

THE ZODIACAL RITUALS

BY FRATER F.P. & Daleth



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DEDICATIONS

Dedicated to the trusting souls who have partaken of these sacred rites over the last ten years;

Beaurepaire Nexus and the European Ma'at Network (performed at Hyacinthine Pillars Lodge 1990)

The Illuminated Congregation of Melchizedek (performed at Middle Pillar Lodge and Heliopolis Lodge 1997-1999)

The Order of Everlasting Day Kabbalah Group (performed at Templum 1999)

And others (2000-)

And With Special Thanks to:

Everyone who ever telephoned before a ritual to let us know they were coming!

Authors Note

This sequence of rituals was first devised by Frater F.P. and Daleth in 1990 and has been dynamically altered on an ongoing basis, to suit the practicalities of venue and participants as well as magical changes to the structure of the rituals as their performance and effects were reviewed over the years. A number of versions exist for each ritual and those presented herein are not definitive. I would encourage you to use these rituals under supervision. I would also suggest that you amend them in any significant way only if you appreciate at least four levels of their design, construction, process and action.

This author can take no responsibility for any changes to your life that may follow your performance of these rituals

[Note: You may require a Hebrew font for reading this document correctly in Word format.]

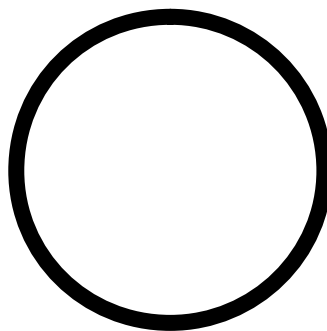
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Cognitione sui secumque colloquio firmitatem petere.

A Site for Enquiring Minds.

Cover Art: Swirl2 by Brina.



***“The Circle announces the Nature of the Great Work”
A. Crowley, Magick, Pg. 49***

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INTRODUCTION

The Zodiacal Rituals is a Workbook of Twelve Integrated Rites for Group or Individual Use based on the Magical Principles of Astrology, Tarot, Kabbalah and Ceremonial Magic.

The book contains twelve rites of ceremonial magic designed to be performed over a year or over any chosen event during one's life. They are constructed to focus attention on particular stages in the event or project, based on the Kabbalistic rules governing any creative act. These rules can be found in the systems and symbology of Astrology, Tarot and Kabbalah, and demonstrated in ceremonial actions.

Rituals

The practice of Ritual is a poorly appreciated part of our heritage. Ritual survives in our daily lives, but has become unconscious; our daily ritual of going to work, or the ritual of preparing a cricket pitch for play; a Punch and Judy show, the weekly rituals of the Lottery; and so on. Magical Ritual aims to perform a ritual as a dynamic, active, conscious event, to focus our intention and channel all available energies towards a specific goal.

Each element of a ritual represents a part of the process we are “acting out” within a defined area, the “temple”. As such, each prop, movement and word becomes symbolic of the project we have chosen to magically empower by the ritual, be it a new job, a change of house, or a work of art.

The ritual “tools” also embody specific aspects of the environment around the magical worker, both the psychological and the physical universe. Although the tools have a variety of roles dependent on the rite, they can be basically seen as;

The Temple	the world around you.
The Circle	your own sphere of influence.
The Altar	the basis of your work in the world, the fixed point.
The Wand	your Will, or Energy.
The Cup	your Understanding of the situation.
The Sword	your Reason and Mind.
The Pentacle/Table	the Material with which you work.

Thus, when one drinks water from a cup and then walks towards the table, we are in effect saying, “I understand the situation I am in and now I know which things I need to work with in order to change the situation.” By taking the Wand from the Table you further make known that you are to devote your energy and direction to making that change. All that in a simple series of actions!

Your location in the Temple during the ritual is also of significance, as the Temple floor is “invisibly” designed to represent the plan of the Tree of Life, and the Zodiacal Symbol which is being worked. In some rituals, the symbol of the sign is actually drawn out on the floor of the Temple as a guide to movement throughout the ritual.

It is obviously important not to change any one part of a ritual without considering its relationship to a number of levels and systems into which it has been placed. The design of a ritual is a magical act in itself, and although there may be inharmonious elements left in the rituals due to attempting to weave diverse stands together, we have tried to minimise them!

The ritual stages of purification, consecration, banishing and invocation serve to achieve the following ends, which are explained in further detail later;

Purification	Removes all elements in the environment antagonistic to your aims.
Consecration	Dedicates the remaining elements to the task in hand.
Banishing	Prepares yourself and defines the area in which you are working.
Invocation	Calls the forces and energies appropriate to the project at that point.

The Zodiacal Rituals

Despite the name (which arises from the timing during the course of the first year's performance), the central purpose of the rituals is to portray significant features of the Tarot Trumps corresponding to the Zodiac, and their usefulness as a sequence detailing how to plan and implement a course of action. Naturally, the performance of the Rituals in addition to the planning and implementation would be a bonus in producing the final outcome.

* They are designed as a supplement and Occult enhancement to one's everyday activities, and as a means of focussing and fusing the "Magical" with the "Mundane" and should not be used as a substitute for the need to work toward one's goals in ordinary ways; disparity between the two will lead to unutilised (and therefore wasted) energy; antagonism between them could lead to undesirable effects.

* They can provide power and impetus for one's mundane or magical work; like any power source, they should be used with appropriate caution. If you are going to plug yourself into the "cosmic power station," you need to ensure you are a) grounded b) already have a conductor!

* They need not be performed as a series, but individual ones may prove useful under certain circumstances (the Aries Rite immediately prior to the commencement of a plan of action, the Taurus Rite when consulting an oracle, etc.)

* The form in which they appear here is designed for group working (and have been used successfully in groups over the last seven years), but we hope they are easily modified for personal use.

* The rituals can be divided into five phases;

(1) Preparation (itself divided into Opening, Purification and Consecration of the temple and the Banishing of unwanted influences),

(2) Invocation of the appropriate Zodiacal Forces and Egyptian Gods/Goddesses,

(3) A central core of the Ritual, appropriate to the forces invoked and the intent of the Rite),

(4) An opportunity for consecration of particular objects, etc., appropriate to the current stage of development of one's personal work,

(5) Closing (divided into Purification and Consecration, Banishing and Declaration of Closure).

The nature and purpose of the Zodiac Rituals

1: The nature of this cycle of Ritual is not meant to be interpreted as a strictly Zodiacal interpretation of the Signs, but rather an exploration of the Symbolism of the Path of the Kabbalistic Tree of Life to which the Sign is attributed. They are, therefore, an excellent method of coming to understand the nature of the Paths on the Tree of Life.

2: They are named after the Signs because the performance of them as a complete cycle fits well with the progress of the year, and enables the celebrant to plot a course that will lead to solid achievement in chosen areas during the period.

3: It is also possible to use the solo version of the Rituals individually prior to undertaking an activity associated with it; Taurus before a divination, for example.

4: **Intending celebrants are warned that these rituals are not toys.** They are carefully balanced to maximise harmonious change and growth in understanding, without enormous amounts of superfluous and possibly disruptive 'energy'. These points should be particularly noted.

- a: Do not change the structure or content unless you know what you are doing.
- b: Do not call up anything you can't put down; make sure you know **clearly** the purpose for which you are performing the Ritual; if you don't, *anything* - including (but not limited to) nothing at all - might happen.
- c: Make sure you understand the implications of the Ritual; for example, the Libra Ritual is designed to promote Equilibrium, something you can't have while you are being propped up by 'external' things. If, for example, you are in a psychologically dependent relationship, *the Ritual may kick that prop out from underneath you.*

The Annual Cycle - How to Use the Rituals

1: The Preparation.

The ideal position to be in before embarking on the cycle is to have clear ideas of

- your life purpose and a rough map of how it will develop
- your plans for the next few years
- a precise, ambitious, but theoretically attainable plan for the period until next March 21st

all of which fit together neatly, without contradiction.

Few of us are as fortunate as this, and it doesn't mean that you shouldn't do the Rituals. In fact, the above is the outcome of their regular performance; if you don't have all these now, you will progressively discover them through regular performance of the Rituals. What *is* important is to get as clear a picture of these as you can, so that you don't charge off down a road over the next twelve months that will take you further from where you want to be in five years.

2: The Asana (attitude in relation to the Cycle).

a: Write your annual goals down somewhere where you will see them regularly, especially in the run-up to a Ritual. Check them regularly to see that they are still valid, that progress is being made, and that you haven't turned off the highway onto a side road.

b: Retain a positive attitude to each step of the process. With all, but especially Pisces, it is all too easy to lock yourself, your Will, and energy into *what you don't like about the present*, rather than *what you want the future to be*. To use Pisces as an example, everyone is carrying some sort of baggage they know they would be better off without; it is **crucial** to remember that, whatever you think about it now, you picked it up because it was needed to get you through some difficulty in the past.

The negative feeling you have about it now is only like an alarm bell warning you that something has changed. Once you've determined why the bell is ringing, *switch the alarm off and solve the problem* - don't sit around hating the 'noise'.

Focus on where you have to go next, not where you've been before.

3: The Cycle.

Letter	Sign	Tarot Key	Function in the Cycle
	Aries	Emperor	Focusing of Will to accomplish the goals set.
	Taurus	Hierophant	Oracle Consultation - how to follow the Way' and achieve your Objectives.
	Gemini	Lovers	Symbolically enacting the impact of above on Intuition.
	Cancer	Chariot	Embarking on the Journey with above preparations complete.
	Leo	Strength	Establishment of Strength to carry us through to end.
	Virgo	Hermit	Sowing the Seeds of Growth.
	Libra	Justice	Establishing Equilibrium - preparing for change developing.
	Scorpio	Death	Embracing the Transformation.
	Sagittarius	Temperance	Uniting all of the above in non-attachment.
	Capricorn	Devil	Celebration of the Work and progress achieved.
	Aquarius	Star	Setting our sights on the future.
	Pisces	Moon	Clearing away the things no longer needed.

The Zodiacal Rituals in Action – an Example

The Zodiacal Rituals present a pattern of ideas which can be observed in the world around us and used when performing any activity. They form a sequence of actions which follow naturally from each other, and represent the basic elements of creativity.

Many of the rituals inter-link with each other in very subtle ways – some even more subtle than their designers realised! The use of the Gods and Goddesses has a high significance and where choice is made in a ritual, it is important to get some background to make the choice appropriate to your goals.

Here is an example of the sequence seen in the setting up a small business, based on real events; the person involved took part in a full cycle of rituals with four other people, and their experiences all meshed with the sequence. Julie's, however, was the most obvious because;

- Julie had a single project
- Julie's life was ready for the project, even though it was already known to be ambitious and hard work
- The project tied in with other areas of her life (i.e. interests, friends, location)
- The project already had a background
- It was possible to realistically progress the project over one year
- The aims of the project were measurable (i.e. income, number of clients, etc.)

Julie wanted to start a health consultancy service. She was already doing a business course, and had lots of ideas about how she could go about it. Her friends had all offered ideas, and she was very keen. She didn't quite know where to start, though. Here's how it progressed through the Zodiacal cycle...

With the first fires of Aries, the business idea is brainstormed. Without experience, there is a limitless energy full of possibility. Many shoots will not see the light of day, but while the force is strong, the seeds should be planted in as many places as possible. Nothing should be discarded or ignored; all is grist for the mill. The danger during the Aries phase is to try and constrain the energy; it is important to let everything through and at a later stage give it form. A number of management courses now teach that the first step in a project is to DO, to START, and then to PLAN, not the other way around.

It is not unexpected that this time will be full of sudden beginnings; Julie described it as "lots of little hints" with "bits of things" happening. It is equally important not to pursue any one track to the exclusion of the others and let the fire of Aries burn freely.

Once the energy has been raised, it is best to now seek advice from those more experienced, look to history perhaps to learn lessons, make consultations and divinations, gathering information regarding the task in hand. Already some of the earlier ideas may seem unlikely, frivolous. Projects will commence, filing, gathering and the first shape of the business will take form. Julie spoke to her course tutors and other students, comparing their plans with her own ideas, fitting them to her locality. The Hierophant in this Taurus phase was her course tutor.

Now that the energy has been earthed, there will be chance for the first intuitive steps to be taken, but it will also be a time when choices will have to be made, and some paths discarded. Allowing the possibilities raised to begin with to be filtered through the knowledge gained recently will generate previously unseen options. This is the Angel above the Lovers Tarot card, radiating. Gemini is the first Air sign, and brings an intellectual quality to the project. Julie finds herself taking an examination, although she does not – at this stage – know the result. Intuition plays a role during this time, and certain things just "feel right" to do or not. It is important to listen to such intuitions as they are being passed through the foundations already laid.

The summer solstice is the height of the sun and the Cancer ritual which involves a slow, stately dance. Julie finds this fitting as her life seems to be one big blur at this point, with the business not seeming to go forwards, but still involving a lot of running around! There is a lot of activity, but it seems to flow like a deep river, carrying Julie's work with it. The Chariot card shows how the reins must be held as for the first time in the process, things really get going.

