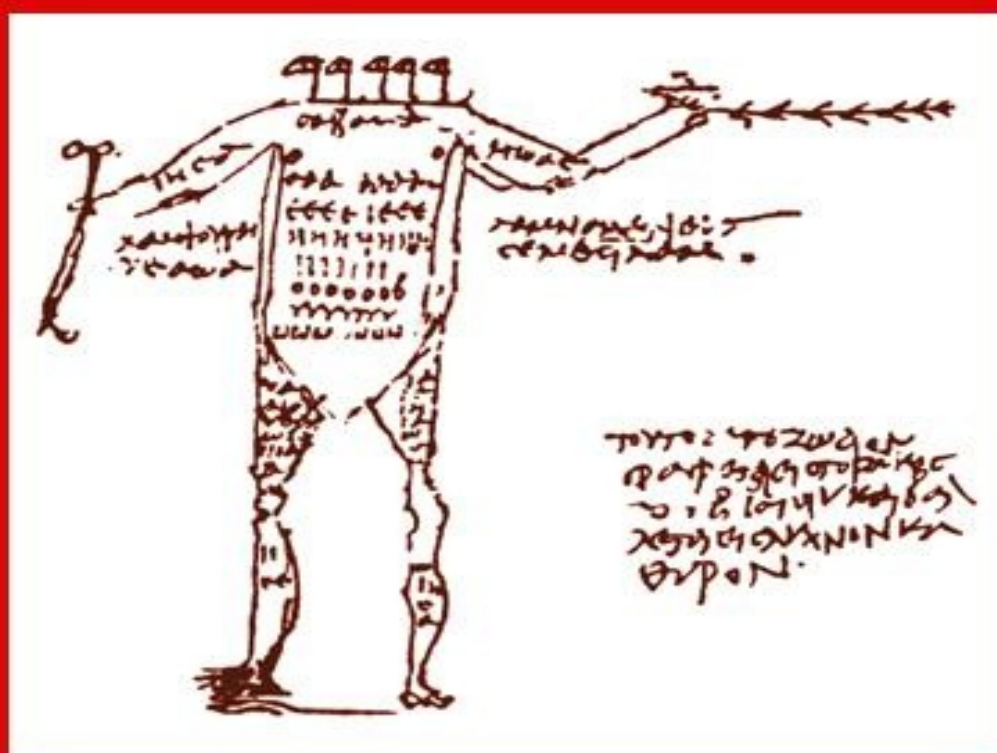


THE HEADLESS ONE



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Introduction

O Holy Exalted One, O Self beyond self, O Self-Luminous Image of the Unimaginable Naught, O my darling, my beautiful, come Thou forth and follow me. — Liber LXV.V.42.

The ritual commonly known as *The Preliminary Invocation or Bornless Rite* was originally published in a *Fragment of a Graeco-Egyptian work upon Magic*, from a papyrus in the British Museum, edited for the Cambridge Antiquarian Society, with a translation by Charles Wycliffe Goodwin in 1852.

This pamphlet has two main components of which the first is an examination of the ancient form of the ritual: *PGM V. 96-172*, or more romantically: *The Stele of Jeu the hieroglyphist*. This will address its language and origins, also those of the several rites in Greek and Demotic papyri that possess similar characteristics and use similar terms. This aspect of the study enables us to understand a good deal about ancient magic, but also to put into proper perspective many important events and movements in which the rite has been involved in more recent times.

The other aspect of the investigation follows naturally: analysis of the single most important ritual in modern magic, known variously as *The Preliminary Invocation of the Goetia, Bornless One, Liber Samekh*, etc. This will include: the history of the ritual in modern times; its use by Crowley and others; its relation to the system of Abramelin and to the instructions of the 8th Aethyr; the qaballistic scheme via Crowley's reconstruction; its relation to Kundalini and sexual magick; the work of the present writer and his conclusions.

Many important aspects of the study will be discussed under separate headings, although naturally there will some unavoidable overlapping.

Here follows, with preliminary notes:

(1) the text of the Ritual more or less in the version described in *Liber Samekh*.

(2) a translation of the original from the papyri.

Thee I invoke, the Bornless One.

Thee that didst create the Earth and the Heavens.

Thee that didst create the Night and the Day.

Thee that didst create the Darkness and the Light.

Thou art RA HOOR KHUIT whom no man hath seen at any time.

Thou art IA BESZ.

Thou art IA APOPHRASZ.

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seeds and the Fruit

Thou didst form Men to love one another and to hate one another.

I am N Thy prophet unto whom Thou didst commit thy mysteries the ceremonies of ALBION.

Thou didst produce the moist and the dry and that which nourisheth all created life.

Hear thou Me, for I am the Angel of AIWASS; this is thy true name handed down to the prophets of ALBION.

Hear Me: AR, THIAO, RHEIBET, A-THELE-BER-SET, A, BEL-ATHA, ABEU, EBEU, PHITHEA-SOE, IB, THIAO. Hear Me and make all spirits subject unto Me so that every Spirit of the Firmament and of the Aethyr; upon the earth and under the earth, on dry land or in the water, of whirling air or of rushing fire and every spell and scourge of god may be obedient unto Me.

Thee I invoke the terrible and invisible God who dwelleth in the Void Place of the Spirit AR-O-GO-GO-RU-ABRAO, SOTOU, MUDORIO, PHALARTHAO, OOO, AEPE the Bornless One. Hear Me and make all spirits subject unto Me so that every spirit whether of the Firmament or of the Aethyr, upon the earth or under the earth, on dry land or in the water of whirling air or of rushing fire and every spell and scourge of God may be obedient unto Me.

Hear Me: RU-ABRA-IAO, MRI-O-DOM, BABALON-BAL-BIN-ABAOT, ASAL-ON-AI, APHEN-IAO, I, THOTETH, ABRASAX, AEIOU, ISCHURE Mighty and Bornless One hear Me and make all spirits subject unto Me so that every spirit, whether of the Firmament or of the Aethyr; upon the earth or under the Earth; on dry land or in the water; of whirling air or of rushing fire, and every spell and scourge of god may be obedient unto Me.

I invoke Thee: MA, BARRAIO, IOEL, KOTHA, ATHOR-E-BAL-O ABRAOT Hear Me and make all spirits subject unto Me so that every spirit whether of the Firmament or of the Aethyr Upon the earth or under the earth On dry land or in the water Of Whirling air or of rushing fire And every spell and scourge of god may be obedient unto Me.

Hear Me: AOT, ABAOT, BAS-AUM, ISAK, SABAOT, IAO.

This is the Lord of the Gods,

This is the Lord of the Universe,

This He whom the Winds fear,

This is he who having made voice by His commandment is Lord of all things, King, Ruler and Helper hear Me and make all spirits subject unto Me, so that every spirit whether of the Firmament or of the Aethyr, Upon the earth or under the earth, On dry land or in the water, Of whirling air or of rushing fire, And every spell and scourge of god may be obedient unto Me.

Hear Me: IEIOU, PUR, IOU, PUR, IAOTH, IAEO, IOOU, ABRASAX, SABRIAM, OO, UU, ADONAI, EDE, EDU, ANGELOS-TON-THEON, ANLALA, LAI,GAIA, AEPE, DIATHARNA-THORUN.

I am He! The Bornless Spirit! having sight in the feet: Strong and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the World!

I am He, that lighteneth and thundereth!

