

# Membership Handbook

The Sanctum Regnum



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## Introduction

The SANCTUM REGNUM is an esoterically inclined spiritual fellowship which exists to promote psycho-spiritual health and development throughout its membership.

Members of the SANCTUM REGNUM are mutually regarded as pilgrims on the esoteric pathways which lead to enlightenment and who mutually respect the diverse approaches of the varied membership.

As individuals, our perception and understanding, our personally unique spiritual path are clearer at some time than at other times. Often, we can only achieve a clear perspective of the status of our souls during times of spiritual balance. The work of the SANCTUM REGNUM is to promote such balance through encouraging an understanding of traditional spiritual lore in terms that are of practical use and application.

During those periods when spiritual balance yields to developmental momentum, the clarity of self examination is afforded by membership of a committed group of like minded individuals whose fellowship brings both moral support and wise counsel.

We are fortunate to live in an age when we may each choose whatever system of metaphors we may prefer in order to navigate our spiritual path. No longer is the educated individual forced to acknowledge only strictly enforced cultural religious archetypes. Indeed many, if not the majority of those committed to any one of the spiritual paths of Western esotericism will have adopted a set of pictorial and linguistic traditions of a culture alien to their own.

Sometimes, those pursuing alternative spiritual disciplines can retreat into a 'nook and cranny' of their own chosen spirituality. Such activity thereby becomes cult-like and exclusive.

The Hermetic Qabalah is quite distinctive from cult-like adherence in that it is inclusive; choosing to embrace and incorporate the wide diversity of symbol systems of alternate paths, categorizing like with like to achieve a harmonious overview.

Those working within the egregore, or group mind, of the SANCTUM REGNUM will naturally give due respect to the symbol systems avowed by their fellow members as of parallel relevance to their own cloaks of metaphor.

The system of Qabalah practiced by the SANCTUM REGNUM pays attention to the nature of the tradition we know as the Neo-Qabalah which developed around the 11<sup>th</sup> and 12<sup>th</sup> century amongst the Rabbinic schools of Gerona and the Languedoc area of Southern France.

This system is not hidebound by purely Judaic religious traditions, although in its foundations the philosophical Qabalah emerged from quite diverse sources.

It is from the 12<sup>th</sup> Century onwards that the system of Qabalah familiar to Western students today began to form the cohesive picture of the ten Sephiroth known to us as the Tree of Life.

It is from the philosophical Rabbinic schools of Provence and Northern Spain that this new crystallisation of esoteric theory originated. The teacher known as 'the Rabad' and (his son) Isaac the Blind began to employ the metaphors of the Sephiroth and sophisticated terminology detailing the relationship of the Soul to the Shekinah and God acting within the Macrocosm.

Around this time, the publication of the Zohar with its own unique preservation of elder traditions based upon both Merkabah mysticism and Gnostic flavourings also coloured the formulation of the new oral tradition of Qabalah.

Common to both Merkabah (Throne Vision) and Gnostic traditions is the principle of Weight, Measure and Rising on the Planes.

The seven heavens (levels of consciousness) through which the Mystic rises in the Gnostic system – confronting Archons and communing with the

Aeons is identical with the traditions of 'Spirit-Vision' and 'Soul-Travel' of Ezekiel and Enoch. The Gnostic tradition of achieving spiritual purity of vision in order to gain the result of beholding the vision of the Divine Being is echoed in the many passages of the Zohar where the appearance of the features of the Creator (even the number of hairs in His beard) are described.

It was at the request of the Rabad that 'The Duties of the heart' and a large part of the collected works of the Bayha, along with the 'Kuzari' of Halevi, were brought to the West in translation by Ibn Tibbon.

The Duties of the Heart was without question the seminal work of Judaic ethics and mystical spirituality of the medieval age. This work was strongly influenced by the sophisticated spiritual philosophies embedded within the Muslim esoteric literature of Moorish Spain. Its author preached ascetic virtues and synthesized Arabic-Jewish Neo-platonism.

Ibn Tibbon graced the philosophical Rabbinic circles of Lunel, which included Jacob the Nazarite in whose 'Kawwanoth for Prayer' we find the tenth Sephirah designated as Malkuth for the very first time.

The 'Kuzari' of Halevi, with its focus upon 'Mystical Israel' and the Messianic spiritual identity of the children of Israel was of equal importance to the development of the New Qabalah in both Gerona and Provence, where the Bahir saw its first publication.

The school of Lunel may be characterized by the blending of the Jewish-Arabic Neo-Platonism of the Duties of the Heart' and the more orthodox Kuzari: the influence of each finding fertile philosophical ground in the development of 12<sup>th</sup> century Neo Qabalah, becoming vocalized by the Rabad (Abraham ben David), Isaac the Blind and the schools of Septimania, Provence and Gerona.

It is the scholarship of Gershom Scholem, publishing in the mid 20<sup>th</sup> century, which has cast light upon the importance of the development of Neo Qabalah in this area of southern Europe during the 12<sup>th</sup> century.

His identification of the distinct separate influences of Gnostic Neo-Platonism and the elder Merkabah traditions upon the genesis of Neo-Qabalah was a perspective not available to scholars of the late Victorian 'Revival of Magic' which has so heavily influenced the Western tradition of late.

Scholem's scholastic conclusions invite us to consider what we have come to call the Hermetic Qabalah as a philosophically elastic system of mystical insight suited for adaptation and evolution according to the application of each individual. It is a system of relatively recent exposition in the forms in which it reveals itself to us today, despite having adopted more ancient symbolic metaphors from a (then) cosmopolitan perspective to include Gnostic, Hellenistic and Islamic speculations within a Judaic form of expression.

