



Isis Uncrowned and the King is Dead Long Live the King

Otherwise known as

The Associated Darkness

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An essay on God Making within Egyptian Magick

FOR MEMBERS USE OF FOLLOWING ORDERS



Part I. God Making within Egyptian Magick

Upon the consideration of the Egyptian mysteries in reference to the sephirah Binah of the Qabalist Tree of life; one cannot help but notice the religious importance that is placed upon the birth of gods, via the majestic womb of the Mother Goddess.

It is common knowledge that the title of *Great Mother* has been used to refer to a wide range of goddesses across many mythologies and cultures. Yet I find that the spiritual significance of the *Great Mother* is deeper and more magical within the Egyptian mysteries, than many other cultures.

In the dark-land (another name for Egypt) it was the goddess Isis who is more frequently announced as the *Great Mother*, than other goddesses. Isis is the Greek name for the Egyptian goddess Aset.

The Western Mystery Tradition has a large part of its institution based in Egyptian magic and mythology. The modern influence of Egyptian ritual within the Western Mystery Tradition is chiefly due to the influences of Dr. Westcott, Dr. Woodman and MacGregor-Mathers of the 'Order of the Golden Dawn'.

The Western Mystery Tradition places Isis upon the sephirah Binah. Where the goddess is seated before the veils of Non-Existence, as the Cosmic other. In Egyptian Mythology it from here, the veils of Non-Existence, that all form is made manifested. The world Binah within the Qabalist Tree of Life is the sephirah of Form - from which all the lower universes emanate down the Tree to the physical worlds.

In the Qabalah of the Western Mysteries, Binah is seen as Isis' dark womb. The dark womb from which all known Light was made manifest. And like all wombs (in the human metaphor), Isis' primordial oceans (or female persona) must first receive the 'Seed of Light' in order become fertilized. Once fertilized by the magician-priest Ptah figure, the process of emanation of life begins down through the lower sephirah. The mother-Binah thus spreads forth her manifested self, extending herself as life descends the tree into the material world.

In the Egyptian mysteries it is the priest-god Ptah who symbolically presents the modern magician or witch whom fertilises the womb of Isis, and is then rewarded by the rank position, as one who may be born as a 'Self Conceived God'.

From these mysteries the baboon Djehuti elevated himself to become the god Thoth. Hence today, many aeons later we speak not of how a baboon becomes a god, but how human man becomes god. And as it was in the day of Thoth, it still is by means of passage out of the Great Mother's womb.

Many traditions speak of the need to be reborn. And none perhaps so strongly as Christianity which was greatly influenced by the Egyptian mysteries through the Coptic traditions. Similarly the second birth, a baptism of water in the mystical sense is the waters of Binah.

The priests of Egyptian magic manifested their power over a long period of time. The duration of reign for their magical prayers and spells, was approximately four and half thousand years. There the Egyptian spells were primarily oral, 'by the word' they created. Later, Egypt incorporated written magical texts into her religious tradition. These written spells spanned across the later two millenniums - well into 5th century AD. But the magic of Egypt's did not end in the 5th century AD. The magic of Egypt has not weakened over the centuries, but has rather has taken a new form.

In this new Aquarian Age, the form of Egyptian magic has matured. And is now where her spirit resides not in great temples, but in the hearts of man and women today. This is because there are many old-souls reincarnated in this age, who have originally come from out of Egypt their mother. In all this is essentially a magical work. It's intention to speak directly to the supernatural minds of these Egyptian souls, so that they might recall the ancient light and enter unto the mystic darkness and be reborn as gods of Egypt.

Mystic darkness so called is the womb, as represented by the mysteries as the dark goddess and the world of Binah. The work does represent to the seeker, exploration of the mystic darkness by the priest-magician. The view here being, that by entrance into the goddess's womb, the spirit of the Mother will descend upon her children. And it is in the womb, the great mystic darkness, like space, like universal oceans, the aspirant might travel.

For it is her womb that baptizes us with her seal and ageless love. It is from here within the world of Binah, that the traveler faces the great mind, the mind of the magical intelligence of the goddess. This intelligence is spirit by which the Egyptian occultist merges or has communion with.

Communion is an old word much out of fashion; however it is by communion that we truthfully represent the sharing of egos and personality. Communion with Her is the absorption of the primitive self into higher consciousness. Given this communion, the priest then 'knows' and discovers (or realises) a new insight into the archetypal truths which are normally hidden from those trapped by material existence's. The magician, who identifies himself as one of Egypt's own, is welcomed by the goddess as a son or daughter. And is strengthened by way of a second birth of her womb like oceans. Like the baptism of John, the second birth opens the Egypt magician to new qualities. These qualities can only be considered godly.

Another notable effect which is often experienced by magicians, whom have experienced the Great Womb, is newly founded psychic appreciation.

