

The Grimoire of the Sixfold Star



Count Abaka

Introduction

This small book describes a method of invoking twenty two Genii of a combined Solar-Mercurial nature. This is a method derived from Thelemic sources and involves an English qaballistic system. This system is presented solely as a viable magical framework, rather than a 'secret key' to the *Book of the Law* (a premise described in *The Magick of the Ghebers: The Equinox: BJoT VII.9*). The first part of the book involves the relations between the Adorations from the Stele of Revealing and the Tarot in terms of ritual magick. Crowley's verse translation of the Adorations appears in Chapter III of *The Book of the Law*, the first 'verse', which appears in chapter one of AL is a separate matter from these, insofar as it is not a translation of the hieroglyphics but a description of the imagery of the stele. It is with the verse translation that we are concerned here.



The Adorations are analysed qaballistically, in terms of the Names of God and magical instructions both implicit and explicit in their structure and the context in which they appear in AL itself.

On internal evidence the third chapter of AL has two parts, referred to Ra-Hoor-Khuit and Hoor-Paar-Kraat as twin gods. The subject matter of the one part is distinct from that of the second, although they have certain elements in common these are presented from different angles. The Adorations introduce the second phase of the chapter, but let us remind ourselves just how this changeover is made, and how the Adorations are introduced.

'The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut. Then said the prophet unto the God: I adore thee in the song -

*I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor Khuit!*

*Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee:-
I, I adore thee!*

*Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! Let it fill me!*

So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations as thou hast written), as it is said:

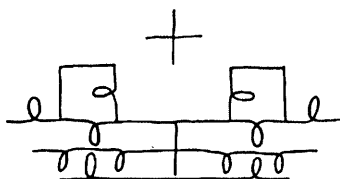
The light is mine; its rays consume
 Me: I have made a secret door
 Into the house of Ra and Tum,
 Of Khephra and of Ahathoor.
 I am thy Theban, O Mentu,
 The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
 By wise Ta-Nech I weave my spell.
 Show thy star-splendour, O Nuit!
 Bid me within thine House to dwell,
 O winged snake of light, Hadit!
 Abide with me, Ra-Hoor-Khuit!

I HAVE MADE A SECRET DOOR = 253 = Sum of the numbers 1 to 22.
 What is more, the second, third and fourth lines of the verse following this peculiar interruption of the Adorations each have twenty-two letters. These are the three lines which name the four gods (of the solar quarters) and refer to the secret door mentioned in the prose interruption.

M	E	I	H	A	V	E	M	A	D	E	A	S	E	C	R	E	T	D	O	O	R
I	N	T	O	T	H	E	H	O	U	S	E	O	F	R	A	A	N	D	T	U	M
O	F	K	H	E	P	H	R	A	A	N	D	O	F	A	H	A	T	H	O	O	R

Taking the columns of this table as indicators of qaballistic names, and applying the Wakanaba method to render them pronounceable twenty two names are obtained (See next table).



Elsuna

These are the names of twenty two spirits of Mercury and the Sun. They have a hierarchical pattern that has similarities to Tarot but with some differences related to its use among them. No relation to old correspondences or Hebrew letters is implied, this is simply the pattern they employ to define their roles. Note first seven spirits corresponding to the traditional planets, under the rule of Khephra which are to be invoked at Midnight. Note also how Fortuna, Virgo, Libra and Scorpio form a class outside the immediate rule of the Four Sun Gods. Note also that Ahathoor has dominion over eight spirits, which may be invoked at Midday. Two of these (associated with Sagittarius and Capricorn, with their special relationship with the Libra-Scorpio complex) are also under Ra, and may alternatively be invoked at Dawn under His presidency, while the last three spirits are under Tum as well as Ahathoor, and may be invoked at Sunset under His auspices. The attributions of the last six spirits are complex and mysterious, however the main attribution to the reflected 'Chaldean Order' of the planets is more than sufficient for most purposes. The last four letters of the English Qaballistic Alphabet are not covered by this attribution, they represent the four elements composing 'The Universe', attributed to X.

