

Magick 101

Magickal Rituals of the OTO

Magick 101 Schedule

- ◆ January 11, Intro / Basic Rítuals
- ◆ February 08, Rítuals of the Pentagram
- ◆ March 08, Star Ruby
- ◆ April 12, Rítual of the Hexagram

Magick 101

Class 001: Introduction and Maintenance Rituals

Class Outline

- ◆ Introduction
- ◆ What is Rítual
- ◆ Types of Rítuals
- ◆ Maintenance Rítuals
 - ◆ Purpose
 - ◆ Will
 - ◆ Resh
 - ◆ Gayatri Mantra

Introduction

- ◆ Why this class series
- ◆ Who are we
- ◆ Splitting it up

What is Rítual?

Ritual: from the Latin *ritualis* meaning **rite**

A detailed method of procedure faithfully or regularly followed.

A ceremonial act or a series of such acts.

What makes something ceremonial: despite the belief that making a ritual “ceremonial” means dressing in worshipful garb and a religious confines; Doing any act with deliberate and conscious intent creates ritual. •(An)

The simplest rituals: Getting up, showering, (shaving), brushing the teeth, dressing. From this comes Formula, execution, repetition. Breaking the established ritual affects the resultant... The day plays differently. Neither necessarily good nor bad, but different. •(Al)

Types of Ritual

- ◆ Maintenance
- ◆ Devotional **
- ◆ Initiation / Transformation **
- ◆ Complex Ritual
 - ◆ Banishing
 - ◆ Purification/Consecration **
 - ◆ Invocation/Evocation **
 - ◆ Statement of intent, Oath, License to depart. **

* There are of course, many other types of ritual. (CYA Clause)

** Not part of Magick 101

Maintenance Rituals

A ritual done on a regular basis to keep yourself
'running smoothly'

"Oil should be changed every 3,000 miles or 3 months, to extend the lifetime
of the vehicle."

Think of the activities you do on a regular basis that help your frame of
mind. Think of the activities you tell yourself you should be doing more often
but do not.

Examples: Exercise, Vacation, Taking a Bubble Bath, Reading a Good Book,
Going for a walk

•(An)

Purpose of Maintenance Rituals

- ◆ Being aware of why we do things
- ◆ Being aware of self
- ◆ Orienting self to environment
- ◆ Refreshing / Clearing self and mind
- ◆ Self - Discipline (A topic unto itself!)

The supermarket is designed to make the simplest activities, like buying milk or eggs, difficult.

The most frequently needed items are placed in the back causing the shopper to traverse the store and thus be subjected to distraction and temptation.

We fall prey to impulse and lose sight of our goal.

Maintenance rituals help us focus on
why we do what we do.

Your First Ritual

Something we do EVERY DAY

Eat

“Will” or... Why do we eat?

- ◆ Eating is a daily ritual.
- ◆ It keeps *your body* running smoothly
(especially with high fibre)
- ◆ It provides energy to allow other activities
- ◆ Thelemically: the most important activity is to do your True Will.

“Will”

Knock (333-55555-333)

“Do what thou Wilt shall be the whole of the Law.”

“What is thy Will?”

“It is my Will to eat and drink.”

“To what end?”

“That I might fortify my body thereby.”

“To what end?”

“That I may accomplish the Great Work.”

“Love is the Law, Love under Will.”

“Fall to.”

(A solo recitation)

Knock (333-55555-333)

“Do what thou Wilt shall be the whole of the Law. It is my Will to eat and drink, that I might fortify my body thereby, that I may accomplish the Great Work. Love is the Law, Love under Will.”

“Will”

(Varying the ritual for different purposes)

Knock (333-55555-333)

“Do what thou Wilt shall be the whole of the Law.”

“What is thy Will?”

“It is my Will to perform the ritual of [X].”

“To what end?”

“That I might enjoy the results thereof, that allow me greater freedom and power.”

“To what end?”

“That I may accomplish the Great Work.”

“Love is the Law, Love under Will.”

2 minute break

- ◆ That's 5 minutes Thelemic time.

Liber Resh

vel Helios sub figura CC

- ◆ Resh (ר): Hebrew word meaning Head
- ◆ A solar adoration performed 4 times daily: Sunrise, Mid-day, Sunset, Mid-night.
- ◆ Helios: Sun (Greek); CC = 200
- ◆ Kaballa path 30: The Sun; (Hod->Yesod)

Why do 'Resh?'

- ◆ Orienting self to Solar Movement.
- ◆ Bringing ritual into one's life.
- ◆ Self-discipline (A topic unto itself!)
- ◆ Knowing one's self.

