



# Magickal Theory

Publication in Class C

By

**Frater Apollonius**

4°=7□

A.:A.:

Do what thou wilt shall be the whole of the Law.

## The Candidate for Cosmic Consciousness

The hallmark of entry into the A.'.A.'. is the policy towards the newly admitted Probationer. There is no evangelical outreach; the individual stars in our membership burning like lamps in the night. When admitting a new candidate to Probation, tests are given that would discourage weak candidates from continuing on to Neophyte. Without deeper screening and the utilization of personality assessment techniques, we have no effective means to pre-determine the authenticity of the probationing candidate.

Indeed, as P.D. Ouspensky notes, "The distinguishing signs of those men in whom cosmic consciousness is likely to manifest are not studied at all." He speculates along cultural lines and ultimately states that; "For the manifestation of cosmic consciousness it is necessary that the center of gravity of everything shall lie for man in the inner world, in self-consciousness, and not in the outer world at all," which is also connected to the idea that there are intellectual and emotional paths (particularly in artists) that can each, exclusively produce these states. However, for us, the intellectual is the seat of comprehension and without it, what good is any attainment?

One needs the leisure for the purveying of the inner life; as Socrates noted, *the unexamined life is not worth living*. This is a world traveled by the artist as well as the mystic; mapped and utilized empirically by the mage. It is an a-rational (not irrational) space that can only be recognized organically on one's own accord; again quoting P.D. Ouspensky:

The possibility of the manifestation of comic consciousness cannot be inoculated artificially. A man is either born with our without it. This possibility can be throttled or developed, but it cannot be created.

This is what is meant when the candidate in many initiation ceremonies in the Western Mystery Tradition is told that 'the secrets are within you.' For those more concerned with the outer life, their success depends on the denial of the inner life and usually, vice-versa; unless one is shrewd enough to first honor his or her responsibilities to society as especially inculcated in the Brahmin tradition in the East. Yet in Thelema, we recognize success in the world as the fundament of Will and the joy of the Earth.

**Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law. —AL:I.40**

Crowley writes in his commentary to this verse: "These correspond closely to the Nuit -- Hadit -- Ra-Hoor-Khuit Triad," which is quite significant when considering the commentary of P.D. Ouspensky on Dr. Maurice Bucke's Cosmic Consciousness. As Dr. Bucke writes in his central work for the American Transcendentalist movement:

Cosmic Consciousness is a higher form of self-consciousness than that possessed by the ordinary man. This last is called self-consciousness and is the faculty upon which rests all our life (both subjective and objective) which is not common to us and the higher animals, except that small part of it which is not common to us and the higher animals, except that small part of it which is derived from the few individuals who have had the higher consciousness above named. To make the matter clear it must be understood that there are three forms or grades of consciousness. (1) *Simple Consciousness*, which is possessed by, say, the upper half of the animal kingdom. (2) *Self Consciousness*

possessed by man in addition to the simple consciousness, which is similar in man and in animals. (3) *Cosmic Consciousness*. By means of simple consciousness a dog or a horse is just as conscious of the things about him as a man is; he is also conscious of his own limbs and body and knows that these are a part of himself. By virtue of self-consciousness man is not only conscious of trees, rocks, water, his own limbs and body, but he becomes conscious of himself as a distinct entity apart from all the rest of the universe.

In a commentary to this paragraph, P.D. Ouspensky writes:

This division constitutes Dr. Bucke's principal error. Human consciousness, i.e., the consciousness of the enormous majority of men, is "simple consciousness"; "self-consciousness," like "cosmic consciousness," exists only in a flash.

Perhaps this is so, though it may be that 'self-consciousness' could be magickally maintained by the attainment of Hadit; per the work found in Liber HAD. Indeed it is important that the Aspirant to the A.'A.'. recognize that each Grade attained is the awareness and permanent fixation in the mind of a certain mode of consciousness. P.D. Ouspensky, improving on Dr. Bucke's insights, developed a table that explains the realms of consciousness.

Table of Four Forms

| Forms of Consciousness  | Living World  | Man of Higher Type   |
|---|---|--|
| Latent Consciousness, similar to our instincts and subconscious feelings.     | Cells, groups of cells, plants, lower animals, and organs and parts of body of higher animals and of man. | Cells, groups of cells, tissues and organs of the body.        |
| Simple Consciousness and flashes of thought.                                  | Animals possessing complex organisms. Absence of consciousness of death.                                  | Body, instincts, desires, voices of the body, emotions.        |
| Reasoning. Moments of self-consciousness and flashes of cosmic consciousness. | Man. Consciousness of death or fantastic theories of immortality.   | Simple emotions, logical reason, mind.                         |
| Self-Consciousness and beginning of cosmic consciousness.                     | Man of higher type. Beginning of immortality.   | Higher emotions, higher intellect, intuition, mystical wisdom. |

Noting the contributing theories of the school of Supramental Yoga, the life of the cells begins the journey to full consciousness; that is the *becoming* to our full humanity. The cells evolve to consciousness from the subconscious, where we perceive them as feelings. This latent consciousness (involving the working of Liber 231 with its exploration of the day and night side of the Tree-of-Life) is then integrated into Simple Consciousness. Hadit is formulated by the consciousness of death (**I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.** — AL:II.6), especially in the working of Liber HHH.

