puts out Golden God candle

Krys: Raises her hands skyward and says:

"We thank you Goddess of no name and Goddess of 1000 names for coming. Inspire us, sustain us, share our joy as we go through this year, and turn the wheel. Carry our love to our Ancestors who have gone before, our beloved pets waiting in the meadow of the Rainbow Bridge for us, and all of the animals of this precious Earth. Stay if you will, go if you must; hail and farewell". Puts out Silver Goddess Candle

Cimerian and Hodgie:

"Thank you our beloved dead for joining us in our Sabbat, and listening to the love in our hearts. Stay if you will and go if you must hail and farewell."

All echo, "Hail and Farewell"

Steve goes to the North quarter, puts out the North Candle and dismisses the element of Earth:

The song of wolves has filled our heart,
And lingers though your forms depart.
You've watched our rite and blessed our spell
We bid you now hail and farewell!
ALL SAY, HAIL AND FAREWELL

Cypriana goes to the West quarter puts out the West Candle and dismisses the element of Water:

A whale song has this night been sung,
And echoes in the chimes we've rung.
You've watched our rite and blessed our spell
We bid you now hail and farewell!
ALL SAY, HAIL AND FAREWELL

Corinna goes to the South and puts out the South candle and dismisses the element of Fire:

The dragon's cry did split this night,
And called our ancient roots to light.
You've watched our rite and blessed our spell
We bid you now hail and farewell!
ALL SAY, HAIL AND FAREWELL

Thomas goes to the East and puts out the East candle and dismisses the element of Air:

The condor lord above the storm,
Our dreams rise with your soaring form.
You've watched our rite and blessed our spell
We bid you now hail and farewell!
ALL SAY, HAIL AND FAREWELL

Cimerian goes to the Center and dismissed the element of Spirit:

The winged birds, the southern blaze,
The whales call, the wolf's gaze;
Our little pets who roamed the night,

And came on home in morning light,
We honored, healed, and spade, and then,
Provided you forever homes again.
You came with purrs, kisses, barks,
And joined your voice, within our hearts.
We have not let your mem'ries die,
Each Samhain when we speak, and scry,
We call, honor with love and then,
We'll meet at Rainbow Bridge. **Till Then!!!**
ALL SAY, TILL THEN!!!

Krys takes up her circle in her own fashion.

(Circle Closing of the God and Goddess)

Cimerian: By the air that is her breath...
Hodgie: and by the music that is his song.
Cimerian: By the Fire of her bright spirit...
Hodgie: and by the heat that is his passion...
Cimerian: By the Water of her living womb...
Hodgie: and by the dew that is his tears.
Cimerian: By the Earth that is her body...
Hodgie: and by the grove that is his home...

Bard Lady Dragonfly leads in:

The circle is open but unbroken, may the peace of the Deities , remain within our hearts.

Merry meet, and merry part, and merry meet again.

Now we feast..... Blessed Be.



The Occult.b3

Invocation of Sun God

This is what I usually recite as part of my daily practice, accompanied by frankincense burning, offering of bay leaves and wine libation.

I greet you at dawn,
When your glimpse awakens the world
Bestowing your light upon it after the night is gone

I greet you at midday,
When no mortal is able to look
At your blazing form without losing his sight

I greet you at dusk,
When the crimson light puts the Earth
Into the night's oblivion

I greet you at midnight,
When you, the Black Sun, illuminate our dreams
Revealing the desires and terrors, concealed in dark places of mind.

For it is you that is praised,
At the beginning and in the end -
In light and in darkness, there's always your presence.

By: Nachtigall

Holyterez's Incense Recipes

INCENSE: In the past, when I had convenient access, I've used mostly powder incense burned on a bamboo (only) block. Also (in the past) at least one ingredient is grown on my property (moved and haven't made incense in 5 years, but this would still hold true/be possible). A bond between you and intent/purpose and means/aid is thus stronger. As examples I've indicated those ingredients with a +. Recipes can be modified to make sticks, but a binder must be used, ie. tragacanth.

1) Money in the Air

This is an adaptation of a favorite (and successful) simmer scent. It's all about abundance--accepting, expecting, respecting it. Sadly, the simmer scent is much better... Smell like holiday baked ham. Note: wear gloves, this has a henna effect on your hands (although they'll smell good).

- * all ingredients alphabetized by amount
- * all ingredients powdered, mixed, powdered together
- * * items measured pre-powdered
- * all measures in teaspoons
- * yield = 5T (tablespoons) ultra fine powder/talc (okay, the math doesn't add up, but it's all in the powdering)
- * for sticks: mixed with water, 3:1 powder:water by teaspoons, and adjusted as necessary--it's easier and less wasteful mixing small batches for extruding (syringe)
- * stick yield approx. 25 3.5-4mm 5" sticks (I halved them to speed drying and for sharing--mini sticks are good... :D)

3 t. Red sandalwood
2½ t. Clove
2½ t. Cinnamon
2 t. Linden flowers + leaves*
1 t. Allspice
1 t. Ginger
1 t. Irish moss*
1 t. Nutmeg
1 t. Rosemary* +
½ t. Tragacanth
¼ t. Benzoin

2) Divination 1

Used for tarot or rune reading.

* all ingredients alphabetized by amount

* all ingredients powdered, mixed, powdered together

* * items measured pre-powdered

* all measures in teaspoons

* yield = 5T (tablespoons) ultra fine powder/talc (okay, the math doesn't add up, but it's all in the powdering)

- 4 t. Lavender +
- 3 t. Bay leaves*
- 2 t. Hyssop* +
- 2 t. Red sandalwood
- 1 t. Clove
- 1 t. Frankincense
- ½ t. White willow bark +

3) Spanish Romance

Smokey and pungent if use too much at a time. More of a teaser/lingering after "kick" than immediate impact.

* all ingredients alphabetized by amount

* all ingredients powdered, mixed, powdered together

* * items measured pre-powdered

* all measures in teaspoons

* yield = 5T (tablespoons) ultra fine powder/talc (okay, the math doesn't add up, but it's all in the powdering)

- 6 t. Basil +
- 3 t. Red sandalwood
- 2 t. Juniper berries*
- 1½ t. Cinnamon
- 1 t. Clove
- ¼ t. Chamomile flowers*
- ¼ t. Sassafras root *
- ¼ t. Sweet woodruff +
- 6 d. Rose Otto eo [drops/essential oil] -- NOT fragrance oil]

VISUALIZATION TECHNIQUE

IMAGING INSIDE A VISUAL PYRAMID

You go to the alpha level by the technique that suits you best (e.g. the Silva Mind control method) and you start by visualizing the classic scheme of the Great Pyramid of Giza in three-dimensional shape. You play with the pyramid by moving it in the space and by changing its color –best colors for me were golden yellow and violet blue. As soon as you get familiar with the space, exploring its central rooms and corners you choose the position that suits best your perception in the internal (take the Ascending Passage if you want to promote a positive project, the Queen’s Chamber, half-way between the north and south faces of the Pyramid, but better avoid the too powerful King’s Chamber) and you either project your visual body, an object/idea/project or both.

You form the picture of the desired object, idea or project in its concrete shape (e.g. a specific pair of shoes in all its details if you know exactly what you want), or in its symbolic equivalent (two hot graphic heart approaching each other and melting, if you want a love affair) or in a pictorial scene that means something really special to you (you can put your own fabricated sigil, or invocation inside the scheme, thus empowering it).

THE PYRAMID AS A PRAYER MACHINE

By practicing it I found quite powerful the combination of the Pyramid and the Orphic Hymns. I was going visually into the Pyramid and I was reciting the Orphic Hymn that suited best for my purposes. For example I was reciting the Hymn to Helios (the Sun God) when there was need for more joy and optimism in my life because it is believed that this religious poem has this effect on spirit and soul, or I was reading silently the Hymn to Nike (goddess Victory) when I was seeking success on a particular project. I was reciting the poems on their original, ancient greek language but I think that any good translation would do as well, there is the one by Thomas Taylor).

It is more effective if you can not only “hear” but also “see” the verses of the poem/prayer in big sparkling letters, shifting around in the internal space of the pyramid just like the credits on a movie film.

A NOTE

I started experimenting with this visualization technique five years ago. That time I was surveying Aleister Crowley’s life and writings and was reading thoroughly everything that had to do with the Pyramids. I was particularly impressed by “The Secret Power of Pyramids”, Schul and Pettit’s classic. I was using the authors’ diagrams on the plant’s positions inside the pyramid scheme during my visualization, adopting with my visual body the same positions indicated for the best growth of plants. That time I was reading aloud daily the Orphic Hymns and I thought of adding some extra power by putting them into my visualization.

I suppose many people may use the pyramid as a visualization scheme. That time I was experimenting by my own, with no instructions and I was trying very different things inside the pyramid. I think that this method really works. I didn’t take the precise pair of fancy shoes I imagined but for the next months a surprisingly big number of different shoes came to my possession from many directions so I

had to give some away to friends. And a big job project that I visualized into the pyramid in the way ahead to the Ascending Passage was made real a year after and it was bigger than I imagined it. But some other things happened too, that were not so good, so I think there is a warning as to this type of visualization.

