

The Sabbatic Kabala of the Crooked Path **By: Nicholaj Frisvold, 2001**

Andrew D. Chumbleys "Azoëtia" (*Xoanon publishers, 1992*) is divided into 11 cells or Aats, Houses of Power. There should also be mentioned that the book also contains another book (Book One) that will not be discussed in this short treatise. The number 11 not chosen at random since it is the half of the sacred alphabet and the aats themselves represents double houses and through this all 22 letters are marked in its own right and reflecting its adversary. The significance of the number 11 should be well enough debated by adepts of the Ancient Arte and this number which reflects the vortex of deaths rainbow-gnosis will be left alone in this treatise. As stated, the 11 cells are formed by twin letters of the sacred alphabet, forming a double-current. Within the houses the powers reflected should be associated with Sah, the Right-hand palace of the Great Double House and the Left hand palace which name will remain secret and hidden These cells or sources of power are called Aats. A secret key is revealed in the following quotation: " *Over each cell there is a Unifying Glyph, a Sigil whereby that Aat is opened and closed at a Point of Ingress...Each Aath hath especial sovereignty over a specific pair of letters, these twin aatic glyphs being the Polarities of such Powers as are emanated and drawn in by that particular cell. Thus they define the Nature and Characteristics of the Aat as a Geminus. An Aatic Current may thus be called upon as the Twin Continua of Zoa (life) and Azoa (death) - as Goddess and God*". (p. 94-95). On the pages following a five-fold routine as a ritualistic formulae is revealed so it's clear that the Aats function as the mounting Points of Corporeal form. The formulae can be summed up in the following: **I + Will + Desire + Belief = Result**. Some of you might find a strong reference in the work of the British sorcerer Austin Osman Spare through this formulae and the importance of Spare in the sabbatic current is vast. These five points can be summed up as the entering into the Void, the application of the bindu of light, the emanation of the bindus rays leading to the sensory capture of the being called forth culminating with the absorption in silence of the force in action that has been compelled through signs and rituals set forth in the void. There should also be said that this essay is solely a reflection of personal quality upon the matters set forth in this excellent grimoire of the arte and is intended to shed light on the mere composition of the text rather than to explain the hidden points its compass stretches towards. In some sections of the essay this will be hinted towards, but not explained. One important aspect of sorcery has been left out thou, or rather has not been clearly stated. That is the influence of what might be named as "the charge" or the stellar fluidity that must enter the ritual and electrify the effects, also known as the Azoth. This is quoted later in the text in the following well-compromised extract:

"Magick is the Transmutability of the Quintessence of ALL nature called AZOTH (Supreme Occult Agency of Change)".

CELL 0

Being the Aat of the 1st and 12th letter of the sacred alphabet

This Aat is the first Cell of power associated with the letters A and L (*Ayin* and *Lamed*). This cell inhabits the Ancient One of Spirit which in this case can be assimilated with the vast powers of the Black Man of the Sabbath or *Apethiui*. The basic principle of the Black Mans function is to be found in the Void (p. 99 gives a Call unto this Power as well as a Formulae of this Aats primal atavism from p. 99-103). This cell is the source of creation of the magical alphabet. In the Call gods like *Exu*, *Odin*, *Shiva* are evoked as openers of the crossroad gates. In the *patakis* (mythical legends) of *Eshu* and also his nigerian counterpart *Eleggua* there are many stories telling about this deities oppressive nature and his function as the taskmaster of the gods, his own assignment of taking the worshippers offerings to God for acceptance. He is the inter-mediary between man and god and he opens possibilities. In addition he is a playful vortex of sorcery and children is sacred to him. Often easily offended and just as often easy to give rewards. It is interesting to take notice by the use of the Void or *jagrata* in relation to the atu 0 and atu 11 of the Tarot-deck, *The Fool* and *Adjustment*. Both aspiring to Air. The void is of the element air and is ruled by venus and justice. The House of Balancing powers or equal dynamic. A hidden formulae to this is revealed on the pages 110 - 114. An interesting point is the use of the Witches ladder, a *vakra* (crooked) ladder in the void. Your instrument of empowerment in this cell is this ladder. Without the ladder you will be stuck in the same point of the void. The spell using the Witches ladder is a prominent gateway to accomplish the magical task the sorcerer will happen. Jacobs vision of the ladder that went into heaven in Genesis 28 is worthy of some consideration and also the importance of ladders in the kabbalistic universe. Entering this ladder will lead the Seeker on a journey of realization of the essence of the conjuration of the letters and its many possibilities. Remember also that this journey is undertaken with the help of the horned one, the ox and his tool the goad. This should in itself compromise a warning of not embarking on this journey towards the airy Houses of ultimate Self-hood unless the desired balance already has been achieved under the venusian influence of Lady Libra. The influences of *The Fool*, *Apethiui* is as said both rewarding and cursing. The occult laws considering justice must be taken into account as it is formulated in the saying of the witches: "**May the blessing, curse and cunning be**"

