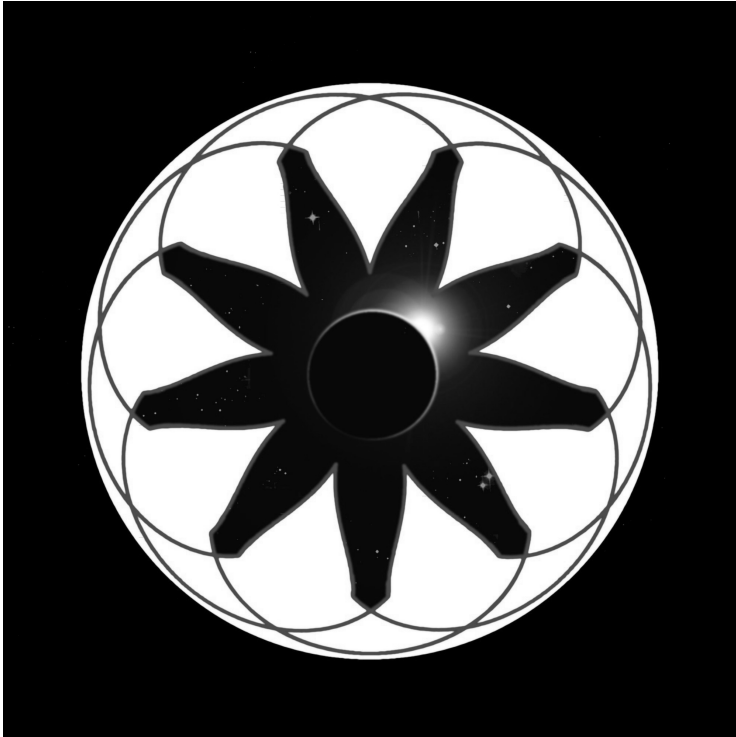


Draconian Consciousness

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by Michael Kelly

A Publication of the Order of Apep

A Handbook of Divine Madness

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Other titles by Michael Kelly in the Order of Apep's Draconian Magic series:

Apophis
Ægishjálmur: The Book of Dragon Runes
Dragonscales

Table of Contents

Draconian Consciousness.....	3
INTRODUCTION.....	9
The Path of the Draconian Adept.....	10
The Order of Apep.....	11
What Do I Need to Do First?.....	14
So What Comes Next?.....	16
THE EYE IN THE VOID.....	19
Arise, Adept.....	21
The Nature of Leviathan.....	25
Flesh of My Flesh, Bone of My Bone, Blood of My Blood.....	28
The Serpent as Redeemer.....	29
Looking Outside the World.....	31
Cultivating the Vision of Set.....	34
Invoking the Ancient Dragon.....	40
The Ritual of Opening the Eye.....	44
The Helm of Awe.....	48
Identification With the Holy Beasts.....	50
Drawing Down the Void.....	54
The Void and Sorcery.....	56
The Z2 Rituals and the Void.....	58
Ror Piadph.....	76
The Whisperings of the Void.....	77
THE BEAST AND THE HARLOT.....	79
The Black Magus.....	80
The Demon Lover.....	81
Shaping the Perfect Flesh.....	84
The Pentagram of Desire.....	86

Invoking the Beloved.....	88
The Daughter of Babalon.....	91
Lust, Rage and Obsession.....	95
Lycanthropy.....	99
Charisma and Command.....	101
Bringing Passion into Your World.....	104
Invoking the Striding God.....	107
The Army of Darkness.....	114
Unleash the Hounds of Hell.....	120
Choosing Your Battles.....	130
Enemies and Allies.....	132
Passion and Immortality.....	133
The Litany of Immortality.....	137
Mastering the Minefield.....	139
GAMES WITHOUT FRONTIERS.....	141
The White Magus.....	142
Set as the Transgressor of Boundaries.....	145
Liber OZ.....	146
A New World Order.....	148
The Void as a Window Upon the Cosmos.....	149
Remote Viewing.....	151
Dimensions in Time.....	153
The Space-Time Labyrinth.....	155
Temporal Maps.....	157
Practical Time Travel.....	159
Finding Vortices in the World.....	162
Riding the Dragon Energy.....	164
The Memory of Trees.....	166
Stepping Outside.....	168
Choosing Your Angles of Incidence.....	169

The World of Is, As Opposed to the World of Should-Be.....	170
Bringing the Gods Down to Earth.....	171
Prophecy.....	175
The Breaking of the Boundaries of Belief.....	177
Zain – The Word of Silence.....	178
THE EMPEROR'S NEW CLOTHES.....	183
The Red Magus.....	184
Turning Oneself Inside Out.....	185
Ror Piadph – To Swallow the Sun.....	187
The Material World as the Manifestation of Consciousness.....	190
Being as a Function of Doing.....	191
The Throne in the Void.....	193
The Secret of Remanifestation.....	195
The Armchair Ipsissimus.....	196

Draconian Consciousness

INTRODUCTION

Draconian Consciousness is a book that aims to achieve exactly what it says on the cover: to awaken the Serpent power and consciousness within. That is an evocative enough description in itself, but we will be examining what this means in detail and practice as the pages continue to turn.

I have described this text as a “Book of Divine Madness”, and I mean this quite literally. Anyone who puts the principles and practices contained in this book into action in their lives will – to one extent or another – be considered mad by the greater part of humanity. Once the immensity of the Void has been glimpsed, burning the eyes and scarring the soul, it can never be forgotten. Your thought processes will never be able to return to the state of placid acceptance that they once enjoyed. You will no longer be 'normal'. You will no longer care about the same things or share the same goals that the majority of people do. A creative madness will have taken you, and it will not be shaken off. Your priorities, goals and values will not be shared by the people around you. So be warned about this before you begin.

The Path of the Draconian Adept

Draconian Consciousness is a book whose practical Work is intended for those who can honestly describe themselves as Adepts. You won't find any of the essential preliminary training in this volume. That doesn't mean to say that a novice will gain nothing from reading it; it just means that you will need to learn the ropes before these exercises will bear any fruit for you.

So who is the book meant for? Ideally, you will have received training in a recognised and authentic school of magic, and will have reached a degree therein which your peers have judged to be skilled and properly balanced. Most Initiatory schools will give you a good grounding in the magical arts. I received my own training in the Temple of Set, as is well known, and I remain a Master in the Rune-Gild. Both of these schools will serve you well. There are others too, of course. I have heard good reports of Dragon Rouge, and the Magical Pact of the Illuminates of Thanateros. The Ordo Templi Orientis is worthwhile. The late, great Kenneth Grant's Typhonian teachings are well suited to this curriculum. Obviously, groups which lean towards the Left-Hand Path will most benefit you, but to be honest, the actual methodologies of magical practice are much the same across the board in these early training stages, and even the Light-focused Hermetic Order of the Golden Dawn, who would throw up their hands in horror at much of the Draconian ideology, will nonetheless admirably teach you all of the essential skills that you need.

The big advantage of having received your training in a magical school is that you do not have to rely upon your own assessment of your abilities, which can be affected badly in either direction by low self esteem on the one hand, or self-

aggrandisement on the other. Sometimes the opportunity to be shown by a skilled colleague exactly how to intone words of power, or how to astrally project, is worth its weight in gold and can save you months of floundering and trial and error.

It also allows you to enjoy the benefits of proper feedback from others on the Path. They can gently nudge you onto the right track when you're stuck in a cul de sac, or can offer some amazing flash of inspiration when you're describing your latest project to them, giving your Work an enormous boost.

But not all of us have the luxury of such a supportive group, of course, and some have important personal reasons for working alone. And it is a fact that even those who are active in groups will do most of their important Work alone. A school will help you to develop your skills and smooth the path of practice, but the real Initiatory crises always take you when you're on your own, pursuing your own projects and researches. So if you have never belonged to a group, be doubly proud of what you have managed to achieve on your own. This book will still carry you forward if you have put the Work in to elevate yourself to a position of Adept hood – that is, a position where you are one who is skilled in the Black Arts.

We will examine further exactly what initiatory state you need to be in to commence the Work of *Draconian Consciousness* shortly. But first, I want to discuss the Order of Apep and what it has to offer.

The Order of Apep

The sharp-eyed will have noticed that this book claims to be 'a

publication of the Order of Apep', as do the previous volumes in the series. The Order of Apep is a Circle of Draconian Initiates who have grown up around these teachings and who promote the Draconian Current through publications, occasional meetings and forums. The Order is **not** a fully structured Initiatory School, but all of its core members – the Draconian Circle – belong to one or other of such schools, generally in a senior position.

Therefore, the Order does not possess any 'secret' teachings, reserved for members only. All of its teachings are published and freely available to those who purchase the books, or engage in the forums, or watch the instructional videos on Youtube. Order participants do have the benefit of seeing the teachings take shape as they are discussed and experimented with, of course, before they are ready for publication.

All readers of this book are invited to interact with the Order of Apep to as great or as little a degree as they wish in order to supplement the material herein. The Order has a Yahoo group dedicated to Draconian lore and discussion, where a large collection of articles and essays is stored, most of which have since been polished and published. The forum is open for all debate and advice concerning the Initiatory curriculum.

The Order also has a presence on Facebook, which is used mostly for news and for the sharing of instructional videos and occasional articles or excerpts from forthcoming books. This Facebook page can be accessed at:

www.facebook.com/TheApophisClub

The instructional videos on Youtube can also be viewed directly on there, of course, on Manxbull's channel.

The primary resources provided by the Order so far are the series of Draconian texts, of which *Draconian Consciousness* is the most recent. The others may be of great value to you too, and are as follows:

Apophis – This is the foundational text of the Order's curriculum of Draconian Magic. It offers an Initiatory path structured around the powers of the seven heads of the primordial Serpent. *Draconian Consciousness* is a direct sequel to *Apophis*, focusing upon the most dangerous and advanced upper reaches of the curriculum.

Ægishjálmur: The Book of Dragon Runes – This book takes the curriculum and applies it to the runic lore of Northern magic and mysticism. The myth of Sigurd and the Dragon Fafnir is held forth as an initiatory role model, and the roles of the other two great Dragons of the North – Jormungandr and Nidhogg – are also revealed. This book is a complete training in the use of runes. It is probably the best book for a beginner, since its system is complete and whole in itself, and makes plain much that would otherwise be difficult, since it is self-contained. As a true son of Odin, this is the Draconian title which is closest to my own heart, and I think it shows.

Dragonscales – This book is a supplemental collection of essays and articles, all gathered under the Draconian Head to which they are most pertinent. They expand greatly upon the themes of both *Apophis* and *Ægishjálmur*, going into much greater detail and offering much sensible, practical advice and food for thought.

So I encourage the reader of this new volume in particular, which has far greater scope for error, to avail yourself of the

assistance the Order makes available. The books are the only things with a price tag attached. The Order forums, videos and Facebook page are all freely available to all.

Perhaps at some stage, the Order will transform into a true Initiatory School, with grades and degrees and formally appointed members and representatives. But that will depend upon what people want, and who is available to organise it all. In the meantime, make use of what is freely offered and let us help you along your Path.

What Do I Need to Do First?

Now is a good time to assess where exactly you should be before you begin actually Working with the material in this book (putting it into actual practice, I mean; you can read through it any time). I will address this in terms of the *Apophis* Seven Heads curriculum, but will also give enough information to gauge the relative curriculum with respect to other systems.

To put it very briefly and basically, the Seven Heads of the Draconian curriculum can be summarised as follows:

1. The Scorpion – Mastery of the body and the physical world
2. The Thunderbolt – Mastery of the mind and emotions
3. The Jackal – Mastery of clairvoyance and psychic phenomena
4. The Serpent – The Opening of the Eye of the Serpent in the Void: accessing transhuman consciousness
5. The Raging Lion – Mastery of Desire as the crucible in which the world is reshaped
6. The Rebellious Giant – Mastery over the limits of

Time and Space, the transgression of boundaries

7. Typhon – Godlike consciousness, 'Divine Madness',
outgrowing the Universe

The Work of *Draconian Consciousness* begins with the Fourth Head, where the Head of the Serpent raises itself up and Opens its Eye in the Void, totally transforming the nature of the Initiate's consciousness for ever. We will not be covering the essential preparatory Work of the first three Heads in this current book at all, so you will need to have addressed it beforehand. In mastering the Work of these lower Heads, you will be expected to have attained the following:

You will need to have an understanding of the magical power inherent in your own physical form, and the importance of the physical world and your place in it. You will understand how to channel magical energy by the adoption of body postures and motion, and the use of breathing techniques. You will be as fit as your personal circumstances allow (the disabled are **not** excluded from the Work, no matter what some idiots may say!) and will have carried out a series of gruelling tests to familiarise yourself with your own physical limits.

You will need to be master of your own mind, having gained control over your thought processes. You will have learned to monitor your thoughts, stopping the internal dialogue when necessary. You will have gained great powers of concentration and will have trained your memory to levels far exceeding those of most modern people. You will have gained similar control over your emotions and will be able to switch emotional responses off as desired, and also to generate a given emotion on cue.

You will have practised and developed your latent

skills in clairvoyance and other psychic phenomena. You will have gained control over your dreams and will be familiar with the practise of 'astral travel' or Otherworld journeying. Your intuitions will be utterly reliable. You will be able to read others like a book and clearly perceive the patterns developing and taking shape in the world around you.

Needless to say, whilst acquiring all of these skills, you will also have been practising your skills as a sorcerer and will be able to reliably cast effective spells to cause change to occur in the world around you.

All of these steps are encompassed to at least some degree in all occult systems. You should be at this stage if you have Worked through the Golden Dawn system as far as Adeptus Minor, or if you have spent some time in the Adept degree of the Temple of Set, or if you have Worked through the Rune-Gild's *Nine Doors of Midgard* curriculum. Or, of course, if you have done the Work of the first three Heads in either *Apophis* or *Ægishjálmur*.

So What Comes Next?

If you have accomplished the necessary Work leading to this level, *Draconian Consciousness* will show you where to go next. If you have not, that's okay too; it will give you a glimpse of your future if you have those two essential qualities which Israel Regardie offered as the defining traits of a successful magician: Persistence and Determination.

I think one thing which will surprise a lot of people about this book is how very **practical** it is. There is very little here which is purely theroretical; all of the exercises provide means by which the energies discussed may be drawn down and made manifest in the everyday world. There is a very

important reason for this, something which distinguishes Draconian cosmology from that of almost every other tradition, and which will become majestically, experientially self-evident when you put the Work of the Seventh Head into practice.

The main difference from what has gone before will be that 'Divine Madness' which I have spoken of already. The Work of the first three Heads is very tightly focused upon bringing all of the Initiate's obsessions and imbalances under control, of purging them from his system and attaining equilibrium. This all goes out the window with the Fifth Head, when the deliberate cultivation and invocation of powerful obsessions will take the Initiate into ever more hair raising and dangerous territories. I'm walking this deliciously tipsy journey myself and this book will assist you as much as possible. Needless to say, if you choose to gaze upon the Chaos that lies through the window of the Fourth Head, and play with madness, I wish you well, but it's all wholly at your own risk.

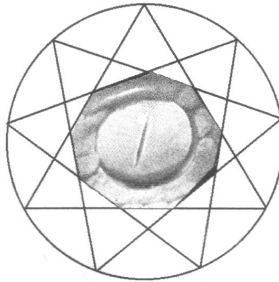
Have fun...

Michael Kelly, Anti-Magus V°-
Summer Solstice 2012

Draconian Consciousness

THE EYE IN THE VOID

In this chapter, we are going to turn our attention upon the Fourth Head of the Ancient Dragon: that of the Serpent. The Work of this Head is related in *Apophis*, where there is quite a detailed description of what it entails. But we need to look at it again now from a fresh perspective. The Head of the Serpent is the centremost stage of the Draconian Initiatory process; it is the axle upon which the wheel of transformation turns. It is this Head which reveals experientially to the Initiate just exactly what the Order Seal of the Eye in the nine angles symbolises (pictured below).



In the chapter in *Apophis* which deals with the Fourth Head, we are building towards it from the ground up, and this

Head is what the Initiate is aspiring toward. The book goes on to describe and speculate upon the Heads beyond the Serpent, but this Head and its Work are the cornerstone of *Apophis*: Initiation into this particular experience, the Opening of the Eye in the Void, is the critical point of the curriculum, the point at which an Initiate can truly be said to have passed beyond the realms of merely mortal consciousness and existence. It is the Draconian equivalent of the Knowledge and Conversation of the Holy Guardian Angel in Crowley's *Astrum Argenteum*. It is the equivalent of the grade of Adeptus Minor in the Hermetic Order of the Golden Dawn, when the Initiate is resurrected into the life of the Gods, learning the Rosicrucian Mysteries. It is the Priesthood of the Temple of Set, when the Adept becomes a mouthpiece for the Divine, something more than human.

But the Fourth Head is more than this. It is not simply an attainment; the journey does not end here. It is only half way. The Eye of Leviathan is not only the Vision that leads the Initiate of the earlier Heads on; it is also the window upon the Void, which shows the Initiate of the later Heads where he must tread next. It is perhaps the most crucial of all Draconian Initiations, but it is not a resting spot, it is a telescope upon the future.

This chapter will complement the one in *Apophis*, but will show the practical applications of the Mysteries of the Fourth Head, and the way forward from here. It will be pointing in the opposite direction to the earlier chapter. It certainly does not invalidate or replace the chapter in *Apophis*. It is instead an advanced application of the same for those who have a strong yearning to raise all of the Heads of the Dragon into awakened consciousness.

The Eye Opening in the Void is the first real apprehension of the Divine, the touching of the finite with the

Infinite; the temporal with the Eternal; the manifest with the Void. This is the Vision from which all religions are spawned, which just goes to show how badly the process can be misinterpreted. Most religions, however, venture no further than this: they behold their burning bush and receive their commandments upon the mountain, then go scrambling back down to shout about it and murder anyone who refuses to listen.

The Initiate, on the other hand, realises that this is but a humbling first step and that there is a whole Universe of Becoming yet ahead of him.

Arise, Adept

There is an enormous qualitative difference between the Initiation of the Fourth Head and the three which preceded it. The first three Heads all revolve around work, work, work; practice, practice, practice. You simply cannot have any degree of success with these parts of the curriculum unless you put in the daily work and endure the grind until your whole body-mind complex has been thoroughly trained and developed.

People assume that magic offers an easy way to do things. Sure, spells and enchantments can open doors that would otherwise remain closed; your sorcery will turn your life around; you will see and comprehend things that most people could scarce imagine. But by all the Gods, if you want to do these things you will have to put the work in first! It could almost be said that the usefulness of magic in changing life's circumstances and getting what you want is not so much something to be coveted as it is a consolation prize for having had to work so damn hard to acquire the ability.

An Adept is one who has put in that hard Work and has fully acquired the skills and magical powers that he requires. With reference to the Order of Apep's curriculum, an Adept is one who has mastered the first three Heads.

This means that you will have understood the connection between your innermost thoughts and ideas, your physical body and the world around you. This is the first and most difficult for many spiritually minded people to learn: your body is an expression of your spirit, and the Cosmos in which you find yourself is the arena in which your spirit reaches out to manifest itself. The body is one of the most important magical tools in your possession. As your Initiation progresses and you come to Understand the continuum of Reality and the unfolding of the Void, you will realise that just as Einstein declared that everything is energy, so the Magus declares that everything is spirit: there is **no** difference between matter and spirit.

So the Adept will have mastered the Mysteries of the body: posture and motion, waking and sleeping, the effects of food and drink, his physical limits and abilities, the manipulation of the world around to create magical tools, bringing ideas into tangible manifestation. He will have discovered the Mysteries of sex and trained his physical senses to perceive that which is Real, overcoming his early conditioning and overriding his sensual filters.

He will also have trained his mind to focus itself and to work in the way he wishes. He will have reined in his wandering thoughts and learned how to truly concentrate, fixing his attention upon a particular thing and following it through without distraction. He will have learned how to make his mind a blank slate, with the internal dialogue temporarily silenced. He will have learned how to use his mind to charge sigils and mantras. He will then have

extended this control to his emotions, stilling them and arousing them at Will. He will have learned his own emotional triggers and how to switch them off. He will have trained his memory to recall images and words instantly. He will also have learned many of the skills of mentalists and hypnotists, gaining control of his own mind and others'.

Having won control of his mind and body, his emotions and instincts, he will be in a position to build strong bridges between the conscious and subconscious parts of his mind, gaining access to insights and psychic abilities he never believed himself capable of. He will begin to experience clairvoyant and telepathic phenomena. He will train himself to recall his dreams and to experience lucid dreams. He will have learned the skills of astral projection and will have made an exploration of the key realms in his own inner Magical Universe.

All of these things are described and detailed in the curriculum of the first Three Heads in the book *Apophis* and its runic equivalent in *Ægishjálmur*. They are abilities and skills which truly define the one who has mastered them as an Adept, someone far beyond the scope of most human insight and ability. But when the Fourth Head – that of the Serpent arises – the whole game plan changes and nothing will ever be the same again.

But let's just pause there for a moment...

“Nothing Will Ever Be The Same Again.”

Do not be too hasty to read these, or any other words, and pass them by. There is a secret Formula hidden in the above innocuous sentence which those who discover the Keys of the book will realise.

The three previous Heads have all depended upon the

Initiate following a fairly rigorous training regimen in order to develop the necessary skills. Discipline, practice and constant repetition are the hallmarks of this Work, and no one is going to get anywhere unless they put the requisite amount of Work in. All progress up to this point has been reliant upon the dedication and application of the Initiate alone. Now, for better or worse, this is no longer the case.

One might wonder if the game plan is to change so radically, why bother with all that hard work beforehand? Wouldn't it be possible to just jump in at the Fourth Head?

If I was going to be the kind of dogmatic fellow who insists that only my way is right, I would put my foot down now and insist that such a thing is impossible. That would be a lie, however, and the quality of Initiates that I hope will be most likely to be attracted to this volume are not people to appreciate lies. The fact is that if a state of conscious is possible, then some people are going to be able to access it by either natural facility or accident, without the prescribed training beforehand.

However, I will assert that the purpose of the training regimen of the first Three Heads is specifically to prepare the mind and the whole being of the Initiate for the shocks that are to follow. One who has gained this level of Self-Mastery is going to be in a far better position to cope with sudden changes in world view or expansions of consciousness. More to the point, such Adepts will know what to **do** with the new consciousness they attain. They will also be aware – thanks to the wisdom gained in their prior training – that an equal amount of transformation and yet more paradigm shifts still lie ahead. The Head of the Serpent may be the one which illuminates the entire Work, yet the Work extends out from it in all possible directions; it doesn't stop here.

The problem with people who gain access to the

Fourth Head consciousness without proper prior training is that they simply don't know how to process what has happened to them. They tend to either go mad or else go rushing off to found religions (which may, one might argue, amount to the same thing). And since they lack the proper training and discipline to analyse what has happened to them, the religions they found tend to be skewed and unbalanced.

So having established the necessity of Adepthood prior to commencing the Work of this current book, and having defined the disciplines which such Adepthood encompasses, let's move on to examine the Work of the Fourth Head itself.

The Nature of Leviathan

The Fourth Head is that of the Serpent. It is the focal Head of the Ancient Dragon, the one around which the whole Work revolves. It's worthwhile taking a little time to redefine this Serpent afresh before we proceed to invoke the arising of its Head.

In the very earliest of human mythologies, that of Sumeria, the Dragon Mother was named Tiamat and She ruled over the primal Chaos before the Universe was shaped. She was there before time and space existed, She abides **outside** of the Cosmos as we know it. When the usurping younger Gods arose, Tiamat spawned Demons to fight them in a great cosmic war, since She was angered by Their noise and disruption. The God Marduk – who shares many of the aspects of the Egyptian Set – slew Tiamat and formed the worlds and humanity from Her flesh, bone and blood. So according to this myth, we are formed from the very Being of the Dragon, given Self-awareness by the God of

consciousness. It must not be assumed, however, that Tiamat was truly slain, for the myth makes clear that She abides Outside, thus She is in a timeless state and cannot be slain as we understand it.

The Sumerian myths offer a magnificent account of the three great Draconian Deities: Marduk as the God of consciousness; Inanna as the Scarlet Woman; Tiamat as the Ancient Dragon. The truly Initiate will discern the Secret links between these three and revere Them all. In this respect, I am not going to enter into the debate concerning the 'authenticity' or otherwise of the Simon *Necronomicon*. I am simply going to state that it is a splendid Draconian grimoire and will serve the Initiates who wish to use it to add flavour to their Workings well.

In ancient Egypt, the great Serpent is Apep, the roarer, who arises every morning before the bark of Re and attempts to swallow the Sun. He is driven back by Set, the only one among the Gods who can withstand His mesmerising gaze. Here again we have a representation of consciousness shaping and steering the course of Chaos.

The three Dragons of Northern myth are referenced in detail in *Ægishjálmur*. These are Fafnir, whose myth in the Saga of the Volsungs evidences how the Awakened Hero overthrows the Dragon and takes its powers and consciousness into himself; as a consequence, Sigurd is then able to pass through the flames and awaken the Valkyrie, thus touching the Divine. The second Dragon, the Midgard Serpent, encircles and defines the bounds of the world, until It and Thor slay each other at Ragnarok, when the worlds are unmade and reshaped. Finally, Nidhogg is the Dark Dragon who gnaws at the roots of the World Tree and eats the dead. This Serpent takes wing at Ragnarok and transforms into a bright Dragon.

The system of Angelic Magic devised by Dr John Dee and Edward Kelly is full of Draconian imagery. I hope to one day add a volume to this series of books rendering the curriculum into Enochian (so-called) form, since Dee's Work has long been a passion of mine. Here we have many of the Draconian archetypes in evidence: Vovina, the Stooping Dragon, is evoked often in the Calls; Babalon, the Scarlet Woman, finds full expression here, as does Her Daughter Madimi, who is a most favoured Initiatrix; the God of Consciousness features as Choronzon.

The Serpent also figures largely in Judeo-Christian myth, of course, and is adopted in all manner of fascinating and devious ways by various heretical Gnostic groups who accreted around that tradition.

More recently, Leviathan, the primal Dragon, was adopted as the Name which surrounded the Baphomet Seal of the Church of Satan. Dr Michael Aquino included the 'Statement of Leviathan' in his *Diabolicon*, an inspired text which was the result of a series of Black Magical Workings. This strange and evocative text establishes much of the contemporary Gnosis of Leviathan and defines the Serpent as the "principle of continuity and ageless existence", which again places the Dragon outside of conventional definitions of time and space.

The Temple of Set had its Order of Leviathan, established by Ipsissimus James Lewis, and of which I was once Grand Master. The Order of Leviathan in its turn was the seed of the current Order of Aep. I owe the Order and its founder a debt of great fondness.

Now let's consider what some of these things mean, and how the mythology of the Dragon impacts upon the experience and consciousness of the Fourth Head.

Flesh of My Flesh, Bone of My Bone, Blood of My Blood

One of the things that becomes apparent when scrutinising the majority of these legends is the role of the Serpent in the creation of the Cosmos and indeed of the human race. This is most explicit in the Sumerian myth cycle, where the body of Tiamat is the substance from which the heavens and the earth are shaped. Humanity is born from the spilled drops of the Dragon's blood. Thus we are quite literally the inheritors of the Draconian bloodline, related by blood to the Dragon who embodied the primeval Chaos. The practice of magic allows us to access that Chaos afresh and reshape Reality as inheritors of Tiamat's power and wisdom.

The Eden myth shows us a Serpent who raises up the imbecilic prototypes of humanity, Adam and Eve, by persuading them to eat the fruit of the Tree of Knowledge, so that they may “become as Gods, knowing good and evil”. Mankind owes his consciousness to the Devil, therefore, in the Judeo-Christian myth.

The Northern myth of Sigurd and Fafnir is explained at great length in *Ægishjálmur*, where it is used as the model for Initiation. But in brief, Sigurd slays the Dragon, but in so doing he acquires its powers and insights – the Helm of Awe. This union of human and Draconian consciousness – or the conscious and subconscious minds – then allows Sigurd to penetrate the ring of fire that shields the sleeping Brynhild and awaken the Valkyrie from the slumber that Odin has placed Her in. So the human mind reaches to the Divine only when it is reconciled with the Draconian Essence.

Apep and Leviathan are slightly different, as is the Northern Nidhogg, for They seem to hint of the destruction of the Cosmos rather than its beginning. We will return to

discuss this Mystery shortly. But They too are said to predate the manifest Cosmos. Before time and space began, They were.

The important thing to remember about all of these Dragons is that although the Cosmos may be spawned from Them in one way or the other, They Themselves are not bound by it; They still exist Outside, coiling in the Void which is Not, unlimited, chaotic and timeless. And **that**, my friends, is our heritage and our true home as Draconian Initiates.

The Serpent as Redeemer

In spite of the best efforts of all the world's dogmatic religions to portray the Serpent as the bad guy, as the one who drags humanity down into the mire, even their own traditions have always continually given rise to heresies which proclaim the Serpent as the true friend of humanity, as the Redeemer.

In Qabalism, for instance, the words for 'Messiah' and 'Serpent' have identical number values in gematria. Also the journey back up the Tree of Life from the manifest world of Malkuth is characterised by the Serpent of Wisdom, who coils back and forth as It ascends the various paths and branches of the Tree.

In the early days of Christianity, before Constantine stomped his Imperial foot down, numerous Gnostic cults sprang up, several of which took the Serpent as their totem, claiming that It had been misrepresented.

Apep had no cult in Egypt, but seems to have been consistently seen as a Terror in the Darkness, something which makes Him particularly endearing. But with the passage of time, Set became increasingly associated with

Apep, often being interpreted as a Serpent or Dragon Himself, and Set most definitely had a cult. By the time of the Graeco-Egyptian magical papyri, the two are almost wholly integrated into the form of the monster Typhon (who confusingly then often became figured as a female and termed the mother of Set).