I am He, from whom is the Shower of the Life of Earth!

I am He, whose mouth ever flameth!

I am He, the Begetter and Manifester unto the Light!

I am He, the Grace of the Worlds!

'The Heart girt with a Serpent' is my name!

Come thou forth and follow me: and make all spirits subject unto Me, so that every spirit whether of the Firmament or of the Aethyr, Upon the earth or under the earth On dry land or in the water Of whirling air or of rushing fire, And every spell and scourge of god may be obedient unto Me.

IAO SABAO

Such are the Words!

In the first and second parts the 'thee that didst...' clauses are clearly based on the Seven Days of Creation in Genesis. A possible syncretism may be considered with the epagomenal days on which the children of Nuit were born, in the Coptic month of Nisi corresponding to August 8th through 12th – on which Asar, Set, Horus, Isis and Nephthys were born respectively.

The original structure of the rite in the papyri is quite different from the form it has in most modern versions, as may be found in the translation below. (The most accessible version of the original Greek may be found in Regardie's Ceremonial Magic but may not be completely reliable.)

A) I call thee, the headless⁽¹⁾ one, that didst create the earth and heaven, that didst create night and day, thee the creator of light and darkness. Thou art Osoronophris⁽²⁾ whom no man hath seen at any time:

Thou art Iabas⁽³⁾ thou art Iapos⁽⁴⁾, thou hast distinguished the just and the unjust, thou didst make female and male, thou didst produce seeds and fruits, thou didst make men to love one another and to hate one another. I am Moses thy prophet, to whom thou didst commit thy mysteries the ceremonies of Israel⁽⁵⁾; thou didst produce the moist and the dry and all manner of food. Listen to me: I am the Angel of Paphro Osonophris⁽⁶⁾; this is thy true name handed down to the prophets of Israel. Listen to me... (names of power omitted)... hear me and drive away this spirit.

I call thee the terrible and invisible god residing in the empty wind⁽⁷⁾ (names omitted) thou headless one deliver such an one⁽⁸⁾ from the spirit that possesses him. (Names) strong one, headless one, deliver such an one from the spirit that possesses him.. (Names) deliver such an one. (Names)...This is the lord of the gods, this is the lord of the world⁽⁹⁾, this is he whom the winds fear, this is he who made voice by his commandment, lord of all things, king, ruler, helper, save this soul...(Names) I am the headless spirit, having sight in my feet⁽¹⁰⁾, strong, the immortal fire; I am the truth⁽¹¹⁾, I am he who hateth that ill deeds should be done in the world; I am he that lighteneth and thundereth; I am he whose sweat is the shower that falleth upon the earth that it may teem; I am he whose mouth ever burneth; I am the begetter and the bringer forth (?); I am the Grace of the World; my name is the heart girt with a serpent⁽¹²⁾. Come forth and follow.

B) The celebration of the preceding ceremony – Write the formula/names upon a piece of new paper, and having extended it over your forehead from one temple to another address yourself turning towards the north⁽¹³⁾ read/speak the six names⁽¹⁴⁾, saying: 'Make all spirits subject unto me, so that every spirit of heaven and of the air, upon the earth or under the earth, on dry land and in the water, and every spell and scourge of god may be obedient unto me'. – And all spirits shall be obedient to you...

The beneficial sign is:



Footnotes:

1. The Greek word used here is *Akephelos*, literally 'headless'.

2. Asar un Nefer, i.e. Osiris; this may appear curious since it identifies Osiris with his arch enemy, but Osiris and Set were both identified with the pantheistic Sun god at this time. More particularly for the purposes of the ritual, Osiris as god of the underworld commands a great many spirits.

3. Ia-Bes in Samekh, the god Bes. See *Egyptian Magic* by Geraldine Pinch for the ubiquitous role of this God in the magick of the region.

4. Ia-Apophrasz in Samekh, the god Apep.

5. Replaced with Ankh af na Khonsu for Moses, and Khem for Israel in Samekh.

6. Pharoah Osiris, see *Leyden Papyrus*.

7. Alternatively translated 'the void air'. Crowley reads air as spirit in line with certain conventions, appropriate in Greek and Hebrew, but 'The Void Air' or 'Empty wind' is the blasting wind of Typhon-Set. There are further notes to this listed in Betz.

8. The ritual was designed to exorcise spirits from possessed persons: 'such an one' would be replaced by the name of the victim – in Western books the symbol 'N' for 'Name of client' is common.

9. Possibly cognate with the western term 'Lord of this World', appropriate to an invocation of Set.

10. A reference to a form of priestly foot-wear bearing an Anubis head on the upper part of the foot (see illustration below), also found in other rituals as 'wearing a nose at his feet' (see *Leyden Papyrus*, Col. IV, line 8 and notes). It apparently represents wariness and swiftness, although the supposed Ankh sandal strap is considerably more elegant!



11. Compare with the famous cry of Mansur-al-Hallaj (III degree OTO and Holy Books of the Yezidi).

12. This phrase is enshrined in the title of one of the Thelemic Class A books.

13. Holy place of the Yezidi and orientation of many Thelemic rituals, as well as the witch cult.

More importantly, the position of the Bear constellation, associated with Set (*vide infra*).

14. This might mean the six series of names in the text – more likely it refers to the string: Aot, Abaot, Basum, Isak, Sabaot, IAO (*vide infra*).

The famous 'Come thou forth...' refrain which recurs throughout later versions of the ritual is here found only in the rubric, in shorter form than that generally found. We also note that part the ritual is to be written as a kind of talisman or phylactery, together with a 'beneficial sign'. There is no hint of this in the modern versions.

Part 1.

The Origins, Language and Antecedents of the Ritual.

I am the heart, and Thou the serpent. Wind Thy coils closer about me, so that no light nor bliss may penetrate. — Liber LXV. II 53.

The original ritual was written in Greek, and is typical of materials found in both the Graeco-Egyptian papyri. Also to be considered is the presence of parallels in the demotic papyri (the latter were published somewhat earlier, in the *Leyden Papyrus*). Among occultists, Kenneth Grant ascribed a Sumerian origin to the ritual, an attribution that ignores the absence of any Sumerian god-names in the ritual whatsoever. There are related rituals which name Ereshkigal, but these involve prior syncretism of Ereshkigal with Hecate in the 4th BC or earlier. Grant's attribution typifies the initial limited and overly swift responses to the papyri among occultists, and has parallels in the academic world.

The *Leyden Papyrus*, which has so much in common with this ritual, dates from the 3rd Century AD and was found in the tomb of a Theban magician. Thebes, it will be remembered, was the cult centre of Amon-Ra, of whom Ankh af na Khonsu was priest. A relative of the 'Headless' ritual can be found in this papyrus; it is an invocation of Typhon-Set and its purpose is to inflict catalepsy or death upon the magician's enemies.

A spell to inflict catalepsy.

PDM XIV 675-94/Leyden Papyrus. Col. 23

A) Formula. Take an asses head⁽¹⁾ and place it between your feet opposite the sun in the morning when it is about to rise, opposite it again in the evening when it goes to the setting. Anoint your right foot with set-stone of Syria and your left foot with clay, the soles (?) of your foot also, and place your right foot in front and your left foot behind, the head of the ass between them⁽²⁾. Anoint your hand, of your two hands (palms?), with asses blood, and the two corners of your mouth, and utter these charms towards the sun in the morning and evening of 4 days, then he sleeps. If you wish to make him die you do it for 7 days, you do its magic, you bind a thread of palm fibre to your hand, a (rolled) mat (?) of wild palm fibre to your phallus and your head; very excellent.

