

# The Scarlet Grimoire

By  
Soror Syrinx



**For those girl with a sword**

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## Editor's Preface

As I read this grimoire, I find also a complete initiation for the would-be Scarlet Woman to take unto herself. And indeed, she must take this ceremony, as she must claim the future for us all. She is the channel for Babalon and of course, all the gods that will speak through her and assist her Beast in his task. The orders and lineages of Western Esotericism are on one level, a big boys club for nerds, which is why generally, we don't see too many women involved at any higher or more 'serious' level. But this speaks less about their lack of talent than it does show us their lack of interest. And why? Well, we're back to that nerd, boys club again.

The Scarlet Grimoire is written by a woman for other women. It addresses them and shows them from a woman's perspective, how to channel the divine into themselves and transform themselves into the conduit that is their function in Gnostic syzygy with the Beast who will show them how to roar. He will give her all power and thanksgiving and it is SHE who steers the boat upon which they both sail; even to the yew-groves of Yama!

As this is my Scarlet Woman who wrote this book; hear her roar and let it reverberate through the mountains. She's carrying a sword; weapon of Mars, who sits upon the throne of Ra as our Lord, Horus, the Avenger. And may she take with that sword, what is rightfully hers. I simply write here in adoration of HER.

## In Nomine Babalon

Chapter III of *The Book of the Law*, verse xi, reads: 'Let the woman be girt with a sword before me.' This woman represents Venus as she now is in this new aeon; no longer the mere vehicle of her male counterpart, but armed and militant.—*The Book of Thoth*

### **Dedicated to my Beast - PJR**

**Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.—AL:I.15**



She who takes up the role of Scarlet Woman should do so with forethought, for it is not a journey to be born lightly. Take the oath to heart and vow to keep it. Be true to yourself and you can do no wrong.

Come my sister shepardess, warrioreess and pythoneess, ye who heals the soul of Man and brings form to his Will, ye who foresees and shapes what is to come...bring the Thelemic spirit (spirit of the Goddess) into the community and social fabric once again. You, who spin destinies with your own thread, rise to your feet. Fear no darkness, nor light, but heed the call of Pan. You must return to the temple girt with your sword. Be as a midwife to L.V.X. and strike down superstition with your blade. It is you who must make new contributions to Thelema...it is time for the next generation to come through and design what we wish to manifest for those who will carry on after us.

Look to those who came before you. Know the story, heed the lamps that were set to light your way. We have been waiting for you. But before you tread that new territory, contemplate how you as a Scarlet Woman will manifest the current of the Aeon of Horus. Become familiar with those who once carried that title so that you feel a connection...a shared bond over space and time. Keep that torch alive. It has yet to-burn as it was meant to.

My own journey began when I became captivated by the story of Leah Hirsig, a woman who accepted Thelema with open heart and dedication of spirit. She is an inspiration to me, and it is in that inspiration, that I want to pass unto you. We need strong women role models who practice and seek to understand magick and our tradition. Break new ground so that the current can strengthen.



**Alostrael**

In my opinion, Leah Hirsig stands out among Scarlet Women and has a special place in my heart. In these pages, I will strive to answer key points... What does it mean to be a Scarlet Woman and what role does she fill as part of a syzygy? Though it was once meant to describe an office, any woman can claim this role when in a magical pairing, seeking to manifest the Will of her partner as they become a circuit and produce their Magical Child. But it is more than that. It is about character and integrity. Alostrael, as she was known, stayed dedicated to Thelema and true to her vision. That is what we must attain to...uniting in a way to give Thelema a vision and a voice so that others too may see and hear.

“Though as a universal voice, Alostrael stands out in her work at the abbey at Cefalu. Her diary there immediately shows her ruminations on an ‘island’ and a ‘war engine’ that seems to be connected with the way in which an abbey should conduct its efforts and go about its work. Her self-composed invocation of Ra-Hoor-Khuit demonstrates that her recognition of his force and vigor is in sync with undulating passion of Our Lady Bablon.” In a conversation with Paul Joseph Rovelli, it was pointed out to me that “We find her struggling under the weight of her responsibilities and even her struggle to understand the character that a Scarlet Woman should have in her disposition towards people.

**But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!—AL:III.44**

She learned it was not hate, but love that she must show others, and that wickedness, which was her charge, was “akin to witchery or be-witching.” (As quoted from her diary) as the act of manifestation/creation/instigation. Perhaps to assert oneself as a Thelemic witch...to do...to create...to manifest, and above all...to know, to will, to dare and to keep silent.

What qualities should a Scarlet Woman have? She should be comfortable with herself and seek to know all aspects of her being, light and dark. By first knowing herself, she can better discern her path and inflame herself in the work. With a strong mind and commitment to grow, she must seek to do, to manifest that which burns in her heart under Will and in support of it. Leah Hirsig was an example of this.

Specifically, there are various ways to serve (servantry; not servitude) one’s Beast. In the chart below, we find various projects for the Scarlet Woman and her Beast in syzygy . The burgeoning Scarlet Woman can use this as guide in her understanding of where her role may lie. Besides every day duties and even clerical tasks, she was a complement to his strengths. Where he was rational, she was the subconscious, a way of initiation as by Isis. In this mode, they were a balance to one another, each seeking to be an instrument for the other, yet they were also opposite poles when performing sex magick. Each woman had her own talents to bring to the relationship. Beside ritual work, the Scarlet Woman also served as a medium, as a pythoness to communicate with spirits/beings and aided

in the creation of the holy books. Others sought to create a magickal child. Those seeking to carry on this tradition can ask themselves what ways can she serve the syzygy, and which talents can she refine? This takes meditation and a deep self-understanding of one's self and of one's relationship, which may evolve as does the work.

### **The Scarlet Women of Aleister Crowley**

<b>Scarlet Woman</b>	<b>Motto</b>	<b>Dates</b>	<b>Working</b>
Rose Kelly	Oarda the Seer	1903-1906	Cairo Working
Leila Waddell	Laylah/ Princess Bathurst	1910-1916	The Rites of Eleusis
Mary Desti/ D'este Sturges	Soror Virakam	1911-1916	Abuldiz Working
Jeanne Robert Foster, née Ollivier	The Cat, The Scarlet Woman Hilarion	1915	To beget a Magickal heir
Helen Westley	The Snake	1915	. General workings (finance etc
Maria Von Kotheck	The Owl	1916-1917	general
Ratan Devi /Alice Ethel Coomaraswamy, née Richardson	The Monkey	1916-1917	
Anna Catherine Miller	The Dog	1917	Workings for money
Roddie Minor, or Mrs. Zain	The Camel / The Scarlet Woman Achitha/ Eve	1917-1918	Amalantrah Workings
Elsa Lowensohn Lincke	Bazedon / Toad / Scorpion 4	1918	finances for Amalantrah working

Marie Roehling	Olun / Scorpion 2	1918	. help with Amalantrah Workings
Eva Tanguay	Scorpion	1918	help with Amalantrah Workings
Dorothy Troxel	Wesrun / 333 / 888	1918	help with Amalantrah Workings
Leah Hirsig	The Ape /The Scarlet Woman Alostrael// "the last of the officers in my initiation"	1918-1923	Workings connected with Amalantrah and LAM/ Abbey of Thelema Workings/ Djeridensis Comment and visions
Dorothy Olsen	Soror Astrid	1925-1926	Tunis Working
Marie de Miramar	High Priestess of Voodoo	1928-1930	Voodoo / Fire spirit evocation / 'nameless fear'
Hanni Jaeger	Anu / The Monster	1929-1931	general
Bertha Busch	. Bille	1931-1933	insane rows
Evelyn Brooksmith	Pearl	1933-1936	to beget an heir (failed)
Dierdre Patricia Doherty MacAlpine	Pat	1933, 1936-1938	To beget an heir (only success!) was Aleister Ataturk

## Introduction

This grimoire combines spells, rituals, and teachings for the Woman Girt with a Sword, a Scarlet Woman, seeking to embark on Thelemic Witchcraft. May she rise to do her Will, throw off the shackles of society, and enthrone the Goddess to her rightful place. Even those new to Thelema will be able to seamlessly take part in this book.

Herein, we celebrate the mythos of Babalon and the Beast, and declare that we wield our own power and are free in the expression of our own sexual, spiritual, and even mundane nature. The next step is to grab a hold of the horns and sit upon the wild Beast, firm between your legs, learning its nature and melding the two as a team in order to ride in union with and Gnosis of one's true Will.

Listen now. Hear Babalon, the once silenced Goddess, she who is all patient and loving, extending her arms to you, daring you to return to her ways. Take up your sword; let no one step on your power. Rise up in your Will. That is your right, Woman. You are a star, not a slave.

**Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.—AL:III.17**

For starters, what is Thelema's view on women? [Aleister Crowley comments in The Law is for all:]

We of Thelema say that "Every man and every woman is a star". We do not fool and flatter women; we do not despise and abuse them. To us a woman is Herself, absolute, original, independent, free, self-justified, exactly as a man is.

We dare not thwart Her Going, Goddess she! We arrogate no right upon Her will; we claim not to deflect Her development, to dispose of Her desires, or to determine Her destiny. She is Her own sole arbiter; we ask no more than to supply our strength to Her, whose natural weakness else were prey to the world's pressure. Nay more, it were too zealous even to guard Her in Her Going; for She were best by Her own self-reliance to win Her own way forth!

We do not want Her as a slave; we want Her free and royal, whether Her love fight death in our arms by night, or Her loyalty ride by day beside us in the Charge of the Battle of Life.

”Let the woman be girt with a sword before me...”—AL:III.11

What is the Scarlet Grimoire? First of all, it is not a how-to book or a mere historical tome on magick. It is to be experienced, not merely read...to be brought alive in the mind by tools wielded by muscles while entranced by sweet incense and libations in order to voyage into unseen worlds. Myths and symbols will convey the story and lessons to deeper levels which are now unfolding, and to each woman may she see what she is intended to see.

To begin with, the journey starts with the the ba of Ra, Benu bird.... The ba is the personality that lives on after death, it is all the makes the person unique.