CELL 1

Being the Aat of the 2nd and 13th letter of the Sacred alphabet

"All Worship is soliliquy". In this house we enter the world of Water, the way of

manifestation. Elemental spirits as well as Les Loa prefer the watery way of entering mundane conditions, known as manifestations. This House is very manifestive indeed since it is balancing the forces of mercury and water.

There are several clues for the understanding of the empowerments presented in this cell in the azoëtic text of which the following carries a lot of essence: "Mirror the whole nature in your portrait and see the secret Beauty. Open Eye and Mind for this". This is the way of netzasch inspiring the "Eye" and "Mind" for this task. This cell is the place for the fundamental creation of form. The influence of mercury has stirred up the water and the alchemy has started. In this phase of creation "vac" is important. "Vac" is an aspect of *Sarasvati* as the goddess of Speech, signifying sound, or rather the primordial sounds of creation. Breath is air and the component needed for transmutation, as seen in the techniques of *pranayama*. It is this mercurial air of creation the water has stirred up. The rite of Ingress, or the establishment of the point and its adversary into the One. The text itself called "The Eight Steps of the Rite of Ingress" gives a detailed outline of the procedure to follow (p. 124 - 125) and several important keys to its understanding are freely given to the Seeker. Further the first few steps of the symbolism of the mouth is set forth in the form of mantra and Word sigil (p. 128). The sigilic formulae is to be found on p. 133-135. This Aat is also important in the manner that it presents the first of the many tasks the Seeker must perform on the way to adeptship. Water and the letter Mem is also significant for the Hanged Man and it is therefore reminiscent of the arcana of the Self-slayered One. The compositions of such deeds are found on the pages 138 where the importance of the self-enchancement of the devourer and the devoured are emphasized. The combined forces of the 1st and 12th letter in Beth and Mem, combining the positive and negative or the point and its adversary into One is significant due to its aptness of being a powerful house for adepts to start the process of transformation. As already stated, this house is first of all the arcana of the Self-slayered One. A house of transformation and courage, in addition to be the natural birth of the Void.

CELL 2

Being the Aat of the 3de and 14th letter of the Sacred alphabet

This cell represents the manifestation of the spirits and powers governing the sigil under the dominion of the Second Hidden Star (Orion, but in general there are a strong sub-stellar touch to the material presented in this Aat, and therefore it is essentially reflected in the lunar rays of the mystery.) of the Azoth. This cell is focused on the formation of the fluidity and fluxity of the magical matrix of invocation. This is the abode of the goddess of Water, Salt and Fire. She who is colour and sex (p. 146). The 2nd Cell is setting forth the mysteries of the

goddess trifold of nature and marks through this synthesis the Lesser Mystery of the Three Lunar phases and how the growth, maturity and the old age of the goddess are functioning in the Magical Arte. The Greater Mystery, the one concerning the Black Moon is treated in a different house. This is per definition the House of the Moon and through this the abode of the goddess. The connection between Gimel and Nun is significant in his joining between the Moon and the lunar animals, like Scorpios, centipedes and the like. In the Tarot these letters has been assigned to the priestess and Death. Since this cell is the lunar abode it is also the cell where the mysteries of the psychosexual fluids are understood. The house itself is concerned with the pure and genital production of the elixirs and is marking a state of transition into a higher understanding of these mysteries which are of a cerebral nature. The magician should by the understanding of this alchemical house ground an understanding of the lunar rays and its effect, for instance through the work of the *kalas* or colours of the moon. This mystery is stellar in origin, but has found a junction of manifestation in the trans-lunar realms and is therefore a proper mystery to explore prior to the Deeper and transcendent mysteries of the Stellar Wisdom.

