

THE CHARIOT

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



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

Welcome to our debut release of The Chariot from Swirling Star Oasis. Here you will be able to read up on a variety of topics including but not limited to Thelema, ritual, magick, music, art and whatever else that might inspire us as magicians to create and evolve.

The road to this publication has been a long and arduous one. Even though The Chariot was conceived many years ago, it took the strength of our membership with the right skills to realize it's potential. I would like to take this moment to thank the Editors for their dedication and commitment to this publication and I look forward to the continued release of what I'm sure is going to be an informative and insightful newsletter.

As I type this and reflect upon the history of this body it becomes clear how the strength of this group relies solely upon the individuals who take the time and initiative to bring us closer to the ideals we uphold, and for this I am compelled to give a public Thank You! If you have even carpoled with a

brother or sister to bring them to an event, swept a floor, or bought the officers Gatorade during initiations, you have made a necessary and important contribution to our Order, and I Thank You!

No matter how big or small, it is purely relative. What matters is the intent and will to help support and maintain a group that is at the forefront of spiritual liberty and to give back to the universe the energy it requires to usher in a new age of spiritual consciousness, science and religion.

How lucky are we to be standing at the helm of history with the banner "Do what thou wilt," so that generations hundreds of years from now could revel in the fruits of our labor! To know that you have made an essential contribution toward the evolution of mankind that will last throughout the ages, all because you swept the temple floor... wow!...now that's pretty cool!

And so, we present The Chariot.

Love is the law, love under will.

Fr. ASiF-
Body Master
Swirling Star Oasis

THIS ISSUE'S FEATURED CONTENT: BOOKS

The Book of Secrets



The Book of Secrets

by Daniel Pineda
Weiser Books; Paperback/ \$15.95
ISBN: 978-1-57863-485-9
orders@redwheelweiser.com
www.redwheelweiser.com

From the strange symbols on a one-dollar bill to the secret signs of the Knights templar and Freemasons, invisible societies, and the world of magic and alchemy, The Book of Secrets (Weiser Books/ March 2011) is a comprehensive

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THE OFFICIAL PUBLICATION OF SWIRLING STAR OASIS

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THE BOOK OF SECRETS

FROM PAGE 1

introduction to the world of secret and esoteric knowledge throughout history. It offers a doorway into the initiated secret traditions of the fascinating unseen spiritual world: its symbols, secret societies, and seers.

To search for secret knowledge is to journey into the soul of humanity, for what is more deeply buried or obscured than the very center of ourselves? The

word occult has, in modern Western society, dark and sometimes evil connotations; however, it simply means “hidden” or “secret.” Any knowledge or method that is not easily perceived or obvious may be called occult. It will, for many, bring to mind images of black robes, ritual sacrifice, and communion with dangerous spiritual forces. This popular image of occultism has distracted many from the central reason for, and tenet of, the initiated secret tradition that in many ways has not changed since the dawn of civilization—that Man can become God.

LUCIFER’S REBELLION: A TRIBUTE TO DR. CHRISTOPHER S. HYATT

To say Dr. Christopher S. Hyatt, Ph.D. will not ever have mass appeal is an understatement. If anything, the masses detest him en masse. And rightfully so. His radical approach to self-transformation does

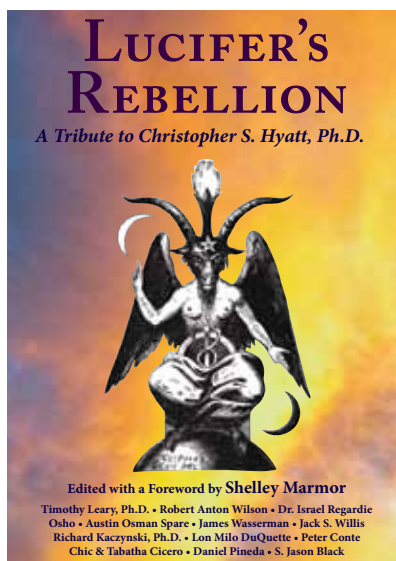
not come sugarcoated or gift wrapped. Rather, Dr. Hyatt exposes every hypocrisy and forces his readers to face themselves as they are—not as they wish to be.

In the world of Dr. Hyatt we formulate our ideas of ourselves and the world around us based on accumulated lies (aka traditions) taught to us since childhood. As a result, each person comes to believe in a fictitious I solely based on the liars in our lives regurgitating their lies onto us. “We are all handicapped by our traditions and conclusions,” according to Dr. Hyatt.

Heroically, and luckily for many of us, he offers a way out.

Though he passed away in 2008, his take-no-prisoners approach to self-actualization lives on. The articles contained in this book—some selected by Dr. Hyatt himself—are written by authors who carry the torch of the Doctor’s great work, including Chic and Tabatha Cicero, Peter Conte, Jack S. Willis, Daniel Pineda, Nicole Laliberte, and Dr. Hyatt’s son. Some of the articles are written by his friends and colleagues: Israel Regardie, James Wasserman, Lon Milo DuQuette, David Cherubim, S. Jason Black, Robert Brazil, Wayne Saalman, Robert Anton Wilson and Timothy Leary.

This book is a treasure trove of sanity wrapped in the garment of madness.



Lucifer's Rebellion: A Tribute to Christopher S. Hyatt Ph.D.

Edited with a Foreword
by Shelley Marmor
New Falcon Publications
Paperback/ \$15.95
ISBN: 978-1561840311
www.newfalcon.com

A MESSAGE FROM THE DEPUTY BODY MASTER

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

Without people, there can be no O.T.O. Our holy order needs talented and dedicated spiritual seekers to carry on its work. Therefore, I welcome my new friends to further investigate our Mysteries and congratulate my Brothers and Sisters of Swirling Star Oasis on the publication of *The Chariot*.

It is my sincere wish that this newsletter bring greater light to those who desire it, and offer yet another avenue for our brethren to communicate that light which they have so worthily obtained.

Love is the law, love under will.

Fr. EGO
Deputy Body Master
Swirling Star Oasis

To contact Swirling Star Oasis regarding membership, event information and general questions, please email us at swirlingstaroto@gmail.com

Oasis Officers:

Fr. ASiF | Body Master
Fr. EGO | Deputy Master
Fr. SOLhADON | Master of Arms
Sr. Ouroboros | Secretary
Sr. Gammadion | Treasurer



THE OFFICIAL PUBLICATION OF SWIRLING STAR OASIS

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A MESSAGE FROM THE SWIRLING STAR OASIS SECRETARY

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

First of all, I would like to offer my congratulations to my fellow Brothers and Sisters for the launching of Swirling Star Oasis' new website and the publication, *The Chariot*. I am proud to be counted among you!