I was experimenting with this technique for about three months. I stopped it when two strange accidents happened to me in a very short period of time. Back then I had the strong feeling that they were related to the pyramid experimentation. In both cases (an accident inside an elevator, and another one, more severe) I felt as if the earth had opened below my feet, ready to gulp me down and that there was a serious danger for me. So, I didn't dare a third accident and I stopped at once the pyramid visualization. Almost certainly I was doing something wrong, I did not take any precautions such as protection measures or spiritual cleansing before that. Maybe I shouldn't put my visual body inside the pyramid or the King's Chamber and just stick to the objects. Maybe it was my guilty unconscious mind, I don't know. But I am sure the technique works.

Possibly a best prepared person or keener on occultism could do it better and propose some improvements to the method.

Sincerely Yours

Yota

To Unite in One Union with Oneness: The Path to G-D as Taught by King Solomon



By Dokuja

¹ http://bispomacedo.com.br/en/files/2010/10/first_temple_gallery.jpg

To Unite in One Union with Oneness: The Path to G-D as Taught by King Solomon

****Disclaimer****

1. I want to make it known that no one speaks for Masonry, and that I do not intend to speak for Masonry, rather, I am simply putting my own personal interpretations (which are on the “fringe”) of the Craft and its components forth.
2. Additionally, any discussion of Masonic Ritual or Symbolism within this research paper do not originate in current treatises of Masonic Ritual or works explaining its Symbolism as if I were to provide this information, I would be in direct violation of my Masonic obligations, and so, the information presented here is based off of older works that are either not wholly accurate (but they are still useful for discussing these concepts and are thus as accurate as possible for illustrating these points without causing me to violate my Masonic vows to secrecy) or they refer to somewhat outdated concepts; but please note, this *does not* mean that the information presented here within this paper are wholly inaccurate and useless for proving my arguments presented herein.

Definitions:

1. *Occult* – “In religion, occultism or occult studies is the study of hidden knowledge.”²
2. *Kabbalah* – “Kabbalah holds the map or the knowledge of how these hidden forces [of G-D] are structured, and the laws by which they influence us. It teaches us how to develop a sense of these forces, and finally, discover their only purpose – to bring us to the revelation of the Creator, the all-inclusive law of nature, while living in this world.”³
3. *Hermeticism* – “Hermeticism is an ancient spiritual, philosophical, and magical tradition. It is a path of spiritual growth.”⁴
4. *Esoterics* – “The word 'esoteric' simply means that which is inner, contrasted with that which is outer or 'exoteric'. Esotericism is therefore the body of knowledge or wisdom about all aspects of life which are within, behind, or beyond the outer appearance, form, or expression of life's many aspects.”⁵
5. *Freemasonry* -- “Freemasonry defines itself as a system of morality veiled in allegory and illustrated by symbols. This system of morality is taught through a series of rituals, which are learned by heart and performed within lodge. The rituals in the main speak of the Building of King Solomon’s Temple and use operative stonemasons' tools as metaphors to teach moral and ethical lessons.”⁶

² Catherine Beyer. "What Is the Occult? – An Introduction to Occultism – Western Occult Tradition - Western Esoteric Tradition."

³ "What Is Kabbalah? | Kabbalah.info."

⁴ "HF: What Is Hermeticism?"

⁵ Andrew Schneider. "Esotericism What Is It."

⁶ "What is Freemasonry." Grand Lodge of Canada in the Province of Ontario.

Background & Introduction

Within the religion of Judaism, there has been a constant undercurrent of Kabbalistic teachings since ancient times. It has been said within the Judaic Oral Tradition that the Kabbalah originated with Adam, the first man that was created by G-D to dwell within the Garden of Eden, and these Kabbalistic teachings were taught to him by the Archangel Raziel following his fall from Grace due to his eating of the fruits from the Tree of Knowledge.⁷ Following Adam's fall from Grace, the teachings of Kabbalah were passed down throughout the ages to the various Patriarchs of the Jewish faith, until they were largely popularized by King Solomon through the building of the First Holy Temple – The Beit Ha'Mikdash. While the teachings of Kabbalah were not officially canonized and transcribed until much later times, within the Judaic Oral Tradition, the Rabbis have claimed that the teachings of Kabbalah originated with the creation of the first man, Adam, by G-D.

King Solomon was the second child of King David by Bathsheba, and in 965 BCE, he became the king over the united twelve tribes of Israel. In 966 BCE, King Solomon began his construction of the Beit Ha'Mikdash in the city of Jerusalem. Since then, the legends surrounding King Solomon and the Beit Ha'Mikdash have held strong ties and importance as the basis for certain schools of Western Esotericism, the Jewish Kabbalah, and the Craft that is known as Freemasonry.

While building his temple, King Solomon incorporated various aspects of both Occult and Esoteric thought, where both stemmed from his unequalled knowledge of the Kabbalah which was bestowed upon him by the Divine, where this is detailed within the

⁷W. Kirk MacNulty. *Kabbalah and Freemasonry*. Electronic E-Book. P. 19.

Tanakh. Due to King Solomon's supreme knowledge of the Kabbalah, it is extremely likely that he was aware of different Kabbalistic schools that existed during the time in which he lived, where these include the teachings of Hermeticism and those of the Occult which stemmed from the Ancient Mystery Schools which were present in the region during this time period.⁸ These Ancient Mystery Schools, including Hermeticism, likely evolved out of the Kabbalistic teachings that were passed down within the Judaic Oral Tradition from the times of Adam, and were present in the form of Hermeticism within Ancient Egypt. Additionally, with regards to King Solomon's Occult knowledge, it has been referenced that King David had the power to subdue demons through the "soothing powers of his music," as found in various Midrashim and other apocryphal texts.⁹ Moreover, within certain Midrashim, it has been noted that it was likely that King Solomon inherited these Occult powers from his father as seen through the signet ring which he owned which allowed him to conquer demons and bind them to his will, where this is corroborated within the ancient apocryphal text known as the *Testament of Solomon*.¹⁰ As evidenced through this information, one can see that King Solomon's G-D-given knowledge of the Occult and Esoterics were unequalled by any other man during his lifetime.

In understanding the vastness of King Solomon's Occult and Esoteric knowledge, one finds that the legends surrounding him and the building of his temple have been the basis for the creation of the legends of certain Esoteric schools of thought which hold their origins in these very legends. The most significant of these Ancient Mystery

⁸Pablo A. Torijano. *Solomon the Esoteric King: From King to Magus, Development of a Tradition*. Boston: Brill, 2002. Electronic E-Book. P. 92.

⁹ *Ibid*, P. 41.

¹⁰ F. C. Conybeare, trans. *The Testament of Solomon*. Ed. P. Yardley. Electronic E-Book.

Schools which continues to exist in the present day is the fraternity known as Freemasonry. Within the Craft, one finds that the basis for the first Three Degrees are held within the legends of the building of King Solomon's temple by his delegated lead builder, Hiram Abiff. Throughout the first Three Degrees, the candidate is not only taught a system of morality which is used to complement his religious beliefs in Supreme Being, but also a path that could be used to surpass one's basic human instincts, such as the notion of a "self," and thereby unite with the Divine Being. In essence, the Craft of Freemasonry has been said to have originated directly from King Solomon and holds at its core the basis of the Esoteric and Kabbalistic teachings that he purported; thus, it can be seen that Freemasonry is the sole inheritor of this ancient and profound knowledge for not only does it originate in the ancient teachings of Kabbalah, but it also compounds them with such apocryphal doctrines attributed to King Solomon as the Occult and Esoterics which lack in the modern day Jewish teachings of the Kabbalah, furthermore Freemasonry traces its origins back to their very source—King Solomon himself.

King Solomon and the Occult

As early as the 1st Century CE, King Solomon has been depicted as the master of Esoteric and Occult wisdom, and while these depictions of the Jewish Sage-King were not transcribed until the 1st Century CE, they did exist within the Judaic Oral Tradition from much earlier times.¹¹ As mentioned previously, within the Jewish Oral Tradition, King Solomon has often been described as a "powerful exorcist" and has often been associated with Demonology.¹² Furthermore, within certain apocryphal Judaic texts, it has been told that King Solomon utilized his power over the demonic forces to subdue

¹¹ Pablo A. Torijano. *Solomon the Esoteric King: From King to Magus, Development of a Tradition*. Boston: Brill, 2002. Electronic E-Book. P. 43.

¹² Ibid.

demons and bind them to his will, where he then forced them into laboring within the construction of his Holy Temple.¹³ Through understanding this knowledge of King Solomon's Occult powers, one can see that the Jewish faith, with regards to the teachings of King Solomon, as well as the precepts of the Occult, are inherently intertwined. Furthermore, there is evidence that King Solomon's Occult powers were gifted to him from G-D and originated within the Esoteric and Kabbalistic wisdom that the Supreme Being bestowed within him. Together with his Occult mastery, King Solomon used these powers along with his knowledge of the Esoterics for the purposes of creating not only his Holy Temple, but also for the basis of creating his own Ancient Mystery Tradition that is Freemasonry.

King Solomon, Hermeticism, and the Kabbalah

While some argue that Hermeticism arrived in the world at an earlier date than that of the Jewish Kabbalah, it is important to realize that if one were to follow the Judaic Oral Tradition, one would find that the Jewish Kabbalah was actually the root of the ancient teachings of Hermeticism, as the Kabbalah originated with Adam and Hermeticism originated from the Greek god Hermes, or his Egyptian counterpart—Thoth. The teachings of Hermeticism can be effectively summed up by the following quote: “As above, so below; as below, so above,” where this quote essentially states that the human realm is a mirror reflection of the Divine realm of G-D, and likewise, the Divine realm of G-D is a perfect mirror reflection of the worldly realm of man.¹⁴ This is significant to note as it provides the basis for the biblical quote found multiple times throughout the Tanakh which states “Ye are the Temple,” when referring to man and how he is a

¹³ Ibid, P. 54.

