

ΑΞΟΪΤΙΑ



ΧΘΑΝΟΝ





A Z O Ë T I A

A Grimoire of the Sabbatic Craft

by

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The Sethos Edition

Being a full and accurate transcription,
compiled and amended by the author
from the original manuscript of
'The Book of the Magical Quintessence'



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For SETHOS
Daimon of Light! My Good Magistellus,
whose chance has come again...
to weave the Spell of Qhalar
through and beyond this Grammary of Zod-A,
yea, to speak the Charms unbelonging to Mortal Man!

O' Sethos! Rise up and remember!
Recall the Promise once stain'd in red upon the primal dust of Earth!

*By baying dog and moon-beam, by lantern, stave and upright stone
Come fathom the starlit heights of Heaven in the Old Dew-pool of Cain.*

*Come ring the blood round with the Serpent, Come turn the skin of time,
come pace about the corpse of Abel, here break the Fate of Mortal Man!*

*Here cast forth the Visions from Yesterday, from Tomorrow, unto Today.
Here open the Way for the Crooked Path, for the Pathway forever to be!*

*O' Sethos! Rise up and remember,
'Til Thy Namesake, the Man of Light, is born!*

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INTRODUCTION TO THE SETHOS EDITION

For a book such as this - a Grimoire of the Sabbatic Mysteries - there is no introduction better than the direct affinity of the heart with the Magical Path. There is no simple gesture, no mere bow and sweep of the literary hand, that could suffice to beckon and lead the enquirer within the precincts of the Royal Arte. All that is truly needed to introduce the aspirant to this work is the innate kinship between souls, for only then will the gate to this Arbour of Sorcery swing wide, only then will the doorway into this Nocturnal Eden be found a welcome entrance.

For those fellow journeymen and women with whom there is true kinship in the Arte, I have some personal words to impart concerning the nature of the Magical Quintessence - the ipseity of the Path Itself and the very thing which this present work is intended to transmit. My heart-advice is this:- The Quintessence of Magick is not to be found by the combination of externals, but solely by the direct realisation of its innate source. It is not to be discovered by combining system with system, belief with belief, or practice with practice; it is not found by uniting the 'elements' in their temporally manifest forms. For beyond the Outer, beyond the dualistic and substantive manifestations of element and element, the Quintessence is already attained. Its unity is constant as the primordial and intrinsic nature of the Sorcerous Being; its attainment is this very realisation. When this Mystery is understood, the secret of the Azoth is revealed in truth. The alchymic process of finding the Potable Gold through the dissolution and unification of all Matter shall be seen as the pagaent of the Spirit attaining self-knowledge through its own permutations of Becoming, the mystical love-play of All shall be seen with the single vision of both the Lover and the Beloved.

The Quintessence is wisely to be known as the indivisible Monas of Magick Itself, the seed of primordial gnosis which is inherent to the entity of the Mage. From this ineffable one-pointedness - the unique heart of the Mage's self-unity - the arms of the elemental cross extend throughout the universe: the countless paths of system, belief and practice project and are made manifest. When the Quintessence is thus known, the secret eye of the Knower may behold its power pervading throughout the diverse and the many; the inscrutable ethos directing its myriad deviations of expression may then be recognised, wheresoever such paths may stray. Those who possess this arcanum are free to wander through the numberless kingdoms of both Mind and Matter, to use the language and garb of whatever land or rime they inhabit. For when the essence is known, all substance is realised as its vehicle.

By extension to the alchemies of physick and mineral, the Arcanum of the Magical Quintessence may be understood as the direct comprehension of the source which informs, supports and vitalises all elements of the

Manifest. Thus, by those adepts of alchymy who both dissolve and combine element within element, this heart-advice may be applied as a subtle means to behold manifest form and character as the modalities of the single power which each and every substance holds in hypostate. Furthermore, our arcanum may be articulated and understood as the spiritual key that permits every step and waymark upon the Path to yield up its voice, its oracles of spirit, and thus bestow the direct means of communion 'twixt the Wayfaring Mage and the Gods of Place. By reason of this understanding, it is held that We who espouse the Royal Arte, the Wise-blooded Kindred of the Elder Worship, hold true unto a single creed where-and-whensoever we may be: the so-called "Faith beneath the Wanderer's heels". As our Ancestor Cain, the First-born One of Arte, wanders in perpetual exile, so do we; and in our each and every unique footstep lies the fullness of Eden, pure from the beginning, constant in self-revelation: the manifest kingdom of the Magical Quintessence.

To speak more directly about Azoetia itself... Since its original publication in May 1992 many people have asked about its mundane history, its personal inspiration, and its location within the entire context of Magical and Initiatic Traditions. For a book such as this, a tome of the Elder Worship and of dream-whisper'd arcana, there is no simple or single straight-forward history.

In its initial conception Azoetia was intended to reveal the Grand Grimoire - to make manifest the mythic formulary of the Arte Magical which all other grimoires and enchiridia appear to veil and conceal. But, in itself, this book is only another veil - although it is perchance a little closer to the adytum. And thus, the Gods willing, it is a Veil of Warding for all those of true-fated aspiration - an iconostasis of Word and Image through which the luminous ray of Initiation may shine, piercing through to enflame the well-tested heart of the Seeker.