The Neo Qabalah has continued to evolve as it has embraced developments within fields of descriptive rationalism such as mathematics and physics.

Perhaps Crowley was the first to adapt Einstein's Relativity theory to the Art ... but ensuing expressions of Qabalistic teachings have evolved to include the language of Quantum mechanics as well as Chaos and String Theories.

What crystallized from a mystical tradition evolving from religious lore has become something greater by far: a system of personal and spiritual inquiry which demands attention from each aspect of our sophisticated 'whole'.

The SANCTUM REGNUM system embraces Abraham Maslow's theories of individual fulfillment and peak experience leading to good health and longevity.

Members of the SANCTUM REGNUM qualify as ranking amongst Maslow's description of Self-Actualising People who embrace the rapture of the joy of living through their openness to what he describes as 'Peak-Experience'.

Maslow describes a hierarchy of needs common to each of us: food and water, safety/shelter and then love and belonging. Once individuals have achieved these goals they naturally attempt to accomplish more. Success in achievements leads to Self Esteem, which ultimately leads to the self-actualising of the full potential of the creative personality.

It is at this point that the individual has reached a plateau of inner harmony and Self understanding and has achieved a balance with the experiential environment.

The SANCTUM REGNUM understands this to be the goal of the first phase of 'the work': the perfecting of the Nephesh or Personality / Animal Soul.

The Nephesh is a diverse hybrid. Consciousness is a product of mechanisms of the physical self. This is why Mystics talk of a 'Higher Consciousness'

when discussing the spiritual dimensions of Being. The 'unit' of our immediate perception of experience is itself a changing composite dependent upon physical demands upon us to respond to our material and psychological environment.

The amalgam of hormonal and neural activities in response to respond to immediate personal needs dictates the point of view we may call the EGO-MOMENT. What Crowley termed Thelema, the True will, may be understood as the action of consciousness upon the EGO-MOMENT.

The term 'tour de force' describes something greater than the sum of its parts and is a reference that is aptly suited to the notion of Mind.

It should be noted that both the multivalent Ego-Moment of the individual's present state and the quality of the Thelemic identity are each features of the endocrine and neural systems. Through genetic differences, the quality of both our True Will and the reality oriented veracity of our Ego Moment will remain unique to each of us.

It is through cultural differences and in our ability to perceive the underlying principles which unify the metaphoric descriptive ways in which we view the world that our Ego Moments can achieve a consensus harmony. Our recognition that one man's Baldur may be another Man's Osiris is a cultural sophistication.

It is therefore the responsibility of each of us to familiarize ourselves with the different perspectives of the metaphor system of others.

The esoteric work of each member of the SANCTUM REGNUM is exclusive to his or her choosing. The Order will make available stimulating written and recorded material and invites any of the Fraternity to communicate and share with their peers.

The SANCTUM REGNUM is a society of equals who wish to dwell in harmonious development in the ways of Divine enlightenment of the Crown of Creation.

The concepts of the Hermetic Qabalah are ideal tools to assist in the mining of the sub-contextual ideas inherent in the mix of our everyday personal reality. These allusions of sub-context, elements of the racial-unconscious or archetypes of timeless relevance which commonly furnish our dreams are often revealed in feelings of *Deja-vu*, *synchronicities* of time and space and numerological coincidences which plague us. This is the stuff of mythic

personal signs and augurs fathomed only by the circumstance of the individual.

The system of correspondences of the Hermetic Tree of Life can lend essential diagnostics tools to the task of elucidating the significance of the landscape of personal mystery that faces each of us when we stare out into the universal reality which is deeper than its surface appearance. The Tree is specifically designed to apply to the Microcosm of Man which reflects and refracts the Macrocosmic design of Creation set out in the ancient diagram of the Seven Palaces.

Qabalistic numerical techniques in the bible, known as *gematria*, assigns an aspect of creation to every letter and corresponds each of verses of Genesis 1-2 to a position upon the Seven Palaces<sup>1</sup>. Contrasting the areas of the Tree which pertain to you with the macrocosmic elements of creation brings a lateral logic to meditations with the Tree. The letters of the Seven Palaces form combinations known as 'gates' and when the aspirant seeks to ascend the Tree of Life and stand before the face of God, each gate may be contemplated in terms of there being an essential reflection of the Macrocosm in the Microcosm and of the divine nature of God in the image or psyche of each individual.

There is a perfect balance of opposites between the Seven Palaces and the Tree of Life. The Seven Palaces belongs to the world of Yetzirah (Formation), while the Tree of Life belongs to the lower world of Assiah (Action), and what is masculine on the Tree is feminine on the Palaces, and vice versa, and thus the essential polarities and dualities are balanced between the worlds. The work of the Qabalist is to realize this essential balance within themselves by seeking to resonate with all that is in creation.

f we think of the Mind as mechanism then the driving force of that mechanism is the Will.

By the use of the term Mind, we refer to the composite of sentient perception and sentient response-to-perception which defines human experience and provides existential awareness. By the use of the term Will, we allude to that which gives focus to the functioning of the Mind mechanism.

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<sup>1</sup> and consequently to a card from the Major Arcana of the Tarot.

The quest of the individual seeking self-awareness relies upon attuned sensitivity to which focus of influence the Will is operating from within the probability of several thrones of potential influence existing within the human Mind.