B). Incantation. 'I invoke thee who art in the void air, terrible, invisible⁽³⁾, almighty god of gods, dealing destruction and making desolate, O thou that hatest a household well established⁽⁴⁾. When thou wert cast out of Egypt and out of the country thou wast entitled, 'He that destroyeth all and is unconquered.'

I invoke thee, Typhon-Set, I perform thy ceremonies of divination, for I invoke thee by thy powerful name in words which thou canst not refuse to hear: IO-ERBETH, IOPAKERBETH, IOBOLKHOSETH, IOPATATHNOX, IOSORO, IONEBOUTOSOUALETH, AKTIOPHI, ERESHKIGAL, NEBOPOSOALETH⁽⁵⁾, ABERAMENTHOOU⁽⁶⁾, LERTHEXANAX, ETHRELUOTH, NEMAREBA, AEMINA, entirely come to me and approach and strike (so and so) with frost and fire: he has wronged me and has poured the blood of Typhon beside him; therefore I do these things.'

Common form (i.e. conventional Greek).

1. The wild ass, particularly if red in colour, was associated with Set.

2. May describe ‘Sign of Set Fighting’, see illustration below which shows a very rare statue of Set in fighting posture. Note the variation from GD form.



3. The language here has precise parallels in the *Headless One*. ‘In the empty wind’ was translated by Crowley in a romantic vein as ‘the void place of the spirit’. Compare also ‘the terrible and invisible god’; these are conventional forms in the rituals involving Set, particularly Set Akephalon, *vide infra*.

4. Compare the ‘ill-ordered house in the victorious city’ where AC found the Stele of Revealing.

5. The string of three names ‘Aktiophi(s), Ereshkigal, Neboutosouleth’ appears frequently in the papyri, as well as individually (See *PGM IV 2473, 2749, 2914; VII 317, 984*, etc.). Aktiophi(s) is thought to be an epithet of Selene (identified in turn with Hecate in this period). Ereshkigal is the Queen of the Sumerian underworld, linked to Hecate and appearing in curse tablets from the 4th century BC. The meaning of Neboutosouleth is obscure, but Nebo or Nabu is the Sumerian Mercury or Thoth, a magician god with underworld roles.

6. Also ABRA-MENTU. As well as its connections with Thelemic magick, this name was thought to be associated with Gnostic ideas and with Set Akephalon. This identification, which posited a Gnostic syncretism of Set and the biblical patriarch Seth, is now thought to be unlikely. There are no positive views of Typhon in the Gnostic scriptures. Some relevant quotations regarding this mistaken identity appear in an appendix.

This parallel ritual, which was published before the Greek papyri, placed the *Headless* ritual in context. The Greek papyri contain many more such parallel rituals. The *Headless One* is – like it or not – closely related to a whole family of magical papyri invoking Set.

Other parallel rites

The rituals of the papyri which bear similar phrases and words of power to the *Headless* ritual are numerous, forming as it were a ‘genre’ within the papyri as a whole. These rituals involve a recurring group of entities, Typhon and Besas prominent among them.

When examined, other features common to this wider genre emerge, with and without direct

reference to the *Headless* rite. Particular phrases, praising the god invoked, recur. These are very similar to the language of the *Headless* rite in the papyri, recognisable too in Crowley's redactions. There is also a clearly identifiable family of 'names of power', which it is clear are specific to Typhon. These however do not appear, by and large, in the *Headless* rite. The *Headless* ritual-names however are not unique, in particular the six words around which the rite is focused.

These parallel texts appear in both the Greek and the Demotic papyri. It was in a portion of the latter, published in Griffith's paper, that the *Headless* ritual entered modern magic. Subsequently, the entire Demotic corpus was published as *The Leyden Papyrus*. It was in these texts in which I initially discovered the existence of the genre for myself. While not exhaustive, the references below illustrate all these points well.

The 'Powerful spell of the Bear' (*PGM IV. 1331-89*) is an invocation of great interest. While the bear is the constellation sacred to Set (among other contemporary dedications), the language of the rite links it to the cult of Hecate. Connections are also present to the Mystery religions via the Idaean Dactyls. A conjuration of daemons integral to the rite climaxes with *voces magicae*. The climactic *voces magicae* of the incantation commence with a familiar series. These words are identical to the six names around which the *Headless* rite was composed (line 1376: Aoth Abaot Basum Isak Sabaot Iao). The Typhonian nature of this ritual is clear in the use of a strip of papyrus bearing his hundred-lettered secret name. Additionally, the magician girding himself with a fibre of date palm resembles elements of *PDM XIV*, and both rites involve anointing the mouth.

In *PGM IV 3007-86* the ritual is, as it were, proto-Solomonic. The incantation contains a historiola regarding the seal of Solomon in line 3040. More specific to our current subject is 3044-45 where the magician demands the conjured spirit inform him to which region he pertains, and lists them. Though not identical to the *Headless* rite in which a similar list occurs, there is a relationship of conception. Both rites give power over spirits from all these regions. In this case this is directly stated in line 3081 and in terms more similar to our ritual: 'and every spirit or daemon, whatever sort it may be, will be subject to you'. The ritual is said to be Hebraic, and its supposed Semitic origin 'explains' the exhortation to avoid pork. It is notable that the magician observed the taboo to be rendered acceptable to a god to whose religion and people he need not belong.

Similar salient examples of the themes shared by these rites occur in an invocation of Besas (*PGM VII. 222-49*). In line 244 Besas is clearly identified as the headless one. In line 246 the reference to his mouth burning as in the headless rite appears (one of several recurring attributes appearing in these connected rites). In footnote 19 Betz comments on 'headlessness' – the reference to Preisendanz is dated, and belongs in the same category as Doresse on 'Sethian gnosis'; the reference to Delatte is correct. That the editor merely refers to them both is significant; he has not clarified the point for himself and his readers. This explains a misleading note to *PDM XIV 93-114* (line 102) to be discussed below.

A classic example of a 'Typhonian' ritual appears in *PGM XII. 365-75*. Interesting in many of its details, these must suffice here: line 368 contains typical phrases (empty air, terrible, invisible), along with others resembling the language of the ritual first discussed (*PDM XIV 675-94*). Lines 370-373 contain names of power typical of the Typhonian genre.

PGM CII. 1-17 is another 'headless Besas' ritual, containing typical phrases. The connection with rainwater – associated with the celestial gods - should not be overlooked (see also *PGM VII 224, 319-20; V 152; LXI 7*).

In the demotic papyri, *PDM XIV* contains a wealth of relevant material. 93-114 contains a reference to a priest wearing a nose at his feet (line 102). The editorial 'correction' (footnote 68) is completely erroneous, oddly as Griffith & Thompson elucidated this point in 1904 (*Leyden Papyrus Col IV* note to line 8). The reference is plainly to the headless god and 'sight in the feet', etc. Also of interest is the appearance in 104 of the name Neboutosoualeth. *XIV 150-231* gives us our typical phrases in line 196, and these converge with phrases associated with the important 'angel' Boel appearing in many of the vessel divination rites. This convergence is extremely important, but the precise relations of the gods and angels in question must await elucidation elsewhere. Briefly, the name Boel appears in numerous Solomonic works, where it is plainly a variant of Bael, i.e. Baal. Line 200 has an important Coptic 'gloss' added, the name Aniel inserted at a later date after Byel (Boel). This may connect with changes in angelological fashion reflected in the Mirror of Solomon operation in the *True Grimoire*. Line 213 includes a garbled rendering of the name Ereshkigal.