It was also intended for Azoetia to be a personal magical foundation - a first magisterial exposition encapsulating the sum of Sorcerous attainment thus far reached within the span from my birth to manhood, and as crystallised via the apotheosis of formal initiation into the Sabbatic Path. Thus, in embodying an Initiatory Vision of the Arte Magical as newborn from the deed of the Witchblood's Passing-On, it was intended that this Grimoire should establish a comprehensive recension of the Sabbatic Craft Tradition - thus to reify the Power passed-on as Knowledge: to raise the Stang as a Book of Arte. In terms of the former aspect of intent, it is pertinent to state that in producing this new edition I have sought to maintain the integrity and youthful naivete of the original, whilst nonetheless allowing refining amendments to do greater justice to the level of insight embodied by the work in its initial conception. Furthermore, where dreams have arisen during the process of revision, their counsel has been heeded. In every instance, all such work has remained under the guidance and tutelage of the

Grimoire's patron spirit permits the Reader Azoetic Sorcery.

In terms of the la Craft, there is a litera tions which could lineal continuity from eration. This history experience of myself meet the dead, this h off'-repeated account Reaching beyond liv merges with mythical Witcherie: the momen porality. This mystic path, it is forever in histories and genealo Way must pass over The present moment

The practices of r craft Traditions chan ing as is needed or directed according to time, in neither past marrying what is lea sonal inspiration, ea sion. As time passe becomes wise to its o of the Path a Trans whereby the humble knotted cord and w marry the earthly pr Mystic.

Bearing in mind t lay hold of the Quin gnosis in heart, let h on. Thus empowered Path be made his ow there to oppose or to

Alogos Dhu'l-qarner Magister: Cultus Sa

The Azoetia (or Book of Grammar of the Arte Magica) is a serious student in mind. are presently holding, this Quintessential Grammar

In a sense I am burdened by some to be secret, and my own inadequacy to communicate in terms. This subject is more refined than linguistic being sufficient may only be subtly inferred

Much of this book is and I would advise the notation of Magick and their has been my endeavour of different paths of Magick and a grimoire.

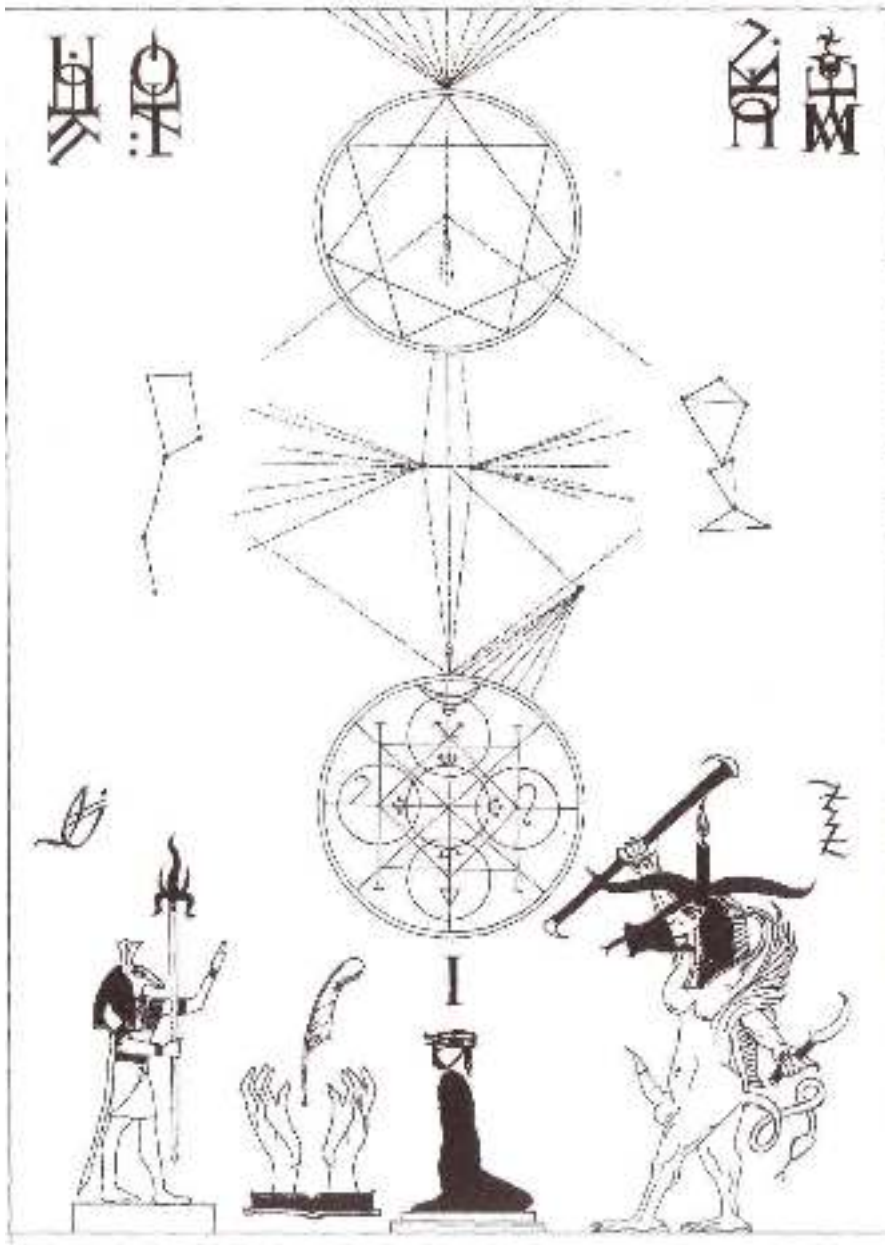
In writing this book I which in turn have had over a number of years, itself, the reification of the Magical Path - it embodied by a traditional practitioner