The blueprint of the Qabalistic Tree of Life provides a thought provoking visual representation of the balance of human qualities which we recognise as illustrative of stereotypical moods and urges within the human condition.

Because the Qabalah is fundamentally concerned with the measure and proportion which exists between letters and numbers, it can be thought of as a system of combinatorial values employing visual and poetic archetypes through which we can recognise understandable metaphors. The approach of the Qabalist is designed to provoke both an intellectual and emotional response to perception within the imaginative mind

.How the individual applies Qabalistic insight to the personal quest for the enrichment of conscious awareness is very much dependent upon the level of development each of the qualities present within the mind-set. Thus the approach of each person involved in the practice of cultivating the qualities of the Self will differ by a factor of several degrees.

The 10 Sephiroth upon the Tree of Life represent conditions of Being which operate in combination. There are influences from the material-sensual world of Malkuth, which demand the satisfaction of the need for food, clothes and shelter; alongside these there is the need to exercise the sexual, intellectual and emotional capacities (Yesod, Hod and Netzach) and the many other parts of the composite of sentient perception that is the Mind

.Each of these many areas of experiential involvement can be qualitatively influenced by the alchemy of urges to satisfy the appetites of the competing conditions of Being which define our focus at any snap-shot moment. And so the initial work which needs to be addressed by the Qabalist depends upon the requirement of the essential need to be able to exercise informed discretion in the task of identifying the measure and proportion of each throne of influence present in the Self .

This is the work of self-discovery.

In the SANCTUM REGNUM we pay particular attention to a situation we call 'The Instrumentation Problem'. Crowley's AA work is particularly interesting in relation to this.

The whole concept is related to observations made in astronomy during the 18th Century in which it became evident that the results of telescopic observations were being coloured by factors such as the design of optical lenses, the length of telescopes, related factors such as the consequences of the Earth's movement in Space and indeed the movement of the Solar System in relation to the galaxies.

Once the problem was identified as a cause of distortion in observational results, boffins could calculate equations capable of calibrating more accurate conclusions from their results.

In the SANCTUM REGNUM, the initial outer work concentrated upon identifying which planetary and zodiacal calibrations affect the individual's natal genesis is employed to bring the individual to an understanding of the specific elements needed to be identified and worked with in the task of increasing the degrees of spiritual cognition and sensitivity necessary for esoteric development.

This is one approach designed to sensitise the individual to the issues wrapped up in the 'Instrumentation Problem'.

Some of Aleister Crowley's AA work is interesting in that it is directly aimed at introducing the participant to confront the limitations of his present condition of Being and thus gain familiarity with what we term 'The Instrumentation Problem'.

Within the SANCTUM REGNUM we embrace the notion of Thelema (self-directed Free Will), but as a concept open to adoption by individuals and applicable to efforts directed towards self-motivational transformation within the frameworks based upon Abraham Maslow's hierarchy of human needs. Maslow's hierarchy of needs is only a foundation for a more extensively defined system adopted by some of us for purposes of spiritual focus.

Upon the subject of those mythical entities known as the Secret Chiefs in the Golden Dawn tradition. The real issue here depends upon a notion which informs all Western traditions of both esoteric and esoteric religion and also the more ancient traditions of the East: this is the notion of the Perfected Individual.

In the tradition of Judaism, we find Solomon fulfilling this role; in Islam we have Muhammad; in Christianity, Jesus; in Buddhism, the perfected

Siddhartha, in the Sikh religion, Guru Nanak, in Hinduism, various avatars of Vishnu.

This notion finds its way into the Qabalah, the philosophy of Alchemy, the praxis of Transcendental Meditation and has insinuated itself into the core threads of most developmental practices as diverse as the teachings of Gurdjieff and the spirituality of the Theosophists.

However, this notion was ancient even in the lifetime of the most ancient of the illumine listed two paragraphs above. The twenty fourth Tirthenkara (Perfected Master) of the Jain religion had lived at least two hundred years before the birth of the Buddha and the concept of the Perfect Individual leading others 'to the light' was at least a thousand years old at that time.

(See ['Tirthenkara'](#)).

It is probable that the mythos of the Tirthenkaras is the primary source informing the notional reality of the entities known as the Secret Chiefs to the GD & Theosophists of the Victorian era.

## **Meditation**

These are the concepts associated with the first unfolding of the veil gained through meditation.

Meditation involves accessing the qualities of a particular item of focus in order to inspire a corresponding transcendent response within the consciousness.

This practice enables the individual to build associative mental cues to myriad states of mind. Through familiarity with the mind-set associated with a wide variety of meditative topics, requiring a disciplined attitude to self awareness - of how one interprets one's mental response to each exercise – it is possible to 'reverse engineer' the meditative process by employing mental images to instantaneously generate states of consciousness at will.

This requires practice and the capacity to allow one's imaginative capabilities to function without critical opposition from other aspects of the conscious awareness. A capacity that can only be trained and expanded through regular light practice and intelligent discrimination to prevent self deception.

The greater part of our conscious awareness is visual. One famous experiment of early cognitive psychology involved measuring the neural (brain wave) responses of a cat to the sound of an audible click. When a mouse was introduced into the cat's visual field all brain wave activity associated with the clicking noise ceased entirely. It is therefore necessary to occupy the visual field of the mind with images that are suggestive of the topic of the meditation and that remain harmonious in that they will not distract the mind from its attention.

This image may not necessarily be a pictorial representation of the subject of the meditation – it merely needs to be associative in terms of its link to the subject in the imagination of the individual pursuing the exercise.