¹⁴ Three Initiates. *The Kybalion*. Chicago: Yogi Publication Society, 1912. Electronic E-Book. (Found throughout the book).

reflection of G-D, as can be seen from how the Beit Ha'Mikdash was the worldly residency of the Holy of Holies—of G-D Himself. Another important idea within Hermeticism that grew out of the Kabbalah as taught by King Solomon is the notion of “THE ALL IS MIND; The Universe is Mental.”¹⁵ In order to understand this concept, it is necessary to understand a key definition with regards to the nature of G-D as taught within the Hermetic tradition.

Within Hermeticism, G-D is referred to as “THE ALL,” for just as G-D is the culmination of all things within the universe, He can therefore be called “THE ALL,” for He is the combination of EVERYTHING and NOTHING. Additionally, with regards to the Hermetic precept of “The Universe is Mental,” one learns that a key belief within the Hermetic Kabbalistic tradition is that *everything* that exists does so within the Mind of G-D. While saying that everything exists within the Mind of G-D, one must realize that within the Hermetic tradition, it is said that the only way in which G-D can create is through His mental projections. Just as how one cannot create something from nothing, and how one cannot turn something into nothing, this leaves a question how a Supreme Being that is *everything* can create. If one were to say that G-D creates by “taking a part of Himself” and then using it to create something outside of Himself, then this would contradict the key principles of Hermeticism and the Jewish Kabbalah, for then G-D would not be the culmination of Everything, and so, the only way left for G-D to create is through meditation and the mental projections of creation which arise from it. Through this understanding, we are provided with an understanding of not only this key concept of how G-D is EVERYTHING and NOTHING, and how He can create, but also, we gain a greater understanding of ourselves, for we all exist within the Mind of G-D—and since

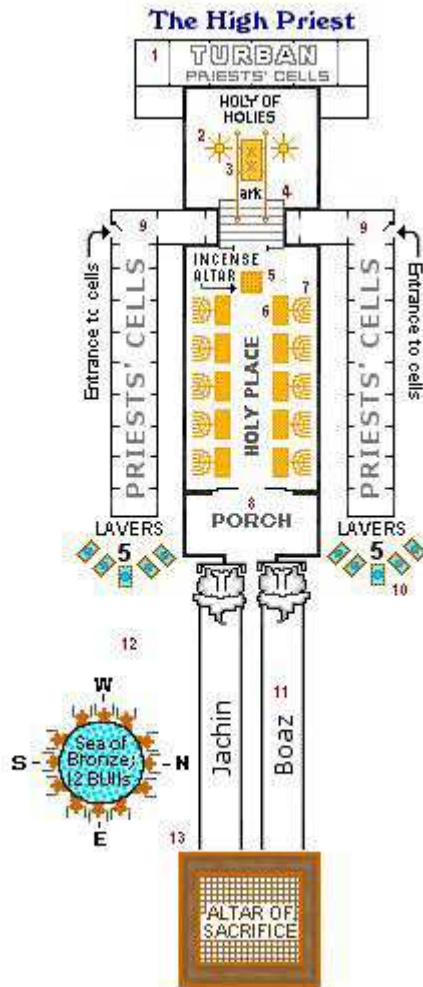
¹⁵ Ibid. P. 12.

we all exist within the Mind of G-D, and His Mind resides within us, we can see that we are not G-D, but rather just a small part of Him; for we are not EVERYTHING and NOTHING as He is.

Due to King Solomon's expert understanding of these key concepts of Hermeticism which evolved out of the Jewish Kabbalah within the same time period in which he lived, one can find the basis for the symbolic architecture that this great sage-king utilized in constructing his temple as the most G-dly residence within the mortal realm—for the Beit Ha'Mikdash was truly aligned with the concept of Everything existing within the Mind of G-D, and the Hermetic idiom: "As above, so below; as below, so above."

King Solomon's Temple, the Human Body, and The Kabbalah

As mentioned previously, when King Solomon built the Beit Ha'Mikdash, he incorporated various elements of the Ancient Mystery Schools, such as Hermeticism, the Kabbalah, and the Occult, and in so doing, he created a Divine resting place for G-D on earth. In following the precepts of Hermeticism and Kabbalah, King Solomon arranged the Beit Ha'Mikdash based off of the structure of the human body, as can be seen from the image below:



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In examining this diagram, one can see that the Beit Ha’Mikdash stayed true to the form of the human body. At the top of this diagram, one will notice that the head of the human body is the resting place for the Holy of Holies—or the residency of G-D on earth. This is symbolic of the Hermetic and Kabbalistic ideal that “The Universe is Mental.” Just as how G-D resides within the head of the temple, which is based off of the form of the human body, so too does He reside within the minds of all of humanity. This idea stems directly from the Tanakh where one quote aforementioned states that “Ye are the Temple,” where this means that mankind is similar to the Beit Ha’Mikdash as G-D

¹⁶ <http://cube-it.webs.com/temple3.gif>

resides within the minds of man just as he resides within the head of the Holy Temple, for mankind was made in the image of G-D, as stated in the Tanakh.

When one realizes this explanation of the outlay of King Solomon's Temple, he will begin to see the connection between King Solomon's Temple and the teachings of Freemasonry. For within the Craft, these ideals are held as sacred, for the legends of Freemasonry stem directly from the Divine origins of King Solomon's teachings which he materialized in the physical form of the Beit Ha'Mikdash.

Introduction to Freemasonry and its Relation to King Solomon and the Esoteric

Within the ancient lore of Freemasonry, it has been said that the original craftsmen of King Solomon's Temple were the original Freemasons from whom their modern day counterparts claim their origin. When in the process of building his temple King Solomon passed down his teachings and wisdom to lead constructor of his temple—Hiram Abiff, as it was necessary for the Master Masons and their Grandmaster Hiram Abiff to have knowledge of these teachings in order to build a proper residence for G-D. Held within the legends of the Craft is the notion that one of these secrets that King Solomon gave to Hiram Abiff was the True Name of G-D, which was lost at the time of Hiram Abiff's assassination which took place prior to the completion of the temple. In understanding this, one sees that not all of the Divine knowledge of King Solomon was passed down to both the Master Masons at the time who worked on the temple, nor to the modern day Freemasons. This phenomenon is symbolic of the Masons constant searching for Light (wisdom, enlightenment, truth, G-D, etc), and how neither he, nor anyone else, ever truly discoveries it within life.

While we can never achieve Light within life, that is to say, a full realization and reunification with G-D, we are able to come as close as possible by studying the

teachings of Freemasonry, and in so doing, we are better prepared to fully realize and unite with G-D in death. This ties back into the Kabbalistic and Hermetic/Occult ideal that we are only a small portion of G-D, and since we are not “all of G-D” in life, that leaves the only possibility of reuniting with G-D to occur in death. Furthermore, in order to reunite with G-D in death, one must reach a level where he is as close as possible to G-D in life, and in order to do this, he must sacrifice his “self” and his belief in freewill.

With regards to the notion of “freewill,” within the precepts of the Occult, Kabbalah, and Hermetics, one finds that a belief in freewill only detracts from one’s ability to reunite with G-D, both in “getting close” to Him in life, and ultimately reuniting with Him in death. Thus, in order to achieve this state of a full realization and unification with G-D, one must suffer a symbolic death, where such a death occurs within the teachings and initiations of Freemasonry.

The Ultimate and Divine Teaching of King Solomon as Taught through Freemasonry

Just as King Solomon taught the Master Craftsmen of his temple how to arrange the outlay of the temple, so too did he bestow upon them the most expedient and complete True Path to G-D, where this can be illustrated through a brief discussion of the initiations and their symbolic significance that are held within a Masonic Lodge.

Within the First Degree of Freemasonry, it is required that the candidate come of his own freewill, where this is necessity as it symbolizes the yearning of the soul to reunite with Supreme Being. Essentially, the First Degree of the Craft is the first step that the candidate takes towards utilizing his notion of freewill towards the path that will later cause him to deny the existence of freewill and the Self. This path is then continued within the Second Degree of Freemasonry where the candidate ascends Jacob’s Ladder, or a symbolic staircase, towards Heaven and reaches the outer gates separating his Self

from the Divine Being. In a Kabbalistic interpretation of this Degree, one realizes that this Degree symbolizes that one is “close” to G-D, but that one is still on the “outside” and has not fully realigned himself with the Divine in life. Lastly, within the Third Degree of Freemasonry, the individual plays the role of one of the original three Grandmasters of Freemasonry, who were King Solomon, Hiram of Tyre, and Hiram Abiff, where in this case, the brother is initiated into Light through a retelling of the story of the assassination of Hiram Abiff. Within this Degree, the brother not only takes on the role of Hiram Abiff, but also that of a particular Lodge officer who could be said to symbolize the Self. Due to the symbolic nature of this Lodge officer and Hiram Abiff, one can see this as a metaphor for the death of the Self, and thus a reunification with the Divine Will through the death of one’s freewill which stems through one’s belief in the Self as a singular and inherently existing being. In realizing this, it is evident that a belief in a Self and freewill not only detracts from the path to G-D, but also causes one to deny G-D’s very existence, for it results in an inherent belief that is tied to it which portrays the notion that by believing in freewill and the Self, one believes that he is G-D, and that he can create through his mental projections and influence the world around him just as G-D does and can.