PDM XIV 675-94 which was examined at the beginning of this section contains the same type of phrases (683). Typhon is clearly identified and names of power typical of his rites appear.

The influence of these traditions may be seen in the fact that the Headless spirit appears in the 3rd century Testament of Solomon and similarities of phraseology may also be detected in its opening lines:.

1. *Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.*

Part 2:

The History of the Ritual in Modern Times.

With courage conquering fear shall ye approach me: ye shall lay down your heads upon mine altar, expecting the sweep of the sword. — Liber XC.16.

Either Mathers or Crowley set a fashion for interpreting the phrase 'headless one'—which recurs throughout the original – as meaning 'without beginning' and accordingly altered the phrasing to 'Bornless One'. At one time I was quite content with this adjustment, which has been repeated *ad nauseam* by many modern writers. Having worked with this ritual and examined its history over many years, the supposition now appears entirely false.

Since Goodwin presented this ritual to the English-speaking world in 1852, it has become part and parcel of the 'Western Tradition' represented by 19th Century revivals such as the Golden Dawn, who incorporated it into their *modus operandi*. Indeed it may have been Mathers rather than Crowley who amended it into something like the form in which we find it in Crowley's edition of the Goetia, and in Leah Hirsig's Diary, with 'Moses' and 'Israel' as in the original, but having the 'Come thou forth' refrains attached to each separate string of barbarous names. The Goetia edited by Crowley bears the date 1904, and we know that he was familiar with it at least two years preceding this date from entries in his diary and references in *Equinox of the Gods*. Sometime between these two dates, some person or persons unknown adapted the ritual and altered the name 'headless' to 'bornless', on the assumption that since 'Resh' in Hebrew means 'head or beginning' then the term 'headless' might be read as 'thou who art without beginning—unborn and undying'. In other words the 'translation' relies on Hebrew etymology, which of course need not necessarily connect with a Greco-Egyptian ritual.

This interpretation does not stand up in the light of current studies of the papyri, unavailable to the Golden Dawn. Nevertheless the subsequent history of the ritual itself is significant. The Golden Dawn used part or all of this ritual at various times, and in all likelihood Crowley's use of it derives from his period of apprenticeship to Alan Bennett, since virtual quotations from the ritual occur in *Liber Israfel*, originally composed by Bennett, but amended by Crowley at some later date. We shall examine more closely its use by Crowley and his associates in our next section, but in the meantime it is enough to say that the 'Come thou forth' refrain seems to have been adopted quite widely in invocations, and the ritual as a whole has been adapted primarily for invocation rather than exorcism.

The use of the ritual by Crowley and others.

Therefore I say unto thee: Come Thou forth and dwell in me; so that every my Spirit, whether of the Firmament, or of the Ether, of the Earth or under the Earth; on dry land or in the Water, or Whirling Air or of rushing fire; and every spell and scourge of God the Vast One may be THOU. Abrahadabra!
— *The Invocation of Horus*

Of the many occasions when Crowley used this ritual two of the most significant for our purposes

were performed in Egypt, in 1903 and 1904. The first Crowley describes as 'an exhibition game of magick in the King's Chamber of the Great Pyramid in November, 1903, when by his invocations he filled that chamber with a brightness as of full moonlight. (This was no subjective illusion. The light was sufficient for him to read the ritual by.)'

The next occasion in 1904 is of profound significance for Thelemites. When Crowley described 'The events leading up to the writing of the Book', (i.e. *The Book of the Law*) this was his first entry:

'MARCH 16. Tried to show the Sylphs to Rose(1). She was in a dazed state, stupid, possibly drunk; possibly hysterical from pregnancy. She could see nothing, but could hear. She was fiercely excited at the messages, and passionately insistent that I should take them seriously. I was annoyed at her irrelevance, and her infliction of nonsense upon me. She had never been in any state resembling this, though I had made the same invocation (in full) in the King's chamber of the Great Pyramid during the night which we spent there in the previous autumn.'

(1) I invoked them by the Air section of Liber Samekh, and the appropriate God-names, Pentagrams, &c. [Crowley's footnote. JSK]

The rest, as they say, is history, but it is worth noting as we consider this momentous event that Crowley's adaptation of the ritual to invoke the Air spirits did not apparently result in the appearance of 'the sylphs' à la *Comte de Gabalis*. Rather it precipitated a remarkable series of events that within days was to produce the announcement of a 'New Era for Mankind' through the reception of a cryptic book which encodes the formulae of the Aeon of Horus: *Liber AL vel Legis*. This is perhaps an indicator of the limitations of the will of the magician, who, producing a ritual for a specific purpose, on synthetic lines, overlooks the possibility that what he is adapting has a life of its own. This ritual certainly produced a significant result, but this did not remotely resemble the result intended. This is a point I wish the reader to bear carefully in mind in later discussions of the rite.

Crowley's diaries, works and the *Holy Books of Thelema* themselves all stand testament to the importance of this ritual in his magical work. There are references to it in *John St. John* and *Rex de Arte Regia* where he describes a ritual involving a) *Liber Israfel*, b) the Enochian Calls appropriate to the Elemental Watchtowers and c) *The Bornless Rite*. The ritual also played a prominent part in Crowley's invocations of the 'Secret Chiefs' Abuldiz and Amalantrah. His first contacts with Ab-ul-diz were rather unsatisfactory, but Crowley was told when next to invoke, and with what ritual. Accordingly, on November 28th 1911 at 10.38pm he opened the Temple and at 10.45pm he invoked Ab-ul-diz by the *Bornless Ritual* – and at exactly eleven o'clock the Spirit appeared. The circumstances are somewhat similar to the Cairo working of 1904, with Mary d'Este Sturges playing the part of Rose Kelly, having confused visions which lead to an Invocation, and to a Book, for the writing of *Magick in Theory and Practice* was on the instructions of the intelligence contacted in this operation.

In August 1920 he records yet another similar event. This time the seeress is Leah Hirsig, Crowley performs the *Bornless Rite*, and the visions become a series of conversations – this time with Aiwass, although Crowley at first suspected that either Amalantrah or Abuldiz were involved. Indeed there is hardly an important event in Crowley's magical career where the *Bornless Rite* was not prominent. His walk across China involved performing it several times daily. The ritual played a significant part in the

John St. John retirement, appropriately enough since this operation was a 'retreat and communion with the Holy Guardian Angel, whose Knowledge and Conversation I have willed, and in greater or less measure enjoyed, since Ten Years.' It is *Liber Pyramidos* that he uses for the attainment of this new stage in his relations with his Angel, but the *Bornless Rite* is involved at every turn:

'The Second Day...12.20. In Hanged man posture, meditating and willing the Presence of Adonai by the Ritual 'Thee I invoke the Bornless One' and mental formulae... [These are either the *Shin of Shin* operation, see notes at end of this section, or the corresponding part of *HHH*, probably the former. *JSK.*]

10.50pm. have done 'Bornless One' in Asana. Good; yet I am filled with utter despair at the hopelessness of the Task. Especially do I get the Buddhist feeling, not only that Asana is intensely painful, but that all conceivable positions of the body are so.