Leo, the Lion and the Strength card brings things back on track. It is important though to realise that throughout the Zodiacal Rituals, at times it seems that things are “off course” when in fact they are merely adhering to the process of a successful overall act. Julie has already found that when she has experienced “problems” with her project, the other people enacting the rites have all had exactly the same “problem” with their own work, but manifesting appropriately for each chosen project. Strength demands an unshakeable faith without effort, despite nervousness, fear and anxiety. The way a project can go wrong at this stage is by forcing things, straining to make progress. A more Taoist approach is called for now.

Virgo calls Julie to reappraise her efforts in the light of the progress made during the previous Leo phase. It is time to advertise, she decides, which may be at apparent odds with the “Hermit” card, but is more aligned to the significance of the card as treading ones own way, or holding ones light up to guide others. The Hermit is advertising himself! Julie goes through a quiet period of contemplating exactly how she wants to advertise her business. This in turn is to provide the seeds of growth later in the cycle, so it is also a time of ensuring that actions are taken with their long-term implications taken into consideration.

During September and October, following the Libra ritual, Julie finds it tough. Her advertising is “measured up” by the public and does not meet with immediate success. It is important for her to maintain her equilibrium, and weigh up the costs of different forms of advertising. She feels for the first time that the project has become real. The time is also one of establishing balance so that yet again transformations can start to take place in the next phase.

These transformations take place during the Scorpio phase of the project. Julie finds new clients and faces other changes with new premises being offered, changing the look and feel of her business, from a homely concern to a “professional” concern. She wonders if she is really ready for this transformation, but trusts to the process and embraces it, working with it. It is important not to “give up ones life” to a ritual process, but everything should be re-examined to ensure that what at first appears nonsensical does not in fact offer more than first thought. The Death card shows that change is inevitable at this point.

By November, the energy of Sagittarius – an uncomfortable alchemy - makes itself evident, with temperance being required to hold events together. Not necessarily the temperance of peaceful harmony, but quite often the tempering of steel, heated and then quenched in cold water. Julie stands by herself for this stage, and makes her individual choices, by herself for herself, holding to the aims she has developed so far. She must draw on all the previous currents, from the energy of Aries to the intuitive leaps of Gemini, but more than anything she must remain true to her own aims, and invoke her own unique energy and apply it to the work in hand.

Christmas and the New Year break after the Winter Solstice and the Capricorn ritual. This, like the Taurus and Virgo rituals, is an “earthy” time. Julie has come into some money and plans to go on holiday, but is worried that this will interfere with new bookings and the development of her business. Capricorn has the Devil card associated with it, and this gives us a clue as to the requirements of this time. As well as celebrating her accomplishments, it is also time for Julie to break any attachments to outworn ideas and behaviours, and dare to be different. All stones must now be upturned and new ideas followed through with courage in order to achieve lasting success.

Indeed, this proves to be correct, as shortly before leaving on holiday, Julie meets with an established health consultant in her area and they agree a joint venture, opening up many new clients to Julie and a new “professional” status. Her project, from its early start, has now achieved a more than successful conclusion. But the Zodiacal sequence is not yet over!

Aquarius brings what appears to be a new start to the business; returning from her holiday, Julie feels refreshed and is full of hopes for the future. The holiday was a good idea! The seeds that were planted in the Virgo phase can now be built upon, as well as all the advice received in the Taurus phase. In fact, it is a good time to rebuild the project with all the ingredients of the previous rituals. The Star card reflects this matter in its compilation of different images in the scene. The new joint venture is just beginning, and it is time to re-evaluate.

The final phase of the cycle – Pisces - is embodied by the Moon card. In order to make room for the energy of an Aries ritual commencing another cycle, Julie must first clear away the deadwood left from the first cycle. In her case this takes a number of forms, ranging from the simple throwing away of old stocks of oils to the more complex discarding of habits that have proven to be counterproductive to her aims.

So, at the completion of the first cycle, in some senses Julie finds herself back at the beginning. But she is aware that many things have progressed, and rather than a circle, she realises that she has walked a spiral upwards, much like the spiral walked at the start of each ritual. Although she does not continue the rituals on a monthly basis thereafter, she is aware of their presence as she continues on with her business and makes use of the realisations gained in many other areas of her life also.



Illus. Medieval woodcut showing various tasks being carried out throughout the zodiacal year.

Notes on the pattern of the Rituals

1: Purification:

One purpose of the Purification is to ensure that the Temple is receptive to the forces which are to be invoked. You may have experienced going into a building or room and being struck by an oppressive atmosphere; this is the result of use for purposes which are emotionally charged, which has caused a build-up of the emotion in the fabric of the building and its location (such charges can outlive the building itself, if strong enough). All such places should be regularly purified by use of a simple technique such as this one. It is also possible for a building or room to pick up pleasant feelings, which can be equally strong. In such cases, purification seems to cleanse the room of specific associations without removing the atmosphere itself.

Strong emotional or purpose-specific contamination of a Temple can limit the effectiveness of later invocations - or even repel the influence altogether.

A second, equally important, function of Purification is to help develop a receptive state in the Celebrants. It is useful to focus on receptivity during the Purification in order to enhance this effect. Relax and encourage your mind to become dark, silent and still. In this way it will have the same effect on you as on the Temple.

2: Consecration:

This is the active complement to Purification. Its function in the Temple is to complete the clearance of build-up, by forming an 'active readiness' to receive new influences.

Celebrants should also encourage this state in themselves during the consecration.

At the end of the Ceremony, the function of Purification and Consecration is to eliminate after-effects of the ceremony and ready the room for its next use.

THE PURIFICATION AND CONSECRATION

**So therefore first the Priest
Who governest the works of Fire,
Must sprinkle with the Lustral Waters
of the loud resounding Sea.**

**And, when all the phantoms have been banished,
Thou shalt see that Holy, Formless Fire;
That Fire which darts and flashes
through the hidden depths of the Uni verse;
Hear, Thou, the Voice of Fire!**

THE SYMBOLISM OF MOUNT ABIEGNUS:

Between the "Purification and Consecration" stages of the Ceremony comes the ascent and descent of Mount Abiegnus. The symbolism can be explored more fully in Rosicrucian and Golden Dawn documents; what follows is an explanation of its use in these Ceremonies.

1: Mount Abiegnus. This is the mountain of Initiation said to be climbed by Rosicrucian Adepts. The same symbolism (of ascent of a mountain) occurs in Alchemical works and other places in Western Occultism. In the Judaeo-Christian tradition, Moses, Abraham, and Jesus all climbed mountains in order to be in closer contact with the Divine; the same idea is inherent in Egyptian and Meso-American cultures, and perhaps underlies the construction of Pyramids, Ziggurats, etc.

Its name is said by the G.D. to be derived from the Hebrew for Father (ABBA) and the Latin for Lamb (Agnus).

2: Triple Circumambulation: Three circuits of the Temple effect the ascent and descent. Some alchemical documents say seven circuits are required, but this refers to the alchemical process itself, rather than the less intense and more symbolic process of preparation for Ceremonial work. It can be seen as an ascent from Assiah through Yetzirah and Briah to Atziluth, but three is one of the numbers which symbolise the attainment of a definite stage (e.g., the threes in Tarot) or the establishment of a definitive state (e.g., "what I say three times is true").

3: The Path of Light: This refers to the fact that Celebrants can see where they are going; in the Path of Darkness, Celebrants may be blindfolded.

4: The Sign of the Enterer: As the Celebrants pass the Imperator, they give this sign *as they walk*; for practical purposes this should commence as they begin to traverse the East wall, and end as they approach the South. It is done by raising the arms to a horizontal position, with the hands and fingers extended forward, palms down. The head is lowered but with face forward and eyes straight ahead; it is perhaps useful to imagine four lines in a horizontal plane, extending from middle fingers of the hands and pupils of the eyes, meeting at a point infinitely distant.

The function of this sign in these circumstances is to draw a current of energy through the physical presence of the Imperator and into the Temple (rather in the manner of a brush on an electric motor). It is important to remember that it is not a salute or a bow to the Imperator - it is a highly functional and effective mechanism designed to attain a particular end; the preparation of a Holy Space for the conduct of a Ceremony.

THE INVOCATION OF THE ZODIACAL FORCES:

Hierophant holds Aries wand by the appropriate band, faces East, and says,

**The Heavens are above, and the Earth is beneath,
and between the Light and the Darkness the colours vibrate.**

I supplicate the Powers and Forces governing the realm and place and authority of the Sign (sign), by the letter (letter), to bestow this present day and hour and confirm their mystic and potent influence upon this rite, which we dedicate to the occult work of (sign).

The coloured bands are those of the Simple Letter Paths of the Tree of Life in the King Scale.

If applicable to you, you may use a Lotus Wand for this purpose. A full description of the Lotus Wand and its function is in 'Complete Golden Dawn'. It is specifically a Magical Weapon of an Adept, and should not be handled by anyone other than its owner. The Aries Wand may be used instead.

The Invocation attunes the Ritual and the Celebrants to the particular influence of the Sign.

The Planetary Invocation which follows has a similar construction and purpose and is to be used with the Planetary Rituals (not included in this book).

THE INVOCATION OF THE PLANETARY FORCES:

Hierophant

holds Caduceus by the appropriate band, and goes successively to East, South, West and North of the Temple.

At each station s/he visualises a Hexagram of pure brilliance, with the planetary symbol within its central hexagon, and vibrates,

"Ararita!" then returns to station and invokes,

**Seven are the Double Letters,
Seven are the Planets,
and Seven are the bands of the Caduceus.**

IN THE NAME OF (appropriate Divine Name)

**I supplicate the powers and forces
governing the realm, and place, and authority
of the planet (Hebrew name),
through the power of the Angel (angel of planet),
and by the letter (Hebrew letter),
to bestow this present day and hour and confirm
their mystic and potent influence upon this rite,
which we dedicate to the Occult Work of (Hebrew letter).**

Turns to face West and Celebrants.

The Rituals



Aries

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The Ritual of Aries is the first in the series of twelve zodiacal rituals.

Aries commences the cycle of the zodiac, and is associated with the burst of spring following the darkness of winter (and the sign Pisces in the cycle). Crowley attributes the "power of consecration" to the same Kabbalistic path as Aries, and hence the ritual is a consecration of a specific object.

In this case, the object is a lamp, to represent the fire of Aries, which will then be used throughout the whole cycle of rites, symbolising the energy present at the commencement of the project maintained steadily throughout.

The rite, in the same manner as those already written, can be adopted to other specifics. This rite can easily be utilised at the start of any working, or for the consecration of objects.

The Egyptian God specific to this sign is Montu, a martial falcon-headed god, who embodied the might of the Warrior-King. All the rituals are based on the formula of the Seven Double Letters, and some have other formulae within their structure. For example, Aries is attributed to the Path of which, spelt in full, is - if is the commencement (in this case, of the Ritual) the (which can be attributed to Kether) is the moment of lighting the Lamp. There has been an attempt throughout the cycle to take the single most significant feature from the Tarot Key for the banners.

The Ritual of Aries.

Summary of Ritual.

Consecration of oneself to the Aims.

'I am here;
I know what I am here for;
I have the Will to carry this through'.

Neter.

Montu was the falcon-headed war-god of Thebes, and entered the pantheon around 2000 B.C.E. He embodies the conquering vitality of the Pharaoh. He is sometimes portrayed as a fierce winged and crested griffin. His consorts are a Theban goddess Tjenenet and a solar goddess Raetawy. He is associated with the Bull 'Buchis', who has a white hide and a black face.

Path and Attributes.

The Path of connects Chokmah to Tiphareth. In terms of the mind, it has the significance of the connection between Will (Wisdom) and Self-awareness. It is the Path of the True Will and the Knowledge and Conversation of the Holy Guardian Angel; the Letter converts the sterile formula of ALIM to the creative formula of - in this formula the letter carries the attribute of 'Spirit' rather than Fire, reminiscent of the dual attribution of

Symbolism of Ritual.

The ritual is centred on the consecration of the Lamp, and is modelled on the Path of impacting onto Tiphareth. The Lamp represents Self-awareness, the Table represents our field of activity, while the Temple represents the Universe (I recommend close study of this subject in 'Magick in Theory and Practice').

The floor plan is centred on the Aries sign.

The Aries Wand, used throughout the Zodiacal cycle to open and close the meeting, is designed according to the Path of - the staff is Red, the colour of the Path in the King Scale, its base is Gold to represent Tiphareth, and the Ram's Head is silver to represent Chokmah.

The Aries Banner has a red background, and bears the Orb of the Emperor (there has been an attempt throughout the cycle to take the single most significant feature from the Tarot Key for the banners).

Relationship to rest of Cycle.

Aries is the first ritual of the cycle, and here we invoke the Neter Montu for the Will to carry through our plans for the year.

Two symbols are carried forward to the other rituals - the Aries Wand as the embodiment of the purpose of the cycle itself, and the Lamp, as a symbol of our individual goals.

1. The Opening
2. All robed and carrying red candles.

Enter temple and circle once. Finish in circle about temple.