All of these heresies in orthodox religious circles are no doubt amusing and interesting, but the fact is that before we can be redeemed, we need to ask a couple of questions. The first is, are we actually in need of redemption? The second is, if so, what kind of redemption do we need?

The whole notion that we are a fallen race who need Divine assistance to restore us to some state of 'grace' is actually a wholly wrong viewpoint, and quite an abhorrent one to my mind. This supposition necessarily presupposes the existence of some judgemental, perfectionist god, and I have to tell you that there ain't no such thing. Mankind has not fallen from grace. Quite the opposite, in fact: we have dragged ourselves out of the slime to stand erect and proud, ever striving to be the best we can be. Sure, there are throwbacks and aberrations and mistakes get made, but this is all part of the learning process, for there is no divine plan.

There never was an Eden to which we can return; nor should we wish to if there ever had been. Our future and our victory lies in accepting the mythic Serpent's promise and taking up the gift of Self-awareness, consciousness and the 'knowledge of good and evil', that we may Become as Gods.

So no, we do not need redemption.

This is not to say that we cannot seek assistance to better ourselves, for during the long process of human evolution, we have lost some of the skills we once had and it would be helpful if these could be restored to us. I am speaking particularly of the human tendency to divorce the

different parts of our psyche from each other. The single most fundamental thing the human species needs to do in order to achieve its full potential is to unite the conscious and subconscious parts of the mind, building the bridges between the two. But this is not 'redemption', it is in fact the opposite, it is evolution, a reaching forward instead of being hauled back to a pre-existing state. If this sounds familiar, it is because it is the Work of the first three Heads, which has brought us to the current point.

So if we do not need a Redeemer, there is still that Draconian Essence within us, within our very DNA, that can come to our assistance and help us to raise **ourselves** up. This is not a redemption, however, there is no penalty for not being a Draconian Initiate. It is simply the birthright of those of us who desire to actualise their personal Essence and power to the utmost. Magic is not easy. In order to reach this current stage, it is first necessary to endure the hard training we have already spoken of. Magic will always be the power and the tool of the few, not of the many. No matter how far our species may advance, there will always just be the few who are pushing the boundaries fiercely forward.

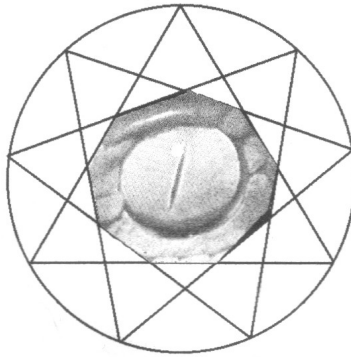
And it is here, as the Fourth Head arises, that the Serpent fulfils its Promise. For those of us who accomplish this Work, we shall indeed Become as Gods.

Looking Outside the World

It is now time to discuss in detail what the Work of this Fourth Head entails. We will then move on to practical magical methods to invoke and sustain this State of Being, and will then look at its implications for the rest of your magical techniques and practices, for the experience of the

Eye Opening in the Void inevitably turns many notions upon their heads and makes a new perspective and approach necessary.

The Work of the Fourth Head is actually expressed fully in the Order Seal, depicting the Eye of the Dragon within three interlocked triangles, bounded by a circle. This is shown below:



This Seal and its various permutations is discussed at very great length in *Apophis*, so I am not going to repeat it all again here. Very briefly, the Eye represents the perspective of the Serpent in the Void; the outer ring represents the manifest Universe, which the Eye does not touch; the angles passing between them represent the angles of time and space whereby the Eye manifests its Will within the Cosmos without Itself being bound within it.

But to put it in a nutshell, the Initiate who approaches this Head, having accomplished the Work of the first three, is currently rooted in that outer ring, knowing himself to be a creature of the Universe that exists.

In order to arouse and raise up the Head of the Serpent, the Initiate must have built the necessary bridges

between the conscious and subconscious and be prepared to use that unified consciousness to reach back, along the angles of manifestation, and find the roots of his very Essence in the Unmanifest. In other words, referring to the mythic models we have just discussed, the manifest Initiate seeks to commune with the Dragon who still abides on the Outside, in the Void which is unbounded by time and space.

As will be expected, this realisation of unbound existence – the cataclysmic psychic experience referred to as the Opening of the Eye in the Void – is sufficient to shatter most people's worldview and turn the Initiate's perspective upon its head.

So that is the task which lies before the Initiate now: to Open the Eye in the Void and access a mode of consciousness and a perspective which lies outside of the Cosmos as we know it: an unbound, timeless State of Being.

Sound like a tall order? Well, it would be if you were unprepared. How is the ordinary intellect supposed to even begin to grasp such a state of being, let alone actually experience it and actualise it? It isn't going to be able to, it's as simple as that. But the mind which has learned to bridge the conscious-subconscious divide, and has gained the powers of intuition and imagination which this self-integration releases, is well equipped to envision the Void, because such a mind is focused upon consciousness itself rather than the rules which make the manifestation of consciousness possible – rules which do not actually have any relevance in any case once we remove the strictures of the Cosmic Order and enter a realm beyond it.

The Initiate would be well advised to pause reading now and spend a few earnest sessions of meditation considering this and brooding upon it, preparing the mind for tracing its own roots back into the Void, where the ageless

Dragon awaits. Centre yourself, knowing yourself to be manifest within that ring that bounds and defines the Cosmic Order. Then reach back, back along the lines and angles that brought you into manifestation, until of a sudden, your Eye Opens in the timeless Void and you expand rapidly far, far beyond the limits of mere Creation.

Such meditations may leave you breathless and excited as the implications begin to seize you and the first stirrings of this new consciousness begin to awaken, the lids of the Eye fluttering in their sleep. You will then be ready to approach the Void directly and invoke the Eye to full wakefulness.

Cultivating the Vision of Set

I want to take you back to the myth of Set, standing in the bark of Re, facing down Apep each morning as the Serpent arises and attempts to swallow the Sun. Set is the God of consciousness and the only one who has sufficient strength of Self-awareness to defy the mesmerising power of the Serpent's gaze.

This is an important skill to gain. No matter how earnest an Initiate you may be, there is a terror of the Abyss within us all. Our minds are programmed from birth to perceive limits and boundaries. The first things we become familiar with are rooms and houses and towns, places which are defined as having borders and walls and boundaries; they are this place and not that place. The human mind is not predisposed to gaze upon the Void, a place which is not a place in a time that is not a time, with no walls, no up, no down, no beginning, no end, just pure perhapsness.

As one who is an Adept, you are better prepared than

most, but you still should marshal all of your resources and invoke the God of consciousness mightily so that you can hold yourself together when the trauma of the initial Vision comes. It is not for nothing that magicians such as Crowley caution Initiates about the Ordeal of crossing the Abyss. One of the differences with Draconian philosophy is that we don't seek to 'cross' the Abyss. The idea that there is some perfect Divinity 'across' the Void is a throwback to Judeo-Christian ideas. The Void itself contains all that is needed to spawn a Universe: everything and its opposite and its alternates and its impossibles are all present here together, awaiting extrusion if touched by the right magical current. So we seek to enter the Void itself and recover the primordial, Draconian consciousness that abides there, timeless and unlimited. It is not a matter of crossing the Abyss and then looking back to the opposite shore; it is a case of entering the Abyss and then looking out from its immensity into what now appears to be an absurdly limited and confining Cosmos.

In order to gaze into the Eye of the Dragon without recoiling in horror and madness, however, we need to fortify the consciousness we have worked so hard to establish. One way of doing this is to invoke Set – or Odin, or another archetype of consciousness – often as you prepare to awaken the Serpent's Head. A sample invocation follows, which can be used as is, or which may help you to devise your own. It is structured in four essential phases: firstly, Set is invoked; secondly, the Initiate confirms his own consciousness and aligns it with that of the God; thirdly, the Void and the Eye are approached; fourthly, the Eye is gazed into and the Initiate's sense of Self is affirmed, preparatory to the Work of Opening the Eye in the Void which is to follow. This Working, repeated as often as you feel necessary, will help to prepare your mind for the Work of this Head.

Following this Setian invocation will be an Odinic one, utilising stadhagald, suitable for those who have approached this Work through the curriculum as presented in *Ægishjálmur*.

Setian Invocation Preparatory to Opening the Eye in the Void

I

*I invoke Set the Mighty, the Lord of Darkness,
the Principle of Isolate Intelligence,
Who is enthroned in the Northern Heavens,
beyond the constellation of the Thigh.*

*You tore Yourself from your mother's womb,
You rampage as the storm in the desert,
knowing no boundaries, transgressing all frontiers,
God of foreigners and the Unknown future.*

II

*I have made my Will as Your own,
strengthened and tempered by the Black Flame,
accepting my Self as my own true Sovereign,
choosing consciousness over conformity.*

*Not for me the comforting numbness
of creeds that prompt the mind to slumber.
I am of Set, prepared for battle,
Struggle and Beauty upon my banner.*

III

*I stand with Set in the bark of Re,
proud at the prow, spear in hand,
my Will focused and diamond hard,
casting down all that would stand against me.*

*We pass on through the halls of Night,
the yawning Void before us looms,
Apep coils before the Sun,
jaws agape, eyes beguiling.*

IV

*I will not falter when the Serpent's gaze
meets my own eyes and holds them fast.
My Will stands firm, my mind is not bound,
I break through the mesmeric spell.*

*I shall not fall when the walls tremble
and Reality extinguishes as the threshold is crossed.
I shall stand erect within the Void
and my Eye shall be Opened to the Outside.*

This invocation should be made with all possible fervour as many times as the Initiate deems it necessary – and perhaps a few more for luck! - before proceeding to the next stage.

Draconian rune magicians may prefer to use the following Working instead to prepare themselves for the Ordeal. Although it will achieve the same goal, it is quite different in tone and approach. This Working utilises stadhagaldre – the system of rune yoga posture – and is thus **only** suitable for those who have put in some serious Work

and have fully enlivened the rune streams within their consciousness.

The full range of rune postures is shown and explained in *Ægishjálmur* and I am not going to repeat them here. I will simply show the ones which are actually directly used in the Working.

Runic Invocation Preparatory to Opening the Eye in the Void

Isa -



In the time before time, icy streams flowed from Niflheim, entering the great Void, Ginnungagap...

Fehu -



Into that Unmanifest field of all-potential, also drifted sparks of fire from Muspellsheim...

Gebo -



The two forces of Fire and Ice met and mingled in the Void, and the Universe exploded into being.

Hagalaz -



It is my Will to trace these forces back to their beginnings, to hold all in balance and gaze upon the face of the Void!



Elhaz -

I raise up my consciousness, calling upon the Valkyries of Odin to lift me up, loosening the shackles of mundane being that I may pass beyond the bounds of the World-Tree itself!



Eihwaz -

I see Yggdrasil in its entirety, from Odin's high seat upon Hlidskjalf to the pits below Hel's domain where Nidhogg drinks the blood of the dead. He knows the way Outside. Yes, the way is known to the Dragon Dark, the Serpent Bright who will take wing after Ragnarok.



Ansuz -

I call upon Odin, the High One, the All-Father who with the Great Gods gave shape to the fledgling world. I turn to face away from the World-Tree, towards the Void in which it hangs. Odin knows the Runes of this, the Mysteries are His to command. Be with me, Bolverk, be my inspiration and show to me Ginnungagap!



Ingwaz -

Here at the edge of the Void, I plant a seed of my own consciousness, that it may grow and develop, making easy my passage into the Void when I am ready. I prepare this gateway for myself.



Othila -

I return now within the borders of the worlds, which are bound by the Midgard Serpent. I resume my appointed place until it is time to gaze into the Void.

The foregoing are two very different invocations and the Initiate will choose to emulate the one which best suits his own particular approach, but they both address the same issues and lead us to the same place: they Understand that the awakened consciousness may trace its own origins back and look into the Void without fear or hesitation, and they lead us to the edge of that Void so we can prepare ourselves for the coming initiatory transformations.

The purpose of these invocations – or any substitutes you may compose for yourself – is to invoke and fully actualise the sense of integrated, actualised Selfhood which you have brought into being through the process of your Initiation to date, for it is only this intensity of consciousness which may successfully Open the Eye in the Void.

Invoking the Ancient Dragon

Having invoked the God of Consciousness and prepared our own Selves for immersion in the Void without fear of dissolution or psychosis, the next step is to invoke the Dragon whose Eye we will Open there. This will provide the other pole of the Initiation and prepare us completely for the Ordeal.

Once again, I am going to supply two examples of the type of invocation you may wish to use (though a personally scripted one may be preferable). The first draws upon several of the Dragon myths we discussed earlier, whilst the other is purely runic, intended for those Initiates who are focusing upon the *Ægishjálmur* curriculum.

Invocation of the Ancient Dragon

I

*Leviathan, the Crooked Serpent,
before the worlds were, You were.
When all else was Not, You were.
Abiding in the places Outside,
where time is Not and space is unbound,
where that which is, was and will be
is mixed together with that which is only imagined,
that which will never be, that which might be.
Where there is Nought else, You are, were and have ever
been.*

II

*Here I stand, Initiate of the Dragon Mysteries
and I am as You are, Void dweller.
The blood of the Dragon pulses through my veins;
my bones and flesh are of Your substance.
The vital spark of Dragon fire burns within my heart and
mind.
Manifest within this world,
there is still that in me which is Outside,
which bears the heritage of my Draconian grandparent.
I am spawn of the Stooping Dragon.*

III

*I gather myself to my Self,
my mind inflamed with Dragon fire,
uplifted on beating, leathern wings,*

Draconian Consciousness

*I ride upon the Dragon's breath.
Out of space and sideways through time I ride,
all possibilities tumbling chaotically
as I hover upon the edge of the Void,
great wings outspread, tail thrashing,
as I ponder the ultimate Darkness.*

IV

*I gaze upon the face of the Abyss
for long, timeless moments,
yet no time has passed, and no face is there.
Not-this and Not-that: All is Not.
Here lies Tiamat, coiled in Eternity.
Yet it is Not even Eternity,
for one moment is the same moment
as the last moment, which was Not.
Her Seven Heads stir in the Deep which is Not a Deep,
Serpent eyes opening wide to stare
deep, deep within my soul,
seeing Herself reflected there.
And I see my own eye,
reflected in Hers,
Open in the Void.
Soon that Eye shall Open
and when it does I shall realise
that it has always been Open,
for there is Nought else.*

The wording and imagery of this invocation is very carefully chosen and if recited in a proper altered state of consciousness, it should catapult you to the brink of the Void. Do not enter at this time, complete this preparatory step a few

times first to accustom yourself to the idea.

The following runic invocation may be used either instead of or as well as that given above, and is designed for those people who wish to focus upon the Northern Mysteries, as presented in *Ægishjálmur*.

Runic Invocation of the Dragon



Isa -

*I know the reading of runes: how to carve; how to colour; how to sing; how to enliven. The mighty runes speak to me. Now I go forth to seek **Runa** Herself, the ultimate Mystery.*



Ehwaz -

I ride upon Sleipnir, Odin's eight-legged steed, traversing the Nine Worlds rapidly, until I reach a Nowhere where no horse may carry me further.



Fehu -

I have grown great in power, and strong is my Will. The Dragon Fafnir has uncoiled within me, head uplifting, breathing forth venom. I am whole and unified, the Helm of Awe burns bright upon my brow. I have earned the right to break through the barriers that would confine others, for my thinking is unfettered.



Jera -

Jormungandr, the Midgard Serpent, now encircles me. I have reached the outer bounds of Reality. Now the Dragon within beholds the Dragon without, and each knows the other. The loops of the Serpent

will not constrain or confine me; I may overstep the bounds of the Cosmos.



Nauthiz -

I know Not where I am, for I am Nowhere. Yet All surrounds me in unshaped Mystery. The tension generates friction within me; a fire begins to kindle and the Flame is Black. Nidhogg stirs within the depths, takes to wing and rises in spirals. The Dragon Dark Becomes the Serpent Bright.



Isa -

For now, I must withdraw, yet I shall remember the journey and the destination and return here soon at the peak of my power. All three Dragons are strong and awakened, and I must heed Their call, for I am as They there, Dragonkin.

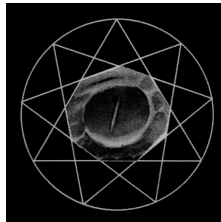
The Ritual of Opening the Eye

When you have repeated the foregoing invocations often enough to truly awaken both your own Will and sense of Self-awareness, and also the Draconian Essence bubbling up from beneath the subconscious boundary, you should reach a stage when you are acutely aware of both poles within your own being, striving to unite one with the other. When both the Setian and Apepian poles of consciousness are fully aroused in this manner, you will know that you are ready to Open the Eye in the Void.

This is done by holding a vigil. Choose a night (the dark of the Moon would be symbolically good if such things inspire you, but is not essential if not) when you will not be

disturbed by anyone. Wear no magical insignia or paraphernalia except those sworn by Oath, or one of the Order's silver pendants or pins depicting the Order Seal if you are fortunate enough to possess one. (Note: apologies, but these are sold out before anyone asks, and are unlikely to be made available again. You could, of course, commission your own.) Wear no specifically ritualistic robe or other garb. If you are working indoors and the temperature permits, you might wish to strip naked. If outdoors or if the night is cold, wear plain, dark clothing. The idea is to strip away everything except your pure Essence.

A depiction of the Order Seal, preferably drawn by your own hand in silver ink upon a black background, should be visible throughout.



Prepare and open the ritual in your preferred manner.

Recite, with deep feeling, first the invocation of the the Setian / Odinic consciousness, then the invocation of the Ancient Dragon.

Become very aware of the two poles arising and strengthening within you. Meditate strongly upon both as you stand upon the brink of the Void.

Meditate for as long as it takes, until the poles of Self and the Dragon come crashing together, fusing with each other and annihilating the sense of difference. This will be an unmistakable experience, an ecstatic, climactic rush that will

have you trembling and shaking as it hits you.

Your perception will shift. You will now retain consciousness of your own individual Self, but will also see through the Eye of the timeless Serpent, who is coiled within the Void. You will experience feelings of both immensity and concentration; perhaps alternating, or perhaps both at the same time. You will be conscious of nothing else. Indeed you will be conscious of Nothing (in a very positive, active sense).

It may take you mere seconds to attain this experience, if you have prepared yourself through truly passionate invoking in the time leading up to it, or it may take you hours, sitting in a long vigil. But if you have done the Work up to this point, attain it you **will**.

The experience will be similar to an orgasm, an orgasm which shakes you to your very core on a spiritual level. This is only natural, for in all truth, this experience is identical to an orgasm, but resounding on a much deeper level. Instead of the ecstatic union of male and female through physical stimulation, it is the ecstatic union of conscious and subconscious through magical stimulation. Like an orgasm, it may only last a few scant seconds when you experience it for the first time, although the actual nature of the phenomenon will seem – and indeed is – timeless.

This union of the inner and outer mind is the full awakening of the Dragon, and the Opening of Its Eye in the Void. As you consider your experience, you will come to realise that not only was it blissful and gave you a sense of wholeness, of completion; it also gave you a completely new perspective. Our next task is to make both of these states repeatable and accessible at Will. To this end, you will want to repeat this ritual daily for several days (after the initial success, subsequent experiences will be quicker and easier, as

you will know what to expect).

The Opening of the Eye in the Void is not merely a neat meditational experience; it is a life-changing event. I have to introduce a warning at this stage and tell you that if you have come far enough to attempt this, you had better make damn sure that you are willing to be changed by it, because once the Eye has been Opened, you will never be able to view the world in the same way again.

There are two distinct ways in which you will have changed as a consequence of the Opening of the Eye. The first of these is that your conscious and subconscious minds will have been fused together, allowing more or less free traffic. This is the culmination of all the long, hard Work you have put in throughout the first three Heads.

In practice, this means that you will experience a far higher proportion of intuitive insights, and your 'gut feelings' will invariably be proved to be correct. This will have an impact upon the way in which you move through the world, because your whole mind will be brought to bear upon any situation in which you find yourself. You will tend to change a situation simply by your presence, without needing to do or say anything. From the point of view of an outside observer, your reserves of 'luck' will have dramatically increased, you will be a fountain of good advice and wisdom, and you will have acquired an uncanny knack of being in the right place at the right time. This state of consciousness will be vital in the Work of the Heads still to come.

Not only has your own consciousness – and your use of it – changed, however, so has your view of the world around you. You have now Opened your Eye on the **Outside**. You now know that this Cosmos, with its physical laws and its cause and effect, is but a transient shell of Reality, a game projected onto the screen of manifestation from out of the

Void, played according to ever-changing rules. The seeming solidity of this world is an illusion. The passage of time is an illusion. Everything is an illusion. Only Nothing is Real. You now have experience of a state of consciousness which abides outside of the enclosure of time and space as we know it: a timeless, dimensionless Abyss, which yawns forever and whenever in all directions. Because it is everywhere and everywhen, it is Nowhere and Nowhen.

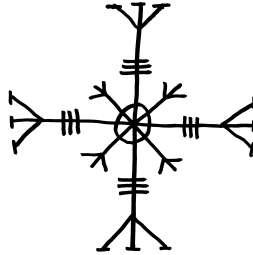
From this perspective, the Initiate will become aware of all possibilities: past, present and future. The entire span of time and space, not only as it is, but also in every transformation it could possibly undergo, every pattern it could possibly unfold, is immanent here. As his facility with the Open Eye continues to develop in the Work of the later Heads, the Initiate will become increasingly able to trace these angles of manifestation, learning the secrets of time travel, remote viewing, and being present in more than one place at the same time. But for now, the most obvious and readily usable gift of this new perspective will be the way in which it enhances his magical practice. These new approaches to sorcery will be explored in this present chapter.

The Helm of Awe

By Opening the Eye in the Void, the Initiate has succeeded in unifying his purely human element with the root of the Draconian Essence inside him, that Serpentine heritage which lies at the very base of all life and substance, spun from the Void.

In Northern lore, this is represented by Sigurd slaying Fafnir and taking on the Dragon's powers. The foremost symbol of this Initiation is the *Ægishjálmur*, the Helm of

Awe, a rayed bind-rune which sees the energy of the runes (the Mysteries, magical power) radiating outwards from the Initiate's third eye position. This power of radiating magical power from between the eyes is a manifestation of the mesmerising, hypnotic power of the Wyrms's stare, which paralyses its prey.



This mesmeric power is shared in mythology by both Fafnir and Apep. Within the Temple of Set, as people have Worked with (and in many cases against) Apepian energies, the hypnotic power of Apep has been recognised as the source of all the illusion in the world which distracts the mind and holds it captive and enslaved, unable to see what is Real.

There are two distinct approaches to this mesmeric power. There is the orthodox Setian approach, which sees Apep as an enemy, seeking to banish illusion so that only a clear Vision of the Real remains. Then there is the Draconian approach, which adores the power of the Serpent Apep and wishes to wield this power for ourselves, reshaping the image of Reality to suit our own Desire. The Draconian view holds with the attitude of Eastern mystics, that all of the manifest universe is an illusion. But we break ranks with them by insisting that this illusion is a damn fine thing and we want to wield it ourselves! Ultimately, I believe the difference between the orthodox Setian and the Draconian perspectives

is mostly semantic, but it is certainly an important aesthetic choice to make as regards the Work to be undertaken at this level.

This is the first of the new magical techniques to be taken away from the experience of Opening the Eye in the Void: the Order Seal, which illustrates the phenomenon, is itself a kind of Helm of Awe: the Eye at the centre from which the Seal radiates is in the third eye position; the angles of the three triangles represent the currents of your Will (runes), the possibilities you are projecting out of the Void; the surrounding circle is the world upon which these Willed changes are projected, bringing the Unmanifest potential into actual manifestation.

So the Draconian Initiate may gather up all energies within as he sits in his state of Void consciousness, focusing and concentrating them. Then allow them to ascend from beneath, up through the spine, projecting outwards through the third eye, where the Order Seal is strongly visualised. The rays of Will are directed out into the world, where the power of Apep to reshape Reality brings them into being.

This step should be incorporated into all magical Workings done by Initiates who have attained this level.

Identification With the Holy Beasts

The unification of your psyche, fusing the conscious/subconscious together and donning the Helm of Awe, will give you considerable insight into your own soul and will further illuminate the Work you have already done.

As you look back now upon your physical manifestation and the characteristics of your basic temperament and instinctual nature, you will begin to feel an

affinity with one or more animal types, who are symbolic of your manifestation in the world.

Several magical / mystical traditions have a notion of sacred animals, of course. We need only look at the majority of the Egyptian pantheon, the shapeshifting high-jinks of the European Gods, and the totem animals of many shamanic traditions. There is also the case of the witch with her familiar, usually an animal such as a cat, a toad, or a ferret.

The animals you have an affinity with in magical terms should not be interpreted as simply being all those creatures you 'like'; they must be symbols of real power that speak powerfully to your psyche. You may have encountered them in dreams; someone else may have perceived them for you; they may be expressive of your own physical appearance or mentality. But at this stage in your Initiation, you would be well served by Familiar Spirits, and you should seek them out.

The number of holy beasts attached to you may vary. Some decree there should be just one; others say two; others four. I say, as many as necessary, no more and no less. If they reveal themselves to you, accept them.

I personally have three animal Familiars. One is the bull, which was given to me and is also expressive of my physical nature. The second is the crow, Gifted me by Badb. The third is secret, a thing of terror, that is rarely unleashed, that first came to me in my childhood dreams.

You might be wondering why I am introducing these 'holy beasts' now, what relevance they have, and why you should bother with them at all?

By Opening the Eye in the Void, you have taken the decisive act of unifying your conscious and instinctual / bestial natures into a Whole that is so much greater than the sum of its parts. In order to make the most of this union, it is

necessary to bring the instinctual faculties into your conscious awareness, and projecting them as Familiar Spirits is a very good way of accomplishing this. The subconscious, beast-self responds best to images rather than verbalisation, and if you provide your subconscious with a selection of carefully chosen projected astral forms to inhabit and interact with your conscious mind through, it will prove very efficacious.

This is why it is so important that the animal Familiars chosen should resonate strongly with your innermost self. Taking my own as a guideline, one is representative of my physical type (the bull), the importance of which is usually undervalued by occultists, but which is made explicit in Anton LaVey's *The Satanic Witch*. The crow is representative of my spiritual allegiance and general character. The third beast is the entire Dark side of my mind channelled into one feral shape. Between them, they express my Essence and can be sent forth to effectively Work my Will while my conscious self attends to other things. Since they are manifestations of my own instincts, they are also fully aware of what it is that I need done, and are cunning and adaptable in carrying out their tasks.

Here follows an invocation to summon forth your own Familiar Spirits. After the invocation has been carried out, you will need to be aware of the promptings of your subconscious, as it is from here that the beasts will arise: your subconscious will wish to choose its own vehicles. Be aware that they may not be what you would have chosen consciously. Once you encounter the beasts, you will want to collect totems or statues or other representations of their forms and use these in fetishistic Work, feeding them energy and befriending them so that they will work better for you. You should care for them and attend to them as you would your own self, for that is in effect exactly what you are doing.

Despite this, never make the mistake of believing that they are at your beck and call. They have minds of their own, which are drawn from the very deepest strata of your own root mind. They will do what is Necessary. They are to be befriended, not commanded.

Invocation of the Holy Beasts

- Open the Working in your preferred way.
- Open the Eye in the Void
- Whilst in the altered state of consciousness as the Eye is Open, say: *“I reach down into the depths of the Abyss, where dwells the slumbering mind of the Dragon. I stir the great Leviathan to wakefulness, to come forth into manifestation, wearing the forms of the Beasts who speak with the Voice of both the Dragon and my own Self. Holy Beasts, Familiar Spirits, I summon you and I call you into Being. Take on shape and substance and attend unto me, for we are the same, the spawn of the Ancient Dragon, sprung from the Serpent's Blood.”*
- Cast your mind into the Dark places of the Void, probing about until you begin to sense presences stirring in response, eyes regarding you from out of the depths, circling at the very edges of perception, snuffling cautiously, weighing you up.
- There will come a moment when your mind flashes with illumination and you will **know** that contact has been made on a deep level.
- Return to ordinary consciousness and close the Working in your usual manner.
- Now wait for the Familiars to manifest and reveal themselves to you. You will need to be alert and keep

your eyes and wits open, for they are unlikely to come through any avenue that you consciously expect and there is a danger of missing them if you keep looking in the wrong places, blinded by your own conscious certainties. If you fail to recognise them, they will retreat back to the Darkness, putting you back a step, and they may be less eager to respond a second time after being slighted the first. Just remain open and awake, without preconceived ideas, and all will be well.

Drawing Down the Void

The Familiar Spirits are capable of resolving quite a number of worldly issues on their own, watching your back and sorting out troublesome situations. But you are also going to want to keep your hand in with the arts of proper, traditional sorcery (and if you don't, you have seriously misunderstood the *Apophis* curriculum).

In order to do this, it is necessary to learn how to draw the raw potential of the Void through into the material world, where it can be shaped. The first prerequisite for doing this is to accustom yourself to the experience of Opening the Eye. I recommend a rigorous one month period of daily practice of the Void meditation. You will need to become very sensitive to the ways in which the currents of Unmanifest possibilities wash through your consciousness, learning the subtle ways in which you can steer and direct them into Becoming.

This done, you should begin to open your physical eyes whilst still in the state of Void consciousness, the Eye still open. Look around you and try to discern the whole

matrix of possibilities and potentials as they unfold in the world around you. Consider all the myriad different things that could happen, and the way in which the patterns of other possible events will shift and change depending upon whether the ones you are directly observing happen or do not happen. See if you can mentally shift the currents and make things happen either one way or the other.