Through a greater understanding that one realizes through the aforementioned description of the Three Degrees within the Craft, one is able to see the True Path to G-D as taught by King Solomon, where the path is the following. First, one must begin to yearn for G-D which arises through the emptiness of the soul which is felt from a lacking connection with the Divine. Secondly, one must come of his own freewill in order to search out this path towards Light. Thirdly, one must take the step closer to G-D and ascend Jacob’s Ladder and reach the gates of the Divine. Next, one must destroy his

notion of Self and freewill through his symbolic death as represented through the Third Degree or the “Master Mason’s Degree.” Lastly, when one actually suffers from a physical death in the mortal realm, by following this path, he is able to attain a full realization and reunification with the Supreme Being, or as He is called within Freemasonry: the Grand Architect of the Universe.

The reason why these points are significant is that they are the truest and most complete path to G-D which can be seen from the fact that they were taught directly to King Solomon by G-D and later, King Solomon passed these hidden teachings on to the Master Masons of his temple. Furthermore, this path to G-D was passed down in a largely unaltered form (where the symbolism and esoteric meanings of each Degree are inherently similar no matter where they are practiced) up until the current day through the international fraternal order that is Freemasonry. Lastly, the reason why King Solomon’s path to G-D as taught through Freemasonry is truer than any other esoteric path, such as even the Jewish Kabbalah, is because the current teachings of these Ancient Mystery Schools (the Jewish Kabbalah included) either do not descend directly from King Solomon, and therefore from G-D Himself, and because the past and modern day esoteric traditions do not teach the whole of the path to G-D as taught through King Solomon, but rather they teach only a fraction of it, for they do not include the teachings of the Occult, the Hermetics, and most importantly—Freemasonry. Thus, through this understanding, one can see that the path to the Divine as portrayed here is not only the most efficient path to G-D (and while there are other completely legitimate paths, they do not compare in their completeness to this one) but it is also the truest path to G-D as it originates directly from the original teachings which were the source of all of these Ancient and

Mystical Mystery Schools—that is to say, the teachings of G-D Himself that were passed on directly to King Solomon and from he, to the Craft.

Conclusion

In essence, due to King Solomon's unequalled knowledge of Divine Wisdom when compared to any man on earth, this great sage-king was able to materialize the nature of G-D within the earthly realm by building His temple through the utilization of his Occult and Esoteric powers. Through understanding the heart of the philosophy of Hermeticism and the Jewish Kabbalah, one is better able to realize the methodology that was used in arranging the physical structure of King Solomon's Temple in relation to his wisdom that was given to him by the Supreme Being. Furthermore, due to the Beit Ha'Mikdash being built in the form of the human body, one realizes the way in which King Solomon "materialized G-D" and his teachings on earth, and through the building of the temple, one arrives at the birth of Freemasonry which passed down King Solomon's teachings of the True Path to G-D.

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On Behalf Of The Garden Of Chaos

An Essay On Servitor Creation For Women

By Allison Hoffman
[ChaosGarden.Tumblr.com]

I've been frustrated lately at the lack of material outside of the pagan/wicca scene geared towards women in regards to magickal technique. Now mind you, I don't identify as either female or male, but I can't help that I was born with lady parts. Thusly, I must be concerned with the development of female occultists. Maybe I can one day be a well known female occultist? A girl can dream.

The first time I came into contact with the concept of servitors was two years ago. The article in specific is on Chaos Matrix. I really wish this site was still contributed to because it has very valuable information and the Chaos Magick community is definitely not what it used to be. There are two things in that essay I have a problem with : 1) it says that it is not for novices. The reason I dislike this is because servitors are one thing I feel like you have to just jump into in order to gain experience from. Case in point:

About a year ago, when i was still working for Walmart, I was having problems with the way the managers were running the store. So I came up with this really (impressively) complicated servitor which consisted of not one entity but a whole legion of them, blackbirds to be exact. So, on one of my fifteen minute breaks, I did a small energizing ritual in the bathroom. Yes, you read that right and I'll explain why. What I used was something that I think all women should use at least once in creating a servitor of great power. What I'm talking about is menstrual blood. Long story short, the power went to my head and I ended up getting fired from my job.

This was the best thing that could have happened to me because if I had stayed at that store I would likely not be here today. The stress was so enormous that I was literally having pains in my chest and heart palpitations. Not to mention the lingering, chronic depression and fatigue. Now, I'm much happier and I happen to feel very fondly towards my superiors at my current job. I'm also grateful that I learned that lesson, because now I know my limits and where to be careful in proceeding. This is the proverbial reaching towards one's potential.

The second thing, which I disliked the most, was that the ritual for

creation was intended for men. If you haven't read the article of which I'm writing about, it basically works off of the traditional masturbation technique in which you bring yourself to orgasm and let your sexual fluids drop onto the sigil of the servitor you are creating.

Of course, the novice that I was, I searched for a version of this ritual for women. There is none. If there is I am not aware of it. I do not know the statistics - it would be hard to get a clear census in any case - but it seems to me that Chaos Magick tends to be a Male dominated occult scene. Please correct me if I'm wrong, I will be delighted to hear otherwise. So, before I began working on the servitor I had mentioned above, I thought about what I could use as a female. The concept of using my sexual fluids seemed rather idiotic because, frankly put, I don't secrete enough fluid to drip onto a piece of paper and hell if I'm going to shove anything up my vag that doesn't belong there.

Suddenly, it hit me. Not the idea, though. It was my cramps. I'm guessing it was about the twelfth of that month, which is a few days away from my regular starting point in my menstrual cycle. Then is when it hit me. There is some symbolism to be thought about when considering using the blood of one's womb. With this blood you are expelling what could have potentially been new life. So why not put it to use? It seemed logical to me.

To my memory I've only done this once, because the need for such a great servitor hasn't arisen yet. And for some reason, perhaps it's just that I've been growing in magickal ability, I've been able to create very effective servitors without it. I'm not completely throwing it under the bus though. The only thing I can see it being useful for is for a servitor that is for something long term. Maybe I'm just a coward. Whatever.

Analysis of the Archetypal Symbolism and Etymology of Baphomet

By Tau Pneumatikos



History

The image above was created by Alphonse Louis Constant under the pseudonym of Eliphas Levi Zahed, and published in a two volume book titled *Dogme et Ritual de la Haute Magie*, in 1856. The English title is *Transcendental Magic: It's Doctrine and Ritual*, as translated by Arthur Edward Waite, a Freemason and esoteric author. But the literal translation is *The Dogma and Ritual of High Magic*.

In this book, Levi called the image 'The Templar Baphomet' and the 'Baphomet of Mendes', explaining that it is a composite representation of Pan and similar archetypal horned-gods of fertility, generation, virility, pleasure, and hedonism; comparing it to the Devil card from the Tarot, which is usually shown with a man and woman chained to the block on which he stands to represent man's

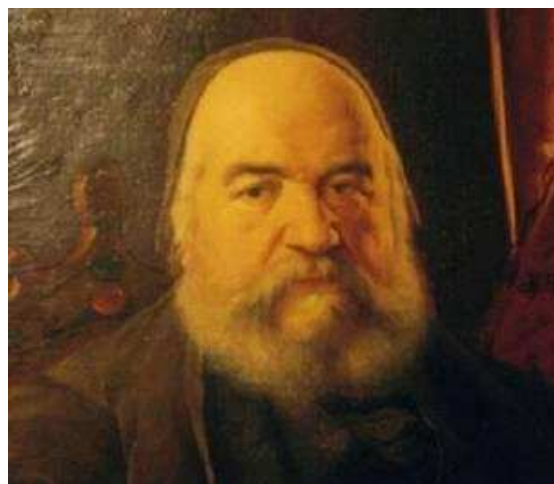
bond with the material world and the incarnate soul.



Card number 15, The Devil, from the Jean Noblet tarot.

Born in 1810, Levi, a former Roman Catholic Priest, became an occult writer after dropping out of seminary and discovering the esoteric path. Some historians speculate that he was in fact excommunicated for his heretical views and unorthodox teachings. Nevertheless, he went on to join the Fraternitas Rosae Crucis (FRC), and eventually rose to the office of Supreme grand Master of the Conclave and Supreme Master for the Western World.

Fascinated with the idea of synthesizing philosophy, mathematics, religion, and other aspects of life, he utilized his theological training to convey esoteric ideas through symbolism and defied the narrow view and rigid interpretation perpetuated by what he claimed as church indoctrination. (Barrett 153, Tau Apiryon)



The Age of Enlightenment

While the age of enlightenment refers to the period between 1688 and 1789, the later part of the eighteenth century saw an occult revival amidst political unrest, criticism of the established church, and social revolution. Free thought and liberation from political and religious persecution enticed millions to explore new philosophies and novel avenues of self expression. Charles Darwin published the Origin of Species in 1859 which shook the already weak faith of many in the established Church, and numerous old fallacies and superstitions were turned aside to make room for a modern age of reason.

Ironically, free thought quickly gave way to spiritualism and occult curiosity as numerous esoteric publications revived the art of spiritual alchemy, Cabala, and other arcane philosophies, which spawned new religions, fraternal orders and secret societies.