“I am that Great Phoenix which is in Iunu/Heliopolis  
I am the one who assigns what exists.  
What does it mean?  
It is Eternity and Perpetuity  
As for Eternity (cyclical time), it is the Day  
As for Perpetuity (linear time), it is the Night”  
(from the XVII spell of the Book of Coming Forth by Day)

Creation and rebirth, that is the unifying theme for this work. The Benu bird can be seen as a Phoenix, a fitting representation for a project I began in the mid ‘90s as a twenty-something year old who fell in love with “The Leyden Papyrus” and magick in general. I aimed to breathe new life into this 3<sup>rd</sup> century grimoire, as a way of having one foot in the past and in one in modern times. To start with, I reworked some of the spells and wove a story around them to bring the papyrus alive, which was eventually published in 1996 as “The Eustaxiani (Greek for Syrinx) Papyrus” by the International Guild of Occult Sciences. Unfortunately, the group fell apart and little of the manuscript survived over the years. I pieced together what I could salvage and then added other personal spells and rituals of a similar nature, also from the same time period, several of which

were published in Abrasax, a tiny publication of the American Gnostic Church. Perhaps, this work could rise from the ashes yet again and become the project it was intended to be – as a way to share in this ancient current and to birth a reflection of that.

The first part of this book (Book 1, named: The Benu Papyrus) is a compilation of spells that sprung out of my association with different groups, including the Coven of the Silver Serpent from a Wiccan perspective; whereas, later, my introduction to Thelema deepened my creations and ultimately took on a more ceremonial magick aspect. Though simple in nature, these spells can be used as a basis from which to get more creative for the serious practitioner or even as a starting part for the occultist who knows the basics of creating a circle and banishing, and wants to explore a little further. Later, I decided to rework this project yet again and to bring its Thelemic aspect to the forefront. Book 2 (named: The Eustaxiani Papyrus) contains Leyden-inspired spells that I wanted to link to this project.

I'm publishing these rites as a record of my individual experimentation with astral mysteries and channeling them, which is unique to each person. If there is any value in that, so be it. As this isn't really a how-to manual, but a personal record, I am only providing a sample banishing before getting into the grimoire. Neither is this a "how-to" book, —as far as it is not teaching about tools, set-up and other magickal practices. It is to supplement what a Wiccan might perform or even a beginning ceremonial magickian; perhaps a neophyte wanting to commune with the ancient gods. See Paul Joseph Rovelli's [The Whole Magick Workbook](#) for a more complete overview of a magickal program.

So, come, my sisters, my daughters, enter herein and feel the current spiraling through your being, awaken yourself to the [Wake World](#), to where you belong if you have ears to hear, and may the patron God of the Scarlet Woman, Ra-Hoor-Khuit, be at your side.

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall

mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!—AL:III.34

In one coven I belonged to, we sought the goddess throughout the year, dedicating rituals according to the season. This was a short-lived group, but we took turns as the priestess; each being able to stand beneath the moon to invoke the Goddess so that she may shine through us and to allow her a voice once again.



**...from the left, Kostya, Amanda, me, Burning Snow**



**...from the left, Burning Snow, me, Kostya**

Let us hear her now...as in these ancient words:

Why, you who hate me, do you love me,  
and hate those who love me?  
You who deny me, confess me,  
and you who confess me, deny me.  
You who tell the truth about me, lie about me,  
and you who have lied about me, tell the truth about me.  
You who know me, be ignorant of me,  
and those who have not known me, let them know me.  
—Thunder-Perfect Mind

# Book 1

## The Benu Papyrus

**And now we shall begin with the practical part of this book:**

Banishing creates the energy-space in preparation for weaving a spell.

### Ritual of the Star Ruby

A.·A.· Ritual in Class D

#### I. The Qabalistic Cross

1. Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip (Sign of Silence). Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry **APO PANTOS KAKODAEMONOS!** {(Go) away each evil daemon.}. And return to the Sign of Silence.
2. With the right hand, reach up overhead and take hold of light energy; pulling it down and touch thy forehead, vibrating: **SOI** (Thou Art). Pull this energy down to the genitals and extend the thumb forward with the rest of the hand making a fist and vibrate: **O PHALLE** (O Phallus). [The secret sense of these words is to be sought in the numeration thereof.] Touch the right shoulder allowing the light energy to again accumulate and vibrate: **ISCHUROS** (Power). Draw this light energy across the chest and touch the left shoulder and vibrate: **EUCHARISTOS** (Thanksgiving).
3. Then clasp both hands over the chest; locking the fingers, and vibrate **IAŌ**.

#### II. The Ritual of the Pentagram

4. Advance to the East. Imagine strongly, an upright, red Pentagram on thy forehead. Drawing the hands to the eyes, fling it forth while stepping forward with the right leg and projecting the arms forward, making the sign of Horus (Sign of the Enterer) and roar **THÉRION** (Active Energy). Retire thine hand in the sign of Hoor-paar-Kraat (The Sign of Silence).

5. Go round to the North and repeat as above, but say: **NUIT** (Passive Energy).
6. Go round to the West and repeat as above, but whisper: **BABALON** (Passive Energy).
7. Go round to the South and repeat and repeat as above, but bellow: **HADIT** (Active Energy).
8. Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words **IŌ PAN**, while performing the signs of **N.O.X.** (element of Spirit).
9. Extend the arms in the form of a Tau and say low but clear:

**PRO MOU IUNGES**

Before me, Wrynecks (Shrieking Bird & totem of the Abyss)

**OPICHŌ MOU TELETARCHAI**

Behind me, the Temple Heirophant & Initiation into the mysteries

**EPI DEXIA SUNOCHES**

On (my) right, the Binding Forces (Distress, anguish, tials, a holding together)

**EP ARISTERA DAEMONOS**

On (my) left, The Holy Guardian Angel (proceeding from fate)

**FEGGEI GAR PERI MOU, HO ASTÉR TŌN PENTE**

For around me, the star of the five (the Pentagram)

**KAI EN TÉI STÉLAE HŌ ASTÉR TŌN HEX ESTÉKE.**

And in the column, the star of the six (the Hexagram) is fixed.

10. Repeat the Cross Qabalistic, as above.
11. End as you began. Facing east, in the center, draw deep the breath, clsing the mouth with the right forefinger pressed against the lower lip. Then dashing down the hand with a great sweep back and out, expelling the breath forcibly, cry: **APO PANTOS KAKADAEMONOS.** Return to the Sign of Silence.  
—(Magick in Theory and Practice).

Do casting spells and Thelema conflict with one another?

A question on whether performing spells is black magick:

In *Book 4* (Ch. 21) he explains:

*As was said at the opening of the second chapter, the Single Supreme Ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. It is the raising of the complete man in a vertical straight line...Any other operation is black magic...If the magician needs to perform any other operation than this, it is only lawful in so far as it is a necessary preliminary to That One Work.*

He then says:

*There are, however many shades of grey. It is not every magician who is well armed with theory. Perhaps one such may invoke Jupiter, with the wish to heal others of their physical ills. This sort of thing is harmless, or almost so. It is not evil in itself. It arises from a defect of understanding. Until the Great Work has been performed, it is presumptuous for the magician to pretend to understand the universe, and dictate its policy.*

I have deeply contemplated the above quotes, and want to give my two cents on what I think about the subject, as both a Scarlet Woman and as a woman having worked in a coven before I proceed any further. I know Thelemites may say that a spell book is erroneous, off track, or gray at the very least. It is my understanding that Leah Hirsig, one of the most admirable Scarlet Women in my opinion, worked spells and also stated that the nature of the Scarlet Woman should be of “love, not hate,” and also of “witchery,” as she says in her diary.

Does that include practicing various forms of witchcraft such as spells for personal gain? Maybe or maybe not. Witchcraft comes from a matrilineal age. It is the Patriarchy and their Bible that made women evil and that

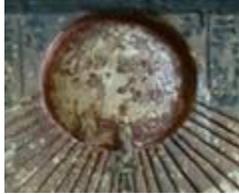
witches are to be condemned, when perhaps women want to adore Lilith and to explore that mythos. Perhaps it is a woman's nature to wield these natural energies and to use them in accordance to her will. Women were healers, midwives, scryers, visionaries, clairvoyants, pythons, spell casters, etc. They followed the cycles, attuned to the earth, and worked in accordance with its energies. Every act was magick, and still is...even eating and cleaning can be a magickal act while striving for the ultimate attainment of the Great Work. Perhaps, woman should keep with her traditions, her knowledge of the earth and its secrets, and her understanding of working with its energies in accordance with her nature until she does reach the level of the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and thereafter, follow her Angel to where her path is meant to lead her.

### **From my personal diaries and journals:**

The Benu is the ba (soul) of Ra, the sun...whom we adore daily as in Liber Resh vel Helios. (Ba is everything that makes the person unique, the personality that lives on after the body dies). Here is a ritual to feel the sun's renewing effects.

## **Ra Ritual**

Dab oil (Ra oil, healing oil, etc.) on your finger. Reach up as to grab the sunlight and draw it into you, anointing the top of your head and dragging your finger to your forehead, where you draw a dot with descending lines...as a sun shining down on you.



Chant "Undying, un-aging like Ra," with arms outspread. Feel ageless, not bound by limitations. Imagine those lines traveling down your head and down into your feet as if rays of light, bursting through any blockages or negativity with its energy. Then imagine your feet firmly planted in golden light and I send it up your body, flowing out of your arms and into the universe.

This is my favorite and one I still routinely do, but take this idea further and examine the next ritual. May want to alternate with Middle Pillar Ritual and document in you diary your impressions on each.

## Egyptian Self-Regeneration

Neter glyph



Ancient Egyptian culture holds a wealth of information to draw from. Unfortunately, there are few good books that deal with its practical use in our era. The good news is that there are keys to resurrect its wisdom. One way is through symbols or glyphs. Glyphs are a way to access ideas, energies, etc. Anybody can do it. Just Choose an Egyptian symbol and discover what it means and find a way to make it affect your conscious, and, in turn, your physical being. In this case, I created rituals based on glyphs for healing and self-regeneration.

For this ritual, you will need 2 gold candles engraved with the symbol of Ra (symbol from previous ritual), 1 green candle with neter glyph, myrrh incense, myrrh oil, parchment paper and a dish for burning.

Cast circle as normal.

Light only the gold candles and the incense. Say:

I come before Ra  
And herein welcome his Ka  
Into the power of the light  
And into the tools within sight.

Now pick up the green candle with the Neter glyph, “Neter stands for god, godly, divine or divinity.” Neter literally means renew, self-exist, self-produce. In other words, it means one who has the power to generate or renew life from within. With that in mind, pass the candle through the incense and oil with myrrh. Light the candle and say, “By the power of Ra, by the power of myself, my light grows stronger.”

Meditate on your illness, visualize it becoming black liquid and see it moving to the surface of the skin. Rub the parchment over your body and imagine it absorbing the “substance” and all that troubles you. Then offer the parchment and all its negativity to the green candle and the god-self part of you, so that it may be neutralized. As the paper burns, know in your mind, your heart, that you are free. Say:

By the power of Ra  
by the power of myself  
I now renew my being  
so mote it be.