Ancient knowledge descending upon the magician through the newly opened vessel implanted by the Great Mother as a song from within her womb. These songs of knowledge instructing the laughter of the magicians mind(s) through dreams and inspirations.

Such are the characteristics which are given to us by the Great Mother. They are the distinctive natures provided of her, which we inherit to assist us in our search for truth. The second birth is the birth of Isis in us, or more appropriately the birth of the Mother aspect of the creative spirit in us. Those who receive this second birth partake of the liberation of souls to her children.

Part II. Magical Background

As such the Order supports the view that man, by the art of magic and blessings of the god can achieve a reality which beyond the normal physical world. And that this reality is but his true nature. That man is capable of a perception which is more co-realistic to the higher mystical worlds than our limited Terra bound existence. For it is by her magic, that the great liberator of spirit is gifted by the goddess to us her children. And it is by this path alone, that we return to the womb, to be born again as gods of womb of man and life as gods - which is in the Egyptian sense creative goddesses.

The Egyptians call magic 'Heka'. Magic itself was symbolised by a goddess known as the Great of Magic. The great of magic was the goddess 'Weret Hekau'. The hieroglyphic Egyptian for magic was "H.EKA3" (3 being unvoiced consonant similar to glottal stop in English). The idea of a connection between Hekate and Great of Magic (Egyptian) is one that has occurred to some scholars, but unfortunately there is no historical evidence of a connection.

I like to think that as language moved across Greek this Great of Magic became known as Hekate (Heka'te) from the Egyptian root Heka. Of Heka there are many possible Greek derivations of the name, but however the source of Hekate been unknown.

Also historically most of the connections from the East to Greece at that time were via Phoenicia rather than directly from Egypt. Also the earliest references to Hekate in the Greek are from Hesiod (7/8th century) where Hekate has no magical connection or anything like that.

What is more interesting however is to note that magic was attributed to a female persona rather than male.

Typically in the Egyptian mysteries all supernatural and natural powers were personified as gods and goddess's. In the experience of the mystic darkness, likewise explorations resulting from ones own depth meditations into the womb of Binah, do communicate an energy which is better to personify as a goddess. And from ones reading of Egyptian mythology, it became clear to me that, this world of manifestation and formlessness was

in fact the result of womb of this goddess of magic. As such we find in the tradition of the Tree of Life of the Golden Dawn that the womb of Isis is referred to as the great sea. The great oceans from which all life on earth became manifest.

In the Egyptian magical tradition the primeval state is chaos, and the great ocean is not the sea, but space. Frequently this chaos is characterised as a dragon. In the Egyptian mythologies it was Apepi or Apophis, the great primordial serpent whom lived in the waters of the celestial Nile - E.g.: The Milky Way. In general Apepi is considered the dragon of chaos and destruction.

However in essence Apepi is an early form of a light god who resided within the abyss before the creation of the worlds. For many years Ra (A Star) fought in battle against Apepi; and would always be victorious. Later however during one such struggle Ra became wounded and did not have the strength to hold back the forces of destruction against the world. In desperation he searched the gods to find warrior to assist him. The only god that Ra was able to find of suitable strength and courage was the jackal-god Suti. Today Suti is more widely known as Seth. Esoterically Set is spirit and the dry hot desert as well as the night. Originally Seth was regarded as a loving and caring god by the Egyptians and only later became seen as evil. The Chaldean form of Seth was Shaitan which became the Satan of the Hebrews. At this point it may be worth to consider that Ra (the Supreme God) required the assistance of Seth (Satan) to battle against an even older adversary. Thus the jackal-god and Ra both fought together against the might of Apepi, to hold at bay the forces of destruction. As said by Seth:

"It was I who stood in the prow of the solar barque and vanquished all the enemies of Ra and cast them back into the abyss."

Ra and Set fought together to ensure the triumph of light, life and love over darkness. However due to the adulterous relationship between Osiris and Seth's wife; Seth became soured and plotted revenge. Thus he was later wrongly used to symbolise the powers of evil and destruction that he had fought against. I have stressed the story of Seth, as I see this being an important issue to be realised by the Egyptian magician. For s/he who wishes to enter the Great Womb and be born as a god, must not only represent the forces of light but also darkness.

This is because the forces of light are not strong enough alone to hold back the forces of chaos. In the magician, what is required is the human duality (here-in represented by Seth) of both day and night to conquer the serpent of chaos. For once within the womb, the magician must hold fast to Seth's strength, in order to be reborn without losing ones magical identity. If one holds on only to the strength of Ra, the battle of life will be light against an older and perhaps wiser light. Sadly as shown by the myths, if one attempts to be as Ra, one will fail as this negates the duality of man. And because of this the Egyptian priesthood has always required the fundamental principle that the initiate was firstly and for-mostly a 'Truth Seeker'. As obviously any person who denies one own sin and short-comings, is not or has not reached a point where-by ones truth is at the point of self knowledge.

