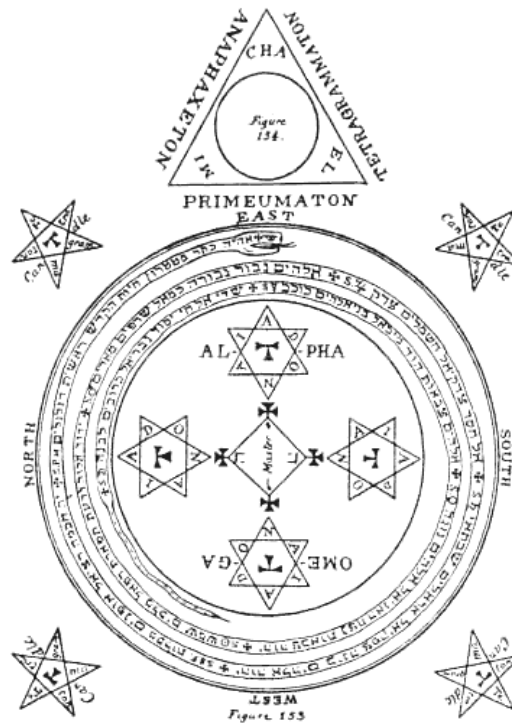




The Process of Invocation

by
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4°=7□



There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; or, in the language of Mysticism, Union with God. – Aleister Crowley

The practice of the Philosophus is to take his or her re-write of Samekh as completed during the Practicus period and to then work the invocation. The Practicus has prepared for this by performing a series of invocations in order to become competent at this form of Ceremonial Magick. It is in this ritual to invoke the Holy Guardian Angel, Liber Samekh, where detailed instructions for visualizing the angel as well as other elemental energies work together until the Aspirant finally gives an ounce of spiritual oil or life force, squeezed through the top of the head for the Angel to feed on. The ceremony then culminates with the Angel speaking through the mouth of the Mage. And it is under this authority that the Great Work then takes place.

The Holy Guardian Angel for all practical purposes is God (Adonai) as the Aspirant can see no further than Tiphareth; itself being but an apparition, referred to in Liber LXV as “an image of an image.” This assumes the Aspirant has reached Yesod; the lowest point on the Tree-of-Life where Tiphareth can be apprehended; above the elemental or lower astral plane and immersed in the Veil of Qesheth.

As the Aspirant first learned the Pentagram rite (Star Ruby), the position was on the intersection of Samekh and Peh; where all invocation takes place. Peh is the mouth from which the invocation is uttered; the god breaking through the egoic barrier into manifestation and Samekh is the direct path to Tiphareth.

Invocation sensitizes us to and taps into the power of archetypal energy, bringing the macrocosmic and involutionary forces into manifestation. The archetypal plane holds all idealized forms and by their manifestation do we perfect ourselves; that we might become *asar un nefer* (myself made perfect).

In preparation for the invocation of one’s Holy Guardian Angel, the Aspirant should work the invocations of the various gods of the Egyptian pantheon. Why the Egyptian pantheon? Well, there are several reasons; first and foremost being that several of these gods are found in the Holy Books of Thelema. Further, Crowley states in Liber O: “The reason for using the Egyptian forms is simply that they have the best-defined Magical Images.”

These images are easily utilized by the Mage in the *assumption of godforms*—where the imagination is used to shape the Khu in the form of the god to be invoked as one simultaneously identifies oneself with the archetypal energy that the god symbolizes. The series of invocations pursued connects the psyche more firmly to the Khu, empowering it on the Astral Plane. They represent a progressive unfurling of psychic power. The operation order being first to invoke Isis, goddess of Initiation, but then moves on to a balancing of all those psychic forces inherent in the Aspirant.

The danger of ceremonial magick --- the subtlest and deepest danger --- is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. Let him, before beginning his Work, endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance. This, of course, should have been done in a preliminary fashion during the preparation of the weapons and furniture of the Temple.
—Aleister Crowley

The operational theory for a dramatic ceremony goes as follows:

1. Banish and consecrate the temple; sacred space needs to be set aside for the deity to be invoked and the Magickal Circle is established in order to provide an environment suitable for the energy to be invoked.
2. Begin the invocation and build the astral god-form about thy Khu. In this part of the invocation, the attributes and accomplishments of the deity being invoked are listed and idealized.
3. Set that Khu high overhead that it looks down on the temple and the physical body and begin to shape it to look like the deity being invoked. It is at this point in the invocation that there arises a dialogue between the Mage and the Deity. With each counter recitation, the Mage should be moving one's consciousness to the corresponding body; the physical body and the projected godform.
4. The invocation then builds to a dialogue between the god and the operator; bringing the emotional pitch to a strong frenzy.
5. Bringing the incantation to its climax, the god then speaks plainly as the god and all traces of the Mage's personality have been usurped by the god; the ego temporarily suspended, giving way to the god.

As Crowley writes:

The mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician.

The Mage is then able to identify him or herself with the deity being invoked; and the god speaks clearly with the consciousness of the Mage entirely placed in the shaped Khu above that is in the godform of the deity being invoked.

This consists of a real identification of the magician and the god. Note that to do this in perfection involves the attainment of a species of Samadhi: and this fact alone suffices to link irrefragably magick with mysticism.

Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and unshakeable mental picture of the god is presented to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited.

In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated. —Aleister Crowley

Invocation of Isis

O Serpent Woman of the Stars;
Clothed with the Sun
And with the Moon at her feet;

Thee I invoke!

Dear Mother of Initiation;

Thee I invoke!