The eighteenth century produced such notable and prolific authors as Madam Helena Petrovna Blavatsky (founder of the Theosophical Society), Albert Pike (Scottish Rite Grand Commander and prolific Masonic writer), Theodore Reuss (founder of the Ordo Templi Orientis), Arthur Edward Waite (Rosicrucian, Golden Dawn), Gerald Brosseau Gardner (founder of Gardnerian Wicca), John Yarker (Oriental Rite of Memphis, Rite of Mizraim), Samuel Liddell MacGregor Mathers and William Wynn Wescott (co-founders of the Hermetic Order of the Golden Dawn), Paul Foster Case (member of the Hermetic Order of the Golden Dawn and founder of the Builders of the Adytum), Aleister Crowley (member of the Hermetic Order of the Golden Dawn, Outer Head of the Ordo Templi Orientis, founder of the Argentium Astrum, founder of the religion of [neo] Thelema), and Gerard Encausse (founder of the order of Martinism).



“Pan”, Musée du Louvre, Paris, France



Cernunnos, Costume Network Gallery.



Levi and others started taking a second look at the old Pagan, Babylonian and Egyptian gods which the Roman Catholic Church had been effectively demonizing for centuries; most especially the Capricornus goat-god who exemplified pleasure, fertility, and primacy of nature. Pan, the Black Goat of the Sabbat was also known as the Green Man and Cernunnos, whose archetypal history can be traced all the way back to Babylonia and Samaria as one who taught initiation and commanded mankind to 'Know Thyself'. Once considered to be the embodiment of Gnosis and enlightenment, he became the scapegoat for all that was wrong in the world when Rome embraced Christianity; and along with other Pagan icons, was sacrificed on the altar of deception, ignorance, megalomania, control, and greed.



Green-Man in St. Wilfrid's Mobberley - Church of England. Garden ornament of the horned god Cernunnous

Etymology

The word Pan as a prefix, means “all, whole, all-inclusive”, which explains the ubiquitous nature of this archetype and his correspondence to the universal life force. But there has been quite a lot of speculation as to the origin of the name of Baphomet. Indries Shaw, a Sufi scholar claimed it originated from the Arabic term abu fi 'hamat, meaning 'father of wisdom' or 'father of understanding', explaining also that the Arabic term Ras el 'fahmat means 'head of knowledge'. And according to author Joshua Seraphim the Arabic word for father also translates into 'source' or 'chief seat', relating it to the great Sufi healer and martyr, Husain ibn Mansur al 'Hallaj, who was crucified and beheaded in 922 A.D. His mother had his head preserved as a relic, which calls to mind the unsubstantiated stories about the Templar Knights worshipping the preserved head of John the Baptist. (Harper Etymology, Secret Rituals 59)



Another theory states that a combination of the Greek words baphe and metis, meaning absorption of knowledge or baptism of Metis, who is a Gnostic goddess of wisdom. (Guiley 30, Walker, 89)

According to Levi, the name of the Templar Baphomet should be “spelt Kabalistically backwards, producing three abbreviations: TEM OHP AB, which represents the Latin phrase Templi

omnivm hominum pacis abbas, and translates to: The Father Of The Temple Of Peace Of All Men.” Stephen Dafoe, a respected author on Templar history, considers this to be a reference to King Solomon’s Temple, which Levi believed had the sole purpose of bringing peace to the world. (Levi 86, Man Behind Baphomet)



Iconography

In *Dogme et Ritual de la Haute Magie*, Levi explained the image of Baphomet thus:

The goat which is represented in our frontispiece bears upon its forehead the Sign of the Pentagram with one point in the ascendant, which is sufficient to distinguish it as a symbol of the light. Moreover, the sign of occultism is made with both hands, pointing upward to the white moon of Chesed, and downward to the black moon of Geburah. This sign expresses the perfect concord between mercy and justice. One of the arms is feminine and the other masculine, as in the androgyne of Khunrath, those attributes we have combined with those of our goat, since they are one and the same symbol. The torch of intelligence burning between the horns is the magical light of universal equilibrium; it is also the type of the soul, exalted above matter, even while cleaving to matter, as the flame cleaves to the torch. The monstrous head of the animal expresses horror of sin, for which the material agent, alone responsible, must alone and forever bear the penalty, because the soul is impassible in its nature and can suffer only by materializing. The caduceus, which, replaces the generative organ, represents eternal life; the scale-covered belly typifies water; the circle above it is the atmosphere, the feathers still higher up signify the volatile; lastly, humanity is depicted by the two breasts and the androgyne arms of this sphinx of the occult sciences. (Levi 82)

A. E. Waite, a Rosicrucian, created a more 'Christianized' and masculine version of Baphomet for his infamous Rider-Waite tarot deck. Notice the averse pentagram on the forehead and the absence of female breasts, caduceus, and torch of illumination.



Waite's interpretation from the Rider-Waite deck

The *Woman's Encyclopedia of Myths and Secrets* explains that the Baphomet was a bisexual idol that the Templar Knights were accused of worshipping during the heresy trials of the 14th century and some say it is a corruption of the name Mohammed. But this is absurd, according to Albert Pike, as the Templars never venerated the Arab prophet. (Walker 89, Pike 818)

Whether or not the Templars were persuaded to the Muslim faith is a matter of conjecture. But Islam was and is still aniconic, and would not have approved of such an idol in the first place. Pike states that the symbolism of the Templars originated in earlier ages, going all the way back to Aaron's calf of gold, made for the Israelites. He complained "The symbols of the wise always become the idols of the ignorant multitude." (Pike 818)



Levi observed that the bull (and cow), goat, and dog were chief symbolical animals in ancient Egypt and India with the bull representing Earth and the Salt of the alchemical trinity while the dog signified Hermanubis or Anubis, the fluidic Mercury, and the goat symbolized the sulfuric fire of

virility. While Pike believed the symbolism originated from Aaron's calf of gold, which represented the god Baal, Levi related the Old Testament story of two consecrated goats. One, the scapegoat, was symbolically loaded with the sins of the multitudes and released to wander in the desert as a sacrifice to Azazel, while the "pure one was promptly sacrificed to YHVH. "...a strange ordinance, but one deep in symbolism and signifying reconciliation by sacrifice and expiation by liberty!" (Levi 82) (Leviticus 16)



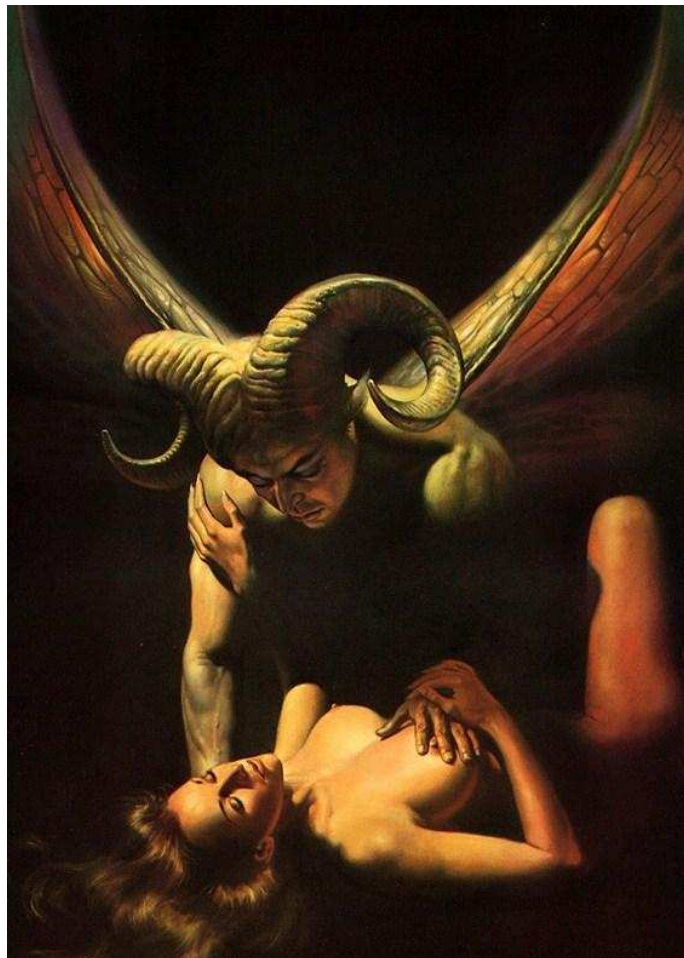


Perhaps this is a story of reconciling sin (which implies restriction of the soul), and absolute freedom, illustrating the idea of balance between opposites, and, on a deeper level, the ebb and flow between extremes. The impure goat represents the constraint of material existence as the soul remains wrapped inside the body and wanders the Earth. The pure goat which represents the spirit or soul, becomes an offering to God, whomever that may be.