A note on Resh:

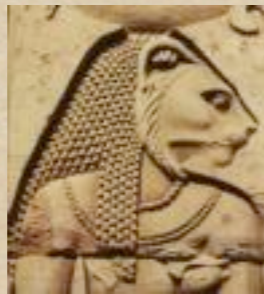
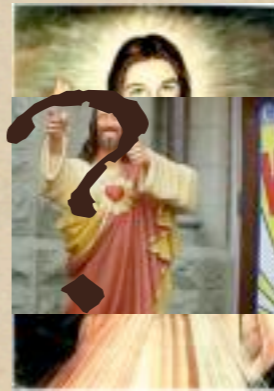
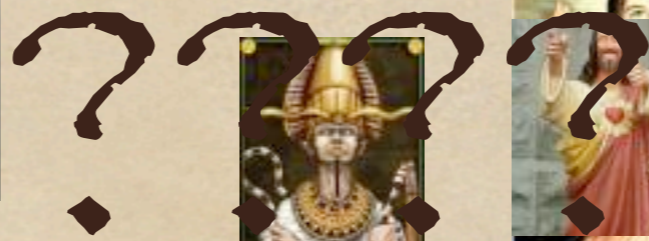
Parallel to the equinox/solstice:

Resh is a recognition of *your* placement in the day
(noted by its quarters) whereas the equinox &
solstice is recognition of *your* placement in the year
(noted by its quarters) • (An)

The components of Resh

- ◆ Assumption of the God Form
- ◆ Invocation of the God Form
- ◆ Sign of silence
- ◆ Adoration
- ◆ Sign of silence

Assuming the God Form



The Roots of Meditation

Extract from 'Meditation' (Harper Collins)
<http://www.paulroland.co.uk/html/collins.html>

Contrary to popular belief, meditation is neither alien to our culture, nor to our nature. Although it is impossible to be certain where and when it evolved, it is fair to assume that primitive man took the first step towards self-awareness when he began to wonder where he had come from and what purpose there might be in existence.

By the 4th millennium BCE passive contemplation and nature worship had developed into a clearly defined spiritual discipline focused upon a pantheon of celestial archetypes.

Egyptian initiates sought to awaken their own divine qualities by 'assuming the god form', as it was known, of the mythical deity who symbolized the particular attribute that they required.

While in the East meditation formed the basis of Yoga as a means of attaining complete control over the physical body and realizing the True Self in preparation for death.






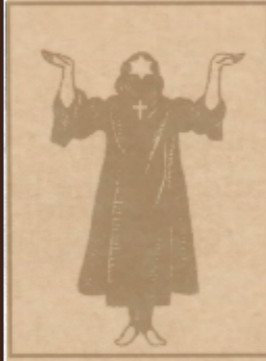


Assuming the God Form

- ◆ Learn about the God to assume
- ◆ Take a symbolic stance of the God
- ◆ Find the mental head space of the God
- ◆ Fill your senses with the God

The components of Resh

- ◆ Assumption of the God Form
- ◆ Invocation of the God Form
- ◆ Sign of silence
- ◆ Adoration
- ◆ Sign of silence

The God forms of Resh

Sunrise		Mid-day		Sunset		Mid-night	
							
Ra		Ahathoor		Tum		Khephra	
East = Air		South = Fire		West = Water		North = Earth	
Rising / Strength		Triumphing / Beauty		Setting / Joy		Hiding / Silence	
Uprising from Night		Midcourse from Morning		Down-going from Day		Midnight Hour from Evening	

Assuming the God-form

“Strike a pose, there’s nothing to it; Vogue!”

The ritual poses of the god forms allow the magickian to begin a visualization that can be carried from external to internal.

The magickian can now pursue studies of the god forms and their symbolic representation, how they relate to hir, and incorporate those ideas in hir daily adoration.

Ra	Big blazing ball of fire, An open mouth, an extended arm and a God seated with a sun and Uraeus on its head.	God of the Sun
Athoor	Hathor: The celestial cow.	Goddess of Creation, Moon, Beauty
Tum	Atum: A bearded man wearing the Double Crown of Pharaoh.	God of Evening, Apocalypse
Khephra	Khepri: The winged dung beetle. A scarab.	God of Rebirth and Unknown.

Invocation of the God-form.

Hail unto Thee who art [Godform] in thy [action],
even unto Thee who art [Godform] in thy
[attribute], who travellest over the Heavens in Thy
bark at the [movement] of the Sun.

Tahuti standeth in His splendor at the prow and Ra-
Hoor abideth at the helm. Hail unto Thee from the
Abodes of [time past]!



Invocation of Ra



Hail unto Thee who art **Ra** in thy **Rising**,
even unto Thee who art **Ra** in thy
Strength, who travellest over the Heavens in Thy
bark at the **Rising** of the Sun.

Tahuti standeth in His splendor at the prow and Ra-
Hoor abideth at the helm. Hail unto Thee from the
Abodes of **Night**



Some notes:

From: "Who And What Are Those Egyptian References in Liber Resh
<http://members.cox.net/goldenlotus-oto/whoAndWhat.htm>

Ra's bark is the Sektet (or Manjet) boat ("the barque of millions of years"), which carries Him across the watery abyss of the celestial sky. Sektet can be translated as 'sek'-that which gathers together and girds itself against something; and, 'te'-meaning a kiln or hot; and 't' is often used as an ending on nouns; Also, 'tet' signifying stability or duration. Thus, the stable "hot boat" which is and protects Ra.