Scarlet Concubine of mine heart's desire;
Who guides all mankind
To Immortality;

I, even I have fashioned Thee
From a pale image of fine Gold.

Your robes are sky-colored,
Bespangled with golden Stars.

Your hair a diadem of twelve constellations,
Driven seven-abreast through
The dancing circus of Nothingness.

But Thou art Eternity and Space,
Thou art Matter and Motion
And Thou art the Negation of these things.

Hear me Dear Lady
And lift up Thy Voice to aid me
In this most dire hour!

Redeem my life
By Thy Sacred Flower.
Initiate my soul
And bring me to thine own glory
And incorruptibility.

Ah, how heartily I am grieved
For this poor man in his dungeon;
How I would that God
Would free him of his fetters.

Isis am I!
And from my life
Are fed all showers and suns;
All moons that wax and wane
All stars and streams
Even the living and the dead.

O Thou Light and delight,
Ravish me away
into the milky ocean of the stars!

Let this man be free from his fetters!
Isis am I!
And it is I who decree that this should be!

I am thy Queen
Enraptured and possessed of thee.
High do these sweet rivers
Welcome the sea;
Ocean of Love that shall encompass thee.

Isis am I!
And I am the Mistress
Of the two waters;
The eldest Daughter of Kronos;
The sister of the King Osiris!

I am she who rises in the Dog Star.
I am she who separated the Heaven and the Earth.
I am she who has pointed to you, thy path to the Star.

Sing the rapturous love-song unto me!
Burn to me perfumes!
Wear to me jewels!
Drink to me, for I love you!
I love you!
I am the blue-lidded daughter of Sunset;
I am the naked brilliance of the voluptuous night-sky.
To me!
To me!

Invocation Osiris

The Intent

The first day of the New Moon is a powerful time for the worship or invocation of Osiris.

Invoke Osiris for civilization, enlightenment, fertility, justice, regeneration, agriculture, judgment, blessings, dignity, music, dance, earth magic, correct conduct, earth mysteries, legal matters, wise rulership, spells and rituals which relate to the spiral of life, growing grapes, making wine, making farm implements, and teaching by example. He can also be invoked for learning not to be too trusting, and attracting a strong wife. Invoke him as Khenti-Amenti for magic, and as Serapis for fertility, healing, tarot, earth magic, blessing weapons, and for spells and rituals which relate to the afterlife.

The Adoration

A Hymn of Praise to Osiris Un-Nefer, the great god who dwelleth in Abtu,
the king of eternity,
the lord of everlastingness, who traverseth millions of years in his existence.

Thou art the eldest son of the womb of Nuit.
Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty.
Thou art the King of gods men.
Thou hast gained possession of the sceptre of rule,
and the whip, and the rank
and dignity of thy divine fathers.

Thy heart is expanded with joy, O thou who art in the kingdom of the dead.
Thy son Horus is firmly placed on thy throne.
Thy power is wide-spread, thou art he of whom the fear is great in thy name of "Asar".
Thy existence endureth for an infinite number of years in thy name of "Un-Nefer."

Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes.
Thou hast ruled the Two Lands from the womb of Isis.
Thy members are of silver-gold, thy head is of lapis-lazuli, and the crown of thy head is of turquoise.
Thou art AN of millions of years.
Thy body is all pervading,

O Beautiful Face in Ta-tchesert, grant thou to me glory in heaven,
and power upon earth,
and truth-speaking in the Divine Underworld,
and the power to sail down the river of Amrit in the form of a living Ba-soul,
and the power to sail upon the river to the yew groves of Yama in the form of a Benu bird,
and the power to pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat.

Homage to thee, Osiris, Lord of eternity,
King of the Gods, whose names are manifold,
whose forms are holy, thou being of hidden form in the temples, whose Ka is holy.
Thou art the Lord to whom praises are ascribed in the name of Ati,
thou art the Prince of divine food in Anu.
Thou art the Lord who is commemorated in Maat, the Hidden Soul, the Ruler supreme in White Wall (Memphis).
Thou art the Soul of Ra, his own body.
Thou makest thy soul to be raised up.
Thou art the Lord of eternity, the Governor of Abydos.
Thy name is established in the mouths of men.
Thou art the substance of Khem.
Thou art the beneficent Spirit among the spirits.

The god of the Celestial Ocean, Nu, draweth from thee his waters.
Thou sendest forth the north wind at eventide, and breath from thy nostrils to the satisfaction of thy heart.
The stars in the celestial heights are obedient unto thee,
and the great doors of the sky open themselves before thee.
Thou art he to whom praises are ascribed in the southern heaven,
and thanks are given for thee in the northern heaven.
The imperishable stars are under thy supervision,
and the stars which never set are thy thrones.

The Invocation

O Noble Soul of Osiris Unnefer, come to me!
I am Your Beloved Son, Horus.
By the Gods who are in Heaven,
By the Gods who are in the Earth,
By the Gods who are in the Primeval Waters,
O Gods who are in the South,
O Gods who are in the North,
O Gods who are in the West,
O Gods who are in the East, come to mine aid.
I invoke thee Osiris!

In thy name, I invoke thee Osiris; and by thy names: Asar and Wesir.
By thy names Khenti, Osiris Khent-Amentet; Un-Nefer, Osiris Unnefer and Osar-Un-Nefer.
By thy name Sep when dismembered,
Khenti-Amenti in death,
and Seker when resurrected.

Thou art also Osiris Ankhti, Osiris Saa, Osiris Orion Saa, Osiris Bati-Erpit, Osiris Ptah, Osiris Sekri, Osiris Netchesti, Osiris Atef-Ur,
Osiris Taiti, Un-per Osiris and Osoronnohphris.