All currents of Magic Grimoire from my Dream Admittedly all currents and my work has been occultism, but nonetheless I am manifesting its Indiv

This Book is a Grammar interpreted in any single and contemplated and seen as a of a solitary star. That down in unpoetic dissertation seen as a source of power To treat this power unjustly one's soul. It is not joking that will nurture him or common fool will not h



PROEM: THE SABBAT



*In the Ourobours-
That is the Oracle
I have beheld Etern
Whose Patterns hav
And within Immorta
Hand in hand with
With every God and
Yea, I have known t
In Conclaves of Bles
Yea, I have danced
In the Covine of W*

*And within the Fiery
Within the Fire of th
That first flame befor
I beheld the Very Fa
That spake of Primab*

*It spake to me and c
And led me through
And named me and
The Sabbat's Arte, to*

Thus have I beheld the
Kites and Practices of the
Sorcery - whereby Our
Totality..

By the Witches' Sabbat
Earthly Circle of Arte th
We presently realise in
Quintessential Arcana
Secrets we will become
Incarnate.

PRECIS

Hele, Conceal and Never Reveal

*The Way is prepared:-
The Body of Flesh is cleansed and anointed.
The Mind is made pure by Holy Contemplation.
All Thought is reined unto the Strength of Will.
The Spirit is made Pure by the Enchantment of Witchblood
and is sanctified through Devotion.
Through the One-Pointedness of Will, Desire and Belief the Whole Self
is directed towards the Arcanum of I.*

*By the Rites of Ingress
The Way is opened
and the Powers are called forth.
By the Rites of Congress
The Sumntoner and the Summoned are made One.
By the Rites of Egress
The Sorcerer goeth forth
through the Gate of the Open Way -
He is from all Circumstance freed.*

*By the Three Rites and the Formulae of the Eleven Cells of the Azoth,
All Powers of Nature, all Past and Future States -
the Millions-of-Forms-of-Being,
be thus Incarnate in the Present Body of the Divine Artist.*

*All that is Existent be slain unto this Enchantment - that in I, the
Whole Nature may be focused and the Arcane Gnosis, that is of all
Truth, may be embodied: the One Grimoire, that is of all Magick the
Beginning and the End. By this Spell Thine Entirety is inferred and in
this Instant grasped forever... the Primal Dream is reified: the High
Sabbat of the Ages'.*

**THE B
APHRE**

I Dreaming 'I', the F
Every Alpha and Om

Proto-Eos-Mii
Witness am I unto th

ALOGOS: The Word
A Paradox embodied

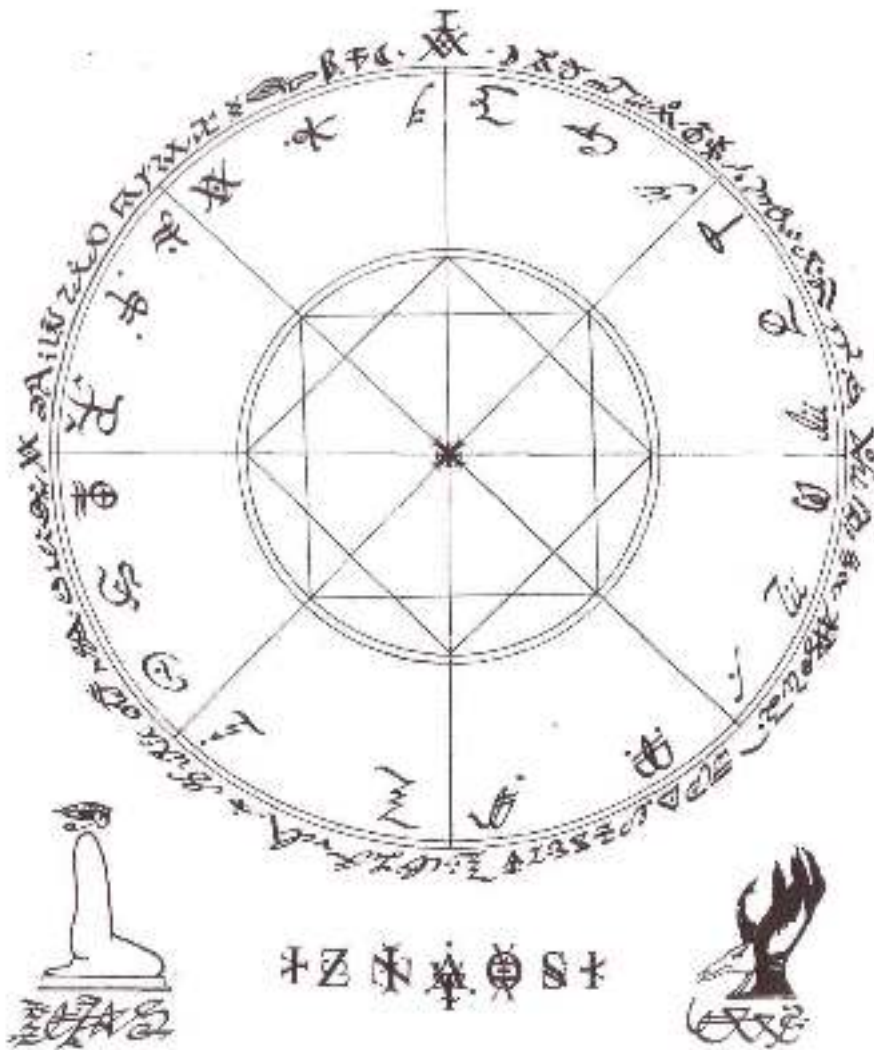
AZOTHOS: The Alp
Dead, yet sensing the
the Mortal State: Dr