- (A) gives one knock to commence the ritual.
- (B) purifies temple with water.
- (C) consecrates temple with fire.

All move to position in Aries symbol (DIAGRAM 1)

(D) performs Lesser Banishing Ritual Of the Pentagram.

All move around the horns to stand in two rows by box (DIAGRAM 2)

The Banners of the previous rites are placed in box.

(A) says : THE OLD YEAR IS CLOSED AND THE SYMBOLS SET ASIDE.
LET THE INVOCATIONS OF THE NEW YEAR COMMENCE.

All recommence movement to stand in arc (DIAGRAM 3)

2. The Invocations

(E) stands forward and invokes forces of Aries :

I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND
PLACE AND AUTHORITY OF THE SIGN ARIES, WITH THE LETTER HEH,
TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC
AND POTENT INFLUENCE UPON THIS RITE WHICH WE DEDICATE TO THE
OCCULT WORK OF ARIES.

(E) steps back.

(I) stands forwards and invokes Montu :

I AM THE PRIEST OF MONTU, LORD OF THEBES,
HE WHO OPENS THE DOORS OF THE ARCHING SKY!

MONTU! WHOSE FALCON HEAD IS CROWNED WITH THE BLAZING SUN!
MONTU! WHOSE HEAD IS COILED ABOUT BY THE SERPENT OF FLAME!
MONTU! WHO BEARS THE TWO PLUMES OF TRUTH!
MONTU! ARMED WITH THE SPEAR, THE SHAFT OF THE SUN!

I INVOKE YOU, MONTU!
CHIEF AMONG THE MIGHTY AND FIRE-CLAD GOD!
MONTU! CONQUEROR AND RULER, MIGHTY IN BATTLE!
MONTU! SUN OF THE MORNING, ATTEND THIS RITE!
MONTU! WE SHALL PARTAKE OF YOUR BRIGHTNESS AND BRILLIANCE!
MONTU! OUR VITALITY SHALL INCREASE AS THE SUN LEAPS FORTH!

After a reasonable pause, all extinguish candles and put them aside. (I) moves to table and all follow to gather around.

The Consecration

(F) moves forwards and lights lamp.

(F) holds up lamp and says :

MONTU! AS THE SUN SHINES BETWEEN THE HORNS OF THE RAM,
CONSECRATE THIS LAMP AS OUR SYMBOL OF ENERGY AND LIGHT,
AND AS A SIGN OF ALL THAT WE HAVE BEGUN.

(G) and (H) now move forwards and uncover zodiacal table

After a short period of meditation on the symbol of the lamp and the table, the lamp is set in the centre of the table.

(C) takes lamp and passes it over the table, saying :

I PURIFY THIS TABLE WITH FIRE.

(C) replaces lamp.

(B) takes up cup and sprinkles table with water, saying :

I PURIFY THIS TABLE WITH WATER.

(B) replaces cup.

(G) takes up rose, and passes it over the table, saying :

I PURIFY THIS TABLE WITH AIR.

(G) replaces rose.

(H) takes up salt, and sprinkles it on the table, saying :

I PURIFY THIS TABLE WITH EARTH.

(H) replaces salt.

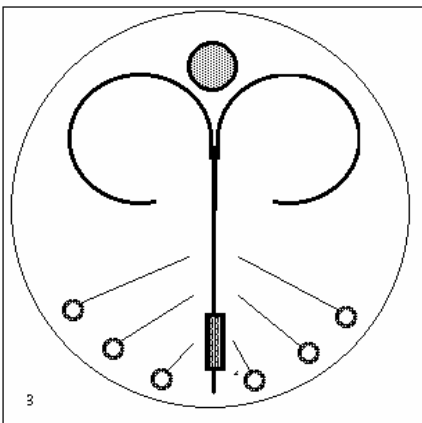
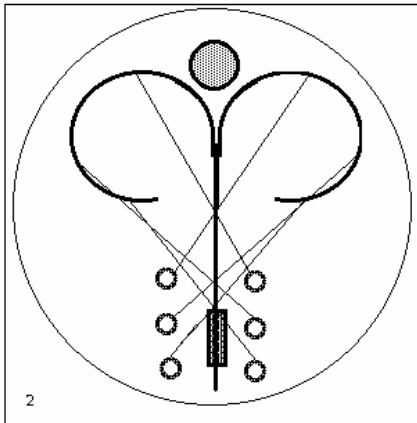
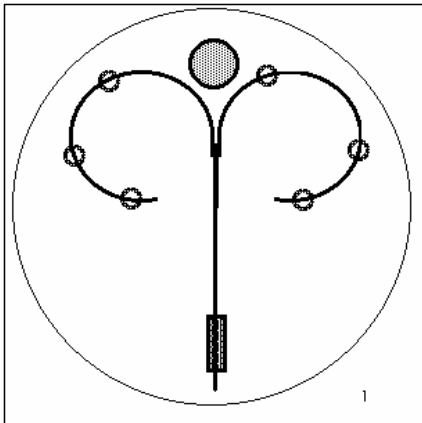
4. The Closing

(B) and (C) purify the temple with water and consecrate with fire.

(D) performs Lesser Banishing Ritual Of the Pentagram.

(A) says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

After a pause, all leave temple.



ARIES TEMPLE MOVEMENTS

1. All participants take up positions on horns of the ram symbol, symmetrical if possible.
2. All move around shape of horns to form two lines either side of storage box for Banners.
3. All complete the movement by moving to final position.

The movement should follow one curve;



Taurus

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The ritual we will be performing as the sun moves into the sign of Taurus chiefly focuses on the consecration of the tasks initiated previously at the sign of Aries. Consecration here being the dedicating of oneself to the project(s) one is working on, and this being ritually signified so that it links the "mundanian" (exoteric) work one is performing with the "magical" (esoteric) work. As the Egyptian bull-god APIS (in his function as oracle and herald for Ptah, the creator-god) is appropriate to Taurus and the "Hierophant" Tarot card, we have thought it meaningful to include in this rite an oracle. This will take the form of an I-Ching consultation to be cast by a computer located in the Temple, and will be taken to refer both to the cycle of Zodiacal Rituals we are working together, and our individual or group projects. Please note that one participant will be chosen randomly to carry out a simple consecratory function in the ritual itself, based on the initiatory grade of "soldier" in the Mithraic Mysteries (the statement before the Oracle is also a slightly reworded quote from the Rigveda address to Mitra). As no-one will know who this is to be until a few moments before that point, it would be advisable that everyone participating is aware of the movements and the spoken line involved. Please also bring a small cushion or pillow each, as we will be performing this ritual, on the whole, seated on the floor. Before and during the ritual (especially during the consecration)all participants should hold in mind their chosen tasks for the zodiacal year ahead.

The Ritual of Taurus.

Summary of Ritual.

Oracle Consultation

I am here;

I know what I am here for;

What will be the most successful approach?

Neter.

Apis.

Apis was regarded as the living image of Ptah, the creator-god of Memphis, and is referred to as his son. His mother was Isis. The Apis bull was black with a white triangle (?)on its forehead. On its back are portrayed the protective wings of a vulture goddess. The hairs of its tail divide into two strands. The Scarab beetle is found under its tongue. Evidence of the worship of Apis dates back to 3000 B.C.E. The Apis bull usually lived about fourteen years and was mummified and placed in a granite sarcophagus weighing up to 70 tons. On its death it becomes one with Osiris, to form the hybrid god Osiris-Apis, known to the Greeks as Sarapis. The catacombs known as the Serapeum, where the bulls are buried, stretch for 198 miles.

Path and Attributes.

The Path of Vau connects Chokmah to Chesed. In terms of the mind, it has the significance of the connection between Will (Wisdom) and Empathy (Love). In Liber , two sentences spell out this relationship;

Do what thou wilt shall be the whole of the Law

Love is the Law: Love under Will.

In the first, the Sephirah Chokmah is linked to the Path as 'the Law'.
 In the second, the Law is identified as Love (Empathy); 'under Will' says that this identification is conditional; it is true *if and only if* it enables the Will to manifest as action. Therefore, if a conflict arises between Love and Will, it is either not true Love, or not true Will.

The Law is a complete system (of action), and can therefore be attributed to the Tree of Life; its formula approaches that of ;

Thelema				Nature
Law	Point of	Kether	Atziluth	Identity
Will		Chokmah	Briah	Will
Love		Chesed	Yetzirah	Method
Do		Malkuth	Assiah	Result

but is specifically attributable to the first (or only) Sephirah of a World when it is attributed to one Tree.

So, the Path of Vau connects the Will set out in the Aries Ritual to the Method - how to achieve it.

Symbolism of Ritual.

The ritual is centred on the consultation of the Oracle (in this case the I Ching), and is modelled on the Path of impacting onto Chesed.

The floor plan is centred on the Taurus sign.

The computer is a visually appropriate method of consultation, as it portrays clearly the interface nature of the Path.

The Taurus Banner has a red-orange background, and bears the Veil behind the Hierophant on the Tarot Key.

The speech of the Emperor prior to drinking the wine is from the Gnostic 'Tripartite Tractate' found at Nag Hammadi.

Relationship to rest of Cycle.

Taurus is the second ritual of the cycle, and here we invoke the Neter Apis for the Wisdom needed to carry through our plans for the year. The interface represented by the v is the beginning of the crossing of the Abyss, the accomplishment of which we celebrate in the Cancer Ritual.

The Ritual of Taurus

The Preparations

All participants will need to bring a cushion for sitting on, and will be given a number before the ritual, which will be used during the proceedings (see later).

The lamp, candles, incense, and overhead light will be lit before the ritual begins. A computer will already be placed against the east wall, and will be running a program during the ritual.

The Opening

All file in and sit in circle around candles and central lamp.

When all are seated and ready, G says :

LET THIS RITUAL OF TAURUS COMMENCE.

A gets up and purifies the temple with water. A then returns to their seated position.

B gets up and consecrates with fire, then returns to sit.

C stands up and banishes with the Lesser Banishing Ritual.

The Invocations

D stands up and performs the zodiacal invocation of Aries :

I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN TAURUS, WITH THE LETTER VAU, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE WHICH WE DEDICATE TO THE OCCULT WORK OF TAURUS.

D sits back down, and E stands up to face east and invoke Apis :

SACRED BULL OF EARTH, MIGHTY HERALD OF CREATION,
APIS, YOU I INVOKE!
HIGH OF HORNS AND BEAUTIFUL OF NAMES, YOU I INVOKE!

YOU ARE PTAH THE CREATOR'S MOST GLORIOUS SOUL,
BLACK BULL AND MORTUARY GOD,
CROWNED WITH THE SUN AND URAEUS SERPENT!

ABOVE, YOU WEAR THE WINGS OF THE BROODING VULTURE,
WHILST BELOW YOU ARE THE FAR-SEER AND WIDE-RANGER,
YOUR STRENGTH AND GLORY CONTROLLING THE FOUR WINDS!
APIS! WHO ISIS CONCEIVED THROUGH THE LIGHTNING FLASH,
ORACLE AND MANIFESTATION, REVEALER OF MYSTERIES,
WITH THE SCARAB BEETLE HIDDEN BENEATH YOUR TONGUE!

YOU WHO BECOMES ONE WITH OSIRIS UPON YOUR DEATH, SERAPIS,
YOU ARE INVOKED, HIGH OF HORNS AND BEAUTIFUL OF NAMES,
VOICE OF PTAH, YOU ARE INVOKED!

As the last word of the invocation is uttered, F presses the key marked on the computer which will generate a number on the screen from a random number generation program. This number will be one of the numbers already given to the participants, and will select who is to be the "consecrator".

The Consecration

When E has sat back down, and the number seen to select the consecrator, all move the candles closer in towards the lamp.

Whoever is sitting opposite the consecrator asks :

WHAT NOW IS THE HOUR?

The consecrator replies :

AMONG MEN IT IS THE HOUR OF DARKNESS, BUT IT IS MID-DAY IN THE LODGE.

The consecrator then stands up and takes up the incense. They then walk about the circle, pausing behind each participant, and places a hand upon each persons head, holding the incense above them with the other hand, and saying :

BY THIS CONSECRATION, LET THE SCARAB COME FORTH.

Each person at this point concentrates fully on their chosen project(s), and imagines the scarab as representing the completion of these projects by the time of the Pisces Ritual next year.

When the consecrator has come full circle, they will hold the incense in front of them, and say the line, then return the incense and sit back down.

The Oracle

F then says : APIS, WHEN SPEAKING, STIRRETH MEN TO LABOUR.
APIS SUSTAINETH BOTH THE EARTH AND HEAVEN.
APIS BEHOLDETH MEN WITH EYES THAT CLOSE NOT.
APIS IS THE COMMUNICATOR BETWEEN MEN AND THE GODS.

F presses the key marked on the computer which will generate a full ICHING HEXAGRAM and READING. This can then be read as D opens the "Bull's Blood" and passes the glasses around.

The Closing

After the wine has been consumed, A purifies with water, and B consecrates with fire. C then performs the banishing ritual of the pentagram.