By whatever name, I invoke Thee!

Thou art the Patron of the Underworld, and the dead, agriculture and fertility.
Thou who art a green-skinned man dressed in the raiment of a pharaoh,
wearing the Atef Crown with a pair of rams horns at its base.

Thou art second only to thy father, Ra, the leader of the gods on earth.
O husband of Isis and father of Horus who resideth in the underworld as the lord of the dead,
killed by Set,
resurrected by Isis and the Ritual of Life,
bringing eternal life to all the dead.
Thy task is the 'Judging of the Heart.'

Osiris, who art the Lord of Life and of Wholeness;
Osiris, who art the Lord of All, the Begetter;
Beautiful Being who dwells in Rostau and in thy habitations in the Land of the North,
Thou art Osiris! of the Mysteries, who springs from the returning Waters.

Thou who art called The Black One;
Dweller in the Funeral Mountain, and Khenti-Amenti, Foremost of the Westerners.
Thou art called the Lord of Eternity, Lord of Everlastingness, and Golden One of Millions of Years.

Green and black are thy colors O Osiris.
Orion is thy star.
Thou bearest the crook and flail of kingship,
the Atef Crown,
a vessel of water,
and the white crown of Upper Egypt.
Thou bearest the Tet.¹

Thou rollest up into the horizon,
thou hast set light over the darkness,
thou sendest forth air from thy plumes,
and thou floodest the Two Lands like the Disk at daybreak.

Thy crown penetrateth the height of heaven,
thou art the companion of the stars,
and the guide of every god.
Thou art beneficent in decree and speech;
the favored one of the Great Company of the Gods,
and the beloved of the Little Company of the Gods.
O ye gods who are in the presence of Osiris, grant to me your arms,
for I am the god who shall come into being among you.

¹ A vertical column with four crosspieces representing the four cardinal points

Homage to you, O ye lords of right and truth,
Ye sovereign princes who stand round about Osiris,
grant ye that I may come unto you.

O thou who art in thine egg (Ra,) who showest from thy Disk,
who risest on the horizon, and dost shine with golden beams in the height of heaven,
like unto whom there is none among the gods,
who sailest above the Pillars of Shu,
who sendest forth blasts of fire from thy mouth,
who illuminest the Two Lands with thy splendour,
May I be strong on earth before Ra,
may I arrive safely in the presence of Osiris.

[Assume godform]

Who is this?

"It is Osiris. I am the Benu bird which is in Anu. I am the keeper of the volume of the book of the things
which have been made, and of the things which shall be made."

Who is this?

"It is Osiris. I am the god Menu in his coming forth; may his two plumes be set on my head for me."

Who is this?

"It is Osiris. I have made an end of my shortcomings, and I have put away my faults."

Who is this?

"I am Osiris Onnophris who is found perfect before the Gods. I hath said: These are the elements of my
Body perfected through suffering, glorified through trial. The scent of the dying Rose is as the repressed
sigh of my Suffering. And the flame-red Fire as the energy of mine undaunted Will. And the Cup of Wine
is the pouring out of the blood of my heart, sacrificed unto Regeneration, unto the newer life. And the bread
and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris Triumphant. Even Osiris Onnophris the Justified One. I am He who is clothed with the
body of flesh yet in whom flames the spirit of the eternal Gods. I am the Lord of Life. I am triumphant over
Death, and whosoever partaketh with me shall with me arise. I am the manifester in Matter of Those whose
abode is the Invisible. I am the purified. I stand upon the Universe. I am it's Reconciler with the eternal
Gods. I am the Perfector of Matter, and without me the Universe is not."

Horus Invocation

Horus the Bright One
Horus the Beautiful One
Divine Child, who sits rightly upon his throne
Hear me Horus, oh Golden child
The powers of regeneration and life are yours
You are the illumination of the sun
The Child who sits upon his throne
Hail to you, all nature hails to you
Oh Divine Child, Horus enlighten me
Guide my path with your light
Make me shine with your brilliance
Let me be a sun upon the earth
Horus the Divine One
Horus the Shinning One
Horus the True One
Be with me until the end of my day
Be with me and guide me

Holy Child, unity uttermost showed, bring thee Thy power.
Come thou forth from thine abode in the silence.
All-force! All-Fire! All-Light, All-Power!
Bring Thee Thy hand to lay on this Thy temple,
Thy house in the East.
Glory, glory, glory unto the Child sitting on the throne of Khabs.
Knowing the ways of the universe,
open the gate in the might of Love, and of War!
Be Thee Horus the Avenger, the warrior of the skies of light,
ever drowning, ever burning in the fire of death,
(that death that all Kings know),
and in Thy name do we invoke this fire,
and within this fire do we invoke Thee!
Thou Crowned and Conquering Child! Descend and abide!
In the love of Thy name do I call Thee!
To see this day begin, this, the Dawn of Kings!
and to fill the King of Earth with Thy power! Aum.

O Thou of the Head of the Hawk! Thee, Thee, I invoke. Thou only-begotten-child of
Osiris Thy Father, and Isis. Thy Mother. He that was slain; She that bore Thee in Her
womb, flying from the Terror of the Water.
Thee, Thee, I invoke!

O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning!
Thee, Thee, I invoke!

O Thou who hast formulated Thy Father and made fertile Thy Mother!
Thee, Thee, I invoke!

O Thou whose garment is of Golden glory, with the azure bars of sky!
Thee, Thee, I invoke!

Thou who didst avenge the Horror of Death; Thou the slayer of Typhon! Thou who didst
lift Thine arms, and the Dragons of Death were as dust; Thou who didst raise Thine
Head, and the Crocodile of Nile was abased before Thee!
Thee, Thee, I invoke!