Tarot Genii	Correspondences	Tarot Trump
MOIOL	Void or Zero	Fool
ELNAFI	Duality	Magus
ILTIKA	Saturn/Aquarius	Priestess
HOOLHO	Jupiter/Pisces	Empress
ALTIEL	Mars/Aries	Emperor
VOHOPE	Sun/Leo	Hierophant
ELELHO	Venus/Taurus	Lust
MOHORI	Mercury/Gemini	Lovers
ALOLAL	Moon/Cancer	Chariot
DIULAL	Moon/Fortuna	Fortuna
ELSUNA	Mercury	Virgo/Hermit
ALELDI	Venus/Libra	Justice
SUOLOL	Sun/Fortuna	Hanged Man
ELFIFI	Mars/Scorpio	Death
CERIAL	Jupiter/Sagittarius	Art
RIALHO	Saturn/Capricorn	Devil
ELALAL		Fortress
TINATI		Star
DIDIHO		Moon
OLTIOL		Sun
OLULOL		Aeon
RIMORI		Universe

The Spirits of the Midnight Sun

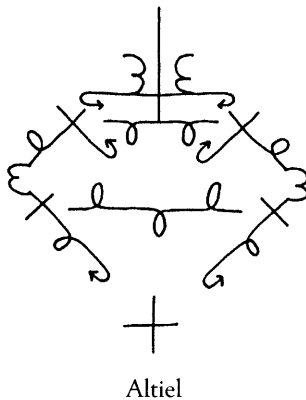
Note first seven spirits corresponding to the traditional planets, under the rule of Khephra, which are to be invoked at Midnight:

Genii	Correspondences	Tarot Trump
ILTIKA	Saturn/Aquarius	Priestess
HOOLHO	Jupiter/Pisces	Empress
ALTIEL	Mars/Aries	Emperor
VOHOPE	Sun/Leo	Hierophant
ELELHO	Venus/Taurus	Lust
MOHORI	Mercury/Gemini	Lovers
ALOLAL	Moon/Cancer	Chariot

By Thy Name Khep-Ra, Beetle of the Hidden Mastery of Midnight, I invoke Thee!

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun.

*Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Evening.*



Here are eight, under the rule of Ahathoor, which are to be invoked at Midday:

Genii	Correspondences	Tarot Trump
CERIAL	Jupiter/Sagittarius	Art
RIALHO	Saturn/Capricorn	Devil
ELALAL		Fortress
TINATI		Star
DIDIHO		Moon
OLTIOL		Sun
OLULOL		Aeon
RIMORI		Universe

By thy name Ahathoor, House of the Hawk, splendour of the Middy Sun, I invoke Thee!

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in thy bark at the Mid-course of the Sun.

*Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Morning!*

Of the preceding eight there are three of which Tum is the co-ruler, these may also be invoked at Sunset:

Genii	Nature	Tarot Trump
OLTIOL	Solar nature	Sun
OLULOL	Jupiter nature	Aeon
RIMORI	Saturn nature	Universe

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

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Day!

These two are also under Ra, and may be invoked at Dawn:

Genii	Correspondences	Tarot Trump
CERIAL	Jupiter/Sagittarius	Art
RIALHO	Saturn/Capricorn	Devil

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

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Night!

Finally these form a class outside the immediate rule of the Four Sun Gods:

Genii	Correspondences	Tarot Trump
DIULAL	Moon/Fortuna	Fortuna
ELSUNA	Mercury/Virgo	Hermit
ALELDI	Venus/Libra	Justice
SUOLOL	Sun/Fortuna	Hanged Man
ELFIFI	Mars/Scorpio	Death

The Nature of the Spirits

These spirits like, understand, respond to and can be helpful with all matters concerning writing, words, paper, speech and those things concerning them, such as written contracts, paper money, books, cheques, speeches, employment concerning these and so on. The methods of calling them also involve these things, for instance writing of talismans and magic squares, spoken invocations, ritual in general, gazing at grids of letters, making of sigils. These things please them, and so other offerings are not generally necessary. When they have responded to a request a ritual should be performed, or a letter grid etc. made as an offering or for communing with them.

The type of ritual, ritual aids including grids, squares and sigil methods, the various ways of timing rituals and other aspects of working with these spirits follow later.

Sigils of the Rulers

The Sigils of Ra, Tum, Khephra and Ahathoor may easily be derived from this magical arrangement of Their Names.