In other words - this is a house of Congress. One important revelation in this cell are: "*Duality is the Omnipresent Singularity*" and "*transvoke - Outside - Beyond - Within*" In other words this is the marriage or sacrificial sexual union of Zoa and Azoa. The crossroad of all things molding into the One in the centre of the Abyssal Void of All-beginnings. This is also the meeting-ground of the opposition in which there are a reification (p. 169-70)

This thought is demonstrated in the ritual procedure called "*Going forth of the Virgin*". The adept enters a sphere where he is in solitude. He/She is the virgin going forth into manifestation. The adept is seeking union with self. The mature parts devour the virginal sections and allows the transgressor to mature, like the moon shows its different phases but is still One, such is the duality when it turns into singularity. This effect is purely magical in essence and must be strived for. The old *rishis* that founded movements like *advaita* (the *upanishadic* teachings) were well aware of the importance of the Singular understanding of the plural. The division between was mere superficial and necessary, and was mere a tool for understanding the cosmomatrix. A tool that intended to bring the Seeker to the realisation on the One. Connected to the Greater Mystery of the Noble Arte is the One and the Naught, concepts that can not be explained by words, but only the silence that reigns in the Starry Heavens.

CELL 3

Being the Aat of the 4th and 15th letter of the Sacred alphabet

This cell inhabits the wisdom on how to become the Corpus of the Spirits. Their manifestation and how to evoke them and also the conjuration of these powers. The methods are known through Spare as the "*Death-Posture*" and the technique is based upon the sigilic formation of **Will-Desire-Belief** based on the sacred alphabet of the magus. In Spares case this was known as "*The Alphabet of Desire*", in the case of Solomon Qayin Az-Khidir this is known as "*The Signs of Tzab-Azoth*". Even if Spares alphabet is completely workable for whomever adept attempting to pursue a magical procedure the goal should be to construct such grammatical alignments with the spirits through the intimate relation developed through the Mysterious in the 2nd cell and further.

In the previous cell the adept enters a magic zone where the godforms are treated more external, in this cell he calls them forth in a syncretistic alignment. The construction of god-names through different methods is necessary (p. 174-176). The emotional intensity is the source of creation in this cell and the symbolism of the hand is employed in it as well. "*From the One Star all other shines*" the text says and it hints towards the pentalpha as formed by the five fingers on the hand, being the symbol of unity itself. The hand is further the instrument of the eye in the process of forming the sigil and making manifestations come through.

The use of powers in this cell are connected to *asana* (postures) and is connected to the House of Sah (stars of Orion). Stellar knowledge, in this case focused on the Sign of the Great Hunter, Orion is a glyph for contacting the Great Hunter himself, the Horned One. The spell of Sah is set forth on p. 189-193. On the three pages beforehand (p.186-188) there is also to be found several keys to the secrets of the 11 cells.

This house is symbolised by the 8-rayed cross which are the spider! When you open this gate you must become the gate. The cross of the angels and sub-angels is the complete and correct form of the Absolutness of the One. The portals of life and Death open on all edges to run together into the core of them both, the *bindu* found in the source of the *Azoth*.

The letters Daleth and Samekh is associated with the influences in this cell. It's a strong alchemical brew. This is the bonding of oppositions under the rulership of cool venusian heat, keeping in mind that the luchiferian philosophy is ruled by Venus in its most attainable manifestation this is really a cell that is responsible for blazing up the light and make the Seeker a Seer. This is in the Tarot symbolized by the Priestess and the card known as Art. The joining itself being significant both of the alchemical processes, but also important in relation to the continuation of the lunar mysteries. The artistic and exploring intellectual fire of the saggitarius is performing a well-balanced congress into venus and makes this a cell of Beauty. A place where ideas melts into action in the most efficant and profound ways. As a result the texts connected to this cell is works of

smoothness and elegance, of beauty and artistic Seership.