It is in the *glimpse of the beyond* (the attainment of NUIT and "Sensation of infinity") that we find with the knowledge of death that inspires the Aspirant to "fantastic theories of immortality" and the genuine pursuit of the Great Work. The emotions are *simplified* or organized in terms of logical reason and the greater examination of the mind ensues. The higher emotions are then inculcated and the full development of the individual; *asar un nefer* is completed...one becomes an Adept.

# The Logos

"In the beginning was the Word, and the Word was with God, and the Word was God."

--*Gospel of John*

The ancient Egyptians recognized the power of speech to produce a creative utterance, called 'hu' by the uttering of the proper words carefully conceived beforehand in the mind, which was centered in or upon the 'ab' or heart. The Greek word Logos (λόγος), normally translated as 'Word' or 'the Word' is an incomplete translation in that the Greek word is a meme that has a more dynamic nature. The term would be better translated as an 'Expression of Mind' to more properly convey the Greek meaning.

Philosophically, the Greeks used the term to represent the principle of *cosmic reason*, which the Jews found similar to the Hebrew concept of Wisdom that was said to be God's intimate helper in creation. We could consider this in modern parlance as the *Universal Mind* that is the archetypal transference of the ineffable into manifestation, as discussed in our analysis of the [Holy Table](#).

The Jewish-Alexandrian theologian and philosopher Philo taught that the Logos of the "living God" was "the bond of everything" that "holds all things together, and binds all the parts, and prevents them from being loosened or separated." Popular culture presents this rendering of Philo's Logos today in the movie series, *Star Wars*; this idea of the Logos being represented as the 'Force.' This ancient understanding of the term as a creative verb, or 'Great Word' harkens back to the ancient Egyptian Mystery Schools, where in the Pyramid Texts, we find incantations where Ra is described as "the great spoken word" having "lips are as the Two Enneads" (1100a-b); the 'Two Enneads being the two pantheons of gods.

The creation of deities that comes through this Logos; the spoken word of Ra finds its reflection in his son, the Pharaoh; his mind being Thoth and the *great architect* Ptah. The Pharaoh symbolizes the true nature of man as divine on a par with Ra, existing in a paradigm that is said to pre-date the existence of the Two Enneads and in more technical terms, the Astral Plane (outside the time/space continuum). This is presented symbolically in the layout of the Middle Pillar on the Tree-of-Life. Wim van den Dungen writes in his excellent website on Egyptology:

Except for Atum & Ptah, the deities are subjected to the "flow of life" as all the other creatures. They draw their life-power from the presence of Re, who himself is daily rejuvenated through his magic. Atum exists fugally, in-between pre-creation and creation, and only Ptah is truly all-encompassing. So except for the Great One, the pantheon represented a set of natural states or paradigmata of various natural orders which may be disrupted and which are in need of rejuvenation. Except for the Great One, the gods and goddesses of Ancient Egypt are not omnipotent outside their own, local, contextual field of activity. Just like each temple needed Pharaoh to realize a direct contact with the deities, so did the deities need the power of the Great One to remain operational in their own nomes and communicate with the others.

On earth this revivifying contact is realized by the son of Re and in the sky it is Re himself who feeds the deities with his light. Re himself is rejuvenated because, during the night, he is in touch with the dark chaos of pre-creation and by uttering his Great Word he subjects chaos and brings order for himself and for the whole of creation. Hence, to be great in magic, meant to be greater than most deities.

Instead of understanding magic as the secondary effect of authoritative speech (which is true in a lesser extent), the Great Magician is at the core of the whole system of theology. For if no return to the pre-creational realm is made, chaos would inundate order and the world would cease to exist. However, if such a return is realized and the Great Word can not be spoken, then total annihilation would also be the outcome (cf. the deceased who spoke too much nonsense will make the Great Balance tilt in his disadvantage). Only a return to the moment of emergence ("ta-tenen") which precludes the first time ("zep tepy") and the ability to utter the Great Word, guaranteed the survival of all the deities and the created order! We have seen that this ability was linked with the fact that the Great Magician is the son of the Great Sorceress of predynastic times.

The Memphis Theology teaches that the Great Word spoken by Ptah creates the Ennead, whereas in the Heliopolitan view, Atum creates the deities by masturbating. The mind and creative speech on the tongue of Ptah are compared to the semen and the hands of Atum. The process of descent into chaos and then ultimate rejuvenation or resurrection is discussed in more scientific terms, as found in our upcoming book: [The Reunion of Science and Religion](#). Noting the work of the scientist, David M. Kiersey, we find a fascinatingly parallel description to the Egyptian metaphysics, as he writes in [Toward the Physics of Death](#):

This process of death is viewed in terms of major levels of complexity with the context of massive dissipative structures. We hypothesize that within a level of major complexity there are three regimes: chaotic, ordered, and the edge-of-chaos. The role of "death" is a form of information feedback from order to chaos via the edge-of-chaos between levels of major complexity. Death can release stored information that is key to the further evolution of complexity of a surrounding dissipative structure. It is further hypothesized that in the increasing complexity of our existence, there are successive levels of selection processes.

