

Practical Notes on Ritual VIII

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

The concept of the Holy Guardian Angel or “personal God” goes back to Sumeria, and is a constant theme in the Greek, Hebrew and Hindu mythologies. One might even state that the attainment of union with one’s H.G.A. is the purpose of all religion. The classic work in the field is *The Sacred Magic of Abramelin the Mage*,¹ to which the reader is earnestly referred first of all. However, the ritual contained therein has now been revised by Aiwass, delivered to V.V.V.V.V., and published by the A.:A.: for our delectation as [Ritual VIII](#).²

The following notes are intended to be merely suggestive, to afford practical assistance to any aspirant who wishes to attempt the Operation. Of course the aspirant is expected to respect his own judgment in all matters. A directory of [mainly U.K. based] suppliers (and other resources) is given at the end, to facilitate the purchase of the equipment.

*000. The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.
00. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.
0. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:*

1. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

{Thus begins the ritual. The chamber should ideally be constructed for the purpose, and should have a lock on the door. With regard to the carpet, it should be made to fit the chamber, so that it fully covers the floor. The border of the carpet may be quite simple, such as a band of gold inside a band of blue, all around.}

2. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

{Any windows may be boarded up and painted over. The complete temple specifications for [The Ritual of Passing Through the Tuat](#) are not extant; but it does require a large green porcelain boat.}

3. From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, and the height shall be thrice half of the breadth or double the breadth.

{The type of lamp most suitable is known in ecclesiastical circles as an Aumbry lamp. It is fitted with a glass (usually red), which may be adapted to burn oil with a floating wick assembly.³ Following Abramelin, one should extinguish the lamp after each prayer. When cleansing the lamp, the more thoroughly it is done, the better.

The altar of Abramelin is of plain wood, but one might be well advised to construct a traditional Qabalistic altar, which is a double-cube with a [lacquered] black base and sides (symbolising the 9 lower Sephiroth), and a white-wood top (symbolising

¹ ed. and trans. by S.L. Macgregor Mathers.

² Excerpted from the 8th Ayre of *Liber 418: The Vision and the Voice*.

³ Henwood Church Supplies used to sell a silver-plated roof-hanging Aumbry Lamp fitted with a red 7-day glass, which could be adapted for a 3-day glass with a floating wick assembly (and the wick should be chosen carefully to fit), but they have now ceased trading, and in doing so passed their designs on to Hayes & Finch, who (although they do not advertise such a lamp) would very likely be able to make one to order.

Kether).⁴ The height of the altar is equal to the height above the ground of the navel of the Magician.⁵ The door of the altar should face the West of the temple.⁶ It would seem preferable if the base were to fit exactly over four of the squares of the chequered carpet. The equipment (including the robe) would best be kept inside the altar, and so a shelf might be built into it (halfway up, if a double cube) to accommodate.}

4. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall be burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

{That is to say, the outer hemisphere and legs of the censer are of silver. Gilded silver is silver coated in gold. It should be noted that copper reacts with silver, and so it is better to store the two hemispheres separately when not in use. This construction allows for the copper hemisphere to be removed for cleaning, whilst the censer remains static (as in *Abramelin*). The hemispheres should be spun rather than beaten into shape. The design for the grating is given in *Book Four*, being a sheet of metal with circular holes. The charcoal (a self-igniting block, for preference) should be placed on sand or gravel in the hemisphere of copper, which heats up the grating enough to burn the incense slowly. It is better if the feet of the censer have a reasonably large surface area, so as not to burn the painted triangle. Following *Abramelin*, the ashes from the censer should be interred in a clean place (such as a garden).

Stacté is a highly prized oil which is extracted from the first (spontaneous) exudation of the myrrh tree, before it is incised in order to produce common myrrh. The Arabs apparently do not export any stacté, and so it may be produced in the manner recorded by Dioscorides and Theophrastus, by bruising fresh myrrh with an instrument (and adding a little water), and taking off the liquid. Alternatively, the myrrh may be mixed with water, and the top layers of gum and water-oil-gum solution taken off before being dried. The resin may then be thrown away.

Lignum aloes means “aloes wood”, which is how it is known today (or agar wood, jinko, etc., etc.). Incense quality aloes is only available via Japanese sources.

Note that this incense is similar to that in Exodus, and is also the same as that in *The Key of Solomon* (MS. Sloane 3645).}

5. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

{The flask should be of clear rock crystal (quartz), not lead crystal. Possibly the simplest design to manufacture is that of a cylinder.⁷ For the anointing oil, it is the “essential oil” of the various plants which is required; and it is advisable to use the same proportions as given by *Abramelin*: two parts myrrh, four parts cinnamon and one part galangal.⁸ With regard to the cinnamon, one must have the oil of the *bark* and not of the *leaf* (cinnamon oil is made from the leaf unless otherwise stated); and note that the oil of galangal cannot be prepared by water distillation, so it would best be prepared professionally. *Abramelin* directs that the forehead should be anointed at each prayer, but it would seem preferable to anoint the crown of the head (given that the Adept will be wearing a gold plate on his brow; but see also *Book Four*). Furthermore, following *Abramelin*, the chamber and furniture should be consecrated with the oil at the first prayer.}

6. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

“The Probationer shall wear a Robe of White Linen or Wool or Silk in the Shape of the Tau, trimmed in Gold at the neck, sleeves and hem. On the front of the Robe in Scarlet shall be the Upright Pentagram; on the back, the Hexagram of Nature with the golden Tau in the midst, for ‘the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit.’ There is no Hood.” — *Liber Vesta*.