R	T	K	H	H
A	M	P	A	H
U	E	A	T	O
H	R	A	O	R

These three Names of God: Heru-Ra-Ha, Hoor-Pa-Kraat and Ra-Hoor-Khut - can also be found in this arrangement and their sigils derived. Sigils of Thoth, Maat and Hathor are also to be found herein, and naturally Hoor and Heru as these Names form parts of the other Names.

The sigil of Khephra is to be used in Rituals of Midnight, when invoking the Genii corresponding to the traditional seven planets. Similarly the sigils of Ra and Tum, and that of Ahathoor are for use when invoking spirits under their presidency at the Solar Stations.

On Timing

It will be noted by traditionally minded students that if the seven 'planetary' spirits are to be invoked at Midnight, then some method of planetary days and hours could be implied for those particular spirits. Planetary days and hours have a long history, but have no obvious connection with astrological timing or planetary cycles. However, neither do these Genii, they are simply classified under planetary headings for convenience. It is the four quarters of the day that empower them, and they can be accessed through the adorations from *Liber Resh*. The Genii of Mercury have their place in this schema, since Tahuti is invoked along with Ra-Hoor at each such quarter, and Tahuti may be said to correspond with the Mind of the magician as Ra-Hoor to the Will. It is perhaps these weapons in the magicians armoury, affirmed at these points of the Sun's apparent circuit of the heavens, which give the Genii their power.

Other Times

These spirits may be invoked at aspects of Sun and Mercury, especially the conjunction of the two, of which there are six in every year; forming a hexagram in the heavens. Also at aspects of Fortuna and the Part of the Daimon with the Sun and Mercury.

Ritual Material

These spirits are essentially Thelemic in nature, since they are connected to magical imagery once associated with Egyptian solar cults and now incorporated into some of the rituals of Thelema that involve Sun and/or Mercury in Egyptian guise. The subrituals of Opening and Closing of the Pyramid are good 'temple' rituals for them. One of the best possible conjurations is that called *Liber Israfel* or *Majesty of Godhead*, which is a powerful invocation of Thoth, (this is available fairly widely, but see also Crowley's description of this ritual and its performance in *The Formula of the Elemental Weapons: Magick Book 2*, Chapter II.) after which the magician is so identified with the god almost all they need do is merely name any spirit of a harmonious nature for it to appear.

The thirty lines of the Adoration in Chapter III are converted into a barbarous invocation (the climactic spell following *Israfel* etc.) by taking the

number of letters in each line and converting the numbers into syllables with the Wakanaba technique:

XU BA MO LAZE TI
WAOL EL QE XU EL
TI MO MO XU EL
WAAL QE UL FI TI
IL GU NA TI XU

These are then formulated into the spell below:

XUBAMO LAZE-TI
WAOL ELQEXUEL,
TIMOMOXUEL,
PETI LAOL XU LAZE,
WAAL QEULFI-TI,
ILGUNATIXU: (N#)

[#N represents the name of the particular Genii invoked.]

The appropriate spirits may also be invoked after performance of the Solar adorations at the appropriate time of day, with such other ritual as the magician selects, for example the Adorations from the Stele of Revealing. Note also that the Opening of the Pyramid includes a brief adoration of Tahuti/Thoth that builds an image of the god up very quickly:

*O thou the Apex of the Plane
With Ibis Head and Phoenix Wand
And Wings of Night whose serpents strain
Their bodies, bounding the beyond
Thou in the Light and in the Night
Art One above their moving might!*

Obtaining Sigils for the Spirits

When drawing sigils for these spirits the Square of Mercury or the Sun will prove perfectly adequate, however equally 'traditional' geometric Sigils of the Twenty Two Spirits may alternatively be obtained from the grid of eighty squares lettered as follows:

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

The manner of doing this is to take the six-lettered name of the spirit and divide it into three two letter syllables. The alphabet is repeated on the grid three times, with two letters over, the first two letters of the name are taken from the first complete alphabet on the left hand side of the grid, so that the sigil begins at the first letter, and a line from it to the position of the second letter completes the first syllable; the next two letters are found in the second complete alphabet, and the third two letter pair in the third alphabet on the right hand side. The exception to this is when the operation is performed at dawn, invoking the spirits under Ra, then the A in the first syllable is taken from the letters left over (AB) in the bottom right hand corner.