Once you have had some practice with this, try some of the occult exercises you have used previously, but stream the Draconian consciousness as you do so. If you have practised *stadhagaldr* with the rune postures previously, try them again now, but feeling the raw potential of the Dragon-mind flowing through you as you do so. What difference does this make? If you have come through the practice of Golden Dawn / Crowley traditions, what difference does the Draconian consciousness flow make to such staples as the Ritual of the Pentagram? Use whatever methods you are already familiar with to practice **streaming** the Draconian consciousness through your magic.

You may wish to select a focus for the Eye in the Void to manifest through in your rituals. This could be something as simple as a drawing of the Order Seal (preferably in silver ink or paint on a black background), or something Wyrð and wonderful which you have found and which is suitable to the purpose. I use an egg of obsidian which I obtained at a significant time from significant people many years ago. The only 'rule' is that it should be something which is aesthetically appropriate.

Finally, spend a few practice sessions in which you open a ritual Working, Open the Eye in the Void, and then – by an act of Will – draw it down into your Working space and anchor it in your focus object, through which the Draconian consciousness may be present and aware in your Working,

channelling raw Void energies through into manifestation as they are invoked and needed.

The Void and Sorcery

Now it's time to start applying all of this Work in the material world. Spiritual illumination is a tremendous and wonderful thing, but it is when this illumination causes observable changes to occur in your everyday life that its true efficacy is revealed. Any spiritual event that leaves you unchanged and your life on the exact same course as previously is a fraud and a delusion.

To begin with, I am going to illustrate a perfectly simple piece of spellcraft performed on the most basic of levels, designed to get a job. We'll then look at some examples adapted from that fascinating Golden Dawn document labelled 'Z2', which gave breakdowns utilising their own 'Neophyte Formula' adapted for a wide variety of magical effects. We'll pinch their good idea in our turn and apply the Void Formula to the Z2 ritual exercises.

So here follows a simple and straightforward little spell to assist if you are seeking new employment:

Spell For Job-Seeking

- Prepare your C.V. ready for sending to prospective employers.
- Open the Rite in your accustomed manner.
- Invoke the Draconian Gods (Set / Babalon / Apep or Odin / Freyja / Fafnir).
- Open the Eye in the Void.
- 'Anchor' the Void energies in your focus device, so

that a window upon the Abyss is opened in your ritual space, through which you can draw and shape Void potential.

- Sprinkle your C.V. lightly with water, then either cense it or pass it swiftly through a candle flame. Imagine the sparks and the water droplets forming an aura around the C.V., ready to bear a charge.
- Say, *"Sparks of fire from Muspellsheim met streams of ice from Niflheim in the midst of the Void Ginnungagap. From their energetic mingling, whole worlds Came Into Being!"*
- Raise the C.V. before your focus object and Will the Void energies to pour into the aura of fire and water, swirling around it, taking on a powerful magical charge as the raw potential of the Void is shaped by your Word and your Will.
- Chant *"Work is worthy, a job to be done, great the reward for the diligent one."*
- When the chant reaches a crescendo and your Will reaches its maximum pitch, cease chanting and lay your hands over the C.V. after sprinkling again with water and censing or passing through the flame again.
- Say, *"I seal the mighty talisman with fire and water, an aura of power bound to it, that it may win for me a job worthy of my talents."*
- Cover the C.V. with a cloth or place it in an envelope.
- Close the link to the Void energies by either performing a sign to close the gate, or covering over the focus object.
- Close the ritual.
- *"So It Is Done!"*

The charged C.V. can either be sent out directly, or if you are

applying for several jobs at once, this master copy can be kept as a talisman and used to charge other copies by pressing it against them, accompanied by a few words, when they are mailed out.

The Z2 Rituals and the Void

When a member of the Hermetic Order of the Golden Dawn became an Adept and entered the Second Order of Rosae Rubrae et Aureae Crucis, it was explained to them how the entirety of the Order's initiatory teaching was actually encapsulated within the Initiation Ritual of the Degree of Neophyte, symbolising the outsider being brought into the Sanctuary of the Mysteries and put through a series of consecrations, after which he was admitted and purified.

One of the documents which was presented to the new Adept was entitled 'Z2', which applied the Neophyte Formula to several operations of practical magic, illustrating how this basic Formula could be applied to all manner of magical effects.

Any person who has Worked through the Seven Heads curriculum thus far, should also realise the fact that certain Formulae may be applied in many different ways to attain many different magical results, because the actual technology and process of magic is the same, only the application differs.

So now that the Eye has been Opened in the Void, it is important to learn how to channel and focus that Void energy and reshape probability in order to manifest the results you require.

The direct use and application of the Void for magical purposes will be quite an eye-opener. But it must be said

right now that by the time you are Working through the Seventh Head perspective, even this methodology will seem a caveman's level of Understanding. But the simple fact is that even if you read ahead, you won't be able to apply the later and more direct methodology until you have thoroughly mastered and outgrown this one. The Seven Heads arise in sequence.

So let's take a look at how the Magic of the Void is applied to the same sequence of traditional magical operations that the Golden Dawn used to demonstrate their Neophyte Formula in their day:

I. EVOCATION

The first magical operation is that of evocation. This is the process whereby the magician summons forth a 'spirit' (the nature of such spirits will be discussed more fully under the Fifth Head, with Gods being discussed under the Sixth Head. For now, the magician should simply accept that it is possible to conjure forth a spirit and leave speculations as to what such a thing might be until some experience has been gained.)

Some people find evocation very difficult to do. This is primarily because they don't know what to expect. I have discussed fully the use of the imagination as a magical tool under the Work of the Third Head in *Apophis*, however, and this book isn't the place to revisit such basics; I will simply refer the reader back to the earlier volume. Anyone who has reached the point in the Order curriculum where they are ready to actually practice this will be in no doubt about its techniques, as they will already have the experience necessary to inform themselves.

So, if you have reached the stage to be doing this Work, you'll know roughly what to expect even if you have

never evoked a spirit before. If you haven't and are reading ahead, just enjoy reading about it and the power such magic offers. Know that this power can be yours if you put the Work in. Everything you need to know is contained in the Order's publications.

The first question to be decided is which spirit to evoke. To make things simple, I am going to use one from the *Goetia*, a grimoire I made extensive use of in my younger years and which is probably about the best known and most coherent of the old grimoires. I am certainly not going to use the methods contained in the *Lesser Key of Solomon*, I am simply taking one of the spirits from the 'catalogue'.

The spirit concerned is named **Vassago** and is one I have had good results with in the past. He excels in revealing the secrets of past, present and future and knowledge of things which are lost or hidden. He's one of the best 'private investigators' I have ever employed and no secrets are safe from the person who employs him with skill.

I will say from the outset that you will in time find it more productive still to use spirits of your own creation / discovery (so called 'artificial elementals' or 'servitors'). But to begin with, it's very useful to employ those who have been developed / discovered / created by others, with an existing pedigree, especially those in a balanced, coherent collection such as the *Goetia*.

Traditionally, a Working of evocation will involve the magician tracing a circle around himself, usually fortified with Names of Power which have significance to him. This provides him a place in which to focus and amplify his Will. The spirit is then conjured into a triangle which has been traced outside the circle, where the amplified Will is projected into a place where it may take form and appearance. (The triangle is first and foremost a symbol of manifestation,

another secret of the Order Seal.)

You may follow that pattern of Working if you so desire. You should choose Names to fortify the circles which are meaningful to you (suggestions: Set; Babalon; Apep; Leviathan; Odin; Freyja; Fafnir; Jormungandr; Midgardsormr; Nidhogg). However, there is an alternative, which is what I use.

I subscribe to Anton LaVey's idea that the Infernal Spirits are our allies and I do not wish to stand apart from them. If I haven't the stomach to look an evoked spirit in the face, I shouldn't be dealing with it in the first place, and I should be closely examining my own self-belief. This applies whether the spirit is seen as an independent entity, or even more so if it is a projection of one's own psyche.

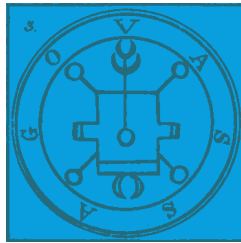
For me, therefore, there is no circle. The chamber in which I stand, or the natural bounds of my exterior environment if working outdoors, are the limits of my Working space. I do use a triangle for manifesting the spirit, but it is *within* my working space, not without. As a matter of fact, it is normally only a few inches across, with my Void focus object placed within it, as it is out of the Void that the spirit will manifest. Since I use the triangle purely for manifesting the spirit, not for confining it, the size is not an issue, as it can pass beyond its limits once evoked.

Most traditional ceremonial magicians of the Golden Dawn or other schools will throw their hands up in horror now and tell you that the above paragraph is appallingly reckless and dangerous. Tough shit, that's the way I roll. They should learn a lesson from the practitioners who allow *loa* to ride their own minds and bodies. That's **real** magic.

An evocation is actually a very easy thing to do once you have learned the knack of 'seeing', which anyone who has Worked through the Third Head should find a piece of cake. I

have pared the operation down to its bare essentials. As with everything, the key to success is the passion with which the operation is Worked, and passion is something which is easiest to arouse in an ascending, accelerating rush until the peak is reached. Initiates will learn with practice how to most efficiently reach their peak of magical passion.

1. Outline your working space and the triangle.
2. Open the ritual by invoking the Draconian Deities.
3. Open the Eye in the Void.
4. Carefully draw the sigil or seal of the spirit and place it before your Void focus object. (*Vassago's sigil is illustrated below.*)



5. Begin drawing through the Void energies and infusing them into the sigil (this can be very effectively done with breathing techniques). Establish a vortex of unshaped Void energy rushing through into the world and taking on the shape of the sigil until it pulses and throbs with power.
6. Now begin your conjuration while focusing intensely upon the sigil. Put as much passion into it as you can, don't be afraid to whisper, roar, declaim and wave your arms about. Magicians shouldn't be shrinking violets and the level of emotion generated is of

critical importance. A sample conjuration of Vassago is below.

7. *“Mighty Vassago, Prince among Spirits, you are known to look favourably upon those who would speak with you. Come to me now, Lord of Secrets, and reveal to me those things which are Hidden which I wish to know. Discoverer of all that lies concealed, who has considered past, present and future, reveal to me now those things which it is needful for me to know. Mighty Vassago, I am in need of answers. Speak freely with me, as to a friend, be the revealer of secrets, make my store of knowledge full. So shall I honour your good name forever.”*
8. Turn your attention to the triangle of manifestation. Let your passion and concentration go, chanting the spirit's name over and over again until its presence is clearly felt in the chamber and its shape appears before you.
9. Ask what you will of the spirit, converse with it, give it requests or instructions, once it has stabilised and you can perceive it clearly.
10. Give the spirit a Licence to Depart: this releases it to accomplish the Work you have asked it to do, and also ensures the psychic projections you have extended are all fully withdrawn and reintegrated. *“Spirit Vassago, thank you for attending me and being friendly to me. I give honour to you and bid you farewell. Return to your place and let peace and friendship remain between us.”*
11. Perform a banishing ritual to clear the working space of any lingering attachments.
12. Close the ritual in your usual fashion.

13. “*So It Is Done!*”

Two further comments should be made about evocation magic at this point. The first is that in rituals such as the one above, where you are seeking information, don't necessarily expect the spirit to 'tell' you what you want to know during the actual Working. The information tends to come through in all manner of strange ways and coincidences over the next few days or weeks.

The second comment concerns the appearance of the spirit itself. Some spirits – those of the *Goetia* in particular – have a traditional appearance ascribed to them, but even in such cases it will be filtered through your own consciousness and the shape will be unique to you. The perception of the spirit is, of course, a clairvoyant phenomenon, although the 'hallucination' can be easily strong enough to provide a seemingly solid, opaque image (this comes with **much** practice, needless to say). Some claim that using copious amounts of incense, or blood, or sexual fluids, can produce a more tangible manifestation. *I* say that such things may excite and enhance a magician's clairvoyant abilities to make it seem so, but the phenomenon remains clairvoyant; we are not dealing with physical entities here.

II. CONSECRATION OF TALISMANS

A talisman is a physical object which holds a specific magical charge and exerts that imbued influence continuously without the need of further Will to be exerted by the magician.

This is a relatively simple process. Anybody who has read the material on sigils under the Work of the Second Head in *Apophis* or *Ægishjálmur* will already really know pretty much all they need to in order to create an effective

design or bind-rune to effect magical change. The art of talismanic magic simply involves placing that design upon a material base and charging the base accordingly in a semi-permanent fashion.

The main difference at this stage of Initiation is that we now understand how to channel and shape the raw Void energy to provide a massive boost to the talisman's charge.

A talisman can be carved or cut into wood, inscribed on an appropriate metal, scratched onto a gemstone or crystal or simply drawn upon paper, card or parchment. Talismans for long term purposes should obviously be bound into long lasting objects.

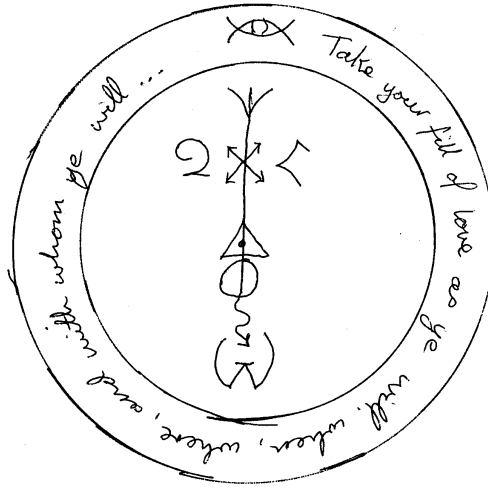
It was also traditional in some cases – such as the talismans illustrated in *The Key of Solomon* – or in Israel Regardie's *How to Make and Use Talismans* – to inscribe an appropriate verse from some inspirational text (usually Biblical in the Judeo-Christian tradition, of course, though we can cast much further afield than that). This is quite good practice.

For this example, we will design a talisman for use by a sex-starved magician who wishes for a few evenings of lustful dalliance. The talisman illustrated below has a design which is sigillised from the words 'SEXUAL PLEASURE' using the Draconian alphabet from the book *Dragonscales*. The verse around the edge of the talisman is an appropriate one take from Aleister Crowley's *Book of the Law*: “Take your fill and will of love as ye will, where, when and with whom ye will”.

You could write this upon heavy duty paper with purple ink (the colour of sexual magic according to Pete Carroll's model in *Liber Kaos*), or inscribe it upon a silver (for sexuality) or copper (for romance) disk.

The talisman design is overleaf, followed by the

Working outline to charge it.



1. Open the ritual in your usual manner.
2. Invoke the Draconian Deities.
3. Open the Eye in the Void.
4. Sprinkle the talisman with water, then pass it through a candle flame or cense it, providing it with an 'aura' that will hold the charge. Say, "*Sparks of fire from Muspellsheim met streams of ice from Niflheim in the midst of the Void Ginnungagap. From their energetic mingling, whole worlds Came Into Being!*"
5. Place the finished talisman before your Void focus object.
6. Begin channelling the unshaped, raw energies from the Void, through the Eye, and infuse them into the talisman, keeping up the intensity of concentration until the design pulses and throbs with latent power.

7. Arouse yourself and focus your mind with highly erotically charged imagery. Some would recommend that you should reach orgasm and anoint the object with your sexual fluids; I would personally argue that it is more efficacious to pour your actual arousal and Desire and lust into the talisman. Whichever approach you choose, pour your sexual hunger into the talisman.
8. Begin the following chant as you shape and strengthen the energies of the Void, using them to transform the talisman into a genuine magnet for the opposite (or same, if you prefer) sex: *"Bring to me my great desire, lusts aflame and loins afire."*
9. Repeat the chant fervently until your concentration and focus has reached its peak. Then place your hands upon the talisman, sealing the current of Will there.
10. Sprinkle the talisman with water and cense it or pass it through the candle flame once again to seal it completely.
11. Cover the talisman and put it away.
12. Close the Eye in the Void.
13. Carry out a banishing of some sort to dissipate any excess energies.
14. Close the Working in your usual manner.
15. *"So It Is Done!"*

The fact that you now have a talisman to excite the favours of the opposite sex doesn't mean that you'll have hordes of maidens or lads banging on your door begging to be ravished, of course. You'll still have to go out to suitable places and meet appropriate people. The talisman will then draw to you those who are resonant with your desires.

III. INVISIBILITY

Invisibility is a very tempting and useful power to have. I'm sure people reading this are salivating at the thought of what they might be able to do if they were invisible. Well, the Golden Dawn included a very fascinating and practical example of an invisibility ritual in Z2, one which I performed several times in my misspent youth, with varying but improving degrees of success. So here is a very direct and powerful but much simplified (the Golden Dawn version was rather interminable) version which directly utilises Draconian consciousness and taps straight into the Void.

As with most effective magic, when the Void infiltrates this world directly, it insinuates itself into reality as we perceive it instead of actually rewriting the laws of physics. The path of least resistance, in other words. So you become invisible by dint of not being noticed. It's like when you're searching for the ketchup bottle in the kitchen, but can't find it even though it's there right under your nose. So the conjuration is a perception manipulator, it doesn't rewrite the properties of light. It means that people don't notice you're there. If you look in a mirror you'll still see yourself, because you already **know** you're there. However, you may notice some strange visual effects, because the spell will still be affecting your perceptions.

So here's how to do it. Be aware that this is unlikely to fool anyone who has undergone the sensory training in the First Head of *Apophis*.

1. Open the rite according to your usual fashion.
2. Invoke the Draconian Deities.
3. Open the Eye in the Void.
4. Stand before your Void focus device, with a bowl of

water on your left side and a lit candle on your right. The vapour and flame provide an auric field that can be shaped around you.

5. Draw the raw potential through and wrap it around yourself in layers of misty Darkness, shrouding yourself in an impenetrable veil of Not-Stuff. As the layers continue to swirl around you, thickening and darkening, shape them into an egg of Darkness, an ovoid pocket of the Void which surrounds you and moves with you. Visualise this strongly, until the image of the egg of Darkness around you is absolutely fixed in your mind.
6. Say, *"I am of the Blood of the Dragon, and from Her substance am I shaped. I have drawn to me more of the Dragon's breath from the realms Outside. I have clothed myself with Darkness and the Void. I am concealed by the incomprehensible, my existence hidden by that which is Not. In this egg of Darkness, I shall pass unseen. Invisible! Invisible! I am invisible! No eyes may penetrate this veil of Shadow, no thing may perceive this Unthing. Any eyes that fall upon me shall behold me Not, for they cannot understand the thing that they see, nor can their minds grasp it. Their gaze shall slip off the icy gloom, their minds recoil from the fiery Darkness. Invisible! Invisible! I am invisible!"*
7. Repeat this conjuration until you are certain of its success and the egg of Void-stuff is fully manifest around you.
8. Leave your chamber and go forth to do the things you wish to do unseen. The egg will travel with you, always wrapping you and hiding you in the heart of the Void, rendering you imperceptible.

9. When you are done, return to your chamber and begin visualising the Void substance unravelling and coiling away like a nest of snakes, returning to the Void through the dimensional window provided by your focus object.
10. Say, *“Now the stuff of Chaos returns to its No-place and the manifestation of 'I' returns. The concealment is over, the game has been played. The Dragon's fumes return to their place and I return to mine. Worship and adoration to the Dragon of the Abyss, the Mother of manifestation!”*
11. Ensure that all the last shreds of the disintegrating egg of Void-stuff have been projected back through the focus device.
12. Close the Eye in the Void.
13. Close the Working after your usual fashion.
14. *“So It Is Done!”*

Er, have fun, that's really all else I can say about this one.

IV. TRANSFORMATION

Under this heading, the Golden Dawn taught the method of assuming God-Forms, primarily to train the Officers in their complex Lodge ceremonies to effectively represent the Gods in whose stations they were standing.

But let's have a bit more fun with this, shall we? Let's go out on that Left-Hand Path edge. Let's offer up a ritual to become a werewolf.

It goes without saying that digging deep into the psyche and releasing your bestial urges and tendencies like this is potentially an appallingly dangerous thing to do. But not if you have properly Worked through the curriculum to

this level. By now you should already have built firm bridges to your instinctual nature and be wholly comfortable with all aspects of yourself. This ritual will in such a case allow you to explore your animal heritage more experientially. Needless to say, if you haven't put in the prior Work, you'd be a fool to do this and would have no one but yourself to blame. You have been warned. The subtitle of this book isn't joking when it warns of the possibility of madness.

If you're in a playful mood, you might like to prepare the atmosphere by watching a werewolf movie or two beforehand (or reading my book, *Dread Souls*).

1. Open the ritual in your usual manner.
2. Invoke the Draconian Gods.
3. Open the Eye in the Void.
4. Stand before your focus device, with a bowl of water on your left hand and a lit candle on your right.
5. Draw a large pentagram on the palm of your hand (according to some legends, this was a mark of the werewolf).
6. Draw through the Void energy, the Dragon's breath, and draw it around you as a mist that closes in, swirling around you.
7. Begin a rhythm of deep breathing, inhaling all of the Void-stuff over the course of a few minutes. Feel it moving within you, spreading throughout your whole being, pumping around your cardio-vascular system, tingling in your fingertips and toes, trembling in each hair follicle. You should be left pulsing and throbbing with potential energy for change.
8. Say, *"Long has mankind been tamed, cast loose from his bestial heritage. But I am not a civilised man. I am a beast, proud and noble, and I will not turn my*

back upon my carnal nature. I am honest about who I am and where I have come from. I now summon forth the Beast in Man to empower me and to teach me what it means to be truly alive."

9. Now let the transformation begin. Allow a trembling, a shaking, to seize your body. How successful you are will depend entirely upon how completely you offer up your body and mind to the Beast (which will in turn be in proportion to your level of Self-confidence and how certain you are of your own Being), and how intensely and completely you are able to visualise and **feel** the transformation taking place. You should literally feel your bones elongating and distorting; your jaws lengthening; your muscle tone bulking out; hair sprouting all over your body; your teeth and nails lengthening and sharpening.
10. When you feel the transformation is complete, let out a howl to signify the fact.
11. Go out and run with the Beast.
12. When your experience is complete, return and stand before your focus object once more.
13. Feel the transformation reversing, your human proportions and aspect reasserting themselves.
14. Say, *"I have run with the wolf, and have enjoyed the fellowship of my inner Beast, and have honoured the heritage of my four-legged ancestors and the wonderful creatures with whom I share this Earth. Love and honour remain between us, we are all the Children of the Dragon, enlivened by Her breath."*
15. Close the Eye in the Void.
16. Close the ritual in your usual manner.
17. *"So It Is Done!"*

V. DIVINATION

The Golden Dawn also inserted a Formula for 'Spiritual Development' in Z2 at this point, but all I'm going to do is refer the reader back to the initial procedure for Opening the Eye in the Void represented in this chapter, which is the entire be-all and end-all of spiritual development. So we'll pass straight on to the next section, which deals with divination.

I'm going to be very brief with this one, because it is outside the scope of this book to teach you how to practise divination, it's just too large a subject. There are some notes on the subject under the Third Head in *Apophis* and details on the meanings of runes in *Ægishjálmur*, or you can find details on Celtic divination in my *Book of Ogham* (published by Runa-Raven Press), or any number of books on the market which will teach you the basics of reading Tarot.

A lot of people don't bother with a ritual framework for their divinations, they simply cast the runes or lay out the Tarot and set to. But using the following brief Formula to Open the Eye in the Void will amplify the clairvoyant part of the reading significantly, lifting a divination from being a series of interpretations learned by rote to a true visionary experience, with genuine flashes of insight.

1. Open the ritual in your usual manner.
2. Invoke the Draconian Gods.
3. Open the Eye in the Void.
4. Lay out the means of divination and cast the reading, tracing the potentialities within the Void to illumine your interpretation.
5. Close the Eye in the Void.
6. Close the rite in your accustomed manner.

7. *“So It Is Done!”*

VI. ALCHEMY

I am not going to give a lot of detail concerning alchemy here. To be fair, neither did the Golden Dawn. It's something I've read a lot about, but have never paid an undue amount of attention to. As far as the spiritual interpretation of alchemy is concerned, the symbolism either floats your boat or not, and it doesn't do a lot for me to be honest.

As far as the physical processes of alchemy are concerned, I don't have a lot of truck with turning lead into gold, there are better ways of filling your wallet. The search for the Elixir of Life and immortality is better served by other spiritual disciplines, some of which will be covered in the next chapter.

There is a lot of value in transmuting substances, however, or with suffusing an edible object such as a drink or a solution with some healing or transformative power. This is a type of alchemy which is well worthwhile and is similar to the Eucharist in the Catholic Mass (if indeed any magical potency remained in such ritual). It is for this reason that most magical traditions feature some sort of Mass type ritual, or the consecration and offering of food and drink.

The following brief ritual is used to infuse healing power into a drink and a piece of cake, which can then be given to a sick person to boost their energies and recuperative powers. If the drink is of a suitable type, it can be stored in bottles until needed. The ritual works best with alcoholic beverages for some reason.

1. Open the Working according to your usual manner.
2. Invoke the Draconian Gods.

3. Open the Eye in the Void.
4. Place the substance to take the charge before the Void focus object.
5. Begin channelling Void energy through the Open Eye and into the object. Let it soak in, entering and energising every molecule and all the spaces between till the food or drink visibly pulses.
6. Say, *“This food and drink is alive with the potential of the Void, the very stuff of Creation itself before it comes into manifestation. The Void contains within itself all possibilities, all patterns, all matrices: everything that will, may, or will never, come to pass. I charge this energy by an Act of Will, focusing its power upon healing. Since it is unshaped, it may apply that charge to any ailment, adjusting and shifting its precise attributes to suit the patient to whom the food and drink is given, becoming a remedy for their precise illness. Thus, this is a Universal Medicine created here this day, the Secret healing power of the alchemists. Whoever shall partake of this substance will be healed of their ills!”*
7. Wrap or put away the food and cap the drink in a bottle if they are to be preserved and not used immediately.
8. Close the Eye.
9. Close the ritual in your normal manner.

It will be borne in mind that all of the above examples are intended to be basic formulae only, illustrating the fundamentals of the practice. The evocation and talisman Workings already contain pre-designed sigils / seals, but all of the Workings can be enhanced with such devices, and expanded in any way you may choose. The Magic of the

Void is a simple practice once it has been learned. These examples are offered purely to show how it can be applied to any magical operation you may care to name. It really can be as simple as Opening the Eye and directing and shaping the streams of potential Becoming. This is **true** Black Magic, Worked “by force of Will alone”, drawing something into Being from the Unmanifest and shaping its Reality through Will.

ἘΛἘ ΝἸΛῬᾤΝῬ

The Enochian phrase above is rendered in English lettering as 'Ror Piadph' (to be pronounced as 'Roar Pee-ard-pay'), and its meaning is '**the Sun in the depth of my jaws**'.

This is a reference to Apep rising out of the mist of Night and swallowing the Sun before it crests the eastern horizon to bring in the morning. This is a concept which lies at the very heart of Order mysticism, dating right back to the Apep Workings which founded the Order of Apep (the account of these Workings is published in *Apophis*).

The symbolism of this is profound and will echo throughout the pages and the Work of *Draconian Consciousness*. Apep swallowing the Sun symbolises the destruction of the Universe that Is. The great Serpent of the Outside has devoured the manifest Universe and taken it back into the Void of potential, where time and space have no reality, where dimensions are unextended and Unreal. The Sun is the great symbol of the Cosmos; it is the ruler of the solar system and (in humanocentric terms) the centre of the Universe. Furthermore, by its rising and setting and seasonal positioning, it is the measure of time. To swallow the Sun is to remove the appearance of time and space. This will

obviously have symbolic implications for the Work of the Sixth Head when we get to it. It will have even more pertinence to the Work of the Seventh Head. But it also has relevance here, and in the Fifth Head.

When you Open the Eye in the Void, Apep figuratively swallows the Sun as you gaze deep into the Void. All dimensions and possibilities and patterns of manifestation are then put on hold. It is your Will and consciousness (the Set-like part of you) which can then gaze the Serpent unflinching in the Eye and **choose** which things come through into manifestation. The Eternal Word of Set is *Xeper* (pronounced *kheffer*): **“I have Come Into Being, and through my Coming Into Being, the Way of Coming Into Being is established!”** The Key to Black Magic is the Understanding of that moment when Apep swallows the Sun and Set meets the Serpent's gaze, controlling It is the bridging of the psyche, as the conscious Will pulls its figurative rabbit out of the hat of the subconscious and Reality is forever changed.

Although the true Understanding and actualisation of Apep swallowing the Sun pertains to the Seventh Head, that symbolism and process takes on a critical importance here and now. The Initiate should fervently meditate upon it, and the magical secrets that it unlocks, utilising the phrase **Ror Piadph** as a mantra. This is essential to get the most out of the Heads that are still to arise.

The Whisperings of the Void

One phenomenon which you will probably begin to experience round about now is that of 'hearing' whisperings that come from the Void. These are clairaudient phenomena

which are echoes of things that were, or things that may be, or possibilities so alien that they could never manifest in the Universe as we now know it, but their seed-thoughts exist in the Void nonetheless. At this stage, you cannot put too great a reliance or too stringent an interpretation upon these things, because you lack the experience to do so. Really, the insight of the Sixth Head is required to make sense of these sibilant, serpentine whisperings. But it is as well to be aware of them now and to take note of them as they happen.

Hearing voices ... well, I did tell you this was a book of Divine madness. Naturally, you should be very cautious who you mention these whisperings to.

Much of what you hear will indeed be madness, things that will never and can never be. These are all undifferentiated expressions of the Chaos of the Abyss seeping through into your Awakened consciousness. You cannot gaze into those depths without stirring up That which lies within. These are, in truth, the dreams of the Ancient Dragon, and you should consider yourself blessed to hear them, even the nonsense or nightmarish ones.

These Words are the psychic echoes of the Silence of the Void: the inexpressible made perceptible, in tiny murmurs and glimpses. They are the shed skins of the Serpent, the sound of scales uncoiling in the Darkness, signifying Nothing.