However at a higher level from deep within the Egyptian mysteries, we find another characterization of Chaos than other either Apepi or old man Nun. This is the pre-dynastic Neith who in her aspect as the Great Mother Goddess was also at times thought to represent the Waters of Chaos. Though often referred to as a daughter of Ra. It is considered that she gave birth to Ra out of old man Nun, another personification of chaos. Old man Nun is more commonly used today to represent chaos than Neith. This is because if the Egyptian magician was too use Neith in his correspondences, one would need to introduce confusing concepts. Ie: Such as Neith being the oracular body of the Great Womb and that the early Egyptian gods were androgynous etc.

By choosing Nun we have not only a more easily understood god, but also one of the divinities of the 'First Time' or 'the unknown time' representing the primordial waste of waters. Other names for the god Nun are 'Infinity, Nothingness, Nowhere and Darkness'. However the mystery is that Nun represented chaos only within his unfertilized state. According to Egyptian mystery religion, once fertilized by either god or priest-magician, he (Nun) becomes the female god Naunet.

This is what I have also chosen to personify as the womb. That womb of Binah in which the magician, like Amon-Ra or Ptah, may be born a god.

Part III. Binah

Having mentioned Binah explanation may be required for some readers. Binah is most often translated as 'Understanding' however the understanding referred to here, should be more likened to the understanding of the pregnant mother comforting the life within her. At a higher level, as revealed by the Yetziratic texts, this understanding is the personification of faith and that from which faith emanates. This is the faith from which the manifest universe comes into being - similarly as the child is born from the mother.

The tradition of the Qabalah of the Golden Dawn, states that the Tree of Life contains all the keys which govern the universe. And stationed upon this Tree are ten worlds or sephirah, each like an onion containing all the worlds below them. Binah is stationed on the left hand path of form and is the highest sephirah of form that linked directly to the un-manifest absolute. And it is from this sephirah in which spiritual and creative energy flow downwards towards creation as a Great River.

Herein another title for Binah is the Great River or Great Ocean. It is in the world of Binah, in which the Great Mother Goddess (womb) is seated before the final veil of the unmanifest universe of all encompassing light. The goddess Isis is referred to the Sefirah Binah in the Tree of Life of the Qabalah. Binah is the Great River, which is also a title of the River Nile, said to be formed by the tears of Isis as she wept for her dead husband Osiris. Isis is the veiled goddess and she is stationed as the High Priestess in Binah in some systems of the Tarocchi or Tarot.

The word 'Uncrowned' is significant in three ways. Firstly it refers to the magician's unveiling of the mystic Darkness. Secondly, the term 'uncrowned' has sexual connotations. In exploring the mystic Darkness, the magician penetrates and removes the veil of the goddess. Thirdly, the myth of Isis tells how she removed her Crown, the Sun-disc, while searching for the fourteen segments of the body of her murdered husband Osiris. It was only after all fourteen segments had been brought together again with the help of god-magician Thoth, that Isis and Osiris were able to join together to conceive their child, Horus. Isis was unable to find Osiris' phallus, the fourteenth and final piece however, and so had to fashion a wooden one to be able to conceive.

Like Isis, the magician is concerned with the birth of light and new life from the darkness. This is symbolised by the Divine Child Horus being born from the body of the Uncrowned Isis after King Osiris had died and once more lived.

As it is written "darkness is its swaddling band." Here, 'it' refers to the primeval Sea, which is nurtured by the darkness just as a newborn child is protected by cloths wrapped around it immediately after it is born. For the magician, one meaning of the darkness is the path of the intellect, or Hodh at the base of the Left-hand Pillar of Binah in the Tree of Life. This is germinated by the creative substance in the darkness and is itself both the darkness and movement within the darkness.

The mystic darkness is contained within the primeval womb of Isis, in which the magical embryo develops. It is said in the Gnostic and hermetic texts, that the path of the magician is the birth place of the gods. And this is no less true in the Egyptian mysteries.

Every magician who works with the mystic Darkness is on a god trip, seeking to be born as one of the gods. Seeking as a son or daughter to become the Father or the Mother. In the embryonic stage, the magician is restricted by the mother until such time as the magician is able to leave the womb and thus experience their power - enlightenment.

In a sense Isis does indeed welcome the numbered wand of the magician. This numbered wand is a mystery of power, creation and magic. The wand holds the Egyptian equivalent of the enigma of the unicorn and the eternal secrets of the alchemist. For the numbered wand is both the male mystery of Scorpio, that is sex death and life; and the metaphysics of the sacred mathematics of the universe - for all things are but a number. This too was an Egyptian mystery originally, long before the Greek Pythagoras - who himself was a student of the Egyptian mysteries.