As the Secretary it is my duty to make sure the logistics of the body run smoothly and we continue to do things *well and with business way*. To aid me

in this I would ask my fellow initiates to stay apprised of any upcoming events and let me know if they will be attending. Swirling Star Oasis is a dues-collecting organization so I would also ask that each initiate contact me as to their local body dues balance. The dues structure is \$20 a month for all degrees and must be paid quarterly.

Swirling Star Oasis is entering a new and exciting chapter in our history. As our ranks swell, it is the attention to detail that will keep us on the right path. I invite our members to take an

active roll in our body by contacting me with questions and suggestions.

I can be reached at the e-mail address swirlingstaroto@gmail.com with any questions. May everyone embrace this new season with light, life, love, and liberty.

Love is the law, love under will.

Sr. Ouroboros
Secretary
Swirling Star Oasis

THE SACRED RITUAL OF THE PENTAGRAM

By AIMA

Edited by
James Wasserman

[Reprinted with permission from Healing Energy, Prayer, and Relaxation by Dr. Israel Regardie, New Falcon Publications]

Eliphas Levi writes, "The Pentagram expresses the mind's domination over the elements, and it is by this sign that we bind the demons of the air, the spirits of fire, the spectres of water and the ghosts of earth. It is the Star of the Magi, the burning star of the Gnostic schools, the sign of intellectual omnipotence and autocracy . . . It is the figure of the human body with the four members and a point representing the head . . . The empire of the will over the Astral Light, which is the physical soul of the four elements, is represented in magic by the Pentagram . . . Its use, however, is most dangerous to operators who do not completely and perfectly understand it."

The diagram on [page 5 of this newsletter] shows a pentagram enclosed within a regular pentagon. The actual measurements (allowing for an error imperceptible to the eye, and discoverable only by careful mathematical analysis involving calculations in decimals unknown to

our ancient Brethren) are given below. It should be understood that the error (from the standpoint of modern mathematics) is conceded. On the other hand, we have in the literature of occultism many examples of the use of closely approximate whole numbers, used on account of their symbolic sense. A striking example is the use of the number 22 to represent the circumference of a circle whose diameter is 7.

The significant numbers represented by the Pentagram are:

1. The number 5, which is the length of the short segment of every Pentagram line.
2. The number 8, the length of the longer segments.
3. The number 21, which is the length of every Pentagram line.
4. The number 105, or total length of the five lines of the Pentagram.

The numbers represented by the enclosing pentagon are:

1. The number 13, the length of a single line of the pentagon.
2. The number 65, the length of the five lines of the pentagon.

The combined length of the lines composing the Pentagram and the enclosing pentagon is $105+65=170$.

Continues on page 4

FROM THE EDITORS

After many an incarnation, The Chariot is finally here. It took just the right combination of people to bring it to life. For years, it was nothing more than a concept and a good idea. Today, The Chariot has arrived carrying the voice of Swirling Star Oasis.

This newsletter is about who we are and what we're doing. As a group we are strong, committed and dedicated. As individuals we are talented, creative and unique. This is a place to express our knowledge and creativity. We invite you to have a look and enjoy!

We welcome submissions for publication in The Chariot.

Sr. Gammadion
Sr. Uræus

To submit content for publication in The Chariot, please email us at swirlingstarchariot@gmail.com

Please be advised we reserve the right to edit for content, space, etc.

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Sr. Gammadion & Sr. Uræus
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Sr. Uræus

THE AGONY OF ADNI: A BRIEF SCENE BY FR. EGO

*An Angel, Devil, and Adept
discuss the proper manner of finding
Truth, and how to bring
humanity to initiation.*

THE ANGEL

(Gives the signs of LVX)

Destiny, first and final word
That issues forth in joyous tone
Brings worshiper unto his Lord
And ecstasy to painful moan.
A drop of time, a breath of light
The hermit finds in lonely night.

The cry of mind imprisoned calls
To dark spirits hunting such prey,
That they may aid in prideful falls
Feeding on the soul's decay.

But should the pilgrim search for Me,
Though he be blind the light he'll see.

I call to man; not from afar
But from his core, the secret point,
So following, the brightest star
His soul may I at last anoint.
Yet still he turns away with fears
From thought of loss in
wealth or years.

THE DEVIL

(Gives the signs of NOX, omitting M.T.)

Destiny, the word is a lie
Poor creature,
man who trusts in light!

Vision; just smoke and dust that fly
Clouding the sense of inner sight
Darkness! Confound the fearful man
Who trusts he can't yet hopes he can!

A stream is led to salty sea
Not by predestined thought or plan.
But by the pull of gravity
So doth it flow, the play of Pan
And should a dam be built my friend,
A new flow made, a whole new End!

I offer choice in matters all
Free will and knowledge is my song
The pious I will cause to fall
By numbing them to right and wrong
True peace born of exhaustion,
Surpasses faith in rising sun.

THE ADEPT

(Gives the sign of the Enterer)

Man made angel, devil, and God
Images held as shepherd's tools
Steadying soul with flail and rod
Worshiped by idolatrous fools.
What good is done is undone soon
Therefore I sought the Mystic boon.

I prayed and played
with light and dark
Summoning elemental airs
Beheld the Word, the Law, the Ark
I shut myself in lonely lairs
And found that

which could not be lost
Nor won by sword, or skill, or Host.
I teach men by lighting the flame
By raised wand and
brandished sword
Praising the ineffable name
Uplifting hearts with the good word:
The law shall be "Do what thou wilt"
Love all, therefore and feel no guilt.

ALL

Above, below, our reach extends,
Spiraling past galactic spans.
The soul, its house, its means and ends
Ever the target of our plans
Our harvest is humanity
And God the fruit of such a Tree.