The crew of this boat is made up of the gods of creation, wisdom and magic. Tahuti, or Thoth, the God of Wisdom and magic, inventor of hieroglyphic writing and scribe of the Gods sits in the front of the Sektet boat, like the baboon that ceremoniously, every day faces the rising of the sun; but in this case appears as an Ibis bird. Ra-Hoor, is another name for Horus, or meaning "the house of Ra". An ancient hymn, from the papyrus of Ani describes this. "Thoth stands at the prow of thy boat, smiting all thine enemies," and "I have seen Horus at the helm and Thoth acting at his command. "

The Adoration

From: Liber Al vel Legis (The Book of The Law) III:37-38

Unity uttermost showed!

I adore the might of Thy breath,
Supreme and Terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore Thee!

Appear on the throne of Ra!

Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

The light is mine; its rays consume

Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

Text of Liber Resh

LIBER RESH VEL HELIOS SVB FIGURA CC

By Aleister Crowley

0. These are the adorations to be performed by all aspirants to the Holy Order of the A.'.A.'. .

1. Let him greet the Sun at dawn, facing East, giving the Sign of his grade. (Note: The Sign of the Cross, which is the Sign of Tiphareth, may be used.) And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. (Note: The Sign of Fire, which is the Sign of Netzach, may be used.) And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. (Note: The Sign of Air, which is the Sign of Yesod, may be used.) And let him say in a loud voice:

Hail unto Thee, who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade. (Note: The Sign of Water which is the Sign of Hod may be used.) And let him say in a loud voice:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun. Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the Abodes of Evening!

5. And after each of these invocations thou shalt give the sign of silence, and afterwards thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation. (Note: Some perform the Adorations written in Liber Al vel Legis, Ch. III, vs. 37 - 38.)

6. Also it is better if in these adorations thou assume the God-Form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

Alternative practices of Liber Resh

Feline Resh
(Using the god forms of Bast, Sekhmet, and Ra)

By Tyger Brightfield

Dawn

Welcome, O Bast, thou Left Eye of Ra
Flexing thy claws to awake from the night
Welcome, O Sekhmet, thou Right eye of Ra
Yawning and stretching to bring in the light
We greet thee, Bright Ones, from the abodes of night.

Noon

Bright Eye of Ra, burning above
Bast stares down relentlessly
Fierce Eye of Ra, destroyer of shadows
Sekhmet watches patiently
We greet thee, Burning Ones, from the abodes of morning.

Sunset

Magnificent Bast, Left Eye of Ra
Purring into softening light
Majestic Sekhmet, Right Eye of Ra
Relaxing into golden motion
We greet thee, Beautiful Ones, from the abodes of day.

Midnight

The Left Eye of Ra is closed.
Bast hunts.
The Right Eye of Ra is closed.
Sekhmet prowls.
We greet thee, Fierce Ones, from the abodes of evening.

A final note on Resh

Do I really have to get up at 5:16 am?!?!?

The short answer: No. But it can help.

Less-than-precise Timing:

(dawn->when you get up, midnight->when you go to bed)

- > Less correct, but can still be effective
- > Doesn't screw up your sleep schedule
- > Easier to forget

Precise Timing:

(rituals performed at exact times of dawn, mid-day, etc.)

- > More technically correct
- > Stricter discipline (can be easier to maintain)
- > Really screws up your sleep schedule!

So which way should you try?

Experiment and see. you will forget at least a few times - don't sweat it. Just keep doing *something*!

Well, okay, that's nice for the Sun
but what about...



The Moon

Lunar Adoration: Gayatri Mantra

“... every student should make a point of saluting the Sun (in the manner recommended in Liber Resh) four times daily, and he shall salute the Moon on her appearance with the Mantra Gayatri.”

(Crowley, 1939)

**“Om! tat savitur varenyam
Bhargo devasya dhimahi
Dhiyo yo nah pracodayat.”**

**“O! Let us strictly meditate
on the adorable light
of that divine Savitri
(the interior Sun, etc.)
May she enlighten our minds!**

Magick: Liber ABA

“The best way is to say the Mantra instantly one sees the Moon, to note whether the attention wavers, and to repeat the Mantra until it does not waver at all.”

(Crowley, 1939)

Question time: T FYQA

References:

- ◆ Who And What Are Those Egyptian References in Liber Resh
 - ◆ <http://members.cox.net/goldenlotus-oto/whoAndWhat.htm>
- ◆ The Magick of Thelema, Lon Milo Duquette
 - ◆ Weiser Publications
- ◆ Magick: Liber ABA, book 4 , Aleister Crowley
 - ◆ Weiser Publications
- ◆ The Chicken Qabalah, Lon Milo Duquette
 - ◆ Weiser Publications
- ◆ Liber Resh vel Helios sub figura CC, Aleister Crowley
 - ◆ Publication in class D of the A.'.A.'.
 - ◆ <http://www.hermetic.com/crowley/libers/lib200.html>

Find it on the web

- ◆ Notes online tomorrow
- ◆ <http://www.apolo.net/Classes/>