To tie this modern rite to ancient practice, stand now and visualize yourself in an ancient candlelit chamber. Ra is standing before you. A warm, golden being with a snake on his crown and an ankh in his right hand, he radiates his energy into you. You tell him what many ancients have proclaimed, such as this passage from “Coming Forth by Day.”

I have become divine.  
I have risen up in the form of the divine hawk.  
I have become pure, I have become godly,  
I have become conscious. I have become co-creator.  
I have become a soul.  
(Name) shall be god with the gods in the God place.  
(Name) shall sanctify his body completely.  
(Name) makes godly thy soul, like the gods,  
God divine, self-produced, primeval matter.  
—Egyptian Book of the Dead

Anoint yourself with myrrh and then end the rite.

### **Chakra Exercise**

The next exercise is to provide healing by mentally balancing and cleansing the chakras. You need 3 gold or yellow candles. On the first candle, draw a circle. On the second candle, draw a circle and place a dot in the center. On the third candle, draw a circle, place a dot in the center,

and draw a snake around it. Anoint them with myrrh and place them unlit on the altar. Place 7 candles behind them in the following colors: red, orange, yellow, green, blue, violet and gold.

Now place a dot of myrrh at your hairline and, with your finger, draw descending lines from the dot. Close your eyes and visualize the symbol as a golden light. See it penetrating through your crown, third eyes, throat, heart, solar plexus, lower abdomen and root. See the light breaking through blockages, especially where you have known problems, and see the light cleansing on its way down.

Light the first gold candle and say, I know the source of life.

See the golden light in your root chakra turning red. Light red candle. Picture the redness rising to your abdomen and turning orange. Light orange candle. Then rising to your solar plexus and turning yellow. Light yellow candle.

Light the second gold candle and say, I can attune it to my being. Mediate on what this means.

See the yellow color rising to your heart and turning green. Light green candle, and then spreading to your throat and turning blue. Light blue candle. Then see it rising to your third eye and turning indigo. Light indigo candle. Finally, it reaches the crown turning violet. Light violet candle.

Light last gold candle and say:

I can align my energy with the source,  
and I merge with life, undying, unaging like Ra.

Meditate on what this means.

**“...I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! O heart of my mother, my sister, mine own, Thou art given to Nile, to the terror Typhon!...” —LXV:I.1**

Now, let us continue our journey. May he who suffers through the darkness searching for the sun-be a light; a shining star to those behind him who are seeking themselves. Each of us is a torch for whoever is behind us. If we close our eyes, do we not shut the rest of the world into darkness? So, come now ... whoever reads this, and pick up a lantern. It has been dark too long. We are all in the labyrinth, and truth lies in the treasure hidden in the unreachable core. Lies, falsehood, and deception await you, but you can escape them by waking yourself from a society that sleeps in imagined safety. Set out alone and wipe the mud from your eyes.

Can you see? Do you want to see? If so, you must travel deep into the musty corridors of confusion, and the thick cold walls of your own making. Where do these dreary, dark tunnels lead to my friend? This harsh journey goes through the most rugged, unexplained territory possible. Not many people dare to face it. Come here, into the clutches of my words, so I may whisper my secret to you. My dear love, this mysterious place is you. The wisest words I have found thus far are "Gnothi Seauton," which is Greek for "Know Thyself." That is the key to the treasure you seek, so why do you throw it away?

The mask you wear will stick to your face and your own lies shall eat you. Come ...pick up a lantern, it is getting late. Though I must warn you, knowledge can be dangerous and unsettling. Proceed no further if you cannot handle the consequences. No one will think badly of you. Make your choice now. If you continue, there is no escape. The All- Seeing Eye awaits your decision. Conceal yourself before it's too late. Put away this book or any other if you aren't ready to proceed. Alright; I knew you wouldn't, you must be like me. But, you must hurry; there are still things you must do.

First, you have chosen to carry the lantern. Wise choice, though not an easy one. Sometimes, I want to be an ordinary person, but I cannot and neither can you; not anymore. I would embrace you and tell you that it is all right, but my own lantern gathers dust. I have to go my way in solitude, though my light shall shine for you as the light from others shines for me. May your ba rise as a Benu to continue your journey herein.



## Shadow of Life, Shadow of Death

**"Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice!"**

**—AL II:66**

Enshroud me in the cool webs of shadows, for the answers lie not within the sight of some tainted light.

Life is a facade of misleading appearances, and illusions fall like rain, dripping away from the dark deceiving windows of reality, but catch them in a mirror and illusions are the building blocks for a new sense of being and for the creation of one's world.

The purpose of this ceremony is to work in the realm of Malkuth to contemplate life and death, the coming and going of everything in our material existence, which affects us and our growth. It is like a spiral staircase. To go higher, one must have a firm understanding of what is at the bottom and a receptiveness to what looms above. So, here in Malkuth, we shall bridge life and death, a sense of what is and a sense of what it can be transformed into being.

In this journey, you will be Isis gathering Osiris. It will be you completing yourself by facing and gathering up the obstacles which can sever your being and keep you from accomplishing the Great Work. It is a conscious commitment towards your transformation. This mirror to be used shall be the representation of your being, that which you hope to overcome, and you shall add mental pictures to it in which to build yourself on all planes.

You are going from "death" to new possibilities. And the "dreamstuff" of the mirror-working is using Yesod to ensoul the material aspects of Malkuth, because "where there is Yesod, there is new life." ("The Mystical Qabala" Dion Fortune) and that is the purpose herein.

### **Ceremony at the Gate**

Upon an altar of citrine and black, place a mirror, 10 citrine candles, and a statue of Anubis. He is an ever-present guardian and protector at the gate. Then place a single candle in each of the 4 directions along with the four Tens from the Tarot (North-pantacles; East-swords; South-wands; and West-cups).

Do the Qabalistic Cross and Lesser Banishing Ritual of the Pentagram (or Star Ruby)

Go before Anubis stating your purpose in your own words, what you hope to accomplish and beseech him for guidance and safe-keeping.

Light the candles on the altar and invoke Isis using your own or another's words.

Go to the North and call to it saying, "I call to you from the physical world. Here, I light the candle of foundation. Armed with the pentagram, I seek to keep stability in my life and to welcome change as harmonious."

Carry the 10 of pantacles to the altar and see its symbols going into the mirror (whatever the card means to you). You may focus upon whichever aspect has the greatest meaning to you. As with the third eye, see the symbol becoming absorbed by the mirror and becoming one with it. Say, "I bring light and light from the North and to myself I return the wealth of Truth."

Go to the East and light the candle. Say, "I am approaching the astral place as I begin the next part of my journey. Grant me intellect and the ability to start anew. Show me beauty where I fail to see it, where I see only my defeat and destruction. Let me rest here for a moment of peace. Let me rest from strife."

Take the 10 of sword to the mirror and proceed as above, while saying, "I bring light and love from the East. I return myself from ruin. I make a sacrifice of material things whereby none shall inhibit me nor block my progress."

Go to the South, light candle and say, "Welcome me to the spiritual level for my vision is unclouded. I claim my victory and justice walks with me. I shall destroy oppression with great strength and I shall attain to my perfected work."

Bring the 10 of wands to the mirror as above and say, "I bring light and life from the South. I had my heart tried by pain, but I am stronger for it. Oppression subsides. I am ready to be free."

Go to the West, light candle and say, "I am ready to know myself on the mental level and to walk through the gate of Malkuth. I shall fear no worlds for I know the mystery of the light and the shadow."

Go to mirror as above with 10 of cups and say, "I bring light and life from the West and bring with it all my pleasure from the material happiness. I shall deal with the loss and return of it like the flow of water, for I know how to fill my own cup and be the leader of my destiny."

Now see the mirror with all the symbols. You are Osiris whole again.

Say, "Anubis, I brought into the mirror my death and that which can defeat me in this realm. Now I seek my life back, my renewed self, and I am ready to ascend to the higher realms. Walk with me for you are of the shadow, and therefore, of the light.

Anubis is an archetype of particular interest me, since he was in my dreams as a child, never speaking, always watching...making my curious as to what this might be telling me. The dog symbol is a reminder of a faithful friend, a protector, a guide for the blind. It is the dog who will lead us further on our journey.

## The Benignant Ones

Come now, my sisters, entwine yourselves in these words. Let them be a cloak of safety and a web of power, for lo! Anubis shall protect those who know the mysteries of light and darkness. I ask you, my brother, do you wish to know?

According to “The Sigil of Baphomet”, (unknown author), the cult of Anubis spread throughout the world, including Greece, where the dog symbol had come to represent the Furies, avengers of justice, a force of Geburah. A myth, as we are told in Edith Hamilton's Mythology recounts how the Furies - Alecto, Megaera and Tisiphone - were instilled with mercy (Chesed) to become the Benignant Ones, a source of refuge and protection to whomever beseeched them. With that in mind, I created a ceremony to invoke their service. For this purpose, you will need a single purple candle placed before a statue of the jackal-headed god, or, in the alternative, merely concentrate on a clear mental picture. Breathe deep and meditate upon his aspect, creating a psychic link. Then say, Anubis, beloved protector, Guardian of the Gate, come forth from the shadows and grant access to my guard (guardian angel).

Visualize this "guard" coming to you in a form of light, bathing you in its effulgence. He is the 'black guard' seeing if you are worthy to pass, and if so, offer refuge for the Scarlet Woman as she steps out on her journey. Ask for guidance and await the answer. You may confirm it with divination. Thank Anubis and the Guard.

If this a method right for your nature and situation, proceed.

**Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you.—AL:III.4-8**

On Tuesday during the hour of Mars, go to your consecrated circle. Adorn yourself in violet and an opal. Then slide a headpiece with a twin serpent on your third eye. Around your altar, set eight violet candles along with incense and a deck of tarot cards. State your objective of defense from all would-be attackers. Invoke the Furies. Sometimes I read the the poetic

invocations in "*The Hymns of Orpheus*" by Thomas Taylor such as this one:

*"Vociferou, Bacchanalian Furies, hear!  
Ye, I invoke, dread powers, whom all revere;  
Nightly, profound, in secret who retire,  
Tisiphone, Alecto and Megara dire:  
Deep in a cavern merged, involved in night,  
Near where Styx flows impervious to the fight;  
Ever attendant on mysterious rites,  
Furious and fierce, whom Fate's dread law delights;  
Revenge and sorrows dire to you belong,  
Hid in a savage veil, severe and strong.  
Terrific virgins, who forever dwell  
Endu'd with various forms, in deepest hell;  
Aerial, and unseen by human kind,  
And swiftly coursing, rapid as the mild.  
In vain the Sun with winged refulgence bright,  
In vain the Moon, far darting, milder light,  
Wisdom and Virtue may attempt in vain,  
And pleasing Art, our transport to obtain;  
Unless with these you readily conspire,  
And far avert your destructive ire."*

Your protection I entreat!  
In forgotten lands you roam,  
Though, Colonus, you call home.  
Come, come now, I humbly plea,  
Protect me now-I am in need.  
Come! Come howling from afar,  
Justice is your guiding star.  
Hear the chants of power call.  
Raise your sword. Ignorance must fall!