It is necessary to stress that adept's who wish to enter into the creative womb of darkness, will find that their development and magical rebirth is assisted through the magician having some understanding and knowledge of the Egyptian mythologies.

For it is by the ability to bind together these mythologies to the related and various correspondences that reveals the success of the magician. For it is by the lore of mythology, that Egyptian be connected to the archetypal image of Isis and the many gods. These are the mystic correlations. The binding to uplift the magician in all his forms. Magic is true religion of Egypt.

Connections to the archetypal images are often revealed to the magician through personal revelation, while considering their various attributes in relationship from one magical function or source to another.

Hebrew letter Gimel commonly used within the Tree of Life, means Camel. Other meanings reveal Production, Birth, Canal, Communication, Travel.

In all it is the inner form that thus represents its inner meaning. Again being very abstract, implying communication, productive cooperation between that which is above and that which is below, spirit and mind. This then leads to the Creative Process which is Isis.

At first glance, mystical correlations such as those found within the Qabalah, concern themselves with either the available, or newly created patterns yet to reach the 10th sphere - Malkuth, the Physical Universe. The purpose of these patterns are to enable the magician to acquire connective processes for the benefit of ritual and other magical workings.

Within Binah, such patterns are found within various attributes associated with the goddess Isis. That is the nature of Binah. The Great River, the great flow which provides the magical weaving of alternative realities, channeling downwards to the world in which the magician places Isis unto oneself. To place Isis unto oneself, means to invite the god-form Isis to manifest and rapture throughout our innermost personal being. At this stage we become more than human, for in one sense we have married or merged in union with the Goddess - again in order to enter the womb.

"At first she called me, and I allowed her entrance. I felt and knew, all that which had not being known before. Now no longer alone nor even truly myself. I have become what I was not and in my becoming a beginning. A birth to that is to godhood. "

Mystical correlations need not always mean a merger with a god. Often correspondences can be as simple as the association of mythology to astrology or numerology. These kinds of correlations on a basic level, simply help to produce various keys that help to trigger the candidate's consciousness. Correspondence Example: Daleth.

Daleth - Moon/Venus - The Empress; are correlations designed for the production of contemplative understandings.

In themselves such correspondences do not produce energies, but rather an environment in which the magician can work so that magical energies may be made manifest. For me, it is only at the level of the mystic darkness, that correlations can begin to offer a methodology of revealing the many relationships from one mystical attribute to another. At this stage they are then themselves able to forward practically and functionally an attraction between the self and the goddess.

Egyptian magic empowers the correlations, and in turn the correlations strengthen the alternative universes of Egyptian magic. As the Egyptian magic begins to build a current and formulate a channel, one notices a charged connection between at least two larger manifested realities. Whereby experienced magicians can come into the flow with Isis.

Another way that correlations can be used to trigger the magician's consciousness is to incorporate them into a sexual ritual (whether performed solo or otherwise) so that the sex energy captured within the ritual becomes like a catalyst in which the sexual energies encourage the creative and magical forms to manifest.

Sexual magical thus increasing their vitality at the psychic and physical levels. Relative forms are life forces penetrating the "Creative Unformed" bringing life into its emptiness. Some call this Wisdom, the bride of the Magician. In a sense this sexual energy is seen beyond Binah. Here the magician is led instinctively to seek the female in Chokmah, which means Wisdom, and take her as his bride.

As it is written in the Wisdom of Solomon:

"When I was born they wrapped me up. I called for help and there came to me the spirit of Chokmah. I valued her above throne and sceptre; and reckoned riches as nothing beside her. I loved her more than health and beauty. I, preferred her to the light of day, for her radiance is unsleeping. She is the brightness that streams from the everlasting Light, the flawless mirror of the active power of the One"

In these words of the mighty Hebrew magician Solomon, we begin to understand the mysteries of the Dark Light, the veils of Negative Existence.

Similarly in the Egyptian - this is the Mystic Darkness. In the "Darkness" the Egyptian magician intends to find a way to discover and uncover the mystic Darkness, so that he can analyze and differentiate between different levels or perceptions of the mythologies. This all must be mentioned, as it is this and this alone, that will give the reader, a better chance of survival when they attempt to pass into the womb of the Goddess.

The magician must forge keys to open a passage into the dark womb of the Goddess. And this is done by using both mind and the mystical correlations relating to Egyptian mythology. The magician here attempts to create and merge those stable forms of ones own magic, to that which will be an anchor within the creative unformed. And take no doubt; this is a most dangerous area of magic. For if the magician does not develop and retain his sense of self, his personality risks being consumed by the darkness of the Goddess.

I use the term mystic Darkness because this is the best description I can find for what confronts the Egypt orientated magician from within the dream-like state of consciousness experienced in magical meditation. This is not unlike an astral realm where the novice is subjected to experience which is beyond normal reality.