The "edge-of-chaos" is remarkably consistent with the idea of the horizon in ancient Egyptian metaphysics. That the Pharaoh must descend into dissolution in order to re-emerge into a more complex form seems to us to be psycho-physical. It enables us to comprehend both the function and the necessity of death while providing us a hint at the means to better exercise this function when the time comes for the death of the physical body. The resurrection of the body will be from the same elements of the Earth, but not the same body that will decay into the Earth; a superior order being drawn by the Aethyric reconstruction by the congealed soul of the former body, as discussed in our article: [Congealing the Soul](#). David M. Kiersey continues:

The role of "death" as a type of process is essential in the creation of complexity. The "process of death" is a generic process that is inherent in massive dissipative structures. Thermodynamic death of complex structures will occur in dissipative structures. However, "death" is not as complete as it implies. Even in "death", there is something remaining of the original entity. Some of the parts of the entity still remain and those released parts will interact with the surrounding environment at a lower level of complexity. The potential diversity of the lower level of complexity is increased with the death. Thus, death is a form of information feedback between levels of complexity. The original entity loses weight upon death. It is this mass that returns to chaos.

The above/below relationship expressed through Ra and Pharaoh is identical to the relationship of the pyramids at Giza with the constellation of Orion as discussed in our article: [Sacred Space](#). The pharaoh then becomes both the archetypal symbol and the physical example of perfecting one's being; asar un nefer.

In the Memphis Theology, the words spoken detail the Egyptian cosmogony thematically; enunciating specific *words of power*. Ritual gestures and ceremonies are empowered by these words, as they add to enhance the suggestive qualities of such words; accompanied by the *assumption of god-forms*.

**Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.**

AL:I.37

Toth was the *word of the Ra*. As the scribe of the gods, he was the ultimate teacher of Magick, its rituals and words of power which opened the secret pylons of the underworld. His ultimate dictum, "Let it be written, so let it be done" provides us the origin of the Magick of the [Obeah and Wanga](#), as found in our article on the subject. Crowley writes in Magick in Theory and Practice:

Spells are methods of communicating the will to other beings. The Obeah is the magick of the Secret Light with special reference to acts; the wanga is the verbal or mental correspondence of the same. The work of the wand is that of Union; of the sword, Division; these correspond to the two Phases of the Cosmic cycle described above. For the root OB (AVB = 9), see Appendix; it may be connected with the word "Obey". The "obeah" being the acts, and the "Wanga" the words, proper to Magick, the two cover the whole world of external expression.

Atum-Ra creates himself in the *zep tepi* or first time; (of creation) and from him the Ennead emanate; leaving pre-creation or the primordial chaos of the underworld in a continuing process of resurrection as he emerges above the horizon and into the light of creation each morning. This light is the creative light (AVB), also known as the highest part of the astral plane; Atziluth, the archetypal world. Toth as the head of the pre-creational Ogdoad (in the world of Chaos; the *nightside* of the Tree-of-Life) drops the creative Great Word from his beak and manifests creation. For the Memphites, Ptah is the one, all-encompassing god; being Nun, Atum and Ra who speaks the Great Word and creates the Universe.

## Methodology

Magic is a technology that uses *spells* to alter one's state of consciousness in such a way that he or she has access to psychic abilities; introduced to the Neophyte of the A.'.A.'. in the form of divination. The practice of the assumption of godforms follows, which can be described as an identification of the mind with the archetype that the

particular god invoked represents. The Egyptian godforms are of course, ideal for this; especially as they represent together, a fundamental unity of 'first time' or creative force (AVB).

This brings us to the development of the astral body as we simultaneously reflect upon the lower or empirical ego and our individual acts in this life. These acts are the product of emotional and intellectual forces in our psyche that produce our own unique and

independent viewpoint, often spoken of in the A.'.A.'. as our unique *coordinates* in this Universe. There is yet a certain solipsism or narcissism here that centers the ego in Veil of Qesheth as discovered by the Zelator. Only 'I' have the particular point-of-view that belongs to my particular coordinates in the matrix of the Universe.

The fragmented nature of psychic elements found in the Veil of Qesheth, having been carefully examined in the skryings of Liber 231 (by the Neophyte) are examined by the knife of the Zelator and those that don't serve the discovered nature of one's Initiation (the fruit of the work of the Neophyte) are ruthlessly cut out. The capacity to this is strengthened by yogic practices that teach to control the mind and body. The empirical ego in its fragmentation remains unstable and erratic, ultimately gives way by diminution of its initial strength to a *transcendental self* that we call the Holy Guardian Angel; each fragment expending its inherent energy on this a-rational ideation (asar un nefer). Wim van den Dungen articulates this quite brilliantly:

As soon as we try to explain consciousness, we are forced to think a transcendental Self which accompanies all possible states of the empirical ego. Reason pictures this "I" as formal & empty, waiting for "the flash of insight" to be poured into the pure Grail. It can do and should do nothing more. The impact of the intellect (of contemplation) on reason is limited because the transcendental ideas do nothing more than regulate the processes of the mind so that more objective knowledge may be gathered. They do not constitute factual knowledge (i.e. they never constitute reality-for-us). Nor are these ideas representations of the true order of things (as traditional ontology supposed). The Self-ideas (cf. Cantor's aleph-1, ...) thirst for manifestation and succeed through intellectual flashes of insight to inspire, initiate & engage new, creative & just activity of reason. Without these ideas, reason would not be able to truly and permanently unify the heterogeneity of the objective knowledge (facts) gathered by the mind. On a higher level, all possible ideas (cf. Cantor's Omega) are totalized. There is the link between intellect and mystical revelation, the ultimate type of knowledge, the core of which is *absolutely ineffable* and hence, insofar as human culture is concerned, only an object of ethics (the ultimate criterion to distinguish genuine from insane mystics is what they do) & esthetics (sublime exemplaricity is what drove adherents to keep the revelations and revere them as divine words).