Visualize person. Then laydown the Eight of Pentacles. Say:

Your work at harming me shall be no more.

Lay down the Eight of Cups. Say:

You shall leave your undertaking, your pursuit of me.  
Your mind now turns from me.

Lay down the Eight of Wands. Say:

The Furies are on the move. They descend upon you.

Raise your emotions, starting from the root chakra and then imagine them shooting at once as thought-forms of jackals from your brow. See them snapping and growling and eating the malice directed toward you.

Lay down the Eight of Swords. Say:

By your injustice against me, I cast you down. By your own karma, you  
are bound.

It is done. Properly banish your area. This isn't a rite for revenge. It's merely to bind attackers from doing further harm. See all of his negativity as well as energy going into the shadow. Then put out the candle to "close the door." Not only does the shadow represent Anubis, but it represents the Bornless One, that which cannot be placed into matter, and to it all shall return.

The following is part of a ritual I called Adrastia, Benignant Ones 2.

Terminus,  
Let no mortal or spirit cross these lines,  
Lest they cross the power of the Divine,  
And anger Nemesis and her Just Kin—  
The avid avengers of Man's sins.

Draw a line with your wand, visualizing a potent, protective light. Then do the Qabalistic cross and Lesser Banishing Ritual of the Pentagram. Afterwards, raise the pentagram and say:

Nemesis, bring justice, set things right.  
Leave me not in a world's wicked plight.  
Alecto, Megaera, and Tisiphone,  
Return at once my peace and harmony.  
I beseech you as the Benignant Ones,  
Come; protect me 'til justice is done.

Boil rue in a pot and visualize peace before dabbing yourself with it.

Adrastia, bring truth to my eyes.  
Take away all deceit and lies,  
So, that I may stand by my enemy's side,  
Take away the anger and the strife,  
For brothers need not raise a knife.

"Now rejoice! now come in our splendour & rapture! Come in our  
passionate peace, & write sweet words for the Kings!" AL II:64

Abstain from all interferences with other wills. 'Beware lest any force another,  
King against King!' (The love and war in the previous injunctions are of the  
nature of sport, where one respects, and learns from the opponent, but never  
interferes with him, outside the actual game.) To seek to dominate or influence  
another is to seek to deform or destroy him; and he is a necessary part of one's  
own Universe, that is, of one's self.—Duty by Aleister Crowley

## **Diabole**

Since the ancient times, the wise knew how to deal with the harassment of  
others. Legend says that the Greeks had a powerful spell called Diabole. It  
had to do with "slandering your enemy to the moon," and it involved  
telling the moon about the evils of your enemy and imploring the moon to  
punish him." It is said that a magickian named Pachrates was so good at  
diabole and so successful that his salary was doubled by the Roman  
emperor.

I am not sure how Pachrates actually practiced the spell, so I decided to  
approach it in the way that a Wiccan might practice it. First, I would  
cleans a moonstone and set it in a place where the person might come

into contact with it. It could be under a seat cushion, etc., and/or wrapped in a paper containing their handwriting. I would then leave it there until the full moon. Then on the full moon, I would fill a dish with water and set it outside and see it absorbing the moonlight's power. Then I would walk in a circle around the dish, telling the moon all the wrongdoings of the person and get angry, feeling how the person makes feel as I carry the moonstone 9 times in a circle. I would project all my feelings towards the moonstone and proclaim that you will not tolerate it anymore. Dropping the moonstone into the water, saying:

Rings of chaos set in motion  
Peace with me is now his notion  
Circle 'round him, keep him be  
No more trouble will I see

Normally, I would have ended that spell there, but my sister, Burning Snow, said that she keeps her spell work in the freezer. Let the water freeze around it and leave it that way until the trouble ceases.

Along the same lines of banishing, the next ritual is simple, yet a warm, fragrant bath can do much to clear the mind and ease the body.

### **Ephesian Ritual Bath**

The ritual bath is useful in ridding negative influences, healing illness stemming from imbalance or purifying oneself. The words used were originally said over the possessed, and today, they are very powerful for self-cleansing in general. I set the Ephesian chant in a modern yet traditional style rite. May it bring you peace.

Items needed: white candle, black candle, myrrh incense, myrrh oil and salt.

Do the Star Ruby or cast circle if you wish.

Add salt to bath. Next, light the black candle to absorb negativity, and the white candle to send out positive energy. Then light the incense, and sit back and relax. After you meditate and ground yourself, begin.

Anoint yourself with myrrh as you say the following several times:

Aski-Kataski  
(Darkness and Light)

Haix-tetrax  
(Earth)

Damnameneus  
(the sun)

Aision  
(truth)

You may want to alternate between the languages. Repeat. Be still and enjoy the peace.

See the negativity going down the drain.

You may wish to inscribe words on a belt and wear, as was originally done.

Now, let us look to the Mistress of Initiation. Herein, we seek the Goddess, but notice the dog symbol has not yet left us. It shall reappear yet again. As star beings, we too shall look to the skies to honor the moon as well as the Dog Star.

**For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.—AL:I.16**

Here you will take the next step, claiming your scarlet nature by becoming the Star Atu and moving into the astral plane.

### **Sothic Rite**

Far beyond the moon, the door opens. White hounds with red ears howl at the sky, while humans sleep in their version of reality. If you want to waken, let the Dog Star challenge you. Its secrets demand a flicker of recognition.

Come now and quiet those hounds that guard the light and the darkness. Scratch their ears and tell them to save their fury for the unjust. May they protect your circle, because the secrets of Sothis are liquid silver and eternally distant. So come now and journey beyond this realm at least for a moment. Let us reach out to another place.

“Find thou thyself in every Star.”—*The Heart of the Master*

For this ritual, fill a deep silver bowl with water. Add a little salt and a fragrant oil, one preferably for clairvoyance and visions. Next write your name a floating star candle. Place a piece of new jewelry on your altar near the bowl.

Do a banishing and then take your athame and cut an imaginary door big enough to step through and enter it. Proclaim:

“I have opened the paths of the warders of heaven and the warders of earth. I have not been driven back by them.” Egyptian Book of the Dead

Light the floating candle and then say:

“The stars which have never set have led me on my way.” Egyptian Book of the Dead

Stare at the bowl of water and breathe in the scent. Meditate on your journey and envision what would help you make the most of it.

When you are ready say:

I invoke Sothis, goddess of the dog star, goddess of initiation.  
“Oh, Sothis, my soul, make my path ready, set up a stairway to the great plain, for you are my mother.” Pyramid Text

Dip your fingers in the water and anoint your brow and your body. Say:

I initiate myself in the name of Sothis. I have opened a doorway to ancient wisdom and I shall be a keeper of sacred knowledge.

"The sky is clear, Sothis lives, because I am a living one, the child of Sothis, and the Enneads have cleansed themselves for me in Ursa Major, the Imperishable. My house in the sky will not be destroyed...Sothis has caused me to fly up to the sky into the company of my brethren, the gods. Nuit, the Great, has uncovered her arms for me."—Pyramid Text

"What is the meaning of Initiation? It is the Path to the realization of your Self as the sole, the supreme, the absolute of all Truth, Beauty, Purity, Perfection!"—*Magick Without Tears*, chapter 71

Raise the jewelry proclaiming it to be a sign to the worlds that you are reaching a higher state of consciousness and that you are worthy to understand the star behind the star and the sun behind the sun. Put it on and ask that Sothis visit your dreams with a message, or mediate and skry.

Picture a light behind your third eye stretching from your third eye and reaching out to a distant star in the night sky.

May the Duat await my spirit as it journeys the cosmic realm, and may the light of truth urge me on when it is dark. My eternal soul exits beyond time, within the arms of Isis and the heart of justice.

—Egyptian Book of the Dead

Thank Sothis and all that witnessed the rite.

Banish and step back through the imaginary portal.

Record in your diary any impressions.

### **Triple Isis Spell for Blessings**

For this spell, you will need 9 moonstones or 9 silver coins and a chalice of water or wine. Either work solitary or as a group. If you wish, choose 3 women to act as Isis. Designate one the life force, one the nurturer and one the destroyer.

During the full moon, place a chalice of water on the altar, preferably near a window. Give each person a moonstone. Extras will be used as group blessings by the high priestess. Announce that each person will get a blessing for a moonstone. In return, they must do 3 things:

Create something.

Nurture something.

Rid something negative.

Go around the circle and ask each person what they will do. Then, have them say what blessing they would like in return. Have the 3 women as Isis take turns collecting the moonstones in the chalice of water, according to what they are portraying, i.e., the young Isis is collecting the stone for creation, the mother for that which is to be nourished, the crone for that which needs to be cast away. The high priestess will use any remaining moonstones for what she wishes for the group such as health or inner sight or prosperity. She adds them to the cup.

Standing at the altar, she says:

Accept the offering of this cup, Isis, Queen of Enchantments.

She holds it up and says:

Grant your blessings herein and may be as one.

The women acting as the Triple Isis say:

All in my circle, I give you this offering of the silver light so that we may share as in the beginning and travel through the liquid of time. Taste with your lips, this power and close your eyes. All secrets of Isis flow into you,  
so sip now and remember.

Pass the chalice and drink. Tis done.

Come and take your place as priestess, you who weave the dream of your lover, help give form to the formless, you who are Binah. Here is a ritual where you can be that temple priestess and offer your gifts.

## Egyptian Rite of Osiris



**I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! O heart of my mother, my sister, mine own, Thou art given to Nile, to the terror Typhon! Ah me! but the glory of ravening storm Enswathes thee and wraps thee in frenzy of form. Be still, O my soul! that the spell may dissolve As the wands are upraised, and the eons revolve. Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart! Behold! we are one, and the tempest of years Goes down to the dusk, and the Beetle appears. O Beetle! the drone of Thy dolorous note Be ever the trance of this tremulous throat! I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!—LXV:I.1**

For this rite, you will need someone to act as priestess, and one to be the chosen (I use male here, but just change pronouns as you wish). Then gather body paint, an ankh, chalice of water, and a candle to represent the chosen.