⁴ Cf. *Liber LXVI*:18, “So also the light that is absorbed. One absorbs little and is called white and glistening; one absorbs all and is called black.”

⁵ See *Book Four*.

⁶ The temple may be oriented either to Thelemic East (Boleskine), or to Magnetic East (with the latter for preference). It is certainly preferable not to use the Sign of the Enterer on passing the “Kiblah” in this particular ritual, due to the necessity of tiling (sealing) the Sanctum.

⁷ Stone Corner have a source of “radio quality” (untwinned crystal) quartz, which source also has the expertise and equipment to work the crystal into a flask.

⁸ *Abramelin* also adds half of the total *weight* of those drugs of the best oil olive. Here, however, no mention is made of olive oil (which would in any case render the final product unlikely to “burn and thrill through the body with an intensity as of fire” when placed on the skin).

{The Robe being “in the Shape of the Tau” means that the sleeves are tapered outwards, as is the trunk of the robe. However the golden Tau is presumably a sans-serif and equilateral “T”. The pentagram should be constructed of separate bands of cloth, so as to represent the Invoking Earth pentagram. The hexagram is a simple interlocking pattern.

Concerning the other robe, “shot silk” is a type of weave combining two different colours of silk. Note that, without a zip, the robe will not be completely skin-tight, but should be tailored to be as close-fitting as possible. Sequins are, properly, gold coins; and again, the word “covered” might properly be interpreted in the same way as for the carpet.}

7. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

{The wand⁹ should be cut *after* the preparation of the chamber, etc., and before making the device (see below). It should be prepared according to the instruction in *Book Four*, or perhaps rather by the Golden Dawn method (after Levi’s *The Magickal Ritual of the Sanctum Regnum*, Cap. VII). The feast-days of *The Book of the Law* are (excluding the Vernal Equinox, and the feast-night of August 12th), the 8th, 9th and 10th of April. In the Anglican Church, Corpus Christi is 60 days after Easter Sunday; some other churches celebrate it after 57 days. The sunrise of the Equinox or Solstice should be that sunrise which occurs on the same 24 hour [civil] day on which the Equinox or Solstice exactly occurs, rather than the nearest sunrise, or the sunrise afterwards. Note that the Equinox occurs when the sun crosses the Equator, and not when it enters Aries (if using Astrology software); likewise the Solstice occurs when the sun is at the Tropic.}

8. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelffold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

{The Magician may find the best way to get a sheet of gold is to cut a 24-carat electroplaters’ anode to size. It should be of good thickness, since fine gold is quite soft; and it should be made into a rectangle, to accommodate the wings. It is best to use a scribe for the engraving, since the intricacy of the device would require considerable skill with a graver. For the winged circle, one may refer to the design of the Egyptian winged globe. It may be helpful to know that the length of a side of a circled-square is equal to the radius of its respective circle multiplied by $\sqrt{2}$. It should also be noted that “silk ribbons”, when sold as such, are not necessarily made of real silk.}

The Holy Sevenfold Table¹⁰

S	A	A	I ²¹ ₈	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	³⁰	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
I	H	R	L	A	A	²¹ ₈

⁹ Traditionally, almond was used for theurgy, and hazel for thaumaturgy.

¹⁰ This table should perhaps be written in English, to follow the orthography of the Seal of God (*Sigillum Dei*). It is composed of certain names of God (reading left-right) and the names of certain Angels in the Sigillum Dei, viz., Sabathiel, Zedekiel, Madimiel, Nogahel, Corabiel, Levanael. See *Mysteriorum Liber Secundus*, 21st March 1582:

“The ³⁰ by E, in the second place, in the upper right corner, serveth not in the consideration of the first daughters, but for another purpose. The ²⁶ by I serveth for another purpose, but not for this daughter’s daughter. The 21 is e, and ⁸ with the prick under it is I, which together maketh EI, or thus compounded as if it were one letter: \mathfrak{d} . The names in the Great Seal must follow the orthography of this table.”

The Holy Twelvelfold Table

✓	7	2
2	κ	ε
κ	ε	κ
7	2	2

9. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

{For the fillet, one may take a suitable section of branch from the plant, strip the leaves and secure the ends (without wrapping them back around the head) by making a cut near one end of the branch, and inserting the other end through it, which should stay tight. Only a little of it need be burnt every day.}

10. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

{The phrase “about sunset” means that the prayer should be begun before sunset, in order to span the sunset. For quite the same reason that Abramelin advises the Magician not to sleep during the daytime, in-between prayers, the Magician is earnestly advised that the night-time prayers are a vigil, and so sleep should be banished. The four daytime prayers should only be attempted if the Adept can do so without sleeping at night.