Tracing a line from the first letter through letters 2 to 6 forms the essential shape of the sigil, which is completed by embellishing the sigil with a circle at the beginning and a wedge or short line at the end of the sigil.

For mnemonic reasons, connected to the form of the grid, these sigils are called 'The Sigils of AL-Kabala'.

The grid itself may be painted as a 'tablet' with the letters in the appropriate squares. It should not be used until thoroughly consecrated - the preferred

method includes placing the tablet on the central altar and on six consecutive days invoking over it. After this the Tablet can be used in rituals of this system; for example, tracing the appropriate Sigil of AL-Kabala over the Tablet at the climax of the Invocation of Tahuti.

A chant or chants may easily be derived from this grid when extended with Wakanaba techniques. Such chants are very appropriate to operations where the void state is desired, or in operations of Tahuti (Eight is the number of Mercury, and this grid concerns both letters and Qaballa, themes particularly attributed to Mercury). An example chant with suggested pronunciation guide is given below:

AL-KABALA CEMODINA ELOLFIPE GUQE HORI
AL-Kabbalah Cairmodeenah Airlolfipay Gukay Hoori

ILSU-JUTI ULELVO-FI WAGUXUHO YO-IL-ZEJU
Eelsu-duty Ulelvo-fee Wahguzoohoh Yoh-eel Zairdue

AL-KABALA CEMODINA OLYO-PEZE QE-AL RIBA
AL-Kabbalah Cairmodeenah Olyo-Pairzay Kay-AL-Reebah

SUCE-TI-DI ULELVO-FI WAGUXUHO
Sookay-Tee-Dee Yule-elvo-fee Wah-goo zoohoh

ILSU-JUTI KAUL-LAVO MOWANAXU OLYO-PEZE QE-AL-RIBA.
Eelsu duty Cahul-Lahvo Mowahnahzoo Olyo-Pairzay Kay AL Reeba.

Such chants are useful when evoking the Mercurial Spirits, and may be combined with the 'Majesty of Godhead' Invocation found in *Liber Israfel* (the original invocation, composed by Allan Bennett, which forms the main text of *Liber Israfel* begins 'O thou Majesty of Godhead' and ends 'Every Spell and Scourge of God may be obedient unto me' the rest of the text may be omitted and replaced as appropriate to the ritual in hand). Alternatively, or in addition, a ritual may be composed involving the Adorations from *Liber Resh*, those from the Stele of Revealing and the 'Xubamo' Spell which was given earlier.

Liber LXV begins with a splendid invocation of use in Midnight operations, while Chapter V (attributed to Mercury) of *Liber VII* could also be appropriately

employed with this system, and there is a splendid rhymed invocation of Thoth in the Opening of *Liber Pyramidos*; possibly the First and Second Keys of Dee's Enochian schema might have their place among these rituals. A major ritual, even so far as evocation to visible appearance, may readily be developed from these materials; always bearing in mind that ritual is meant to be a vehicle for effective techniques. Such operations can certainly be sophisticated and arduous, but comparison with the Golden Dawn methods (see the *Invocation of Taphartharath* in Crowley's *Equinox* I.3.) has consistently shown them to be both less time consuming and more effective.



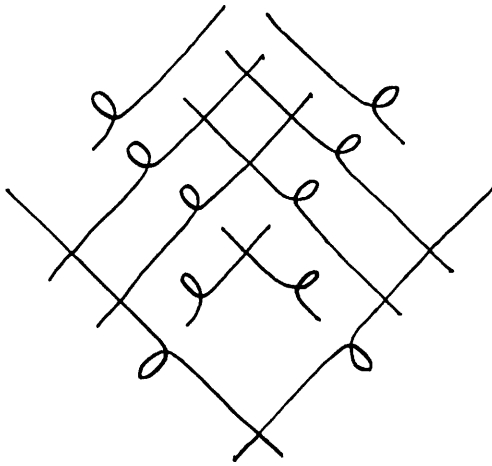
Didiho

He is the mentation of the moon, its higher thinking and ideals. He helps acquire the vibration of the moon and the understanding of its processes. He purifies the aura so it may accept the light of the moon. He has a strong link to prophecy.