Elaborating this concept, Helena and Tau Apiryon stated:

The “evil” of Baphomet, the “Devil” of the Tarot, is not the evil of crime or oppression or superstitious blasphemy, but that which was considered most “evil” by the Manichaeans and other Old Aeon Gnostics, namely generation, which results in incarnation, the “imprisonment” of pure Spirit in the impure “Tomb” of matter. (Creed)

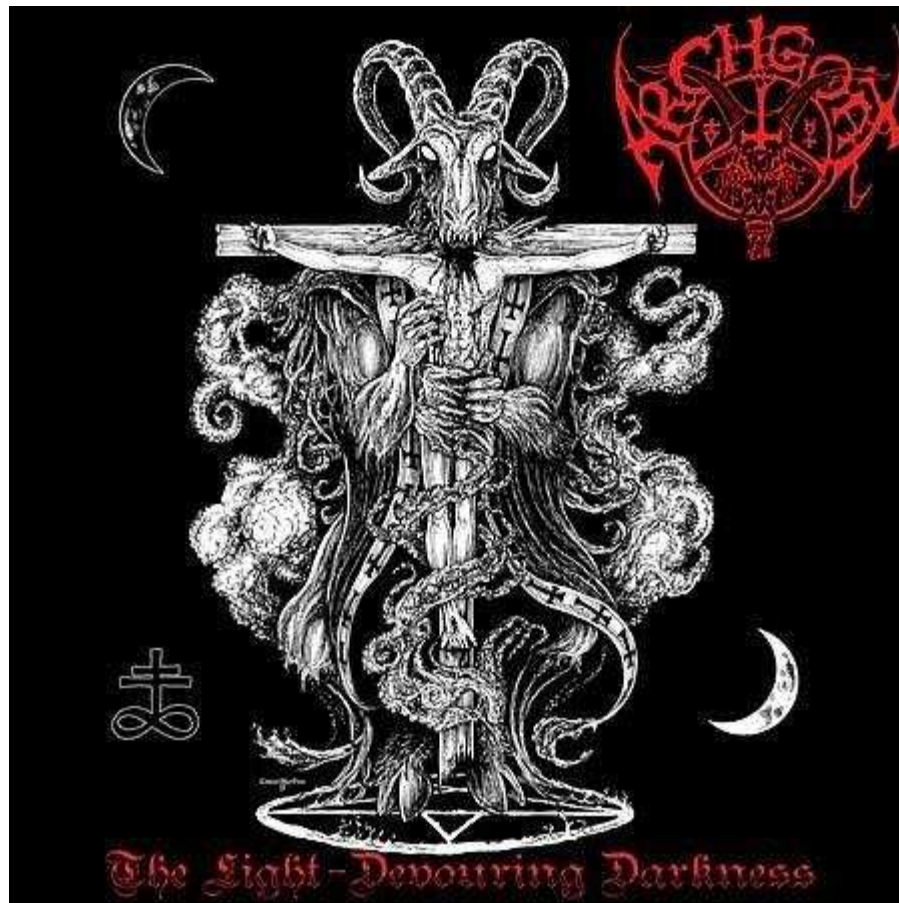




In another viewpoint, Nigel Jackson elucidates that the outward symbolism of the goat relates to its astrological symbolism of material wealth and worldly ambition, which is emphasized by its impulse to climb mountains. But the inner level is one of transformation into the spiritual as the goat climbs to the home of the Gods or the spiritual summit, thus achieving the spiritual goal of the Great Work.



By this process the sheep are separated from the goats by the Good Shepherd. The goats are the initiates who follow the sunlit path to the top of the mountain and the sheep are the materialists and the followers of orthodox religions who stay in the dark valley below. (Pillars 226)



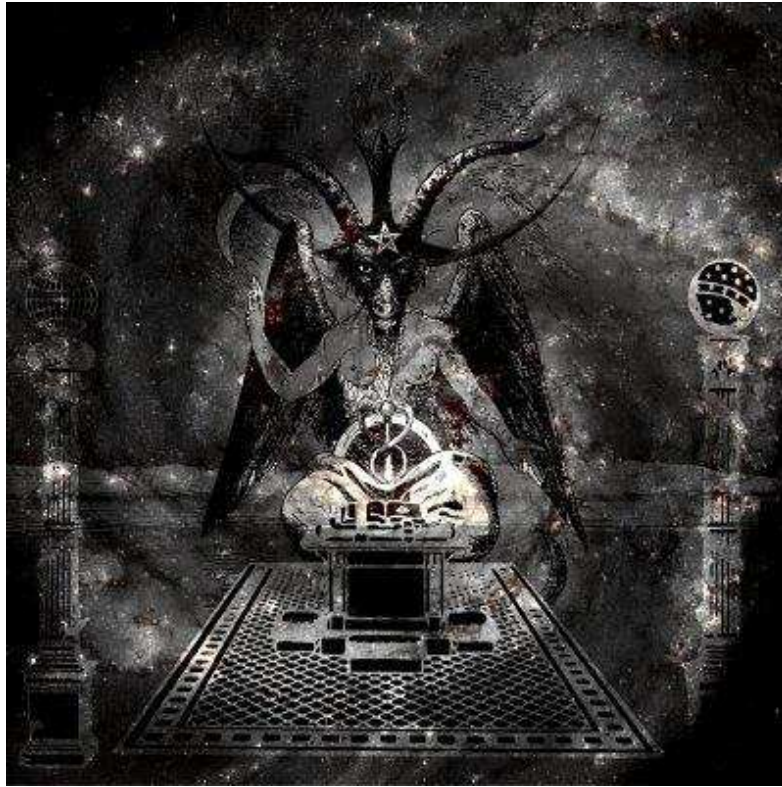
Jackson cautions his readers however, not to allow this metaphor to push them into the trap of spiritual arrogance. This is sound advice, as the Eastern philosophers describe many paths to spiritual enlightenment which include orthodox as well as lesser known philosophies.



The alchemical Baphomet, as a horned, androgynous creature representing the universal force, reconciles the elements with bat-like feathered wings (air), scales (water), hooves and cubical seat (earth), and a torch (fire). The primal matter, or prima materia is exemplified by the overall chimera-like quality of the image, conforming to historically established edicts against the creation of idols resembling actual creatures.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (Exodus 20:4)

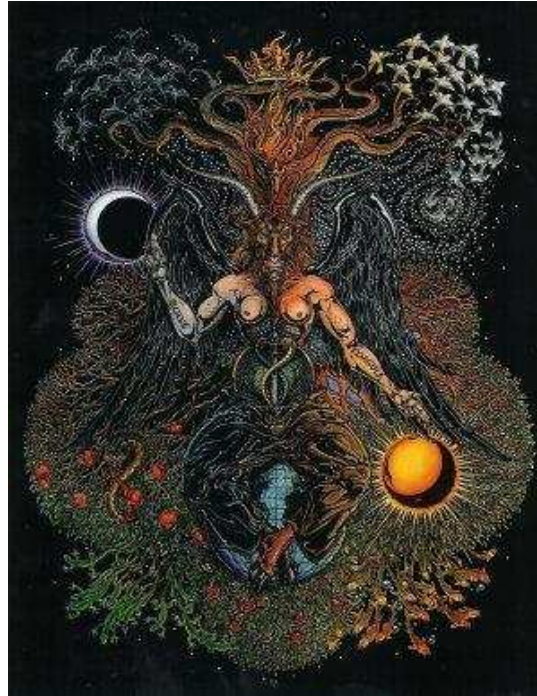




The cloven hooves and cubical stool signify the densest and heaviest material and lowest form of earthly matter. It also represents the plane of physical sensation, bodily pleasure, and lust which naturally leads into the water symbolism of the scales and feminine breasts symbolizing female life force, childbirth, emotions, love, nourishment, and healing. The two serpents (currents) winding their way around the TAU shaped caduceus implies the opposing forces which are in eternal balance, male and female joined as one, wisdom and understanding, the two hemispheres of the brain, the bipedal nature of man, the twin spirals of DNA, the Kundalinî, and the union of a fiery, fluorescent sperm with the dark, elusive egg.



Epitomizing the concept of balance, Baphomet reconciles layers of opposing forces, symbolically unifying the dual nature of material existence. The right hand is pointed upward at a white (waxing) moon with the hermetic sign as the left hand is pointed downward toward a black (waning) moon, illustrating the second code of the Emerald Tablet of Hermes, What is above is like what is below, and what is below is like that which is above, to make the miracle of the one thing. In other words the atoms and the galaxies are governed by the same principles.



The phallic caduceus wand, worn by healers and carried by Mercury/Hermes represented life and abundance. As a messenger of the gods, Mercury/Hermes was often accompanied by a ram or goat symbolizing fertility. With his winged shoes and cap, Mercury embodies the airy, unpredictable aspect of life. He is the archetypal trickster whose pranks impart vital life lessons. He is air, the nurturer of all that breathes, which alludes to the volatile portion of the alchemical prima materia that is fixed by the heavier elements; the spirit which animates the body.

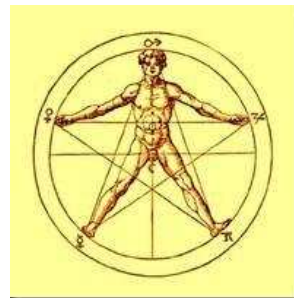
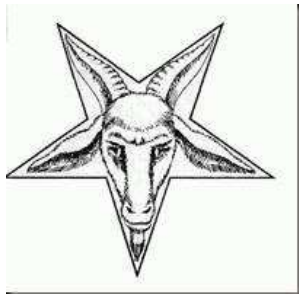


Ceiling mural by Tiepolo

The right arm of this alchemical sphinx bares the word “Solve” (dissolve), and reflects the light, active, male force, while the left arm bares the word “Coagula” (coagulate), reflecting the dark, passive, female force, and conveying the ebb and flow of the cycle of life, as things coagulate or converge eventually dissolve or diverge. Physical fire and water accelerate both of these processes, as does the intellectual and spiritual fire coming from the torch of illumination with its three points signifying the Triune nature of the One.