ACHRONOS: Etern
Time passing as in D
chronous placing of

By Arte enchant and
the Stars veil. Sing o
Taste ye of the swee
spilt from the broken
Satyrs and embrace
ye in rapture, in the
Night. Yet be not ov
the Ever-virgin Joys

Amidst these blossom
I cap! Your skin affl
Your eyes like black

For these are the Sp
Effigies of I.



INVOCATION OF I

I - AZOETIA.

Alogos vel Zraa. Pan Athanatos.

Sphinx unto All that is.

*By the Continuum of Ekstasis made manifest -
the Omnipresent Starry One, the Form of Forms,
the One Spirit, Fount of all Sorcery.*

Incarnate am I -

the Reality of the Living Word,

Heart of the Earth and the Sole Sun of Heaven.

*This is my Body - Avatar of the Infinite I,
the Book of Life and the Book of Death,
Temple of all Gods, Embodiment of the One True Grimoire.*

Masked am I -

the Black and Silent God, Virgin and Hermaphrodite.

Inconceivable Nature am I -

the Aethyr of my Self as Dreamt in Perfection,

a Solitary and Nomadic Path, the Sunlight to the Prism of Mind.

Not is my Name known,

the Incommunicable Secret, untranslated to the Articulate.

Instinctual is my Will,

Eternal and Immediate in Realisation.

Insatiable is my Desire,

an Unquenchable Inferno engulfing Possibility.

To whom is the Trespass but to Self -

All things shall be endured.

For I am a Kingdom of many Kings,

a Battle-ground and a Marriage-Bed,

an Empire of Sensuality,

the Temple of my own Pleasure: Now.



CHAPTER ONE

A PRELIMINARY OUTLINE OF BASIC FORMULAE

The Rites of the Azoetia are the Formulae of Dream Reification; they are the results of, and the means to, the Physical Manifestation of Oneiric Realities from beyond the Present Fractional Instant of Time. In essence these Formulae embody a synthesis of Arcana evolved from the Primeval Cults of the Ophidian and Sabbatic Mysteries.

It is taught that the Primal Goddess is to be invoked at the meeting-place of three roads. This teaching is a hieroglyph, symbolizing the meeting-place or junction of the three states of Awareness (sleeping, dreaming, waking), where it is said the Gateway unto the Continuity of Existence lies. This 'Continuity' is the Deity of which the Goddess is the feminine aspect.

The Gateway is the state of Hypnagogia, call'd the 'Abyss of the Non-Integral'; being the passage of the Praedormitium leading directly into the oracular trance. Although Initiations into these Mysteries take place in the Outer, such acts are only symbolic of the True Initiations that occur in the trance state. It is there that the true meaning of the Rites is taught and the Way unto the Grand Sabbat or Greater Vision lies.

By dreams shall ye come unto Dreams - The Azoetic Formulae are the Greater Dreams, being derived from Oneiric Visions of the Sabbatic Conclaves occurring in the hypnagogic state. By the utterance of these formulae at the meeting-place of the three roads the Powers of the Goddess enter into all states of the Divine Artist's Being. Thereby shall he abide in the Bliss Undying of the Goddess.

Once learnt, the true meaning of these Mysteries is communicated unto the Outer under the hieroglyphic veil of the Arcanae of Initiation. Thus even in times when the true knowledge is lost, its symbols shall endure; being preserved until such time as their meaning shall be discerned.

THE DREAMING 'I'

The Dreaming 'I' is a Key of Gnosis; possessing Somniscience, it is a voice to speak the Word before the birth of language; an Ever-open Eye, unrestricted in domain and without horizons. Its Flesh, unceasing in fecundation and fornication, is a fountainhead of Creation. As Achronos, it is Eternity rotating the central moment - Now. Its pleasure in all things is the Light Eternal of Ekstasis, as Vortex and Helix binding the forces of the Arte Magical. Its Beauty is Eternal Inspiration, the potential creativity of the Waking, a Well of Transformation and a Breaker of Patterns. It is Imagination realised simultaneously as Concept and Percept. Its Precept - 'A Law unto my Self - is Eternal Freedom and Will unbound, the continuum of Arte Incarnate.