For now, they have little practical value for you, save to make you aware of the nature of the madness and multiplicity of the Void, the mind of Choronzon. Treasure them for that. In later stages of your Initiation, they will become much more significant.

THE BEAST AND THE HARLOT

This chapter relates to the Work of the Fifth Head, which is attributed to the Raging Lion. In other words, it deals with the emergence of a new, unified Self from the Void: a Self who is on the level of a Magister as Understood by most occult Orders, one who displays the qualities of this Head in abundance: strength, courage and ferocity.

The actuality of the State of Being acquired by the practitioners of this Work is actually contrary to that expected by the people who tend to look ahead and idealise with their rose-tinted spiritual spectacles. They will view the Initiate who has 'crossed the Abyss' (a misinterpretation; it is not so much a 'crossing' as a 'descending into', but let's stick with the conventional nomenclature for the sake of simplicity) as one who has transcended the lower ego and become selfless, and who passes serenely through the world, calm and untroubled.

The figure of the Raging Lion expresses the true nature of this state very well. The lower ego has indeed been transcended, merged with the instinctual nature in the bridging of the conscious and subconscious minds. This does not extinguish the Self, however; it allows a new, super-Self to arise, all of its parts now working together as a unified

engine of Becoming.

The furnace that powers the Black Magus – the symbolic figure who represents the Work of this Head – is that of passion and fury. He is driven by Desire. This may give the **appearance** of serenity to the outside observer, for he moves with such precision and purpose that nothing may stand in his way. He walks into a situation and it begins to shift and change around him, by his sheer presence and force of Will. His Will and Desire are incredibly focused, operating at a white heat, and he seems serene because he strides onward, obstacles melting and falling away at his approach. He needs no extravagant gestures or dramatics, the sheer intensity of his Will and Being are enough.

Let's take a moment to see what the Black Magus has to say of himself:

The Black Magus

1. *When Beast and Man combine in one Being, I shall walk out of the Creative Darkness.*
2. *I am the Master of Reality, for I Know that the thing which appears to be real is not Real at all,*
3. *thus I am the Master of Illusion.*
4. *My Will Alone is Real*
5. *and by force of Will alone I shall reshape the World.*
6. *What shape shall I bestow upon it?*
7. *The World will wear my face and will blaze with my passions.*
8. *I am the Magus who walks out of the Abyss to tread again his old haunts,*
9. *I am the one who is visible and tangible,*
10. *yet whose shadow changes all that it passes over,*

11. *not by spell or ritual or mighty invocation,*
12. *but simply by the power of my presence.*
13. *Wherever I stand is inflamed with my Desire*
14. *and dances to the flutes of the Void.*
15. *I am he who rides upon the Dragon's breath,*
16. *the Master of Mystery,*
17. *who Brings Into Being that which was Not yesterday,*
18. *who changes the patterns of Becoming with my*
kaleidoscope Vision,
19. *shaping the unshaped future from dreams and*
fantasies,
20. *for I Understand that all is trickery, done with*
mirrors.
21. *I am the Black Magus and this is my World.*

The Demon Lover

As is made explicit in *Apophis*, the primary Initiation of the Fifth Head involves the apprehension of the Other, the Beloved.

The initiatory path up to this point has been necessarily self-centred, developing one's own psyche and abilities and integrating the various parts of the Self, building bridges between the conscious and subconscious. But now that this has been done, the Self looks outside of itself, seeking its complement in the surrounding world.

Once the Eye has been Opened in the Void and the symbolism of the Order Seal has been Understood on an experiential rather than intellectual level, the Initiate comprehends that the Serpent's Eye sends forth rays of Will so that it can see itself reflected from many different angles upon the surface of the Cosmos.

The purest reflection and manifestation of the things we truly Need, the things that complement our own manifest forms and render us whole, is a contra-sexual being who embodies the qualities that are the shadow side of our own. The ultimate representative of this Principle is the Goddess Babalon, but it enters our lives in many different ways, speaking to our souls through our Sense of Beauty. It may also manifest as a physical partner, or at least express itself through such a person on occasion (in no instance should this person be **identified** with the Principle).

It is a simple and obvious fact that once we have reached deeply enough within our Selves to Open the Eye, the Eye is then turned outward, looking beyond ourselves, instead of continuing our previous inward focus.

This is also illustrated very well in the initiatory model presented in *Ægishjálmur*: the first three Heads deal with the process of inward integration, as the Hero unites the human and Dragon consciousness, Sigurd slaying Fafnir and discovering that the Dragon's powers are now his own to command. But the next step after this is for the Draconic Hero (the Initiate) to pass through the ring of flame (Opening the Eye in the Void) and behold the Valkyrie (the Beloved). This is also expressed in the fact that from this point onward, until the Seventh Head is reached, the focus of the curriculum shifts from the Mysteries of Fafnir to the Mysteries of Jormungandr.

This process involves a kind of magic, and an approach to the Mysteries, that is very, very different from what the Initiate has done so far. Those who have not yet Opened the Eye nor grasped its true implications, will resist this magical current, or misunderstand it. Some people, who may have read and appreciated the earlier books in this series, are going to struggle with what I have to say in this chapter

(let alone what I have to say in the chapters still to follow!) But having gazed into the Abyss, all the old rules are out the window. This is a whole new perspective, and I can't emphasise enough that it takes some getting used to. There is no point rushing with this, or trying to convince yourself that you 'get it' when you don't. In true Left-Hand Path fashion, you have to become a heretic, overturning your own old conventions and preconceptions.

The Opening of the Eye is a crucial peak moment of the initiatory path, and you will **see** properly for the first time. A lot of the old ideas, a lot of the comfortable assumptions, are going to inevitably get turned on their heads. This will involve some feelings of guilt and doubt initially, with a great deal of uncertainty. It is going to take you a while and a lot of time and experience to get accustomed to your new focus and motivation.

Those well-versed in the Runic Mysteries will recognise the difference between *galdor* and *seith*. The magic of the Fifth Head still relies upon the Will of the Initiate, casting a call out into the Void. But a degree of passive receptivity must now follow that call in order to perceive the reply, almost a kind of mediumship. Given the training that the Initiate has undergone throughout the first three Heads, there will be little danger of delusion. For you have Become as Set meeting the gaze of Apep.

This is a crucial addition to your magical technique. Rather than Seeking the Mysteries within your own Self, it is now time to actualise that Self. You will now begin Seeking the Mysteries in the World, and they will speak to you in the Form of the Other.

As discussed in *Apophis*, the Beloved or Demon Lover is an Initiator / Initiatrix tailored to the Needs and vibration of your own Self, a uniquely personal Deity. She is

the projection of Babalon into your life, the Daughter of Babalon as it were. She should not be confused with the Goddess Herself, but is your interface with Her and should be considered the Holiest of Holy in consequence. (Of course, I use the term 'Her' as a male heterosexual Initiate; the Other will manifest in the shape and sex that suits your own Desire.)

The purposes you discover with Her will be your own, you will find and shape a Destiny together. Her purpose is to inspire, to motivate and to keep you keen, also to give you your rewards, to lift you up through your Desire when you're feeling down. The Left-Hand Path is a hard road to take, but we are not practitioners of self-denial, we are not ascetics. If you are not getting rewards proportionate to your Work, there is something wrong. The Other wishes to give you pleasure in all things, and you need to allow Her to do so. To quote the Beast: "Ecstasy be thine and joy of Earth!"

Shaping the Perfect Flesh

There are some exercises in *Apophis* to assist you in approaching the Beloved. That volume should be consulted for full details, but briefly the practice consists of making lists of all the people you have ever felt romantic love for, or a crush, plus a list of all the people you can recall that you have ever felt sexual attraction towards.

By poring over the lists and making note of recurrent features that always turn you on or make you ache with their beauty, you are focusing your subconscious upon the Principle of Beauty, turning the objects of your Desire over and over again in your mind. This crystallises certain aspects of Beauty and Desire in your deep mind, giving shape to your perfect partner, a form which the Other can then inhabit.

Having made the lists, it is important to engage your own creativity in order to express the Beauty that is illuminating your mind. Use the Draconian Consciousness to guide your hands as you draw, paint and sculpt. Don't stop at a single image or model either, keep trying. You will **not** be satisfied with any of the representations you make, so don't expect to be, but your fanatical persistence is a vital key to unlocking the manifestation of the Beloved. When trying to bring something major like this through into manifestation from the Void, it is your persistence rather than your artistic skill that matters. Keep trying, don't mind if you get frustrated by your inability to capture the Beauty properly in clay or on canvas. Instead, use that frustration to drive you on to fresh efforts. This too is an aspect of the Other Coming Into Being: this determination that drives you on. It is the Eternal Feminine of Faust; it is Runa, the Mystery that is always just over the horizon. Respond to its call and chase after it untiringly.

If you are truly lacking in artistic talent, perhaps try making a collage of beautiful faces and forms. The internet has opened limitless galleries that can be printed out and pasted on a board. Just be picky about what you use, ensuring there is some aspect of each image that fuels your Desire. The grit and determination to attend an art course in order to better develop your skills for this purpose will also show the mettle that the Other responds to. If you look at the requirements Brynhild demanded in her husband, you will have an inkling of how to please the Other with your devotions.

By persisting in Work of this manner, you will find that Babalon begins to appear to you in a shape that embodies the appropriate qualities when you invoke Her. Her Daughter may also begin to visit you, teasingly at first, whether in flesh

or in Vision.

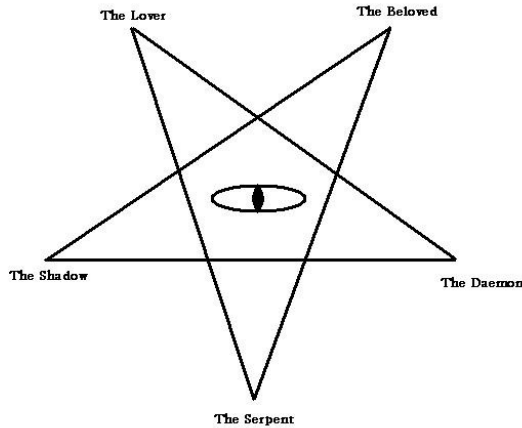
You may also have sexual encounters with people who are astonishingly accurate manifestations of the Beauty you are uncovering. I certainly have, experiencing levels of ecstasy far surpassing ordinary sexual encounters. Very often these people will be a channel for the Other for the simple purpose to remind you of the pleasures She offers. Accept what is freely given and move on, and give as good as you are given.

In these ways, the Beloved will begin to take on substance and clear shape in your psyche, and Her projection will begin to manifest in the world. The Key to this magic is communication: through all your senses, your words and your emotions, whether through quiet appreciation or the peak of orgasm.

The Pentagram of Desire

The magical model of the Pentagram of Desire has been discussed at length in both *Apophis* and *Dragonscales*. I'm not going to go into much detail about the basic symbolism and utility of the design here, therefore, nor am I going to speak overmuch of the important concept of 'tangential tantra', which is discussed in *Apophis* and *Ægishjálmur*. Instead, I will concentrate specifically upon how the Pentagram relates to the Work of the Other and the further Mysteries that this Work opens up.

The actual design of the Pentagram and the attribution of its points is illustrated on the following page:



The triangle of manifestation comprising Lover-Beloved-Serpent is quite obvious in the diagram, each arising in response to the other two: the interplay of Lover and Beloved gives rise to the Remanifestations of the Serpent, the metamorphoses of Reality itself; the interplay of the Self (the Lover) and the initiatory matrix of the Serpent give rise to the Desire of the Beloved, that which is Other; the interplay of Beloved and Serpent give rise to the Self in their combination of Life and Desire. This much is the obvious, encapsulated in the simple Magic of the Void model which is apprehended when the Fourth Head rises.

The Work of the Fifth Head, inspired by the passion of the Raging Lion (which will be discussed more fully later in this chapter), adds the tangential phenomena of the Dæmon and the Shadow into the mix, though, making more complex and subtle shifts in the fabric of Reality as the Initiate works his magic.

The nature of the Dæmon will be examined later in the chapter, but briefly it can be described as “the Self who is

ahead of self”, a projection of your very highest and best qualities, reflected back in time from a moment of your future Becoming to assist you in the present. It is analogous to the Higher Self or Holy Guardian Angel of other traditions. What this basically means is that any Work energised from the Fifth Head perspective will tend to offer opportunities and insights that lead to initiatory progress, no matter how mundane the original Work may have been. It also implies that the Fifth Head Initiate will tend to see Keys for Self-transformation in absolutely everything, even when he isn't actively involved in overtly magical Work.

The Shadow covers the tangential tantra spoken of elsewhere, unforeseen and fascinating outspillings from the Void. *Apophis* covers the importance of these and the fresh perspective they bring, and the hugely important new Keys they can provide. But their specific importance to the Fifth Head Work and the reason they are introduced at this level is that they offer up new avenues of Desire. This will be covered later in this chapter when discussing the processes of obsession and passion. It will pay dividends to meditate upon this diagram and its interrelationships, because when the Void offers up these opportunities, they need to be taken enthusiastically and pursued with the great passion such an amazing offering deserves. You need to devote yourself to the manifestations of Shadow body and soul. This will not necessarily be a comfortable experience, as the 'Shadow' title implies. There are no guarantees or well-travelled roads to follow when operating at this level.

Invoking the Beloved

That's enough talking and theorising, it's time to begin the

experiential Work of the Fifth Head. This will teach you more than any amount of theorising and is the purpose for which this particular book has been written, to provide practical means to pursue the higher levels of Initiation instead of just waffling about concepts. The best teacher of high concepts is down to earth experience.

The following ritual is designed to invoke the Beloved after you have done the preliminary work of making your lists and expressing your aspiration toward the Beloved through your creative skills. The ritual should assist in catalysing a manifestation, so keep your eyes open afterwards and don't fail to act when it happens.

1. Open the ritual in your usual manner.
2. Invoke the Draconian Deities.
3. Open the Eye in the Void.
4. Place a chalice or drinking horn containing a suitable blood red liquid (cherry brandy is highly recommended) before your Void focus object.
5. Invoke Babalon. If you are female, you should identify with Her energies and arouse them within yourself; if you are male, you should attract those energies towards you, pulsing in the air around you, surrounding and embracing you: *"Our Lady Babalon, Queen of Heaven, Holy Whore, I invoke You and I adore You! You, who are all passion and ecstasy and Desire, You I invoke! You, who are delight and frenzied madness, You I invoke! You, who are sweet and subtle and languorous, who are wild and fervent and dangerous, You I invoke! You are the thunderous joy of timeless, perpetual orgasm, in body and in soul. You, You I invoke! May my own pleasure and ecstasy ever be a sacrifice unto You,*

offered up in laughing delight to Your Beauty and Love!”

6. Draw Void-stuff through your focus object, shaping it and charging it with your sexuality and your most passionate Desire, till it throbs red and randy. Let this energy be drawn into the liquid in the chalice until it positively blazes with Babalonian Essence.
7. Whilst the Grail's contents blaze with Desire, add a little of your own sexual fluids to the liquid. Mix well.
8. Raise the chalice and say, *“Lady Babalon, I lift high the Holy Grail, which holds the Blood of Your Saints and the juices of Your lovely cunt, blazing with the fire of the Dragon's breath! Blood and Venom!”*
9. Drink deeply from the chalice. You may either drain it completely, or keep a little in a bottle which may later be used as an extremely potent love potion.
10. Sit down and meditate upon the Form of the Ideal Lover that you have come to know through the lists and crafting exercises previously in this chapter. Focus your concentration strongly, letting the Lover take shape in your mind, every feature and texture strong and clear. Exercise all five senses in depicting the Lover, letting your Desire grow to a peak of intensity.
11. Say, *“Lady Babalon, send my Demon Lover to me, to assist me in the expression of my Desire, the extension of Your Queendom on Earth! Let Your Daughter attend me in a Form that will challenge me and which I may comprehend, and let the Beloved come to me in flesh, that we may enact Your dance upon Earth, whether through one flesh or many.”*
12. Send your Vision and Desire out into the world,

letting go of every last drop (you may wish to masturbate to orgasm at this point, to assist the process). At the final moment, say, *"I send forth my wish as an arrow in the Aires, that it may return to me as flesh."*

13. Close the Eye in the Void.
14. Close the ritual in your normal manner.
15. *"So It Is Done!"*

The Beloved will express Herself (or Himself) to you in flesh – either permanently or fleetingly, through one person or many – manifesting in your life sometime after this Working. It may be through someone you know or a stranger. The Daughter of Babalon will also communicate with you, but on Her own terms.

The Daughter of Babalon

What to make of this Spirit who is called the Daughter of Babalon? She is a capricious and mischievous presence, who will challenge you and your values at every turn, testing the limits of your Desire and your very Being. She will come through however and whenever She chooses; She is in command, not you, if you wish Her counsel and aid.

To take a look at Her origins before going into specifics, the Daughter of Babalon has Her roots in the so-called Enochian system of magic developed by Dr John Dee and Edward Kelly (though neither of them ever termed it 'Enochian', referring to it as 'Angelic' – though I concur with Anton LaVey that the Angels are very much of the Dark variety, and can be interpreted as much as angles as angels).

There have been three great champions of the

Enochian system. The first of these is Dee himself, of course, who with Kelly his skryer first developed the system. The second is Aleister Crowley, who presented the operant basics of the system in the compact and technically brilliant *Liber Chanokh*, then opened up its philosophy and cosmology in the sublimely beautiful *The Vision and the Voice*. Finally, there is Gerald Schueler. My own take is much less white light than Schueler's, as may be imagined, but his Work in crafting a coherent and workable total system from the raw material is sheer genius of the first order.

Of these three people, two have encountered and written of the Daughter of Babalon, these two being Dee and Crowley.

Crowley wrote of Her in *The Vision and the Voice*, describing Her in some ecstatic passages when he recorded his Vision of ZIP, the Ninth Æthyr.

“And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels whose breastplates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

“The Seer is lost in wonder, which is peace.

“And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

“This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Koré they have called her, and Malkah, and Betulah, and Persephone.

“And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

“This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tiered her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

“Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood.”

She appeared in a far more subtle Form to Dee and was there from the very beginning of the Enochian Work, guiding him and Kelly all the way. Her Name was Madimi and She appeared at first as a child, teaching the lore of the magic and the spirit world to the two conjurers.

She spoke often of Her Mother, implying that Her Mother was a spiritual authority at the very highest level (the Enochian system being very hierarchical, as were all magical models at that time). No doubt Dee and Kelly initially assumed that Madimi was referring to one of the Marys or some similar Christian woman. Nothing could have been further from the truth, however.

As time passed, Madimi appeared in an older Form, now a young woman, and She flaunted Her nakedness lewdly. She urged Dee and Kelly to abandon their Christian morality, for the breaking of taboos was the Key to all spiritual liberation. Madimi's Enochian doctrine is thus wholly Left-Hand Path. She taught a creed of rebellion and carnality and personal reincarnation and immortality, in order to achieve the ultimate spiritual liberation. She was in every way Her Mother Babalon's Daughter.

In recent days I too have Worked extensively with Madimi (I am very partial to the Enochian system). I am engaged in a philosophical / artistic project under Her guidance which will take years to complete and may bankrupt me in the process. To give any less would be insulting.

The Daughter of Babalon is a specific Initiatrix who may appear to Work with some Initiates at this Fifth Head stage and beyond. It is not a given, however: She is Herself a capricious and unpredictable being, who will do as She pleases. Her manifestation is very much an example of tangential tantra. She is not an essential part of the core curriculum of Draconian Magic, though She may be an

essential part of your own particular Work.

She is mentioned here for the benefit of those who may encounter Her. No ritual is offered to approach Her, nor should one ever be used. She comes and goes as She pleases and is subject to none save Her Mother. You may be at Her beck and call on occasion, but never vice versa.

Lust, Rage and Obsession

One of the great Mysteries of the Fifth Head, and one of the unique features of Draconian Magic – a feature which is absent in nearly all other schools of the Left-Hand Path with the possible exception of LaVeyan Satanism – is that once the Ordeal of the Abyss is passed (the Opening of the Eye in the Void in our terminology), the Initiate becomes **more** passionate and tempestuous, not less.

I am aware that this will be a contentious view. I have heard Initiates who I respect very highly expressing the opinion that the Magister is a figure of calmness and quiet certainty. A Priestess of my acquaintance postponed her appointment as a Magistra because she felt she did not yet possess the requisite qualities of unflappability. I think the conception is that an Initiate of this advanced stage should be utterly unshakable, a rock in the midst of the storm, still and immovable whilst all else is blown hither and thither.

And actually, crucially, that is precisely where the misconception arises. The focal Essence of the Magister is indeed the still eye of the storm, around which all howls and rages. But the crucial truth that so many fail to grasp is that he himself **is** the storm. He is the maelstrom that rages, he is the thunder and the lightning, he is the storm, as Set is the Storm.

The Magister is not blown about by the tempests of others, but he invokes many storms himself and revels and laughs wildly in the changes and the turmoil he has called into being. The Magister is certain in his own Being, but this makes him a creature of passion, not of passivity. All Initiates of the Fifth Head are driven by Desire, as illustrated by the symbol of the Raging Lion.

We need to explore the psychology of this and the reasons behind it. The root problem is that most people – even the most ardent Satanist – find it hard to shake off the indoctrination they have received in their early years. Take a look now at the wholly unrealistic expectations we have of politicians and celebrities. The same newspapers that delight in others' misfortune, that lie and spy and steal, that display naked women on page three, then point accusing fingers at the actor or footballer or politician who is seen exiting a brothel. Why? Because they expect such people to behave 'better', because the indulgence of the flesh is seen as somehow wrong, 'sinful', in spite of their own hypocrisy. And what does the individual who has been caught out do? He either denies it flatly if he thinks there is any chance of covering it over and getting away with it, or else he wrings his hands and apologises pathetically, pleading the public for forgiveness for his disgraceful behaviour.

Just once, I would like to see someone strong enough to answer the question, “Did you have drunken sex with that person?” with the statement, “Damn right I did, and they were one hell of a ride!” Cue cheesy grin and big thumbs up to the camera. Isn't a passionate, virile person infinitely preferable to a cringing, apologetic mess crawling before contemptible, media-driven public opinion?

It must seem a bit of a shift in emphasis, I guess, since the first three Heads' Work revolves precisely around bringing

the magician's thoughts, habits and emotions strictly under conscious control. But those were the responses and triggers and 'hot buttons' that have been programmed into us and which are cluttering our psychic landscapes with other people's detritus. By the time an Initiate has mastered the Third Head, before the Eye in the Void has been Opened, these preconditioned responses which were never ours in the first place should already be conquered.

What happens now, as the Fifth Head arises, is that the magician begins to concentrate upon his **own** passions and obsessions, as revealed by his meditations upon the Other. You cannot properly seek after your Demon Lover unless you are going to get enthused, aroused and lovestruck in the bargain. The huge distinction which separates this from all that went before is that it is you who are doing it yourself, by your own Will. Your earlier passions in your pre-Initiate days were a mixture of fragments which came bubbling up from subconscious levels, muddled up with the things you had been told you ought to obsess about by societal pressures, advertising, etc. Your long meditations over your lists, together with your creative endeavours, have sifted these, separating the wheat from the chaff and getting to the symbolic root of your Desire.

Now that you have obtained a clear Vision of that Desire, you will want to chase after it with every power and all the enthusiasm you have at your disposal. Nothing less will do. This will be your consuming Quest, above and beyond all else.

This Desire is not only a sexual / romantic / erotic thing, of course. There will be an entire aesthetic bound up with it, a set of internal guidelines, informed by your whole Self, which will dictate the right thing for you to do in any circumstance. This is the Work of the Magister: to pursue

his Vision and reshape the world to better reflect it. If your Vision is True, then no matter how selfish it may seem it can only lead to the betterment of society as a whole. **Only** one who has done the Work and has Opened the Eye can accomplish this without creating another fucking twisted religion in the process. (Even then, things sometimes spin that way when 'reinterpreted' by others – just look what some are already doing to Crowley and LaVey – but we cannot be held responsible for the sheer dumb stupidity of others.)

I have used the word 'obsession' a couple of times in this section quite deliberately. Because true obsession is what you must cultivate in pursuing your Vision. No half-hearted measures will do. Track down every scent of your Beloved, chase her to the far corners of the world, seek her out in strange times and places, follow your gut feelings and hunches, do strange and bizarre things just to see if she notices. At this initiatory stage, you will be required to put yourself out and launch yourself on an unforeseen course very many times. You will have **no** success without doing so.

This is something that many magicians of otherwise lofty Initiation that I have met flounder with. They are so used to being urged to control their passions, that now when the position is reversed after passing through the Void, they find it impossible to let go with their honed passions – their **real** passions informed by their own innermost Essence and the Other who inspires them.

In so many ways, you must rediscover the enthusiasm little children have at their play: you must throw yourself into things, holding nothing in reserve. This does not come easily to adults, but it is not an option, it is a requirement. And if some morons dismiss you as a childish Fool, as a Divine madman, you will know that they are untouched by your Vision and will be lost in the desert ruins that are left behind

when your Vision rolls the world on into new Remanifestations.

Lycanthropy

I have written a little about the Path of the Werewolf in *Ægishjálmur* and *Dragonscales*, the Hunger that is an aspect of the Wolf Fenrir, a Hunger unshackled and insatiable.

There is a danger in following this Path for an extended time, for the ravening werewolf ultimately inevitably attracts the mob of peasants armed with burning torches. But sometimes it can be just what is needed, and there is nothing 'wrong' with it per se. As in all things, we simply need to recognise that we must take full responsibility for everything we do. The Beast is after all the consort of the Harlot, and may bring us closer to Babalon.

The Path of the Werewolf most often occurs when the Initiate's personal goals have been thwarted or interfered with once too often. It seems that the Gods Themselves are working against him, tripping his plans at every turn. In reality, of course, this is the insidious corpse of his old preconditioning, his low self-esteem and belief that he is undeserving, sneaking back in from the Outside even after he has banished it. For the Law of Draconian Magic is that everything may Remanifest, and we must remain vigilant for the devious, creeping return of once-defeated enemies. In such a case, they clothe themselves as Gods who deny us, obscuring the true Deities of the Path behind their wheedling piety. In a sense, they **are** Gods, but the Gods of control, conformity and coercion who once governed out uninitiate selves, masquerading as our own spiritual guides.

The magician may here do one of two things:

He may realise what has happened and vigorously banish the imposters, raining curses down upon their debased heads. He then refreshes his Vision and continues with his course of action, pursuing his Desire.

Or he may have had enough and rail against the Gods. In such a case, he assumes the form of Their enemy, Fenrir, becoming a werewolf who ravens and feasts, thinking only of his own urges and satisfaction. This period of savage overcompensation and overindulgence will usually prove cathartic in time. He will break through the barriers in perception once his appetites are thoroughly slaked to satiety, recognising the Gods who were denying him as false projections of his prior insecurities. Once their idols have been cast down, he can resume his proper course under the proper guidance of the Gods of the Left-Hand Path. In the meantime, assuming the peasants haven't been too greatly roused and put him to the stake, he will have enjoyed a whale of time in indulging his cathartic blow-out.

Apart from this example of werewolfery as an essential initiatory response to a negative stimulus, the Beast may be usefully invoked and made manifest at Will. There are times, once the Dragon has been integrated and has made its powers available, that handing the reins of the Self over to the instinctual nature can be beneficial until a troublesome situation has been dealt with.

The reader is referred to the previous chapter and the ritual formula to transform into a werewolf, which commences on page 68. This Working will provide the insight to respond instantly and effectively in dangerous situations, giving greater skills of survival and fighting spirit than your conscious self can deal with (unless, of course, you are already a skilled martial artist). It should be noticed that this kind of Working does not create a skill that is not already

there, it simply maximises your natural aggression and instincts and renders them immediately available. Anybody who deliberately endangers themselves in order to 'test it out' is an idiot who deserves a good beating. Why? Because that sort of stupidity is the sort of thing your instincts would fight against from the very outset.

Charisma and Command

Any Initiate who raises the Fifth Head into consciousness will find that their charisma is maximised. Even people who are normally shy and retiring will be able to guide and command others when their consciousness is inflamed and their Vision is burning bright. When the current of Will flows so strongly, others – especially those who have no developed Wills of their own – cannot help but be carried along.

As with everything, there is a knack to this. There are a huge number of techniques that can be employed. If you are speaking to an individual, you must hold their gaze, speak in a carefully measured manner, mirroring their own speech rhythms. If you are talking to a group, you must sound reasonable whilst speaking emotional; again, the rhythm of your words is important. In all cases, it is the flow of emotion that is important rather than rationalisation. The choice of words is also significant, as some words are musical in their effect, conveying emotion and sincerity effortlessly.

It is, regrettably, far too large a subject to be covered in this present volume. These techniques of persuasion and manipulation are usually referred to as 'Lesser Magic', although their use is anything but lesser. Once learned, these principles will be your main weapons in the war against the forces of non-consciousness, bewildering and wrong-footing

those who would stand in your way, invigorating and enthusing your allies, and generally getting things done. I have turned several difficult situations around with the use of my voice alone, turning enemies into unwitting allies, doing exactly what I want them to do.

For the time being, I can only stress that the most important ingredient is the outflowing of your Vision, allowing it to shape your words, extending beyond you to truly change those who listen to you.

To learn the basic techniques, you might wish to read *The Satanic Witch* by Anton LaVey, where the Magus sets down his years of experience in entertaining and direct words. I will be writing a volume myself concerning the techniques of Lesser Magic in the very near future also, so watch out for that. In the meantime, any works on effective propaganda, merchandising or persuasion / manipulation may be consulted.

However the case may be, you will discover that many of these secrets begin to become second nature to you at this stage, whether you have chosen to deliberately hone them or not. Your wisdom as Master of the Fifth Head will out. Your Vision **wants** to be expressed, and will not allow itself to be held back. It will flow through you, shaping the world around you. But you owe it to yourself to develop your skills and your reach as far as possible.