Cell 4

Being the Aat of the 5th and 16th letter of the Sacred alphabet

In this cell we encounter the formulae of the Vessel, and the significance of the number 4 which in the case of this Aat signifies the Hand, Eye, Phallus and Mouth. Followed by the formulae of understanding for the symbolism and cultivation of the vessel. This vessel is reflected in the Tetragrammaton of the four sacred letters of the name of God. This discussion will remain hinted towards in favour of a short exposition of the components of the vessel, or rather the kind of fuels necessary to effectuate the occult arte in the hand of the divine artist. Firstly the elements are represented through this four-fold exposition, when properly adjusted it constructs the fifth from the mage, who then becomes the sum of the four into the fifth and the one. Therefore this cell acts as the window, in accordance with the symbolism in the fifth letter Heh. Properly enough Heh is also connected to the Star or the pentalpha. The sexual suggestions of the procedures to follow in the conjuration of this Aat is evident and refers to the various modes of sexual congress and the type of *kala* these sexo-magical *asanas* will lead to. This Aat is under the influence of Aquarius and inhabits the potentiality of cultivating the New Language of the famulus through the use of the divine artist as the vessel of the arte, and through this producing the Azoth of transformation and the fluids of congress with the famulus. To accomplish this one must have understood and mastered the powers of the House of Sah, which is related to the magical process of transformation. This transformation is based in the motion and manipulation of the firesnake in connection with Ayin (O) which hints towards the eye and the capricornian influence illustrated by the Devil in the Tarot. In Ayin “that which is Seen” and the ability of transformation is signified by the Eye. The Eye is also the tool of the artist of the Noble Arte and is the capturer of the sigillic wisdom and the key that locks it into the vault of unconditioned belief in the execution of the wills desire. The text refers to this as “sigillic aphorisms”, but used in the temple of solitude these become more than aphorisms, it encapsulates the formulae in flesh and releases the blood of the witches into the vessel and the magus becomes the living reality of the awakened flesh of Lord Cain. This is possible through the modes and variation suggested by the tetragrammic formulae and its invitation to the sexual genii to seek the intimate congress known as succubus and incubus. (p. 208-223)

CELL 5

Being the letters of the 6th and 17th Aat of the Sacred alphabet.

“Every Star Within is the Seed of a Star without”

This cell tells about the secrets of the pentagram and how it works as the cosmic unifier between the cosmomatrix. It continues the voyage started in the previous cell and discusses the optical path of mediation between the Summoner and the Summond. The union of the external and the internal shreds of gnosis that meets in the transmuted vessel. In this process, where the summoner becomes the summoned and the hunter the hunted the importance of the fetishes are introduced. This refers to the physical presentation of objects of power. We can among these include the common weapons of the warrior of the Noble Arte, Colours, banners and signs are other highly physical objects that are treated. Through this act the process of manifestation of the summoned will be enhanced. This cells importance rests in its exploration of the mysteries where the witch and the familiar becomes One. This is performed through procedures of congress where the joining in secret and sacred matrimony are performed. This will include the absolute readiness of the senses. The totality of the body must be brought to a state of reception for the forces to descend upon the mage. He ritual of the Opposer will be performed in such occasion and the mage who strives to reach the highest ladders will gladly forsake All for the sake of Naught! The joining of the adversary within the mage constitutes the Hierophant, the High Priest of the Ages. The Mouth Peh is connected to mars and the power of the Tower in the arcane of the Tarot. This is significant due to the disruptive nature of the joining of the external within the internal in these kinds of operations. Mysteries connected to the Luchiferian gnosis are inherent and implicit in this cell and will blossom into full flower in the forthcoming cells.
(p. 233-236p. 237-238)

The sabbatic kabala displays a formulae for eroto-manic behaviour on behalf of the high priest towards the use of the Tower as the external and therefore aggressive component in the communion. The priest become the vessel and the container of the powers drawn upon, mainly through the mystery of the sexual eucharist. It also reflects its Double-natured House of Power (or Sah) in the tetragrammic vessel - the hand being the extension of the phallus and the eye being the cranial abode of the higher mouth (i.e. vulva - note due to this that the lone witch in Norse lore was called volva and was considered a seer or a sybill, the oracle made manifest in the flesh of the crone, which suggest the oracular nature within this Aat, reflected through the use of the portals of the Moon.