The Fifth Day...8.45 I have dressed and from 8.35-8.45 performed the Ritual of the Bornless One. Though I performed it none too well (failing, e.g., to make use of the Geometric Progression of the Mahalingam formula in the Ieou section, and not troubling even to formulate carefully the Elemental Hosts, or to marshal them about the circle) I yet, by the favour of IAO, obtained a really good effect, losing all sense of personality and being exalted in the Pillar. Peace and ecstasy enfolded me. It is well.

The Sixth Day...12.35...I am so sleepy that I cannot concentrate at all. (I was trying the 'Bornless One'.) The magic goes well; god images and powerful, but I slack off right into sleep...12.45. Have risen, washed, performed the ritual 'Thee I invoke, the Bornless One' physically.

The result fair. One gets better magical sight and feeling when one is performing aritual in one's Astral Body, so called. For one is on the same plane as the things one's dealing with.

If however, serious work is wanted, one must be all there. To get 'materialised' 'spirits' – pardon the absurd language! – one should (nay, must!) work inside one's body. So, too, I think, for the highest spiritual work; for that Work extends from Malkuth to Kether.'

The Seventh Day...9.30...'that Dweller-of-the-Threshold-thought...comes again and again urging me to quit the Path...At least, though, I am thrown into the active again; I shall rise and chant the Enochian calls and invoke the Bornless One...Not a bad idea to ask Thoth to send me Tapthartharath with a little information as to the route...This shall be my ritual.

1. Banishing Pentagram Ritual.
 2. Invoking ditto.
 3. 'The Bornless One.'
 4. The Calls I-VI with the Rituals of the Five Grades.
 5. Invocation of Thoth. [*Liber Israfel* presumably. *JSK.*]
 6. No: I will *not* use the New Ritual, nor will I discuss the matter.)
An impromptu invocation of Adonai.
 7. Closing formulae.
- To work then!

This last section seems to be the same ritual as that mentioned under 1925 in *Rex de Arte Regia*, see above. The Calls and Grade rituals may be found in *Gems from the Equinox*; as opening rituals of the grades they here represent an ascent through the Sephiroth in order to invoke Tiphereth.

Of course, the ritual also played a part in the work of the Thelemites of the time. The *Liber Samekh* version of the ritual was devised at Cefalu for the use of Frank Bennett – Frater Progradior. The *Goetia* version of it is written at the back of Leah Hirsig's diary, and was used by her to commence new periods, and as a preparation for visions, including the following series where she apparently foresaw the Intercontinental Ballistic Missile.

January 17th 9 P.M. After Amoun Invocation I asked for Light (IEHI AUR).
Thin stalked leaves with heavy birds on them as a previous vision.
I said 'I understand' and had a feeling of something definitely accomplished.
Later – Preliminary Invocation.
Started vision but couldn't hold it. A lion turned into a beetle which was really a sun
(Sign of) 7=4
Asked for someone of higher grade
(Sign of) 8=3 XI. (symbol) – a dog.
And no more!

Jan. 18th 9 P.M. Ra Hoor Khuit invocation.
Asked for light
'Stir not' (heard)
Elixir (seen)

Jan. 19th. 5.30. P.M.
Preliminary Invocation (33 L)
War Engine
Met a dragon – who looked mild after 93
Flashes of (symbol) etc.
A man – *his name* – AUM - 84
Showed me that War Engine was of metal (very fine) and to be hurled. Not electricity.
danger of being seen hurling? No.

Jan. 20th. 7.30 - 8.30
A period of silence in which I invoke Neptune to look after OPV + Mss.
An anchor and a white bird flying over it.
later – Pre. Inv.
Concentration. – W.E. [War Engine]

(I forget much of what I saw.) A man in a simple dark robe carrying a red heart appeared eventually & showed me a room where a man, a woman, and a child were eating in a very poor room. I got the impression that the W.E. energy would be got for us by such a person – 93 changed the room and it was illuminated by an 11 pointed star.

I was shown a rocky country – perhaps Russia – presumably the place where the energy would be found or created.

More – but nothing definite.'

Notes on the G...D... 0=0 ritual

The Golden Dawn 0=0 rite: '...the Candidate repeats the Obligation after the Hierophant...As the Candidate affirmeth his own penalty should he prove a traitor to the Order, the evil triad riseth up in menace, and the avenger of the Gods, Horus, layeth the blade of his sword on the point of the Da'ath junction [i.e., of the brain with the spine] thus affirming the power of Life and Death over the natural body...the Form of the Higher Self advanceth and layeth its hand on the Candidate's head for the first time, at the words: '*So help me the Lord of the Universe and my own Higher Soul*'. And this is the first assertion of the connecting link between them.'

The *Shin of Shin* Operation: *Shin of Shin* is a part of a document analysing the 0=0 in terms of various Magical Operations. The *Shin of Shin* involves 'Spiritual Development', ie invoking the HGA. 'On the 16th April he [Crowley] journeyed to Amecameca, from which place he visited Soror F, by projection, and thence up Popacatapetl, encamped on whose slopes he resolved the Shin of Shin into seven Mental Operations:

1. Ray of Divine White Brilliance, descending upon the Akasic Egg set between the two pillars.
2. Aspire by the Serpent, and concentrate on the Flashing Sword. Imagine the stroke of the Sword upon the Da'ath junction (nape of neck).
3. Make the egg grow gray, by a threefold spiral of light.
4. Make the egg grow nearly white. (Repeat spiral formula)
5. Repeat 2. Above head. Triangle of Fire (red).
6. Invoke Light. Withdraw. see Golden Dawn Symbol.
7. Let all things vanish in the Illimitable Light.'

Liber HHH: the first section of *Liber HHH*, as is well known, is itself an analysis of the 0=0, and is clearly based on the above sevenfold process. The second section may well correspond to the unpublished paper, *Liber Cadaveris*. The final section is *SSS*, dealing with Kundalini, which I shall examine in a later section of this pamphlet.

These excerpts show the extraordinary versatility of this ritual, although in at least one instance, in Cairo 1904, the preconceived purpose of the ritual was not even related to the (admittedly extraordinarily important) results achieved. It should be borne most carefully in mind however, that although the ritual seems admirably suited to precede visionary experiments, to commence invocations of Spirits and to invoke the Holy Guardian Angel, it undoubtedly had an original purpose, and was devised in its original form along lines which assuredly made more sense to the composer of the ritual than to Goodwin (the translator) or Crowley (the adapter). I now proceed to the core of the matter, so far as *Liber Samekh* is concerned, if not the other forms of the ritual.

Its relation to the system of Abramelin & to the instructions of the VIIth Aethyr.

I am like a black eunuch; and Thou art the scimitar. I smite off the head of the light one, the breaker of bread and salt. — Liber VII III 34

Liber Samekh stands at the centre of Thelemic magick, as the ritual par excellence of achieving Knowledge and Conversation of the Holy Guardian Angel. Its central importance is to be understood in terms of Crowley's mission to bring all men to this sacrament:

I am indeed sent to do something. For whom? For the Universe?... What shall I teach men? And like lightning from heaven fell upon me these words: 'The Knowledge and Conversation of the Holy Guardian Angel.'

Success in this operation is essentially identical with the discovery of the True Will. The precursors of the method are to be found in *The Sacred Magic of Abramelin the Mage*.