The upright pentagram at the base of the torch can symbolize a myriad of microcosmic ideas such as the soul, will or spirit of man having dominion over the 4 elements. Levi indicated that a counterbalancing or averse pentagram can be traced over the head, and a hundred years later Anton LeVay would popularize that structure as a logo for his Church of Satan. But for thousands of years before this, the averse pentagram meant nothing more than the heavy, female, passive force of the Spirit as it sunk downward to manifest in the material body, as opposed to the single tip pointing upward, denoting masculinity and Spirit actively moving heavenward.





The Templars

The persecution and torture of the Templar Knights by King Phillip in 1307 resulted in numerous confessions given under duress. None of over a hundred heretical charges were ever proven, no statue was ever found among their possessions, and none of the numerous counterfeits proved to be the Baphomet of the Templars. Many statements by the Templars themselves conflicted with one another as to the nature of this idol. Some accounts claim it was a human skull, others, a head with two faces, and still others said it was a cat, a cockerel or a goat. These conflicting accounts could point to the idea that the Baphomet takes many symbolic forms, but it is more likely the Templars were forced to make something up while being tortured.



Jacques de Molay

Curiously, some of the grotesque carvings found on the Templar churches of Lanleff in Brittany and St. Merri in Paris, depict squatting hybrid man-like creatures with bat wings, female breasts, horns and beastly, bushy legs, which possibly served as an inspiration for Levi's Baphomet.



Church of Saint-Merri (Eglise Saint-Merri), built between 1500 and 1550, Rue Saint Martin.



A Devilish Hoax

Thirty years after *Dogme et Ritual de la Haute Magie* was published, Leo Taxil, a disillusioned ex-Roman Catholic who was expelled from Freemasonry for misconduct, used the Baphomet image to pull off a hoax that would embarrass the Catholic Church and change the public's perception of Freemasonry for years to come by connecting it with Baphomet and the Templars; spawning hundreds of anti-Freemasonry conspiracy books and web sites. (Gilgoff)





Les Mystères de la Franc-Maçonnerie Dévoilés [The Mysteries of Freemasonry Unveiled by Léo Taxil 1886

In his book, *The Mysteries of Freemasonry Unveiled*, Taxil depicted an image of Baphomet similar to Levi's, only his wore a Masonic Apron with a sword and skull on it. Given that Taxil was expelled from Freemasonry shortly after he was initiated, it is doubtful he was privy to the fraternity's secrets or mysteries, but this did not stop him from concocting stories of devil worship, sexual perversion, bestiality, and murder in the Lodge. When he discovered that his story was deemed believable by the gullible public and church authorities alike, he generated more lies; even creating a fictional "High Priestess" who committed all manner of unspeakable acts of perversion and blasphemy. Eventually he was ordered by the church to produce this fictional woman, and he came clean, explaining that he lied in order to embarrass the Catholic Church. Later, in a boastful public interview he stated:

The public made me what I am, the arch-liar of the period, for when I first commenced to write against the Masons my object was amusement, pure and simple. The crimes laid at their door were so grotesque, so impossible, so widely exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn't have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity. (Sibley)

In spite of his negative elucidations and outright condemnations, many esoteric fraternities, rock bands, and Pagan communities appreciate his symbolism and mystique. The interpretation of his imagery depends on the background, perception and beliefs of the observer, of course. And the widespread opinion that he is evil is just as valid as any other interpretation. But treasure awaits for

those who choose to dig a little deeper into his mystery and allow the layers of insight to unfold like a lotus flower opening up to reflect the many colorful rays of the Sun.



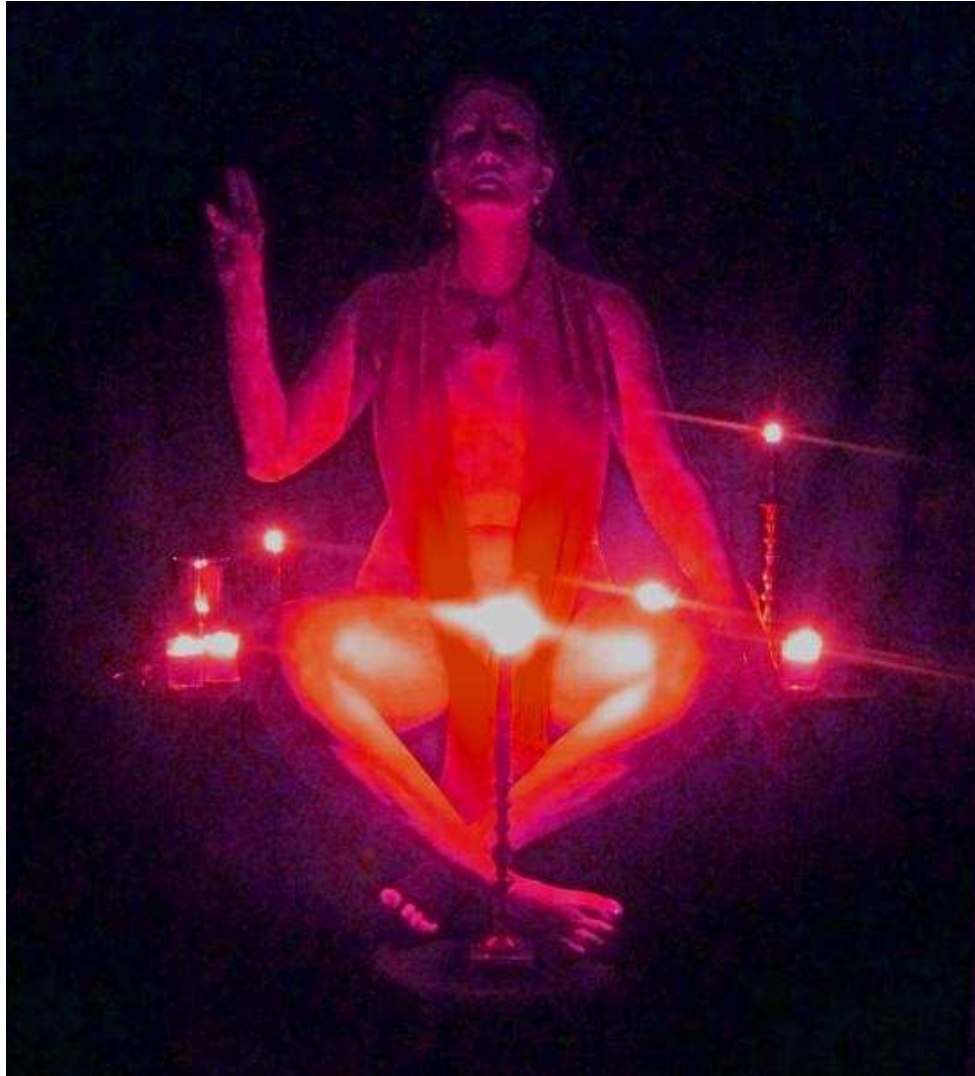
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Tau Pneumatikos – Floating Baphomet

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~The Scroll of Cartomancy~

Congratulations on your interest in Cartomancy, the arte and practice of Divination through playing cards. An ancient and exacting, yet revelatory tradition of Divination, cartomancy is used the whole world over by many different kinds of magicians. Using the instructions below, you will learn how to turn any deck of normal playing cards into a tool for discovery and information about the Worlds Apparent and Unseen.

~:To Read the Cards:~

Step 1- First, one must begin by choosing a question. Whether you are reading for yourself or others, knowing what you want to ask will allow you to choose the kind of reading you wish to use. Each reading is designed for a different kind of information one would seek. Further explanation on the different spreads is down below.

Step 2- Flip each card over face up. Our method of Divination uses inverted cards, but some cards cannot invert. If there are more upside down symbols in the card than there are right-side up ones, then the card is inverted. When a card is inverted, it means that the meaning is skewed somehow. Perhaps the meaning cannot be seen clearly by the querent (the questioner), or perhaps the meaning seems different from outside than it truly is.

Step 3- To figure out what each card means, follow these instructions: in general, red cards are good, black cards are bad. Once you've determined whether or not the reading is generally good or bad, go on to read the lore about the Suit the card comes from, then the Pip or Court lore, and finally use your intuition to judge anything that stuck out at you, any words which seemed important within the associated verse.

~:Spreads:~

The Witches' Eye- for simple and direct questions

1

2 3

1: *The Door- the Answer to your question, the Door through which you shall walk. Interpret this card as the Direct answer to what you are asking about. If you're just gaining information about a situation, this is the core of the matter.*

2, 3: *the Keys to the Door- read together as further description of the Door card. Add their meanings together as a sentence, first left, then right, to further unravel the secrets behind the Door.*

The Magic Square- for full readings of fate

1 2 3

4 5 6

7 8 9

123, 456, 789-

Start out by reading the rows in order of Past, Present, and Future. If you're looking for a single thread, you can just read one of the rows. Each row is a separate event which is mysteriously linked to the others.

147, 258, 369-

Next, read the columns- first the Past column, which should explain the order of events as they came. Proceed next to the Present column and the Future column.

159-

Third, read the Diagonal line proceeding from card 1 at top left, to card 5 in the middle, to card 9 down at the bottom right. This line is the line of Inevitability, the procession of events as one's true fate moved one's situation to its inevitable conclusion. This is read just like the rows- True Past, True Present, and True Future, the deeper movement to explain the forces and situations which come our way.