When ready, the chosen one lies down in the consecrated circle, and the priestess draws the symbol of the tet or djed (backbone of Osiris) upon his bare chest. He is to be the foundation awaiting spiritual transformation.

Now the priestess raises the ankh and points the end at the chosen one. It is symbolic of a sword cutting through this plane. It cuts through the lies, such as the lie that the soul dies, the lie that we are helpless, the lie that we are unknowing. Then the priestess uses the mirror as a gateway to the other side, and she banishes the lies to the other realm as she moves the mirror around his body. She then replaces the lies with the truth. She tells him that the soul is eternal, strong and knowing, and she hands him the ankh.

Next, she retrieves the chalice and offers him a sip. Afterwards, she anoints his body with the rest, being careful not to disturb the pain. Prepared for the higher change, the chosen one recites from the Book of the Dead.

"May my soul lift itself up before Osiris; having been found pure when on earth. May I come before thee, Oh lord of the gods; may I arrive at the home of Double Rite and Truth; may I be crowned and endowed with life; may I give forth light." Egyptian Book of the Dead

She says:

"You have the heart of Osiris, you have the legs of Osiris, you have the arms of Osiris." Pyramid Text

Chosen One says:

"So too, my heart is my own, my legs are my own, my arms are my own. A stairway to the sky is set up for me that I may ascend on it the sky, and I ascend on the smoke of the great censor." Pyramid Text

The priestess kneels over him and breathes into his mouth, a symbolic gesture of bringing back to life. She then breathes on the painted djed, offering renewed life and strength to his spirit. Together, they light the candle, representing his illumination. It is done.

(Instead of body paint, in sex magick, couple can use their combined elixir, more appropriate for the Scarlet Woman.).

Next, we look once again at the moon, and this interesting idea that evolved from ridding unwanted negativity and malice. After all, we wield a sword and cast aside that which harms us, banishing it.

"The goddess, as lover, is 'raising' her god by igniting his body with the fire of spirit for that sacred love. She is his lover, but also his mother bringing nurture and healing, and also his twin sister in this great art and giving him charge." Paul Joseph Rovelli.

The following is influenced by Dion Fortune, who some say was turning to Thelema in her later years, as evidenced by “The Sea Priestess,” which is a powerful portrayal of the Gnostic Mass. I created this ritual in honor of her. After all, “All women are Isis, Isis is all women.”

### **Embracing the Black Isis**

Draw an ankh on white fabric. Place black bowl in center and cover with a black cloth. Either illustrate the sphinx or use 2 small statues on the arms of the ankh. Beneath them put a shallow dish to act as a lotus pool. Consecrate water and sea salt for the dish and scent with lotus oil. Rub lotus oil on 2 silver candles and on 1 black floating candle. Have Isis or moon incense ready to light, and then prepare yourself according to your tradition.

Once the circle is cast, light the 2 pillar candles and the incense.

Use the invocation from “The Sea Priestess” by Dion Fortune or any Isis invocation.

“Oh Isis, veiled on earth, but shining clear  
In the high heaven now the full moon draws near,  
Hear the invoking words, hear and appear-  
Shaddai el Chai, and Ea, Binah, Ge.” Dion Fortune

Light the floating candle and place it in the lotus pool. Meditate on the dark cave, the primordial, the beginning. Ask the Black Isis to take you there, to heal, to grow stronger, and to understand the mysteries.

The Black Isis is an ancient link to the primordial.

“The first emanation of the Absolute is a female principle, variously referred to as Thought, Providence, Fore-thought or Foreknowledge (in Greek, all these words have female gender), and “Barbelo”, who in Thelema is Babalon (cf. **A Token of Babalon**).”

Read the meditation:

Hidden in back of a buried temple, she sits tall and poised upon a block of black marble. Her gentle features are gracefully carved and serene like the calm after the rain. As he rigid body guards the door that leads down the tunnel to the beginning, she is the illusion of stillness. In one aspect, her belly was once full and wrought with agonizing labor pains, desperate to push out the pain of life through resisting muscles. But in this realm, she is empty. There is silence in need of a word

She sees you standing half hidden in the dust. A delicate arm reaches out to you through the thick air. You step closer and embrace her. Your breath softly brushes against her cool cheek. She is like a comforting shadow and yet she warns you that the depths are frightening. She grips you like a protective mother, whispering “Fear not. It is time to know who you are.”

White noise looms over you and through you. Chaos rips you apart like Osiris torn asunder. You are everything and not limited to yourself. Fear not. You have always been yourself. The loss of it is an illusion, a test. The abyss lets you go. The lie was that you were to become everything and not yourself. The truth is that you are yourself now made up of everything. Isis rejoices in your success and cradles your rebuilt body like she had done with Osiris. This mystery is given to you, so understand it well, for life is just one journey across the bitter sea, and there are many voyages.

Now pick up the black bowl. Uncover it. Then breathe into it as you say what qualities you desire or what spiritual truths you seek. Afterwards, place the bowl back in its place and cover it. Leave it alone to manifest.

“I am the soundless, boundless, bitter sea;  
All things in the end shall come to me.” Dion Fortune

## Syzygy

### Babalon and the Beast

The essence of my Word is to declare woman to be Herself, of, to, and for Herself; and I give this one irresistible Weapon, the expression of Herself and Her will through sex, to Her on precisely the same terms as to man... The best women have always been sexually-free, like the best men; it is only necessary to remove the penalties for being found out.—The Commentary to AL:III.55



### The Holy Grail, the Cup of Babalon

You who seek the role of Scarlet Woman and representation of Babalon, ask yourself the greatest question of all, who am I? How do I emulate this symbol? Am I not already Woman? Is not Babalon “the Gateway to the City of the Pyramids, the Scarlet Woman and the Great Mother?” The mystery runs much deeper. That is merely a peek through the peephole from where she entrances you with her beauty and power. You cannot know Her by standing on the surface when she beckons from Her Cave. Do we not have our feet in the depths as well as the heights? So, let me ask again, who are you?

[The Law of Thelema] admits that each member of the human race is unique, sovereign and responsible only to himself. In this way it is the logical climax of the idea of democracy. Yet at the same time it is the climax of aristocracy by asserting each individual equally to be the centre of the universe... The Law of Thelema does not require the individual to behave himself because God set the

squire and the parson to boss him... Modern social unrest is largely due to misunderstanding of the Law of Thelema... Under the Law of Thelema, all false ideals and incongruous ambitions will be driven away as delusions.—  
*Confessions*, chapter 87

Babalon needs an identity and not just as a sex symbol. That is one aspect of who she is, but it is important nonetheless to the sex magickian. As an individual, it is your choice what your sexual role happens to be, and Thelemites aren't concerned about your orientation or what you do behind closed doors. It is your choosing whether you want to follow your own path or bring about the Will of a partner, or take turns in doing so, as the female is the one who can bring these things about, earthed from within her. He is Chokmah, she is Binah. Only you can walk your path and claim your Will. What is discussed is how someone admiring of Dion Fortune and also Thelema might pursue a working; so perhaps, you see a better way and are free to follow that.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name  
BABALON.—The Gnostic Mass

As a Scarlet Woman, you are as a sensual grain of sand (Matter, Earth), arousing and agitating your lover to the point of explosive release, enjoying the ride until the creation of the pearl...the result of the uniting of the polarities and its directed force until it forms that Magickal childe. The act I describe reaches above normal or everyday sex, but doesn't go to the usual dysfunctional extremes; rather, we bring this to the level of ecstatic prayer.

We rule ourselves, govern our creations. For example, when we seek the evolutionary growth of our Magickal Childe, whether superior to ourselves or as part as our own personal evolution with a working partner or a community around us, this requires control and direction of that which we unleash while working in unison. There needs to be practice and dedication to this end by the couple. But what of the taboos that plague us and hamper us? To begin with, we must free the woman from some imagined taint when she embraces her sexual energy and seeks to attain to

Love under Will. No longer is she a sinner or ruined for being sexual. She is to hold her head high and shameless.

**But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!—AL:III.44**

There is nothing more beautiful than a sensual woman. How did that become a crime? On the other hand, one must approach sex magick with maturity, not as a hormonal teenager or as a means of “scoring,” playing mind games, or adding notches to a belt. One need only look at the decadence of Rome and then the reactionary pendulum swinging to the other extreme, to that of asceticism, leading us to discover that neither work. The healthy psychology of both parties needs to be in the forefront when seeking to work magick on this level. After that, do what ye Will.

There shall be no property in human flesh. The sex-instinct is one of the most deeply-seated expressions of the will; and it must not be restricted, either negatively by preventing its free function, or positively by insisting on its false function. What is more brutal than to stunt natural growth or to deform it? What is more absurd than to seek to interpret this holy instinct as a gross animal act, to separate it from the spiritual enthusiasm without which it is so stupid as not even to be satisfactory to the persons concerned? The sexual act is a sacrament of Will. To profane it is the great offence. All true expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint to compel either abstention or submission, is entirely horrible, unnatural and absurd.—Commentary to AL:I.41

Even if we have a healthy attitude about sex, being free of the taboo of sex is a challenge in our society. After all, in Crowley’s Victorian era, sex wasn’t talked about openly and even today it is treated as wicked and unmentionable. For those liberated enough to throw off the shackles of puritanism, maybe they heard of the Gnostic Mass and became curious or maybe sex magick peaks their interest. If so, who are Babalon and the Beast? Merely symbols for sex? Even in the O.T.O. much of what this all means is only hinted at or kept secret as in the 8<sup>th</sup>, 9<sup>th</sup>, and 11<sup>th</sup> degrees. We have to ask ourselves what constitutes a magickal relationship and its dynamic function? That takes knowing one’s self and one’s partner. For

now, let us return to Babalon. Seen as romanticized, aesthetically pleasing, she is inspiring us towards art and beauty, where we find truth, and thus, inviting us to the love dance where we take an active part in creating and manifesting our desires.

In a footnote to *Liber Reguli*, Crowley mentions that of the “Gods of the Aeon,” the Scarlet Woman and the Beast are “the earthly emissaries of those Gods.” (Crowley 1997, Liber V vel Reguli). That says it all. As an emissary of the “gods,” the energies behind them, what would you want to be known to have accomplished? What would you bring forth and what purpose does it serve?