G then says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

Gemini

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

As the zodiacal cycle progresses, we move from the earlier stages of clearing the space (Pisces), initiating the process (Aries) and receiving advice (Taurus) to that of facing the serpent which is the "lust of result". Before we can go any further, we must overcome that desire which chains us and our goal. This is pictured by the "Lovers" Tarot Atu and the myth of Perseus and Andromeda, which is used by the Golden Dawn on their Tarot card.

The card shows a sea-serpent, the "dragon of fear", rising from the depths of the "waters of stagnation", and Andromeda chained by "the fetters of habit and materialism". It is from these that Perseus must rescue her with the sword of love (the Hebrew letter attributed to the path on which the Lovers card is also attributed is Zayin, meaning "weapon", "sword", "spear").

We are at the stage in our process where the goal has already been identified, advice and information gathered, but now it is required of us to step outside our project and view it from afar in order to identify obstacles and free ourselves of the interference of "lusting after result".

In Egyptian mythology, the twins (Gemini) can be seen as the brothers Horus and Set, who at one point were so intimately connected that they were shown as a twin-headed deity, and who were often invoked at the same time in order that the individual had access to both the aspects they represent. A set of three life-size statuettes in the Cairo Museum shows a king being blessed by Horus and Set at his coronation.

As the Holy Barque of the Sun sets each day, the myths tell us that the serpent Apophis (personifying chaos and darkness) waits in the west to swallow the boat and the gods who sail upon it. However, Set is depicted as standing at the prow of the boat, and spearing the coiled serpent so that the boat may pass into the Underworld in order to rise again in the east the following day.

This rite brings together these strands and corresponding myths by a symbolic performance of the rescuing of Andromeda by the hero Perseus.

Another idea associated with the "Lovers" Tarot card is that of "intuition" and also "inspiration"; qualities we hope this ritual activates for each participant throughout their projects during this zodiacal cycle. Only when the lust of result (serpent) has been transcended can Andromeda (the goal) be rescued by inspiration being free to enter into the process. Whilst one is chained up by attachment to the result, intuition and inspiration cannot make themselves heard.

The Ritual of Gemini

All participants enter and stand in circle about the temple.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. in West performs The Lesser Banishing Ritual Of The Pentagram.

A. invokes the Force of Gemini :

I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN GEMINI BY THE LETTER ZAIN, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE, WHICH WE DEDICATE TO PURITY AND TO THE OCCULT WORK OF GEMINI.

All participants now circle out and exit temple. The last participant to leave closes the door behind them.

After a slight pause, the participants representing HORUS, SET and ANDROMEDA enter the temple and close the door behind them.

ANDROMEDA lies down on the pillows prepared in the West, and HORUS and SET drape the chains over her. SET then goes to the South, and Horus goes to the North, giving one knock on the door as he passes by it.

At that knock, all the other participants enter the temple and line up against the west wall except for the one representing PERSEUS, who waits outside.

Once all participants are within the Temple, the participant representing HORUS takes one step forwards and invokes :

I INVOKE YOU, AVENGING GOLDEN GOD!
I INVOKE YOU, HORUS!
I INVOKE YOU WHOSE WINGS ARE THE SKY!
I INVOKE YOU, WHOSE EYE IS THE SUN!
KING OF THE NORTH, ATTEND THIS RITE!
WARRIOR WITH THE FALCON'S HEAD, YOU ARE INVOKED!

The participant representing SET now steps forwards and invokes :

I INVOKE YOU, RED GOD OF THE DESERT!
I INVOKE YOU, SET!
I INVOKE YOU WHO IS THE CLOUD AND STORM!
I INVOKE YOU WHO SPEAKS AS THUNDER IN THE SKY!
KING OF THE SOUTH, ATTEND THIS RITE!
BORN OF NUIT, GREAT OF STRENGTH, YOU ARE INVOKED!

The participant at the door allows a brief pause, then opens it to admit PERSEUS. The participant closes the door behind PERSEUS and returns to his place as PERSEUS makes one circle about the Temple. On the second circle, SET steps out in front of him, barring his way with a sword.

SET says : IN ORDER TO TAKE THIS SWORD AND PASS BY ME, YOU MUST TELL ME MY NAME.

PERSEUS replies : DARKNESS IS YOUR NAME, THE GREAT ONE OF THE PATHS OF THE SHADES.

SET gives him the sword and says : TAKE THIS SWORD AND PASS ON.

PERSEUS then continues his journey, until he is stopped by Horus with the shield in the North.

HORUS says : IN ORDER TO TAKE THIS SHIELD AND PASS BY ME, YOU MUST TELL ME MY NAME.

PERSEUS replies : LIGHT DAWNING IN DARKNESS IS YOUR NAME, THE LIGHT OF A GOLDEN DAY.

HORUS gives him the shield, and says : TAKE THIS SHIELD AND PASS ON.

PERSEUS then completes his third circle of the Temple, and finishes standing above Andromeda in the West. Holding aloft the sword, he says :

THE SERPENT SHALL BE SLAIN THAT THREATENS OUR SUCCESS.

There is a sudden flash of light as he strikes the sword downwards, and ANDROMEDA raises her hands up holding the uppermost chain. PERSEUS kneels and takes hold of the chain.

The participants who are lined up along the west wall, forming pairs, take up the end of a chain each, and walk down the centre of the temple so that they stand in the East, facing East. HORUS and SET hold up their swords as the pairs walk between them.

There is a moments pause after every pair has moved to the East, and then ANDROMEDA rises and from behind the participants, says :

WITHIN YOU EACH DO I RESIDE, AND NOW UNCHAINED I WILL SPEAK TO YOU THROUGHOUT ALL YOUR TASKS IN THE OUTSIDE WORLD..

Led by SET who will be at the South end of the line, all participants file out in a circular movement, past ANDROMEDA who leaves last, closing the door behind her.

All participants, after a pause, then return to the Temple.

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

All now leave the Temple.

The Ritual Of Cancer

The ritual of Cancer marks the sixth of the Zodiacal rituals performed so far, although it is properly the fourth in the process begun with the ritual of Aries at the Spring Equinox previously. As such, it represents the stage where the work proper begins, and the journey is set out upon, after the previous rituals of gathering together the necessary requirements and information.

The Tarot card attributed to the path of Cancer is the "CHARIOT", depicted commonly as a chariot with a starry canopy, pulled by twin horses or sphinxes, sometimes coloured one white and one black. The Chariot signifies "Victory", but is also attributed to the Magical Grade of Magister Templi and is taken by both the "Golden Dawn" and even more emphatically by Crowley as a symbol of the Great Work itself.

We have chosen to stress in our ritual the "attunement" nature of the card, where the Charioteer flows with the world around him, and thus achieves a constantly adjusting path of non-conflict. This is primarily represented in the ceremony by a slow, flowing dance, which will mark out the sign of cancer upon the temple floor, as previous movements have done in our other rituals.

The appropriate Egyptian God for this particular ritual is Harmarchis, a form of Horus as the Sphinx, or "Horus upon the horizon" as the name literally means. The twin Sphinxes within the symbol of Cancer upon the floor also signify the Taoist symbol of the interplay between "Yin" and "Yang", which is another, deeper, level of this ritual.

The Cancer Ritual

1. The Opening

All participants enter and stand in circle about the temple.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. in West performs The Lesser Banishing Ritual Of The Pentagram.

2. The Invocations

A. invokes the Force of Cancer :

I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN CANCER BY THE LETTER CHETH, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF CANCER.

E. invokes Harmarchis , with F, G & H in chorus :

IN THE SILENCE AND STILLNESS OF THE NIGHT,
BEYOND THE EDGE OF THE GREAT CITY...

I INVOKE YOU, HARMARCHIS...

F. SPHINX OF SILENCE...

G. SPHINX OF STRENGTH...

H. SPHINX OF MYSTERY...

HERU-AM-AKHET, HORUS OF THE HORIZON,
FROM YOUR GOLDEN THRONE IN THE EAST YOU CONTEMPLATE THE DAWN.

YOUR FORM OF STONE CONTAINS EACH ELEMENT,
YOUR FORM OF STONE UNITES THE ABOVE WITH THE BELOW.

I INVOKE YOU, HARMARCHIS...

F. LION CLAWS OF FIRE...

G. BULL BODY OF EARTH...

H. BIRD WINGS OF AIR...

I INVOKE YOU, WHO LINED THE GREAT AVENUES OF THE GODS AND BORE WITNESS
TO THE PROCESSION OF THE KING'S GOLDEN CHARIOT.

3. The Dance Of The Crab

After a reasonable pause following the invocations, the two people in the indicated corners of the room will follow the path marked by the symbol of Cancer on the floor of the temple, crossing over in the centre of the temple, between the two sphinxes, and placing their palms together briefly as they do so.

The dance will be rehearsed beforehand, and should be conducted as a slow flow with people moving from one side of the temple to the other to form two lines.

4. The Speech Of The Charioteer

When the lines have been formed, I. moves to the East and stands under the canopy there, facing West, and says :

I AM THE CHARIOTEER, THE CHILD OF THE POWERS OF THE WATERS AND THE LORD OF THE TRIUMPH OF LIGHT, TAKING MY PLACE UNDER THE CANOPY OF THE STARRY NIGHT SKY.

I SAY TO YOU THAT THE WAY IS LIKE WATER, FLOWING THROUGH YOU, AS THE HORSES DRIVE YOUR CHARIOT AHEAD. ACHIEVE VICTORY BY ATTUNEMENT, AS THE RIVER RUNS TO THE SEA, DAY BY DAY, MAKING ITS COURSE WITHOUT CONTENTION AGAINST THE EARTH. KEEP YOUR GOAL ALWAYS IN SIGHT, AND YOUR WAY WILL BE CLEAR AHEAD. FIGHT NOT WHAT IS ABOUT YOU, BUT RATHER LIVE IN THE HERE AND NOW TO FACE THAT WHICH IS BEFORE YOU. ONLY THEN WILL YOU KNOW ME IN YOUR WORKS.

5. The Water

At the completion of the Charioteer's Speech, there is a pause for meditation. When all are ready, the Zodiacal table will be brought out and placed between the Sphinxes. Glasses and a large chalice of water will be placed on the table.

J. will come forward and in turn fill a glass full of water and pass it to each person in the lines, and finally to the Charioteer. J will then say the toast, which all repeat :

MAY THE CHARIOT BE MADE MANIFEST BY OUR LIVES!

6. The Closing

After finishing the water, J collects the glasses and returns them to the central table.

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

All now leave the Temple.

The Leo Ritual

The seventh ritual to be performed in this series, and the fifth sign in the zodiacal sequence beginning at Aries, the Leo ritual will take place on Saturday 21st July 1990.

The path on the Tree Of Life to which Leo is attributed is also the path of the Tarot card "Strength", which in virtually all versions of the cards shows a lion and woman, the lion being tamed and the woman lightly resting her hand upon his mane or mouth. The interpretations of this symbol vary, but all usually agree and state that the "strength" symbolised by this card is neither forced nor violent.

The Tarot card can also be directly attributed to Tiphareth on the Tree, to which is also attributed the Sun (and the sun is the Ruler of Leo in the Astrological system). The actual path on which the "Strength" card is placed runs between Geburah and Chesed on the Tree.

We have chosen this attribution of the card to Tiphareth as the basis for the ritual, in that the main body of the working is an adoration of Ra, the Egyptian sun-god. This adoration, taken from the "Book Of Coming Forth By Day", was used by Crowley as the basis of his "Liber Resh", a set of adorations to the sun at the various times of the day and night.

It should be noted that the timing of the adorations is the key to the nature of this ritual, and that the pauses are even more significant than the actual words spoken. Each participant in the adorations should pause before starting their "Homage to you..." and before saying the final "Homage to you..." after which is the one-line chorus spoken by all at the ending of each of the six parts of the adoration.

During these two pauses, the individual should wait for what seems the correct length of time for them, and then begin at a definite and precise moment. It will not matter at all if the pauses are of very different lengths for each person, as what is important is that the person feels that he has chosen the moment to begin very deliberately.

The Leo Ritual

1. The Opening

All participants enter and stand in circle about the temple.
The altar with lamp upon it is in the centre.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. in West performs The Lesser Banishing Ritual Of The Pentagram.

2. The Invocations

A. invokes the Force of LEO :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE
LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE
POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF
THE SIGN LEO BY THE LETTER TETH, TO BESTOW THIS PRESENT DAY AND
HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS
RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF LEO.

E. invokes SEKHMET, with each participant calling out the name
Sekhmet in turn at the start of each line :

SEKHMET, DAUGHTER OF RA, THE SUN!
SEKHMET, LION-HEADED GODDESS, I INVOKE YOU!

SEKHMET, EYE OF RA!
SEKHMET, WHO PERFORMS THE WORKS OF VENGEANCE, I INVOKE YOU!

SEKHMET, GREAT OF MAGIC!
SEKHMET, WHO HAS A KNOWLEDGE OF THE HEART, I INVOKE YOU!

SEKHMET, LADY OF THE BLOOD-RED LINEN!
SEKHMET, DESTROYER OF ENEMIES, I INVOKE YOU!