The totalization of ideas is described as *cosmic consciousness* in the American Transcendentalist, Dr. Maurice Bucke's book of the same title. As our present conceptual consciousness transcends the perceptual consciousness of the mythological mind, the grouping of concepts into something seemingly a-rational from the present point-of-view of the mind is also described in Jungian terms as the *integration* of consciousness. This transcendence seems to be accompanied by the physical release of light throughout the body, as discussed in our article: [The Body of Light & the Magick Lamp](#).

## Solar Magick (AVD) and Lunar Sorcery (AVB)

I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; & nought remains.—AL:III.72

In [Schools of Magick](#) we write:

Aour—Equilibrated Force

The polarity of OD and OB, counter-balanced and equilibrated by the golden globe (AOUR) that generates the wand called the Cadeucus and is said by Levi to be the, “producer of light in heaven and gold among metals...so does [this] serve in all hieratic religions to veil the secret of natural forces which the initiate has at his disposal.” To paraphrase Eliphas Levi:

It is this original substance to which the hieratic recital of Genesis refers when the word of Elohim creates light by commanding it to exist.

The Elohim said, "Let there be light!" and there was light.

This light, whose Hebrew name is אור, "aour," is the fluidic and living gold of the hermetic philosophy. Its positive principle is their Philosophic Sulphur; its negative principle, their Philosophic Mercury; and its equilibrated principles form what they call their Philosophical Salt.

Kenneth Grant writes:

Together with \*Ob\*, \*Od\* forms the magical wand of Double Power wielded by the gods of ancient Egypt and mentioned in \*The Book of the Law\*. The polarization of the \*Ob\* and the \*Od\* is represented by the globe which surmounts the Caduceus or Wand round which the serpents twine. The globe symbolizes \*Aour\* (Heb.), Light (more properly, \*Lux\*), which is the result of this polarization and equilibrium. In Heaven, this LVX is typified by the Sun; in Man, by Consciousness; in the Minerval Kingdom, by Gold, etc.

Thoth, the god of writing and Magick is an androgynous god; being the mind of Ra the Sun god and inventing the Lunar Magick of writing and science. The Egyptians used the uniting of the upper and lower lands symbolically to represent the ‘Double Wand of Power.’ Wim van den Dungen writes brilliantly on this:

Pharaoh (male), Lord of the Two Lands, was the greatest of magicians, because as *a living god on earth* he had assimilated the power of the sacred Great Sorceress Herself (being Her son) and hence Pharaoh stood before the Enneads abiding in the sky. Pharaoh's Great Word was spoken by *a living god-with-us*, and hence Pharaoh's [Magick] was outstandingly sublime and greater than that of the greatest deities. In this light, the exclusivity claimed by Akhenaten (Re -Aten- reveals himself *only* to Pharaoh) can be better understood. Two modes of supernatural effects are distinguished. In general, these modes can be seen to correlate with the presence of physical light, triggering two main states of human consciousness : the diurnal (waking or Solar) and the nocturnal (dream and dreamless sleep or Lunar). In Ancient Egypt, both modes were called "heka" [Magick], but conceptual & practical differences were present.

Pharaoh embodied the secret unity of the metaphoric *Two Lands* (upper and lower Egypt); being the self-created (active, solar force) son of Ra, yet born of the sky goddess, NUIT in her aspect as Hathor (the magnetic force balancing the Ogdoad). He is then Horus, the Son of Ra; a light being. And so to the lands of Egypt, upper and lower on the horizontal plane, the Pharaoh has an intimate connection. His reign on this Earth also connects vertically with Osiris/Horus in the starry heavens (a blind for the astral plane). This is all then expressed esoterically in the ancient symbol of the Tau and the Cross.

Ra provides Pharaoh with the Wand of Double Power to protect him against chaos (Apophis) in the underworld, and to bring order to the two lands, which was the triumph of light. He is then able to travel in the realm of the dead protected; a blind for the astral plane by speaking four times (once for each quarter), the Great Word; intoned carefully with rhythmic and rhapsodic sophistications. This of course, hearkens to the tradition lost word of the Masonic tradition, as well as the banishing ceremony of contemporary Magick practice. We find an important spell for this in the [Coffin Texts](#), spell 572:

### **Spell for Bringing a Man's [Magick] to Him in the Realm of the Dead**

O you porters of Horus who bring the Magick of Horus to him as his great protection, bring the Magick of Horus to him as his great protection, and ring this Magick of mine to me wherever I may be; tell me what I should know and what I should forget; examine and heal, so that you may bring the Eye of Horus to him, the foes of which fell into the fire, the foes of which were firmly fixed [on] the fire, the foes of which were firmly fixed by reason of its cords. 'O Magick of mine, come to me!' My mouth is aware and my lips have said, 'Com at this my wish!' See, this mouth of mine is concerned with my desire, and my hand is pure when it receives it, (namely) what should be in it; my heart is not ignorant of its place, and it is firm on its base. I know my name, I am not ignorant of it, I will be among those who follow after Osiris, together with those who are in the Suite, those who are attached to the chambers of Osiris, and those who are on (the steps of) the throne in the secret chamber.