12th Aethyr:

This is the Mystery of Babylon, the Mother of Abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This book will not be going into the actual practices of sex magick, but this is a preparation for sex magick, so that the woman might come to understand her role as a Scarlet Woman at a deeper level and may both be better prepared to handle the role and properly energized to be functional in her role.

This book is more on Thelemic witchcraft, so I don't want to get too sidetracked, just to lay the foundation, to carry the story within us, those who want to live and breathe this current.

But who are these Scarlet Women that would be the sisterhood of the Avatars of Babalon? These maidens or maenads (the two sides of the Scarlet Woman); the shepherdesses and pythons provide for us archetypes

of the nature build into the personality of those women suited for this role in a Thelemic syzygy, as well as a Thelemic community.

—Avatars of Babalon

For the working partners who want to celebrate their union at a deeper level, I created this ritual to honor that commitment.

### **Handfasting**

This is an opening ceremony for two who are deciding to work as a syzygy. It can be temporary or made permanent by seeking to legalize it, if the priest/priestess is ordained . May your journey as one be a sacred bond.

Place on altar 2 chalices, a sword, 2 white candles, a dish which contains 2 silver rings, salt, flower seeds, a bowl of water, roses, rose oil, rose incense, fruit, cake and wine.

Priestess says,

“We are gathered in a celebration of love,  
with two who wish to join as one.”

The couple face each other, holding hands invoking Old Ones. Together, they say:

Old Ones, come and witness and this rite  
Grant the protection in your light  
Come, honor us with your presence  
And let unity and truth be our essence  
As we pledge our love to each other  
And to the land, our mother  
Walk with us and share in our good days  
As travel as One in the old Ways.

Priestess says:

Are there any here who would say nay?  
Any comments heard and put to rest as need be.

Then the couple say their own vows. They stand before the rings in a dish at the center of the altar.

The groom sprinkles salt, seeds and water on her ring and the bride does the same to his.

Then he picks up her ring, displaying it to all directions.

Groom says:

“ I give you air to ascend to our dreams together. I give you fire to keep our passion burning. I give you water to keep love true, to carry us on our journey. I give you earth as a foundation of trust, to bring forth what we desire. I give these to you this day and for as long as we are together.”

He places his hand on the sword and says:

I offer protection in the symbol of this sword.

He raises it for all to see.

The priestess picks up his ring and repeats the same, but if she wishes she can substitute a rose for the sword and offer its fertility or she can offer a gem for its magick.

Afterwards, he takes her left hand into his says:

I give you this silver ring as a sign before the seen and unseen worlds that  
I take \_\_\_ as my wife. May the lord and lady of light bless this union.

He places the ring on her finger.

The bride says to him:

I give you this silver ring as a sign before the seen and unseen worlds that  
I take \_\_\_ as my husband. May the lord and lady of light bless this union.

She places the ring on his finger.

Priestess says:

“Now join your left hands, together. This forms the infinity symbol. May your love be endless.”

She binds their hands with a cord. Then anoints hands with rose oil.

Priestess says:

“I declare this a solemn and sacred contract between the seen and unseen worlds, for as long as you both shall love each other.”

Next, they feed each other cake and make merry the occasion.

Afterwards, thank the Old Ones and all who witnessed. Sprinkle leftover salt, seeds and water on the earth before you leaven.

And so ends book one...after a ritual of a new beginning and marked with the symbol of infinity... or even as a phoenix where we will begin again with the Benu. The dance continues, ending and beginning anew.

## **Book 2**

### **Eustaxiani Papyrus**

Originally published by I.G.O.S. in 1996 as a reworking of “The Leyden Papyrus” and what grew from that inspiration, “The Eustaxiani Papyrus” offers a deeper introduction to the Egyptian gods and contains spells that fit the same theme as the first section of this book. As such, let us continue...

Long ago, in the third century, there existed a demotic papyrus that called the mighty gods to earth. There was powerful Ra, the Sun god, Isis, the Mother of all, Osiris, the Renewed life, Horus, the Redeemer, Thoth, the Wise Magickian and Healer, and a host of other gods. The doorway to the gods and civilizations crumbled. As each golden age ends and falls beneath the whirling chaos like a sea of inherent darkness, the phoenix of ancient Egypt, the Benu bird shall over the debris searching for a new beginning. It lands on the first undefiled hill it sees so that life and all of its mysteries may return. Souls will be called to this place in order that the secrets may continue and evolve what has been salvaged.

The spirit of the “Leyden Papyrus” is like the Benu bird. It no longer finds home in Egypt. Its civilization, its ways are no more, so it circles in the air seeking a new home for its continuation, its immortality. The papyrus is a Benu bird with a new story – the Eustaxiani Papyrus.

Though a Greek word for Syrinx, the panpipe, Eustaxiani refers more to the song of birds, the song of the Benu that will resurrect its spirit through these pages Think of the space we cleared in the Star Ruby with the shrieking Iunges. It is now ready for you to weave upon it, and that shriek has now evolved into a melody.

This book evolved out of the essence of the “Leyden Papyrus” whose haunting invocations inspired new life. Ancient Egypt still captures the imaginations of Modern Man. The pyramids alone declare that any endeavor, physical or spiritual, is possible and the many symbols give clues to the link between Man and the Divine. Unfortunately, man forgets the link. Time settles dust over the ruins and recalls the flesh of its

inhabitants, long silencing human vocal cords, but never the soul behind them. Memories became mere shadows of a vibrant culture that now dances; forgotten around the flame of divinity. Its energy spirals like passionate chanting of a chained human soul within the flesh of life. Desperate hands reach for the star-studded Nuit but to no avail. A heron-like bird soars above earth-covered fingers, urging man to discover his own wings and like the Egyptians who knew the meaning of the bird, the human soul must have cried out to the Benu:

“I call to the spirit of the bird, of my soul, that lives deep within me. Rise over my physical self and reach for the heavens. Come, oh spirit like the bird who sings of secrets, bring me your wisdom. Come, oh spirit, knowing all knowledge. Come and show me peace of mind, heart and soul. Never be afraid of the heights or of the dark places, but learn to fly above my limitations so that I may reach my destination. Go forth with wings that shall never tire and teach me the song of the Eustaxiani, so that my spirit may always obtain freedom.”

May this inspire us to pursue our destiny. The Benu bird has reached new land in which to escape the waters of yesterday and of tomorrow, and to sing its story for those who have not forgotten the energies of the earth. Its sings of freedom, of higher consciousness and of power to those who still believe in the value of life. If you seek to obtain this treasure, the Eustaxiani Papyrus is your grimoire. Maybe the next Benu bird will speak through you.

Before we continue, let us sojourn to its roots. “The Leyden Papyrus” is the ancient manuscript of a practicing sorcerer that dates around the 3<sup>rd</sup> century A.D. Discovered in Thebes during the middle of the 16<sup>th</sup> century; it was bought by a Swedish Consul at Alexandria named Anastasi. Part of it was sold to the Dutch government, and the other part later ended up in the British museum. The fragments were printed in 1904 under the name “The Demotic Magical Papyrus of London and Leiden.” The 1974 Dover edition is an unabridged republication, while this book concentrates on its updated practical use, the original still provides an excellent study into the actual potions, incantations and spells that were used during this time., many of which were influenced by Greek and Gnostic traditions.

Alexandrian Judaism also offered a number of names of Hellenistic persuasion, the age when Jewish angelology developed. An interesting fact is that “The Leyden Papyrus” has been called the “Eighth book of Moses.” It shows that ideas were mingling and languages were changing. For instance, the papyrus was written in Demotic script, a language used by pagans in the time that Christians were adopting the Greek letters. Though some spells cannot be used in their original form, the invocations themselves have a timeless beauty and an ancient source of power which make them an authentic treasure for modern practitioners.

The focus of this book is to present the papyrus in a practical manner without losing touch with the spirit in which it was written. The spells reflect the days of yesterday through incantations while being interwoven with our modern world. In order to make them accessible, some things were changed. Anyone with Egypt, Greek or Gnostic interests may seek to give them their own style.

In order to get full benefit of these spells, the reader should be familiar with a few beliefs of the sorcerer. For instance, they believed that every word uttered under proper circumstances would be followed by an effect which could be good or bad. If a prayer were said by a “ceremonial pure” person in the proper manner and in the correct place, then the prayer would be answered. Another belief they held was that knowing a person’s name was to have power over him. It is said that Isis learned her magic by forming a serpent named Atum out of Ra’s spit and then forcing him to reveal his secret name from which she gained control over him.

Likewise, if a spell were said over a person in the name of a supernatural being then that person would be compelled to follow the action demanded of him. By also declaring the god’s name as one’s own, he could obtain the qualities or forces of that god, and, if he cursed someone in the name of the god, he would escape karmic responsibility, as it would be the action of the god and not himself. Along with using names in spells, it was common practice to use wax figures or amulets, because “the qualities and much else, including the Ka (living essence) of a living original could be transferred to an image” by repetition and chanting over it, as told by “The Book of the Dead.” This can all be encountered in “The Leyden Papyrus.”

The spells in “The Leyden Papyrus” are so descriptive that one can feel the presence of these ancient gods. The magick of Egypt has not died. Anyone who uses these spells brushes away the dust from the tombs and resurrects what cannot disappear – the wisdom and power of these awe-inspiring archetypes.

A reason for updating this powerful work is for the simple fact that the universe is in constant change. The jewel that is the papyrus shines bright because of the scribes who preserved the invocations in script. By linking with the energies, they flow onward in new form. After all, time is nothing more than an energy, a frequency or a state of consciousness, therefore, nothing stands between you and the magick that makes Egypt unforgettable. May Anubis open the way. The road begins when you are ready.

### **A Journey with the Gods**

Golden, jewel-covered masks stare unconcerned at modern man. They offer only mystery to those who would profane them. I can’t give Egypt its original face. I can only offer my impressions and give them form through intuition, and paint one version of the elusive picture. The symbols themselves are infused with their powers, and these glyphs are a storehouse for those who choose to experience them.

I don’t know the gods as the sorcerer knew them. I can only hope that the bond I am creating by uniting the papyrus with my own mind’s eye will give me the intuition necessary to go beyond space and time to find a bit of the magick of the glyphs, even though those who created them breathe no more. We must breathe them anew.

The papyrus is like a sleeping mummy, long bound as if dead and tired of inaction. Like Osiris, it needs to be rebuilt and given new life. Let its energies resurrect within you.