O Thou whose Nemyss hideth the Universe with night, the impermeable Blue!
Thee, Thee, I invoke!

Thou who travellest in the Boat of Ra, abiding at the Helm of the Aftet boat and of the
Sektet boat!
Thee, Thee, I invoke!

Thou who bearest the Wand of Double Power!
Thee, Thee, I invoke!

Thou about whose presence is shed the darkness of Blue Light, the unfathomable glory of
the outmost Ether, the untravelled, the unthinkable immensity of Space. Thou who
concentratest all the Thirty Ethers in one darkling sphere of Fire!
Thee, Thee, I invoke!

O Thou who bearest the Rose and Cross of Life and Light!
Thee, Thee, I invoke!

The Voice of the Five.
The Voice of the Six.
Eleven are the Voices.
Abrahadabra!

Strike, strike the master chord!
Draw, draw the Flaming Sword!
Crowned Child and Conquering Lord,
Horus, avenger!

By thy name of Ra I invoke Thee, Hawk of the Sun, the glorious one!

By thy name Harmachis, youth of the Brilliant Morning, I invoke Thee!

By thy name Mau, I invoke Thee, Lion of the Middy Sun.

By thy name Tum, Hawk of the Even, crimson splendour of the Sunset, I invoke Thee!

By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!

By thy name Heru-pa-Kraat, Lord of Silence, Beautiful Child that standest on the
Dragons of the Deep, I invoke Thee!

By thy name of Apollo, I invoke Thee, O man of strength and splendour, O poet, O
father!

By thy name of Phoebus, that drivest thy chariot through the Heaven of Zeus, I invoke
Thee!

By thy name of Odin I invoke Thee, O warrior of the North, O Renown of the Sagas!

By thy name of Jeheshua, O child of the Flaming Star, I invoke Thee!

By Thine own, Thy secret name Hoori, Thee I invoke!

The Names are Five.

The Names are Six.

Eleven are the Names!

Abrahadabra!

Behold! I stand in the midst. Mine is the symbol of Osiris; to Thee are mine eyes ever
turned. Unto the splendour of Geburah, the Magnificence of Chesed, the mystery of
Daath, thither I lift up mine eyes. This have I sought, and I have sought the Unity: hear
Thou me!

Mine is the Head of the Man, and my insight is keen as the Hawk's.

By my Head I invoke Thee!

I am the only-begotten child of my Father and Mother.

By my Body I invoke Thee!

About me shine the Diamonds of Radiance white and pure.

By their brightness I invoke Thee!

Mine is the Red Triangle Reversed, the Sign given of none.

By the Lamen I invoke Thee!

Mine is the garment of white sewn with gold, the flashing abbai that I wear.

By my robe I invoke Thee!

Mine is the sign of Apophis and Typhon!

By the sign I invoke Thee!

Mine is the turban of white and gold, and mine the blue vigour of the intimate air!

By thy crown I invoke Thee!

I bear the Word of Double Power in the Voice of the Master—Abrahadabra!

By the Word I invoke Thee!

Strike, strike the master chord!
Draw, draw the Flaming Sword!
Crowned Child and Conquering Lord,
Horus, avenger!

By the Song I invoke Thee!

In my hand is thy Sword of Revenge; let it strike at Thy Bidding!

By the Sword I invoke Thee!

The Voice of the Five.
The Voice of the Six.
Eleven are the Voices.
Abrahadabra!

Mine is the Head of the Hawk! Abrahadabra! I bear the Rose and Cross of Life and
Light! Abrahadabra!

I am the Hawk-headed God of Strength and Silence; the Successor to Osiris.

I am Horus, a God of war and vengeance because the forces of the Old Aeon will not let
me exist peacefully. I am against the Qliphotic remains of the dominion of Osiris.

As the lord of strength, I operate in the Element of fire.
As lord of silence I operate in water.

As the balance between Hadit and Nuit, I operate in Air.

As the current aggregate of all experience ruling the world, I operate in Earth.
As the Lord of the Great Work and personal and Species Evolution, I operate in Spirit.

Children of Earth! rejoice! rejoice exceedingly; for the Day of Kings is at hand! Glory
awaits you all, for those that abide in the elevenfold word. I have risen as an hawk of

gold; I, the first born child of Isis, stand in the temple of the East. Thou who standeth on the Earth, whose feet are planted in the soil, thou lookest to me, for I am the Sun which feeds you. Stars thou art in the belly of Nu; yet the Goddess hath set her burden upon the Earth. Reach forth, then! The ways are open to you! I am the Lord of Life, and by the virtue of the Double Wand of Power, I give unto you my Word that thou mayest raise up as a King of the Earth!

INVOCATION OF THOTH

I call on Thee, O Thoth, wisest of the Egyptian gods, Lord of the Khemenu.
Thy honored names come to my lips: Tehuti, Hermes, Merlin and Mercury

Ancient god of Egypt who carries the ankh in one hand, and holds the scepter of power in the other.

In the name of Thrice Great Hermes, I call on thee, Thoth;
Thoth, with the head of an Ibis.
O Scribe who gave us the reed pen and the writing tablet;
Master architect who created the blueprint of our reality.

O dog-headed baboon, animal of the night who greets the sun with chattering noises each morning; Thoth, the moon god, who greets Ra as he rises in the morning.

Voice of the sun-god Ra who carries the utchat, the Eye of Ra as a symbol of Ra's ubiquitous power. I call on Thee, Thoth, worshiped at Khmunu (Hermopolis) and who laid the World Egg.