The word "Darkness" is used to suggest a movement in mental space where the magician touches what is best described as Nowhere. Many as myself have personalised the mystic Darkness as a Goddess. She who resembles both the personage known as Death, and the mother aspect of Isis. The term "Darkness" is also meant to describe a merging with a relatedness to something which is at once an outside mind and yet is not really anything outside one's own mind. Yet is in the Womb of the Mother.

When this is looked at in relation to the mystic womb of darkness, the magical experience seems most like the merging of the consciousness of an embryo in the womb of its mother. The magician, who is contained within the mystic Darkness, seems to be separate from it and yet is not separate from it, aware of himself and that what is beyond himself as essentially the one and the same. These are simultaneously two separate awareness', yet it but One awareness in which each is so closely associated with the other than the younger and the elder merge in One. This is worth repeating "The younger and the elder merge in One."

Part IV. Mapping the Darkness

No matter what dangers lurk amidst the realms of pre-creation and the mind of God; and No matter whatever or whoever the Mystic Darkness is; and No matter who the Goddess may be maidened for, It is the primary task of every magician to pierce the depths of these mysteries and not to remain contented with a single plunge into this reality.

The word "reality" has been used carefully here. We are not talking about something no more than a dream, a casual act of the imagination. To plunge into this darkness is an act of self-conception, a magical rebirth, where the magician enters the womb of the Goddess so that the magician is reborn as a god. As long as the magician continues to explore the mystic Darkness and map it thoroughly, he finds that his mind is continually stretched to the very limits of mental reality.

The Egyptian magicians are obliged to be able to relate to not just one reality but to the multitude of realities - that exist within the mystic Darkness. There one must discover the human manifestations of the archetypal characterizations of the Goddess. The archetypes are embryonically embodied in the myths. Yes, they come forth to life from within the dark, primeval womb of the Goddess.

Many magicians use the Egyptian system for their magical constructs. Especially used are the feminine energies of the universe. These energies of creative chaos are represented in Egyptian mythology by Nun. The name Nun here is the name of an Egyptian male god, and has no connections with the Hebrew letter Nun. Nunian energies are feminine, even though a male god-name is attributed to them. The masculine principle, from which Nun gets the name, comes from Nun's more permanent state. Nun is the personified name given to the part of existence which is [sometimes] in a state of chaos.

When one considers Egyptian magic in the world of Binah on the Tree of Life, one begins to understand that Nunian chaos is only existent when Nun is unfertilized. Nun is male when chaos and unfertilized, yet female when fertilized by Ptah or the magician. Ptah is the activator of Nun within Neith. Neith is the primordial ocean in its complete form, that is, the mystic darkness. While Nun is the innermost womb within the mystic Darkness of Neith. Nun is not a complete principle. Nun is the womb-like ocean within the

mystic darkness. Nun is not complete within itself, but is the womb within Neith. Nun is also that aspect of Neith which must have other energies combined with it.

For example, by using practical Egyptian magic in evocation, Nunian energies assist in giving form to the created elemental - external. In a sense, in evocation the magician becomes the mother, and the elemental external becomes a foetus which is brought forth by the magician. This external is a seemingly independent life form, which the Egyptian magician can then evoke to do one's bidding.

Note that Evocation is not Invokation. Evocation and Invokation are very different both in practice and in ethics. Evocation is to use one's own imagination to create certain forces or intelligence's. These are then evoked or summoned up from within in order to achieve one's will. Invokation is to call on the assistance of spiritual beings from outside oneself in order to achieve one's will. Isis in the World of Binah. For practical purposes, the magician should use Neith's other energies when drawing in Nun.

All of Neith's principles are elements. I attribute Nun to the element of Water, because Nun is womb-like and watery - Nun also fits in Binah. Magicians who use Egyptian magic associate Isis with the element of Water, and station her in the world of Binah upon the Tree of Life of the Qabalists. It is easy to see correlations between Egyptian magic and the Western Mystery Tradition.

E.g.: Water as an element is attributed to the left-hand path on the Qabalistic Tree of Life. The paths of the Left-hand Pillar lead to Binah, where the Goddess is stationed. When in Binah, the planets attributed to Isis are the Moon, Venus and Saturn. These are the three planets to reflect the triple Goddess. Each planet represents a different aspect of Isis' personality, while together they reveal something of her triple nature.

In the human sense, these three planets represent the cyclic stages of women's spiritual and procreative evolution, shown in the three images of Maid, Mother and Crone, the varying aspects of the Goddess in each woman. Every woman can easily tap into these archetypes on a natural level and experience them during her lifetime. The womb of a woman is water just as Nun is water.

Isis is the maiden Moon, the mother Venus and the crone Saturn. Nun is considered the unmanifested substance within the primordial abyss, the pre-existent wasteland which lay barren and chaotic, until such time as it was impregnated by the magician Ptah.