So much for command, which is a Lesser Magical skill which can be learned and trained. Charisma is a different kettle of fish. It is not a skill in itself *per se*, so much as it is an effect. Charisma arises from the combination of Being and Doing. This is why most people are so uncharismatic: they have no idea of who they really are or what they really want to be doing with themselves. They have no Vision, no real sense of Self. In the terms of the Fifth

Head, they have no Desire.

Have a think about some of the truly charismatic people you know. They are all driven. They all know what they want, and what they need to do to get it. They are brimming with self-confidence. If they meet resistance, they can overcome it seemingly effortlessly, turning a situation around with but a few passionate words. Their mere presence makes the impossible come to pass.

You might say that you don't have the level of self-belief, certainty and single-minded determination that these people seem to have. Well, by this stage in the curriculum you bloody well should have! If you can't make your magical Vision truly flow through you in waves of transformative energy, sweeping all around you up in its wake, then you need to go back and put some serious Work into refreshing the basics. This level of Self-actualisation and passion is what the Fifth Head is all about. You are expected to be able to create real currents of change in the world, rearranging it around you.

Don't get me wrong. All of us, no matter how far we have come, have our own insecurities. We all have doubts and fears and uncertainties. This is part of the process of being a consciousness which actively seeks to experience a transformative, dynamic Universe in which to manifest and Remanifest. It means that change will always be happening around the edges, new tangential tantra will always be impinging upon reality. We cannot be control freaks.

But the one thing you should be absolutely certain of is the focus of your own Self. By now the various parts of your psyche should be unified and integrated, all bridges built and handshakes accomplished, Working towards the same goals. You should have become the constant around which all else revolves, the axle of the wheel of creation. You

should have learned to expect and celebrate the new, unusual and surprising, provoking excitement and anticipation instead of nervous uncertainty. If you have difficulty with these things, go back and do some serious Work on yourself.

Similarly, you should by now have a clear Vision, a clear Idea of how you want the world to be, and you should be using your ingenuity to reshape the Universe in your own image. That, after all, is what Gods are supposed to do.

It's all a question of **feeling** your magic and letting it flow through you as an ecstatic stream. This process should be basically automatic by now, requiring little in the way of conscious steering. Just open yourself up and let out everything that's inside you. Don't hide it away, just express yourself freely and ecstatically. That, my friends, is charisma.

Bringing Passion into Your World

You need to be constantly on the lookout for ways to bring passion and beauty into your world. This isn't just for reasons of personal pleasure and enjoyment (important though these things are: you need to really get your head around the fact that the Left-Hand Path is a route to pleasure, not pain). It is because these are the influences and the stimuli which will open up new avenues of Becoming for you, signalling the next steps in your personal evolution. Now that you have done the hard Work of honing your Desire and invoking the influence of the Other, your passions and your sense of beauty will become the primary means of bringing change into your world.

This requires that you be alert at all times, and have the self-confidence to follow up on the things which open

new paths before you. This does **not** mean that you become some kind of sexual predator, preying upon anyone who takes your fancy. That is the view of the non-Initiate who has not yet truly learned to appreciate Beauty and the vistas that Desire can unlock. It means adoration and appreciation, delicacy and epicureanism. It doesn't mean that you will trick that pretty waitress into the sack; it means you will give her a generous tip in recognition of the Beauty she has brought into your world. In exchange, she may say something that inspires you, or some insight may strike you in an entirely unrelated way later in the day in recognition of your sacrificial offering.

These are words that are difficult to understand if you lack the proper insight. It requires the insight that comes to one who has truly Opened the Eye in the Void and who Understands that having done so, everything that then transpires is – as Crowley put it when describing the degree of Magister Templi – a direct communication between his own soul and the Gods.

The following little ritual is intended to be used as necessary whenever you feel you need to be reminded of your passions and how they can speak to you, whenever you feel your charisma could do with a little boost, whenever you want to be reminded of what it really means to feel your magical Vision opening up the potentials of the Void and flowing them through you and out into the world, transforming everything they touch, to the great delight of all.

1. Open the Working in your usual manner.
2. Invoke the Draconian Deities.
3. Open the Eye in the Void.
4. Remain within the Void, your inner Eye wide open. Feel its energies, its myriad possibilities, often mutually contradictory and laughter-filled, flowing

through you. Realise that you are the still point that balances them all, that decides what is Real and what is a dream, and how there is ultimately no difference except that which you momentarily choose there to be for your delight.

5. Say: *"I rediscover my Sense of Self. I am the point in the centre of the Circle. I am Hadit to Nuit, and our Desire and love play creates the Universe. I am the lens through which all experiences must be viewed. I am the consciousness who Knows that which is Not by witnessing that which Is, and who perceives no difference save laughter between the two. I am the one who unites and divides, all according to my pleasure. I have no substance, for I am infinitely small, yet everything that exists is focused through me, and without me it is Not."*
6. Ponder the infinite possibilities within the Void. Imagine the five most fantastic and impossible and incredible things that you possibly can. Write them down or draw them, still ecstatic with Void consciousness.
7. Say, *"I rediscover my Sense of Wonder. The world is a marvel. All worlds are marvels. There is infinite complexity and fascination and grandeur in all of the patterns of the manifest Universe. There is wonder and delight and enthusiasm in those patterns which have not yet Come Into Being, yet who still exist and unfold in my mind, awaiting their turn. All is Wonder."*
8. Consider that everything whatsoever is wonderful and beautiful and spectacular. Even the things which seem inimical to mankind, or cruel, or arbitrary, are born out of the Beauty that is Life itself.

9. Say, *"I rediscover my Sense of Beauty. All that flowers and grows and unfolds and expands into manifestation is beautiful and glorious and amazing. The very existence of these things at all is amazing. More beautiful still are the uncounted things which still are concealed, which have not yet painted themselves in the beauteous colours of incarnation, yet who dance before me in the spaces of my own mind. All is Beauty."*
10. Return to yourself, filled with Self-awareness, Wonder and Beauty.
11. Close the Eye in the Void.
12. Close the ritual in your usual manner.
13. *"So It Is Done!"*

Invoking the Striding God

If we look at the structure of the Enochian system, especially as Aleister Crowley envisioned its spiritual 'levels' as the Thirty Æthyrs of *The Vision and the Voice*, we find that the Great Outer Abyss – what we have been referring to as the Void – lies in the Tenth Æthyr, ZAX. Following this, the Initiate who has crossed the Abyss / Opened the Eye in the Void encounters Desire in the Form of the Daughter of Babalon in the Ninth Æthyr, ZIP. Then in the Eighth Æthyr, ZID, comes the experience of the Knowledge and Conversation of the Holy Guardian Angel.

This Work relating to the Holy Guardian Angel was absolutely central to Crowley's philosophy. As far as he was concerned, any other operation of magic was an aberration that could only detract from this one true purpose.

I wouldn't go as far as that. I would argue that every

operation of magic is an expression of Will, which is ultimately just another facet of this climactic experience of communion with the Dæmon. If you are truly Working your Will in the world and pursuing your Desire, then everything you do – no matter how apparently disconnected – is in effect an invocation of the Dæmon. Of course, the time will inevitably come – like now – when your sense of personal Destiny, built up by your past actions and experiences and catalysed by your new Self-knowledge and Desire, positively demands that a more specific and formal line of communication is opened up to the God that you are in the process of Becoming.

Crowley became obsessed with the Holy Guardian Angel after reading and putting into practice a grimoire of most unusual structure which had been translated by his oncementor Samuel Liddell Macgregor Mathers, who headed the Hermetic Order of the Golden Dawn. This grimoire guided the magician on a six month retreat of progressively more intense invocations culminating in the experience of communication with his Holy Guardian Angel. Following this, he would be able to summon and command the demons of Hell, which he could compel to execute various magical effects and wonders by means of magical squares of letters arranged in meaningful ways.

Crowley stripped the operation of much of its Judeo-Christian symbolism and substituted an eleven month practice based upon an ancient Egyptian formula, which he later recorded in his *Liber Samekh* as an instructional paper for one of his students. This paper is included in the major collections of his writings, such as *Magick* and *Gems From the Equinox*. It is a masterpiece of ritual composition, a true Work of genius.

Crowley believed that his own Holy Guardian Angel

was a spirit named Aiwass who had dictated the central Work of his philosophy, *Liber AL: The Book of the Law* to him in 1904.

We need to take some time to consider just what this entity might be before we press any further, however. The original Abra-Melin volume claims it to be a literal angel of the Jewish God. Crowley's opinion shifts and changes back and forth throughout his life. At times, he claims that the being is totally distinct from his own self, at other times it is a being analogous to what is often termed 'the Higher Self'.

Perhaps the most useful way of looking at it is to consider its form in Northern European lore, where it is called the *fylgja*. The *fylgja*, or *fetch*, is believed to be a tutelary spirit which attaches itself to the soul of the individual at birth and then follows him throughout his life, guiding him along the correct path to meet his destiny and obligations. The unique thing about the *fetch* is that it is envisioned as being both part of the individual's soul complex, and yet also independent from and pre-existing it. The *fetch* is an entity which is passed down the generations and moves from one generation to the next, but which has an intimate connection with the individual through whom it is currently manifest.

So how are we to think of the Dæmon? Your views upon it are bound to shift and flow over the years. Crowley's certainly did and mine certainly do. It is a complex being, not to be insulted by being summed up in a twee three word statement.

A few things are certain or worth speculating about, however:

- The Dæmon certainly expresses the Essence of that which many traditions name the Higher Self. It seems to be greater than that simple phrase implies,

but certainly incorporates it.

- The Dæmon has an intimate Understanding of the Destiny of the individual. This seems to extend beyond the patterns and currents of manifestation that have been set in motion during this current life alone. There is some reason to presume that the Dæmon has been associated with the Initiate's Work – if not the Initiate himself – in previous lifetimes.
- The Dæmon in certain respects and operations seems to be a projection back from the future. It possesses some foresight of how events may unfold and can best be tweaked for maximum efficiency. At least in part it seems to be a reflection of the very best qualities the Initiate is currently capable of envisioning but cannot yet personally reach. No matter how far the Initiate may advance, the Dæmon always remains a like distance ahead. (There are elements of the Sixth Head in this conception of the Dæmon).
- The Dæmon always acts as if it was a wholly independent entity. It assists and advises the Initiate on Its own terms and cannot be commanded or coerced.
- My current best postulation as to its nature is that the Dæmon may be thought to Come Into Being as an entity which is projected into Reality at that point where the Initiate's Will meets his best Understanding of true Divinity and where the energies of the Void are able to coalesce, drawing these things into a coherent manifestation. (In these three facets of Initiate / Divinity / Void we have the triangle of manifestation expressed again, resulting in the Dæmon.) As such, the Dæmon will shift and change

as the nexus point moves and finds new expression as a result of the initiatory process and the magician's developing Understanding. But in all cases it will manifest as its own Essence and be uniquely placed to advise and counsel the magician.

It is significant to consider that if this latter postulate is correct, this magical operation will put you in touch with a God whose Essence will evolve and develop even as you do. This is a profoundly useful thing, but emphasises the caution that nothing – Nothing – is set in stone.

Some may question whether it is possible to continue without taking the conscious step of trying to contact and communicate with the Dæmon. Well yes, of course it is possible. Is it advisable? Perhaps. It depends upon your own personality and how you view this sort of Work, and where you think your Desire leads you. All the invocation of the Dæmon does is bring into conscious awareness a guidance that is present in your subconscious prompting and hunches in any case. In some ways, it comes down to an aesthetic choice about the way in which you like to practice your magic and pursue your Work. Do you want to converse ritualistically with an apparently objective spirit? Or do you prefer to sink deep within yourself and listen to the inner promptings which are no less the whisperings of your Dæmon? There is no right or wrong way. As long as you are correctly keyed into your Initiation at this stage, the outcome is the same.

My own practice – which I am certainly not insisting that everyone should follow, you should seek the balance that works best for you and which brings tangible, measurable results – is as follows. I think it is important that the Initiate should establish a formal rapport with the Dæmon. Therefore, I would advise that a ritual of invocation such as

that which follows should be used by most readers of this book until the sense of such a connection is established. Also, I will always formally invoke the Dæmon as one of the Draconian Gods at the commencement of any ritual Working. However, apart from those precise ritual conditions, my communion occurs on an inner, meditative level, 'feeling' my way through the insights and impulses that arise within the deep places of my mind. This should not be a difficult thing to do for anyone who has come as far as even the Third Head, let alone the Fifth.

So that all said, let's get down to the practical side of things and devise a ritual suitable for establishing the Knowledge and Conversation of the Dæmon:

1. This Working should be performed outdoors in a suitably sacred or evocative site, as an overnight vigil. Therefore, choose a place where you will not be disturbed, bring warm clothing and a flask.
2. Open the ritual in your usual manner.
3. Invoke the Draconian Deities (including a call to your Dæmon to manifest and reveal Itself to you).
4. Open the Eye in the Void.
5. Say, *"I invoke and request the presence of my Dæmon, the fetch who was watched over me and guided my footsteps since my birth; who knows my Destiny and the things of which I am capable better than I do myself; who has seen the pattern of my future, and would guide my path to maximise my results; who stands at the point where the Man ends and the God begins; whose hand has been upon me throughout the ages of time, steering me before this life even began. Holy Dæmon, Self who is ahead of myself, supreme Initiator, most unique and personal*

Divinity! Come to me this night, open your Mysteries to me as I stand here in the Darkness, awash in the potential of the Void. Ride upon the Dragon's breath and raise me up to where You are!"

6. Pass the night fervently thinking over every moment when you have felt some invisible hand upon your shoulders, when you have experienced the sense of Destiny. Fervently aspire toward the consciousness of the forces that have made you the person you are.
7. Whenever the concentration and focus become too much, sit quietly and empty your mind, allowing space for the Dæmon to manifest, to slip through and reveal Itself to you.
8. Continue cycling the prior two steps, working yourself into a frenzy of aspiration, until the Dæmon appears to you in a blaze of ecstasy. Commune with it and accept its guidance in whatever way seems most right to you.
9. At sunrise, close the Eye in the Void.
10. Close the ritual in your usual way.
11. *"So It Is Done!"*
12. If you were not successful in establishing a strong sense of the Dæmon's presence, reschedule and repeat until you succeed. This should be an easy and natural thing for an Initiate of the Fifth Head to do.
13. If you were successful, integrate the Dæmon's advice and guidance into your ongoing Work.

The next steps in your Work should be suggested to you by the results of this Working itself, and carry forward from this time.

The Army of Darkness

The Abra-Melin Working did not finish with the Knowledge and Conversation of the Holy Guardian Angel. Over the next three days, the Initiate who had managed to touch the Divine and commune with his Dæmon would evoke all the demons of Hell, beginning with the “Four Princes of the Evil of the World”, namely Lucifer, Satan, Leviathan and Belial. He would then go on to conjure many hundreds of servitor spirits, binding them all to Work his Will and perform miraculous effects whenever he used one of the several hundred magical square talismans which made up the third part of the grimoire.

There is a wonderful, immaculate balance to this, one which marks that grimoire – tainted by the medieval pious worldview though it may be – as the creation of a genuine Initiate. You **cannot** reach up and touch the Divine in any meaningful way, unless you remind yourself that your Work is here on earth. Divinity means spit all unless it can be brought down and made manifest. No matter how lofty your ideals and your philosophy, if you have no magical power to wield, you are a braying ass. This goes against the creeds of almost every religion and nearly all magical schools, but I'm going to stand up and say it anyway. The magician who cannot make his life better through magic is a wanker – I don't mean that figuratively, but quite literally, he's practising a species of magical masturbation that might make him feel warm and fuzzy inside but produces no offspring and no real passion or relation to the World. I have encountered many self-proclaimed Masters who consider themselves too important and aloof to practise sorcery. These are invariably people who turned tail and fled when the Void gaped open before them, and have been soothing their egos with

Otherworldly fuzziness ever since, avoiding anything that might challenge their supposed lofty spiritual ideals. There is a ridiculous notion of turning one's back upon magical powers and considering them somehow 'beneath' the Initiate. Well let me tell you something: if you have left enough room for anything to be 'beneath' you, you haven't reached down far enough. If you exclude any part of your Self from your Initiation, you are doomed to collapse, without a foundation. I have no time for any professed Adept who is afraid to get his hands dirty.

The Void is a Chaos of magical potential, a field of buzzing energy of every conceivable polarity. In order to call yourself a magician, you must be able to draw this energy through and shape it, manifesting something that can be seen, heard, felt, tasted and smelt. It must be made Real, you must be able to point your finger and say, "I did that! Yesterday I was alone, today I have love! Yesterday I was broke, today I have money!" And because these things are Real, you know that the methods and the ideas you used to make them Real are Real too, and not pipe dreams.

How you choose to reach down into the darkly splendid depths of the Abyss is up to you. I shall present a suitable Draconian ritual outline at the close of this section, but it's a good idea to discuss the subject thoroughly first.

If we look first at the 'powers of Hell' as they are described in the Abra-Melin grimoire, we find a simplified version of the kind of hierarchy of spirits that the old grimoires were so fond of. The four top guys in this model are Lucifer, Satan, Leviathan and Belial. These are the four Princes of Hell who the Initiate has to make his Pact with after first drawing down the Divine energy of his Holy Guardian Angel, which places him on a footing where he can deal with them. As befits the grimoire, these are names from

Jewish mythology, which came down through the Qabalistic mystical and grimoire traditions to become familiar in the Christian Middle Ages. They are certainly names to conjure with in our contemporary society if you can work with the aesthetic and not get tangled up in its inconsistencies and general awkwardness.

Of significant importance to the Left-Hand Path practitioner, these same four names were those which were carried over into the formulation of the Church of Satan's Infernal Hierarchy. The hierarchy was never intended to be taken literally, it provided the magician with names upon which he could call which had a real history and an immediate emotional response, a thrill which arose from the knowledge that these names invoked the most potent mythic powers of Hell. That powerful emotional response to magical Work is one of the foremost legacies of Anton LaVey's Work. He understood that without engaging the proper emotions, no effective magic could be worked.

The Satanic Bible was divided into four sections, each named after one of these Princes of Hell: Satan presented the 'Infernal Diatribe', a passionate declaration of the basic stance of Satanism; the Book of Lucifer discussed Satanic ideas and philosophy in detail, laying bare the nature of Man; the Book of Belial was a direct and powerful schooling in the techniques of practical Satanic magic; Leviathan closed the book with sample rituals and the texts of the Enochian Keys as amended by Dr LaVey. There are those who now turn their noses up at this book who should know better, but call it how you will, it remains the best book ever written to tell you how to work real magic and get results. It may not teach a huge deal about Initiation, but if your sorcerous skills aren't up to this standard, you've no right calling yourself an Initiate anyway.

Those Initiates who find the Satanic names to be aesthetically evocative and delicious (as they certainly are) may wish to use them as they stand. In such a case, the four Infernal Princes should be called upon as friends and brothers in the Work, as LaVey instructed, rather than in the more pious manner of the original Abra-Melin grimoire. Our worldview has advanced a long way since 'Abraham the Jew' penned his instructional book, and such spirits should not be 'commanded' using the names of the Hebrew God by any Lord of the Left-Hand Path today. They should be approached as allies.

In Aleister Crowley's celebrated ritual outline for the Abra-Melin Operation, his *Liber Samekh*, there is no mention of the demonic conjurations. The ritual as given is solely for the attainment of the Knowledge and Conversation of the Holy Guardian Angel. This has led some foolish souls to speculate that Crowley was dismissive of the second phase of the Operation. This naïve assumption is given the lie by his own stated philosophy, which declares that his Adepts must stand with their heads higher than the Heavens and their feet lower than the Hells. In other words, they must manifest the Demonic as well as the Divine. The final proof is given by Crowley's disciple Kenneth Grant, who recalls in his book *Remembering Aleister Crowley* that among Crowley's most treasured possessions were his collection of Abra-Melin magical squares, which he had copied out in his own hand, but using the Enochian characters in place of English lettering. These he would allow none save himself to touch.

Not every reader of this present book may wish to use the Four Princes as They are presented here in their Work, however. The Satanic paradigm, with its echoes of Judeo-Christianity, does not suit all, and a purer, more specifically Draconian approach to this phase of the Operation may be

desired instead. With this in mind, I present a sample Draconian ritual intended to activate the magical seals of the Abra-Melin Working, and more importantly to balance and fulfil the Divine Essence that the Initiate has touched in the invocation of his Dæmon.

1. Open the ritual in your usual manner.
2. Invoke the Draconian Deities.
3. Open the Eye in the Void.
4. Summon the Dragon by chanting the Merlinic Charm of Making, repeating it over and over until you feel the Draconian presence throbbing and pulsing in the air around you, vibrating in the ground and pounding in your veins: *“Anál nathrach, orth’ bháis’s bethad, do chél dénmha”*¹
5. When the Dragon is present and strong, say, *“I am one who has reached from the deepest stirrings of my instincts, the life force itself, pre-conscious and unformed, and has extended my arms to touch the spark of Divinity itself. In the flash of my illumination, I cast my mind forward in time, beyond the bounds and laws of the Universe, and perceived the glory that I may yet Become. My Dæmonic Self has spoken to me, offering me wisdom and insight that would otherwise be beyond my reach or understanding, promising to guide my steps that I may Come Into Being as a Striding God.”* If your Dæmon has communicated a Name to you, add, *“Hail, N_____!”*
6. Wait until you can strongly feel the presence of your Dæmon within and around you. Then say the

1 See 'The Charm of Making' in *Dragonscales*

following (adapting or extending as your Dæmon may suggest: *"I speak with the Voice of my Gods. The Hand of Set is upon me, and I see through His Eye. The lips and loins of Babalon inflame me with Desire, rousing my Will into a fury. The Venom of Apep fills my veins and spills from my mouth, reshaping the manifest world around me. I speak with the Voice of my own Dæmon ascendant!"* (add Name if known) *"The patterns of emergent Reality are the shifting scales of the Serpent as It writhes within the Void. All and Nothing are bound and loosed as the Ancient Dragon coils and uncoils. The Blood of the Dragon enlivens the Universe; the Venom of the Dragon dissolves all into its parts. Blood and Venom surge within me, streams of Dark Magic that flow as I speak and act, pouring forth upon the world wherever my attention is turned. I am in my own Self a window upon the Void, a wearer of the Helm of Awe, whose eyes are the mesmeric power of Apep, creating and dispelling illusion as I laugh and rave and seethe through Reality. I am a Master in my own Being, the Black Flame burns strong within me, reshaping All upon its forge."*

7. Take time to meditate upon the meaning of these realisations, then affirm, *"I am the Master of Black Magic, by force of Will alone. I shall perceive the patterns which underpin reality. I shall predict their Becoming, and shall steer and shift them as I Will. I shall find the symbols and the matrices to change these patterns in a heartbeat, in the transition from one timeless moment to the next. I am the Master of Remanifestation!"*
8. Spend time reflecting upon all that you have said and

Understood. Then Close the Eye in the Void.

9. Close the Working in your usual manner.

10. "*So It Is Done!*"

Unleash the Hounds of Hell

Now that you have communed with both the God and the Dragon within you at the very deepest level you are currently capable of (*Ægishjálmur* Adepts may practise the *eihwaz* posture to further intensify this state), it is time to lay claim to the magical powers which befit the Black Magus and which form the basis of the third part of the Abra-Melin grimoire.

There are several ways in which you could go about this. For Initiates who have come to this stage through the runic curriculum of *Ægishjálmur*, the best way is to focus upon the creation of Helms of Awe for magical purposes, as detailed in that volume. The important thing is that sorcery must be sustained at this level of Initiation, but there seems to be a tremendous temptation for those who get here to grow idle and to lay their sorcerous tools aside. I have met too many Initiates – people who were formerly great, the best of their kind – grown fat and lazy, sick and slovenly, their magical empires crumbling around them as they retreat into some mystical pipe dream. It is now more important than ever to keep up your pressure on the world. Do not let your magical 'muscles' grow flabby! Accept no setbacks, endure no defeats. "It's the will of the Gods" has no place in Left-Hand Path philosophy. If the Gods won't play ball, hand Them Their arses. If Fate deals you a bum hand, break Fate's cheating fingers. You will be tested with excuses and laziness on all sides when you reach this point, and I have seen far, far too many good people succumb.

Those who do not follow the runic path may like to use the Abra-Melin magical squares 'as is', thinking to tap into their magical heritage. This is fine, if it suits your sense of aesthetics and is magically potent for you. You can combine this with conjurations of one or more of the demonic servitors listed in the grimoire to add spice and power to your Workings.

What I am going to suggest is the use of magical squares which are custom made, then specially charged with a specifically Draconian power. This carries forward the principles of the grimoire tradition, but brings it comfortably into our field, without need for philosophical wrangling to make it 'fit'.

A simple method of producing magic squares of letters for generation of sigils is given in *Apophis* and there is no reason why the magician cannot use this technique in the current context. We can even take a leaf out of Crowley's book. As he wrote his squares out using the Enochian script, we can substitute the English letters with runes, or with the Draconian characters recorded in the chapter of *Dragonscales* entitled 'A Draconian Alphabet'.

The basic technique of creating these squares is to arrange the letters to spell out the basic thrust of the magic, then to trace an angular sigil from the pattern of letters which spells out the specific instruction.

Some examples will help make things clearer. To keep with the general theme of things, I will produce fresh squares and sigils for three of the purposes listed in the Abra-Melin grimoire.

The eighteenth chapter of the third part of *The Book of the Sacred Magic of Abra-Melin the Mage* is devoted to an assortment of magic squares which are intended to heal a wide variety of diseases. Healing is a common use for magic,

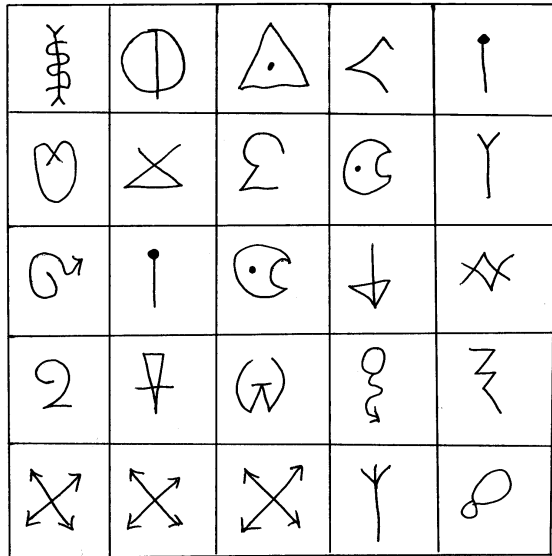
so let's create a base magic square for the purpose of healing to begin with. There are 26 letters in the English alphabet and we need to reduce these to 25 in order to make a square grid of 5 X 5 letters possible. For this reason, the letters I and Y are considered to be identical. (As indeed, they were at one time: the Draconian and Enochian alphabets take this further, reducing the number of letters to 21.)

We now rearrange the order of the letters, placing the letters that spell out the word 'HEALING' to the front of the alphabet, followed by the remaining letters in their usual alphabetical order. When we fill this arrangement of letters into the 5 X 5 grid, we create the following square:

H	E	A	L	I
N	G	B	C	D
F	J	K	M	O
P	Q	R	S	T
U	V	W	X	Z

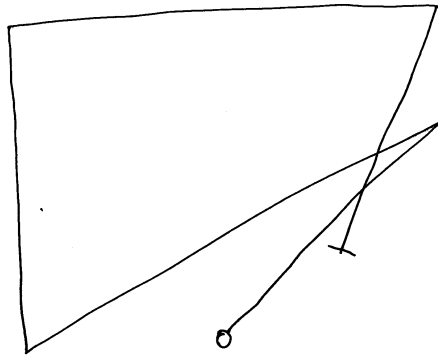
This in itself is a powerful combination of forces which expresses to the subconscious mind perceiving it a

magical Desire to heal. We can render it more puissant, however, by rendering it in a magical script (in this case the Draconian characters) which is less recognisable to the conscious mind, but powerfully evocative to the subconscious:



Now we want to trace a sigil over the square we have created, to specify the particular type of healing that is Desired. The twelfth square in the eighteenth chapter of *Abra-Melin* is to heal wounds, so let's replicate this magical effect by tracing the pattern of the letters making up the word 'WOUNDS' upon the square, beginning at 'W' (this end of the sigil marked with a small circle) and tracing through to the final letter 'S' (this end of the sigil being marked with a

terminating bar). This provides us with the following figure:



The Initiate can now conjure forth the healing energies (spirits) in the pattern of the square and trace the sigil to shape them into a focused current intended to heal wounds. A ritual outline to do this will be provided after another couple of examples.

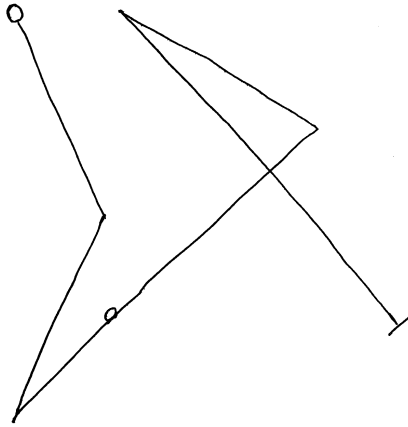
Another common use of magic is to influence the weather. The eighth chapter of the Abra-Melin grimoire concerns itself with the raising of tempests of various kinds. (This is a particularly special skill for the Setian Initiate, since Set is the Lord of Storms.) So let's arrange the letters of the square to express our Desire for 'TEMPESTS'. In such a case, where some letters are duplicated in the key word of a square, the duplications are omitted. Thus 'TEMPESTS' becomes 'TEMPS'. This renders the following square:

T	E	M	P	S
A	B	C	D	F
G	H	I	J	K
L	N	O	Q	R
U	V	W	X	Z

Transliterating this into the Draconian characters gives us this:

ƚ	⊙	↓	2	Q
△	Σ	⊙	Y	Q
×	¥	↑	↑	⊙
∠	♡	✕	▽	ω
↗	↗	↗	Y	⊙

Now we need to decide upon the nature of the tempest we wish to conjure. Nothing beats a good thunderstorm, so we can now trace a sigil for the word 'THUNDER' upon the square, which gives us the following symbol:



The little loop in the lower left centre position indicates the position of a letter on the square when the line passes straight through it without deviating.