May the spells and their imagery unfold around you like an ancient dancer teasing you with hints of her true form hidden beneath her earthly veils. Bits of old songs echo around you. Visions of mystery entwine like a kaleidoscope in your head. The smoke of frankincense swirling around

silky seductive arms, tempting you to go beyond your realm. Dark eyes laugh at you as you question the reality of it all, and then she turns her back on you. Seven veils had been put over your consciousness when you had chosen to become physical. Secrets have to be earned. You hold out your hand to her and whisper your desire to know her. Thus, she brushes her shimmering hair away from her delicate face as she peers over her shoulder at you. She lovingly finds you worthy. She rises to honor you with a dance, inviting you to join. Her soft touch on your chest and the sweet intoxicating kiss fills your heart with bliss. She is your higher self, the doorway to the divine plane. There your spirit feels free and you obtain a glimpse of your old existence. You are now ready to meet the gods who have been watching you with good cheer.

As described in the 15th Aethyr of *The Vision and the Voice*:

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

There is going to be a meeting with Thoth. Many answers will be brought forth. Let the exotic Isis, mistress of sorcery, pull you into the silver light. Dressed in pale blue, she is a vision of compassion as she bathes the earth with love. May she shield and protect you. Next to her is Osiris, God-King and Lord of Light. May he give light to you. Beside him is Horus, who conquers and redeems the world. He is honest with a warrior spirit and a spear at his side. You watch them at distance. They acknowledge you and radiate spiritual bliss unto you.

Sekhmet now gets your attention. She restlessly paces back and forth with graceful feline moves, and she eyes you with suspicion. Her lioness head is held regal. She is always ready for a challenge. May she only snarl at you enemies and may her razor-sharp claws never strike at you. Glorious Ra, enrobed in golden light, makes Sekhmet retreat to a corner. The other gods praise her, telling her how strong, but gentle and beautiful she is,

because it calms her wild, destructive spirit. It is a way to obtain her mercy. Isis displays a satisfied smile as she sits tall on her moonstone throne. Mighty, dark-skinned Ra with bracelets adorning his strong arms was once her secret lover, but now she has the memories of Ra before his immortality when he was a stranger in Egypt, but that is a secret.

You are now standing before the gods, full of reverence and trying to perceive their mysteries. The other gods begin to attract your attention. Wise Thoth with a moon crescent on his ibis head escorts Maat to her noble throne, while Bast sneaks up behind you and purrs in your ear. Her green face is serene and her essence is one of joy. Hathor strides by and she captures your eye as well. As the goddess of love, she accepts your notice with delight. Then Anubis, an imposing sleek black figure makes you stare in respect. No one would dare mess with this guardian and hunter. His eyes blaze a fiery red, locking you in his fierce unrelenting gaze. He steps closer and you notice his stiff, muscular limbs. He greets you with a nod. After all, he is the protector of the occultist and Man's best friend. You begin to feel a bond with the gods. They strike a familiar chord. You have known them all along.

It is now your turn to take a seat on a chair that is citrine and black. There are so many gods you have yet to meet, but there is plenty of time. They will appear when they choose to do so. Suddenly, one that you think you are unfamiliar with slides into a matching seat beside you. Her smile is sweet until you notice the slithering forked tongue. She tosses her head back in laugh. Renenet is humored by your fear of her, but she lovingly pats your hand. She is your ally, not a foe. She is your kundalini, the "elan vital" that gave you life. (Some say Sekhmet is kundalini). She nods to the others. You are ready to journey with the gods and into this grimoire. Before you do so, gave upon Thoth. His alert, ancient eyes focus upon you and your illusions part like the Red Sea, for even Moses knew the magick of the mighty Thoth. Slowly, he begins to speak.

“Mankind, the age before you is dark and violent, but you will not be alone in your struggles. You have never been alone.”

He pauses for a moment and then takes the other seat beside you. He is a wise teacher examining his student. Do not shield yourself. Open yourself and be true.

“I see your heart,” he tells you. “I see your fear, your anger. You don’t understand why there is war, natural disasters, cruelty, why there are challenges in front of you. They serve you...in ways you do not know. But you must open yourself to your trials and not close your heart. Take back the universe as a living entity that is as much a part of your body as your limbs and your organs.

If you seek this balance with the universe, the gods will be there beside you calling you as they have always done, calling you in a direction that Mankind has forgotten, the one that sets him free...

Thoth opens his arms and says:

Come. Open yourself to wisdom. It’s time to return your heritage, your joy for all life and all worlds. All that you seek is not outside of yourself, but deep within...to find when you’re ready.

Spell 941 “I know you, I know your names, I live as you. I come into being as you. I will leap up and I will run to you. As for you older gods who would oppose me, I will be conducted on the path of my warrant.”—  
Pyramid Text

### **Healing Ceremony**

The magical path is a struggle with hazardous roads that twist with deception. Are you determined to make the journey? From a secret place, a faint whispering surrounds you. The feather of Maat brushes across your brow like a euphoric breeze calling your name, an inner song urges you to embrace the mysteries, but you must hurry. A storm is approaching and the jackals are getting restless. Dark, luminous eyes await your decision, either to chase you off the path or to offer their fierce protection. You know what you must do. You gather your tools in a white sack and throw it over your shoulder. It is time to go onward, so the jackals lower their heads and back away. Their narrow black snouts already memorized your

scent; their glowing eyes already scanned your intentions. Go! The distance looms ahead like a splash of color waiting to materialize your dreams. The adventure awaits you.

The road becomes difficult. Thick, tangled brush blocks your way, and the thorns graze your skin as you push through the foliage. You must fight for your freedom and you must do it quickly. A low rumble above you taunts you like the growl of an angry god, and lightning bolts strike around you as if in a fiery fury. You notice the clearing up ahead. Nothing will deter you, not even your fear or your desperate search for shelter, of which you are offered none. Rain falls hard upon your defenseless body, making the way difficult to see. The cold pellets beating into your skin make you shiver, but you stumble onward. You have made the commitment.

The rain ceases, but all is not calm. Now comes the menacing shadow beasts with their insane shrieking and hideous games. They wait to grab you as you climb the hillside through the darkness of yourself that you must flee. You momentarily enjoy the change of weather, only to find yourself in a hot, dry place, making you wonder why you had not savored the water when you had the chance. Tired and thirsty, you crumble onto the burning sand. Maybe there is nothing out there after all, you wonder, but you squint once more hoping at least obtain a sign.

Though the whirling, dust appears and forms an image that stands half between this world and the next. The lightening in his eyes subdues you and the thunder in his voice hints at his divine power and you are like an innocent child in awe of him. He demands to know what you seek, but you cannot speak. You have never faced such energy before; all you can do is honor him. His noble face is stern as he studies you. His blue wig gently blows in the breeze; the air is ready to give life unto his words, but he is silent. The thunder subsides as a piercing look into your soul reveals a child in need. The Ibis allows you to step closer. You are awe-struck. He is Thoth and he sees that you are on the edge of the physical plane with your elemental tools. In a soothing healing tone, he asks what you will do with the wisdom he gives you. The elements have purified you. You contemplate the answer.

Thoth motions for Maat to greet you. The sparkle in her clear eyes says that she has been the one calling you and she is pleased that you found her. Thoth watches as the goddess draped in white linen takes a hold of you with her delicate arms. The rattling of her golden bracelets prevents the unworthy from the inner realm of her silence, the sacred truth of her, where you are now welcomed. So spellbound are you that you let her kohl-black eyes burn through your soul, leaving no part unknown to her, and she weighs this against her feather. Maat smiles and gives a nod to Thoth. Finally, he speaks and you know that the journey has been rewarded. With the right intentions, the way shall be given to you.

Here is a ceremony to show Thoth your aim for healing for yourself and for the world. On Wednesday, place 12 purple candles on an altar draped in yellow, along with the Magician card, a wand, a chalice (which holds tea of vervain, an athame, a pentagram, an agate, Thoth incense, and marjoram in a dish.

Cast circle according to your tradition or do the Star Ruby.

Light candle and incense.

Say:

Raise thyself for me, Pshoi; raise thyself Mera, the Great of Five, Didiou, Tenzious, do justice to me. Thoth, let creation fill the earth with light. Oh thou who art an ibis in his noble countenance, though noble one that enters the heart, let truth be brought forth, though great god whose name is great.—Leyden Papyrus.

Meditate on the 4 elemental tools and on Thoth as “Magician to heal the world.” Think of all your thoughts, obstacles and physical ailments. Burn the marjoram and offer to the flames all your impurities and see them being rid by the smoke. Say:

“I am pure. I am pure. I am the divine wisdom of Thoth and the truth of Maat.”

Pick up the wand and face east.

“May I receive the light of Thoth and radiate it through this wand so that all creation may benefit from the gift of light.”

Lift the athame and face south.

“Give me power and strength, mighty Thoth, and I shall offer it to humanity.”

Lift the chalice and face west. Drink from it.

“Fill my heart with the most powerful vibrations of love so that my chalice overflows and may I irradiate it to all who are suffering.”

Pick up the pentagram and face north.

“Give me stability, Thoth whose name is great, so that I may support others when times are dark and so that I may lead others in their search for universal consciousness.

Thank Thoth and all the gods who witnessed, and dismiss them, knowing that their essence shall forever be a part of you.

May the other spells in this book bring richness to your life as you travel the ancient roads beyond time or space, but within the energy that makes us one.

### **Ancient Love Potion**

**This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!—AL:I.53**

Here is a love spell that is close to the one used long ago. The only difference is that the original called for the shaving of a pleasure wood. You can substitute any love herb that was grown without pesticides and is not poisonous.

On the 14<sup>th</sup> of the lunar month, recite the following over vervain and rosemary, or the like.

“I am Bira, Akhel, La-akh, sasmrialo, Ples-plun, Ioane, Sabaathal, Saspu, Nithi, put the heart of (name) after (name) in these hours today.”

—Leyden Papyrus

Recite 7 times.

Make an infusion of the herbs and add to the wine for a love potion. Supposed to give to the beloved, but I suggest the alternative method. This is too dangerous, wouldn't want to inadvertently poison someone.

**Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.—AL:I.51**

For an alternative method, write the above on parchment, along with handwriting or hand, add herbs and wrap it up. Say the incantation 7 times and burn it.

If you are a man who has a spell placed upon him by a woman, you can do what an ancient remedy calls for, though it is only being shared in humor. So dear brothers, if you are bewitched, put on a pair of shoes and walk fast until your feet perspire. Then take off your right shoe, drink some beer out of it and you will lose all affection for her.

The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

—AL:I.41

### **Gnostic Love Talisman**

**But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you!**

**Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!—AL:I.61**

To make a love amulet to enchant the one you desire, you will need 2 red candles, any love incense, myrrh oil and a gold ring.