Man is the energizing balance of woman. Each sex contains within it's opposite, and each needs the other in order to continue to evolve - just as Nun needs Ptah, in order to be female. Ptah is not a god, but a metaphysical principle, representing interaction within the whole, which it uses to procreate.

In other words, one part One Existence uses other parts of itself as the generative vessel. This, of course, is how God created himself. Magicians realise that Ptah is simply a proposition which comprises the remaining three elements within Neith. In ancient Egyptian magic and religion, there were not gods as such. To the ancient Egyptians, there was only one god, and that was the 'Original Feminine Causation'.

Gods to the Egyptian were principles which have been personalised with human-like attributes. Therefore, when using Egyptian magic, magicians should realise that it is an error to treat the god-names as spiritual being, even though the principle, by which the god-name is known, behaves as if it is independent. It is not wrong to say that the principles known by the god-names are intelligence's and behave as independent beings. But it is a misconception to attempt to invoke a principle as an actual god or spiritual being.

The Egyptians personified energies as god-names because personification was and still is the best way to describe the principle and the subtle implications contained within the god-name.

Part V. Conclusion and Appendixes

No matter what it is that we are really in communion with when we enter the world of Binah. We can be assured that through one's magical exploratory expeditions into the mystic Darkness, that the magician will find a certain independence and power of personal decision.

This is the development and growth of identity as a magician and a god, not the tame training of children to remain children - as favoured by many religious masters, being the meek disciples of some power-hungry guru or some other self-appointed new age prophet.

Concerning the process which each person must undergo, no matter by what name it is called, whether Individuation', depth analysis, the quest for meaning or the Holy Grail, the search for the soul, or the penetration of the mystic Darkness and self-conception of the god within.

Jung has said

" The pioneer stumbles through unknown regions, forever losing the Ariadne thread; one is overwhelmed by new impressions and new possibilities. Later, there is the advantage of a clear, if still incomplete picture; certain landmarks that lay on the frontiers of the essential have become familiar and one knows what must be known if one is to explore the newly discovered territory. "

The art of the magician in the unveiling of Isis is not just a matter of stacking up large numbers of unusual mental experiences, or of acquiring many mystical states of mind, or even merging into some deeper or wider level of universal movement.

Any of these can be achieved through any of the many well-known meditative practices or prayer and fasting. The value of entering the Womb of the Goddess is the birthing of a magical identity which shares the Mind of the Goddess.

Through her Mind, the aspirant is permitted an unusual depth of insight into his own psyche. He uncovers things which he has never even suspected existed.

The manifestations which emerge during the psychic-like dreams within the Womb of the Goddess allow the aspirant to experience visions of his own inner depths which are far beyond anything capable of being experienced using the methods and boundaries of meditation.

More, she allows each magician time, not just once or twice, but many times over and over, for magical development and growth of the embryonic god towards its birth.

Questioning the Quest

There are many questions. What is it that occultists are referring to when they say that the primary entrance into the realms of magic is through the Gates of Darkness? What are the archetypes within the mystical Darkness on which all magical work depends? Do they even exist? Can such alternative universes as are proposed by the techniques of magic actually become evident in any tangible or rational sense? Is all magic nothing more than the result of ancient and self - programmed delusions? Is magick just another illusion which can be experienced only by those prepared to exchange normal reality for an alternative mode of consciousness? Am I a magician? Or only a poet, a dreamer.

Those were the questions which I had to ask myself many years ago, before I decided to embark on my pioneering quest first into the hidden sciences and then on into the realm of the mystic Darkness.

The first problem which every magician must face is that the magician has nothing on which to rely but his own interpretation of the supernatural realms, in which he ventures. Whatever method is used to penetrate the realms of magic will condition and determine the form of the symbols used to characterize that which the magician experiences there. In this thesis, the magician's view of Isis has determined the symbols used to characterize the mystic Darkness.

Elements in the Egyptian Pantheon

Element | Male-form | Female-Form

Air	Heh	Hauhet
Fire	Amum	Amaunet
Earth	Kek	Kauket
Water	Nun	Naunet

Ptah comprises the three elements Air, Fire and Earth. Nun is represented by the element of Water and is also referred to as the Womb of Isis. Each element has masculine and feminine god-name. Isis contains Neith; Neith is the "Oracular Body of Isis" These I stress again are not gods but magical

principals. The Innocence of a novice or one who has passed through the Veil of the Abyss into Binah.

Others Before

Like Crowley, Bardon, Jung and many other occultists before me, I have found that, when I dared to venture into the magical universes with the innocence and fool-hardiness of a novice, my observation was of Darkness - the mystic Darkness. Initially, this observation was something supernatural yet internalized. Only later have my observations been appearing to manifest themselves externally.

The novice is aware of that which is beyond the self and is contained within a womb like an ocean. I am writing here about those magical experiences, and associations with Darkness which come spontaneously as we explore the Darkness, not anything which is forced.