CELL 6

Being the Aat of the 7th and 18th letter of the Sacred alphabet

This cell is a discourse upon the Double Will and the Divided Twins as found in the Mystery of the Androgyne also known in the occult communities as Baphomet. I am Her as I am He (p. 241). this cell connects with the supposed mysteries of the Templars and the vapours of deMolay can be sensed in its discourses of the Twin Vessels and the construction of the Stone-God. The physical representation of the god or famulus are integrated as an important and crucial part on the Crooked Road towards the Light of the midnight-vale. This technique was employed by the German Reuss-derived occult group in the concept of the GOTOS. A title assigned to the highest degree of the order, but also reminiscent of the physical representation of the orders egregoric spirit. The flavour in this cell is solar and phallic but its androgyny suggests otherwise - that this cell is a rehearsal ground for the phallic manifestation to come and through this it connects with the stellar influences hidden within this Craft-tradition and presents a formation of mystery-teaching connected to the destruction of the mage in favour of the virgin-mage. The importance of sacrifice is in these manners stressed and becomes a continuation of the sigilic forms of the Sacred letters in the previous cell. The adoration of the Sun suggested in this cell is but a rehearsal to enter deeper into the source of the sun which is stellar in nature.

The letters connected to this cell is Zayin, the path of the double-edge and the occult fight between the brothers of the One - this finding its ultimate understanding and beauty in the dynamic path between the fighting Ieshoua and the conquering Lucifer. This fight being performed within the One Christ. The One is further finding its reflection in the influence of Gemini who in the tarot is symbolized by The Lovers. Importance must be stressed on the concept of Love in this cell. The ultimate adoration and humbleness in fore the path of initiation and before the eyes of the gods are taken on as a necessity and a sheer want born from the virgin-will of the mage. The other construction in this cell is the solar fasette found in the letter Tzaddi which means fish-hook, but is also connected to the Star through its kabbalistic connotations. In Lurias initiatic system the Rabbi of the mysteries was honoured with the title tzaddiqin. Further this cell reflects the influence of Aries, which in the Tarot has been given the domain of the Emperor. This explains the warrior like flavour of the cell and the solar influences of the cell. The formulae of Zayin is captured in the formulae of the Opposer as well as in its connection with the mercurial formulae of the pentagram as the cosmomatrix of transformation. The Ram has found its expression in Tz, the first sign of zodiacus who is the bringer of fire and light is essential to this riddle and as the five-fold symbol of the use of the senses.

CELL 7

Being the Aat of the 8th and 19th letter of the Sacred alphabet

This cell speaks of the union of all systems and the understanding of our belief through mastery of alchemy and therefore our own senses. The construction of

the temple of flesh, the path of no return and total integration is found in this cell of ultimate vision and fluids. There is a great flexibility in this cell and is experienced as the muse of divine inspiration. The most important formulae is the techniques of iconoclasticism, or the formation of the Many into One. Again sigilic methods are used to accomplish this task and through this the One and its adversary are integrated in this fluid process.

Permutation are an important aspect of these operations, for instances the temuric birth of Sekah from Hekas. This method is the same as used by for instance Spare where for instance Watcher are turned into Rehctaw. The cell explains how these distortion bring forth wonders done in accuracy and with the perfected intent. Further one can use the techniques of constructing squares, lattices and matrices for occult purposes. The ecos of Spare are strong in this cell. Also the magical utterance of Spare are found here. Thanateros. The Coffin and the Marriage-bed are set forth as the true Twins of inward initiation. These workings and their procedures are with eloquence set forth, but should remain only mentioned in this essay. The secret is hidden in-between the words and reflects the pagan influence of the Masonic traditions where the coffin carries many symbols of the rose and the Cross of the great Lord of the dawning Light. This is the Eroticism of Thanathos.

The Secrets of the Black God are explained. The cell is to a certain degree a revelation of the Black Light. The light sought by the many, but understood by the few. A process of deconstruction is set forth and is in this manner a natural succession of the previous cell and is setting forth the advaitin principles of the Craft even more clearly. There is no distinction between, there is only the between. This is symbolically illustrated by discussions and poetic alignments with the symbolism inherited in Shaitan, Luchifer and the power the Christian communities call the Devil. This mystery must be understood in this cell or the act of vaporisation and occult dehydration will occur. The aspiration in this house is total stellar and has through its high aspiration tight connections with the lunar mansions and the abysmal waters resting in the lunar realms. It is in these domains the congress with the Devil is sought and where the destruction of the virgin will be accomplished to give rise to the importance of shakti-nature in the excellent call of Ononshu, the black goddess who is both the begotten and the begotter of the realm of the sphere of the black goddesses, like Hekate, Lilith, Kali, Artemis and the like. In Ononshu they are united into One and the distinction is the between. To accomplish the treading of the path of stellar waters the connection towards the animalistic spirits and the atavistic totems are crucial to construct a balance between the lowest and the highest of the forms of spirit and matter. This is important since these bestial totems are guides in the stellar work. The names of the stellar signs should be enough to point toward this important fact. To encounter the Great Bear you should align yourself with this totemic representation. There is also a mention of the servitors of the path of Khepeshm the Starry Road in this which brings one to think about the Sun of Amenta and the mystery of the Sun at its fullest in the Kingdom of the Klipphas.