I call on Thee, Thoth who wears a crescent moon on his headdress and the Atef crown.
God of learning who measures the passage of time; keeper of the calendar of Ages, Aeons and Manifestations. It is you who won for us five extra days a year from Khonsu, the moon god.

God of the Moon and creator of ALL, Thy name means 'Truth' and 'Time'. I am Thy priest O Thou Demi-Urge who created everything from sound.

God of creation and Master Magickian, who civilized men, teaching them civic and religious practices, writing, medicine and music. Inventor of astronomy, astrology, engineering, botany, geometry and land surveying.

I invoke Thee Thoth, who overcame the curse of Ra, allowing Nuit to give birth to her five children, given to us in the signs of N.O.X. and with his skill at games.

I invoke Thee Thoth who helped Isis work the ritual to bring Osiris back from the dead, and who drove the magical poison of Set from her son, Horus with the power of his Magick.

Thou who represents Ra in the afterlife, seen at the judgment of the dead in the 'Halls of the Double Ma'at'. Thou wast appointed by Ra, creator of the Light-soul in the Duat to rule over and keep a register of those who are there.

Author of the spells in the Book of the Dead, helper of the deceased as they try to enter the underworld. He whose wife is Ma'at, Truth, Justice and the personification of order, who is weighed against the heart of the dead to see if they followed Truth in life.

You are the 'One who Made Calculations Concerning the Heavens, the Stars and the Earth', the 'Reckoner of Times and of Seasons', the one who 'Measured out the Heavens and Planned the Earth'.

*I am THOTH, the Atlantean, Master of ancient Mysteries of Khem,
I am the keeper of records, mighty King and Magician,
who lives from generation to generation.*

You are 'He who Balances', the 'God of the Equilibrium' and 'Master of the Balance'. 'The Lord of the Divine Body', 'Scribe of the Company of the Gods', the 'Voice of Ra', the 'Author of Every Work on Every Branch of Knowledge, Both Human and Divine',

*In the great city of KEOR on the island of UNDAL, in a time far past,
I began this incarnation, not as the little men of the present age did.
The mighty ones of Atlantis from aeon to aeon did they renew
their life in the Halls of Amenti where the river of life flows eternally onward.*

You are 'He who Reckons the Heavens, the Counter of the Stars and the Measurer of the Earth'. You comprehend 'all that is hidden under the heavenly vault.'

*A hundred times ten have I descended the dark way that led into light,
and as many times have I ascended from the darkness into the light my strength and
power renewed.*

*Then having drunk deep of the cup of wisdom, I looked into the hearts of men and there
found I greater mysteries and was glad. For only in the Search for Truth could my Soul
be stilled and the flame within be quenched.*

*Down through the ages I lived, seeing those around me taste of the cup of death and
return again in the light of life. Gradually from the Kingdoms of Atlantis passed waves
of consciousness that had been one with me, only to be replaced by spawn of a lower
star.*

*Upward grew into the light of knowledge the children of KHEM, watered by the rains of
my wisdom. Blasted I then a path to Amenti so that I might retain my powers, living from
age to age a Sun of Atlantis, keeping the wisdom, preserving the records.*

*He who in courage would dare the dark realms, let him be purified first by long fasting.
Lie in the sarcophagus of stone in my chamber. Then reveal I to him the great mysteries.
Soon shall he follow to where I shall meet him, even in the darkness of Earth shall I meet
him, I, Thoth, Lord of Wisdom, meet him and hold him and dwell with him always.*

*Lift ever upwards your eyes toward the light.
Surely in time, ye are one with the Master,
surely by right ye are one with the Master,
surely by right yet are one with the ALL.*

Invocation of Ma'at

Patron of: justice, truth, law and universal order.

Appearance: A woman wearing a crown surmounted by a huge ostrich feather. Her totem symbol is a stone platform or foundation, representing the stable base on which order is built.

I am he, the unborn king and "Beloved of Maat."

Homage to thee, Ma'at; She who is truth, order, balance and justice personified.

You are the harmony of the spheres and what is right in the universe; you are what things should be. Without you, the universe would become chaos, once again!

Because of you Ma'at, whom I invoke, everything in the universe, works on a pattern; you are the universal *logos*;² *She who provides for the Universe, its meaning, order and pattern.*

I invoke Thee, Ma'at; the reality, the solid grounding of reality that makes the Sun rise, the stars shine, the river flood and mankind to think.

I invoke Thee, Ma'at; She who teaches us that "Ethics" is an issue of human will and human permission. It is a function of the human world of duality. But you show us that the truth is transcendent of ethics, just as a rock or a flower is amoral, a-ethical, without "truth or falsehood." How can a flower be "false" or "ethical." It just is. How can the universe be "ethical or moral, right or wrong"? It simply is. This is Ma'at.

I invoke Thee, Ma'at; she who is the judge at the Egyptian underworld at the Halls of Ma'ati, the Halls of the Double Ma'at.

O Universe of tears, let my heart be placed on a scale, balanced by Ma'at herself, or by the Shu-Feather of Ma'at. For it is Ma'at who did not exist until Ra rose from the waters of Nun, and brought forth the various gods and goddesses from Chaos. You are the Neter goddess, described as a daughter of Ra. Without you, Ma'at, Nun would reclaim the universe.

I invoke Thee, Ma'at; She who is the wife of Thoth, moon god and god of the wisdom.
She who is the most important deity of them all.

Your symbol, a single white ostrich feather, bound to your head.

Patroness of judges, magistrates and all court officials.

Let me not be condemned as unworthy; and let my heart not be devoured by [Ammit](#), condemned to remain in Duat and to die the 'second death.' But find my heart as it is, pure; that it may be sent on to [Osiris](#) in [Aaru](#); the eternal reed fields, found in the East, where Ra rises each morning.