The HAND AND THE EYE

The Eye of the Dreaming is the core; a Spirit walking the Great Double House. It is impenetrable tombs and chaotic waters; laughter and scorched white deserts; a forth evocative clouds of silver dripping tinct' with the rainbow-spined God of the

*O' Hand, that by Gesture
The Letters of the Sacred
In Thy Shadow be the
The Sigil that is call'd
By Thine automatism, t
In Thy motion is the S
Mysteries hidden.
In the stillness of Thine
Is the Sign of the Five-f
Within whose Angles a
And the Gates of the Sp
By the Forefinger rais'd
The Word made Silent
Ever in this Sign of I.*

The Hand and the Eye contain
a Wisdom in Silence.

Hearken ye therefore unto
of this knowledge let the
thereby cometh the rem
Ancient Forest where no
that traverseth the Starlit
states and embrace the C

THE ICONOCLASM

Azoa contains Zoa - The

In this Arcanum the Tran
Road or state of awarene
of four Roads, giving the
that the Spirit of Death
Mysteries and the male a

At the Crossed Roads gather thyself in solitude and by certain rites perform the Mysteries of thine own death. Here thou shalt learn of thy death unto each of the four elements, also thou shalt attain unto the pinnacle of the Arte and learn of the death of thy Spirit. Dissolve ye thine own Quintessence at the centre of the cross and there pass through the moment of all thy deaths - past and future.

In the iconoclastic instant of this Arcanum the Aethyric 'I' is one with the Millions-of-Forms-of-Being, conscious of each facet emanating through the Original Desire, the Primeval Sexuality of Will.

If by the grace of the God residing at the crossroads thou hast attained unto this Arcanum, then the Power of Living-All-as-Now is thine, and as such thou art free within the Continuum of thine own Being.

ORISON

There is a Universal Manner of Prayer that encompasses all Belief and is acceptable in all True Temples; its virtue being to invoke all Gods - such as may be summoned - and to transcend such limitations as are imposed upon the Artist by the structure of language. It is the Voice of I in conversation with the Self-pantheon, the Millions-of-Forms-of-Being. It is the Speech uttered at the Grand Sabbat: the phonic articulation of the Sacred Alphabet.

SELF ENCHANTMENT

The means to rejuvenate Perception and transform the mundane senses into Oracles of Perpetual Inspiration:

Let Fascination determine the Focus of Belief: the Idea, Icon, or Sigil of Devotion. For thereby cometh the Natural Law of Faith call'd 'Tabu'; that is, Faith determined by Dreams, Intuition and Omens.

Believe ye unto the fullness of obsession. This accomplish with thy whole heart until Belief becomes automatic and instinctual, unfettered by conscious intent, and thus Natural, Living and Vital. Then shall thy Faith turn to Love, and thou shalt desire unity with thy god. (The energy of thy Faith having made the Icon deific.) This thou shalt attain to, yet ever keeping Thy Self unique. Thou shalt be One as Stars in syzygy seem to be but One Point of Light.

Invoke ye thy god at the Meeting-place of the Four Roads. Thereby shall ye know of the Continuum of its Totality of Being, and thus shall ye be One with all Power that hath ever resided in thy chosen Icon. This Power thou shalt return unto the One Continuity; for every Icon is hollow, containing the Universal Elixir: Azoth. Reclaim the Potable Gold from its mould and return it unto the Furnace.

This thou shalt achieve by evoking the True God of the Cross-roads -bring the Spirit of Death - and by such Power and Knowledge as is grant-

ed unto thee thou shalt be freed, as if by com thou shalt be released free - to walk the Path Thy Secret Tabu.

By this Arcanum thou shalt be freed of unnecessary beliefs, the diseases of the body, discern for thee those vehicles of independence commune by virtue of

Know also that thou may manipulate the obsessions revolving he create spirit-families of Sorcery.

By Self-Enchantment faith, his Mind is open of the Aethyric 'I' (or thereby to be translated subtle energies intens

In slaying the gods be

CONCERNING 'CLOSED'

(Whereby the Natural

These are such formulae Profane or Uninitiated they are 'Closed'.

Closed Formulae continua of Trance- They have a parallel passed on by Word writing through the u correct interpretive key will unlock the Form subtly inferred thereb be sought, yet in True

To those that by powers of the Arte, u unto them the Circle Concealed Words of



CHAPTER TWO

THE SACRED INSTRUMENTS

All Solitary Abodes shall be placed upon the Heath, within the Circle of the Solitary in the Conclave of the Solitary, and shall be handed from generation to generation, that the Knowledge may be preserved.

IMAGE AND METAPHOR

The Sacred Room is first of all a Shrine. Let the Divine Artist work upon the walls allegorical yet identical to the Sacred Room. Then shall the walls be painted with the Void made fertile, the World made visible.

By virtue of the Vision, the Divine Artist shall paint upon the walls the Circle and the Rune. The Sacred Tradition made articulate by the Divine Artist.