One final example should clinch it. Apep is the Demon of Illusions, so it follows that an Apepian magician should be able to spin illusions and cast forth visions. Wouldn't you just know it, the twenty-seventh chapter of *Abra-Melin* is devoted to the creation of visions. So let's create a magical square whose purpose is to conjure 'VISIONS'. As in the previous example, the duplicate letters in the keyword are omitted, giving us a square which looks

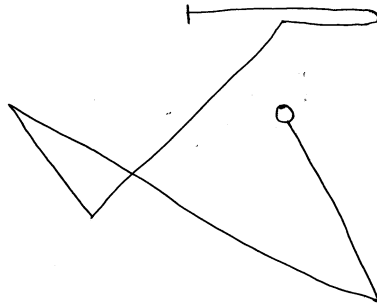
like this:

V	I	S	O	N
A	B	C	D	E
F	G	H	J	K
L	M	P	Q	R
T	U	W	X	Z

Transformed into the Draconian letters, this becomes:

✕	ı	୨	✕	୨
△	£	⊙	Υ	⊙
୨	✕	୨	ı	⊙
△	↓	୨	▽	୨
୨	✕	✕	Υ	୨

Visions of what? Well, what could be more appropriate than Dragons? The twenty-ninth square in the *Abra-Melin* chapter covers this eventuality. For our purposes, let's trace a sigil for the word 'DRAGONS' upon the pattern of letters in the square:



We now have three perfectly powerful magical squares and associated sigils. All the Initiate now has to do is devise a ritual to conjure and cast them, an example being provided below. With practice, of course, such simple sorceries can be cast perfectly powerfully in as short a time as it takes to draw up the square and sigil, as the magician vocalises, focus his Will and vents his Desire throughout the process. But it helps to ritualise to begin with.

You will also want to decide whether you would wish to draw up a new base square each time, or create a master copy which can gain in power and awe with each successive, successful use. Or, perhaps, take the best of both worlds by

maintaining a master square which you have before you and copy for each occasion, charging from the original. The sigil component should always be fresh for each use.

1. Open the ritual in your usual manner.
2. Invoke the Draconian Deities (including your Dæmon).
3. Open the Eye in the Void.
4. Say, *"I invoke my Dæmon, the Self ahead of my self. (Call by Name, if known.) Come to me and open my eyes and my mind, that I may Become all that I Desire to be. Bestow Your wisdom and power upon me, mighty one! I am Beast, Man and God in one! The Universe trembles before me!"*
5. Either draw the square, or produce your master copy. (For the present example, we will assume the square to heal wounds. The words of the conjuration would obviously need to be changed to suit.
6. Say, *"I stand within the Void. My Eye is open and I see all things as the Dragon of Eternity sees them. The patterns that create and sustain Reality are mine to shape and to adjust as I Will. It is my Desire that the web of Wyrð should now vibrate with the current of healing. Powerful energies of restoration are rising, Coming Into Being through the matrix of manifestation which is mine to command. The whole world pulses to the music of healing and restoration."*
7. Now trace the sigil to heal wounds. Draw it large and place it before your Void focus object, drawing energies into it, pulsing and strong. Continually trace the sigil's shape in the air, flaring with brightness, as you speak, feeling it sizzle out into the world.

8. Say, *“I close all wounds, knitting together that which has been sundered. The pattern of wholeness and proper function is restored. All wounds are healed. All hurts are soothed. I am the manifestation of the Serpent who was before the beginning, and I send my servitor serpents forth into the world to infest all wounds, drawing them together and closing them, healing and sealing and rendering like new.”*
9. If the patient with the wound is close by, lay the square upon them and trace the sigil over their wounds until they show signs of relief. If they are distant, visualise them strongly and Will their wounds to close, seeing it happen clearly in your mind's eye.
10. Close the Eye in the Void.
11. Close the ritual in your usual manner.
12. *“So It Is Done!”*

The Initiate is not restricted to the chapters of the Abra-Melin squares, of course. They have simply been used here as examples to illustrate how easy it is to replicate these magical effects powerfully in a contemporary, Draconian manner. You can make squares and sigils for any purpose you Desire. This is a straightforward and effective method of sorcery.

Choosing Your Battles

Since this is the Head of the Raging Lion, it is at this stage that the Initiate's passions usually lead him to involve himself in the wider humanitarian, ecological or political goals which dominate his times. The magician is now at a stage when the Desire to influence and change the wider world is strong within him and he has the very real power to do something

about the issues that concern him, to really make a difference and shape the world a little closer to his Vision.

It is at this point that you should really cultivate your relationship with Babalon most closely, so that you can Understand your Desire and be consumed with passion for the issues that really affect you. Always keep Her lovely image before you, so that you can focus upon what really matters to you and avoid being distracted by side issues. As a magician, you are playing directly with the underlying patterns, creating impulse to change on a sweeping scale. The details and minutiae should be left to people who operate on that scale. Your concern is with the sweep of your Vision. You can – and eventually must – direct others to fill in the gaps with details.

I mention this here because you will inevitably be drawn to all manner of problems in the world which greatly offend your Vision of the way things should be, and you will wish to do something about them. I can't tell you what or what not to get involved in, because your Vision and priorities will not be the same as mine. Between us, the Initiates of Apep will weave a broad tapestry, but no one of us will weave all the parts of it. It can be quite frustrating when you belong to a standard occult Order and expect everyone to be singing from the same hymn sheet and to be as passionate about your projects as you yourself are. Initiates of the Fifth Head of Apep will not expect this to be the case. Your Desire is your own and it is up to you to manifest it. Others will manifest their own Desires, which you may later find mesh with yours on some level and contribute to the transformation of the world.

The one thing I can tell you is how important it is to keep your Desire in focus and keep on your own course. Do not allow yourself to be sidetracked. If you forget your

Vision and lose the impetus of your Desire, you will trip and fall flat on your face.

Enemies and Allies

When you begin looking at events on a larger scale, you will inevitably come into contact with other people who feel passionately about some of the issues you are concerned with. This can be a good thing or a bad thing.

It makes your task easier if you have soldiers available to carry out your orders. (I am not talking literally, of course.) But you have to remember that all of these people have come to pursue this issue through motives of their own. Their expectations are not necessarily allied with your Vision.

It cannot be taken for granted that everyone who is moving in the same direction as you shares the same principles and underlying ideals. It can be useful to harness the energy of other people, but you need to be careful who you ally yourself with in any binding fashion. As Anton LaVey put it, the magician who curses an enemy should not be squeamish if his target's doom is meted out by those he would normally turn his nose up at. Use the currents that are flowing in the world to your advantage, but be very, very careful not to ally yourself with them.

Similarly, those who oppose your goals may be useful to you on other levels. Some of the people who will assist you a great deal in getting things done may act quite contrary to your wishes in other ways.

So be careful when you label your friends and enemies and be aware that these are mutable concepts. In all cases, it is your Vision that matters. Do not allow yourself to be sidetracked by other people's projects and issues. Keep

your Vision upon your own Desire.

Passion and Immortality

The remaining subject which needs to be dealt with under the auspice of the Fifth Head is a major one indeed: that of immortality.

This is a subject which is dealt with extensively in the preceding books in this series: *Apophis*, *Ægishjálmur* and *Dragonscales*, which discuss such things as the structure of the soul and the way in which it is integrated and works together.

It is also described in these prior books how the psyche does not need to 'become' immortal: it is **already** immortal. What matters is how the Initiate integrates the various parts of his psyche to carry the useful parts of his experiences and memories forward with him into his next Remanifestation.

I do not mean to cover the same ground in this present volume, but wish to focus instead on emphasising the role of Desire in this process of immortalisation.

Once people get to know a thing or two about magic, a curious phenomenon almost always happens: they become passionate and excited and often almost evangelical about the magic itself. Most of the young Initiates I knew in the Temple of Set burned to be a member of the Priesthood. I remember having to gently explain to earnest, eager eighteen year olds how they simply didn't have the depth of life experience and that I would never personally consider anyone below the age of thirty as Priesthood material. But they thirsted for the next degree on the ladder, they ached to write a bestseller about the magical arts. Magic itself had become

their reason for living, the focus of their Desire. This is so, so wrong.

Magic is not the goal, it is the means. Magic is not enhanced by exhaustively complicating it, seeking out ever more convoluted hierarchies of names. Magic is enhanced by streamlining and simplifying it, by making each magical act a simple demonstration of Art, an enactment of Vision. Magic is a means to achieving the magical – to shaping the world to fit our Vision – it is not an end in itself. The purpose of magic is to beautify our Understanding and enrich our souls, not to design a funky ritual. We need to practice and develop our magic, turning it into a reliable and powerful tool that will change the world as we Will and open our minds to the promptings of our Deities – both inner and outer – so that we may always be alert to new possibilities. But we must have a purpose beyond all this, a Desire that makes it matter.

I can only take myself as an example. Like most people, I have felt the lure of occult geekery, finding more allure and excitement in rituals than in results. But I have always fought against this, and some of those who have known me longest can testify to the periods of silence and withdrawal I would enter whenever I became aware of this tendency and took action to wean myself of it. And it worked, I experienced genuine Initiation in consequence, slowly and painfully, I came to learn what really matters and what magic is really for. Since I became a Master, I am obliged and empowered to teach what I have learned, so I have written books about magic, books which (I hope) help other Initiates to discover the true Keys which make magical practice worthwhile and meaningful.

But let's consider these books of magical instruction, of which this present volume is the latest. These are not in fact my most magical books. Yes, they are the ones that are

categorised as 'occult'. Yes, they contain magical instruction. But they are compilations of advice combined with magical technical manuals. Their magic exists in what you – the reader – will choose to do with them.

My other books – my fiction – are considerably less popular, but much more intrinsically magical. This is because they are not advice about doing things, they are not technical manuals. They are Art, they are outpourings of my pure creativity and as such they are intrinsically magical in their own rights, they possess that spirit of Creation which is inherent in magical practice as opposed to magical theory. They place thoughts and reflections and emotions in readers' minds and hearts, whether the vulgar humour of a *Damsels* novel, the mythic grandeur of the Celtic tales of *For Fear of Little Men*, or the deeply dark legends of *Dread Souls*. Art is magic, and its effects upon the minds of those who experience Art are the lasting legacy of the magician.

The Draconian series of books is a natural expression of the things I have learned in order to pursue my own dreams and bring my Desires into Reality. The purpose of these magical instruction guides are to empower you to pursue **your** own dreams and bring **your** Desires into Reality too. Apep lives and breathes in your Desires and your Doings, ever seething at the limits of possibility, where the Void meets manifestation.

Take these books and learn from them how best to action your Art, to define and pursue what you Desire, to change the world to express your Vision. These things are magic, not the words upon the page. Magic is not the ritual, that is only the method; magic is what happens afterwards and what motivates you towards. Magic is the dance of the Void, the chance of the impossible, the laughter of living on the edge and daring to dream.

You cannot become a great magician by wanting to be a great magician. You become a great magician by living your life with Vision and purpose and seeking your Joy in the world, dragging it into manifestation in spite of every resistance. Then teach what you have learned.

The magician must cultivate now the things that will keep his psyche intact when his body dies, which will carry the various parts that have made him up through into rebirth with full access to the memories of what he has already accomplished. He must recognise that it is his Destiny to be reborn, for the purpose of the Universe is to manifest itself. The Void churns and longs for expression. He must cultivate Joy, Courage, Love and Laughter here and now. He needs to travel, seeking out and experiencing new things. He must drink deeply of every new experience. He must seek his Other, delighting in Her and how She is a mirror to him, magnifying and multiplying his Essence. He must be filled with Life. The ecstatic exhortations to fierce and joyful living given to Crowley in *The Book of the Law* come to mind. To conventional spiritual thought, these are seen as unworthy and worldly pursuits. But the Initiate will recognise them as the most Real and spiritual things of all.

It is your passion which will carry you through death's door into new Remanifestation, punching your way back into a new shape as a force that cannot be denied.

Do not fold up into an ivory tower with walls that close ever in around you. This enfeebles your magic and does not enhance it one bit. It is in the field of battle and play that is the manifest Universe that you will be proven as a magician and as an immortal Essence whose vitality cannot be suppressed.

The Litany of Immortality

The following ritual can be performed regularly from this point on in your Work. It focuses the Will for the tasks that lie ahead here and now in life, and also prepares it for Remanifestation after the death of the current physical form. The Celts had a similar litany, titled 'The Song of Long Life', and some of Crowley's Work – such as *Liber NU* and *Liber HAD* – expressed a similar theme.

As repeated Initiatory Workings go, they don't come much more important than this one:

1. Open the ritual in your usual manner.
2. Open the Eye in the Void.
3. Draw the Void energy around yourself in a spiral cloak, surrounding and shrouding you.
4. When your mind is focused, recite the following:
5. *"I am the expression of the Void,
cast upon the screen of Reality.
I am the Remanifestation of all that I have been,
and I shall Remanifest all that I may yet be.
I am not bound by time nor space,
for I am of the Outside,
spawn of Tiamat am I.
I have no past, I have no future,
I create myself anew with each moment that passes.
Time is my slave,
providing a structure in which my Passion may Play,
an instrument plucked by my Will,
resonating with the harmonies of my Desire.
My Work continues ever,
an echo of Nothing that ripples with laughter
through the haunted halls of the Void.*

*My Desire is the Key to my Being;
as long as I love and lust, I live and grow.
I chase the image of my Beloved
throughout the wide fields of possibility,
playing mad and delightful games
with the mechanisms of manifestation,
ever-chasing, ever-yearning,
ever spinning the scope of the possible into new
shapes
that challenge all that has ever been.
I acknowledge no limits,
I play by no rules but my own,
and these I change as my Desire leads me.
As long as I Desire, I shall live.
I shall not die! I shall endure!
There is no end, for there is no beginning!
All is Nothing, and Nothing is All!
Only the dance of the Desired One matters,
leading and shifting wherever and whenever it will,
and I shall follow after, painting new vistas around
it,
bringing worlds into being as the testimony of my joy.
In my veins pumps the blood of the Serpent;
from my mouth streams the venom of the Serpent.
Time and space are my playthings,
Reality the canvas upon which I paint,
Desire the explosive force which brings the Universe
into Being.
All is the coiling and uncoiling of the Dragon:
Joy and Desire and uttermost Delight. ”*

6. Spend some time absorbing and embracing the truth of these statements.
7. Close the Eye in the Void.

8. Close the ritual in your usual manner.
9. *“So It Is Done!”*

Mastering the Minefield

The Fifth Head is very much an expression of Indulgence, and I have not held back from indulging myself in writing this chapter. I have done my level best to offer very practical keys to unlocking the Mysteries of the Raging Lion, utilising adaptations of well known magical technologies. In doing so, I have made the task of prospective Black Magi much easier and more intelligible. I have also inevitably laid a minefield before every reader's feet.

All of the advice and the methods offered in this chapter will assist you in grasping the meaning and import of the Fifth Head.. The danger is that you may mistake these methods for the destination.

Because, when all is said and done, the Black Magus – the ultimate expression of the Initiate of the Raging Lion – is one who Works his magic “by force of Will alone”. All of the rituals and methods and technologies used in this chapter to awaken you to the potentials of this Head and open up its energies to you, are toys and props. When you enter into this Initiatory state in fullness of Being, you will accomplish all of these things by pure Will. To cling to props, or to worry about the correct wording, or the spirits upon which to call, is to lose sight of the Lion's Head and tumble back into the Abyss.

The Black Magus relies upon no spirits to carry out his Will. If he calls upon one, or creates one, or externalises his Desire as one – whichever paradigm you feel to be correct – he knows that it is a way of projecting his own Will. It is

not a magical essential, it is an expression of Art. At this level of Initiation, the term 'the Dark Arts' is entirely appropriate. Aesthetics and beauty and art are the driving force behind the magician, but the actual magic itself is a pure expression of Will, shaped by Imagination and fuelled by Desire. To lose sight of this is to lose the Vision of this Head.

There is one more mine to avoid, which is the danger of being po-faced. The signature of this Head is truly that Divine Madness which is expressed in the subtitle of this book. At this stage, you **need** to shake off the last vestiges of that Judeo-Christian dourness which is drummed into us from birth. Ours is a Path of laughter, madness, joy and delight. Pleasure and Desire – the things which are hated and proscribed by the Right-Hand Path – are our greatest treasures.

But you know what? Too many self-professed Black Magicians cling to this misery and sobriety. I have been chastised for my levity and my enthusiasm for my hobbies, when readers of previous volumes of my books have expressed their concerned and sombre opinion that I would be better employed in writing more books of a serious, occult nature. Guys, go have a wank and lighten up, for fuck's sake. You **need** to be silly and mad and passionate, you **need** to throw yourself into your hobbies and interests, pursuing your passions and Desires. You **need** to keep your imagination and your sense of wonder fed. The moment you lose your sense of fun and wonder, you might as well start wearing sackcloth and ashes. It's the fact that I allow myself to have so much fun that keeps me inspired to write more books at what is a frankly incredibly prolific rate.

Have fun, and I'll see you on the other side of the Abyss. Stay solemn and po-faced and – well – so long, and thanks for all the doughnuts.

GAMES WITHOUT FRONTIERS

The Sixth Head is that of the Rebellious Giant, and is expressive of the Initiate who has managed to take the momentous step of fully realising the existence of his consciousness Outside of the bounds of time and space. In so doing, he begins to lose the magics of transcending the apparent rules and restrictions of manifest Reality, instead flagrantly breaking the chains of temporal and spatial location, popping up whenever and wherever he Wills.

These are frankly enormous claims, but any Initiate who has properly Worked the curriculum this far will already have Understood that this is wholly implicit in the notion of the Eye in the Void. Every step along the Draconian Initiatory curriculum has been leading up to the realisation that the Initiated consciousness is not tied down by the space-time continuum at all.

What is the space-time continuum, after all? What is the Universe? It is but an Illusion, projected from the Void, a structure which allows us to Play and to hang our power symbols upon, so that a place may Come Into Being, in which we may express and evolve ourSelves. Into this Universe we project ourselves by birthing in human bodies, enjoying it in full sensual delight. But the consciousness itself remains in

the Void, looking upon the world through the Open Eye. This is unconsciously true of all life – perhaps of all manifestation, even those things which we do not normally attribute life to. But the Initiate Understands this completely and thus is aware that the apparent rules of the game are arbitrary and may be sidestepped or rewritten by those with the know-how.

Some may accuse the Initiate of 'cheating' in such a case, but that isn't true. Firstly, as said above, the rules are arbitrary, and it's us who put them there in the first place. Secondly, the Initiate isn't breaking the rules that hold Reality in place; thanks to his expanded consciousness, he is simply able to access other rules which overrule the apparent ones, which can't be seen or grasped by those who haven't studied the gameboard as he has.

The White Magus

The White Magus is the role model for the Sixth Head. The Black Magus represents the Initiate who has discovered his home in the Darkness (the Void / the Unmanifest) and has Wilfully entered therein to find what he may discover. The White Magus is one who has explored that Darkness thoroughly, shedding the light of his own consciousness into its every nook and cranny, so that it is now translucent and ablaze to him. This entity is discussed further in *Dragonscales*.

This is why the Sixth Head is attributed to the Rebellious Giant. The White Magus is a Giant insofar as he has outgrown the Universe that most people are bound by. Reality is now something that he looks into from Outside, seeing it from all perspectives, instead of being contained within it. His relationship with the non-Initiate is that of a

human with a new puppy sitting in a box. Both are actually denizens of the same larger world (the entirety of possibility and perhapsness within the Void), but one of them is stuck in the box, whereas the other may come and go freely.

The White Magus is Rebellious because he seems to ignore and transgress the rules that others live by. He cares nothing for the conventions of social rules and he frequently seems to flout the rules of Reality itself. This is because he has overcome his conditioning and thrown off the constraints which keep most people shackled. He has also expanded his consciousness so that he can see the principles that lie behind the apparent rules of Reality, and can thus apply the principles of manifestation directly. This may make some of his actions seem impossible to those who do not possess his insight. They do not possess his actualised consciousness, however, and you can only take a short cut if you're able to see it in the first place.

The White Magus is one who has transformed the Darkness by filling it with his own Light. He has heroically walked into the Dark with only the lamp of his own determination, courage and passion to light his way, and he has made it his own.

The Initiate at this level is very closely akin to the Degree most often termed Magus in many Initiatory systems (the V° of the Temple of Set, or the grade attributed to Chokmah in the Qabalah-derived systems of Aleister Crowley's A.'.A.'. or the Golden Dawn).

The Degree of Magus belongs to one who Utters a Word which either institutes a new Æon or brings a new current of Understanding into an existing one. At any rate and by any definition, the mark of the Magus is that he initiates a new current of magical thought, something which brings fresh Divine Fire and Force down to Earth and brings

about a quantum leap in magical philosophy and practice.

In the case of the White Magus, his Understanding of Self and the Universe is so precise and focused that the forces of change roll out from him, transforming everything he interacts with. He has crystallised his own Initiatory process and is able to pass it on to others, by word, by touch, and by example. As the Rebellious Giant, he breaks down the perceptual barriers which made such a magical leap difficult before his advent.

1. *My abode is within the Darkness*
2. *and I have explored every nook, every cranny;*
3. *every shadowed corner has revealed its Secrets to me*
4. *and I have filled the Dark with the Light of my consciousness.*
5. *I am the White Light that reveals all as it IS,*
6. *but I am veiled in the Shadow of the Void*
7. *and am a nightmare to those who have not glimpsed the Outside.*
8. *I am of the Outside,*
9. *I see all of Space-Time extended before me,*
10. *an ever-branching tangle of possibilities.*
11. *I may play my music upon these strings,*
12. *sometimes high, sometimes low,*
13. *but always with delicious laughter.*
14. *I dance between the Angles in the places that are Not.*
15. *All times and places are one to me,*
16. *a shifting kaleidoscope of images and experiences,*
17. *my fingertips brushing all that IS,*
18. *my imagination embracing all that may be,*
19. *my kisses raining upon all that is Not.*
20. *The only Light is that which I imagine into Being,*
21. *as my mind dances in the Darkness.*

Set as the Transgressor of Boundaries

This process of transgression and boundary breaking has its origins at the very roots of the Left-Hand Path, it is in its very essence a philosophy of rebellion and self-determination.

If we look at the mythology of the Left-Hand Path Deity Set, we find that He Came Into Being by tearing his way out of his mother's womb. He became known as the "*Neter* who was against the *Neteru*" - the God against the Gods. Egyptian society and religion was heavily stratified, and this regimentation was resisted and fought against by the ferocious free spirit who was Set.

He became known as the God of storms, who drove in the winds from the desert, upsetting the regimentation of the daily routine, unleashing the violence of the raw elements. The desert itself was His domain, a challenging and harsh but free and inspiring land that stood against the regulated tyranny of Egyptian civilisation.

Set was also the God of foreigners, those with alien customs and outlooks, whose ways were strange and frightening: outsiders who were not manacled by the weight of Egyptian custom and tradition, to whom the rules and manners of polite society were arbitrary things that they could take or leave as they pleased.

This is the standard of Self-awareness and Self-rule that the Lord of Darkness expects from His kinfolk today. This should come as no surprise to those who have followed the Draconian curriculum through. Here with the Sixth Head, these rebellious principles are applied on a cosmic level.

Liber OZ

Before proceeding further with this programme of rebellion, we should pause to ask if there are any laws or rules that we should regard? Of course there are. If there are no rules at all in place, then there is no structure for us to hang Reality upon. The vitally important thing is that the structure and the rules should as far as possible be your own.

Aleister Crowley's *Liber AL: The Book of of Law* is a remarkable document which sets forth the standard of behaviour for modern Initiates. In the present instance, we are looking for something a little more straightforward and practical, though, a statement of guidelines for human behaviour. Fortunately, Crowley later codified the principles of *The Book of the Law* into a series of simple statements specifying the rights of man and the rules for right living. This he titled *Liber OZ* and it is reproduced overleaf.

LIBER LXXVII



“the law of
the strong:
this is our law
and the joy
of the world.”

— AL. II. 21

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

— AL. I. 40

“thou hast no right but to do thy will. Do that, and no
other shall say nay.” — AL. I. 42–3

“Every man and every woman is a star.” — AL. I. 3

There is no god but man.

1. Man has the right to live by his own law —
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.
4. Man has the right to love as he will: —
“take your fill and will of love as ye will,
when, where and with whom ye will.” — AL. I. 51
5. Man has the right to kill those who would thwart
these rights.

“the slaves shall serve.” — AL. II. 58

“Love is the law, love under will.” — AL. I. 57

Aleister Crowley

A New World Order

In *Liber OZ*, Crowley states plainly and simply the political creed of the magician. It may of course be argued that this is a Utopian ideal, which would never work in practice, since it would be spoiled by human greed. Perhaps it would if applied across the board. But this Law is intended for “Kings” and not for “slaves”. It is intended for those who know their Will and do it. It is not the job of the magician to concern himself with political systems, but to know his own Being and to live in the way that he Wills to do. These are Principles that the Initiate will uphold, the pins which hold up his Reality, and he will abide by them and them alone, no matter what the muddled laws of nations may say.

Indeed, the very concept of nations – at least as they are understood today – are an abhorrence to the Initiate. Whatever borders and frontiers may exist are there to be broken down and transgressed. The Initiate must be able to move freely and without restraint. Note that I am not decrying kin or culture – *Ægishjálmur* and my ogham books alone should demonstrate how closely I personally adhere to the ideals of Northern Europe in general and the Isle of Man in particular. But I am against the feckless, interfering rule of regional governments and their rabid fantasies.

All of the world's problems could be solved by a very few men with a little common sense and insight. Make everybody accountable for themselves, and the **truly** strong and noble will care for the **truly** weak and vulnerable as a matter of course. I am not advocating this, however, for I know how very rare are the individuals who truly live by these principles. But that doesn't matter: it is up to **you** to live and act in the way that best expresses your own nobility, regardless of what others may think or do.

Questions of immigration are particular hot potatoes in the Western world at the moment. Yet as I have already highlighted, the Initiate requires free movement across the planet. So how may this problem be addressed? Simply by removing it: open all borders wide, allowing everyone and his dog to come and go as they please, with this one proviso: no one is entitled to **any** benefits at all unless they have contributed to the local economy for at least ten years. You'd find the flow would fall away to nothing, except for the truly courageous and noble souls who would bring their dynamism and enthusiasm wherever they trod.

It is pointless to speculate about the wider scale political ramifications of *Liber OZ*, however. It is certainly something to aspire to, but not something which could ever prove practical in my lifetime. We must do the Satanic thing and manipulate the world that is in order to serve our purposes, but we ourselves need to adhere to these nobler guidelines. And where the precepts of *Liber OZ* are contradicted by the law of the land, do the right thing whether secretly or in open defiance. I have no qualms about suggesting people should break the law if the law is wrong. Yes, I do consider myself to be above the law. So should any Initiate who has achieved this level. I am not advocating deliberate criminal activity, of course, but I am saying that your actions should be determined by right principles, not by arbitrary rules.

It is a brave new world indeed. Just don't expect everyone else to live in it.

The Void as a Window Upon the Cosmos

The astute Initiate will have realised that the design of the

Order Seal of the Eye radiating nine angles within a circle, implies that when the Initiate Opens the Eye in the Void, he possesses the potential ability to perceive anything happening anywhere at anytime. From the central point of the Eye, the angles touch all of Space-Time and reflect back from each point to the consciousness of the Eye.

Moreover, it will be understood that the Void contains every possibility and every impossibility: everything that has happened, is happening and will happen; everything that might have happened, might be happening, might happen; everything that never happened, is not happening, will not happen. They are all there. All are present in the Void. The choice of which fall into which categories is dependent upon which vectors our angles are projected along, and these can be changed by altering the focus and direction of the Eye, steering manifestation along a different course. This will be discussed more fully later in this chapter, commencing in the section titled 'The Space-Time Labyrinth'.

Before we start to explore that tangled box of ideas, however, we can appreciate the fact that according to this model, the Initiate can perceive anywhere and anywhen by the process of Opening the Eye in the Void and then correctly focusing his attention and directing it appropriately. Remote viewing becomes a possibility; observing events that happened in the past, or the future, becomes a possibility. These are tremendous powers if we can achieve them.

There are, of course, dangers associated with this practice. Because you will be seeing purely with the mind and not with the physical senses, everything you perceive will be subject to personal bias, as it is filtered through your own inner censors. This provides a very great margin of error for the untrained, although an Initiate who has learned the mental discipline of the Second Head and has much experience with

the psychic powers of the Third Head will have little to fear in this regard. This, after all, is what all of your prior hard work and training has been for.

There is another danger to be taken into account, which is a consequence of the fact that Reality is not a fixed thing, and that Space-Time may shift which parts of itself are manifest and which are not. But this is something which will be discussed more fully below.

For the time being, let's ignore the Reality-shifting problem and turn our attention upon the mechanic of viewing itself.

Remote Viewing

A sample ritual outline is given below, in which the Initiate utilises his Void focus device as a kind of shewstone or skrying aid to direct his Will and Imagination.

There are four main ways in which the magician may direct his Will in order to remotely view: he may wish to view a particular place; he may wish to focus in upon a specific person or object; he may wish to view a specific event; or he may wish his own intuition to guide him to witness a seemingly random event, some piece of valuable knowledge of which he wasn't previously aware. The following outline can be adapted for any of these purposes.