Holy Ma'at, without you the world would return to the [primal chaos](#), from which the Cosmic Egg that contains the Universe, emerged.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at, She who judges the souls before the Netjeru and She who goeth forth with Ra in secret, uniting all the Netjeru in the heavens.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at and I bid you that Thou shalt not avenge thyself nor burn with rage, nor cause terror.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at and I bid you that Thou shalt not cause misery or the shedding of tears.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at and I bid you that Thou shalt not lie, nor speak falsely to the hurt of another; Thou shalt not use fiery words nor stir up any strife.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

² For the Greeks, 'logos' meant order, meaning and pattern; it is what God provides.

I am Ma'at and I bid you that Thou shalt not ignore the truth or words of righteousness and Thou shalt not disrespect sacred places.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at and I bid you that Thou shalt not hinder the flow of running water nor shalt thou waste the running water, nor shalt thou pollute the water or the land.

O She who comes into being with the Universe, the unbegotten and unborn, let my heart merge with yours that we may become as One.

I am Ma'at and I bid you that Thou shalt remember and observe the appointed holy days nor shalt thou hold back the offerings due to the Gods and interfere with sacred rites.

I invoke Thee Ma'at!

I am She!

I am She, Ma'at!

It is I Ma'at, who gives you the control of your thoughts and actions.

It is I Ma'at, who gives you devotion and purpose.

It is I Ma'at, who gives you the ability to understand the truth

and the faith in yourself to assimilate the truth

and the faith in yourself to wield the truth.

I bid you: Be free from resentment under the experience of persecution;

Be free from resentment under the experience of wrong;

Cultivate the ability to distinguish between right and wrong; and

Cultivate the ability to distinguish between the real and the unreal

It is I Ma'at and I have spoken!

Invocation of Hathor

Lady of Heaven

Invoke Hathor for: Music and Dancing! Also Drunkenness, Underworld, Women, Joy, Motherhood, Love, Lighthearted Pleasure and Justice. Hathor was associated with erotic music and dancing, patron of sexual love, the sky, the sun, the queen, music, dance and the arts, and the Egyptian's cognate of the Romans' Venus, while the Greeks identified her with Aphrodite.

Hail unto thee who art a-Hathor in thy triumphing, even unto thee who art a-Hathor in beauty. Mistress of Heaven and Lady of the Stars, who as Ninhursag, is the half-sister to Enki and Enlil, and the one who is the mother of all life.

I invoke thee by thy name Hathor and by thy names: Het-Hert, Athyr and Hetheru, which shows you by name, to be the house of Horus. The heavens above hold the Aethyr, which is the source of all life, enkindled by Ra, led by you through the firmament.

I invoke thee by thy name Hathor and by thy names: Satet, Anket, Ta-sent-nefert, Behutet, Nebuut, Menhit, Nekhebet, Thenenet, Amenthet, Heqet, Mehit-tefnt-Khut-Menhit. Khent Abtet, Anthat, Sekhet, Tefnut, and Usert-Heqet.

O Great Mother of the World and great power of nature, perpetually conceiving, creating, bringing forth, rearing and maintaining all things, both great and small, Hathor, mother of her father and daughter of her son, Heaven, Earth and the Underworld exist under your rule. It is you who represents all the goddesses of the ancient land of Khem.

Hathor, Lady of Amentet, the Dweller in the Great Land, the Lady of Ta-Tchesert, the Eye of Ra, the Dweller in his brow, the Beautiful Face in the Boat of Millions of Years, the Seat of Peace of the doer of truth, Dweller in the Boat of the favoured ones.....

I adore thee a-Hathor who appears in the form of a cow, adorned with stars, swathed in turquoise and red raiment, whose head-dress holds a pair of horns with the moon-disk between them and the radiant disk of the Sun. Mistress of the necropolis, wearing the menat necklace, the conduit through which you pass joy, life, potency, fertility, birth, and rebirth to humanity.

a-Hathor, goddess of joy, motherhood, and love.

a-Hathor, patron and protectress of all women and especially pregnant women and their midwives.

a-Hathor, goddess of music and dancing, carrying the sistrum.

a-Hathor, fertility goddess and a goddess of moisture, you inaugurate the inundation of the Nile.

a-Hathor, the second Sun, Sothis, the Dog-star, rising above the firmament, rising as the crown of Ra to herald the annual flooding of the Nile. Indeed, you are the "Eye of Ra."

a-Hathor, who suckles the souls of the dead and gives them sustenance.

a-Hathor, who welcomes the arrival of the deceased to the underworld and dispenses water and food to them from the branches of a sycamore.

I call to thee and invoke thee, Hathor!

Yes, it is I, the daughter of Nuit and Ra, the wife and mother of Ra and Ihy;³ mother of all pharaohs.

Homage to thee who rests upon the brow of Ra as a coiled cobra, breathing flames and venom at his enemies.

Yes, it is I, Hathor-Sekhmet, who did avenge the blasphemy against Ra; the consort and protectress of Horus.

Homage to thee a-Hathor, who dances ahead of the sun, rattling and shaking the sistrum, seducing Ra to follow her and continue his daily cycle through the sky.

Appear here with me now, Agent of Ra; Hathor, the Primal Creatrix, Matron of Love, goddess of the Pleiades.⁴

I am Hathor.

It is I who maketh mankind to rise up in peace.

It is I Hathor, who shall make thy face perfect among the gods and thy thighs large among the goddesses.

I shall open thine eyes so that thou shalt see each day.