The Collective Unconscious

Carl Jung made one of the most significant contributions of science to occultism, when he developed the idea of the collective unconscious, which is not dissimilar to what I refer to as the mystic Darkness.

Jung said:

"The process of Individuation is, in effect, the spontaneous realisation of the whole man...the more he is merely " I " the more he splits himself off from the collective unconscious, of whom he is also a part, and may even find himself in opposition to the collective unconscious. But since everything strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated for by the universal human being within us, whose goal is the ultimate integration of conscious and unconscious or better, the assimilation of the ego to a wider personality."

I say that this wider personality as said by Jung, is to become a god.

Appendix IV. The Duality Principle

Throughout the mystic darkness, all four elements exist in a state of duality.

Duality is not Dualism, duality is being used here in the scientific model used by physicists and other professionals to describe something which is better analyzed by using two alternative modes of perception. All elements within Neith, the Existence, are two-fold. This is why all Egyptian magic is maintained within a duality, just as Isis was originally male and female; and Anahita, the great goddess of the Persians, who was Mistress of both the Male and Female Flows. The dual aspects of each element work in harness and are not opposed or polarized against each other.

For example: In Invocation, magicians use the duality principle when drawing in Ptah's archetypal energies as elements into their being. Thus, the magician's Nun can be fertilized within itself and an external can be brought forth.

Thoughts on the "Associated Darkness"

- By Frater MM

"Darkness precedes Light and She is Mother" Ref: Inscription altar of Salerno Cathedral in Italy.

Everything comes out of and returns to the womb of the Great Mother. Whether she is named, Kali, Parvati, Durga, Binah or Shekinah, She is the Great Creatrix and the Great Destroyer.

From a certain viewpoint the veil of the great nothingness - the AIN - was the first great womb of creation. Where the Divine according to Lurianic doctrine withdrew in order to make place for creation. Before that event, the Light of God filled all of space. Creation emerges out of the Womb of the Divine. We can see this symbolically in the ancient traditions through the symbolism of the darkness of the Akasha the primal tattva from whence the other tattvas emerge.

It is usually symbolised by an indigo or black egg. Another symbol closely related is that of the Vesica Piscis. In the womb there is no light, but darkness. This is the Black Madonna, the original mother, the creatrix from whom in the form of the Virgin Mary or Isis the Child of Light was born into the aeons of darkness as the Christ or Horus child.

"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." - Isaiah 45:7.

Darkness preceded the light in the order of creation or manifestation. There is an old Qabalistic teaching that tells us that before creation there was a conflict of impulses or wills within the Divine; the will or impulse to create and a will to remain in a state of non-being. The positive light aspect of creation originates in the will to be; the evil inclination, the darkness of the Qlipoth originates in the will not-to-be. There is also an old Egyptian myth that tell us of the two children born from the Goddess of Creation, the twins Horus (the elder) and Set, the Good and the Evil being born into the world at the same time. Good and Evil, Light and Darkness both are original aspects of the matrix of existence, in a seemingly eternal dynamic conflict.

These are the dual aspects not only of the macrocosm but also reflected into the microcosm as the good and evil inclinations of man, the Angel of light and the Angel of darkness, always following man, leading like pillars of light and darkness through the journey within a fallen world.

In mystic literature we learn of the Dark Night of the Soul, a night of dissolution and transformation of the mystic. He enters the womb of the Great mother, and goes not forth again. In the sky there is a new star born, a new being, born into the New Jerusalem of the Comity of the Stars in the Body of Nuit.

"One does not become enlightened by imagining figures of light but by making the darkness conscious." - C.G. Jung

The magician-mystic stands between the forces of light and darkness and is first deluded by the illusion of choice between them. Striving to the good of Light, Life and Love he chooses the pathway of service to the light. The solar path of Osiris-Horus. This works until he reaches the stage where he has to cross the Abyss. Therein is the demon Choronzon. In a sense a demon that must be overcome. This struggle can only be accomplished if he has balanced the light with the darkness within. The myth referred to where Ra gets the assistance of Set in fighting Apepi can be looked upon as an image of this.

"For she is omniform as Love and as Death, the Great Sea whence all Life springs, and whose black womb reabsorbs all." - Aleister Crowley

The nature of Set, in India is symbolised by the image of the Lord Shiva, the destroyer of illusion. The illusion of duality below the abyss has to be destroyed so that the initiate-adept can fully enter into Binah, which is the mystic darkness, the presence of God. The personality of the magician-mystic is given up to the Divine at this stage. He or She will meet with her destructive aspect in that she dissolves everything that He is. In this is also the growth of a new being, a stellar being, a new God being reborn into the macrocosm.