And mark that this is different than the Sun at night in the carnal world.

The letters connected to this cell are Cheth, connected to the influence of cancer and therefore the moon in combination with Qoph who draws down the plescesian influence of Neptune and moon constitutes a cell where the so called hidden mysteries are concealed. These are hidden due to these letters connection to barriers both in the open, as Cheth is linked to a fence, a portal or a gate that might be opened and might be closed and the back of the head, an area of the cranium that has been majorly overlooked in the search for adharas, nadis and charkas. This connects with the sea of unconsciousness geniis and archetypes and also the strightly personal imprints of spiritual blood. The connections of these lunar qualities, linked to the sub-consciousness (as well as the un-consciousness) which in this cell are displayed in the most murky fields of expression are interesting since it suggest a highly active role of the feminine vessel. Both letters are reminiscent of the darkside of the kabbalistik universe and totally stellar in nature.

CELL 8

Being the Aat of the 9th and 20th letter of the Sacred alphabet

“With my Shadow I will eclipse the very Face of Nature”.

In this cell the mage is beneath his own vast Seas of un- and subconscious magical patchworks and a total integration with the Shadow-self is performed through sigilic formulas in the state of *jagrat* and *svapna*. This is done by entering the sphere of knowledge intentionally, because you have really no other choice. The technique suggested is amongst the many the use of automata in relation to paining and writing upon awakening from the Umbrian land of Deep sleep and Lucid copulation with the infernal regents. In this cell you will become the offering to the Shadow, the hunted for the hunter and the awaiting and blindfolded novice awaiting the ordeal. This process is referred to as Hypno-Aesthesia, where you in sound sleep are seeking the joining with the sigilic form of intent. The useful point for summoning are found in the **SonorCha AChronos**, which is the Ka or force of I and as such the Syzygy of Self. This is in turn tight connected to the very form of totality displayed in this aeon, or age.

The Call unto the dark side is clear and loud in this cell, if not somehow in a fatigue of its strength. With this I mean that this working with the integration of the Shadow-Self will probably induce a certain occult fatigue, that in many cases is bound to happen as a reaction on the forces put to play in this joining. The Double House of Zoa and Azoa and the symbolism of the mother, father, son and daughter are important as a reference to Yi-King and the absolute need for the

Oracular effect found through divination, or as the case also can be, with using trance-induction and rosaries in the next cell. There would be quite proper to induce Yi-King reading in this cell or the reading known of as "sand-cutting" as used by Arab and Berber mystics. This cell is the octagon of the cells and the importance of the 8 Watchers are properly introduced as the preservators of the I and also the expressions of the essence of the Elder Gods and through this guardians of the spaces of the double-houses. These conjurations are called properly enough Octriga

This cell are connected to the letter Teth, connected to the Leo, the serpent and lust, in addition we have the letter Resh connected with the Sun and the head. This cell speaks of the integration of the infernal Lust in the building of the magus. The apples of Eden has been eaten and the serpent is glowing in its gnostic rain of golden and moon-like jewels. It's hue ready to shine forever upon the path of the crooked way. The importance of the oracle is clearly understood in the light of the serpent being the bringer of Light and the head being the Sun it self. This is the joining of the great inner sage with its great afflatus in the outer that is responsible for the growth of the mage. In this cell the watchers are really watching in the guise of the Elder Gods and the oracular states are fostered through the dreaming state.

CELL 9

Being the Aat of the 10th and 21st letters of the Sacred alphabet

"Beware! The Personified Forms of Formless Powers are there to serve and to mediate, they may also serve to imprison and to chain he who is the slave of his own lusts".