It is I Hathor, that shall make thy voice to prevail over thy adversaries and enlarge thy place in Amentet that thy legs shall walk with ease in the Underworld.

I am Hathor, the Golden One and Queen of the Gods.

I am glorious in Heaven, mighty upon the Earth and queen of the Underworld.

I am one and the same as the four great and ancient goddesses of the world, the four quarters, the four cardinal points. For I am Nkhebet of the South, Uatchet of the North, Bast of the East and Neith of the West.

It is I Hathor who dwells above you in all thy days! Companion of Ra and Ani, guardian of the living and the dead.

³ God of music and dancing

⁴ These are the seven sisters called the Makara (blessed).

Invocation of Anubis (Anpu)

God of young kingly power and of embalming

I call on Thee: Anpu and I invoke Thee: Anubis, the Royal Child.

O Thou who art called Sekhem Em Pet, Thou art also known Am Ut, the "Dweller in the chamber of embalmment." And as the watcher in the place of purification wherein rested the chest containing the remains of Osiris Thou art also called Khent Sehet, the "Governor of the Hall of the god;" and as the god of the funeral mountain, Thou art also called "Tep-Tu-f," "he who is upon his hill" and Khent Sehet, "Governor of the Hall of the god."

Thou art the guardian of the necropolis; "the one who is on top of his mountain," "lord of the holy land", the [Memphite necropolis](#); Ra-setaw," the "lord of the cave;" the tomb.

O Thou, Jackal-headed God; son of Nephthys and Set, whose symbols are the ox-hide hanging from a pole, embalming equipment, flail, and flags; Thou art the Apuat, the opener of the ways; to the roads of the North and also the personification of the Summer Solstice.

I invoke the Anpu; Anubis, Thou who supervises the embalming of bodies and receives the mummy into the tomb, performing the 'Opening of the Mouth' ceremony and conducts the soul in the Field of Celestial Offerings. It is you who monitors the Scales of Truth to protect the dead from deception and eternal death; the dreaded Second Death.

I invoke Thee Anpu; Anubis, Thou whose duty it is to examine the tongue of the Great Balance, and to take care that the beam is exactly horizontal.

I invoke Thee Anpu; Anubis, Thou who produces the heart of the deceased. Make my thighs firm so that I may stand upon them.

O Thou "Dweller in the chamber of embalmment," I have washed myself in the water wherein Thou hast washed when Thou hast performed the office of the embalmer and bandager;

O Thou "Governor of the Hall of the god" who art the watcher in the place of purification wherein rested the chest containing the remains of Osiris;

O Thou who is "he who is upon his hill," Thou hast set thee in order, and Thou hast fastened for thee mine own swathings.

It is by you, Anubis that I understand the horizontal circle, which divides the invisible, and to which is given the name of Isis; and is the circle that equally touches upon the confines of both light and darkness. It is She that is also called Sothis, the Dog-Star; your star! Be ever vigilant and watchful by day as well as by night.

There then, Thou art Time; that which begets all things out of itself, bearing them within itself, as it were in a womb. And therein, Thou art Anubis of the Superior World; the emblem of purity and brightness and also, Thou art Hermanubis of the Inferior World, whose color is Saffron, expressive of that mixture and variety which is to be found in these lower regions."

As lord of the underworld, Thou art the father of [Kebechet](#), the goddess of the purification of the bodily organs that are placed in [canopic jars](#) during [mummification](#).

And as lord of the underworld, Thou art its [gatekeeper](#) and the *Guardian of the veil* (of death). I beseech Thee: Protect my soul in its journey there that my soul may not be lost.

Thou art He who belongs to the mummy wrappings, and He who is before the divine [embalming] [booth](#). Deliver thou thy scribe, whose word is Truth, from the Watchers, who carry murderous knives, who possess cruel fingers, and who would slay those who are in the following of Osiris. May these Watchers never gain the mastery over me, and may I never fall under their knives!

Thou art Anubis, "Jackal Ruler of the Bows," who has triumphed over the nine bows; the hostile forces of the Underworld.

Thou art Anubis; patron God of Magick, who forseees human destiny and who is the announcer of death.

Thou art Anubis; the keeper of poisons and medicines, who provided unguents and rare herbs to help Isis and Nephthys with the embalming of Osiris and who protects the dead from [Ammut](#), the 'Devourer'.

Thou art Anubis; who monitors the Scales of Truth to protect the dead from deception and eternal death. Grant me initiation into the Hall of Truth as I stand here in ante-chamber of thy Temple, stripped and blind-folded and groping for the entrance of the Hall. Let me be found, reclothed and anointed in the presence of the Initiated.

"Thou art then found, but what are the Pass-words?"

The are the names of the Seven Spirits who are the protectors of the dead body of Osiris: Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti; and these are the Seven Spirits who are the protectors of the dead body of Osiris: Netcheh-netcheh, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami-unnut-f, Teshher-ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-hru.

"Pass on, thou knowest it."

My lips are the lips of Anpu.

"Pass on, thou knowest it."

Mine own throat is the throat of Anubis.

"Pass on, thou knowest it."

And mine own face is like that of Anubis.

I am Anubis the Dweller in the Mummy Chamber, Governor of the Divine House who layeth his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is Truth and devoting himself to thee as thine guardian; it is I Anpu who saith: Homage to thee, thou happy one, lord! Thou seest the Wedjat; the Eye of Horus. [Ptah](#)-Sokar hath bound thee up. Anubis hath exalted thee. [Shu](#) hath raised thee up, O Beautiful Face, thou governor of eternity. Thou hast thine eye, O scribe, lord of fealty, and it is beautiful. Thy right eye is like the Sektet Boat, thy left eye is like the Atet Boat. Thine eyebrows are fair to see in the presence of the Company of the Gods. Thy brow is under the protection of Anubis, and thy head and face, O beautiful one, are before the holy Hawk. Thy fingers have been established by thy scribe's craft in the presence of the Lord of Khemenu, [Thoth](#), who hath bestowed upon thee the knowledge of the speech of the holy books. Thy beard is beautiful in the sight of [Ptah](#)-Sokar, and thou, O scribe, thou lord of fealty, art beautiful before the Great Company of the Gods. The Great God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu.