The Abramelin Retirement is a major magical operation in which the phrase 'Knowledge and Conversation' first occurs in extant magical literature - it is to be found in a MS purporting to date from 1485, translated by the able hand of Macgregor Mathers. The entire scheme of the work is outside the scope of an essay such as this. Briefly, however, the operation as then understood extends over six months, during the first two months of which the operator rises at dawn and invokes his Angel with prayer, and makes the study of the Holy Books of his religion his principle pastime. For the second two months, he increases the intensity of his devotions, making his invocation at dawn and sunset. During the third two month period he makes the invocation at dawn, noon and sunset.

The instruction in the Eighth Aethyr of the Enochian system detailed in *The Vision and the Voice* is aimed at the same attainment. Essentially the details of the preparation of the place and the operator are not too dissimilar from the Abramelin scheme, but the timescale differs in that it extends over 91 days or eleven weeks. The prayer cycle is more intense than Abramelin, partially perhaps due to the shorter time span:

he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset... and in any case he shall pray seven times daily during the last week of the eleven weeks.

The rubric of *Liber Samekh* ends with these words, which we may compare with the above:

Let the Adept perform this ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making his course, for four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep. For know that the true Formula whose virtue sufficed the Beast in this attainment, was thus:

INVOKE OFTEN

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring,

for Light and Life to them that read therein.

Crowley's use of the Bornless Rite for this purpose, as set forth in *Liber Samekh*, was performed over a four month period, 'invoking often' during a journey on horseback in China in 1906, two years after the reception of the *Book of the Law*. This was not the only such retirement he undertook; his relations with his Guardian Angel involved numerous such retirements. The magical strain produced by such efforts cannot be perfectly described. It involves distortions or interruptions of normal consciousness, in which time and the apparent laws of our day-to-day existence are meaningless and frequently suspended. The diaries of these retirements themselves can give only an imperfect sketch of these phenomenon, by which resistance to the consummation of this communion is broken down to the point at which the Angel can overcome our defences and finally render us passive and receptive to His force. The only analogy to this that is remotely suitable is the relation between the Spheres on the Tree of Life, each of which is active in relation to that below it and passive in relation to that above. This passivity is incredibly difficult for the magician to achieve in their relation with their Angel, and the strains of the operation - against which he or she ACTIVELY struggles day by day - eventually produce a state of, if not collapse, at least resignation. In this surrender, achieved by such pains and trials, the Knowledge and Conversation is finally granted.

The Qaballistic scheme via Crowley's reconstruction.

Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth... — AL.III.17.

The attribution of the elements to the quarters in *Samekh* does not follow the scheme used in the other Thelemic rites, such as *The Star Ruby* or the *Star Sapphire* or even the *Gnostic Mass*, but retains the well known East = Air, North = Earth, rather than the more usual Thelemic attribution of Earth to East and Air to North, etc. This may be because the ritual predated Crowley's adoption of these attributions, or it may be quite simply, as Crowley himself remarked from time to time, that this operation differs in many respects from every other, and indeed, reverses the usual methods. Judging from my own experience with the rite, and from various considerations arising from this work and from the orientation in the original Graeco-Egyptian ritual, I consider it to be desirable, once one acquires perfect comprehension and competence with the rite, to switch the attributions as outlined in the final sections of this paper.

There is no necessary connection between the ideas involved in the Barbarous Names of the Ritual and the Elements to which Crowley has ascribed them in the structure of this rite. To take an example, KOTHA meaning 'The Hollow One' is at least as appropriate to Air or Water as to Earth. Crowley and/or Mathers apparently deleted at least some names and altered others. The interested student should see the Greek in Griffith's paper or Regardie's *Ceremonial Magic*. This being the case, there remains the likelihood that the six 'Names' or sections spoken of in the original - and the six corresponding sections in Crowley's recension - relate to SOMETHING, which Crowley interpreted as the Four Elements and Spirit Active and Passive, but which could equally well be the Six Spatial Directions: Up, Down, East, South, West and North, or some similar pattern in common currency among Graeco-Egyptian sorcerers!

Analysis of the Elemental Sections.

Below may be found the various visualisations, gestures and sigils associated with the ritual.

Accompanying them are the outlines of two schemes of elemental attributions. These attributions relate both to the four quarters and to the chakras, and are derived from Samekh and my own work with the ritual since 1981.

1) Air.



Enochian Sigil: Air.

Gesture: Grade sign of 2=9 (Moon) or alternatively Puella.

Visualisation: a golden bird or angel.

Colour of phallic wand and auric egg: yellow.

Chakra: Groin. (Attributed to either Air or Earth, see Solve/Coagula)

2) Fire.



Enochian Sigil: Fire.

Gesture: Grade sign of 4=7 (Venus) or alternatively Puer.

Visualisation: a red lion.

Colour of phallic wand and auric egg: red.

Chakra: Stomach.

3) Water.



Enochian Sigil: Water.

Gesture: Grade sign of 3=8 (Mercury) or alternatively Mulier.

Visualisation: a a blue dragon or eagle.

Colour of phallic wand and auric egg: blue.

Chakra: Heart.

4) Earth.



Enochian Sigil: Earth.

Gesture: Grade sign of 1=10 (Elements) or alternatively Vir.

Visualisation: a green hippopotamus or bull.

Colour of phallic wand and auric egg: green.

Chakra: Throat (see notes on Air section).

5) Spirit Active.

Sigil of NOX.

Gesture: Grade signs of LVX, or alternatively Rending of the Veil.

Colour of phallic wand and auric egg: white.

Chakra: Forehead.

6) Spirit Passive.

Sigil: of NOX.

Gesture: Grade signs of LVX, or alternatively Closing of the Veil.

Colour of phallic wand and auric egg: white.

Chakra: Above Head.

Its relation to Kundalini Yoga and sexual magick.

But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. — AL.I.61.

Liber Samekh commences with the significant instruction to perform the ritual armed with the Wand and Cup. This is an obvious reference to tantric elements in the ritual, which we may compare with the ritual called the *Star Sapphire*, allegedly the cause of the OTO accusing AC of revealing their sexual-magical secrets. A method of arousing the Fire Snake with this ritual was described in *The New Equinox* Volume 6 number 1, as well as by Francis King in his excellent work *Tantra for Westerners*. King also 'feminises' the god invoked, on the basis that Kundalini is personified as a Scarlet Goddess in Tantric sources. In many respects this book is among the best extant for applying Tantra in a Thelemic context. That in a Thelemic context neither of us were 'exceeding our brief' is obvious from the reference to the magical weapons mentioned above, standard allegorical terms for the Lingam and Yoni in modern occultism.

I would strenuously advise anyone undertaking an Abramelin style retirement with this ritual to take very seriously the injunctions Crowley makes in the text. Prepare yourself by reading *LXV*, which we can and should expand to include the *Holy Books of Thelema* in general, and *AL* in particular. You will benefit from experience in the expansion of the Body of Light along the lines of *Liber 536, BATRAXOPHRENBOOCOSMOMACHIA*.

The Expansion of Consciousness.