In this cell the secrets of the blood-pacts stemming from Our Venerated Master Cain, the forger of the in-between are set forth. The general importance of blood-bounds in flesh as well as in spirit are set forth as important components of the adepts search for completion. The importance of the witches blood, either inherited by family-tradition or inherited through the spiritual family of sorcerers that recognize the witches blood within the adept - the blood is still important, to become one with the line of transmission. Blood is life and this fluid has been revered by all religions in all ages as a profound transmitter of the people's prayers to the god and through the giving of blood the desired effect of the prayer. This cell speaks of *Chuaylil* - "The bloodthirsty God" and the importance

of blood, blood-pacts and blood-bounds, the secrets of the witches' blood. The commitments to the Craft is equal to the commitment to the *Chuaylil*. Blood is requested! There is more than a hint towards the essences in the medieval grimoires in this cell, which is due to the influence of the Yud, of the Sacred alphabet, a letter that is really conducting the concentration of secret undertakings performed in the occult voyage. The presence of the Master Cain is great, he is the master of the forge and the transgressor who made the Yud possible, in one esoteric meaning of this complex mystery, because he took it to use. Yud is the hand and Cain is the blacksmith, the forger and the loner. Also, the Tarot gives the Yud the influence of the Hermit, properly enough - even if he multiplied with his line of witches, witches have through all ages been the loners of the society.

A most, or rather moist delicate mystery is expressed through the Sexual daemon, Lilitu. There are also spells included for the working of her influence (p. 320-323) connected to the rosary and through this the oracular state achieved by recitation or *japa*. This rosary consists of 22 beads for incubi, 22 for succubi, 44 for Her. This is very dangerous undertakings and should only be performed by magicians with firm contacts with his line of ancestry and his spiritual guides and totemic spirits. Working with these kind of deities will often result in either the traditional waning of life-force or even worse that you enter secret priesthoods that meet in dark cellars where the genii of commandment will force you to drink from the rod of fire in your un-natural search for disgracing your flesh and mouth and hand to the work of the backward wand. This can accomplish external changes and the formation of the perverse manifesting in the outer. This kind of obsession are reflected in the weird cloaks of the priest of these congregations and their vampyric drift towards drinking constantly from the rod of fire to quench their unnatural thirst for the light they believe to be found in churches formed as seedy dungeons. This will almost always be the case if the novice embarks on the road of in-between-ness forged by Cain and upheld by Lilitu in the Double House of this cell. The sacred letters in this cell are as mentioned Yud and also we have Shin connected to this house, which is reminiscent of the fangs of the demons and the snakes and the vapours they are ejecting are the very spirit of this Aeon or in life itself. The fall has been introduced and this cell is setting forth the ultimate joining of Eros and Death in various hexes connected to our stellar source in the Elder Gods.

CELL 10

Being the Aat of the 11th and 22nd letter of the Sacred alphabet

“For Whosoever is Wise practises no magic, but becomes it”

We are now encountering the last letters of the Sacred alphabet, Kaph and Tau. Symbolized by the planet Jupiter and the tarot of Fortune interacting with the

Tau, the cross of the Universe connecting Saturn with the Earth. In this we find wisdom and understanding brought circle round and ended up back to the witch who has restored him-or her on the throne of Cain, carrying the cross of the World and has towered by All temptations. Through the ordeals Jupiter has blessed the witch with the fortune of gnosis.

“Worship not the Stone but what it Conceals” is one of the statements in this cell, and through this it refers to the dawning of the famulus in a physical object and the dawning of the adepts occult aspiration of the Crooked path. The spirit-servitour arises as the most important aspect of the mage. Without his famulus and totemic spirits the mage is nothing but an ill deformed child in the occult world always craving for the ridiculous. The workings in orders such as the **Ku-Sebittu** are design for this kind of growth of the mage. The cultivation of the close relation between the mage and his or her personal genii. The lunar transmission has proved great effect in its ability to disrobe the famulus and connect it deep within the witch blood of the Seeker.

This cell is a worthy culmination of this highly personal grimoire, that is also just as personal as the ability of the sorcerer are to see the path of uniqueness in All. Also, the language and gnosis transmitted in these two last cells will be better off when they speak by them self to the innermost chambers of the Witch.

“The Value of a Belief lies in its sufficiency to Realize”

May the Blessing, Curse and the Cunning be