Through trial severe, persevere!
Through darkest night
and blinding light
Know that all perception is mere
Empty sense, dire mental plight.
Fear not to climb the magic mount
Or to drink from Truth's ruddy fount

Oh life of love that is true peace,
Even Gods bow to such a state.
When all thoughts halt
and cravings cease,
When soul is wedded to her mate.
She to her bridegroom bends to kiss;
All extinguished in endless bliss.
(All give the sign of Silence)

PENTAGRAM RITUAL

FROM PAGE 3

Both the pentagon and the Pentagram, as figures corresponding to the number 5, are symbolically related to the planet Mars, to the letter *Heh*, "wherewith creation took place," to the Emperor in Tarot, and thus to the sense of Sight, to the Path of the Constituting Intelligence, and to the zodiacal sign Aries, in which Mars rules and in which the Sun is exalted. Thus the Pentagram is evidently a symbolic resume of the various ideas relating to these following Qabalistic principles:

1. By its connection with the sphere of Mars (*Geburah*) through the number 5, the Pentagram represents the field of the operation of that fiery power whose manifestation throughout the universe strikes terror into primitive minds, whose reaction to its activities is intimated by the name PChD, *Pachad*, "Fear," attributed to the 5th Sefirah. The operation of this same power, to minds advanced enough to perceive the regular and orderly modes of manifestations of this force, do not, as a rule, perceive anything beyond the inexorable exactitude and irresistible might of the Mars-force; so that to them the words "Strength" and "Severity" are the natural descriptions of their estimate of its nature. To some few in

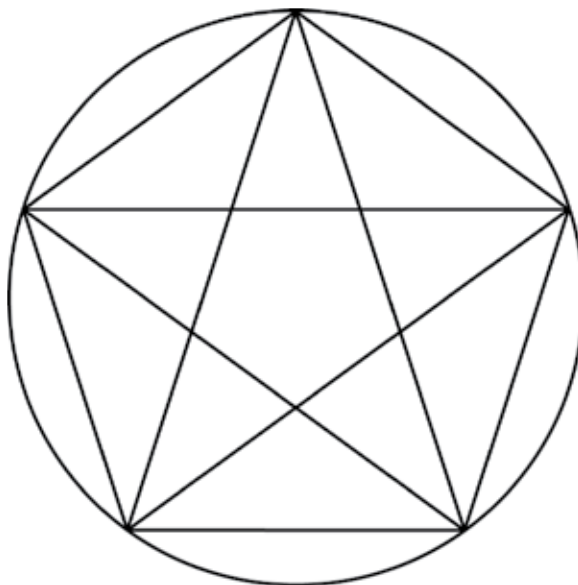
every generation, however, comes the higher vision of the operation of this force, and it is the better perception of these seers that is designated by the third and highest name for the 5th Sefirah, *DIN*, *Deen*, "Justice." Thus to the rudimentary intelligences of the sub-human planes, the Pentagram, as Eliphas Levi intimates, is the sign of FEAR. To men of partial understanding it is the sign of resistless POWER and inexorable LAW. To great seers and sages it is the symbolic affirmation of undeviating JUSTICE.

2. By its connection with the letter *Heh*, the Pentagram is first of all a symbol of creative power; and through the connection of *Heh* in Tetragrammaton with Binah, it is a sign

of Intuition and of Understanding. Through the attribution of the letter Heh to the sense of Sight, the Pentagram becomes the magical symbol of true vision, both physical and metaphysical. Through its connection with the sign Aries, it is the magical symbol of those functions of the brain (ruled by Aries) in which the Mars-force is dominant as the energy element, and in which the power symbolized by the Sun has its highest expression (because the sense of sight, both sensory and mental, is really a specialization of light, of which the Sun is the source). All these Qabalistic ideas are related to the 15th Path of the Constituting Intelligence, the mode of Intelligence by which the Universal Mind makes, frames or composes the world-order. The expression of this mode of universal consciousness through a human personal center enables the individual to constitute his own world in accordance with the universal pattern. Thus Eliphas Levi quotes an old magical manuscript to the effect that he who possesses the magical power of the letter *Heh* "can neither be surprised by misfortune nor overwhelmed by disasters, nor conquered by his enemies." The Emperor in Tarot symbolically resumes all these ideas, and properly employed, evokes them from the inner life of the Initiate. Similarly, the Pentagram, as employed in the ritual hereinafter explained, is a symbolic declaration of the same powers.

In tracing a Pentagram, whether on paper or by a suitable magical weapon in the Air, the lines of the enclosing pentagon are not actually drawn, but the points of the Pentagram establish those lines, nevertheless. Hence their meaning shall be our next concern.

Each line is 13 units in length. The number 13 is most important in practical occultism and in Qabalah. Exactly twelve spheres are required to completely enclose a central sphere of the same size. Again, a cube has exactly 13 axes of symmetry, and so has an octahedron. Moses and the 12 tribes,



Jesus and the 12 apostles, the Sun and the 12 signs are also references to the inner significance of this number. Furthermore it is the prime factor in the numbers of many important Qabalistic terms. It is the value of the words AChD, *Achad*, Unity and AHBH, *Ahebah*, "Love." Two x 13 is the value of Tetragrammaton, IHVH. Three x 13 is the value of the phrase IHVH AChD, "Tetragrammaton is One." Four x 13 is the value of Tetragrammaton spelt in its plenitude, IVD-HH-VV-HH; of ALMA, "Mother," and of BN, "Son"—all significant words in Qabalah. Five x 13, the number particularly emphasized by the enclosing pentagon is 65, the number of ADNI, *Adonai*, a name which is used in the Pentagram Ritual itself. Thus to trace the Pentagram is to write Adonai geometrically. Sixty-five is also the number of the words HIKL, *Haikal*, "Temple or Palace;" HLL, "to shine, to commend, to praise;" and HS, "be silent." In this connection we may remember the saying: "The Lord is in his Holy Temple, let all the earth keep silence before him."

Coming now to the Pentagram itself, we find that each of its lines is 21 units long. The number 21 is especially important in the Qabalah. It is the value of the three letters IHV with which, according to the *Book of Formation*, God sealed the six directions, or formulated the cosmic Cube of Space. Again, it is the number of the Divine

Name, AHIH, *Eheyeh*, which is particularly attributed to the first Sephirah, *Kether*. Thus this number is directly related to the fundamental act of creation, just as the Pentagram is also related symbolically to that act through its correspondence to the number 5. To trace the Pentagram, then, is to make a gesture of identification with the Primal Will; and since AHIH is the God name of *Kether*, also associated with IChIDH, *Yechidah*, "the true Self," the tracing of the Pentagram is a five-fold affirmation of the supremacy and power of that Self.

Why fivefold? Because of the magical and alchemical doctrine that all things are composed of the Quintessence and the four elements. This doctrine is precisely paralleled by the Hindu conception that all things in the universe are composed of *Akasha* and four other *Tattvas* which correspond to fire, water, air and earth. In other words, to trace the Pentagram is to affirm symbolically that the REALITY in all the five modes of cosmic manifestation is none other than the ONE SELF, designated as AHIH, *Eheyeh*.