### **Solar Magick**

The Solar Magick of the Pharaoh begins with his articulation of protection as the first act of his acquiring the power of Magick and is perfected in his communication with Ra through his identification as Horus and equivalent to our science of the Knowledge and Conversation of the Holy Guardian Angel. The angel provides guidance in all action, making life a continuously transformative experience; dynamically refining and perfecting the congealing energy of the soul (cf. [Congealing the Soul](#)). Wim van den Dungen hints at the four Powers of the Sphinx in his description of the nature of this Magick:

The higher "mysteries" teach the aspirant to be silent and to bow (for the deities). Through silence, magical speech is acquired. Then the just Great Word can be spoken and magical speech conferred. Through service, mastership is continuously perfected and refined. But there is much more. The [Pyramid Texts](#) teach the possibility of deification. Pharaoh's magic is ascending, transformative, dynamical. The healing powers of his light & presence make Pharaoh's magic stand firm against destructive sorcery. In principle, Pharaoh rebuilds what he destroys. His magic is boundless and no god, spirit, demon or fiend could resist the power of the sacred words spoken with authority and written down in the divine script.

The second half of the above quote from Liber AL says; "...but my left hand is empty, for I have crushed an Universe; & nought remains." and hints at the destructive or lunar process of Magick. Wim van den Dungen states the Pharaonic Magick "was founded on the principle of assimilation of the power of the sacred feminine...[s]o all Solar Magic was rooted in the Lunar approach but transcended through the medium of light." Qabalistically, this indicates for us, the lunar current that is the fractured light in the [Veil of Qesheth](#) is then transcended by the attainment of the resurrected Sun in Tiphareth.

Utterance 302 of the [Pyramid Texts](#) is a description of the King becoming a star; much as found in Thelemic philosophy wherein the successful traversal of the Abyss finds one in the *City of the Pyramids* and the casting of one's star into the heavens as one

simultaneously is cast down into the Ruach to repossess in its totality, the course of one's current incarnation. In such case, the Pharaoh's *house is the sky* is imperishable and his *throne on Earth* is eternal. The utterance is as follows:

The sky is clear, Sothis lives, because I am a living one, the son of Sothis and the Two Enneads have cleansed themselves for me in Ursa Major, the imperishable. My house in the sky will not perish, my throne on earth will not be destroyed, for men hide, the gods fly away. Sothis has caused me to fly up to the sky into the company of my brethren the gods, Nut the great has uncovered her arms for me, the Two Souls who are the head of the Souls of On, who attend on Ra, have bowed themselves, even they who spend the night making this mourning for the god.

Ursa Minor is the constellation that is called *him who cometh*, which complements Ursa Major, which is an *assembly* of the imperishable or immortal star beings. Overall, the theme here is about *a star in a company of stars*. These are the saints who have poured all their blood into the Cup of BABALON. It is *Nut* or NUIT who uncovers her arms to embrace the Pharaoh. In a more modern alternative to R.O. Faulkner's translation, C.H. Harvey presents a different idea:

*"Said (in the Queen's Chamber facing North) were the words:" --- "whenever the Sharp-pointed Star gleams (two palm-widths before the brow), it is because the Two Sets of Nine Spinal gods have purified in the Ursa Major Polestar, that Star which knows not sweeping. --- "*

This astronomically datable text is cut into the north stone wall of the Central Chamber in the pyramid of Un-is. By an unprecedented coincidence, our Big Dipper or Ursa-Major-Star Polaris is the same as the Adze-Star which is described in this ancient text. But you have to go back in time one precessional cycle or multiples thereof in order to see the same northern sky as we see today. This **mesekhetiu** Adze is the same one which is also used to open the polestar-mouth in the famous "Book of Opening the Mouth," parts of which also occur in the Pyramid Texts. **mesekhetiu** means 'that Star which gives birth to something.' Our two pointer stars in the Big Dipper are the blade of the ancient Adze, which again points to our north star Polaris. The **pesedjeti** in this text is a reference to the Left and Right Serpent Powers in the spine, the **bilateral-Microcosm**. **ikhem sek** is 'that Star which knows not sweeping (around)' or the '(idealized astronomical) Polestar' which is also the 'Inner Polestar' before the brow throughout the Pyramid Texts. All of the Kings of Egypt wore the 'Calculus crowns' from the Eye of Horus or Udjat Eye Advanced Mathematics of a Lost (Atlantean) Civilization, and so the Egyptian Kings all thought of themselves as Atlanteans in these texts. The Advanced Mathematics of the Ancient Egyptian crowns had to be rediscovered by us only in the last three centuries. The Science of Egyptology still remains blissfully ignorant of these 'Calculus' crowns and rests upon a thoroughly unreliable Old Kingdom chronology.