SEKHMET, IN THE TEMPLE OF THE AGED ONE!
SEKHMET, FROM THE CITY OF THE SUN, I INVOKE YOU!

3. The Adoration Of Ra

Each participant, in turn, now steps forward and lights a candle
from the altar, then returns to their place about the edge of the
temple, holding the candle. The temple light is dimmed and the
lamp turned up slightly.

The six participants performing the adorations will take a step forward towards the altar, and read their adoration in turn. All participants say together the line, "Homage to you, who comes in peace" at the end of each adoration :

First adoration

HOMAGE TO YOU, O RA, WHO IN YOUR SETTING IS TEM-HERU-KHUTI, DIVINE GOD, SELF-CREATED BEING, PRIMEVAL MATTER FROM WHICH ALL THINGS WERE MADE! IN YOUR SPLENDID PROGRESS YOU HAVE RISEN AND PUT ON STRENGTH, AND SET AS A LIVING BEING IN THE GLORIES OF THE WESTERN HORIZON; YOU SET IN YOUR TERRITORY WHICH IS IN MANU.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

Second adoration

HOMAGE TO YOU, WHO COMES AS TEM, WHO COMES INTO BEING AS THE CREATOR OF THE GODS! YOU GO FORTH THROUGH HEAVEN, YOU TRAVEL OVER THE EARTH, AND YOU JOURNEY ONWARD. O LUMINARY, THE NORTHERN AND SOUTHERN HALVES OF HEAVEN COME TO YOU AND BOW LOW IN ADORATION, AND PAY HOMAGE TO YOU, DAY BY DAY.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

Third adoration

HOMAGE TO YOU, WHO COMES AS THE HOLY SOUL OF SOULS, WHO DWELLS ON THE HORIZON! THE GODS OF AMENTET REJOICE IN YOUR BEAUTY AND THE UNSEEN PLACES SING HYMNS OF PRAISE TO YOU. THE AGED ONES MAKE OFFERINGS TO YOU, AND CREATE PROTECTIVE POWERS FOR YOU.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

Fourth adoration

HOMAGE TO YOU, WHO SAILS IN YOUR GLORY AND WHO GOES AROUND ABOUT IN YOUR DISK! THE DIVINE BEINGS WHO DWELL ON THE EASTERN AND WESTERN HORIZONS TRANSPORT YOU, AND THOSE WHO DWELL IN THE SEKTET BOAT CONVEY YOU.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

Fifth adoration

HOMAGE TO YOU, MORE GLORIOUS THAN ALL THE GODS, ILLUMINATING THE TUAT WITH YOUR EYE! THE SOULS OF THE EAST PAY HOMAGE TO YOU, AND CRY, "COME, COME IN PEACE!" THERE IS A SHOUT OF WELCOME TO YOU, O

LORD OF HEAVEN AND GOVERNER OF AMENTET! YOU SETTLE AS A LIVING BEING IN THE HIDDEN PLACE.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

Sixth adoration

YOU ARE BEAUTIFUL, O RA, IN YOUR WESTERN HORIZON OF AMENTET; LORD OF MAAT, MIGHTY ONE OF FEAR, WHOSE ATTRIBUTES ARE MAJESTIC, GREATLY BELOVED BY THOSE WHO DWELL IN THE TUAT; YOUR BEAMS SHINE UPON THE BEINGS THEREIN PERPETUALLY, AND YOU SEND FORTH YOUR LIGHT UPON THE PATH OF RE-STAU, OPENING THE PATH OF THE DOUBLE LION-GOD.

HOMAGE TO YOU;

(ALL) : HOMAGE TO YOU WHO COMES IN PEACE.

The temple light is now raised and the candles extinguished. The participants about the altar take a step back to the walls again.

4. Consecrations

Those wishing to consecrate objects may now do so.

5. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

All now leave the Temple.

Virgo

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The Tarot Trump on which this ritual is based is the Hermit. It is the third which the Golden Dawn system attributes to the Initiation Process, and it shows the seeker following the Way. From this viewpoint the general meaning of the Trump can be seen as "The Way" (Tao) itself; bringing into fulfilment in our lives the alignment which we have worked on during the Cancer and Leo Rituals (The Chariot and Strength being the other Trumps attributed to initiation). It may seem strange at this point (only the sixth in the series we began with Aries - the Emperor) to find a Trump seeming to fulfil the promise of our work; but Yod, the Hebrew letter corresponding to the Hermit, has been portrayed by Crowley as the Seed; the Chinese diagram of the interplay of Yin and Yang shows that, when Yang reaches its height, it contains the seeds of Yin within it (and vice-versa). Those of us who have brought their own plans into the sphere of influence of the Rituals may be able to observe some significant "fulfilling" at this stage, which will become more pronounced as we approach the Libra Ritual (Lamed, the corresponding Hebrew letter, is taken as a symbol of the Great Work completed; in a much smaller way, it can signify completion - as the establishment of a balance - when regarded as this stage in the Zodiacal cycle). If that were the end, then the cyclic nature of this series could not be self-sustaining; but in the Scorpio Ritual the Death Trump, with its significance of Transformation, will revitalise our year-plan in such a way as to promote a development (perhaps, because, having come that far, we can now see possibilities which were invisible before) until we reach Aquarius, when the Star will provide the Hope for the coming year, and once again the tidying-up process of Pisces will prepare us for a new cycle. We have therefore structured this Ritual around an invocation of Isis the Virgin (who, as mistress of Magic, holds the secret of success in all our ventures) so that its form is an archetype of things to come. The seeds brought to the scales of Libra are the bringing of our plans to fruition; the invocation of Isis to assist in this process creates an analogy of her use in Magic in bringing about the birth of Horus; therefore the invocation ends with the finger to the lips - the sign of Harpocrates, Horus the Child. (The attribution of Isis the mother to path 14, that of the letter Daleth, completes a series; Yod (seed) - Lamed (scales) - Daleth (Isis) forms the Hebrew word for "child", and "to give birth"). The seeds will go into a loaf to be baked for the Libra Ritual - yes, folks, it will be Magical Feast time again next month! - so try not to maul them too much

The Ritual of Virgo

1. The Opening

All participants enter and stand in circle about the temple.
The altar with scales (veiled) upon it is in the east.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. in West performs The Lesser Banishing Ritual Of The Pentagram.

2. The Invocations

A. invokes the Force of VIRGO :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE
LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE
POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF
THE SIGN VIRGO BY THE LETTER YOD, TO BESTOW THIS PRESENT DAY AND
HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS
RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF VIRGO.

After a slight pause, all now circle out of the temple.

E., who will be invoking Isis, remains in the temple and unveils the scales upon the altar. They then stand centrally for the invocation.

F. re-enters temple first, and stands at door, holding containers with seeds within for each participant as they enter the temple in turn.

E. begins the invocation, and participants enter, each making the "sign of the enterer" (this will be demonstrated beforehand) and then taking the container from F. at the door.

They circle the temple, pausing to pour their seeds into the left pan of the scales as they pass by the east.

E. invoking Isis :

BEHOLD, FOR I INVOKE ISIS,
THE GODDESS WHO HAS LIVED IN THE FORM OF A WOMAN,
SHE WHO GAINED KNOWLEDGE OF THE WORDS OF POWER,
WHOSE HEART TURNED AWAY IN DISGUST FROM THE MILLIONS OF MEN,
WHO CHOSE FOR HERSELF THE MILLIONS OF THE GODS,
AND WHO ESTEEMED MORE HIGHLY THE MILLIONS OF THE SPIRITS.

ISIS, I INVOKE YOU,
WHOSE TONGUE IS PERFECT AND NEVER HALTS AT A WORD,
BENEFICIENT IN COMMAND AND SPEECH,
WHO IS THE BREATH OF LIFE,
MISTRESS OF MAGIC WHO GAINED RA'S OWN NAME,

BECOMING THEREBY THE GREAT LADY, QUEEN OF THE GODS!

MAKING LIGHT WITH YOUR FEATHERS,
CREATING THE AIR WITH YOUR WINGS,
SEEKING YOUR HUSBAND-BROTHER OSIRIS UNTIRINGLY,
WANDERING ABOUT THE REACHES OF THE EARTH IN SORROW,
WEEPING WITH YOUR SISTER NEPHTHYS,
ALIGHTING NOT UNTIL YOU FOUND HIM AND RESTORED HIM TO LIFE!

ISIS, WHO RULES THE LUMINOUS SUMMITS OF THE HEAVENS,
THE SALUBRIOUS BREEZES OF THE SEA,
AND THE DEPLORABLE SILENCES OF THE REALMS BENEATH,
AND WHOSE ONE DIVINITY THE WHOLE ORB OF THE EARTH VENERATES
UNDER A MANIFOLD FORM,
BY DIFFERENT RITES AND A THOUSAND NAMES.

ISIS, I INVOKE YOU,
WHO INSTRUCTS US IN THE MYSTERIES,
WHO ESTABLISHES OUR TEMPLE PRECINCTS,
WHO RISES AS THE DOG-STAR,
WHO CAUSES TRUTH TO BE CONSIDERED BEAUTIFUL,
WHO MAKES JUSTICE MORE POWERFUL THAN SILVER OR GOLD,

MISTRESS OF THE PYRAMID,
WHOSE WINGS FOLD OVER AND PROVIDE UNCEASING PROTECTION,
WHO SEEKS STEP BY STEP THE WHOLE WORD,
GIVING NEW LIFE BY YOUR MAGIC,
GIVING BIRTH TO THE CHILD HORUS, WHILST REMAINING VIRGIN
BY THE POWERS YOU GAINED.

ISIS, WHO IS ALL THAT HAS BEEN, THAT IS, OR SHALL BE,
WHOM NO MORTAL MAN HATH EVER UNVEILED.

E. veils the scales.

At this point, all participants make the sign of Harpokrates, which will be demonstrated beforehand).

4. Consecrations

Those wishing to consecrate objects may now do so.

5. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF
LIGHT.

All now leave the Temple.

Libra

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
 Banner Design	 :

As the sun enters the sign of Libra, the zodiacal sign attributed to the same Kabbalistic path as the Tarot card "Justice", we perform a ritual to celebrate the ongoing state of balance, (a balance similar to the Tao in that it is not a fixed state, but "flows") symbolised by the scales in which we placed the seeds during the previous Virgo Ritual. The Egyptian Goddess applicable for this work is Maat, the Goddess personifying the "natural law" of the Universe, and the truth of this law. We also work with Isis and Nephthys, the two "Maati" Goddesses who stand with Osiris during the weighing of the heart upon the scales in the "Hall of the Dual Manifestation Of Truth". As explained in the notes for the Virgo ritual, those of us who have brought our plans within the sphere of influence of this cycle of rituals will now be noticing a balance has been achieved, in preparation for the transformation of our plans at the time of the forthcoming Scorpio Ritual, when new goals will be set, and the cycle prepared to renew itself. It is to the letter Lamed, taken by some as signifying the Great Work accomplished, we should look for the theme of our meditation during this ritual. Participants may meditate on the status of their current plans and ambitions, and observe how they stand in relationship to these goals. What has been achieved? What is there still to achieve? What has been learnt by the successes and failures of the past? Where are the next steps ahead of one? What are the obstacles, and what are the supports? What are our resources, and what are our requirements? Invoking Maat aids us in these enquiries of ourselves in her personifications of truth, integrity, and measurement.

The Ritual of Libra

1. The Opening

All participants enter and stand in circle about the temple.
The altar with scales upon it is in the east.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. in West performs The Lesser Banishing Ritual Of The Pentagram.

2. The Invocations

A. invokes the Force of LIBRA :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE
LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE
POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF
THE SIGN LIBRA BY THE LETTER LAMED, TO BESTOW THIS PRESENT DAY
AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS
RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF LIBRA.

E. invokes MAAT :

I INVOKE YOU, MAAT, TO PRESIDE OVER THIS RITUAL.

I INVOKE YOU, MAAT, TO PRESIDE OVER THIS RITUAL,
BRINGING TO US TRUTH, BALANCE AND JUSTICE,
THAT WE MAY HOLD OURSELVES UPRIGHT IN THE HALL,
AND YOUR FEATHER WEIGH EQUAL WITH OUR HEARTS.

I INVOKE YOU, MAAT, TO PRESIDE OVER THIS RITUAL,
BRINGING TO US STRAIGHTNESS AND HARMONY,
THAT WE MAY SEE THE SCALES BALANCE IN OUR LIVES,
AND OUR INTEGRITY BE ASSURED.

I INVOKE YOU, MAAT, TO PRESIDE OVER THIS RITUAL.

3. The Feast

All now move out of the circle and into the LIBRA position as shown in Diagram 1. The Priest(esse)s of Osiris, Nephthys and Isis stand as indicated behind and to either side of the altar, whilst the four people in the roles of the four sons of Horus stand at each end of the two lines.