The total length of lines of the Pentagram, if each be reckoned as 21, is 105. This is the sum of the numbers from 1 to 14, or the Mystic Number of 14. Thus, for one familiar with Tarot, to trace the Pentagram is to affirm the full expression of the powers of the ONE SELF portrayed by Temperance. Again, 14 is the number of the Chaldean verb DBCh, "to sacrifice," so that to trace the Pentagram is to make a full and complete symbolic sacrifice of all that stands in the way of free expression of the power of the Primal Will. Fourteen is also the number of the Qabalistic alchemical term ZHB, *Zahab*, (See *Aesch Mezareph*) meaning "gold" and figuratively, "Light." To trace the Pentagram then, is to affirm the extension of that L.V.X. which is the true alchemical gold.

The number 105 itself corresponds by Gematria to three Hebrew verbs. The first is HPK, "to turn, to change, to transform, to overthrow." The

second is PKH, “to flow, to run, to pour forth.” The third is TzIH, *Tziyah*, “to glow, to burn, to glitter.” From this third verb is derived the place-name TzIVN, *Zion*, which has a very important magical significance. Thus to trace the Pentagram is to affirm the operator’s power to divert the usual course of force into pre-determined channels, thus transforming magically the appearances surrounding him, and overthrowing adverse conditions (HPK). But all this is accomplished by the realization that the entire world of form is in a state of flux, that the power which assumes the forms of objects in our environment is identical with an *Inner* power, which is none other than the original creative force of the ONE SELF (PKH). And finally, the actual force used in magical operations, the flowing, scintillating, fiery energy which focuses itself in that locality occultly termed TzIVN, *Zion*, is also represented by the total length of the lines of the Pentagram, as representing the verb TzIH, *Tziyah*.

Thus the Pentagram, enclosed in a pentagon, suggests the glowing, flaming (TzIH) manifestation of the Life-power which emanates or pours (PKH) the cosmos, and transforms one expression of itself into another (HPK) in a never-ending series of changes. This manifestation of eternal change is at work within the being of *Adonai* (ADNI = 65 = pentagon), the Lord, whose Self-Existence is the Temple (HIKL = 65) of the Life-power, before whose might the wise keep silence.

The Pentagram, moreover, is directly connected with actual cosmic proportions. Reference has been made to this in speaking of the number 13, but we may go farther. The segments of the Pentagram line (5 and 8) have to do with extreme and mean proportion. Concerning this, Samuel Coleman says the following in *Nature’s Harmonic Unity* (a volume written for the instruction of artists, and thus more valuable as a confirmation of the occult positions).

The series 5, 8, 21, etc., will be seen upon examination to present the nearest integral equivalent to what in the exact science of mathematics is known as “Extreme and Mean

Proportion,” which may be defined as the *division of any quantity into two such parts or proportions that the measure of the lesser part shall bear the same relation to the measure of the greater part as the measure of the greater part bears in turn to the whole quantity*. In pure mathematics this interesting proportion produces endless decimals, but Nature knows no fractions and is bound by no decimal divisions, for she produces her harmonies with a free hand and with inimitable perfection, being able to measure her distances and proportions with the extremest mathematical nicety yet without being subjected to the need of the cumbersome calculation which man would be obliged to use in her place. Nature’s protractor is always right, and in her use of infinite subdivisions the smallest humanly conceivable fraction would seem to her a whole number. For ready service, therefore, this continuing series of 5, 8, 13, 21, 34, 55, etc., will be found to be one of immense use where absolute exactness is not requisite, since by the employment of these whole numbers the enormous effort required by the employment of fractions involved in precise extreme and mean proportion is escaped. If we bear in mind, that the ancient systems of mathematical numeration were incapable of handling fractions with our modern facility, we shall understand more clearly why the Egyptians and Greeks did not treat fractions as “numbers” and why they so habitually substituted an integral approximate in place of our own decimal precision.

For practical purposes then, we may say that whenever we draw a Pentagram, we also divide each of its five lines in extreme and mean proportion. That is to say, we make the measure of the lesser part bear the same relation to the measure of the greater part as the greater part bears to the whole line. The symbolic meaning is obvious. In using the Pentagram we always apply the measure of the lesser part, which represents the particular problem, to our human powers and possibilities, which correspond to the greater part. We also indicate that our powers are

related to that problem in exactly the same way that we ourselves are related to the whole line, which represents the word AHIH, *Eheveh*, that is to say the Self-Existence of the Primal Will. In other words, the formulation of the Pentagram is a symbolic assertion that law pervades all manifestation, that we are ourselves in the same relation of control with respect to that which is below us as is the Self-Existence of the Primal Will in relation to us.

In other words, by making the Pentagram ceremonially, we symbolically recognize that we are absolutely under the direction of the Primal Will, and that this direction is manifested through the operation of unchanging law. At the same time we symbolically affirm the fact that we have over our problems and circumstances the same power of control which the One Existence has over us—a power likewise expressed through unchanging law.¹

This is the essence of the significance of the Pentagram. Its ceremonial use in the Invoking and Banishing Ritual is explained as follows:

The Ritual of the Pentagram corresponds in every detail to the mathematical and Qabalistic meaning of the figure. It may be performed with either a dagger or sword. Any pointed instrument of steel will do but it should not be used for other purposes. Before using it for the ritual, pass the blade through the flame of a candle and wipe it off with a piece of silk. If kept solely for the purpose of the ritual, it will not be necessary to cleanse it with fire again. Steel is used because it is the metal corresponding to Mars, and because it has certain occult affinities for certain of nature’s finer forces.

1 The Pentagram lines are subdivided in EXACT extreme and mean ratio, geometrically. It is only the numbers 5, 8, and 13, that are symbolic integral approximations. That is to say, the 13 unit segment. Also, the 8 unit segment is to the 5 unit segment as is the 13 unit segment to the 8 unit segment. These ratios are rigorously exact and subject to geometrical proof. (AIMA)

Make for it a bag of red silk and keep it wrapped in this when not in use. This insures it being associated in fact, and in your consciousness with the Mars vibration.

At the beginning of the ritual, the operator faces East, that is, toward the place of dawn, and toward the place of *Kether* on the Tree of Life. By so doing he symbolically affirms the truth that all his power is derived from the One Source of Light and Life which is manifested to us as the Sun. In performing the operation, he is technically in the position represented on the Tree by the point at which the Paths of *Samekh* (Sagittarius) and *Peh* (Mars) cross each other, between *Yesod* and *Tiphareth*. If you have a Sanctum, it would be best to place your Altar so that you can walk around it. If you have neither Altar nor Sanctum, any quiet place where you will not be disturbed will do. Stand midway between the Altar and the East wall of your room and face East. (Or, stand facing East wherever you are about to perform the operation.)