The *opening of the mouth* is an important ceremony in Egyptian funerary rites in that it gives the Pharaoh the ability to speak the Great Word. It all comes down to the air that is *ex-aspirated*. The aspiration turns into mantra and incantation and connecting it with the polestar (a/k/a; the godstar), it becomes an expression of divinity; a fiat. The serpent on the crown of Horus is the pineal generated energy of the Kundalini Serpent; the pineal gland being the Third Eye or "Inner Polestar."

Through initiation, the Pharaoh was said to gain *second sight* through the *third eye* or the Eye of Horus. This second sight was said to happen at the Ninth Gate or for Qabalists, the Astral Plane. That the Eye of Horus was said to position itself six inches before the brow of the Pharaoh, we may infer here, the *Knowledge & Conversation of the Holy Guardian Angel*; the second sight being the field of vision of the Angel.

## Lunar Magick: Sorcery

In contrast with the Solar and transformative Magick, Lunar Magick or Sorcery is primarily generative. Wim van den Dungen provides a marvelous, floral description of the role of the *Sacred Feminine* in Magick:

In pharaonic Egypt, the underworld and the night remained powerful metaphors indicative of the chaotic powers of pre-creation, the most dark & total annihilation, but also of regeneration, rejuvenation and resurrection. In fact, it is fair to say that Ancient Egypt's mythological thought is precisely rooted in this pre-creational realm of endless, inert & passive water (Nun) and the Ogdoad of chaos-gods, worshipped at Hermopolis (the city of Thoth). The feminine keeps the sacred hidden, for the essence of the processes behind fertility, gestation, growth, healing, death & resurrection are invisible. A sacred male ruler could place his throne & feet on the body of the feminine earth of the Great Mother Goddess, the Great Sorceress, but his supernatural powers depended on his affiliation with her. Without her sacred power he was unable to hunt in safety and keep the "good" order of his domain.

In his essay on the formula of ALIM, Crowley provides a more technical description of the role of the *Sacred Feminine*:

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One might suppose that as ALIM, is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA, becoming AIMA, through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical Formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate. It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them. One must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substance to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to reorganize the structure of certain elements before proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading. The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.

The life of the Pharaoh is sanctified by his assimilation of the sacred; making him a "Follower of Horus." His very being becomes the synthesis of Solar and Lunar powers; the son of Ra and Hathor. The light that shines through this earthly god was said to

transform the darkness into luminous matter, as said of the Adept who shines his lamp and becomes a light unto the darkness; this being the act of creation itself.

Sorcery is a Magick that uses the generative powers for material manifestations generated by nature. By entering into a trance state, the sorcerer or shaman was able to traverse the Astral Plane and access a primordial energy from the "inert ocean of the Great Sorceress. She who is before Atum." Amulets & charms became vehicles for conducting this natural, sacred force and directing to for a specific purpose, such as for healing, divination, protection from evil forces and 'good luck charms.'

At the center of this theory is the Magickal Link; as Wim van den Dungen notes:

The sorcerer could fashion a wax statue of a person and make it to magically represent that person by incorporating a part of that person's life force into the statue or by drawing by means of magical words the person's Ka into the statue. The statue was then used as his "passage-way" (cf. the "false doors" in tombs) to the real person. Because this subtle link existed, the sorcerer could heal or harm that person. These "magical words" were probably oral utterances, a combination of nonsensical barbarous invocations (as in late Greek magic) with local mythology and of course, Pharaoh's approval. Spectacular combinations of sound-glyphs surely had hypnotic effect. They also lowered the threshold of consciousness, allowing for (auto)suggestion, fiction, placebo-effects & genuine magical (paranormal) effects.

Crowley writes on the Magickal Link:

What is the theory implied in such rituals as those of the Goetia? What does the Magician do? He applies himself to invoke a God, and this God compels the appearance of a spirit whose function is to perform the Will of the magician at the moment. There is no trace of what may be called machinery in the method. The exorcist hardly takes the pains of preparing a material basis for the spirit to incarnate except the bare connection of himself with his sigil. It is apparently assumed that the spirit already possesses the means of working on matter. The conception seems to be that of a schoolboy who asks his father to tell the butler to do something for him. In other words, the theory is grossly animistic. The savage tribes described by Frazer had a far more scientific theory. The same may be said of witches, who appear to have been wiser than the thaumaturgists who despised them. They at least made waxen images --- identified by baptism --- of the people they wished to control. They at least used appropriate bases for Magical manifestations, such as blood and other vehicles of animal force, with those of vegetable virtue such as herbs. They were also careful to put their bewitched products into actual contact --- material or astral --- with their victims. The classical exorcists, on the contrary, for all their learning, were careless about this essential condition. They acted as stupidly as people who should write business letters and omit to post them.

And further:

The Magical Link may be classified under three main heads; as it involves (1) one plane and one person, (2) one plane and two or more persons, (3) two planes.