Once in this position, the Priest(ess) of Isis says :

I AM THE PRIEST(ESS) OF ISIS,
WHO IS THE BREATH OF LIFE,
MISTRESS OF MAGIC WHO GAINED RA'S OWN NAME,
WHO CAUSES TRUTH TO BE CONSIDERED BEAUTIFUL,

WHO MAKES JUSTICE MORE POWERFUL THAN SILVER OR GOLD,
SHE WHO IS THE MISTRESS OF THE PYRAMID.

The Priest(ess) of Nephthys says :

I AM THE PRIEST(ESS) OF NEPHTHYS,
SISTER OF ISIS, LADY OF THE MANSION,
NEPHTHYS OF THE BED OF LIFE,
WHO AS A HAWK GUARDS THE DECEASED,
AND ESCORTS HIM INTO THE DARKNESS,
AS SHE ACCOMPANIED HER SISTER IN HER SEARCH.

The Priest(ess) of Osiris says :

I AM THE PRIEST(ESS) OF OSIRIS,
KING OF THOSE WHO ARE NOT,
WHO IS THE GRAIN OF THE GODS,
HE WHO IS UNITED WITH MAAT,
TO WHOM THOSE WHO PASS THROUGH THE HALL OF MAATI
ARE BROUGHT FOR JUSTICE.

As he finishes, the four Sons of Horus step forward as shown in Diagram 2 and the front two take up the dish with the bread upon it and hold it up to the Priest(ess) of Osiris. The Priest(ess) draws the INVOKING PENTAGRAM OF EARTH above the bread.

After the four sons of Horus distribute the bread to all participants, the Priest(esse)s of Isis and Nephthys pour out the wine from two jugs into glasses and distribute these to all participants.

Everyone eats the bread and drinks the wine. Once all are finished, everyone walks into a circle and places the empty glasses and plates on the table as they walk past. After everyone has walked past the table, the circle stops.

4. Consecrations

Those wishing to consecrate objects may now do so.

5. Meditation

Once those who have objects to consecrate have done so, everyone turns to face outwards to the walls and sits. A short period of meditation is begun, concluded by the ringing of a bell. At this, everyone stands and turns back into the centre of the temple again.

6. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF
LIGHT.

All now leave the Temple.

Scorpio

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The Scorpio Ritual brings the zodiacal cycle into its phase of transformation. Moving out of the "ongoing balance" of the Libra phase, where our previous ambitions were brought to fruition and equilibrium, we may now look to our plans and see the new potentials for growth and expansion, and shed outworn goals in preparation for them, much as a serpent may slough its own skin. Although the Tarot Card associated with the Zodiacal Sign of Scorpio is entitled "Death", we can see in it death used as an example and symbol of transformation, and as part of a recurring cycle of change, rather than simply signifying the end of a sequence. The Golden Dawn Tarot Card pictures upon it the reaping skeleton of Death, but also the alchemical symbols depicting the three phases of the Alchemical Work, being a scorpion (the Death figure itself), a serpent and an eagle. These three phases are enacted in the ritual from the movement west to east to collect the water (Scorpio being a Water sign, of course). From the position of Serket, the Scorpion-Goddess, the participant moves forward and is barred by the Priestesses of Isis and Nephthys in their forms of the Merti, Serpent-Goddesses.

They then take the water which is representing the primeval water from which Neith created the World. The Eagle in this is seen as the Kerub of Water operating through the sign of Scorpio. The Eagle is also an alchemical symbol for the process of distillation, which is the obtaining of a substance by evaporating a liquid and then condensing it in a retort or still. Also note that the hebrew letter attributed to the same path as Scorpio and the Death Card is Nun, which is the name of the God who symbolised the primeval waters from which emerged the Creator God (and is hence the original Chaos, not subject to Maat).

In order to effect the full potential of this ritual we would like to suggest that each participant chooses beforehand which water they would like to take. One could choose just to partake of the Nephthys Water or just the Isis Water. One could choose to drink from both or neither. The choice should be determined by each persons preferences and needs at this point of the cycle.

The Ritual of Scorpio

1. The Opening

All participants enter and stand in circle about the temple.
The altar is in the east and the Zodiacal table west of centre.
A bell, two jugs and three glasses are upon the altar.

Glasses are on the Zodiacal table, with the lamp.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. performs The Lesser Banishing Ritual Of The Pentagram from between the table and the altar, and remains there.

2. The Invocations

A. invokes the Force of SCORPIO :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN SCORPIO BY THE LETTER NUN, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF SCORPIO.

G goes to stand in the west by the table and invokes SERKET :

I INVOKE YOU, SERKET, WHO CAUSES THE THROAT TO BREATHE,
LADY OF THE BEAUTIFUL HOUSE, BINDER OF APOPHIS.

I INVOKE YOU, SERKET, WHO WATCHES OVER THE TWISTING PATHWAY,
WHO ASSISTS IN THE TUAT.

I INVOKE YOU, SCORPION-GODDESS, PROTECTRESS,
WHOSE PRESENCE IS IN THE EMBALMING TENT,

I INVOKE YOU, WHOSE WINGS ENFOLD THE GOLDEN SHRINE,
ATTEND WITH US IN THIS TEMPLE.

After a slight pause, D takes the bell from the altar and rings once. The Priestesses of Isis and Nephthys come forward to stand at the north and south of the altar facing West. They adopt the Goddess Position.

D rings the bell again, and all other participants move to stand against the west wall facing east. They collect a glass from G as they pass the table.

D rings the bell a third time once all are against the west wall.

E at north side of altar says :

I AM THE PRIESTESS OF NEPHTHYS,
SISTER OF ISIS, LADY OF THE MANSION,
NEPHTHYS OF THE BED OF LIFE,
WHO AS A SERPENT IS ESTABLISHED UPON THE BROW OF RA,
WHO WITH WINGS PROTECTS THE CANOPY,
AND WITH HER TRESSES SHE BINDS THE DECEASED.

F at south side of altar says :

I AM THE PRIESTESS OF ISIS,
SISTER OF NEPHTHYS, MISTRESS OF MAGIC,
ISIS OF THE BREATH OF LIFE,
WHO AS A SERPENT IS ESTABLISHED ON THE BROW OF RA,
WHO WITH WINGS PROTECTS THE CANOPY,
AND WITH HER WORDS SHE GIVES HEALTH TO THE YOUNG.

D allows a pause, and then invokes NEITH :

I INVOKE YOU, NEITH, MISTRESS OF THE BOW,
RULER OF THE ARROWS, NURSE OF CROCODILES.

I INVOKE YOU, NEITH, WEAVER AND BINDER,
WHO WRAPS THE DEAD IN THE PLACE OF THE DEAD.

I INVOKE YOU, CREATOR-GODDESS OF SAIS,
YOU WHO GIVES YOUR SHROUD AS A GIFT,

I INVOKE YOU, NEITH, WEAVER AND BINDER,
WHO PRESERVES THE DEAD IN THE PLACE OF THE DEAD.

I INVOKE YOU WHO GUARDS THE CANOPIC JAR,
ATTEND US IN THIS TEMPLE.

I INVOKE YOU, NEITH, WEAVER AND BINDER,
WHO TRANSFORMS THE DEAD IN THE PLACE OF THE DEAD.

3. The Taking Of The Water

D pours water as appropriate for the Priestesses of Isis and Nephthys, and then takes his glass and takes water from either, neither or both the jugs. The three then drink the water.

D now moves to collect the first participant from the west wall, and asks them :

WHO ART THOU?

Allowing a pause for the participant to frame a mental answer, D guides them towards the table. At the table they are stopped, and the Priestess of Nephthys asks :

WHITHER GOEST THOU?

After a pause, D takes the participant around the table and to the altar, where the Priestess of Isis asks :

WHAT IS THY NAME?

The participant then holds out their glass for water from Isis and/or Nephthys or neither. After taking the water and drinking it, or not taking any water, they turn and put the glass back on the table behind them. D now takes them back to their final position at one of the temple walls.

This is repeated for each participant.

Finally, the Priestesses of Nephthys and Isis return to the sides of the temple.

4. Consecrations

Those wishing to consecrate objects may now do so.

5. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF
LIGHT.

All now leave the Temple.

Sagittarius

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The appropriate Tarot card for this rite is that of "Temperance", which does not indicate a meaning of 'mild mannered forbearance', but rather signifies a spirit of independence forged like 'tempered' steel.

As the path and the card to which the sign of Sagittarius is attributed convey the nature of individuality, we will not be invoking any one particular God or Goddess for this ritual, but ask each participant to silently invoke their own chosen deity at the relevant moment in the ritual.

The Law of Thelema is equally appropriate for this rite, and is therefore stated after the invocations take place. Finally, the ritual is closed by a statement of the vices and virtues of each element as given in the "Golden Dawn" initiation rituals.

A homage to Osiris as "eternity" is given before the individual invocations, and at this point the participants are making the Egyptian hieroglyph meaning "eternity" from their positions in the Temple. This homage is significant in the ritual as a whole taken in line with the particular position of this path on the Tree of Life diagram.

As with previous rituals, a point is given to allow participants to consecrate chosen items if they should wish to do so.

The Ritual of Sagittarius

1. The Opening

All participants to decide beforehand which God or Goddess they particularly wish to invoke at this ritual.

All participants enter and stand in circle about the temple.
The altar is in the east and the Zodiacal table in the centre.

Sashes (with an Arrow symbol), glasses, lamp, and drink in container are on the table.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. performs The Lesser Banishing Ritual Of The Pentagram in West.

2. The Invocations

A. invokes the Force of SAGITTARIUS :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN SAGITTARIUS BY THE LETTER SAMEKH, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF SAGITTARIUS.

C from South circles clockwise and lights candles, which are on the floor by each participant.

B from North circles at the same time, anticlockwise, and gives a sash to each participant.

When they have done so, the spotlight is turned off, and the blue light turned up slightly.

The three participants at the west wall link hands, as do A, B, C, and D who step forward to stand around the table.

The "Master Of Ceremonies" reads :

PRAISE BE UNTO THEE, O OSIRIS, LORD OF ETERNITY, WHOSE FORMS ARE MANIFOLD. ISIS AND NEPHTHYS EMBRACETH THEE IN PEACE, AND DRIVETH AWAY THE FIENDS FROM THE ENTRANCES OF THY PATHS. THOU TURNST THY FACE TOWARD AMENTET, AND THOU MAKEST THE EARTH TO SHINE AS WITH REFINED COPPER. THOSE WHO HAVE LAIN DOWN IN DEATH RISE UP TO SEE THEE, THEY BREATHE THE AIR, AND THEY LOOK UPON THY FACE WHEN THE DISK RISETH ON THE HORIZON. THEIR HEARTS ARE AT PEACE SINCE THEY BEHOLD THEE, O THOU WHO ART ETERNITY AND EVERLASTINGNESS.

After a short pause, the MC raises his hands, and all others let go their joined hands.

All now make their own mental invocations, and put on their sash to signal to the MC when they have completed their invocation.

The MC says :

HOMAGE TO YOU, O YE GODS AND GODDESSES.
GRANT UNTO US A PATH WHEREOVER WE MAY PASS IN PEACE.

3. The Toast

B and C return to the North and South walls, as D from the West gives out drinks from the table in the centre. D then returns to the Western wall.

MC says : DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW!

All drink.

E in West says : THOU HAST NO RIGHT BUT TO DO THY WILL.
DO THAT, AND NO OTHER SHALL SAY NAY.
FOR PURE WILL, UNASSUAGED OF PURPOSE,
DELIVERED FROM THE LUST OF RESULT,
IS IN EVERY WAY PERFECT.

MC steps back to East Wall, and all put down drinks.

MC turns and all say : LOVE IS THE LAW, LOVE UNDER WILL.

B steps forward from the North and says :

LET US BE AS PATIENT AND LABOORIOUS AS THE GNOMES OF EARTH,
AVOIDING GROSSNESS AND AVARICE.

D steps forward from the West and says :

LET US BE AS FLEXIBLE AND ATTENTIVE TO IMAGES AS THE UNDINES OF
WATER, AVOIDING IDLENESS AND CHANGEABILITY.

C steps forward from the South and says :

LET US BE AS ENERGETIC AND STRONG AS THE SALAMANDERS OF FIRE,
AVOIDING IRRITABILITY AND FEROCITY.

A steps forward from the East and says :

LET US BE AS PROMPT AND ACTIVE AS THE SYLPHS OF AIR,
AVOIDING FRIVOLITY AND CAPRICE.

4. Consecrations

Those wishing to consecrate objects may now do so.

5. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF
LIGHT.

All now leave the Temple.