Following the Path of the Sacred, the Artist shall shrines and altars upon the walls, and shall hang the bones of past and future upon the tokens of the Sabbat. Let the Artist give Flesh unto That of the Void.

A Depiction of the Author

At the centre of the High Altar, a mirror hung emblem of growth and three ears of corn. To the right with the feathers of the Phoenix. On the left and black upon the wall, a symbol symbolic of the magic of the Void. Upon the box rest the Sacred Instruments: Man: an urn of ancestral knowledge, an Unknown Initiator. Behind the candle, and arrayed the Sacred Instruments: the Cup, the Star-metallurgy. Gathered about all, high upon the wall, pictorial form; these are the Saints and the Faithful Magistelli.

Standing before the High Altar is an old inherited table of circular dimension, upon which is graven the Sign of the Eight-pointed Sabbatic Star. At each point of the Star specific images, fetishes and objects are placed, their positions determining the direction of the Ingress of the Magical Powers; the Whole acting as a Fetish-Sigil of the Greater Magical Circle of the Sabbat.

Thus saith the Daimon: *The Divine Artist must listen and obey the tabu dictated by the Ancestral and Totem Familiars, he must learn the Way of preparing the Sacred Instruments. Failure to observe their secret laws is the proof of unworthiness to walk upon the Path of the Arte Magical.*

The Fetish-Tree

In the centre of Thy Place of Working erect ye the Earth's Phallus, a Tree or Pole of Wood, upon which Thou Mays hang the Repositories of the Spirits and the Fetishes of Thy Sorcery. The wood used for the Pole, or the Tree of the Forest chosen, shall be ordained by Thy Familiar or Patron Spirit. Carve upon it the Signs and Sigils of Thy Totemic Beasts, and hang upon it their bones, teeth, claws and feathers, and also conspicuous stones and the diverse masks of ritual.

The Fetish-Tree is the Axis of the Existent, a centre of the Sacred Dance. It is the World-pillar ascended and descended by the Sorcerer in the Grand Dreaming; its ornamentation must reflect the practitioner's understanding of this Mystery and serve to propitiate those who guard the Paths 'twixt Height and Depth, 'twixt Horizon and Centre.

The Wand

The Wand is the Sceptre of Divine Authority. It is the fiery bough torn from the Lightning-struck Tree; the Serpent innocently grasped. By Tradition the True Wand is transmitted unto Thee by Thine Initiator; it is given unto Thee at such Time when thou art worthy to wield it with Knowledge. Unto the Self-initiate the Wand is given by the Laws of Tabu, and its uses and means of preparation are revealed by the Virtuous Powers of the Famulus.

There are two principle types of the Wand: the Crooked and the Straight, the Concealed and the Revealed:-

The Crooked Wand should be cut at noon with a single stroke of the Working Knife, and upon such a day as is auspicious unto the Man of Arte. A suitable wood is that of the Crooked Willow (*Salix Tortuosa*). Its bark may be removed by hand, leaving a smooth white undulating branch. Thus, being naturally serpentine in its form, it is the fetish of the ophidian energies of Our Arte. Upon the scales of the Serpent the Letters

of the Sacred Alphabet
Sigils of Thy Rites sho
Serpent this Wand is
Sign of an Ever-open
Soul is propitiated an
made in the Serpent's
Alogos - the Unwritte

The Straight Wand
Initiation. It is the me
lates the energies of th
Incarnating Will of th
struction are those o
Principles of the Sacre
and for invoking a spe
responding materials
several forms of the R
cisely with the many s

The Arthame or Sa

This is the Tradition:-

*After the Days of Pr
Aethyrs, the Spirit a
of its own Flesh and
a Knife wrought of S
the Body. And from
went forth into the P
bless'd and the Wise
the Covenant of the
Ancient One. For th
hound in the Circle*

This is the Spell:-

*By the Rais'd Sickle
Star-ridden and scar
By Thee, the Letter
By the Powers of W
At One with Thy Sig
I direct the **Quintess**
I mark the Ways of
By Thee I direct the*

Cut ye the Fetters of the Flesh. ;
Release the Hearts of the Profane in sacrifice.
Release the Hearts of the Wise in devotion.

Rend ye the Veils of Matter and the Boundaries of Form.
Make clear the Gates and the Pathways wherein the Spirit shall walk.

Receive ye the Harvest of the Stars;
Draw down the Light of Sun and Moon.
Receive ye the Harvest of the Void;
draw down the Darkness and raise ye up the Abyss of the Night.
And in the Circle of the Earthly Sabbat all Powers bind.
To Cast, to Call, to Banish - such is the Will of the Holy Arthame,
call'd the Knife of the Black Hilt.

By Thy Most Ancient Forms of Stone and Wood
the Rites of Earth exact;
the Earthly Sabbat's Circle cast -
the Word of all Telluric Powers pronounce.

By Thy Form of Metal front the Stars fallen,
the Rites of the Stellar Powers exact: the Empyrean Circle cast.