In the years of the preceding age we can see that the shadow side of ourselves has been suppressed and the fight for light has become a fight for life where the Shadow has become expressed in a very unconscious and uncontrollable way. One of the primary tasks of the modern magician-mystic is to rediscover the lost energy, which resides in the shadow within. The challenge is to do this as a personal Initiatory experience rather than expressing it in an unbalanced way without.

In both India as well as in Egypt Set-Shiva is shown as a being of darkness that has merged with Horus-Vishnu as beings of light. In the same way as Horus fights Set to avenge his father and preserve the land, Vishnu is the protector of the manifested universe. Shiva is often describe as being the lord of both the heavenly beings as well as of those that crawl around beneath the earth, in the darker regions of the Hindu universe.

What we can learn from these images is that in the same way the forces of light and dark within has to merge into the whole. In the language of modern Qabalah we have to travel both the paths of Horus as well as in the tunnels of Set. Both are but aspects of one being, the human as a reflection of the divine, and the microcosm as a reflection of the macrocosm.

Many modern writers use a view of the shadow side of the self as if it only was unbalanced and repressed aspects of the self. What I want to demonstrate with the mythological and symbolic references above is that it has really a foundation in the depths of the Divine itself, as an expression of the Divine Will itself. How then can the will of the Divine be divided against itself? Should it not only express light, life and love? The source of conflict

and its resolution lies in the complementary view of destruction and construction of the universe. From the beginning both principles were necessary for the ecological balance of the cosmos. If the Set-principle were not present with the Horus principle, the destructive darkness with that of the light giving sun-principle there would have been only growth without the destructive breaking down forces that will take away the old! In traditional Qabalah evil does have its source within the fifth sephirah of Geburah or Pachad. I.e. in the strength of God and the Fear of God. Real growth has its foundation in the breaking way of old patterns. We can here also see the complementary Yin and Yang approach of the ancient Chinese.

NOX is the darkness of the unconscious. If we take the words "The Associated Darkness" at face value, the LVX or day-side of consciousness is always associated with the night-side, because they are simply two sides of the same coin. In a sense consciousness as we know it is a crystallisation or expression of the unconscious. To evolve they have to merge within the adept.

To become a whole being, a vessel filled with the Light-Life-Love of the Divine reborn among the stars in Chokmah on the path of return both natures has to be explored. Under the veil of Paroketh we participate in the struggle between light and darkness over the realm, but once in Tiphareth, in communication with our Holy Guardian Angel we must face up to the challenge of the force of darkness within Geburah, balance with the beneficence of Gedulah (or Chesed).

These being merged into one, the Adeptus Exemptus has to cross the waters of the Abyss. Then like the hanged man, Mem or water he or she is in no position to do anything but to merge with the Great Mother in Binah - to re-enter the womb.

Aleister Crowley gave the signs of NOX in *Liber V vel Reguli* and the *Star Ruby*. The meaning of NOX he gives as a comment to Liber VII. If one studies the meaning of the signs, there is a definite feminine quality over them. In three of the signs we meet with the virgin (Nuit), Isis in Welcome and Isis Rejoicing. This is not the darkness of the other side being invoked but the adept enveloping himself with the energies of the womb of the Great Mother. A certain sadness and sorrow accompany these signs. Associated with Binah is also the concept of the Shekhinah within the

Qabalah, split from YHVH by the fall. Shekhinah is the presence of God, sometimes identified with the community of Israel. Shekhinah is looked upon in Qabalistic traditions as being feminine and when identified with Binah the creating aspect of God just as Shakti being the creative energy of Shiva. She is both nature on earth around us in Malkuth as well as the Great Mother in Binah. Mater Triumphans is to me the rejoicing of the restored Shekhinah, reunited with her husband YHVH, making the cosmic family whole again.

There is an expression "The Night of Pan" that ends the working of the NOX-signs. PAN is the all, the complete creative manifestation of the universe. The Night of the All is Pralaya, both in the end of a cycle as well as a state of perfect rest before the commencement of a new cycle of being. Crowley in the "Vision and the Voice" associate the night of PAN with Binah, the great mother where all differentiation of forms has disintegrated. The individual being of the adept with all its attainments having been given up in the experience of the Abyss, and the Magister Templi is only dust in the city of the Pyramids.

To evolve we must delve into the Associated Darkness, through this night the light of the star of the morning will eventually shine through as we transcend this inherent duality into the light of the One beyond.

"I am She who ere the Earth was formed

Was Rhea, Binah, Ge

I am that soundless, boundless, bitter sea

Out of whose deeps life wells eternally.

Astarte, Aphrodite, Ashtoreth -

Giver of life and bringer-in of death;

Hera in Heaven, on Earth Persephone;

Diana of the ways and Hecate -

All these am I and they are seen in me.

The hour of the high full moon draws near;

I hear the invoking words, hear and appear -

Shaddai el Chai and Rhea, Binah, Ge -

I come unto the priest that calleth me." - Dion Fortune

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