INVOCATION OF SET

Homage unto Thee, Set, radiant Prince of Eternity!
O Thou, Twin-headed Lord, god of the night sky,
Thou art equal to the Hawk-headed Mystical Lord,
Thine other head; Horus and god of the day sky.

I conjure thee, Bringer of Storms and Chaos!
I summon thee, Isolator and Winter Bringer!
Lord of Deserts and barren places of devils, Mighty Typhon arise and encircle me,
I speak the Words of Seth - which manifest my possibilities!

I shall BECOME!

(vibrate)

Abraoth, Athorebalo, Kolchio, Tontonon, Beteshu, Sekhem-hra

Homage unto Thee, Set, Prince of the Light and the Darkness!
Let not my soul be shut in nor my shadow be fettered;
Open the way for my Khu that I may see the Great God.
My soul and my shadow are the Divine Heart Thy Everlasting Fire!

I am glorious, I am pure, my Khu is radiant and bright.
I follow my heart in it's own season of Fire and Night.

Homage unto thee, O divine Ladder of Set! Stand thou upright.
Stand thou upright, O divine Ladder of Horus, whereby Osiris,
The eternal God and King came forth into heaven.

I am the Son of Set!
I am the Son of Fire!
I am the Heart of Eternal Set!
I am the Everlasting Fire of Set!

O Thou mighty Horus-Set, Thou with the head the hawk of Horus,
O Thou mighty Horus-Set, Thou with the head of the Set animal.
Lord of the Northern Sky who protecteth Ra in his night voyage,
Through the underworld thou defendest Ra against the Apophis-snake.

Homage unto Thee, Set, seized by Horus and put beneath me,
Thou dost lift me up, groaning like unto an earthquake.
Husband of Nephthys, Thy twin sister and Lady of the Body,
That regeneration, which springs forth from death.

O Thou white-skinned desert God with red hair, who devoureth the genitals of Osiris,
O Thou who eateth the seed of Lettuce, the aphrodisiac sacred unto Min,
O Thou God of turmoil, confusion, storm and rage, who brings strength and vitality,
O Thou God of earthquakes and thunder storms that purifieth and maketh the land fertile.

Thou art Set, who has joined together my neck and my back strongly,
They are even as they were in times that past; may nothing happen to break them apart.

O Thou, God of chaos, and of destruction, who travelleth with Ra in the sun-boat;

I am standing in the prow, spearing the attacking Apophis serpent of chaos.

O Thou God of the night, the desert and the northern stars, God of Tcham scepter;

I am the Lord of Strength who bears the harpoon and givest magickal power.

O Thou Child of Geb and Nut, who in his premature birth tore himself out of the womb;

I have done this in my eagerness to be born.

O Thou God who every month, attacks and consumes the Moon,
The hiding place of Osiris, and also the spot where human souls gather after death.
Thou are known to me by Thy name, Shaitan;

I am the empowerment of the Fiery Will.

Thou art known to me by Thy name, Hemhem;

I am the Roarer who invokes storms in the self to crush and devour weakness.

Grant me the ability to sway the minds of men and women to my cause,
Let it be that I may invoke compassion or complete destruction.

O Thou holder of the Pesh-khent, the birthing knife and cutter of weakness,
Strengthen my character that I may be called Erbeth, and by this name,
May I procure Love; that of another of that for myself.

O Thou God of the Night Sun, Seker, who being shut in, is a God of Darkness,
Who has a close connection to Set in his beginning, invoke the power of death,
Isolate my psyche, emerge and begin my transformation in the Midnight Sun of the
Adversary.

I conjure Thee, Set, by thy secret name, Kolchoi Tontonon,
that I may climb the Ladder of Darkness that leads upwards to the Light.

*I am the fiery light, a lamp in the darkness;
I strike down that which is before me and that which is not seen.*

*Be strong and vigorous, fighting forwards as I am in thy coming!
Even I am coming strong and mighty, destroying all that is before me.
I am the red haired God of the desert and force of NOT.
Thou art crushed with only thy calcined bones remaining.
This is thy ladder to the City of the Pyramids.
Heaven and hell are manifest their bidding before thee at thy open the door.
I alone am the true darkness space that is the secret lightn and hidden essence!
I am come forth as a mighty warrior, thy wrath is my war engine.
I am Fortified and reeking of the blood of my slain enemies!
Dung is spread about me, and enginery of War;
Thine enemies art overcome,
None can stand against thee and thine!*

*I rise as storm and thunder in the night sky, and then I am upon thee!
You do not see me in my coming but feel me close upon thy skin,
The weak gasp and faint about thee as I radiate from thy Khu.*

*I establish the crown upon thy head, even like the Disk on the head of Amen-Ra, and I
will give thee all life, strength health and wealth.*

*I am Set, the strongest of the Divine Company. Every day I slay the enemy of Ra when I
stand at the helm of the Barque of Millions of Years, which no other god dare do.*

*Set up the Senti of Horus and speak forth thy Fiat!
I am Set in thy coming!
I stand here and appear in the circle.
Set is my Will, set forth by my fiery motion.*

(spontaneous frenetic dance to a climax)