The first step of the operation is the formulation of the Qabalistic Cross. While this is being made, the magical sword or dagger is held point upward in the operator's left hand, leaving the right hand free for the following action:

1. Touching your forehead with the forefinger of your right hand, intone or say: *Ateh*.

This name, which is AThH equals 406, and means "To Thee," or simply "Thou." This name is numerically equivalent to the letter-name *Tau*, (ThV). This number is important because it is the second "Theosophical extension" or Mystic Number from 7. That is, the sum of the numbers from 0 to 7 equals 28, and the sum of the numbers from 0 to 28 equals 406. The number 406 represents the following words in Hebrew: OMHARTz, *Aam ha Eretz*, "an ignoramus," literally "man of earth, a clod;" VPSRIN (Dan. 5:25), pronounced *Upharsin*, means "divided;" SHVQ, *Shoke*, "to join closely, to run," also "the leg (of man or beast);" and ShNVIM, *Shanaim*, "repetitions,

changes, transformations." Thus the first word of the ritual has to do with the transformation of the "man of earth" into a conscious vehicle of the Creative Power, through conscious union of personality with the Administrative Intelligence associated with the letter *Tau*, and symbolized by Key 21 of Tarot.

2. Touching your breast, intone: *Malkuth*.

Malkuth (MLKUTH) signifies "The Kingdom" and is primarily a recognition that whatever occurs is part of the Cosmic Order. A perfect order too, since the number of MLKVTh is the "perfect number" 496, the sum of the numbers from 0 to 31 and thus by implication the complete extension of the powers represented by the divine name AL, EL (equals 31), which is attributed to *Chesed*.

(Note that the number of *Malkuth* on the Tree is 10. The Mystic Number or Theosophical extension of 4, which is the number of *Chesed*.) Furthermore, 496 is the value of VThMIM, *Ve-Thummim*, "and perfections." The whole significance of this second step in the ritual is the affirmation of the Cosmic Order proceeding from the divine self-impartment represented by *Chesed* and 4.

3. Touching your right shoulder, intone: *Vey-Geburah* (VGBVRH) 222.

Thus the third step of the ritual is directly related to the 5h Sephirah, *Geburah*, Severity, Strength or Justice.

4. Touching your left shoulder, intone: *Vey-Gedulah* (VGDVLH) 54.

Fifty-four is the number of DN, *Dan* "judgment," the name of the Hebrew tribe corresponding to Scorpio, the night house, or occult sign ruled by Mars. This step corresponds to the 4th Sephirah, in the aspect of Magnificence, or *Gedulah*.

5. Clasping your hands upon your breast, but keeping the fingers open, so that the fingers and thumb make five crosses, and represent the 10 Sephiroth (with the magical weapon held by the hilt between the palms, point upward) intone: *Le-Olahm*, (LOVLM) 176.

This means "Throughout the ages."

You then conclude this affirmation of eternal dominion, power and glory to the ONE SELF by pronouncing or intoning the confirmatory word: *Amen*, (AMN) 91, or 7 X 13.²

Phonetically, the complete sentence composed of the six Hebrew words is: *Ateh, Malkuth, Vay-Geburah, Vay-Gedulah, Leh-Oh-Lahm, Ah-men*. The words should be said in a resonant, vibrating voice.

There are five steps in this part of the ritual. The total enumeration of the words employed is also a multiple of 5. (AThH, 406 + MLKVTh, 496 + VGBVRH, 222 + VGDVLH, 54 + LOVLM, 176 + AMN, 91 equals 1445). 1445 is the number of the phrase LShAIRITH NChLThV, "the remnant of his heritage," which, of course, has direct application to any human use of the Life-power's energy. 1445 is also 5 x 289, and 289 corresponds to PTR, "to break through, to liberate," and to PRT, "to distinguish, to particularize." Both verbs designate the kind of activity represented by the Pentagram, as well as the actual purpose of the Pentagram Ritual which aims to bring about a particular manifestation of the Life-power's liberating energy, and comprehends that energy as working in a five-fold manner. Observe too, that the letters which form these verbs are the same, differently arranged. Each begins with *Peh*, the letter of Mars. Each includes *Resh*, the alphabetical sign of the Sun. In both we find *Teth*, symbol of the serpent force and of Leo, the zodiacal sign corresponding to the Sun.

Now, still facing East, draw a Pentagram in the air before you, tracing it with the point of your magical weapon, held in the right hand.

Great care must be taken to close the Pentagram at its starting point.

The Invoking Pentagram begins with a downward stroke and the lines are traced in the direction as shown.

² Compare the above with the concluding words of The Lord's Prayer: "Thine (*Attah*) is the Kingdom (*Malkuth*) and the power (*Ve-Geburah*) and the Glory (*Ve-Gedulah*) forever and ever (*Leh-Olahm*.) Amen." (AIMA)

The Banishing Pentagram begins with an upward stroke. Each Pentagram is traced as a continuous line. (See diagram). Trace the figure in the air before you, just as you would draw it on the wall. Let the arm be fully extended during this part of the operation, and trace each line with a measured deliberate sweep of the arm. Practice this part of the operation until you can make the figure firmly and exactly without any trace of hurry or hesitation.

a line of the same electric fire traced by the point of the weapon. Facing South you make another Pentagram and again, advance the point of the weapon toward the center of the Pentagram. This time you say or intone the Divine Name: *Adonai*, ADNI.

You then visualize the Pentagram just as before.

Now turn or move to the West, holding the weapon extended as before, and repeating the mental vision of the line of electric fire. At the West

LOVLM ADNI. This signifies “Thine is the power throughout ages, O Lord!”

The total numeration of the words in this sentence is 858, in which the succession of digits is a numerical representation of the proportions of the three segments of a Pentagram line. 858, moreover is 66×13 , and 66 is the Mystical Number of 11, a number which is especially connected with the Magic of LVX because it is that of AVD, *Od*, the force used in beneficent magic.

From the North, you now return to the East, tracing the line as before, until it reaches the central point of the first Pentagram, and thus completes the circle of electric fire.

Face East, extend your arms at full length on either side, so that your body and arms form a cross, holding the weapon point upward in your right hand. Here you intone the following Angelic Names:

1. Before me, *Raphael*
(RPAL: 311)

Visualize the archangel as a mighty figure in a yellow robe in which shimmers the complementary mauve. As the East is the station of Air, you may mentally feel a gentle breeze coming from around the figure.