Memory and sensory information relating to memory is 'associative' or, more technically, 'distributed': that is neurally stored in pockets throughout the structure of the brain. One of the most evident highlights concerning memory is how the presence of a particular stimulus can trigger memories with vivid intensity. Also, how seemingly disparate aspects of memory can be evoked by the stimulus of recollections or sensory triggers.

Upon hearing a piece of music, in the right light, it is possible for the memory of scents and events of long ago to return to each of us with vivid detail.

The memories of the many layered textures of experience involved in those events has been stored in a variety of neural destinations which each lie in proximity to numerous other storage points. It takes only the occurrence of a small number of these textures of experience to reawaken pathways to the original contextual memories; thus triggering a flood of awakened psychic experience and feelings akin to Deja Vu.

This mechanistic functioning of the neural brain can be exploited and harnessed by those consciously pursuing meditative states. Through self-awareness, one may become expert at identifying the qualitative associations which combine to render the experience of each meditative cycle.

These associations may build into a rich repository of images, sounds, emotions and the instinctive recognition of the combination of these ingredients in the recipe of experience: and the variety of these will be distinct to each individual.

Once one is conversant with the various classes of these experiential furnishings of the mind, the mechanisms of consciousness will allow the rebirth of a wide variety of states of mind associated with these furnishings.

The above are the concepts associated with the style of first approach to esoteric meditation practised by students of the outer mysteries. These outer mysteries are synonymous with the second of the two world views of the individual according to the teachings of Martin Buber: these being, the “I – Thou” and the “I – It” Mind states.

Buber proposed that the state of mind typified by “I – It” occurs in the focus of the individual when his or her world view is formed by what he describes as a relationship with outer reality where the “I” regards itself as dealing with and intellectually appraised qualities of objects. This theory echoes Kant's theory of Phenomena, where all manifestation resides in the mind of the cognitive witness.

The mindset of the “I – It” focused individual treats things and people around him as objects only possessing worth in relation to their his value system.

Buber's definition of “I – Thou” oriented people acknowledges the flip side of the world experience where a reality is generated where authentic example of two lovers communing, two strangers meeting on a train, himself and a cat communicating as examples of this reality where the relationship between the internal and external world has no composition or structure but creates the capacity for a personal intuitive relationship with the world.

This, of course, depends upon the individual focusing upon cultivating a capacity for openness to such a relationship with the outer world and with God.

It is in the “I – Thou” mind state that one must be open without active mental pursuit - delivered from the lust of result - says Buber, to prevent this “I – Thou” relationship with Reality transforming into an “I – It” relationship.

The “I – Thou” mindset is the throne of consciousness associated with the second unfolding of the veil gained through meditation.

All human life experience is an oscillation between these two states.

Crowley's exercise of performing every act of your day with a quiet mental statement that "This I do in the service of Adonai" is naturally harmonious to the generation of the "I – Thou" mindset when its performance is completely absorbed into daily ingrained habit. One may of course substitute the word Adonai for one's own preferred metaphor for the sacred behind manifest reality.

## **THE PLANETARY CALLS**

### **SATURN**

"O Mighty Star of Truth, that shines above the City of Pyramids.

"Thou whose rays sustain the roots of the World Tree; who art wrapped in a shroud of impenetrable dark. Your face is veiled from the children of Earth, but you have made their eyes to behold your wonders!

"Ancient of Ancients: Mother of Time; Scythe Bearer! Thou art the cold light at the heart of the diamond! 'The Beast of the Abyss' has lifted up his head to roar thy name, so that the 96 fold ray of thine emanation shall be rooted in the Palace of the King!

"Descend upon us, O mighty force, and protect us from the creatures of darkness and of Evil!

"Shabbathai! Marah! Ancient Mother! Bearer of the Waters of Purifying Salt! Throne of the World! Mantle of Truth! The Winds of Eternity blow in thine honour, and the seeds of rebirth are scattered thereby!

"Descend upon us, O Mighty Force and preserve us from degeneration!

Appear unto us, O thou manifestor in matter of all those whose dwelling place is in the invisible world! Lead us unto the Temple laid over with Onyx, and show unto us the secrets of the sacred measures so that we may rebuild the Temple!"

## **JUPITER**

"O Father of the Gods! O thou circle of the stars above, whereof my genius is but the younger brother! Marvel beyond all imagining! O Soul of Eternity, before whom Time is ashamed! O Sapphire Stone of Heavens enchantment! O Angel of Mercy whose image is Love; before thee I have covered my head and my face, and humbly I invoke thy favour!

"Glory be unto thee, O thou lord of the Living! Your Splendour flows out unto the ends of the Earth: for you have given the Law unto Man! Your face is of amethystine blue, and your nemmys filled with the Eagle plume!

"Tzedek! Tzedek! Tzedek! Star of the Magi! Sphere of Expansion! Unto you we raise our arms, that we may be lifted up!

For in you is eternal Mercy abundant, and the grace of the righteous is yours to bestow!

"Tzedek! Tzedek! Tzedek! Irresistible light, come down from the stars, unto the woodlands where the hazel tree grows! For there we may cut ourselves a staff, to make sure our footsteps towards thee.

"Lord of the Righteous! Lord of the Just! Descend upon us

on the wings of the wind and of thy nectar give us suckle!

"Descend upon us now - for I have given the watchword 'OSIRIS' unto the Jackal and been borne aloft upon Eagle's wings.