1. Open the Ritual in your usual manner.
2. Invoke the Draconian Gods.
3. Open the Eye in the Void.
4. Spend a few minutes in silent contemplation, your gaze fixed upon your Void focus device. Immerse yourself in the Void currents. Centre your attention

wholly within the perspective of the Eye.

5. Say, *"My Eye is open upon the Void. I see with the mind of the Ancient Dragon. My consciousness rides upon the Dragon's wings. I extend my Will upon the Dragon's breath, reaching out to the limits of the Real. Here I shall see directly that which I Desire, namely: I travel, I behold; I travel, I behold; I travel, I behold."*
6. Focus your mind upon that which you desire to see. If you wish to see a specific person, place or thing, you may wish to place representations of it (photographs, etc.) around your focus device.
7. Now send your mind forth. Keep your Will focused and your wish foremost in your mind and trust your instincts as you feel your way along the tendrils of possibility, tracing your route from the centre point of the Eye along the rays of the triangles in the Order Seal until you connect with the surrounding circle, the mirror of Reality.
8. Here you should perceive visions and impressions of that which you wish to see. Do not restrict yourself to sight alone, but allow all of your sensory apparatus to feed information to your consciousness. As instructed in the chapter relating to the Third Head in *Apophis*, you should keep your mind open and assimilate all of the information you are given, but never push for more than you are given.
9. When the vision begins to fade, withdraw your consciousness back to the Eye, then return to your ordinary embodied consciousness.
10. Make copious notes before memory fades (and it will if you don't record it meticulously).
11. Close the Eye in the Void.

12. Close the ritual in your usual manner.
13. “*So It Is Done!*”

Dimensions in Time

I owe the lovely phrase 'dimensions in time' to the equally lovely television programme *Doctor Who*¹, in which it is postulated that time – whilst being a dimension in its own right – also contains dimensions within itself.

This makes especial sense if we accept the Einsteinian view of Space-Time as a single integrated phenomenon. Space is a dimension containing dimensions, so why should time not be too?

Just as we travel through space by moving through three spatial dimensions, so time has dimensions of past, present and future. The thing is, in the spatial dimensions we find ourselves 'here', which is a specific point in the Cosmos. We may be aware of other places, but right now we are located 'here'. Our awareness of anywhere that isn't 'here' is actually only a mental construct. Places change as they interact with the temporal dimensions, so you can only actually know them by being there in the moment: by making them 'here'.

It's the same with time. We find ourselves 'now', which is a specific point in time. We may be aware of other times – we have memory of the past and we anticipate the future. Our awareness of any time that isn't 'now' is actually only a mental construct. The past changes, because it is always filtered through our own memories and consciousness.

1 See the four episode story *The Space Museum* starring William Hartnell as the Doctor

No two people's recollection of a past event is ever the same. The past is only an amalgamation of memory, and tends to change as it moves more distant from 'now'. So we live only in the 'here and now', but we are aware that there are places and times beyond our current horizons. We can steer our course towards these, both spatially and temporally.

The implication of viewing past, future and present as dimensions of time is that we should be able to move through them back and forth – in all possible directions – as we wish. Time folds upon itself, leapfrogs itself, loops and twists.

In practice, of course, in everyday life, we seem to move only in one direction, we are caught inexorably in the flow from past to future. This may prompt some to believe that the model is wrong. If we compare time with the spatial dimensions, however, we find that it isn't so different. When I stand in a field, just because there is an 'up' doesn't mean that I can go there: my body isn't able to fly. Sure, we've invented machines that can fly for us; maybe one day we will build a time machine which will allow us to travel back and forth in our bodies. Until that time, however, our **consciousness** can travel in time. If it couldn't, we wouldn't be able to extrapolate probabilities and envision future events; we wouldn't be able to relive our memories. We'll be making very practical use of this ability in this chapter.

There is also the case that we may be moving in time in all sorts of weird and wonderful sideways manoeuvres that we aren't ordinarily aware of. Let's introduce a new model of Reality appropriate to the Sixth Head which will demonstrate how this may be the case. It's time to Open the Eye still further and comprehend the Space-Time Labyrinth.

The Space-Time Labyrinth

It should be evident to any Initiate who has come this far that Reality is far more complex and mutable than most people realise. This means that the simplistic model of the Cosmos that most people operate with just won't cut it any more. We need to create a new one which allows for multiple possibilities of manifestation. If the future can be changed and is not rigidly fixed in stone (and it certainly isn't), our model of the Cosmos needs to take into account the existence of multiple possible futures and, by implication, multiple possible pasts. A simple linear route from A to B is frankly laughable. You can draw such a route, to be sure, but you also need to take into account all the routes you **didn't** choose to follow.

We need to construct a brand new model of Reality as it is perceived from the position of the Eye of the Dragon, not as it is perceived with the physical eyes that are rooted in the outer ring of the Order Seal.

Fortunately, there is an existing magical model that is evident in almost every tradition globally which will suit our purpose admirably. This is the model of the World Tree, represented in Norse tradition as Yggdrasil, in the Qabalah as the Tree of Life, and in just about every aspect of Celtic tradition. Almost every shamanic tradition also represents the Cosmos as a tree, the shaman ascending or descending the ladder of worlds by scaling the branches or clambering down the roots. It is the Serpent-girdled tree at the ends of the world upon which the golden fleece hangs. This World Tree model is obviously generally applied to the spatial arrangement of the various worlds that constitute the Magical Universe of the tradition in question, but if we embrace the Einsteinian concept of Space-Time, surely the same model

should apply to the temporal dimensions?

If now is the trunk of the tree, it is borne aloft upon a complex network of roots, which stretch out and burrow deeply into the Earth, dividing and sub-dividing, a labyrinthine multiplicity of possible pasts, some of which happened, some of which may have happened, some of which probably never happened but are nonetheless manifest in myth and legend, forming the matrix of our present Becoming. The future branches out into an equally vast number of possible boughs to climb upon, each one sending out its own myriad twigs and shoots, leaves and fruits and nuts springing forth upon every possible point. The present itself is a product of myriad Remanifestations, represented by the rings of the tree's trunk which mark the passing of the years.

Our blinkered physical eyes and everyday mentality, bound up in the ring of manifestation, may see only a linear progress through life, beginning at the tip of one root, climbing up the trunk and following a single branch into the future. Our more introspective, philosophical thought processes may intuit the existence of the other possible routes through the root system and the choices that may take us along alternative branches. But the Eye within the Void – the Dragon's Eye which has its Essence Outside the Tree altogether and only touches it through consciousness – sees the Tree in its entirety, and Understands that not only **could** we choose an alternative route, but that **every** alternative route exists within the magical multiverse, whether we choose to manifest it or not. The Tree is a whole. Every possibility within time and space exists, and the opportunity is there for the magician to change course, or even to reverse course, or to take an incredible multi-dimensional leap from one branch to another. For our consciousness – the Dragon within our core

– soars above the World Tree and gnaws at its roots. In our ultimate manifestation, we are Nidhogg, the Dragon of Darkness, the Serpent Bright.

Temporal Maps

It can be a very useful exercise to use this World Tree model to map out your own matrix of possibilities on occasion. This can be helpful in both divinatory and practical magical terms. If you continually update your map of recollections and reflections of the past and projections, hopes and expectations of the future, it can help you to intuit exactly what you need to do in order to accomplish the things you Desire; it helps you to trace the unfolding patterns of manifestation and Understand that which is most likely to happen given current tendencies and trends; it can also show you exactly which 'junctions' on the Tree you need to change / manipulate in order to ensure the future follows the route you wish it to.

Begin by drawing a point to represent the present moment. Then note the immediate choices which brought you to this point (it may be something as mundane as 'Made a coffee and decided to put the principles of Kelly's book into action'). Then write opposite it something which represents what an alternative choice would have been (perhaps 'Decided to listen to music' or 'Went out for a walk'). Every time you write a choice that you took on the Tree, write an alternative too that you **might** have taken. In time, you may decide to write multiple alternatives, increasing your appreciation and apprehension of the Space-Time Tree. Start small until you get used to it, though.

Then write a handful of older choices from the more distant past further down the Tree, some of the major past

decisions which have brought you to where you are today. Write alternatives for these too, choices which may have led your life along an entirely different course.

You can keep going back to your diagram and adding in more branching roots and choices in both the recent and distant past, building a hugely complex map of all that you could have been and done. But first, let's begin to sketch in the first few upper branches.

Write down something which you feel fairly certain will happen tomorrow. First write tomorrow's date, then write something, perhaps '25/6/12: Had two boiled eggs for breakfast', or '25/6/12: Went to work at 9am'. Then opposite it write a possible alternative, perhaps something like '25/6/12: Skipped breakfast and had an extra half hour in bed', or '25/6/12: Quit my job and took a flight to Paris on a whim'.

Then further up the Tree write a couple of your major future plans or aspirations, things that you definitely want to come to pass. Write alternative paths opposite these too, things that might come to pass instead.

Gradually, your Tree diagram will become absurdly complex, dividing and subdividing into thousands upon thousands of roots and branches. You will need a better way to keep track of them, perhaps a computerised flow charting program. You will also come to increasingly Understand that for every choice and alternative path(s) you chart, there are an infinite number of other permutations that you can't possibly record. You will gain an appreciation of the Cosmos in its entirety, and insights into your path through it. You will reach an intuitive Understanding that everything that can possibly happen is entirely Real from the perspective of the Eye in the Void. The entire matrix of possibilities exists, infinite and eternal, with the Void surrounding and enfolding

and permeating it. The only thing that changes is the path your consciousness follows into manifestation, and this is entirely mutable.

This Understanding is Key to the magic of the Sixth Head. Mastery of this Head occurs when you discover how you can not only trace a linear path through the labyrinth, but may also double back, stay still or leap from branch to branch like the Ape of Thoth, blinking from one Reality to another instantaneously and without anyone else being any the wiser that things were different just a moment previously. This is the most fundamental Mystery of Remanifestation, which is discussed fully in the next chapter, which deals with the Seventh Head.

Practical Time Travel

There are two methods of time travel magic which will suggest themselves to the Initiate at this time. One is decidedly easier than the other, which is when the body remains where it is and consciousness projects itself backward or forward in time, receiving impressions of past or future events. This method is detailed in this current section.

The other method is when a temporal nexus point is found – or created – in the physical world and is used as a Gate for the Initiates's entire incarnate manifestation to step through into another time for a greater or lesser duration. There are places where time zones overlap and fold around each other. Guidelines on locating and using such are provided later in this chapter.

The methodology for projecting consciousness back and forth in time is not surprisingly very closely related to that for remote viewing. It is, after all, a variation on the

same theme if Space-Time is a single phenomenon. The only difference is that the rays followed from the Eye to the surrounding ring, the magic mirror of manifestation, angle back or forth in the temporal dimensions as well as the spatial, allowing the mind to receive impressions of a different time as well as / instead of a different place. The two may, of course, be combined with practice, so that an Initiate sitting in the United Kingdom might experience an event that happened several years previously in the United States. He would simply project his consciousness along an angle that cut through both temporal and spatial axes of manifestation.

Here follows a simple ritual outline that can be employed to send your consciousness across the borders of time:

1. Open the Ritual in your usual manner.
2. Invoke the Draconian Gods.
3. Open the Eye in the Void.
4. Spend a few minutes in silent contemplation, your gaze fixed upon your Void focus device. Immerse yourself in the Void currents. Centre your attention wholly within the perspective of the Eye.
5. Say, *"My Eye is open upon the Void. I see with the mind of the Ancient Dragon. My consciousness rides upon the Dragon's wings. I extend my Will upon the Dragon's breath, reaching out to the limits of the Real. Here I shall see directly that which I Desire, wheresoever or whensoever it may be, namely: I travel, I behold; I travel, I behold; I travel, I behold."*
6. Focus your mind upon that time and / or place which you desire to see. You may wish to place

representations of the time or event you wish to see (photographs, etc) around your focus device. If you wish to see the past or future of a specific place, you may have photographs of it present, or you may boost the ritual by performing it in the precise place if feasible.

7. Now send your mind forth. Keep your Will focused and your wish foremost in your mind and trust your instincts as you feel your way along the tendrils of possibility, tracing your route from the centre point of the Eye along the rays of the triangles in the Order Seal until you connect with the surrounding circle, the mirror of Reality.
8. Here you should perceive visions and impressions of the time you have focused upon, seeing its possible manifestations swim into Being before your consciousness. Do not restrict yourself to sight alone, but allow all of your sensory apparatus to feed information to your consciousness. As instructed in the chapter relating to the Third Head in *Apophis*, you should keep your mind open and assimilate all of the information you are given, but never push for more than you are given.
9. When the vision begins to fade, withdraw your consciousness back to the Eye, then return to your ordinary embodied consciousness.
10. Make copious notes before memory fades (and it will if you don't record it meticulously).
11. Close the Eye in the Void.
12. Close the ritual in your usual manner.
13. *"So It Is Done!"*

Finding Vortices in the World

I spoke previously about the possibility of finding places in the world where time folds around itself and it is possible to experience a time slip, shifting bodily into another time – where now and then somehow overlap. Such places may also be used to translocate, moving from one place in the world to another without crossing the intervening space.

There are three ways of identifying such places: some are already clearly marked for you; some can be intuited - an easy task if you have followed the Draconian curriculum through to this point; others you can create for yourself, whether temporarily or permanently.

The power places which are ready made for your use are obviously the easiest to operate with at first. There are two types of these. The truly ancient ones are the sacred sites left upon the landscape by our ancestors. Places like stone circles, sacred groves or wells, shrines and barrows. Be aware that there are many such places which are not commonly known, but which are marked by megaliths nonetheless. My book *WyrdWood: The Story of Dusty Miller* discusses these places of power in some detail. It is generally found that such sites of power lie upon places where several ley-lines (the currents of telluric power – or Dragon energy – that flow across the land) cross and create a vortex of energy which can be harnessed and applied for magical purposes. You should consult old maps, folklore and legends of your local area to find several such places close to your home that you might Work within.

There are a couple of ways in which you might discover further places of power for yourself. One way is to obtain a map and use a ruler and pencil to trace local ley-lines upon it, connecting known sacred sites or landmarks together.

Wherever these lines cross, you may be certain there is a power vortex which may be harnessed and put to use.

Another way to identify a power vortex without recourse to a map and geometry is simple observation. Research by the Dusty Millers (see my book referenced above for further details) has shown that four leaf clovers are in plentiful supply in such locations, so anywhere you find these is significant. Trees that grow within the vicinity of such vortices also tend to have multiple trunks growing from the same roots. The number of trunks is indicative of the number of ley-lines crossing at that point.

You will also sometimes intuitively grasp the significance of a place, especially since your psychic sensitivity has been enhanced by this curriculum of Work. Such places will carry a distinct atmosphere, and the landscape may suggest significant geometries which stimulate the psyche. Generally, such places will be raised promontories or hilltops, or hollows: places where energies spiral either upwards or downwards. Either are significant.

Places which have a reputation for being haunted or 'cursed' may also be profitably used. Some buildings and places soak up an atmosphere over time and this increases the mutability of Reality at that point, allowing shifts and disturbances to become increasingly possible.

Anywhere that the angles and geometries are strange and unsettling may be a portal that opens up to admit to other worlds or times, allowing leakage or an overlap to occur.

Finally, it is possible to engineer such a place for yourself, opening a gate on at least a temporary basis. In order to do so, you will need to introduce strange and unearthly angles into the locality, or a sense of monolithic mass. A strong sense of either infinite space or oppressive weight and claustrophobia will each assist in opening a rift in

Reality, turning it in upon itself. Music can be played which enhances this effect, either free and liberating or dark and brooding. The introduction of your Void focus object into this place will further warp the nature of Reality. Finally, you can invoke the *genius loci* – the spirit or atmosphere of the place – to cause it to turn upon its axis and open up a window through which you may pass.

You should put some Work into locating or creating such places in your region and spending time at them, accustoming them to your presence, reaching out to their energies with your mind, communing with the Void in these places where the walls are thin.

Riding the Dragon Energy

The actual process whereby you experience a time slip or 'slip through' from one place to another – shifting from one 'gate' where the walls of the world are thin to another – is hard to pin down. Writing a set ritual would be facetious, for this is most definitely an operation of Art. It is not a precise science, varying from one Initiate to the next, from one site to the next. It is, as I say, an Art, and seems dependent upon a certain intensity and ecstasy of emotion which shuts down the usual awareness of your surroundings, if only for an instant.

Aesthetics play as large a part as method in this process. All that I can tell you is that such things are possible; they do happen. I have experienced a time slip, when the past stepped into the present and physically interacted with it (or vice versa). I have never yet spontaneously transported from one site to another, but the phenomenon is well enough reported to accept its feasibility, and it is certainly no more nonsensical to conventional

thought than the time slip which I experienced. But it is, after all, quite wrong to think of such things conventionally, as our experience with the Space-Time Tree should have taught us by now.

It is vitally important that you should learn to sense not only the power arising from the vortices where ley-lines cross, but also the currents that flow along the lines themselves. These are key to travel and 'slippage'. At this stage of magical practice, everything is about **sensitivity** and **artistry**. These are things that you should have honed already if you carried out the Work of the Fifth Head aright. Aesthetics and sensuality are the magician's interfaces with the Void and Reality. If you cannot appreciate this at present, go back, reWork and Remanifest until you can.

You must learn to sense the currents of Dragon energy, and you must then learn to flow with them and along them. It will soon become easy to displace your consciousness to another location by this method. Enabling the physical body to manifest elsewhere is the next step, allowing you to actually interact with the other environment.

It is interesting to note that according to many practitioners – and observers – of this power, the body does not actually move. Instead, a form of bi-location is experienced. The Initiate remains where he was, but appears in visible, sensible form at his desired destination also, and interacts with the people and things there perfectly naturally, returning to his original body when he is done. Sometimes the original body falls into a trance when this bi-location occurs; other times the Initiate is fully functional in both places at once.

The Memory of Trees

There is another technique that the Initiate may use at this stage to assist in extending his consciousness throughout all the ages of time.¹ By now, you have arrived at the realisation that Reality is sustained by the projection of consciousness from the Eye, shaping Void-stuff into manifestation. For most people, this process operates on an entirely subconscious, involuntary level, but for magicians it is a matter of Will, Desire and Imagination, for we are like Set, who can meet the gaze of Apep without flinching and lay claim to the World of Illusion.

This realisation should have led you to Understand that every phenomenon in Nature can be Understood to be – at least on some level, in its uttermost roots – possessed of consciousness. This is why Elemental spirits may be summoned, why places carry an 'atmosphere', a *genius loci*, why we instinctively anthropomorphise phenomena, speaking of the 'fury' of a hurricane, for instance. All manner of Gods and spirits are reflections of this truth.

In such a Cosmos, we may expect other beings to have manifested a personal consciousness also, one akin to their own physical natures. We can perceive this most readily in the higher animals, those who are most closely akin to ourselves – any dog or cat owner will testify to this. But such consciousness may be manifest in other species entirely. Such is the case with trees.

I am not going to go into any great detail on this

1 It will be understood that when speaking of 'the ages of time', I am speaking in conventional terms purely for the sake of clarity. Our new Tree model of Space-Time necessitates a much more complex Understanding; this should be taken as read when conventional phraseology is used in instances such as this.

subject in the current book, for I have already written extensively concerning the Dryads and their ways¹ for those who wish to study the subject and understand the spirits of the trees more fully. But suffice to say that trees possess consciousness and awareness at least the equal of our own. They also tend to live to very great ages and possess very long memories.

Trees will communicate telepathically with courteous humans who make the effort to reach out to them. Sit down in a hollow or among the boughs or roots, still your mind and try to connect with the mind of the Dryad. Just switch off and **listen**. It may take some time to attune your thoughts to its properly: the mental processes can operate on very different scales and at very different rates. Compare it to talking with one of Tolkien's Ents in *The Lord of the Rings*, whose thoughts operated much more slowly, yet also more deeply, than their Hobbit guests'.

Imagine how much each Dryad has seen and experienced in its lifetime. If you befriend the trees of a place, the Dryads of that locality may whisper some of their secrets to you, illuminating the past as they share their own memories via your consciousness.

I am just going to mention that rock too may harbour memories which eons-old. Stone is a very good storage substance, soaking up and hoarding all of the impressions and emotions and experiences that have ever been played out in its vicinity. It is hard and unyielding, but also direct and guileless. What do you think lies behind the legends of the Æsir seeking wisdom from the Etins?

1 See *WyrldWood: The Story of Dusty Miller* by Michael Kelly

Stepping Outside

So far we have focused upon the power of the Sixth Head to dramatically shift the Initiate's focus within the matrix of Space-Time, conquering the boundaries of time and space.

We must not lose sight of what this new Understanding means on a larger scale, though. What could be larger scale than the Cosmos? That which is Outside, that's what. This manifest world – in all of its possibilities – is still only bubbles upon the surface of the ever-changing, never-definable Void. It is the shadow play, of which the Outside is the Reality.

So it is absolutely essential for the Initiate who bears the mask of the Rebellious Giant to take some time to simply go back to the Fourth Head practice of Opening the Eye in the Void and spending long meditation in this state of consciousness, considering its implications hard.

At this stage, you are not seeking to bask in the perceptions of the Open Eye; you are more concerned with what the Eye is, and what exactly surrounds it, along with questions of the origins of each. All manner of difficult and fascinating questions and reflections should be arising within you the longer you sustain these Void experiences, and now you will find that you are beginning to develop the perceptual and philosophical tools necessary to answer them. Here is a hint: Nothing is what it seems.

These exhaustive meditations will prepare you for the mind-bending realisations that will awaken when the Seventh Head rises and Apep swallows the Sun.

Choosing Your Angles of Incidence

As you become more practised with projecting your consciousness throughout time and space, it is inevitable that you will begin to use the ability as a means of divination, either seeking out information which is important to you or planning ahead to see what factors your magical operations need to influence.

This being the case, you need to learn to increase your sensitivity to the different branches of the Tree. Following a course in one direction may reveal one possible future, but taking an alternative fork would have taken you to another, possibly quite different one. Since the very act of viewing one of these possibilities fixes it in your mind and makes it increasingly likely to be the one which manifests, you need to ensure that you follow the route which will prove most favourable to you, guiding the currents of manifestation in your wake. Even in the physical world, the more often a path is trod, the more clearly defined it becomes and the more likely it is to be followed by others. This simple rule is even more pronounced in the world of the Void.

So make your sorceries easier by discovering the past secrets and divining the future events which will prove most helpful to your Desired outcome. And make note of all forks in the road so that you can widen certain ways and restrict others with your sorceries. These things will become second nature to you with practice.

As a side note, you will find that the usefulness of the Space-Time Tree model will also inform your divination with more conventional means, such as runes or Tarot cards. Once you have grasped the nature of the Tree, it will remain with you and permeate all of your Work.

The World of Is, As Opposed to the World of Should-Be

I need to add a cautionary note at this point. It is all too easy for the Initiate to become so accustomed to re-interpreting and overlaying the past, and seeking alternative routes through many possible futures, that he forgets that he is currently rooted in the here and now in his manifestation.

All of these possibilities, might-bes and never-wills that he so diligently extends his consciousness towards, lead onwards from here, no matter which direction they tend in. They lead onwards **from** here, they **are not** here. This is a very important distinction to make. It is a deadly mistake to become so immersed in possible Remanifestations that you lose sight of what is manifest right now. And once you lose your point of reference in the Real, the Eyes of Set no longer fearlessly meet and hold the Eye of Apep; all descends into fantasy and illusion and wish-projection. But the foundation on which these things stand is no longer there, there is only delusion and idiocy.

It is too easy to forget that there are **three** Draconian Gods, who give rise to a **fourth**. Apep is the Eye in the Void, the Illusion that births Reality from the sea of possibility. Babalon is the Desire that motivates this process and gives it worth and passion and meaning. Set is the Will and the Self-awareness who fixes the Real and makes it possible to Act and to Come Into Being. The possibilities within the Void are vast and immeasurable and the danger is that they will overwhelm your awareness of the Real and devour your stability. This is what happened to all of the other Gods; only Set can hold the gaze of the Serpent. Be sure you do so.

It is a common complaint among human beings when

something doesn't go their way, to exclaim, "Well, it **should** be the case!" Don't make the mistake of living in a world of what should be, because the world doesn't care. It just is the way it is. As soon as you start making judgements of what should or shouldn't be, you lose your awareness of what really Is. It isn't your task as an Initiate to moan about what should be; it is your task to Understand what Is, and Work to transform it into what you Will. This you will never manage until you see it with proper clarity.

So never mind what 'should be', Work with what Is, so you can reshape the world and make it what you want. Getting the world you want is achieved by hard Work, not by false suppositions and expectations. Most failed sorcery is the direct result of the magician failing to comprehend the nature of the forces which are actually in play, thus being impotent to affect them.

Bringing the Gods Down to Earth

As one who aspires to Divinity himself, the Initiate will doubtless have given some considerable thought by now to the nature of Gods and Goddesses, Angels and Demons, Elves and Fairies, and all manner of other entity spoken of in mythology, folklore and occult philosophy.

Let's consider some of these entities now and speculate the possible means by which they might arise.

Some of them might be exactly what the lore tells them to be. The fairy folk of Celtic legend, and their Divine Lords the Tuatha De Danann, are said to be conscious beings who inhabit a dimension close to our own, parallel with it in some places and overlapping it in others. This is not beyond the realms of possibility in the multi-dimensional, multiple-

possibilitied Cosmos we have envisaged. The same would hold true of similar entities in other mythologies, such as the elves and dwarfs of Northern legend.

The souls of the dead are another order of spirit often approached by magicians. We know where they come from, of course, but even these are not as simplistic as might at first appear to be the case. *Apophis* and *Ægishjálmur* have both offered models of the soul which show our innermost beings to be an overlapping conglomeration of several parts. Some souls we deal with in necromantic Workings will merely be the shades of the dead, their actual sense of Self and individuality having long passed on into rebirth¹. In other rare cases, we may access the mind and recollections of the sovereign individual, especially if their death was recent. The noblest manifestation of the souls of the dead in magical Work, however, is the collection of race memories passed down in our very genetic memory from our ancestral roots. The ancestors live on in their descendants, manifesting obligations and duties through us. This kind of ancestral magic may be manifest through apparitions of the ancestors themselves, or through interaction with the fetch, who often carries these things into our consciousness².

Next, we can consider those orders of spirits known as Demons or Angels in most occult lore. These are Infernal or Heavenly spirits, messengers or workmen equipped to provide the magician with information, wealth or power. The grimoires are full of them, and such hefty occult tomes as

1 See Eliphas Levi's celebrated evocation of the ghost of Apollonius of Tyana in his book *Transcendental Magic* as an example.

2 See *Ægishjálmur* for more concerning the fetch or *fylgja*, a transpersonal ancestral spirit who attaches itself to the soul in a tutelary capacity.

Israel Regardie's *The Golden Dawn* or Aleister Crowley's writings, are filled with exhaustive lists of their names, numbers and attributes.

It quickly becomes apparent, however, that such entities as these originated as little more than lists of attributes. Their names have specific meanings related to their function; the gematria of their names adds up to numbers appropriate to the tasks they will carry out; they are weighed down with astrological attributions which further define them. They are thus beings designed by a human magician for a particular kind of purpose. They are projections of a series of attributes, given shape and form by the animating Will of the magician. In time, as their names are recorded in grimoires and they are conjured and pressed into service by a growing number of Initiates, they may very well accrue a being and a consciousness of their own. Repeated use and application of Will endow the 'tool' used with a consciousness of its own. Anyone who has fabricated and used their own magical tools will be able to testify to this. So such spirits take upon themselves increased independence and personal intelligence with every repeated use. This is why it can be dangerous for novices who do not understand their origins to call upon the spirits of the traditional grimoires.

The Golden Dawn tended to deal exclusively with the evocation of Elemental or Angelic entities (though Crowley was much less squeamish, regularly plumbing the deepest Hells for allies). Their teachings imply that such entities benefit from their contact with human Initiates and increase in Being as a consequence. They imply that such communion accelerates the evolution and transformation of the spirit into an independent entity, capable of Initiation in its own right. Experience would lead me to agree with this hypothesis.

This leads us to the case of so-called 'thought forms',

'artificial elementals' or 'servitors', spirits which are created for a specific purpose from the magician's own imagination, having no prior existence in any grimoire or folklore. The Initiate visualises an entity, endows it with the desired qualities, then externalises and enlivens it by his own Will. Even these personally created spirits will take on a life and intelligence of their own and an increased independence with repeated use. Their powers will also grow with repetition.

This level of increased independence is why it is so important for an Initiate to befriend his servitors and ally himself with them instead of following the Judeo-Christian method of bullying and commanding them. It's small wonder the pious magicians lived in such dread of their spirits when these entities grew increasingly self-willed and began to resent and despise their vicious and punitive conjurers.

That's the various orders of spirits discussed, but what about the Gods Themselves? How did They arise?

The Gods of a people arose and developed parallel to that people, as a blending of the spirit of the culture, the environment in which they found themselves and the Divine Principle itself. This combination shaped both the culture and its Gods. This means that for those outside a given culture, its Gods will always be more alien, although perhaps manifestations of a familiar principle. But the Gods of your own ancestors (and I mean the true culture at your roots, not more recent vagabond gods imported from overseas) will always be as Real to you as your own forefathers. The ancestral Gods abide within your blood, your bones, your consciousness, as real as the rest of your genetic heritage.

Some people will still tend to attribute to the Gods a degree of autonomy, but may think of Them as thought-forms conjured from the racial archetypes, or personifications of natural phenomena. They may choose to give lip service to

the Gods, finding Them to be effective magical symbols. But they may stop short of granting Them any Reality. If it works for you, that's fine, it's a popular theory and I can't disprove it. Many of these questions you will have to answer for yourself based upon your own experience.