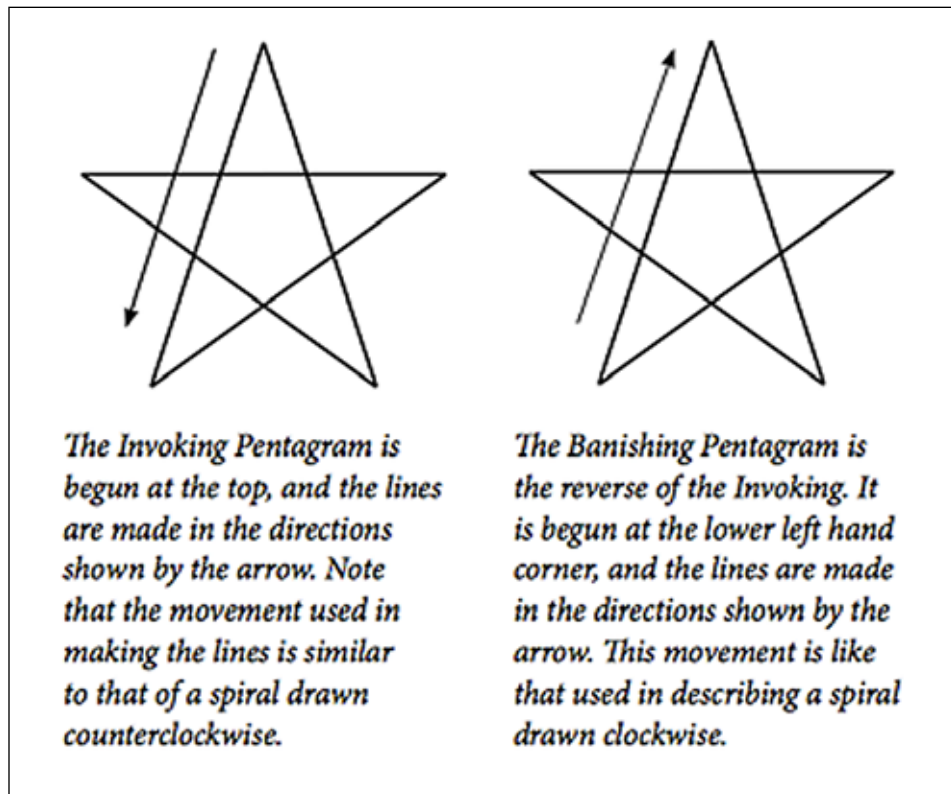
2. Behind me *Gabriel*
(GBRIAL: 246)

Visualize this archangel behind you robed in blue with orange complementary tones, and a crystal cup of blue water held aloft in the hands. The West is the station of Water, so you may sense water flowing from behind the figure.

3. At my right hand *Michael*
(MIKAL: 101)

Visualize the glowing archangel at the right as dressed in robes of red, with vivid green overtones. A great sword of steel is uplifted in the hand. The South is the station of Fire, so you may sense radiant heat and flames.

4. At my left hand *Uriel*
(AVRIAL: 248)



After the tracing of the Pentagram, extend your right arm, holding your weapon so that the point is directed toward the center of the Pentagram. Then take a deep breath and while exhaling pronounce or intone the Divine Name, IHVH. Only the letters are pronounced ... *Yod Heh Vau Heh*.

At the same time you should endeavor to visualize the Pentagram as a flaming star of electric fire, bluish white.

You then turn to the South, continuing to hold your arm extended, as if tracing a line from the center of the Pentagram at the East to the point which will be the center of the Pentagram traced at the South. As you do so, try to see mentally,

the same tracing of the Pentagram is repeated, but the Divine Name said or intoned is: *Eheyeh*, AHIH.

You now move to the North and make a fourth Pentagram.

Here say or intone the *Notaricon*³ AGLA. Many writers ignore the fact that this “word” is actually composed of the initials of the sentence: *Ateh Gebur Leh-Olahm Adonai*, AThH GBVR

3 [A Qabalistic word formed from the initial letters of a sentence. AIMA originally expected people to intone the whole sentence rather than the formula “AGLA” as I suggest above.—Ed.]

Visualize the archangel at your left as robed in a parti-coloured robe composed of citrine, olive, russet and black. The North is the station of Earth so you may visualize the figure on a fertile ground with grasses and wheat.

5. Around me flame the Pentagrams, above me shines the six-rayed star.

You then repeat the formula of the Qabalistic Cross. This completes the Pentagram Ritual.

The purpose of the Invoking Ritual is to put you in contact with the higher forces. It makes the personal organism a center of expression for a strong current of the Astral Light. It should be used sparingly, preferably in the morning. It may also be employed just before beginning some undertaking which makes a great demand upon the strength of the Operator.

The purpose of the Banishing Ritual is protective. It may be used more often than the Invoking Ritual, for its object is to raise the personal vibrations to a point where they repel all adverse influences. In ceremonials involving the employment of the "inhabitants of the elements" as they are called in the *Fama Fraternitatis*, the Banishing Pentagram serves to avert any danger of obsession. In using the Pentagram Ritual you are dealing with no other inhabitants than the gnomes or spirits of earth. When you are thoroughly perfected in the actual performance of the Pentagram Ritual, you may perform it mentally. Simply imagine every step of the process and be careful to throw the whole weight of your magical will into every stage of the physical operation.

The Divine Names used in this ritual are expressed by the proportions of the Pentagram. For the first of these, IHVH, it is necessary to take a different unit-measurement of the lines of the figure. If we take a single line as having a longer segment of 8 and a shorter segment of 5, then the longer segment is to the shorter as 1.6 is to 1, for 8:5 : 1.6:1.

Using this proportion, the unit length of a single line will be 4.2. Then the five lines will have a total length of 21, and they will be enclosed by a regular

pentagon, each of whose sides is 1 unit long. Adding the length of the lines and the length of the sides of the pentagon, we get $21 + 5$ which equals 26, the value of IHVH, Tetragrammaton. The same result will be gained by adding the perimeters of the five isocetes triangles forming the points of the star to the perimeter of the enclosed pentagon.

The Divine Name *Adonai*, ADNI, is represented by the five longer segments of each line of the figure, when the unit measurement, of a single line is taken as 21. It is also represented by the regular pentagon enclosing the Pentagram, for although this is not traced, its position and proportions are established by the points of the figure. For ADNI equals 65 equals 5×13 .

The Divine Name *Eheveh*, AHIH, equals 21. This is the total length of the Pentagram lines, if each be taken as 4.2. It is also the sum of the perimeters of the five isocetes triangles forming the points of the star, using the same measurement. Again, it is the length of each Pentagram line when the measurement of the longer portion is 8, and of the shorter 5.