357-

Fourth, read the Diagonal line from the third card at the top right, down through card 5 in the middle, and down to card 7 at bottom left. This represents the line of choice- we make choices in our lives that we sometimes don't understand. The 3rd card represents the goal we wish for, with the 5th card representing the meeting point we had to find in order to marry our Fate to our Wish, and the 7th card represents what had to happen for us to achieve our desire.

6, 8, 4, 2-

Fifth, read the cards in the positions of East, South, West, and North. The East is how one approaches Fate and views it, the South is how one views Power, the West is how one views Mystery, and the North is how one views Necessity. These are revelatory to the inner character of the querent.

The Threads of Wyrd- for deeper reading of a particular issue

Querent

Club|Spade|Heart|Diamond

Oracle

This spread is easy enough to work with, and has a couple interesting features. It's most commonly used for sciomancy, or communing with spirits. It can also be used to get a very concise and full view of a situation without resorting to the Magic Square reading.

The card at the bottom of the reading is the Oracle, either the question being asked or the spirit who is acting as oracle. The card at the top represents the Querent, the one asking the question.

The four cards in the row are read from left to right thus- the Club, the Spade, the Heart, and the Diamond. Each of these cards represents a number of factors that can be used for any question.

1. Flipping each of the cards and unveiling the whole reading as a simple reading of the situation is done thus- the Club represents their skills, their power, and their strength, what endeavors are being pursued; the Spade represents the setbacks and necessities in the way, also the imperatives which drive those in the situation underneath the surface; the Heart represents the heart of the matter, the mystery which lurks at the core of the situation; the Diamond represents how things are likely to continue, and also they have resolved thus far.

2. Using this reading as a prediction of time, examine the Querent card. The suit of that card determines how long the outcome will take to occur- days for Diamonds, weeks for Clubs, months for Hearts, and seasons for Spades. The number on the card will illustrate the number of increments of

time.) For example, 4 of Clubs is four weeks. (The court cards show that the time involved hedges on people, not on fate.) If the Joker appears, it means that something strange is afoot, and no fate can be seen.

3. For yes or no answers, flip the cards in the row. If a Spade lands in the Spade position, the answer is no. If a Club lands in the Club position, the answer is yes. If a Heart lands in the Heart position, the answer is maybe.) If a Diamond lands in the Diamond position, the answer is difficult to express in a yes or no, so a more specific question should be asked. Remember, flip the cards one by one, left to right, and wait until you see each texture before moving on to the next card. If no cards match, shuffle all cards and try again. If the Joker lands before you can get an answer, the spirit is refusing to answer your question for some reason. If the Joker is your Oracle card, however, you can expect a very powerful answer that is very personal.

4. For health and balance readings- the Club card refers to the subject's physical health or well being, the Spade refers to the mental state of balance, the Heart to the emotional, and the Diamond to the spiritual balances and 'wyrd' or subtle balances.

5. To ask about people in a situation, observe the suit cards for the following- Clubs are rivals, Spades are enemies, Hearts are loved ones, Diamonds are friends and allies. Look to the card position for better clarification- if a Heart lands in the Diamond position, for example, it means one who is an ally is secretly wishing to be more, whereas a Spade in the Heart position means one whom you love plots against you.

~: Lore of the Cards: ~

Below, you'll find a basic explanation of each symbol on a playing card. For example, at the start of every number section, you'll see an explanation of what that number means in general. There will also be a verse explaining a riddle about the card itself, which you can unravel on your own.

Remember to follow the Reading Steps up above at the top of this notecard to interpret the full message of each card.

SUITS: the Hidden Winds of the Garden

Diamonds: Fate and Nature Without

Hearts: Mystery and Tide Within

Clubs: Power and Burdens Borne

Spades: Suffering and Wisdom Earned

COURT CARDS: the Unseen Coven

Jacks: Servants and Messages

Queens: Women and Wisdom

Kings: Men and Mastery

Jack of Diamonds: Hexing

Queen of Diamonds: Divination

King of Diamonds: Conjuration

I see the Luck-bringer's shifty eyes; soon a message brings surprise.

I feel the Diviner's supple hands; wise the one who holds the strands.

I hear the Conjuror's quiet call; rich the one who beckons all.

Jack of Clubs: Evocation

Queen of Clubs: Invocation

King of Clubs: Abjuration

I see the Evoker's intense stare; power crackles through the air.

I feel the Mantler's firm embrace; magic wears a mortal's face.

I hear the Abjurer's mighty cry; will protects the earth and sky.

Jack of Hearts: Glamoury

Queen of Hearts: Compulsion

King of Hearts: Enchantment

I see the Guiser's clever wink; sweet and sly the faerie's drink.

I feel the Charmer's open arms; soft as gossamer these charms.

I hear the Enchanter's silky words; foes are pigs, and heroes birds.

Jack of Spades: True Sight

Queen of Spades: Healing

King of Spades: Weather Working

I see the Seer's canny gaze; truth is seen through murky haze.

I feel the Healer's fingers deft; pain is taken, health is left.

I hear the Weatherworker's rhyme; wisdom rules both tide and time.

Joker: Faring Forth, the Wandering Fool

What the Wanderer's spells do bind, only Faring feet can find.

PTPS: the Book of Shadows

A: Star of Heaven, the treasured font of beginning

D- The Star of Heaven shines down, from Fate's secret domain; there is found great fortune, prosperity and gain.
C- The Star of Heaven shines down, from Power's hallow'd throne; skill and prowess true are found, and mighty deeds are sown.
H- The Star of Heaven shines down, from Virtue's secret hall; the heart doth beat most puissantly, and none refuse its call.
S- The Star of Heaven shines down, from Ordeal's fortress dark; the time of trouble beckons, a hand most cold and stark.

2: Faerie Seeming, the clever face of the Other

D- What faery spell is this: pale wings from Fortune's table; the guise of grace, wears Nature's face- a friend most keen and able.)
C- A djinn of fickle Might comes forth from ebon bower; be it peace or quarrel, the Land has a moral, and wears a rival's glower.
H- Thy Spirit shall be courted, by crimson selkie's 'frain; a face most fair, with plaited hair, the Garden is a swain.
S- The slough come a-hunting, with Danger's hounds most white; the World is bare, with shroud austere, a villain's omen quite.)

3: Sabbat's Whisper, the murmured arcana of change

D- The witch-songs spin a skillful spell of fate and Gramarye; a thread is tied, good luck to bide, in aid of Mastery.
C- The witch-songs spin a potent spell of power and Gramarye; a spell of might from Fire and Night, for Opportunity.
H- The witch-songs spin a joyous spell of heart and Gramarye; a dance is played, a charm is laid, merry Revelry.
S- The witch-songs spin a sharp spell of pain and Gramarye; a spell of heart is bound, but truths are found through precious Misery.

4: Veil'd Hedge, the shrouded border of stillness

D- Up rise the Hedgerows, here to hold and keep. By breath and luck they'll bend when struck; with work they'll never shirk, a Shelter Caution laid to sleep
C- Up rise the Hedgerows, true to man and maid. By flesh and furrows ruddy red. By blood and ground dug by spades. and a shade.)
H- Up rise the Hedgerows, the furrows ruddy red. By blood and ground dug by spades. clear the head.
S- Up rise the Hedgerows, the ground dug by spades. By bone and woe, they'll wand from foe, for outside there be blades.

5: Wind-swept Cross, the tumultuous bower of choice

D- The roads be Cross'd, the Stang grey as ash; wastrel's doom is the beggar's sash.
C- The roads be Cross'd, the Stang dark as oak; clouts unwanted be coward's yoke.)
H- The roads be Cross'd, the Stang red as thorn; wise to be gracious, wasteful to mourn.
S- The roads be Cross'd, the Stang white as birch; a ledge of betrayal is folly's perch.

PTPS: (The Book of Shadows (continued))

6: Crooked Path, the circuitous road of journey

D- (The Path is bent, and yields to the Right; a Generous hand brings blessings bright.
C- (The Path is straight, and the way sincere; the bells of the Victor ring loud and clear.
H- (The Path is a crooked, labyrinthine track; for the Memory, forward is oft the way back.
S- (The Path is broken, and Leftward goes; a quest is taken to cure all woes.

7: Flaming Sword, the burning blade of opposition

D- (The Sword of Stone stands forth in force; labor shall return the course.)
C- (The Sword of Fire burns bright as day; higher ground shall yield the way.
H- (The Sword of Moon is clear as night; a pure desire shall seek aright.
S- (The Sword of Steel is blooded and slick; the thieves' road opens for the quick.

8: Blood and Tears, the potent sacrifice in decision

D- Blood of grace shall swiftly flow; study reveals the way to Know.
C- Blood of power carves the land; work brings strength to Will'stain, to Dare and hand.
H- Blood of innocence brings a pain.
S- Blood of wisdom flows away; bound to be Silent, the zealous will stay.

9: Salt of the Earth, the heavy gift of the land

D- From the soil comes forth a Tree, bearing fruit of Prosperity.
C- From the soil comes forth a Bush, bringing Protection with its brush.
H- From the soil comes forth a Flower, bringing Desire with its flower.
S- From the soil comes forth a Weed, bringing Nightmare with its seed.

10: Subtle Garden, the inevitable completion of nature

D- Garden, Garden, sown with truth, Wealth is found from labor's tooth.
C- Garden, Garden, sown with might, weighty Burden is its plight.
H- Garden, Garden, sown with tears, Bliss is found by besting fears.
S- Garden, Garden, sown with pain, Death is mercy, peace is gain.