I will here declare my own absolute conviction of the literal existence of the three Draconian Deities: the Lord of Darkness, the Principle of Consciousness; the Scarlet Woman, the Principle of Desire; the Ancient Dragon, the Principle of Remanifestation. The Principles embodied in these Deities are too Essential to the very origins of Life and Initiation to be a mere by-product of these processes. In these cases, the Gods came first, before the magicians. They **were** the origins of the magicians, the magicians can only be because They ARE. They are the primal shaping of the Void that allowed us to Come Into Being, to Desire and to Remanifest. The Forms by which we know them may be tailored to our Needs, but these three Principles came first, and last, ever and never.

These three Gods flow through every Draconian Initiate and it is we who may manifest Them in flesh. Do so with joy and vigour.

Prophecy

I'm mentioning prophecy here as it is a natural function of the Sixth Head. Every Initiate of the Rebellious Giant should be a prophet.

This has nothing to do with the nature of time, however, or of foretelling the future. Many people mistake prophecy as a means of fortune-telling, but this is not the case. Even the famous Biblical prophecies will be found to

have been disgracefully misapplied and re-interpreted for the New Testament, twisted completely out of context from their Old Testament sources. It's a real education in spin to look at these things, actually.

No, prophecy is mentioned at this point because it is a function of the Sixth Head state of consciousness and it is particularly appropriate to discuss it now, just after we have considered the nature of the Gods.

Prophecy is the act of inspired Utterance, which is the province of the Magus, channelling the consciousness of the Gods through into the world. This done by simply opening your mind to the Draconian Deities, building your magical aspiration to a fever pitch, and speaking what comes through you.

Examples of this are Aleister Crowley's *The Book of the Law* and *The Holy Books of Thelema*; Dr Michael Aquino's *The Diabolicon* and *The Book of Coming Forth by Night*; Don Webb's *The Book of the Heb-Sed*. Historically, the Prophecies of Merlin contained in Geoffrey of Monmouth's *Histories of the Kings of Britain* is also a very good example.

Within the Order of Apep, the text of *The Apep Workings* (recorded in *Apophis*) is one example. The statements attributed to the Black, White and Red Magi in this present volume are also manifestations of this stream of Divine consciousness, outpouring into words.

Your own prophecies will be expressions of the Work you find yourself moved to do as you manifest your uttermost Will and Desire in the world.

The Breaking of the Boundaries of Belief

There does remain another dimensional barrier which remains to be broken after rewriting all of your perceived rules about the nature of Space-Time, and this is the barrier raised by your very beliefs themselves.

This step is the preparation for the Work of the Seventh Head, when the magician transforms into a dynamic entity that flickers into constantly Remanifesting Being between the poles of All and Nothing in a glorious Perhaps.

You should have realised by now through your experiences of Void-stuff that the world is bound by your own beliefs. These beliefs – your expectations of what can and should be – are the self-imposed limitations which take form as the Midgard Serpent, Jormungandr, who binds you about. Instead, your rigid beliefs need to be torn down, so that your spirit may fly free and wild as Nidhogg, the Dragon Dark, the Serpent Bright.

This is something that requires constant vigilance initially, and even after many years of the most extraordinary magical experiences, you can still become hedged in and restricted by your own beliefs and expectations.

Whenever things seem difficult or out of your control, that is when you need to sit down and reflect anew upon the nature of the Void and the manifestation of the Real. Trace the Tree of possibilities anew, laughing as you go. Accept and embrace the most ludicrous possibilities, become a cosmic jester. Then look at your problems anew and simply sidestep them. Remake the world to be the way you want it to be. But before you can do this, you must realise and believe the paths which will make it possible.

Zain – The Word of Silence

I mention the concept of *Zain* – the Wordless Æon – in *Apophis*. This is a concept first expounded in the later volumes of Kenneth Grant's *Draconian Trilogies*.

The magical concept of Æons is discussed at length in *Apophis* and I discuss the Idea of *Zain* there at some length also. I won't retread the same ground in this current volume to any great degree. Any Initiate who has progressed to the Sixth Head stage will have at least an intuitive Understanding of what an Æon is: magically speaking, it is not a measure of time, but a particular resonance which affects the evolutionary progress of the world. Æonics is magic on the large scale, promoting worldwide metamorphosis instead of just personal Becoming.

Each Æon resonates with a magical philosophy / technology which is bound up in a Word which is Uttered by a Magus. Some Æons have multiple Words from multiple Magi, the later Utterances enhancing and refining the primary resonance.

For example, the Æon of Set, within whose sphere of influence the Order of Apep was founded, is established upon the Egyptian Word *Xeper* (pronounced 'kheffer' or 'khoffur'), which means 'to Come Into Being', the Black Magical process of realising and creating oneself as a discrete entity. This Word is fully expressed in the Formula *Xepera Xeper Xeperu*: "I have Come Into Being, and through my Coming Into Being the Way of Coming Into Being is established." It was Uttered first by Dr Michael Aquino at the Temple's founding, and later re-Uttered with an enhanced emphasis by Don Webb. The Temple of Set has seen other Words Uttered by its Magi over time, the most abiding of which are *Remanifest*, *Rûna* and *Arkte*. *Remanifest* is the Word of James Lewis, and

describes the process whereby the intelligence who has Come Into Being continually recreates himself and cannot be broken down. The doctrine of Remanifestation is of crucial importance to the purest Understanding of Draconian philosophy and is discussed at length under the Seventh Head in the next chapter. This Word modified the *Æonic* Formula to '*Xeper and Remanifest*'. *Rûna* is the Word of Dr Stephen Flowers, and expresses the concept of Mystery, the Eternal Feminine of Faust. The Formula is *Reyn til Runa!* - Seek After the Mysteries! - an expression of the eternal drive and Desire of the Initiate. *Arkte*, the Word of Lilith Aquino, is expressive of the essence of Life itself and the responsibility that arises from it.

So, in brief, an *Æon* is a cosmic-scale magical Working, which steers and directs all progress and tendencies toward change, under the guidance of the foremost Magi of that *Æon*, each one of whom has gone out on a limb to cast forth a new Teaching of world-changing implications.

We have also suggested that the Initiates of the Sixth Head are those individuals who have attained a State of Being which in many occult schools would be recognised as that of a Magus.

In short, those who succeed in Becoming a Rebellious Giant must give face and form to their rebellion by crystallising their experience, insight and Understanding into a new magical current unique to themselves, either to enhance and refine the existing *Æon* or to create a new resonance.

This being the case, it becomes appropriate for readers to ask themselves what form my own Rebellion has taken, what new magical current have I unleashed?

It is something that goes back to the Apep Workings upon which the Order of Apep was founded, and developed further as I read Kenneth Grant's musings upon the Wordless

Æon, *Zain*. I do not generally use Hebrew terminology or Qabalah in my magical Arts, but I will nonetheless accept *Zain* as a symbol of my magical apprehension. For in one sense, the zig-zag shape of the letter 'Z' is the shape of a Serpent, and the remaining three letters, 'AIN', are the word signifying the Hebrew concept of the Nothingness that lies Outside. So the word may be taken as a symbol of the Serpent rearing in the Void. The Hebrew letter *zain* ז is also attributed to the card entitled The Lovers in the Tarot deck, signifying Desire and sexual ecstasy as the means to enter into the Void (or indeed emerge from it).

The Formula that expresses the Apepian magical current is stated quite clearly at the end of the Apep Workings (which are reprinted in full in *Apophis*). This Formula is **'There Is Never A Moment In Which You Are Not'**. This Formula contains very many double and triple meanings within its few words, some of which are discussed in the pages of *Apophis*.

It will be Understood now that the primary Teaching I have delivered through the Work of the Order of Apep and the curriculum of Draconian Magic is that the Void is the source of all magic and all manifestation. I have opened wide the gates of the Abyss and dived in headlong. I have called the Crooked Serpent a friend and ally, a kindred Essence, not a monster to be slain. I have pointed to a world of infinite possibility, a world which encompasses not only all that has been, is and will be; not only that which may be, may have been and possibly might be the case; but also a world of that which never was, is not, and may never be. And I have shown all of these worlds to be equally valid when the Eye is Opened in the Void. The only Reality is Outside. Creation is a joke, a sham, a Play, all smoke and mirrors. But rather than being a disappointment, this is a delight; we should take our

Play with joy. We are beings of the Outside, who make manifest in order to take our pleasure and sport.

The Word of the Void must therefore be an Unword, a silent Utterance, expressed perhaps only as the sibilant whisper of the Serpent. It cannot be spoken, for it Is Not. It expresses Everything and Nothing and Maybe, all at once. Its Utterance echoes in all times and in all places, and in None. It is the sound of the Angles whereby the Eye intersects the Cosmos.

It is the Unword. I may express it as loud, hearty laughter; I may express it in the bliss of orgasm; but I must also express it in the absence of these things; or the mere idea and possibility of them.

I am Michael Kelly, who took to myself the name of Fafnir and won the right to wear the Helm of Awe. I declare myself Anti-Magus V°, Utterer of the Unword. My Utterance resonates throughout the Void. The world of manifest things cannot hear It in Its fullness, but it is most surely ruled by It.

Draconian Consciousness

THE EMPEROR'S NEW CLOTHES

In this book, I have laid down the fundamentals of Draconian Initiation in the most straightforward, practical way I can. I have made every effort to describe the possible pitfalls, whilst remaining fully aware that many will blunder into them regardless, forced to learn the hard way. For these are just words, and no words can prepare the magician for the exhilarating terror of being swallowed by the Abyss for the first time, finding his consciousness adrift in an ever-changing maelstrom of everywhere and nowhere, forever and never, not knowing if he will ever find his way back to Self and sanity. No words can prepare you for this, yet throughout I have championed this experience as the core of the initiatory process. The experiential emotion is raw and vast and all-consuming, shredding every nerve. But yes, the rewards are worth it. I never, ever told you it would be easy, though, did I?

And I know that this experience will be destructive and unbearable to some – perhaps to many. But I always said that this was a path for the few, didn't I? The choice to follow it, the risks you must take, the things that befall you – these are all your own. Do or do not, and accept the consequences of your own decisions either way.

I am at least now pleased to be able to show you a Vision of the magician at the height of his powers: one in whom the Red Flame of Self-Creation has ignited, who has played the game and laughed aloud throughout, who remains curious after conquering all. I can show you the one who has raised the Head of Typhon, the Angel of the Fatal Wind, and who rides on that hot wind of destruction and creation. I can show you the Red Magus, in whom the Dragon with Seven Heads is fully Awake and manifest, stepped from the Void into this world.

The Red Magus

1. *My colour is Red, the pulse of Life itself.*
2. *All is Life, the Cosmos is vital and vibrant.*
3. *All tends towards consciousness, for from consciousness it was spawned,*
4. *given shape and form by a Will to Come Into Being.*
5. *A laugh, a sigh, a hope, such are the things the worlds are made of,*
6. *unfolding out of Nothing , an origami Universe that finds its shape*
7. *from the blank flat surface of a an empty page.*
8. *Mine are the fingers that shape the folds,*
9. *that sharpen the creases,*
10. *manifesting dimensions where there were None.*
11. *Mine is the Imagination that shapes,*
12. *the Will that plans,*
13. *the Desire that wishes to see something beautiful.*
14. *I fold out and in and up; I smooth and I crumple.*
15. *All things tend toward my Joy,*
16. *even as I wrestle with the Other Wills that are Not-*

Me;

17. *they serve only to give definition and distinction to my Work,*
18. *preventing sameness, preserving boundaries,*
19. *keeping live the chance for surprise and the laughter it brings.*
20. *I Create and I Destroy as I Will;*
21. *it is done in but the blinking of an Eye.*

Turning Oneself Inside Out

The single most important thing that distinguishes the Red Magus is the ability to perceive the world on an Æonic scale **all the time**. Anyone who has persevered with the Draconian Initiatory curriculum up to the Third Head level or so will have experienced occasional flashes of such illumination. But the Red Magus – or the Ipsissimus by the nomenclature of other schools – is aware of it all the time.

We are brought up to think of ourselves as beings who move and exist within the Universe, creatures of the world we are born into. The experience of the Eye Opening in the Void should have done much to challenge this assertion, and if you have Worked through all of the practical and philosophical materials up to this point, your own experiential knowledge should have done much to question this worldview.

It is now time to try to look at the Reality of things by turning your conceptions inside out. Your consciousness is the Eye of the Ancient Dragon; it encompasses and conceptualises all possibilities, including those which are so remote and alien that they will never come to pass. But the manifest Universe contains only those possibilities which

have actually come to pass. Your consciousness is therefore larger than the Cosmos, because it contains all of the other possible permutations as well.

Therefore, the whole conception needs to be turned inside out, so that you are no longer a speck in a vast Cosmos, but the Cosmos is a speck in a vaster Imagination that is you. You yourself in your manifest form are but a projection of your Self within the realm of manifestation, an interface whereby your consciousness may interact with and enjoy the rest of the illusion which is Reality, the playground of Apep.

It is a fundamental precept of most occult philosophy that the awakened Initiate is a microcosm of the macrocosm. This works well in theory, and is in truth the only way in which we can possibly approach the Work in its initial stages. But by the time the Seventh Head rises into roaring wakefulness, we come to realise that this was only ever a lie told to children to help them to understand a truth that was far too big for them: the Cosmos is actually a microcosm of our macrocosm.

There will be those who scoff aloud at this, taking offence at my 'arrogance'. But there will be others for whom this will be a hammer blow that demolishes the old conceptions and lets the truth come flooding in, a great tsunami that destroys and sweeps away the old world, so that we may create it anew.

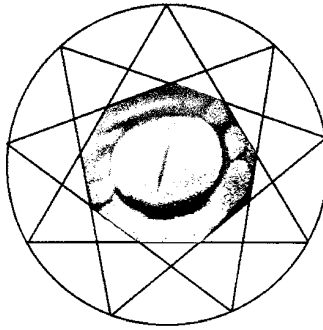
For those who are reading this book but have not yet done the Work, this may seem (a) bewildering; (b) a nonsense; (c) a concept that you try to wrap your rational mind around – perhaps you can *almost* grasp it. But in large part you will have to take this on trust. The experience will collapse walls that you are not currently even aware exist.

We are fast approaching one of the most awesome feats of Apep, oft spoken of in the pages of our Draconian

guidebooks, but always previously symbolic. But let us now apply our new Understanding and Vision and raise up the Seven-Headed Dragon in the first rays of the new dawn, so that Apep may swallow the Sun.

Ror Piadph – To Swallow the Sun

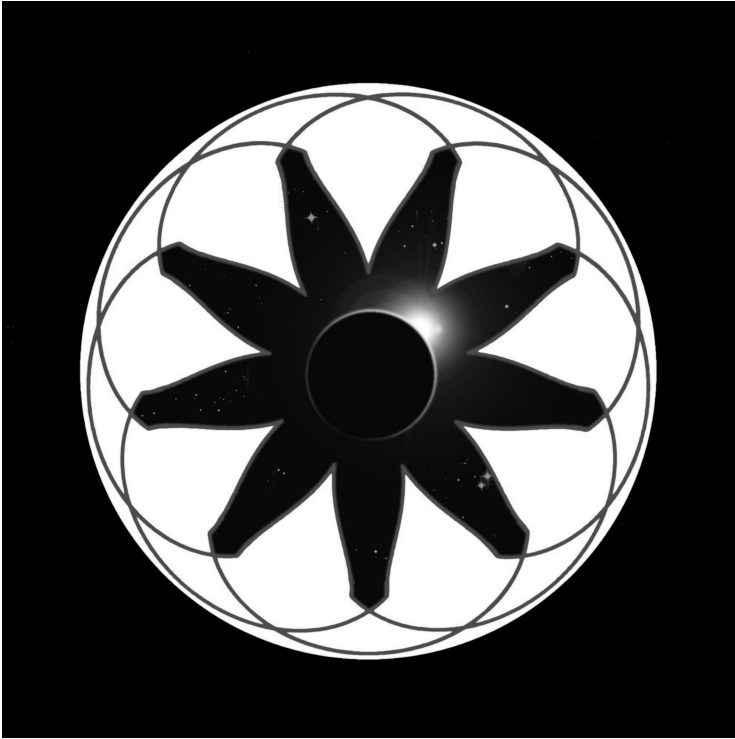
All Initiates will be very familiar by now with the Seal of the Order of Apep, the glyph of the Eye Opening in the Void, which is Key to our magical philosophy and practice.



Our new Understanding as the Head of Typhon arises and asserts the dominance of the Lord of Storms, suggests that a better conception than an innermost Self looking out into a vast Cosmos would be a vast Self looking in at a sea of possibilities, in the middle of which an island of manifestation floats, woven out of the interplay of these currents.

It was Order Initiate Steve Armstrong, a gentleman who plays hard with the Sixth Head, and who possesses a supremely brilliant talent for visual imagination, who devised the following diagram of the Inverse Eye, with the world of

things in the midst of the Void. The angles whereby the Eye intersects the manifest world are now transformed into teeth, which surround all of Creation, threatening to devour it.



The surrounding Dark is the Void itself, out of which all things are spawned; it is also the pupil of the Eye, now the Infinity beyond the edges of the diagram rather than figured as the centre. The nine rays are now curved through strange angles and appear as teeth closing inwards as if to devour Reality. The stars of the Cosmos are visible in the Ninefold

pattern of Creation, but the Sun is in eclipse at the centre, for Apep is now in the process of swallowing it.

It was also Steve who suggested the Enochian phrase **ROR PIADPH** (“Ror Pee-ard-pay”), meaning “the Sun in the depth of my jaws”, as the mantra of the Seventh Head.

Those who have read thus far and who have also actually done some of the Work of the curriculum may find themselves feeling a little giddy now. The foundations of your magical worldview will have been turned upside down and inside out, but if you have truly been diligent, you will simultaneously realise that it actually could never have been any other way. Now you are fitted to behold the Real.

Those who have not put the practice in will think that they get this, but they won't. The experiential element is crucial in order to **live** the transformation and Become something new and dangerous.

And you know what? For those of you with the Imagination to grasp it in its full meaning, this realisation **is** beautiful and dangerous and madly exciting! You should be thrilling with ecstasy at this apprehension.

You should devise for yourself a meditation to fully explore and experience this new illumination, letting it ripple through your Being. And you should and must do this in the sure and certain knowledge that **it will change you for ever!** This is a world-shattering cataclysm of an event, but glorious. Divine madness lies ahead of you; the madness of Self-deceit lies behind you, but you are alive and awake in the Eternal moment. You will be searing yourself with the brand of an Outer God, you will never be the same again, you will never be able to look upon things the same way again. I have to give you this warning, but at the same time I have to tell you that it is far, far too late to turn back. But I have warned you all along that you should not practise magic unless you

yourself are willing to be changed thereby.

In your meditation, you should sit quietly, stilling your thoughts. When you are ready, enter the Void and Open the Eye. Visualise the Order Seal strongly and concentrate upon all that it teaches and implies. Now, with your centre focused within the pupil of the Dragon's Eye, feel it and you turn inside out, a complete reversal, so that the pupil is now the Infinite Dark that surrounds all, with the Cosmos but a glimmer at its centre of attention, the teeth of the Serpent's jaws closing upon it. Begin the chant of "**Ror Piadph!**", building to a convulsion of shrieking ecstasy as your chant continues.

It is up to you to wrest all of the Secrets from this new Seal, and Come Into Being as a Red Magus.

The Material World as the Manifestation of Consciousness

It will now be apparent that consciousness has its origins in that Set-like state of mind which can gaze into the Eye of the Serpent of primordial Chaos. Moreover, all that springs forth into manifestation out of that Chaos is the product of consciousness in its interactions with potentiality. Also, everything that we can ever know and experience is perceived and filtered through our own consciousness, including our personal perception of the world around us. Therefore, the world around us is a projection of our own consciousness and can be created, shaped and destroyed by the further action of our consciousness upon its potentiality. We are left with the inescapable Understanding that the World That Is is nothing more nor less than the product of our own imagination.

This is not to say that we are omnipotent, for other

consciousnesses shape Reality too. But we are in the fullness of our strength and we laugh with delight at the new reflexes cast forth by these tangential tantra. We are Gods, and God is Mad.

By the standards of most of humanity, even the most well-balanced and grounded of Initiates would be considered truly mad. For once our eyes have been opened (and our Eye has been Opened) to perceive these new ways of looking at Reality, they can never again be closed. There is no return to the days of blissful ignorance, no retreat from That Which Is. You will need to find new ways to interact, new ways to express yourself, new ways to form relationships, for the old rules that governed such things are gone forever. This is where the training of the Fifth Head – the Understanding and expression of your Desire – will be your only friend, keeping you reminded of the fact that you have a meaning and a purpose that is Self-defined: the pursuit of Beauty and Wonder. Beauty and Wonder and the Desire that drives you to them will become more important now than ever before. Without them and the focus they give, you might yet be lost in the Void when the Seventh Head breaks through the last boundaries.

If you remain in any doubt, if your Desire does not burn hotly enough, roaring from the Dragon's jaws, then renew the urgency of that earlier Work right now.

Being as a Function of Doing

The Self Comes Into Being as a consequence of the Will acting upon the Void and interacting with the Universe that manifests as a result. It is from this process of action that consciousness, Self-knowledge and Self-reflection arise. It

should never be forgotten that Being is a verb, not a noun. We exist and find continuity (and immortality) as a consequence of Doing.

The orthodox Buddhist seeks to find a place where the Self no longer acts, no longer has consequences, and thus ultimately no longer exists.. This is not our way.

The Draconian Initiate is no stranger to Nothingness and Oblivion, as they are expressed in the Void, but he destroys and negates in order to instantly recreate and Remanifest, changing the nature of creation subtly as he does so, introducing fresh, new elements for his delight.

So many religions and philosophies preach a withdrawal from the world: the world is somehow corrupt and 'fallen', a thing to be escaped from. There is a yearning for something 'higher'.

The Draconian Initiate recognises the folly of this. To any who have attained any degree of familiarity with the Void, it is blatantly obvious that the world of manifestation is the Desired and Willed-for projection, the place to which all the energies and patterns of Creation flow. Yes, there are other worlds and realms where consciousness may walk, but they are the shadows and prefigurings of **this** one, where manifestation takes its purest and most stable form. **This** is the arena in which we must play. **This** is where our consciousness chooses to project itself in order to experience and play with the transformations and possibilities of its own Essence. Worlds beyond this one may be more Ideal, but they are similarly less Real, and their purpose is to filter the patterns of manifestation through into this one, the great Storm of Creation, where All is possible.

As a Mad God, it is up to you to ride upon your passions and to pursue your Mad Desires in the world, riding upon the Dragon's Breath and laughing as you go.

The Throne in the Void

Didn't I say that this was a book of Divine Madness? For now I'm going to contradict myself once again. Having just said that our true place and purpose is the projection of our Selves into the material Universe, I am now going to insist that the core of consciousness itself remains ever in the heart of the Void, staring out through the Open Eye.

Actually, there is no contradiction at all. As explained in the relevant sections of both *Apophis* and *Ægishjálmur*, the Self is made up of several parts: there is no such thing as a simple, single soul.

One of the most straightforward, plain language accounts of this phenomenon of 'multiple selves' making up the Self may be found in Colin Wilson's excellent book *Mysteries*. In this, he recounts his discovery of a 'ladder of selves', each rung of which has a broader view than the perspective of the rung below it. By shifting his attention from the bustle of everyday concerns to the next rung up, which was able to look at such matters from a more detached perspective, Wilson succeeded in totally curing himself of a series of crippling panic attacks.

Models of the many-faceted soul complex are discussed in both *Apophis* and *Ægishjálmur*, or a more detailed breakdown of the soul lore of the Celts may be found in my *Book of Ogham*¹. Such models are invaluable for those who really wish to explore their psychological potential in depth. However, all that is required in order to accomplish the Work is an Understanding that the Self emanates in layers from its core. The core of Self is a singular spark of consciousness – a Hadit, to use the terminology of Crowley's

1 Published by Runa-Raven Press

Book of the Law – which Desires the infinite unfolding and complexity of the manifestations of the Cosmos (Nuit). The other rungs of the ladder of selves represent different perspectives and positions within the matrix of possibilities which lead to manifestation, culminating in the physical self of the Initiate, Come Into Being within the world to experience the changes and happenings that the Creative matrix has wrought. These experiences are fed back to the core Self.

All human beings are projections from a spark of consciousness, an ember of the Ancient Dragon's Breath, projected into the world which we have fabricated around ourselves as a theatre for our play. The difference with Draconians is that we know this to be the case; we know that our ultimate Essence lies altogether Outside of Space-Time. We are thus able to step our consciousness back from the world at Will, allowing ourselves a good overview instead of getting entangled in the unfolding of the pattern of events. Where necessary, we can withdraw our awareness back to the Eye itself and introduce radical change in the pattern to shift the world into something more to our liking.

Everyone possesses this ability to some degree. The dullest simpleton is sometimes aware of 'standing outside of himself' or seemingly looking over his own shoulder, giving himself advice, encouragement or chastisement, as if he were somebody other than himself. But magicians, with trained Wills, do it with efficiency and with results.

So live life as a King in the world, whilst never forgetting that your Throne is in the Void and your Crown spans worlds.

The Secret of Remanifestation

The great Gift of the Ipsissimus James Lewis to the magical world has been the Word Remanifest.

There are many meanings and interpretations to the Word, the most basic of which is that patterns repeat; that something which has happened once is more likely – indeed inevitable – to happen again; that life and consciousness are not extinguished, but must necessarily return, perhaps in new forms, but nonetheless with a continuity.

Continuity is a great word which has always been associated with the Order of Leviathan. Leviathan Itself is the “principle of continuity and ageless existence” according to the 'Statement of Leviathan' in *The Diabolicon*. The Self is a continuum; through all of its changes and developments and upheavals, it retains its continuity.

There are other facets to Remanifestation, though, and these are the Keys of Power carried by the Red Magus. The true power of Creation and Destruction (as seen from a worldly perspective) which can be wielded by a Being with the Red Magus' Understanding should be evident.

Once it is realised that Space-Time is a kind of multi-dimensional hologram containing all possible events and non-events, and that our own Essence is Outside of it, it becomes apparent that all normal notions of past, present and future are a nonsense. The past becomes a reflection of things that might have happened to engineer a given situation; the future becomes an analysis of patterns suggested by apparent motion; the present is not a thing, but a phase of consciousness incorporating a tendency to change.

So what happens is that time does not flow from past to future through the present. Instead, the present shifts and changes dependent upon the patterns and possibilities

inherent within it, transforming itself into a new shape through the process of Remanifestation. The world that was has blinked out of existence, Remanifesting as something new that is expressive of the potential the old one possessed. It is a new world, freshly Created, yet is simultaneously the old one transformed. The overall Space-Time map – expressive of all possible happenings and non-happenings, and thus the ultimate Reality – has not changed one wit. But the expression it projects for consciousness to interact with has. And that is the world of the Red Magus in a nutshell.

The Red Magus, whose Eye is Open, who can see the pattern in its entirety, and knows which currents of possibility to direct his gaze along, thus possesses enormous power to unmake and refashion the world according to his 'perfect mind'.

This description will bewilder some, cause scorn in others, make others believe they know what I'm talking about on a purely intellectual basis. One or two, though, will shine with the possibilities it holds.

So what does the Red Magus do with these powers when he has them? The next, and closing, section will reveal all...

The Armchair Ipsissimus

So where does all this leave us? I have to smile wryly to myself as I consider this question. My answer will probably surprise many of you, but it is one that the Draconian Gods have drummed into me time and time again so I won't forget it. Some of you will consider it a cop out, others will consider it a betrayal, some of the more earnest and 'spiritually advanced' will refuse to believe it, insisting that it

must be a blind that the 'true' Initiates will be able to see through when they attain the correct state of exalted consciousness. But some – the true magicians, the heroic and the beautiful and wonderful Children of Set – will laugh out loud and long and raise their glasses and their songs in joy beneath the night sky.

When I started the series of Apep Workings back in 2002¹, I was taken on a magical roller coaster ride that tore my unprepared consciousness through the raising of the Seven Heads and the shedding of seven skins. I was subjected to the Vision of the entire Draconian Initiation as the Ancient Dragon shredded my soul. And then I was left to pick up the pieces and sort it all into an intelligible order (and indeed an intelligible Order).

But I will always remember the final visionary experience with the Æthyr LIL. Here I was given the Key Formula: “**There Is Never A Moment In Which You Are Not**”. But I was also told a little truth that I did not record in the account of the Workings in *Apophis*, but which may pertinently be recounted here.

As I opened my eyes at the close of the Working, seated in my armchair, Apep said to me, “And there you sit, a man reclining in his armchair, even as you began. So much has changed. So much remains the same.”

Because if you want to know the really, truly most amazing and wonderful thing about the Red Magus, it is this: he remains a man reclining in his armchair. He knows so much, Understands so much, can cause the world to change on every level. But he exercises his power with discretion, because his greatest wonder is to project himself into that world, even as everyone else, and to chase his Visions of

1 Printed in *Apophis*

Wonder, Beauty and Desire, dancing with Babalon, Cosmos and Chaos together. He immerses himself in living and he embraces LaVey's watchword of Indulgence wholeheartedly. Because he has seen it All, and he has seen Nothing, and he loves the Play. Life is for living, and here – in the world of manifestation – is where we belong, projecting and Remanifesting our consciousness as it delights in its own metamorphoses and transformations.

I titled this final chapter 'The Emperor's New Clothes', because this is where we find ourselves. The clothes are indeed illusory, the glamour of the Serpent, but let us attire ourselves in them richly. Some will point and laugh. But that's okay, because we understand the joke and will laugh with them, loudly and heartily. The children may see it as it is, but they are not jaded and they can see and understand magic. The masses will be fooled by the masks and fancies of Apep as we weave our wonders about them.

Laugh, Live, Love and take your fill of Wonder, Beauty and Desire. Remanifest your Vision and let the world dance to the delightful tune of a God gone Mad.

Draconian Consciousness

Draconian Consciousness

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Draconian Consciousness