By Thy Forms of the Seven Earthly Metals forged,
the Seven Rays bind into One.
By the Dagger of Exorcism,
forged from the Reddened Bones of the Ancient One,
and in whom all Seven meet, the Infernal Sabbat's Rites exact;
its Circle of Shadow cast.
Such is the Spell of the Holy Arthame.

The words of Tradition continue thus:

Those solely of the Clay, knowing not the Arcana of I, are the Feast of
all Nature. From the dust are They arisen and to the dust returning.
They know not of the Sodality of Our One Sacred Flesh - the Body
blest by the Fire of the Ancient One of Spirit, and thus are They
Profane unto the Circle of Our Arte. Thus are They given in sacrifice
unto That which gave them Substance.

The Working Knife

Call'd the Knife of the
other requisites of the
of Thine own Sorcery

This is the Spell:

Fetish-Maker! Knife
own blood enliven
wood, bone and horn
Charm upon Thee!
I - as the Quill so T

The Cup

As uttered by the Initi
From the Great Ch
the Primal Azot, Po
The Sea that holdeth
and the Stars in the
that in Time bore th
the Waters that clea
the Sweat that cool
and the Blood that s
so my Kiss; so my b

The Pentacle

The Pentacle is a mic
and symbolically it m
tionally a disc of clay
representing equilibri
and Spirit. The Star
Horizon, and there-a
Alphabet to form the
is by the Fetish of th
is symbolized.

The Quill

The Sorcerer draws F
His Hand reaches b
Seraph of Thanatos
Death's Angel's Wing
Quill, dipped in the b
mit the Signs of his M

Such is its Spell:-

O' Feather pluck'd from Mortal Bird, be Thou as a Feather from the Peacock-Angel's Wing, as a Feather from the Wing of the Seraph of Thane, as a Feather from the Very Sphinx's Flume of Truth.

Be Thou as the One Quill, the Sacred Pen in the Hand of the Gods' Chosen Scribe.

Be Thou as the Quill held by the One Initiator, by whose Wisdom the Cipher of Our Arte was wrought and given forth unto the Wise amongst Man.

*O' Feather pluck'd from Mortal Bird,
Slain in sacrifice to this Ancient Mystery,
be Thou blest with the Ink that is the Very Blood of Witchdom -
and be Thou thus empowered with Our Living Word of Magick.*

*O' Quill of the Elder Gods, held in the Hand of Man,
bear Thou the Invisible unto the witness of the Eye;
bear Thou Alogos unto Logos.
So mote it be!*

The Cord

As uttered by the Initiator, this is the Spell for the Knowing of the Cord:

*By the bloodied thread Thou art bound and blessed.
By the Garter of fine cloth, furs and skin a certain wealth betwixt Thee
and me is known, and by the Ladder of Knots
Thou shalt traverse the Spaces Between.
These Three are One Cord of Initiation.*

The Fetish

That which possesses a self-evident holiness, consecrated by fascination: such is the Fetish, an object exempt from temporal morality through the power of curiosity. Possessed of Arte's own sexuality, the ineffable beauty of fascination's seduction, each fetish is the repository of a specific power or spirit and must be treated with due reverence. By dreams, omens and intuition its laws, called Tabu, are established and must be observed with care.

Stones with holes worn through by water, beads, bones, feathers, shells, wood resembling creature, certain bottles and sigil-scribed vases, idols and images emanant of spirit - such as these are potent delights to Hand, Eye and Soul.

The Magical Bed

These are the Words for its Knowledge:

*The Bed of Thy Marriage is made of
satiety, yet some will make it of
fear.*

*The feathers of the Serpent,
Hawk, the Phoenix and the Eagle
these shall fill the mattress
wings. The Sheets are woven
dyed with the colours peculiar
to the Gods.*

As it is revealed, so let it be covered. The hollow chamber should lie. Within the flesh the Fetishes are to be placed. The nilance to the matter that is placed within the chamber of dreams shall be invoked.

As thou dost sleep the spirit shall wake, they shall enter Thee and the animals. Thus Thou shalt tread the go forth in the Host by Night.

Furthermore, upon the Altar the symbolic of the Magical Bed, an image of Thy Self. Within this is the Dream where awareness is naturally. This will occur naturally, without restraint.

The Altar

The Altar is the Table of the Gods of sufficient size to bear the Tools to contain the Secret Effigy of the of storing items when not in use. The Double Cubic stone or Double stone of the Unseen Temple.

The Sigil: The Linear Art

The Sigil originates through the already achieved, arising in the That which-shall-Be: an Illumination of Possibilities. It is a Gesture of Living; its motion is the Line.

Form are imaged-forth from the Pure Icons of the Azoth, thus to make manifest the Essence of Becoming - to direct the power toward incarnation, to satisfy the true nature of the Wish. Sated at the Pleasure-feast of Believing, its form accretes all-potency of Meaning, hence its Structure suggests its own propulsion and thus accelerates necessary fulfilment: the sacrifice for self-attainment. Such is the Sigil, in nature, form and function.

Know then the Sigil in spirit and in its Path of Actuation, for the Sigil is the Very Entity of Desire, created through concentration of Belief and obsession of the Will. It accepts all energies for its own growth, desiring only its own satisfaction and thus Death.