The sentence, ATH GBVR LOVLM ADNI, *Ateh GeburLeh-Olahm Adonai*, (AGLA) as mentioned adds to 858, so that the sequence of the digits represent the integral expression of the unit-values of the three parts of the Pentagram line.

Tetragrammaton, IHVH, is pronounced at the East, because it designates the Self-Existent ONE. The East is the point of the compass symbolizing beginning or dawn, and the beginning of all magical works is the fact of Self-Existence. This name definitely ascribes the powers invoked by the operation to their true source.

Eheveh, AHIH, the Divine Name attributed to *Kether*, is pronounced at the West because the West is the place of sunset, and so represents the completion or end of the Sun's daily journey. The West is thus the symbol of completion or end goal of all human endeavor. The name AHIH is associated with it in order to remind us that the object of all magical works is the operator's identification with the

Primal Will, or *Kether*. *Kether* is also the seat of *Yechidah*, IChIDH, the true Self, and all magic has for its object the actual expression of the latent powers of *Yechidah*. Ours is a work whose End is its Beginning, even as the ancient picture of the serpent with its tail in its mouth is intended to remind us.

Adonai, ADNI, "Lord," is the Divine Name particularly attributed to *Malkuth*, the Kingdom. It represents what Hindus call *Ishvara*, or the Self-Existent ONE as the ruler of the Kingdom of the personal LORD. This name is pronounced in the South, the place of the Sun's meridian height, as a reminder that our immediate connection with the Self-Existent ONE is through the agency of ITS manifestation as the solar radiance.

The *Notaricon* AGLA representing the sentence, *Ateh, Gebur Leh-Olahm Adonai* (ATH GBVR LOVLM ADNI), "Thine is the Power throughout the ages, O Lord," is recited at the North because the North, as the place of the greatest symbolic cold and darkness, represents the latent or unmanifested (cold) forces of the universe, and our ignorance (darkness) as to their real nature. The North is the place of the Unknown, the region of appearances and errors. Therefore it is the direction associated with the letter *PeH*, and with the 16th Key of Tarot, which shows the overthrow of the structure of false knowledge by the lightning-flash, which typifies the Tree of Life, or knowledge of Reality. Hence, in the North is said the sentence which sums up the whole esoteric doctrine, ascribing ALL power, unknown and unmanifested, as well as known and expressed, at ALL times, to the One Source of all. This sentence is the mathematical formula 858, which shows the Rhythm of the Cosmic Breath (8), working through the mathematical order of the universe (5), and continually reproducing the process whereby the Life-power involves itself in the limitations of form, and evolves itself again from the bondage of those limitations (8).

When the operator returns to the East, he stands with his arms extended, so as to form a cross. Thus he identifies himself with the Administrative

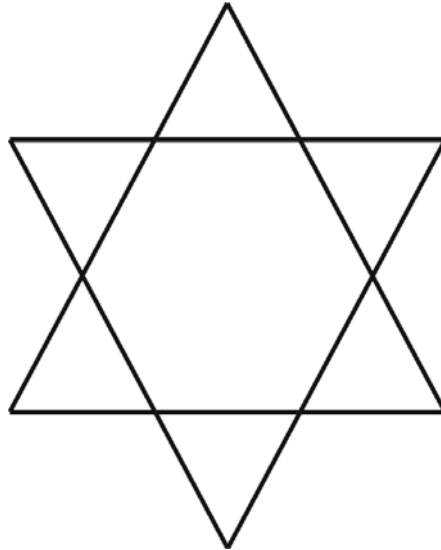
Intelligence, represented by the letter *Tau* and by Key 21 of Tarot. In so doing he symbolically affirms the Divine Mercy and the Divine Justice, because a man standing erect with arms extended so as to form a cross, defines the boundaries of an imaginary square. This, because in normally proportioned human bodies, the distance from fingertip to fingertip, when the arms are extended, is equal to the height of the body. Hence this position represents the same basic idea as that suggested by the Square, and by the number 4. Furthermore, it affirms the complete manifestation of the 10 Sephiroth in the 4 worlds, since the Qabalistic idea is that each Sephirah includes the powers of all 10 Sephiroth. Thus the number 400, which is the value of the letter *Tau*, is the number of total manifestation.

The operator then recites the names of the Angels of the four points of the compass. He says, "Before me, Raphael," because he faces East. In this position, the West is behind him, and as its Angel is Gabriel, at this point the ritual runs: "Behind me, Gabriel." The South is at his right hand, and its ruler Michael, is designated by the sentence, "At my right hand, Michael." Uriel, or Auriel, ruler of the North, is referred to by the words, "At my left hand, Auriel."

Raphael, RPAL, means "God is the healer." The name is derived from the verb RPA, 'to bind up, to save, to restore, to support.' It refers to the East, as does the divine name IHVH, because the beginning of all magical works is the recognition that the Self-Existent One is the only support of human undertakings, the only power that can coordinate (bind up) and make whole or complete any of the works of man.

Gabriel, GBRIAL, means "Strong one of God," and comes from the same root as *Geburah*. It is referred to the West, because the completion of all magical works is due, not to the operator's personal power, but to the fact that the operation makes him an open channel or transparent medium through which the Life-power's activity of adaptation (corresponding to the power of the 5th Sephirah) may be freely expressed.

Michael, MIKAL, "Like unto God," is referred to the South as is *Adonai*, ADNI, because this Name is intended to remind the operator of the identity of his personal "Lord" with the Supreme Spirit.



Uriel, AVRIAL, "The enlightened of God," is referred to the North, and associated with the *Notaricon* AGLA intoned at that point, because enlightenment consists in the knowledge that ALL powers, no matter how they appear, are rooted in the Divine Self-activity.

The four Angels invoked in this ritual have also other Qabalistic meanings. Raphael is the Angel of Mercury, and of the element of Air, and is for this reason attributed to *Ruach* in the Qabalistic classification of the parts of the human constitution. Gabriel, Angel of the Moon, corresponds to the element of Water, and to *Neshamah*, the Intuition. Michael, Angel of the Sun, corresponds to Fire, and *Chiah*, the Life-force. Uriel, Angel of Earth, corresponds to *Nephesh*, the Animal Soul, or body consciousness.

The sentence, "Around me flames the Pentagram" refers to the intellectual perception that since the Pentagram is mathematically the symbol of Divinity, as heretofore shown, and also the symbol of Man, the microcosm, it follows that the operator is looking forward to a realization of the real identity between the Self in human personality and the

Self-Existence designated by IHVH. Full consciousness of that identity is the completion of the Great Work. It is the making of the mystical "Stone," the ABN, *Ehben*," in which AB, Father and BN, Son are perfectly conjoined.