During the full moon, cast circle and light the candles and the incense. Oil the ring with myrrh and pass the ring above the heat of the flames and through the smoke of the incense while you visualize your desire and feel it rising within you.

Chant 7 times:

“Yaho, Abrasax, may (name) love me. May he/she burn for me.”

—Leyden Papyrus

Wrap the ring in parchment paper or a clean cloth and keep it in a safe place. When you are in your beloved's presence, put the ring on your finger and say the above chant once again.

Note – to keep with the ancient Egyptian magick, use myrrh as papyrus calls for, though may substitute as you desire. Use your own intuition, judgment and experience.

### **Dawn Love Spell**

**Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.—AL:II:22**

The following spell is for a man who wants to be more attractive to women in general. It is to be performed at dawn. We can teach our brothers how to find a partner, whether in life or in magick. This is one may offer, as it does not seek to “force” love, but to invite it, to be open to receiving it.

All you will need is a love oil. Choose one that best fits your desire. Patchouli is a very seductive scent, though you may want to experiment with different kinds to decide which works best for you and your personality. Many ancients used dead fish in the oil they anointed themselves with. Even Apuleus had been accused of making a love potion containing fish in order to enchant Pudentilla. Fortunately, it is not a necessary ingredient for modern spells, since it would probably have the opposite effect in our times.

To do this spell, bathe, remain skyclad, and recite the following to the oil:

“I am Shu, Klabana. I am Re. I am Komre. I am son of Re. I am Sisht, son of Shu, a reed f the water of On, first great, great of sorcery, the living Uraeus. Thou art the sun-boat, the lake of Ua-peke. Grant to me praise, love and lordship before every womb, every woman. Love is my true name.”—Leyden

Oil your body and be confident in your sexual nature. Whatever you do the rest of the day, go out of your way to be friendly. Smile and greet strangers, while never dwelling on the success of the spell. You may discover new love interests who will be charmed by you. The Leyden sorcerer seemed pleased with his spells. He assumed they would work.

Repeat for 7 days.

**Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.—AL:I.51**

### **Osiris Mummy Spell**

**I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide.—VII:VII.15, 16**

For protection, here is a spell in which you will need 2 red-orange candles, a cloth or pouch of same color, protection incense, and a symbol of the Djed or Tet drawn on parchment paper plus a bowl of water and a dish of salt.

Cast circle or do the Star Ruby.

Light the candle and the incense, asking Osiris to join you in the circle. Raise the Djed and pass it over the heat of the flames and through the smoke of the incense. Then dip your fingers in the water and trace a circle around the symbol, careful not to get the ink wet. Carefully, bury the parchment in the salt.

Say:

“I return Osiris, air, fire, water and earth so that he may live again. I transfer his Ka into this object so that I may know the secret of physical strength.”

Remove it from the salt. Wrap up in the parchment or in pouch and say:

“Here lies Osiris, the mummy, and herein comes to dwell his power.”

Now think whom you want protection from and say the following 7 times.

“Do not pursue me (name). I am Papipetu Metubanes. I am carrying the mummy of Osiris. I am proceeding to take it to Abydos to cause it to rest in Alkhah. If (name) fights with me today, I will cast it away. All who love Osiris, protect me as you would have him protected.”

—Leyden Papyrus

**"These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear."—VII:VII.3**

Thank Osiris and all that witnessed your ritual and dismiss them.

Carry the object with you. May it keep you safe.

## To Remove a Potions' Effects

**“I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.”-*The Book of the Law*, II:22**

The following spell was created to nullify the effects of a potion one suspects he or she has drank.

Say the spell to a glass of wine with fresh rue added to it. Repeat 7 times and drink or give it to the afflicted in the morning before he or she has eaten.

If you have rosemary on hand, you can drink 4 ounces of rosemary water as an alternative.

May the following words from the papyrus be the cure you seek.

“Hail to him! Yablou, the golden cup of Osiris. Isis and Osiris, and the great Agathodaemon have drunk from thee; the three gods have drunk. I have drunk after them myself. Dost thou make me drunk? Dost thou make me suffer shipwreck? Dost thou cause me confusion? Dost thou cause me to speak blasphemy? May I be healed of all poison, pus and venom which has been sent to my heart. When I drink thee, may cause thee to be cast up in the name of Sarbitha, the daughter of the Agathodaemon; for I am Sabra, Briatha, Brisara. Her name is my name. I am Horus when he comes from receiving acclamation. Yaho, the child is my real name.”

—Leyden Papyrus

## To Repel a Hex or Rid Negative Influences

Never permit the thought or will of any other Being to interfere with your own. Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.—Duty by Aleister Crowley.

In order to rid a spell cast on you or just negativity in general, place upon your altar 2 black candles, uncrossing oil, ague weed, Cruel Man of the Woods, parchment paper and a black pouch.

Cast circle, anoint candles with the uncrossing oil and light them. Now write on the parchment paper —“Thou are this eye of heaven.” Beneath it draw a picture of an eye of Horus. Lay it in the center of your altar. Next,

burn the ague weed to destroy enemy’s power. Focus on their image and declare that you will be harmed no more, no more of their influence on you.

Raise the oil and say the following:

“Oh, Osiris, Horus has filled his eye with ointment. Oh N, take the eye of Horus, the ointment, in its name ‘Ointment.’” Pyramid Text.

Anoint forehead, draw an eye or have someone draw it for you while saying such.

“Oh, Horus, who is N, take the eye of Horus on account of which he suffered. In this, its name of “Ointment,” I put it on your brow for you, even the eye of Horus which cooks your foes. Geb has given you his heritage and your vindication.”—Pyramid Text.

“Wepwawet, separates your paths from your foes. Take the eye of Horus and be pleased with it. Put the eye of Horus on your brow. Oh, Horus, who is N, take the eye of Horus, for it belongs to you. It belongs to your

body, put it on yourself, for it will provide you as a god. Lift up what is on you, which is on the brow of Horus.”—Pyramid Text.

Then add:

“This oil was given to Horus to rid all negativity and all spells from him. This oil, too, was given to (name) so that he/she may be rid of all negativity and spells.”

Anoint the parchment paper. Hold it up and declare:

“All negativity sent my way shall be seen by this sacred eye and the rays shall return it from whence it came.”

Add:

“My refuge is my eye, my protection is my eye, my strength is my eye. Oh you, southern, northern, eastern, western gods, honor and fear me. For I am the alter ego of my father and the blossom of my mother. I might bring forth justice.”—Pyramid Text.

Place the parchment paper in the pouch with Cruel Man of the Woods or herb of choice. Carry the pouch wherever you go. May it protect you well.

### **Osiris Spell for Ending Troubles**

Are you being slandered? Are you victimized by jealousy, malevolent intentions of others, or other troubles? Are there situations in life that you want to overcome so you can move on in peace. If so, this spell was made for you.

When troubles starts, choose an herb. They are to represent the beginning or birth of trouble. Below is a sample to choose from.

Ague weed – burn to destroy enemy’s power.

Cruel Man of the Woods – protects from spells and sends trouble back.

Garlic – keeps you strong and protected

Nettle – resolves unpleasant situations, gossip, etc.

Rue – for mistakes made on both sides.

Wrap the herbs in parchment paper and tie with a black string.

Say:

“Osiris, come to my house.”

Picture the person’s words, deeds or bad intentions in your mind. Feel your anger, your pain. Sense the other person’s anger and pain. State that a lesson has been learned and that the dispute may end.

Say:

“Osiris has come to my house. Like Osiris, my troubles have traveled through death’s door and they shall be no more.”

Visualize your troubles ending as you burn the parchment and also visualize the negative emotions ending on both sides.

Take the ashes to a garden and say, “Into the cycle of life, I give you my strength and through the cycle of death, I rid my grief and troubles.”

Put the ashes into the dirt. As thanks, offer water, seeds or food to the earth. Offer it to nurture life as nature sees fit.

Say:

“Into the cycle of rebirth, I welcome reconciliation and peace. And in return, I shall seek to be one with all.”

Night is like a gentle embrace, a comfort that drapes over our reality. With its dark wings pressed over our eyes, it is a time of entwining our day’s images into a union of stillness, of a fragile universe truth trying to bloom amid illusions. We are held in that protective hope that violence and hatred and corruption need not be our reality. Night is a salve for our wounds, and our dreams are the messages in which to heal and rebuild our today and tomorrow.

**Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.—AL:I.22**

### **A Meditation on the Oneness of Being**

Sit in a comfortable position on the floor. Clear your mind and breathe fully. Put yourself in a receptive state. Light candles around you in a circle big enough to lie in. As you light them, picture the light being drawn from the sun, which you visualize in your mind.

Lie down, placing a crystal on each of your chakras: one on the floor touching your crown, one on your forehead, one on your throat, one on your heart, one on your solar plexus, one below that and then one on your genitals. Say an affirmation such as “I am a being of oneness, and I invoke the oneness of my being.” Think of Nuit in the sky and of all the stars on her body. Now think of yourself as Nuit and the crystals as the stars on your body twinkling as the candles, burning bright. Think of these stars uniting your body, becoming whole. See the 7 stars becoming one light, one being stretching down to embrace you...Nuit.

My Sorors, united in magick, may this book have provided you some insight into our rich magickal tradition. Take what you will from this grimoire. Then burn it and write your own. You carry your own sword and must cut out your own way, as that is the only way to be free.

## WARATAH-BLOSSOMS

Seven are the veils of the dancing-girl in the harem  
of IT.

Seven are the names, and seven are the lamps beside  
Her bed.

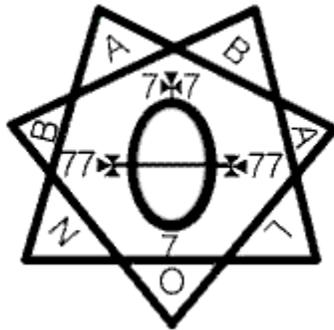
Seven eunuchs guard Her with drawn swords; No  
Man may come nigh unto Her.

In Her wine-cup are seven streams of the blood of  
the Seven Spirits of God.

Seven are the heads of THE BEAST whereon She  
rideth.

The head of an Angel: the head of a Saint: the head  
of a Poet: the head of An Adulterous Woman: the  
head of a Man of Valour: the head of a Satyr:  
and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is



This is the Seal upon the Ring that is on the Fore-  
finger of IT: and it is the Seal upon the Tombs of  
them whom She hath slain.

Here is Wisdom. Let Him that hath Understanding  
count the Number of Our Lady; for it is the  
Number of a Woman; and Her Number is  
An Hundred and Fifty and Six.