"Tzedek! Tzedek! Tzedek! Thou art my shepherd. Thou art my Lord! Descend upon us now, and make sure in our hearts the letters of thy Law!"

## **MARS**

"O thou who are terrible in thy splendour; to whom it is given to wield the sword of five-fold flame! You have made us to fear thee! O champion of Fate that lighteneth and thundereth through the Ages, in thy chariot drawn by the Lion and the Ox.

Storm-bringer! Descend upon us and strike if it must be so!

"O Lord of the Just and Mistress of Splendour, make us to know thy terrible splendour! Thou friend of Purgation and Enemy of Ruin!

In thy name I have made my dwelling place in the boughs of the Olive tree of Peace! Thy flame have I fanned from the spark of the anvil, and thy sword I have claimed from the forge!

"By the power of thy word are our enemies cast down, and the powers of darkness destroyed. Your companions are the victorious and your joy is the joy of battle and strife - whose heroes await their reward in the pillar of the Just.

"Purifying flame of enchantment! Charioteer of the East! Lord of Purgation and enemy of Ruin! I have washed in the

washing place of the South! I have rested in the North under the Oak! I have made my dwelling place in the Olive tree of Peace. And there have I borne your standard aloft, and the Mighty Sceptre called "Giver of Breath".

Your flame have I fanned from the spark of the anvil, and your hammer and forge have I reclaimed from the forge. Your torch have I carried from Darom to Tzaphon and the light of your flame has touched Mizraach and Maarab! Of you is said; 'His voice is as the roaring of thunder, and the bellows of the furnace of the Soul are his lungs', and thy dominion and thy power are made steadfast by virtue of the iron rod of the King.

"O blood red fire of the heart of the ruby! Bearer of the Sword of Fivefold flame! Descend upon us O Lord of the Just and bathe us with the splendour of thy terrible beauty."

## **THE SUN**

"Indwelling Sun of Myself! Thou Fire! O six-fold star!  
Initiator. Compassed about with force and fire! Sun-Lion-  
Serpent

Hail! All Hail! Breath of my Soul! Breath of my God!  
ADONAI! ABRAXAS! SABRIAM! These are thy names;  
begetter of all beings: Soul of all Souls!

"High in the heavens you are fixed in the midst of the twelve great destinies of Man! On Earth you are Light itself! And the shadow of thine Oak is long upon the floor of the valley!  
Star-Serpent, you are extended upon Earth in LIFE, for you have wound yourself about the roots of the Oak, as ON

surrounds AD. And the mystery of your sacrifice is revealed  
in the scream: AI! IHVH! EHEIEH!

"Innocent Babe! Seed most wise!

Inviolatè Maid! Lord of the Skies!

O thou Angel of God, arise thou in me!

Stretch forth thine arm and devour me, devour me!

Revolve thou, and whirl, wheel of life; Everborn!

Lead me through the gateway of night to the dawn!

For thy virtue is strong - of the Crook and the Flail!

Lord of Spirit; of Light; of the Elements: Hail!

"Eternal One! O thou synthesis of duodecimal splendour:

Thou the All-seeing; Illuminator of the pathway of Wisdom!

O thou RA! AHATHOOR! TUM! KHEPRA! Descend upon

us and Illuminate the beauty of existence!"

## **VENUS**

"Lucifer! Star of the morning! Arise! Arise, O thou flame of  
compassion, and cause us to bathe in the splendour of your  
emerald light! Upon our brow is set the nemmys of starlight;  
and we stand and behold as you bear the Goddess aloft in  
your arms!"

"From caverns deep and subterranean your song issues forth.  
Verily upon the evening breeze through the twilight. Across  
moorland and the waters of lakes it drifts; calling us to  
evensong and worship. For your mysteries are contained in  
the sound of the tolling of the bells that call us to the  
Temple!

"To me! To me! Sings the Priestess in her rapture as, naked,

she lies upon an emerald throne! Arise! Arise! O thou flame of the Nephesch, and cause us to bathe in the vision of the triumphing of beauty!

"Lucifer! Nogah! Arise, arise o flame of the Nephesch and attune that which lies eternally within us to the Cosmic symphony without! Bringer of Light! O thou bearer of the standard of the Royal Art - the Rose and the Cross! I worship you with peals of laughter, for the stuff of lust is the substance of your joy!

"Upon Wings of Wonder you bear me in my passions - above the Cornfields and the Maize. And your knowledge brings the fawn to the forest glade, and the Swan to the lake.

"Lucifer! Nogah! Lead me to the Temple steps and illuminate my offering!

"Lapis Excillit! Lucifer! Nogah!

"Smaragdine lustre of the emerald stone and flashing starlight!

Descend upon us and cause us to behold the beauty of thy ways, and bless the aspirations of our hearts."

## **MERCURY**

"Kokab! Kokab! Kokab! O thou whose light guides the ship of RA as it ascends ever onwards towards the height of the heavens!

Reveal yourself unto me, and lead me forever towards the East!

"Kokab! Kokab! Kokab! O thou who art worshipped in the shade of the Temples of Fire! From whose light the priests

of Thoth and Anubis shield themselves with the leaf of the mighty palm! Reveal thyself unto us, and lead us ever onwards towards the East!

"O orange skinned lord of learning; architect of destiny; in thy name arise the sixty four champions of the eternal truth that is contained in the heart of the Opal! Let them stand before me now, as the primal light is refracted in the heart of the Opal, so it takes root in the very Soul of Man!