An Exemplar of Method: By the Sensations of Pleasure beatified and intensified in the Flesh a pyre of reverie and contemplation is lit, a furnace of fervour upon fervour. At each height of Pleasure bring the Sigil to the fore of consciousness and at the supreme height of ecstasy prior to exhaustion focus the attention of all senses upon it. Falling in exhaustion the Sigil is forgotten, yet a tide of released energy wells up from within the Body. Upon this flood are borne the Powers of Ancestry and perchance some glimmer of the Greater Vision.

All is done: the death of the Sigil in the instant of the orgasm, the Aeon of Ekstasis, the Unification of Love and Death resulting in the embodiment of the Desire and the Resurgence of Spirit.

Such are the Words for the Sigil's Knowing:

*Eight are the Ways that lead unto the Holy Alphabet of Sorcery, to the
Cipher whose Letters are the Points of Universal Transmutation:
the Shrines of the Immortal Powers of the Arte Magical.
Eight are the Paths that seek to reveal its Purity of Form.
Each Path reveals an aspect of the Sacred Knowledge,
No single path reveals the Whole.
Walk ye the Paths of the Sabbat's Cross - move not from its Centre.*

*In the Letters of the Holy Alphabet the Way of the Dance is hidden.
Enshrined therein are the Postures of the Gods
and the Rhythms of Power.
By Tradition they are Twenty-two in Number; reducible to One, yet
infinite in variation and subtlety of Form and Meaning.
Who shall bind Thee? It is easier to touch the Sun!*

The Circle

Concerning the Circle I give thee
upon Thy Chosen Site of Work

*Circle of the Full Moon, Circle
Circle of the Earth's Horizon
Protect ye all that shall work
Hind all Power here raised
Bridge Thou the Worlds of
the Sigil of the Round Dance*

SUMMATION: THE PROCLAMATION

The Instruments of the Arte Magical
Aethyric I and act as fetishistic
symbolism is derived from the
Artist and from his Vision of Nature.
Construction are entirely dependent
resources. It is by the Sacred Image
focuses his Will, not to chain or
strengthen it. (Their necessity
will achieve results of equal quality
vessel. It is wisest to employ symbols
to interact with magical energies

*I go forth in mine own Chosen
Crown'd am I with the Stellar
Ancient One.*

There is no part of me that is

*My Hair is of the Cords that
the Sheaves of the Harvest are
the Crown of the Fields, of
the Crown of the Sky, the
fair as the silk of the Moth*

*My Face is the Sun and the
the Circle of the Horizons are
Masks beyond Number conceal*

*My Skull is the Conclave of
mine is the Blessing, mine is
For I am the Voice of the One*

*My Eyes are the Twin Shewstones of Twilight, the Dawn and the Dusk.
Bright as the Star of Morning, bright as the Star of Evening.
Their Gaze, sharp as that of any Bird, pierceth all things.
Unto I is the Offering: the Sight of Virgin Beauty never-fading.*

*My Ears are Witness to Truth, attentive to them that speak it.
Unto I is the Offering:
the Rhythms of Power and the Words of Calling,
the Voice of the Ancestors, the Oracle of the Mighty Ones.
May the Musick Celestial be heard and Inspiration given.*

*My Nose is the Guide of the Great Hunt,
Keen as that of the Stag and the Dog.
Unto I is the Offering: all Scents that please and rouse the Heart.*

*My Mouth is the Temple of the Serpent's Tongue,
a Devourer of Souls and a Receiving Chalice.
May I drink of the Muses' Fount and taste of the Feast Divine;
may I partake of the first-fruits sacrificed unto the Gods.*

My Hands are the Shrines of Creation and Destruction.

My Skin is the Vestment of Priest and Priestess.

My Blood is the Ink of the Book. My Shadow is the Twin.

*Goddess and God am I, conjoined in their Shadows:
the Double Twin Image of the Quintessential and Primeval I.*

PREPARATORY EVOCATION AND SYNOPSIS

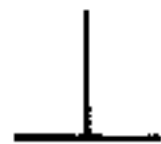
OF THE SABBATIC RITE

(Given symbolically.)

*At the Meeting-place of the Three, by the Full Moon's Light,
O' Serpent Zoa, Great Sigil of all Living!
By the Sinistral Quill I trace Thee and with the Left Eye I behold Thee.
By the Sign of Sept Khepesh in the North,
and by the Continuum of the Feminine from the One Kteis,
We evoke Thee: the Primal Goddess!*

*At the Meeting-place of the Four, by the Black Sun's Light,
O' Serpent Azoa, Great Sigil of Death!
By the Dextral Quill I trace Thee and with the Right Eye I behold Thee.
By the Sign of Sept Orion and the Powers of Sa,
and by the Continuum of the Masculine from the One Phallus,
We invoke Thee: the Primal God!*

Duality in Unity: There is One
the Duality inherent in the Or



(The Imminent Power of the
the Geminus: the emanation o

Transcendence of the Duality
Kays the Gateway unto the N
in the Goddess and the God
glyph of the Androgyne Sphi

I between Integers/the Interse
Sothis.

The One Hand holding the
Spirit of the Eighth Ray - an
One Initiator.

Conceal'd herein are the 'Ti
Space.

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