Capricorn

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

Following through the transformative phase of the Zodiacal sequence, from the balance of Libra, we moved through the changes and renovation of our plans in the Scorpio rite, and the resultant independence signified by the Sagittarius rite. For the Capricorn rite, the sign attributed to the Tarot Card of the Devil, we enact two functions, one an "earthing" of our plans from the past and for the future, and the other an invocation of "daring", in order that we may break the chains of ignorance and fear of change, and renew our resolve (which forms the "hope" to be worked with in the Aquarius rite following). The God appropriate for the rite of the Devil Atu is Set, met with previously in the Gemini rite as one of the "twins", and whose ladder we ascend in the Aquarius rite of hope and harmony which follows this. His role in this ceremony is of the God of Storms, and "Great of Strength", as well as taking on the title of the Devil Atu, "Lord of the Gates of Matter" and "Child of the forces of Time". The Devil, or Pan as sometimes called, was seen by the Golden dawn as "the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One" and "an emblem of tremendous force; many and universal are its mysteries". The Ladder of Set is utilised in this rite to mark out the path to the "Eye of the Sun", which is representative of the position of the Devil card on the Tree of Life. Equally, a candle and staff are taken up the ladder as a symbol of the process formed by the letters of Ayin, the hebrew letter assigned to the Tarot Atu : Ayin : Devil Yod : Hermit Nun : Death/ The staff that the Hermit carries is that of Samekh, which means prop, and relates to the Tarot Atu of Temperance, met with in the previous Sagittarius ritual. It symbolises independence and will, as the light of renewed hopes (the Star Atu in the lamp of the Hermit) are brought from the dark of the plans now completed. The participants form finally the symbol of the "Wand of the Chief Adept", the winged sun, or winged eye of Set. This wand is taken to embody the "Creative Energy", and hence is appropriate to synthesise the qualities of this ceremony. Note that the seasonal aspect of this Rite is that of the Winter Solstice, and hence the rebirth of the Sun (or creative energy) from the depths of Winter.

The Ritual of Capricorn

1. The Opening

All participants enter and stand in circle about the temple.
The altar is in the east and the Ladder of Set from West to East.
The Zodiacal table with lamp (lit) and candles (unlit) in West.
Bread is placed in a bowl on the altar.
All participants bring with them a staff, wand, stick etc.

A. in East gives one knock with the staff of Aries.

B. in North circles once, sprinkling water, and saying :

I PURIFY THIS TEMPLE WITH WATER.

C. in South circles once with incense, saying :

I CONSECRATE THIS TEMPLE WITH FIRE.

D. performs The Lesser Banishing Ritual Of The Pentagram in West.

2. The Invocations

A. invokes the Force of CAPRICORN :

THE HEAVEN IS ABOVE AND THE EARTH IS BENEATH, AND BETWEEN THE
LIGHT AND THE DARKNESS THE COLOURS VIBRATE. I SUPPLICATE THE
POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF
THE SIGN CAPRICORN BY THE LETTER AYIN, TO BESTOW THIS PRESENT DAY
AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS
RITE, WHICH WE DEDICATE TO THE OCCULT WORK OF CAPRICORN.

D. stands at base of ladder on floor and invokes Set as participants beat metal cymbals or bells :

I INVOKE THEE, SET!
THOU THE RED GOD,
THOU THE GOD OF STORMS,
GREAT OF STRENGTH IS THY NAME!

(Participants say : GRANT US STRENGTH!)

I INVOKE THEE, SET!
THOU THE LORD OF THE DESERT,
THOU THE LORD OF METALS,
LORD OF THE NORTHERN SKY IS THY NAME!

(Participants say : GRANT US COURAGE!)

I INVOKE THEE, SET! THOU THE BROTHER OF HORUS,
THOU THE SON OF NUIT,
LORD OF THE SOUTH IS THY NAME!

(Participants say : GRANT US MIGHT!)

3. The Ladder Of Set

Each participant now takes the staff or stick they have brought with them from where they stand, and moves to stand in the West.

In turn, they light a candle from the lamp, and proceed up the Ladder of Set, being barred at the base by D with a sword, who says :

WHAT FEAR HOLDS YOU BACK FROM YOUR WILL?

The Participant frames the answer to themselves in silence.

D. then says, after a pause :

WHAT DO YOU TAKE TO THE EYE OF THE SUN?

To which the participant replies :

THE LIGHT OF FAITH, THAT I KNOW, WILL, DARE AND KEEP SILENCE.

They are allowed to proceed up the ladder and place the candle on the altar, to form a circle of lights around the bread in the offering bowl. Each participant then walks to right or left in turn to form wings in the East from either side of the Altar.

D. finally brings the Lamp from the Zodiacal Table in the West to the Altar in the East, and takes up the bread, and puts the Lamp in its place. Holding the bread above the altar, he says :

THE LIGHT SHINETH IN THE DARKNESS, BUT THE DARKNESS COMPREHENDETH IT NOT!

D. breaks the bread in two, and passes it to the left and right of the altar. All participants break a piece off, and pass the rest down the wing. When this is done, all eat bread.

5. Consecrations

Those wishing to consecrate objects may now do so.

6. The Closing

B. purifies with water.

C. consecrates with fire.

D. performs the Lesser Banishing Ritual Of The Pentagram.

A. says : I NOW DECLARE CLOSED THIS MEETING OF THE TEMPLE OF LIGHT.

All now leave the Temple.

Aquarius

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The particular functions of the rite of Aquarius are :

1. To work with the energies of Aquarius, Uranus and Sothis.
2. To bring about a realisation of human co-operation.
3. To embody this in a material object (water) which can then be used as a seed essence for further workings.

All correspondences utilised are to be found in "777" by Aleistar Crowley, and references to Sothis from the "Golden Dawn" and various texts on Egyptology. The astrological meanings assigned to Aquarius are primarily those of "humanity" and "fellowship".

The planetary attribution of Uranus to this sign embodies sudden and dramatic change, especially in the realm of public affairs. That these forces are particularly active at this time is obvious.

As the first of the sequence of Zodiacal Rites to be worked, it is therefore appropriate that that the nature of human companionship be invoked, and the blessings of the Goddess Sothis bestowed as we begin to work through "interesting times". That Crowley also attributes the art of astrology to the same path as Aquarius on the Tree is also fitting given the nature of the workings.

It is hoped that this ritual (and the others to follow) be further performed, amended and altered so that it may be utilised for suitable projects by participants and their colleagues. Immediate uses of the Aquarius Rite are as preparation, of purification by water, as a working with "hope", as an adoration and invocation of Sothis, as a meditation on the changes occurring about oneself, or as a preparatory exercise before constructing a natal chart.

The Ritual of Aquarius

THE PREPARATION AND SYMBOLISM OF THE TEMPLE:

Remove "contradictory" Symbolism, and place;

Aquarius Banner on East Wall

Fire and Water on Altar

Aries Wand behind Altar

Bowl, jugs and glasses on altar

Lotus Wand in West.

Choose Officers; Imperator, Hierophant, Celebrant to invoke Set, two as Priests.

Celebrants enter Temple and arrange themselves in a circle with the Imperator in East.

Imperator: knocks once with the Aries Wand and announces,

Let the Ritual of the Path of Tzaddi commence with the Purification and consecration of the Temple. (Done)

Imperator:

Let the triple circumambulation take place in the Path of Light. (Done)

Imperator:

Our Temple is pure and the Mountain of Initiation, called Abiegnus among the Initiates, has been ascended; from here we can invoke, observe, and contemplate the Divine Light which calls forth all forms.

Imperator: **Let us now invoke the august Forces and Deities of our Ceremony.**

Hierophant: Invokes Aquarius.

Priest of Sothis: Invokes Sothis.

Priests: Move to the altar and raise the appropriate water jug.

Priest of Nephthys: (Raises jug to East): "I come to Nephthys, Lady of the Mansion, for the Waters of Knowledge" (pours contents of jug into bowl).

Imperator: (Raise Aries Wand to encompass the bowl)

" Let the Ibis alight on this vessel of Hope "

Priest of Isis: (Raises jug to East): "I come to Isis, Nature unveiled, for the Waters of Life" (pours contents of jug into bowl).

Imperator: (Raise Aries Wand to encompass the bowl)

" Let this vessel of Hope contain the seeds of success "

Celebrants: Now circle deosil around Temple.

As each reaches the West, they say, "I ascend, without Fear and in the Light of Faith, the ladder of Set which supports the bowl of the Star-Goddess".

Celebrants: When they reach the altar, they say, "In times of change, I shall change", and collect a token amount of the water in a glass. They arrange themselves in an arc before the altar.

Those who wish to take away some of the water may collect it after the Ceremony.

IMPERATOR

**" May these Waters bring Harmony and Progress to all our work;
may our Work hasten the birth of a new World "**

Celebrants drink water.

Imperator:

The Mountain of Initiation, called Abiegnus, has been ascended; we have invoked, observed, and contemplated the Divine Light which calls forth all forms. let us descend to the Realm of Mortal Men and fulfil our purpose there.

Let the triple reverse circumambulation take place in the Path of Light.

Celebrants perform three circumambulations.

Imperator: **Let the Temple be purified and consecrated.** (Done)

I now declare closed this meeting of the Temple of Light.

INVOCATION OF SOTHIS :

**Homage to you, O Goddess of the infinite Tuat,
Dwelling amongst the imperishable stars which never rest !
Homage to you, O Sothis, whose powers advance,
Whose presence lights up the Worlds of Night !**

**May the Waters of Purification we prepare here
Bring Harmony and Progress to our magical work.**

**Homage to you, O Goddess of the infinite Tuat,
Dwelling amongst the imperishable stars which never rest !**

**Sister of the King,
Who gives birth to the Morning Star,
Guide and Guardian in the Celestial Field of Rushes !
From the Mountain of Sunrise we hold converse with you,
Conducted by the Beings who live in the Star "Sept".**

**Homage to you, O Goddess of the infinite Tuat,
Dwelling amongst the imperishable stars which never rest !**

**Daughter of the Firmament,
Dweller between the Great Waters,
Pour your Light upon this Mystic Working!**

**Homage to you, O Goddess of the infinite Tuat,
Dwelling amongst the imperishable stars which never rest !**

**As in ancient Khem you rose,
Cradled in the arms of Ré upon the Flood,
Let your Light now also be received within these collected Waters.**

**Homage to you, O Sothis, Goddess of the infinite Tuat,
Dwelling amongst the imperishable stars which never rest,
Whose powers advance, who gives birth to the Morning Star,
Whose presence lights up the Worlds of Night !
Daughter of the Firmament,
Dweller between the Great Waters,
Homage to you, Guide and Guardian in the Celestial Field of Rushes !**

Priest of Nephthys: (Raise jug to East):

**"I come to Nephthys, Lady of the Mansion,
for the Waters of Knowledge"**

(pour contents of jug into bowl).

Imperator: " Let the Ibis alight on this vessel of Hope "

Priest of Isis: (Raise jug to East):

"I come to Isis, Nature unveiled, for the Water of Life"

(pour contents of jug into bowl).

Imperator: " Let this vessel of Hope contain the seeds of success "

**"I ascend, without Fear and in the Light of Faith,
the Ladder of Set
which supports the bowl of the Star -Goddess".**

"In times of change, I shall change",

Collect a token amount of the water in a glass
Move to position in arc before the altar.

Pisces

Hebrew Letter	:
Path on Tree of Life	:
Zodiacal Sign	:
Egyptian Deity	:
Key Ritual Implements	:
Keywords	:
Banner Design	:

The sign of Pisces, the fish, comes at the end of the zodiacal cycle that began with the Sun entering Aries at the Spring Equinox. Thus, Pisces is taken to represent the completion of one cycle, in preparation for the beginning of a new cycle. This cyclic nature of course is also one of the major features of the Tarot Card "The Moon", to which the sign of Pisces is attributed. This idea can be seen in the Yin-Yang symbol, where the light grows from the fullness of the dark, and vice-versa. The depth of winter at this time gives way to spring and the first stirrings of the seeds (embodied symbolically in the Pagan festival of Imbolg, or Candlemas). Thus, the ritual is a symbolic cyclic discarding and clearing away of things past, in preparation for the activity of Aries yet to commence. It can be amended and utilised at any other time for marking the completion of a project, or the tying up of loose ends in preparation for some action about to be undertaken. The Egyptian God Anubis, the Jackal-headed, is attributed here in his functions as Guide and Guardian of those about to set foot on the path leading between the two "frowning fortresses" on their way to attainment. The Rite as a whole could equally be altered to concentrate more on Anubis as fulfilling this function.

The Ritual of Pisces

A) The Lesser Banishing Ritual Of The Pentagram.

B) Purification by Water

C) Consecration by Fire.

E) Invoke :

I SUPPLICATE THE POWERS AND FORCES GOVERNING THE REALM AND PLACE AND AUTHORITY OF THE SIGN PISCES BY THE LETTER QOPH, TO BESTOW THIS PRESENT DAY AND HOUR AND CONFIRM THEIR MYSTIC AND POTENT INFLUENCE UPON THIS RITE, WHICH WE DEDICATE TO PURITY AND TO THE OCCULT WORK OF PISCES.

F) Invoke :

ANUBIS! YOU WHO PRESIDES OVER THE GOD'S PAVILION!
KHENTY-SEH-NETJER, YOU I INVOKE!

ATTEND ME IN MY FIRST STEP UPON THE PATH!
ATTEND ME IN THE HOUSE OF ATTAINMENT!
ATTEND ME IN THE HOUSE OF PURIFICATION,
ATTEND ME IN MY ENTRY TO THE GOLDEN HALL OF DAWN!