"Kokab! Kokab! Kokab! Arise o thou jackal headed denizen of the tomb, and write thou my name in the book of the living heart!

"Amongst the children of Earth you have caused us to wander, to tell them the glad word of your coming forth unto the World! But are you not with us even now, in our hearts and our deeds? Yea! Ever was it so!

Arise O thou jackal headed lord of the tomb, and write thou our names in the book of the living heart!

"O orange skinned lord of learning: In thy light of amber, our shadows are cast behind us - like unto the lumbering ape: Unto the stars, you lift us up, but you will not let us forget our origins. O champion of truth, descend upon us and lead us ever onwards towards the East!"

Kokab! Kokab! Kokab! O champion of truth, reveal your self unto me and lead me forever onwards towards the East!

## **THE MOON**

"The Moon waxes! The Moon waxes! The Moon Waxes!  
And behold, a mist lies on the face of the waters. This is the

veil of Night and of Time and herein are contained the mysteries of virtue!

"A virgin dances upon a lake of tears, where nenuphars pallor the glory of the sunset! But herein, is there no joy? Is there no ecstasy? Verily, the waters that are upon the Earth are moved by Her joy; and the heavens cry out with Her gladness! And the shifting reflections of the starlight in Her eyes are met in the minds of men!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Behold, the Moon stands in Her fullness on the hilltop, and Maid and Wight lie entwined upon its slope. This is the first of the foothills where Diana and Priapus hold sway. For this is the place of the guardians of the ark of the mysteries of Silence!"

"A leopardess roams in a glade of lilies, tending to Her young and the little flowers. And the mysteries of Her generation are contained in the logarithmic spiralling of its limbs!

"The twenty-eight mansions of the Hermit are Her foundation, and Her blessing is manifest in the solitude of Spirit. And Her passion and her strength are met in the very souls of men!

"O lambent flame of twilight song, bend upon us and fill our minds!"

The Moon wanes! The Moon wanes! The Moon wanes! And behold, a stillness lies upon the face of the waters. For this is the design of fulfilment, and herein are contained the

mysteries of Knowledge."

"A woman, old and wizened, sits upon an ivory throne; and the Knowledge of both sadness and joy is within Her mind and Her soul.

But therein is there calm and equilibrium. The Scale of Adjustment and correction is given to Her, and Her power is contained in the wealth of power of the mighty sword with which She is girt!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Lady of Night and of Eventide! First Guardian of the Higher Light! Mirror of Truth! Spouse of the Sun and

Mistress of the Serpent Flame!

Illuminator of tranquil pathways and healing streams!

KHEP-RA! Eternal Scarab!

"O lambent flame of twilight song, bend upon us and fill our minds!"

## **Zodiacal Magic**

The plan of the birth chart indicating the exact planetary positions of the planets can be employed in a specific operation of talismanic magic which incorporates an interactive approach to working with one's natural energies.

Every student of the esoteric is aware of the fundamentals of Astrology: The zodiacal position of each of the planets within the heavens - and the relationship of these planets to one another – is an indicator of the flavours of the Macrocosm operational within the Present Moment at the time of the birth of a new Microcosm (individual consciousness).

When the birth chart of an individual is examined it can be seen to be a talisman of the composite energies of the individual. In addition to revealing

the minutiae of detail of the personality traits of the subject of the natal horoscope and providing a basis for predictions concerning the development of life trends, the birth chart can be employed as a touchstone for operations of magical attunement and spiritual calibration. Such a talisman can provide the subject

with the means of identifying the ingredients of the recipe of

‘greater world’ energies which originally combined influences with one another to provide his or her natural

balance of energy.

.As a map of these higher energies, this talisman can be used

as a point of access to the original balance of powers.

Crystals and gemstones harmonious to particular planetary powers can be consecrated by the employment of the requisite planetary invocation at such a time when the hour of the day falls under the influence of the planet in question.

For a year and a half I had the opportunity of performing a rite of talismanic magic employing the matrix of the Glastonbury Zodiac as the template for my astrological talisman. This method of employing the landscape as the body of the talisman gave me an ideal opportunity to work with crystals and gem stones which are associated with each of the traditional seven planetary powers.

Aspects of my birth chart corresponding to the fast moving planets of Astrology: Mercury, Venus, Mars, the Moon and the Sun should be referenced. The reasons for selecting the fast moving planets of the solar system in the opening phase of this talismanic operation depended upon the fact that the slower moving planets – Jupiter and Saturn take a number of years to complete a tour of the zodiacal band.

Were one forced to wait until Saturn occupied the same zodiacal sign as it did at the time of nativity then one could be waiting for 28 years or thereabouts. This may not be a problem if one is performing an operation of attunement related, say, to a birth chart of a magical oath sworn twenty eight years ago. However, when focusing upon the consecration of gemstones for the natal talisman it is possible to employ a computer-software astrological ephemeris to find out the time when the slow moving planets

(Jupiter and Saturn) occupy the same house as at the time of birth. The rite of consecrating or charging a particular crystal or gemstone can then be performed at this time. Commencing the operation is dependent upon close study of your own birth chart. The exact positions of the planets should be noted, so that their placement in the first, second or third Decante of a sign can be noted. Each Decante of a zodiacal sign is one of three divisions of ten degrees within the 30 degree band of the zodiacal circle that each sign occupies. The zodiac is composed of a 360 degree circle, so each sign of the zodiac occupies 30 degrees of that circle.