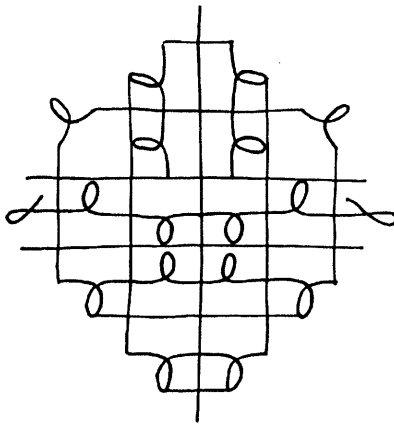
He first appeared as a large spider and then took on the shape of a man in a asana. His head went from his chest to his back as he spoke.

Soon after working with Didiho (within two weeks) I see in my journal that I had several dreams that led to me creating my glyph magic method as well as a few other dreams of either speaking with the divine or ascension into higher spheres.

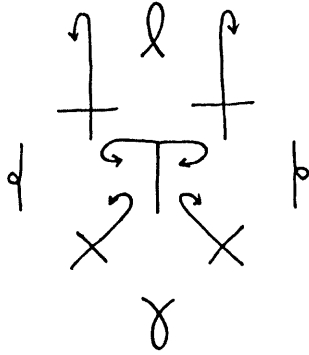
Didiho Working, Justin B.



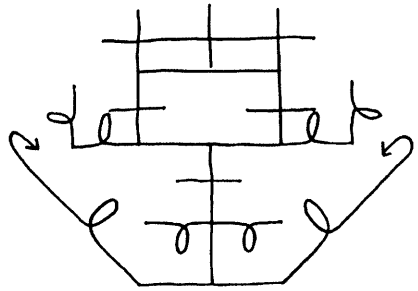
Hoolho



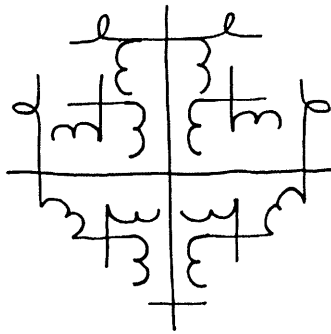
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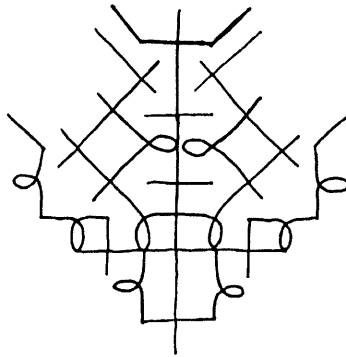
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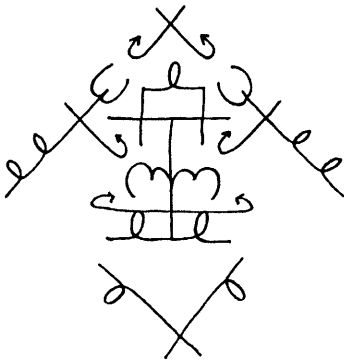
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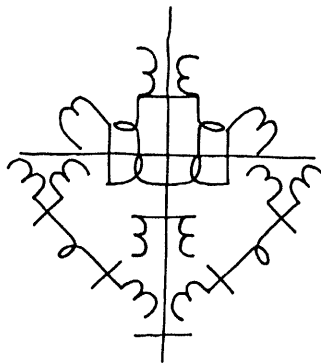
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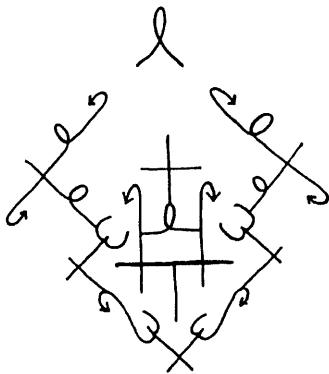
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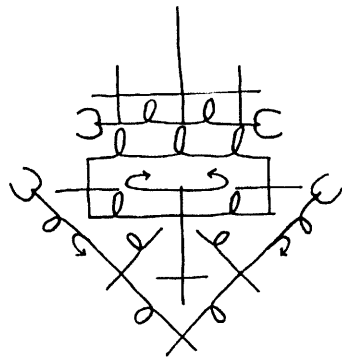
Rialho