Seated in the open air, let him endeavour to form a complete mental picture of himself and his immediate surroundings. It is important that he should be in the centre of such picture, and able to look freely in all directions... Let him gradually add to this picture by including objects more and more distant... Let the Practicus form a mental picture of the Earth, in particular striving to realise the size of the earth in comparison with himself... Let him add the Moon, keeping well in mind the relative sizes of, and the distance between, the Earth and its satellite... add in turn Venus, Mars, Mercury and the Sun...the Asteroids, Jupiter, Saturn, Uranus and Neptune [Pluto was not discovered

at the time of writing. Ed.] The utmost attention to detail is now necessary, as the picture is highly complex, apart from the difficulty of appreciating relative size and distance...let his contemplation become vast as the heaven, in space and time ever aspiring to the perception of the Body of Nuit.' — Liber BATRAXOPHRENBOOCOSMOMACHIA.

An alternative to this method is to use the wide focus view method found in *Liber Null*, coupled with an appreciation of the Sun and Moon's position in [relation to] the Ecliptic, studying daily the astrological picture of the heavens and striving on one's walks to locate where each part, whether visible or not, is located in relation to oneself. If the ritual can be performed outside in the country (albeit internally or without full ceremonial) at some stage in the walk after expanding the consciousness by such means, all the better.

Some measure of success in the practices in *Liber Nu*, where the first of the Results is 'Expansion of consciousness to that of the Infinite' would serve the same general purpose.

The analogy between these exercises and certain tantric meditations, where the operator visualises such vast pictures of the Universe in conjunction with the Compassion meditation (Peace to all beings), will be noticed. This practice of expansion relates to various aspects of the rite, in particular:

The Assumption of God Forms.

'In these invocations he should expand his girth and stature to the utmost (having experience of success in the practices of *Liber 536*), assuming the form and consciousness of the Elemental God of the quarter.'

The Extension of the Will Symbol.

The Will in this ritual is formulated visually as a phallus; 'Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the Element invoked'.

The Geometric Progression of Divine Names.

This Will symbol is the channel for the divine names. 'Let each Word issue along the shaft with passionate impulse... Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as for the second, and thus to the end...'. This practice may be compared with the Kundalini exercise in *Liber HHH*. If the operator works the rite in the chakras rather than the quarters, the close identity of the practices, and the reason for the emphasis on *HHH* throughout the Elemental Grades, will be clear to him.

The Arousal of the Fire Snake.

[...]

In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam... concentrate thy thought of adoration in the brain... begin to awake the spine in this manner...concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time...adore the brain...figure to thyself its content as infinite. Deem it to be the womb of Isis, or the Body of Nuit...identify thyself with the base of the spine... figure to thyself its energy as infinite. Deem it to be the phallus of Osiris, or the being of Hadit...imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine...if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein [i.e. in the case of the male having experienced penetrating and being penetrated. JSK.]...let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent... Then at last being well-fitted in body and mind, fixed

in peace, beneath a favourable heaven of stars, at night in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will... – Liber HHH. Cap. SSS.

The work of the present writer and his conclusions.

'He shall await the sword of the Beloved, and bear his throat for the stroke.' — *Liber VII.5.47.*

My own work with this ritual has extended over ten years [written in 1991], and I thus consider myself qualified to not only write this article regarding what it is and might be, but also to conclude with my own interpretation of how it is best performed. We should remember that the original use of the rite involved states of possession, which we might consider in terms of willed states of possession rather than unfortunate obsessive conditions. In such cults as Voodoo, as ably described by Maya Deren, the state of possession commences with a force ascending through the body, analogous if not identical with the Kundalini serpent.

In the course of the ritual's performance, the operator 'assumes' beast forms & 'vibrates' the Names along a phallic shaft of Will, 'Unto the ends of the Universe', i.e. up the spine to the brain, the body 'visualised' as immense in size; each series of words relates, in ascending order, to the 'chakras', viz: Air=Groin, Fire=Solar Plexus, Water=Heart, Earth=Throat, Spirit Active = Pineal Gland, Spirit Active=Above Head. Why are the elements in this order? Surely it would make more sense to have Genitals as Earth & Throat as Air? Yes, it would; indeed the elemental attributions to the quarters in, the Star Ruby are arranged exactly like that. But! As Crowley emphasised, the Holy Guardian Angel ritual is different from and even the reverse of usual procedures. The Bornless Rite was originally the Headless Rite, and many magicians who use the Rite, and analogous yogic and tantric processes, find the Da'ath Chakra or larynx is or feels 'blocked'. Qaballistically this is the Abyss. Remember all the sword and neck symbolism?

Throat=Pentacle (or Platter), Genitals=Dagger (or Sword). Solve et Coagula, or 'fixing the volatile & making volatile that which is fixed', is so to speak, turning Air into Earth and vice versa. Thus the ascending Kundalini passes the Da'ath centre when the 'Flaming Sword' cuts off the head. Unfortunately for the Golden Dawn methodology, the 'divine white brilliance' only descends when it is good and ready; it is the 'ascending mode' which is important initially, not only throughout yogic tradition but in other living traditions such as Voodoo.

Here follow some extracts from my own Magical Record.

Retirement 1980/81

In 1980 I undertook the Magical Retirement described in *Samekh*, involving an eleven month period (actually somewhat longer as I worked with the ritual for several months prior to the Retirement itself), as outlined above. From the beginning I observed dawn, Noon, Sunset and Midnight and performed the Solar adorations from *Liber Resh*. At the appropriate stages of the retirement I performed the *Bornless Rite* once, twice, three times and finally four times a day, reading the Class A, particularly *AL*, and interpreted those passages that gained relevance through various states and intuitions with the aid of the Holy Qaballa, in this case the E...Q....

March 1 '81... Less and less of my thoughts concern anything but Adonai and magick, each day is directed towards Him and the attaining of His Knowledge and Conversation.

Bornless Rite, a great thrill of exaltation at achievement of the 'Star Spate' 'psychic orgasm'. I think

the achievement... is partly due to practice of assuming phallic godform earlier today, a course certainly to be emphasised... it goes well with Ptah posture.

March 3 ' 81...Complete dissociation of self from actions and perceptions... on leaving Temple I found myself automatically back into mantra, as often happens but not on exiting Temple when usually it is the *Bornless Rite* re-echoing fragmentarily... another memory of results occurs to me, during the hexagram ritual there was a great profusion of arrowheads of brilliant silver light in the North, and while performing mantra yoga coming home tonight I broke spontaneously into the adoration that is equivalent to this mantra (Unity uttermost showed) and saw the Stele and the Godforms of the Thelemic cosmogony in brilliant light.

June 21st. 8.40 to 9.25. Japa (mantra) till Sunset. *Bornless Rite*, fearful noises as of animals of creeping persons all around, saw a lion while facing North, beside me, its head to South; quite a jolt at this. *XXV [Star Ruby]* water and fire [purifying and consecrating rituals] – *Bornless Rite* difficult among the trees, but earnest. All Four Demons (the beast forms) piling in at end with Pillar of Light/White Phallus reaching sky (but not hell) between their enormous forms.

Jul 22nd. I'm not sure what's going on! I went in at 4.45 and did alternate mantra –Pentagram – Fire – Water – till dawn adoration at 5.10. Then I started paranayama and lost 15 minutes, one minute it was 5.13, the next the clock said – or appeared to say 5.30, I carried on until what looked like 5.45 then did the *Bornless Rite* (which should take at minimum ten minutes!) until what looked like 5.50-ish and went to phone the speaking clock, which said 5.42, I looked at the clock and it was back at 5.42. What the hell happened? I can read a clock at point blank range! Also the pranayama FELT like 30 minutes in asana, and the candles LOOKED like they'd burnt away. In fact I didn't lose any time at all, the clock just appeared to gain while in the Temple, and then came back to 'normal' on phoning the time, if anything I gained time that didn't exist, but it's damned curious and I'm a bit freaked out by it all!