A representation of the birth chart should be employed to house the crystals or gemstones once each has been consecrated with the SANCTUM REGNUM Planetary invocations at the correct time and hour. Each planetary crystal will be charged in the order that presents itself according to whichever planet is first to return to the place it occupied in the heavens at the time of the subjects birth.

The talisman will take form over a period of time and employing this method of building the talismanic form will give the subject pause to meditate upon the influence of each of the planetary powers as they return to their natal throne within his or her spiritual environment.

## **The 12 Zodiacal Invocations**

### **Aries**

Aries! Champion of High Olympus! Defender of cities and the tranquility of the pasture lands. The shepherds of Arcadia have nurtured thy shrines and the gladness of life's joy is thy gift.

Brother of Discord! Ally of the victorious! The sound of the roaring of thunder echoes the battle cry of the faithful in arms. You write upon the earth that which is dictated in the

heavens. Lord of the joy that is battles own, strengthen us.  
Thou art Knemu, ram of Tattu. Thou art Asar-Ba-Neb-Tattu  
and thy four heads show the uniting of Asar, Ra, Shu and  
Geb.

Giver of dauntless passion and youth, hear this call. Ally of  
Themis, hear this call. Lord of the joy that is battle's own,  
drive bitter cowardice from our heads and crush down the  
deceitful impulses from our souls.

AMEN.

Note:

**Khnemu** – “To join – to unite” (Egypt).

**Khnem** - “To build” (Egypt)

Khnem made the first egg from which sprang the sun in  
Egyptian myth.

**Tattu** – Resurrection (Egypt)

## **Taurus**

Taurus! O Mer-Ur of the city of Anu; thou art Asar-Hapi of  
Het-Ka-Ptah!

Bull of God and Life of Ra! Thine is the steadfastness of the  
Earth and the evening star is upon thy brow! Phoebus-Apollo! Champion of  
Knowledge! In thee are Heaven and Earth met together! Mighty Bull! The  
Ishim ride upon thy back and the wealth of the Earth is thy splendour!

O mighty King! Withdraw us from the passage of Time that  
we may witness Eternity. Bless us so that we may escape  
the fate of Cassandra and make sure our footsteps on the  
pathways of righteousness and truth.

AMEN

Note:

**Asar-Hapi** - (Osiris and Apis joined together by the priests of Memphis)

**Phoebus-Apollo** – The title of the Sun according to late classical period scholars.

**Cassandra** – True in prophesy, but never heeded.

## **Gemini**

Amen and Ament! Thou who art the one god who didst form thyself into two gods! Divine twins, Shu! Tefnut! Earth and Sky! Hear this call!

Behold Asar lies in his tomb and Set doth reign unchecked! The pans of the balance are visible in the evening skies and Isis stands betwixt them in the glory of Eternity's Triumph. In her hands, the seeds of Hope and Faith! The redemption of mankind is hers to sow! O Angel of the power veiled in this form, lend unto us clear vision that we may discern the pathway forward.

As the Lover unites the inner world and outer worlds, so may we mediate our own understanding of Truth. O Angel of the power veiled in this form, make us steadfast in decision and wise in choice!

AMEN

## **Cancer**

Oannes! Thou who came forth from the Ethyrian sea! Thou who taught us to work the land; who taught us to count the mansions of the Moon against the canvas of the stars; to

build the ziggurats where burn the beacons of everlasting  
flame!

O Angel of the power veiled in this form, come forth and  
inhabit our hearts and minds!

Resolver of conflict: ride out upon thy chariot! With thy  
progress, all that is false shall fall before thee. Thou art the  
Gate of Man, O worker of wonders! Love is thy gift and  
Free Will is thy strength of arms.

Show unto us the mystery of thy generation.

O Angel of the power veiled in this form, come forth and  
inhabit our hearts and minds! And make Love abundant in  
our hearts.

AMEN

## **Leo**

Behold the face of the lion of God! The Glory of Creation!  
The guardian of the twenty two temple steps, whose shadow  
is the dweller upon the threshold! In his eyes shines the  
light of eternal flame and his mouth is filled with the jewels  
of the Earth!

And the roaring of his voice is seven fold in its wonder –  
each part meeting part in the sevenfold palace. In the might  
of the roaring of the Lion is formulated that Holy and  
formless fire Qadosh which darts and flashes through the  
depths of the Universe.

At the touch of the fire Qadosh the Earth melted  
into liquor, clear as water.

At the touch of the fire Qadosh the water smoked

into a lucid air.

At the touch of the fire Qadosh the air ignited  
and became Fire.

At the touch of the fire Qadosh, the fire dissipated  
into Space.

At the touch of the fire Qadosh, the Space resolved itself  
into a profundity of Mind.

At the touch of the fire Qadosh, the Mind of the Father  
was broken up into the brilliance of our lord - The Sun.

At the touch of the fire Qadosh the brilliance of our lord was  
absorbed in the Naught of our lady of the body of the milk of  
the Stars.

Then only was the fire Qadosh extinguished, when the  
enterer was driven back from the threshold and the Lord of  
Silence was established upon the Lotus flower.

These things were expanded into the rays of the Crown  
when the Lion lifted up his voice to roar!

O Angel of the power veiled in this form, at the touch of the  
choir Qadosh, transmute our earth to water, our water to air,  
our air to fire and our fire to spirit and cause our souls to  
become a mirror of the living god and his works.

AMEN

## **Virgo**

Hail thou great mother, that bearest the corn stalk; my body  
is the framework of the seven-fold palace and thou hast  
made thyself a bed of maize upon which to lie in the palace  
of the King.