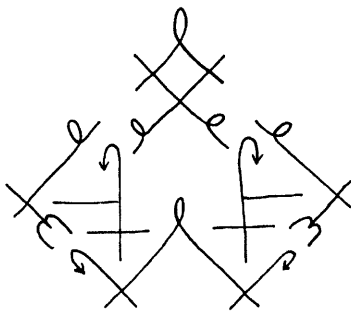
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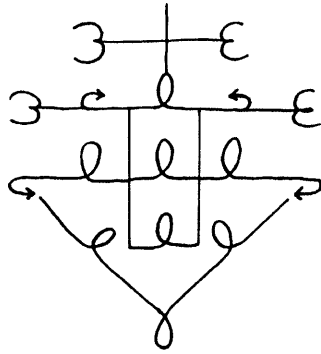
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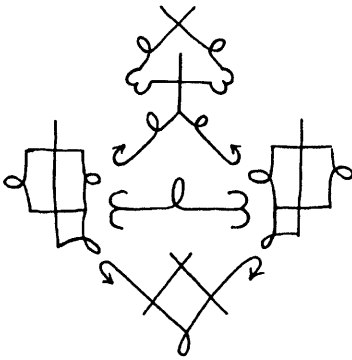
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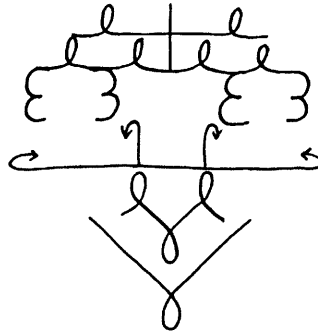
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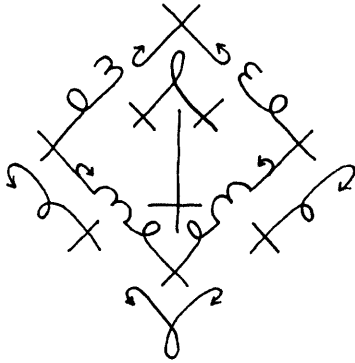
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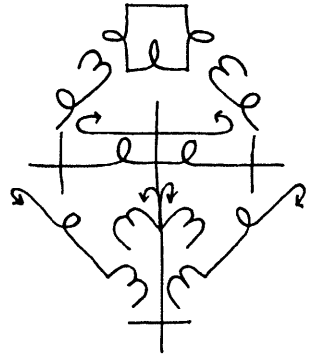
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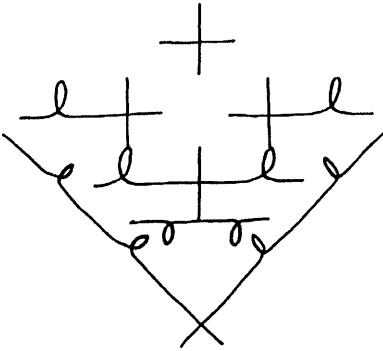
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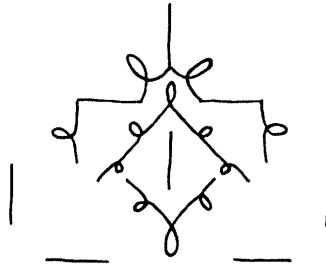
Rimori



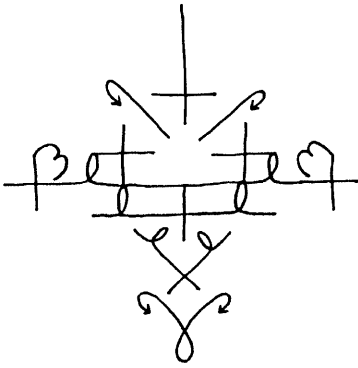
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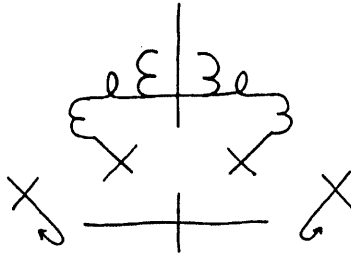
Elelho



Didiho



Mohori



Aleldi



HADEAN PRESS
GUIDES TO THE UNDERWORLD

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