In class (1) the machinery of Magick --- the instrument --- already exists. Thus, I may wish to heal my own body, increase my own energy; develop my own mental powers, or inspire my own imagination. Here the Exorcist and the Demon are already connected, consciously or subconsciously, by an excellent system of symbols. The Will is furnished by Nature with an apparatus adequately equipped to convey and execute its orders.

It is only necessary to inflame the Will to the proper pitch and to issue its commands; they are instantly obeyed, unless --- as in the case of organic disease --- the apparatus is damaged beyond the art of Nature to repair. It may be necessary in such a case to assist the internal "spirits" by the "purification" of medicines, the "banishing" of diet, or some other extraneous means.

But at least there is no need of any special device "ad hoc" to effect contact between the Circle and the Triangle.

Operations of this class are therefore often successful, even when the Magician has little or no technical knowledge of Magick. Almost any duffer can "pull himself together", devote himself to study, break off a bad habit, or conquer a cowardice. This class of work, although the easiest, is yet the most important; for it includes initiation itself in its

highest sense. It extends to the Absolute in every dimension; it involves the most intimate analysis, and the most comprehensive synthesis. In a sense, it is the sole type of Magick either necessary or proper to the Adept; for it includes both the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and the Adventure of the Abyss.

The second class includes all operations by which the Magician strives to impose his Will upon objects outside his own control, but within that of such other wills as are symbolised by means of a system similar to his own. That is, they can be compelled naturally by cognate consciousness.

For instance, one may wish to obtain the knowledge put forth in this book. Not knowing that such a book exists, one might yet induce some one who knows of it to offer a copy. Thus one's operation would consist in inflaming one's Will to possess the knowledge to the point of devoting one's life to it, in expressing that will by seeking out people who seem likely to know what is needed, and in imposing it on them by exhibiting such enthusiastic earnestness that they will tell the enquirer that this book will meet his needs.

Does this sound too simple? Can this obvious common-sense course be really that marvellous Magick that frightens folk so? Yes, even this triviality is one instance of how Magick works.

But the above practical programme may be a fiasco. One might then resort to Magick in the conventional sense of the word, by constructing and charging a Pantacle appropriate to the object; this Pantacle should then cause a strain in the Astral Light such that the vibrations would compel some alien consciousness to restore equilibrium by bringing the book.

Suppose a severer and more serious aim; suppose that I wish to win a woman who dislikes me and loves somebody else. In this case, not only her Will, but her lover's must be overcome by my own. I have no direct control of either. But my Will is in touch with the woman's by means of our minds; I have only to make my mind the master of hers by the existing means of communication; her mind will then present its recantation to her Will, her Will repeal its decision, and her body submit to mine as the seal of her surrender.

Here the Magical Link exists; only it is complex instead of simple as in the First Class.

There is opportunity for all kinds of error in the transmission of the Will; misunderstanding may mar the matter; a mood may make mischief; external events may interfere; the lover may match me in Magick; the Operation itself may offend nature in many ways; for instance, if there is a subconscious incompatibility between myself and the woman, I deceive myself into thinking { 117 } that I desire her. Such a flaw is enough to bring the whole operation to naught, just as no effort of Will can make oil mix with water.

I may work "naturally" by wooing, of course. But, magically, I may attack her astrally so that her aura becomes uneasy, responding no longer to her lover. Unless they diagnose the cause, a quarrel may result, and the woman's bewildered and hungry Body of Light may turn in its distress to that of the Magician who has mastered it.

Take a third case of this class 2. I wish to recover my watch, snatched from me in a crowd.

Here I have no direct means of control over the muscles that could bring back my watch, or over the mind that moves these muscles. I am not even able to inform that mind of my Will, for I do not know where it is. But I know it to be a mind fundamentally like my own, and I try to make a Magical Link with it by advertising my loss in the hope of reaching it, being careful to calm it by promising it immunity, and to appeal to its own known motive by offering a reward. I also attempt to use the opposite formula; to reach it by sending my "familiar spirits", the police, to hunt it, and compel its obedience by threats.<>

Again, a sorcerer might happen to possess an object belonging magically to a rich man, such as a compromising letter, which is really as much part of him as his liver; he may then master the will of that man by intimidating his mind. His power to publish the letter is as effective as if he could injure the man's body directly.

These "natural" cases may be transposed into subtler terms; for instance, one might master another man, even a stranger, by sheer concentration of will, ceremonially or otherwise wrought up to the requisite potential. But in one way or another that will must be made to impinge on the man; by the normal means of contact if possible, if not, by attacking some sensitive spot in his subconscious sensorium. But the heaviest rod will not land the smallest fish unless there be a line of some sort fixed firmly to both.

The Third Class is characterized by the absence of any existing link between the Will of the Magician and that controlling the object to be affected. (The Second Class may approximate to the Third when there is no possibility of approaching the second mind by normal means, as sometimes happens).