Beneath thee art the seven pillars to uphold thee and thou hast revealed thyself at each apex in the form of the *Seven Hathors* of each palace. Verily thou art Mehurt *and* Hathor and of thy nectar have thou given us succour. The nourishment of all things in the seven palaces is in thy keeping and the virtue of healing is thine to bestow. Thou hast made us to bathe in the waters of the river of life, for there shalt thou lead us to Eternity through death. Thou has made us to reap the five cubit high corn of the heavenly pastures for there shall we partake of the unleavened loaf! Thou hast made us to behold the fertility of the soft Earth, thy womb, for therein are contained the mysteries of thy generation. Yea – Of thy nectar hast thou given us succour. Protect thy children, Earth Mother! Great Queen! For thy name was established upon Earth before Seb! Lead us betwixt the seven pillars towards Life and shroud us with thy love. O Angel of the power veiled in this form, show unto us the mystery of healing and true love.

AMEN

## **Libra**

Hail O thou children of Orthrus, twin headed! Lion and Serpent, look with gladness upon us. Rhadamanthys hath lifted up his wan once more and the dog-days have drawn to a close.

Behold, the balance is set high in the heavens; for the Virgin is on my right hand and the Scorpion on my left. Maat. Goddess of Judgment! Lady of the scales whereupon our

hearts are weighed against our acts. O Angel of the power veiled in this form, show unto us the mystery of the cosmic balance as it swings to and fro and purge from us all that is not of the Divine.

AMEN

## **Scorpio**

Hail Serquet! Thou mighty and terrible scorpion! In the midst of the summer heat didst thou arise to deliver thy mortal wound to the Sun-King.

Verily didst thou slay the child god, O servant of Set, but Ra lifted him up again. Readily didst thou lend thy venom to the slaying of the Moon Warrior Urion but, lo, was he raised up again in splendour.

Strike thee now, O serpent! O Scorpion! O Angel of Night! And strike swiftly that we may be lifted up purged of all malice and all evil. For in striking thou doth take unto thyself all of the Evil that is thine own. And in striking, open thou our eyes for surely they are closed.

Hail thou divine scorpion! Thy tail is lifted up even unto the heavens and thy sting is amongst the stars. Strike thou swiftly, O Angel of Darkness, that darkness may be purged from our souls. And lead us unto the avenues of redemption For we are the servants of the one god whose name is the God of the fifty Gates of Intelligence.

AMEN

## **Sagittarius**

O thou Ullr of the North; Neith of Egypt; Artemis of Graco!  
Hail thou Centaur Chiron! Divine Archer! As a single ray  
of the sun thou didst loose forth thy shaft.

By the force of the Quesheth was thy power brought forth,  
and thy place is in the heavens on the Bifrost Bridge: O  
guardian of the portal! Thou Dweller upon the threshold.  
Thy place is secured within the heavens O Lord. Thou art  
the teacher of heroes. Of Rama, of Arjuna, of Odysseus.  
Thou art the type of the divine archer and the powers of  
light. O Angel of the power veiled in this form, show unto  
us the glories of the ancient warriors, for we are the servants  
of the one god whose name is the God of Glory!

AMEN

## **Capricorn**

Hail thou divine Lord of the Earth and the Waters! Goat–  
fish god; Dagon of Old. Behold, the energy of God is in thy  
limbs. Solitary are thy ways and the high and lofty places of  
the Earth are given to thee.

With joy you leap along the mountain ledges. With sureness  
of foot you leap from ledge to ledge, for your feet will never  
fail. O come forth from the seas, Lord of the earth! Lord of  
the Waters and partake of the pleasures of the ultimate  
mystery.

The virtue of determination is given unto thee and thou hast  
trampled the Mountain of Men to dust. O Goat-fish god,  
Lord of the Lonely Place. Thou art solitary in thy ways and

the precipices of the mount of the gods are full with thy low moan.

Come forth! Come forth! O Lord of the Elder rays and partake of the pleasures of the ultimate mystery.

AMEN

## **Aquarius**

Hail, thou divine water bearer! Hapi, source of the Nile and bringer of life giving floods! Behold! The southern fish dies upon the strand and thou didst revive him with the waters of life within thy pitcher.

The wells of the Earth are sacred unto thee and the fountain of eternal life of the gods is thine own. Thou didst deliver the golden apples unto the Aesir! Iduna is thy name in the North lands.

The well of Mimir is thy dwelling place and thou hath the sight of the gods, for you are the keeper of the Eye of Odin. Even the darkest mysteries of the dead are visible to thee – though they hide their shades deep within Nid Hog's den. O Angel of the power veiled in this form, show unto us the flame of ancient wisdom.

AMEN

## **Pisces**

Behold the Divine Fish of Law and Liberty! Apollo and Aphrodite! Venus and Adonis! This one immoveable. The other one, swimming and fluent. And they are chained, one

to the other by virtue of a common bond of Love.

As Love binds law to liberty and liberty to law, so are we chained by a special bond to the Soul. O mighty arbiter of the divine grace of justice, lend unto us thy quill that we may write down our names in the Book of Life.

O mighty soul of all souls, lend unto us thy strength that we may affirm our bond to the mighty source of all. As the one fish may swim where he will, so long as the bond of love suffereth him, so allow our souls the benefit of all experience and all knowledge. O Mighty force of causation, lead us onto the path of Wisdom and Grace.

O Angel of the power veiled in this form, show unto us the mysteries of Life for we are the servants of Majesty and Love.

AMEN