August 2nd. 11:35. (?) till 12.45. Clock seemed to retrogress but is correct on leaving Temple!

August 9th. 8.30 to 9.35 Adored Sun and *Bornless Rite*, prayers from Treasure House: Sagittarius, Unity, 169 Cries... I note an irritating but possibly suggestive tendency to forget results till later on, so I can't be sure always which time they occurred, e.g. at Midday performance of 169 I had a tinkling of bells interiorly; e.g. at several unspecified performances I've been the god looking at me, not me looking at the god in the quarters, especially West, this since taking up use of appropriate pentagrams and Grade Signs, etc.

Retirement 1988

6th April. Sun at Noon. Sun at Sunset and *Bornless Rite*, visualisation good, otherwise not brilliant. Sun at Midnight and *Bornless Rite*. Better, saw a red pyramid inverted fall down shaft into heart, red ruby light to it. Serpent arose facing opposite direction to my physical sight, (towards me but inside me) to heart centre.

8th. Sunset Adorations and *Bornless Rite* + mantra and 'entered in' finale from [Mass of the] Phoenix. Some swift and nasty headaches recently, physical or psychic?

19th May. Sunset. Resh and 'Bornless' in 'astral body' as Middle Pillar Exercise, vibrating names up the lengthening spine. Oh for *BATRAXOPHRENOBOOCOSMOMACHIA!*

22nd May. *Bornless Rite* last night v. good indeed, no writing materials available, in car to Bristol.

Spirit Passive=Above Head

Spirit Active=Pineal.

Earth Section=Throat=Head on Platter.

Water Section=Solar Plexus=Grail.

Fire Section=Stomach=the boiler room!

Air Section=Groin= 'The 'Beast in the East' see *Star Ruby*.

Realised feasibility of disincarnation; contact HGA to save you from your own folly! Nearly 'holied out', strongest since March events. You really are living on borrowed time once the contract is fulfilled.

June 1st. Midnight, mantra etc. began rite with:

'Now I begin to pray: Thou Child,
Holy Thy name and undefiled!'

Bornless Rite etc. as above. Goodish; breakdown of ideas: Pentagram in chakras rather than quarters: Air, Fire, Water, Earth as in *Bornless*. Final Qaballistic Cross as Spirit Active and Passive from above head to brow.

Purifications, in spine, Graal above Head, the 'water' Triangle or 'blessings' descend.

Consecrations, Fire ascending from base of spine to heart, the Fire triangle meets the influence from above, thus forming Hexagram. Invocations follow.

Bornless Rite in chakras, 'head on a plate' strong in QBL+ and *Bornless* at Earth section. At the end spontaneously moved into NOX signs as yogic dance thus fixing the volatile Earth Fire Water Air and making volatile that which was fixed.

SOLVE			COAGULA	
Lamp	Spirit Passive	Crown	Spirit Passive	Lamp
	Spirit Active	Head	Spirit Active	
Dagger	Air	Throat	Earth	Disk
Cup	Water	Heart	Water	Grail (emotions)
Wand	Fire	Belly	Fire	Lance (appetites)
Disk	Earth	Genitals	Air	Dagger

Visualising the animal god forms, the fire phallus, pentagrams, hexagrams and wheels and vibrating Names, extending the pillar into infinity, with assistance of A... because I never learned to do these things like they're happening now, it's subtler but stronger and more exacting than the... ('81 Retirement

codename).

Oct. 5th.

ASTROLOGY tells you WHO you are,
QABALLA tells you WHERE you are going,
ALCHEMY tells you HOW to get there.

Alchemy involves 'Time Jumps' speeding up the evolutionary process. The process takes place in time, say Aries to Pisces but time is 'condensed' (?), past and future are transmuted in the present. Oh blah, blah, what do I know?

Oct. 6th. The Great Winds may be connected with the recent Sun trine Jupiter ritual, and there's another in January. Went out in it about 9.30, mantra and *Bornless Rite*, or the *Headless Rite* as I'm now beginning to understand it. 'I cut off the head of the light one, the breaker of bread and salt' = Jesus, Tiphereth or rather John. See Blue Notebook for *Headless One*.

Oct. 7th 8.45pm. *Bornless Rite* in krystal. Altar. [No longer understand this. JSK.]

The West. Da'ath centre expecting the sword.

Midnight 25th. Notes on *Resh* adorations: there are definite distinguishable differences between standing in Apophis and Typhon posture facing different directions at different times. Might be light and shadow, might be blood or brain, might be gravity or all these, but making samahdi on self-sun at these times is qualitatively different.

Midnight Nov. 9th. Adored Khephra. Saw 'aura colours' when arms went into Apophis and Typhon – produced 'wings' mainly of red and brilliance. This occurred quite frequently during the *Bornless Rite* period earlier this year, but I don't think I recorded it.

The realisation of the nature of these processes and their connection with the *Headless* motif of the *Rite* was a long time coming, though the feelings and experiences attending my performance of this rite and the various parts of the curriculum connected with it – influenced no doubt by my close relationship with the Class A and the various ritual and meditative processes surrounding them. I hope this connection has been made a little clearer by this article. All I would like to add to the above is my earnest wish that the student makes use of the ritual, in conjunction with the Abramelin retirement in some form, with a close and reverential attitude to the *Holy Books of Thelema* as their guide through the maze of initiation.

So mote it be, Amen.

Jake Stratton-Kent

Appendix

Sethian Gnosis: an error of early scholarship on the papyri?

'In the magic of the later period [*i.e. the Graeco-Egyptian period under consideration. JSK.*] Seth (the biblical patriarch) is identified with the monstrous Greek genie Typhon, son of Tartarus, who has a serpent's body. He is supposed to have an ass's head, a feature which recalls the elongated snout and long ears of some African animal, with which Seth (set) is sometimes identified in Pharoanic iconography. More often he seems to be identified with a sort of headless demon whose eyes are placed in his shoulders, *the Akephelos*. (Quoted from K. Priesendanz, *AKEPHELOS; DER KOPFLOSEGOTT*. Leipzig 1926; in *Secret Books of the Egyptian Gnostics* Jean Doresse. 1958)

'In the Gnostic mythos - which transforms the God of Genesis into an evil god, and similarly turns the various other values of Biblical doctrine upside down, this Seth - the enemy of the chief Egyptian gods... acquires a definite position... (see the) Egyptian figurines of the God Seth, cast in bronze which are perfectly appropriate to it. The most significant represent the god walking with the hieratic gait (see Invocation of Typhon-Set above), his body girt with a loin cloth... the asses head... There is no doubt about the identification of the god worshipped in this guise, as one of the great figures of Gnosticism; the pedestal is engraved with the name ABERAMENTHO which denotes Jesus.' — *Secret Books of the Egyptian Gnostics, Jean Doresse.*

Elsewhere in *Secret Books of the Egyptian Gnostics* we find reference to the Bornless Rite itself, under its original name, the name which we find, in Greek, at the head of the papyrus from which it was first translated – '(in) an incantation entitled *'the Stele of Jeou the painter'* the text of which is preserved in a Greek papyrus... the 'headless' god is... referred to as 'creator of earth and heaven'.

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