This class of operations demands not only immense knowledge of the technique of Magick combined with tremendous vigour and skill, but a degree of Mystical attainment which is exceedingly rare, and when found is usually marked by an absolute apathy on the subject of any attempt to achieve any Magick at all. Suppose that I wish to produce a thunderstorm. This event is beyond my control or that of any other man; it is as useless to work on their minds as my own. Nature is independent of, and indifferent to, man's affairs. A storm is caused by atmospheric conditions on a scale so enormous that the united efforts of all us Earth-vermin could scarcely disperse one cloud,

even if we could get at it. How then can any Magician, he who is above all things a knower of Nature, be so absurd as to attempt to throw the Hammer of Thor? Unless he be simply insane, he must be initiated in a Truth which transcends the apparent facts. He must be aware that all nature is a continuum, so that his mind and body are consubstantial with the storm, are equally expressions of One Existence, all alike of the self-same order of artifices whereby the Absolute appreciates itself. He must also have assimilated the fact that the Quantity is just as much a form as Quality; that as all things are modes of One Substance, so their measures are modes of their relation. Not only are gold and lead mere letters, meaningless in themselves yet appointed to spell the One Name; but the difference between the bulk of a mountain and that of a mouse is no more than one method of differentiating them, just as the letter "m" is not bigger than the letter "i": in any real sense of the word.

Our Magician, with this in his mind, will most probably leave thunderstorms to stew in their own juice; but, should he decide (after all) to enliven the afternoon, he will work in the manner following.

First, what are the elements necessary for his storms? He must have certain stores of electrical force, and the right kind of clouds to contain it.

He must see that the force does not leak away to earth quietly and slyly.

He must arrange a stress so severe as to become at last so intolerable that it will disrupt explosively.

Now he, as a man, cannot pray to God to cause them, for the Gods are but names for the forces of Nature themselves.

But, "as a Mystic", he knows that all things are phantoms of One Thing, and that they may be withdrawn therein to reissue in other attire. He knows that all things are in himself, and that he is All-One with the All. There is therefore no theoretical difficulty about converting the illusion of a clear sky into that of a tempest. On the other hand, he is aware, "as a Magician", that illusions are governed by the laws of their nature. He knows that twice two is four, although both "two" and "four" are merely properties pertaining to One. He can only use the Mystical identity of all things in a strictly scientific sense. It is true that his experience of clear skies and storms proves that his nature contains elements cognate with both; for it not, they could not affect him. He is the Microcosm of his own Macrocosm, whether or no either one or the other extend beyond his knowledge of them. He must therefore arouse in himself those ideas which are clansmen of the Thunderstorm, collect all available objects of the same nature for talismans, and proceed to excite all these to the utmost by a Magical ceremony; that is, by insisting on their godhead, so that they flame within and without him, his ideas vitalising the talismans. There is thus a vivid vibration of high potential in a certain group of sympathetic substances and forces; and this spreads as do the waves from a stone thrown into a lake, widening and weakening; till the disturbance is compensated. Just as a handful of fanatics, insane with one over-emphasised truth, may infect a whole country for a time by inflaming that thought in their neighbours, so the Magician creates a commotion by disturbing the balance of power. He transmits his particular vibration as a radio operator does with his ray; rate-relation determines exclusive selection.

In practice, the Magician must "evoke the spirits of the storm" by identifying himself with the ideas of which atmospheric phenomena are the expressions as his humanity is of him; thus achieved, he must impose his Will upon them by virtue of the superiority of his intelligence and the integration of his purpose to their undirected impulses and uncomprehending interplay.

Thoth, the god of Magick is associated with the four phases of the Moon; forces that work at night and hence with the world of dreams or the underworld that we refer to as the *nightside* of the Tree-of-Life. These mysteries are called the lower mysteries and have as much to do with the structure and integrity of the soul-mind-body as they have to do with the establishing of moral conduct in the human community.

But the Magick of the Great Goddess is the Magick of Hathor, who interestingly enough, has no mythical story to describe her function. She was portrayed with headgear that bore two horns (the lunar disk) embracing the solar disk and wearing the Uraeus Crown of Horus. She was on a par with the later, Greek Aphrodite; goddess of love and procreation. Her name translates as "House of Horus" as she was also called "the

Golden One”; gold being the ‘flesh’ of the gods. As the “Mother Goddess,” she ruled over the “mystery of giving birth to new life”; the mysterious factor being the fact that she was seen as both mother and virgin, and not unlike BABALON.

The regenerative powers of the darkness come from that called in Thelemic philosophy, N.O.X. come from the depths of matter. As the mother of Horus, Hathor was identified with Isis; but not always. Isis was more specifically the symbolic mother of Pharaoh who transmitted the kingship to him; making Pharaoh the ‘living Horus.’ Her sorcery and sacred power involved the healing of afflictions and all the lesser mysteries, which especially includes for US, all the work in the outer Grades of the A.'.A.'.; collectively known as the College of the Golden Dawn.

Love is the law, love under will.

## Bibliography

<http://www.maat.sofiatopia.org>

Magick in Theory and Practice by A. Crowley

[http://en.wikipedia.org/wiki/Gospel\\_of\\_John](http://en.wikipedia.org/wiki/Gospel_of_John)

Toward the Physics of Death by Daivid M. Kiersey

The Ancient Egyptian Coffin Texts by R.O. Faulkner

The Ancient Egyptian Pyramid Texts by R.O. Faulkner

Tertium Organum by P.D. Ouspensky

<http://www.pyramidtexts.com/>

Cosmic Consciousness by Dr. Maurice Bucke