FROM YOUR MOUNTAIN HEIGHTS DESCEND UPON THE PLACE OF STAGNATION!
LORD OF THE SACRED LAND, JACKAL-HEADED RULER OF THE BOW!
SAB, YOU I INVOKE!

TAKE YOUR PLACE AT YOUR PYLON BETWEEN THE TWIN TOWERS!
TAKE YOUR PLACE BETWEEN THE EAST AND THE WEST!
TAKE YOUR PLACE AS WE WALK INTO THE VALLEY OF THE MOON!
TAKE YOUR PLACE IN THE HALL OF TRUTH!

FROM THE PLACE OF ANNOINTING AND OF EMBALMING COME!
IMY-UT! WHO IS THE CLAIMER OF HEARTS!
FREE US FROM ALL RESTRICTION THAT WE MAY WALK ON OUR WAY!

G) Say :

LET NOW THE FEAST OF PISCES BEGIN.

All bring food to centre, and the feast is partaken of.
At its completion, H) say :

MAY WHAT WE HAVE PARTAKEN MAINTAIN US IN OUR SEARCH FOR THE QUINTESSENCE, THE STONE OF THE PHILOSOPHERS, TRUE WISDOM, PERFECT HAPPINESS, THE SUMMUN BONUM.

All now take up an item from the table and begin to circle the temple, placing the items in the curtained area. They then begin to remove the other symbols (with the exception of the banner) placed about the temple as they circle, placing each again in the curtained area. Once the last symbol has been placed away, the curtain will be closed. This is the cue for those circling to continue until they reach their station, where they will stay. Once the last person has taken up their position, there is a slight pause whilst individuals meditate on this sign. The following is then said :

B) IN THE LONELY WASTES A JACKAL HOWLS, AS THE MOON HANGS PALE
ABOVE THE ABYSS.

C) BEFORE ALL THINGS ARE THE TURMOILED WATERS, IN WHICH THE
CRAZFISH SWIMS.

A) THE PATH OF BLOOD AND OF TEARS OPENS UP BETWEEN THE FROWNING
FORTRESSES, LEADING INTO THE REALMS OF THE MIDNIGHT SUN.

D) THE PYLON AT THE THRESHOLD OF FEAR IS BEFORE US.

E) FEAR IS FAILURE AND THE GATES OF THE EAST AND WEST ADMIT NOT
THOSE WHO CANNOT LOVE.

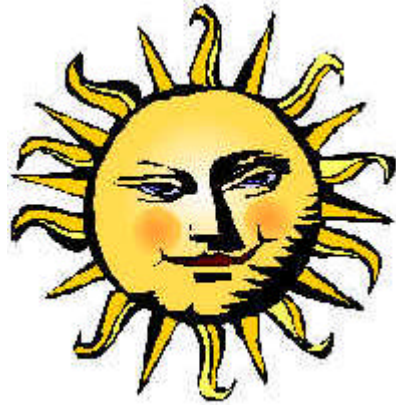
F) THE BITTER WATERS OF INSIGHT DISSOLVE OUR DREAMS, AND WE ARE
LEAD INCREASINGLY OUT OF SLEEP.

After a slight pause, I) says : I NOW DECLARE CLOSED THIS MEETING
THE TEMPLE OF LIGHT.

OF

Individuals leave when ready.

*Here Ends the Zodiacal Rituals of the Beaurepaire
Nexus, first performed January 1990 – December 1990.*



On the Temple and its Furnishings

Whilst the Zodiacal rituals were originally performed in a dedicated and consecrated Golden Dawn temple, they have since been performed in living rooms, rented Theosophy Halls and other Lodge spaces. The rituals are written primarily for group usage, but with consideration can be modified for solitary usage.

One feature of the original rituals was the use of a Banner to represent the key theme of the rite, as depicted in the Two Pillars banner between the pillars below. These banners then formed an important part of the “putting away” of the Pisces ritual. I have been unable to re-create the banner illustrations for this particular edition of the Zodiacal Rituals, but if you wished to use this device, feel free to contemplate upon and devise your own designs for each ritual.

All rituals were performed robed and given the original brief of the rituals as an introduction to ritual practice, we allowed participants to wear their own garb or loaned them simple robes. This aspect can be modified to your own group usage, particular if you perform the rites within an initiatory order or group already practising an existing tradition.

No “invisible” god-forms were used but the temple was occasionally pre-prepared with a full banishing or other workings prior to the rite and banishing proper.

An important part of the rites was to allow each participant time to consecrate a key item to their particular goal and as an embodiment of the current of the rite being worked to achieve their aim. This feature should be maintained in the rites as it proved an important earthing and channel of the rites in daily activity.

Finally, a number of props were used to great effect which are not featured in the rituals as given here, such as tape loops of drumming for the Montu invocation in the Aries Ritual, a hidden switch to trigger a flash of light for the unchaining of Andromeda in the Gemini Ritual, and many others beside. These additional effects can be introduced to emphasise key points of the ritual, but should not provide distractions.



Illus. Altar at Hyacinthine Pillars Lodge, Pillars and Scales for Libra ritual, Various Wands.

APPENDIX ONE : THE LESSER BANISHING RITUAL OF THE PENTAGRAM

1. Stand facing East in centre of room with feet together.

2. Perform Qabalistic Cross;

Touch forehead and say,	"Ateh"
Touch chest and say,	"Malkuth"
Touch right shoulder and say,	"Ve - Geburah"
Touch left shoulder and say,	"Ve - Gedulah"
Put palms together over chest and say,	"Le-Olahm, Amen".

3. Surround yourself with Pentagrams;

Draw a large Pentagram before you, starting at bottom left point;
Point to centre of Pentagram and vibrate "Y - H - V - H"
Draw a line to the centre of what will become the South Pentagram.

Draw a large Pentagram before you, starting at bottom left point;
Point to centre of Pentagram and vibrate "Adonai"
Draw a line to the centre of what will become the West Pentagram.

Draw a large Pentagram before you, starting at bottom left point;
Point to centre of Pentagram and vibrate "Eheieh"
Draw a line to the centre of what will become the North Pentagram.

Draw a large Pentagram before you, starting at bottom left point;
Point to centre of Pentagram and vibrate "AGLA"
Draw a line to the centre of the East Pentagram.

4. The Elemental Kerubim;

Feet still together and facing East, extend arms horizontally, palms up.

Say, "Before me, Raphael, Behind me, Gabriel,
On my Right, Michael, On my Left, Auriel

For before me flames the Pentagram,
And behind me shines the six-rayed Star"

5. Repeat Qabalistic Cross.

THE LESSER BANISHING RITUAL OF THE PENTAGRAM: VISUALISATIONS.
--

Read these through first, so that you don't develop a visualisation pattern *contradictory* to what follows, but it's probably best to get the Ritual under your belt first, and add these later, bit by bit.

1. **Visualise yourself** as being of immense height, standing with your head among the stars, and with your feet on the Earth like someone balancing on a beach ball.

2. **Qabalistic Cross Visualisations;**

"Ateh (m), Ata (f)" - Kether above your head, a sphere of pure brilliance.

"Malkuth" -Malkuth in your chest cavity, in radiant yellow-gold.

"Ve - Geburah" - Geburah envelopes your right shoulder, in radiant red.

"Ve - Gedulah" - Chesed envelopes your left shoulder, in radiant blue.
"Le-Olahm, Amen" - You fill the Universe, encased in Light.

3. Pentagrams and their connecting lines are drawn on the boundaries of the Universe.

Draw Pentagrams and connecting lines in electric blue (like in a welding torch). As you vibrate the Names, visualise them within the Pentagram in black Hebrew letters on a white background . To Vibrate the Names, take a deep breath, visualising a current of Light descending from Kether (above your head) to Malkuth (below, but slightly enveloping, your feet). Hold your breath and maintain the visualisation of Light in Malkuth for a moment, while you mentally rehearse the Divine Name. Then, as you expel the air from your lungs in the saying of the Name, visualise the Light gushing up from Malkuth like a fountain, flowing out through the top of your head, overflowing and enveloping your body in the ovoid form of the Aura.

4. The Elemental Kerubim should be visualised accompanying the Pentagrams.

They are tall winged humans with heads appropriate to their Elements;

Raphael - Human, Gabriel - Eagle, Michael - Lion, Auriel - Bull.

"The Pentagram" - these are the five Sephiroth from Tiphareth to Malkuth -
visualise as the apparent Universe

"The six-rayed Star" - these are the six Sephiroth from Kether to Tiphareth -
visualise as a Star of enormous brilliance.

5. Qabalistic Cross (as above).

THE LESSER BANISHING RITUAL OF THE PENTAGRAM: ADDITIONAL NOTES.

In my opinion, the Ritual is ill-named; like others of its type, it is very effective at banishing Yetziratic forms from a working-space, but it does a lot more than that if performed well.

The structure of the Tree says that we work principally in Netzach, Hod and Yesod; all are connected to Tiphareth, Self-awareness, and to Malkuth, Reality (as opposed to Appearance). Therefore we work in a Pentagram all our lives, perhaps never suspecting that the rest of the Tree exists. The Sephiroth can be viewed as Dimensions; Netzach, Hod and Yesod give forms to the three dimensions of Space (the "container" of that which is perceived) and Malkuth is Time (our recognition of *duration* in Space despite - or because of - transformation of that which is perceived). String Theory says the Universe "once had" **10** dimensions, but **6** of them have "rolled up and disappeared". For the Qabalists, this is merely the idea that the Sephiroth above the Veil are not usually accessible to self-awareness, as they are its *cause* - the end result of their development is self-awareness, prior to all Appearance. Development of self-awareness brings with it the recognition that the "World" is only "Appearance", and thus the recognition of Malkuth, even though it cannot be directly perceived.

In this light, the "Banishing Ritual" can be seen as a method of opening up our awareness to that which is not ordinarily available. Everything about the Ritual, from the first visualisation of personal immensity onwards, is constructed to question our ordinarily self-imposed limits on Space and Time, in preparation for bringing about apparently acausal change. Perhaps the most important of these are the paradoxes introduced by the use of the Tree of Life as structure for sections of the Ritual. It is usual to see the Tree oriented on an East-West axis, with Kether in the East (so that Sunrise is the *beginning* of the day, and sunset the *end*).

In the Ritual, we commence by facing East, as this is the orientation of the Temple (which is constructed from the diagram of the Elemental Sephiroth). **East is straight ahead.**

When we perform the Qabalistic Cross, Kether is above our head. **East is straight up.**

When we say, "before me flames the Pentagram and behind me shines the six-rayed Star", we look out onto the apparent world from Tiphareth. **East is behind us.**

This creates a state of enquiry in the mind; an enquiry which can be resolved (in the terminology of String Theory) by "unrolling" the "other six dimensions". For the Qabalistic Magician, this enables him/her to work in, or be aware of, or draw strength from, parts of the Universe which would ordinarily be inaccessible.

<p>THE LESSER BANISHING RITUAL OF THE PENTAGRAM: NOTES ON THE HEBREW WORDS USED:</p>

1. THE QABALISTIC CROSS:

"Ata, Ateh"	ATh, AThH	"Thou Art"
"Malkuth"	MLKVTh	"Kingdom",
"Ve"	V	"and"
"Geburah"	GBVRH	"Strength,
Might, God"		
"Gedulah"	GDVLH	"greatness,
dignity"		
"Le-Olahm"	L-OVLM	"to eternity,
forever"		
"Amen"	AMN	"so be it"

2. THE DIVINE NAMES :

These are the traditional four-lettered Names used for the Elements; only the first is referred to as "Tetragrammaton" (Greek for "four lettered"), because it is traditionally not pronounced, due to the immensity of its magical power. When, for example, Jews read from the Scriptures, they substitute a silence, or "Ha-Shem" ("the Name") or "Adonai". These days a lot of magicians pronounce the Name, and no-one seems to have died from it. I pronounce the letters.

"Yod - Heh - Vau - Heh"	Y - H - V - H	"Yahweh, the Living One"
"Adonai"	ADNI	"Lord, God"
"Eheieh"	AHIIH	"I Am, I Will Be"
AGLA	AGLA	acronym of "You are Mighty Forever,
"Ateh Gibor Le-Olahm, Amen" Amen"	ATH GBVR L-OVLM AMN	

3. THE KERUBIM (CHERUBS, ONE OF THE ORDERS OF THE ANGELIC HOST):

Raphael	RPAL	
Michael	MIKAL	
Gabriel	GBRIAL	"Mighty One of God"
Auriel	AVRIAL	"Light of God"

APPENDIX TWO : KEYWORDS FOR THE ZODIACAL PROGRESSION

Zodiacal Sign	Key Words
Aries	Impetus, Energy, Initiation
Taurus	Information, Knowledge, Oracle
Gemini	Intuition, Freedom from Lust of Result
Cancer	Attunement, Flow, True Will, Movement
Leo	Right Action
Virgo	Re-examination, The Way
Libra	Balance, Equilibrium
Scorpio	Transformation
Sagittarius	Independence, Freedom from prior work
Capricorn	Daring, Knowledge
Aquarius	Hope, Harmony, Spirals
Pisces	Cycles, Clearing Down, Closing

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