The sentence, "Above me shines the six-rayed Star" refers to the Hexagram, the Star of the Macrocosm, or Great Universe. The Hexagram is composed of six equilateral triangles formed by the intersection of two great equilateral triangles representing Fire and Water. Each of the six lines composing the Hexagram is divided into exactly three equal parts, so that the total length of the lines is $6 \times 3 = 18$, the number of the word ChI, *Chai*, "Life." The sentence in the ritual therefore means, "Above me is the entire force of the Cosmic Life."

Since a single line of the Hexagram contains three equal parts, each of which may be represented by the number 1, every line may also be symbolized by the number 111. This is the number of the letter-name ALP, *Aleph*; of the adjective PLA, *Pehleh*, "Admirable of Hidden," which designates the first Path on the Tree of Life, *Kether*; of the initials of Brother P.A.L. who was the associate of Brother C.R., Founder of Rosicrucianism, at the beginning of his journey to the Holy Land; of AOM, the Hebrew equivalent of the Sanskrit AUM; of APL, *Ophel*, "darkness, obscurity," (the obscurity of the No-Thing which precedes manifestation); and of OVLH, *Olah*, which has three meanings: 1) "Wickedness, Injustice," and refers to the apparent iniquity of some phases of the cosmic manifestation; 2) "a step, a staircase," which refers to the graded ascent of evolutionary development, 3) "a burnt offering, a sacrifice," which refers to the self-offering of the Life-power in the perpetual sacrifice of the cosmic manifestation.

Since a single line of a Hexagram may be represented by the number 111, the six lines represent 6×111 , or 666. This is the number which has always had a definite connection with the Sun, and here it may be noted that on the Tree of Life the number 6, of which a Hexagram is the geometrical symbol, is the Sphere of the Sun. Furthermore,

the magic square of the Sun contains the numbers from 1 to 36, so that the total resulting from adding all the numbers in such a square is 666, the Theosophical extension, or Mystic Number of 36.

The number 666 is the number of the names SVRTh, *Sorath*, "Spirit of the Sun;" of SHMSH IHVH, "Tetragrammaton of the Sun," or "Sun of Eternity;" and of NRVNOSR, the Hebrew spelling of Nero Caesar. 666 is also the celebrated number of the Beast mentioned in Revelation.

When the human mind accepts the life processes of the macrocosm, symbolized by the Hexagram, as final determinants of human action, it accepts fatalism. Then it is, as Jacob Boehme would say, "under the domination of the astral spirit." For the hexagram is the figure which is used to divide a circle into twelve equal parts, representing the Signs of the Zodiac and the Houses of Heaven used in Astrology. To think of human beings as absolutely dominated by the forces of the macrocosm is to accept materialism, and when thorough-going materialism is carried into practice, it leads to bestial conduct.

Many observers of history have perceived that materialism is the characteristic mental attitude of what may be called the "Roman" interpretation of life. It is the point of view which makes a god of blind force. Politically, it is expressed in those attitudes which justify war as a biological necessity, and make brute strength the only test of the "survival of the fittest."

Many people feel that this idea, which permeates the traditional political philosophies of many European nations, and vitiates their systems of jurisprudence, may be traced directly to the Rome of the Caesars. It is undoubtedly older than Rome, but in the Rome of the Caesars, it dominated the world for a time.

If we realize this, we shall find ourselves in agreement with those

interpreters of the *Book of Revelation* (the sanest and least fanatical of all who have tried their ingenuity on the riddle of that dark book) who believe the number of the Beast to be a reference to Nero, from the Hebrew NRVNOSR. Nero personified the materialistic conception of human life. This conception continues to poison the life of the world to this very day.

Its root is the belief that the physical forces are the only real forces, that the laws of the physical are the only real laws. From this root springs the false doctrine of determinism, false because it does not follow the idea to its logical conclusion, which makes of men, puppets moved by the strings of blind force and necessity.

Opposed to this doctrine is the magical conception summarized in the Ritual of the Pentagram. This says that man, with the powers of nature and of evolution (symbolized by the Hexagram) behind him, may so utilize and direct those forces through the agency of human personality as to produce, by artistic adaptations, results which go far beyond the macrocosmic averages. The Pentagram which is a symbol of the Logos made flesh, which announces the identity of the Self-existent ONE with the essential Self in man, is an emblem of this work of adaptation.

Man himself is the subject of his own alchemical operations. By artistic adaptations of macrocosmic powers focussed in his personality, man may modify himself, even as he has succeeded in modifying the animal life in his environment. He may tame the wild animals in his own cell-structure. He may change his very form and features. He may readjust the structure of his nervous system and transform the chemistry of his blood. By such changes wrought in himself, he may ripen his corruptible natural body into an incorruptible spiritual body, the perfected fruit of the Tree of Life.

The Ritual of the Pentagram sums up this tremendous aspiration. It states

mathematically and Qabalistically the goal and the means. It sets a pattern for self-unfoldment which powerfully influences the operations of the body-building and function-controlling powers of the subconsciousness. It puts us symbolically in right relation to the One Life, and when we are in this right relation, no hostile influence can possibly injure us.

Automatically, this ritual produces the conditions, both physical and astral which make easier for us the realization of our true place in the universal scheme. You are admonished to make yourself familiar with all the details of its meaning. There are depths of significance below the surface of the written word of this instruction. Enough has been said to enable you to know what the ritual means, and what it is intended to accomplish. Understanding of its deeper values is the fruit of careful, intelligent and faithful practice of the Ritual itself.

* * * * *

Author's Note: The material in this chapter has been gathered after much research in many volumes and from various other sources. Among the volumes consulted credit should go to: Transcendental Magic by Eliphas Levi. The four volumes by Israel Regardie entitled The Golden Dawn, and his book The Middle Pillar, Magick in Theory and Practice by Aleister Crowley, and others too numerous to list here.

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[Editor's Note: This essay was originally part of a collection of monographs by AIMA published in 1979 as The Ancient Wisdom and Rituals (Foibles Publications), now extremely scarce. The descriptions of the four archangels were added from The Magician: His Training and Work by W.E. Butler, Wilshire Book Company, 1973. Butler derived these from standard Golden Dawn attributions. Israel Regardie's Golden Dawn is now available in an updated and expanded edition from New Falcon Publications as The Complete Golden Dawn System of Magic.]

Love is the law, love under will.

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