For the prayer itself, according to necessity and established tradition, the Adept should first light the lamp, then place the charcoal in the censer¹¹ (or the other way around, as convenience dictates); then he may proceed to anoint and then robe himself, put on the device and then the fillet, then take the wand; and finally (or perhaps later, during the prayer), he may place the incense on the censer, before beginning his prayer.}

11. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

{The Magician should take great care to ensure that the prayer *cannot* last less than an hour, even if it were to be practiced at top speed.}¹²

12. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

{Shop “gold ink” does not contain gold, so the Magician will need to buy gold powder, mix it with a little gum arabic and water, and apply this with a brush.}

13. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

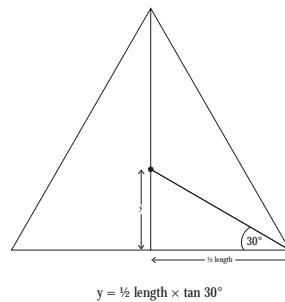
{A good maple is probably the best type of wood for the altar top. The polish is particularly helpful in allowing the residue of the incense smoke to be wiped off (with some detergent). This polish should be of beeswax & turpentine, rather than the silicone stuff, and may be applied with an electric polisher. The triangle will need to be painted with powdered pigment (“lake scarlet” is the preferred heraldic pigment, but may not be available) mixed with egg yolk (egg tempera), the method for which may be found in any textbook. It is most desirable that the triangle and the base of the censer should not be moved during the ritual, and so care must be taken with the egg tempera to ensure that sufficient quantity of pigment be used, to avoid any

¹¹ The Arabs use a kind of tongs that have a sliding metal clasp which encircles the tongs at the handle end, and which allows the tongs to be tightened up to grip the charcoal.

¹² Suitable rituals might include the Ritual Opening of the Veil, Ritual Samekh, recitation of Liber LXV, etc.

“sliminess” from the egg yolk, which would effectively lubricate the triangle. The pigment should be properly ground down, etc.

Regarding the centring of the triangle on the altar, the following diagram should make it clear how to find the [particular] centre of the triangle required for this purpose. It is of course equilateral, and one vertex should point East.}



14. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

{The vellum¹³ must be bleached during the manufacturing process in order to make it pure white, else it is (at best) a little yellowish. Therefore it must be ordered specially.}

15. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

16. Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

17. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

18. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

19. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

20. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

21. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath.

Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

The Adept may be certain when he is ready to perform this Operation: “But this shall be unto thee for a sign, that I will surely come unto thee unawares and appear unto thee.” This may refer to Aiwass himself, for he has indeed appeared to more than one of the Brethren. Of course this vision does not imply that the ritual will be completed successfully at the first attempt.

Experiment has also been made upon the question of Magickal Silence, and it has been found (at least empirically) that if any kind of inducement of a candidate leads him to perform this ritual (even if that inducement is from a Master of the A.:A.: Temple), then the ritual will not be completed successfully at that time.¹⁴ Furthermore, it has been found that if the Magician makes noise of a *particular* upcoming attempt at this ritual (as opposed to a general statement of aspiration towards the ritual),

¹³ Vellum is made of calfskin, as compared with parchment, which is made of lambskin.

¹⁴ That is, a mistake in the working would then occur, rather than that the ritual would fail of effect; for it is written, “And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.” (8th Ayre)

then the ritual will not be successful. It matters not one whit if every one of the Magician's peers *guess* at his intentions, so long as he does not make any actual admission.

Moreover, for the duration of the ritual itself, it is vital to cut off all contact with the outside world so much as is possible, especially one's friends, and most especially one's Brethren. One must furthermore be chaste (in the magickal sense) with regard to food, sleep and sexual activity. With regard to the latter, it would seem prudent to employ the services of a Sister of the Order especially consecrated to the Work. In the matter of food, one must take care to get enough of the basic nutrients to allow one's higher faculties to operate at the proper pitch. A lack of protein, for instance, might be the cause of a severe lapse in concentration. Of course one's blood-sugar levels are of more immediate importance, and so it is advisable to take suitable refreshment after each prayer – the finest source of carbohydrates being found in raw (unprocessed) honey, which requires little or no digestion, and which breaks down slowly to enable the body to maintain the proper level of sugar in the blood. This is to be preferred over such things as chocolate, which give one's blood-sugar level a boost that the body rapidly counters by lowering its blood-sugar level, resulting in fatigue.

Never at any point is it a "sure thing": the obligation is upon the aspirant to *prove* himself. Therefore, before commencing the Operation, let him assure himself that he lack nothing; and let all be done fully and perfectly, with firmness of purpose. The Angel will, however, lead the Adept through. "As above, so below."

Love is the law, love under will.

Frater Hoor
⊙ in Ω : ∩ in ✕
Anno IVxi aerâ novâ

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