

No.2

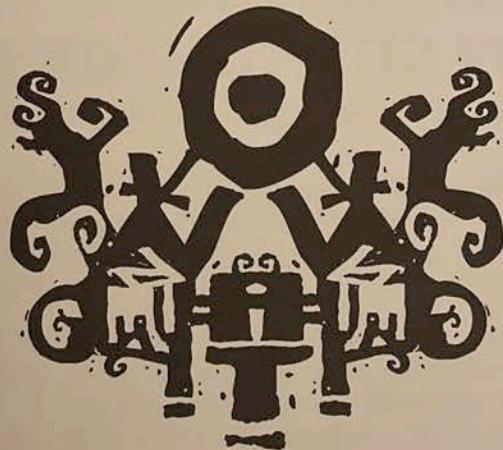
the middle of the night,
on, the Qlipphah of Netzach,
res, luxuries.

HIM = 655
ce of Heavenly Substance.
d to Netzach in the Wor
rmation - or, more significan
n.

thread of coherence that wa
ces, and by the points of m
ation, such as 'midnight' and
emphasis on the Sephiroth. A
much interest, for it enabled it
serve as a commentary on 'V
ness from the Sea'. This ver
Victory achieved by the Raven

is a phrase that evokes the
appear as madness from the
They are analogous to the
ring transition from one energy
vital role in the transmission
of the 29th Path, to the writing

OPENING THE WAY *for the* DAEMONS OF THE VOID



Andrew D. Chumbley

OPENING THE WAY FOR THE DAEMONS OF THE VOID

An Introductory Essay Concerning the Ku-Sebittu

There is a secret conclave of magical practice, an astral sodality of sentient power-zones whose purpose is to manifest and transmit the energies of stellar gnosis: to open the Doorways of Heaven within the Circle of the Earth...



his essay is intended to serve as a basic introduction to the work and esoteric doctrine of a specific enclave of magical activity: the Ku-Sebittu. It is offered to the reader, most especially to the active aspirant upon the magical path, as an insight into an area of contemporary esoteric work and also as an invitation – a unique challenge to each and every receptive soul – to become an open

way for the insurgence of the trans-aeonic magical current.

The Ku-Sebittu is an initiatic stream of knowledge and practise; it is both an astral zone of gnostic communion and a manifest reality – a presently operative lodge of initiates. Its nature and work may therefore be discussed in terms pertaining to both the transcendental and the mundane. It is thus that I shall attempt to present the Ku-Sebittu from a number of perspectives, ranging from its temporal history as an operative lodge, through the foundations of its specialised cosmology, to

its a-temporal and initiatic significance within the Magical Tradition as a whole. Hopefully this array of concepts and narratives will combine to demonstrate both the scope and the focus of this circle.

Outer History

The mundane history of the Ku-Sebittu is as follows. In 1992 an affiliation between *Cultus Sabbati*, the initiatic body of the Sabbatic Craft Tradition, and the Typhonian *Ordo Templi Orientis* was first mooted. This proposal arose from correspondence exchanged between myself, Alogos Dhu'l-qarnen Khidir – the Magister of the C.: S.: – and Aossic Aiwass, the Outer Head of the O.T.O. The seed idea found fertile soil and, through the course of formal discussions held by myself and Fr. Ani Asig – a senior initiate of the Typhonian Order – was soon found to grow. From the groundbed of this exchange of thought and impetus the operative context for a working Lodge came into being. As with all such works of magick rooted in the fundamental capacity of vision, the true impetus emanated from Outside – from beyond the boundaries of mortal construction.

Following the guidance of dreams and visions the work of the Lodge was augured to lie in the communion betwixt Man and the Transmundane Powers of Initiation – the Daemons of the Void. In accord with this inner motivation the way forward for the alliance was established.

In its original conception, the basic aim of the affiliation was to align the Sabbatic and the Typhonian currents and, by the synergetic impetus derived therefrom, to empower an independent lodge of initiates drawn from both magical orders. In former times a unity of these two currents gave impetus to the magico-aesthetic metaphysic known as the *Zos Kia Cultus*. It was therefore deemed that the timely conjunction of these twain powers served as a potent catalyst for the initiating energies of gnosis to manifest in a new and powerful way. In accordance with this realisation of synergetic potential, the foundations for the new conjunction were laid and the motivational directives for its manifest work were instigated via a series of esbatic meetings involving several members of both bodies. The form of the collective at this juncture was nameless and was simply termed 'The Common Lodge' for the sake of communicative ease. The original conception of the Lodge developed through the course of discussion and correspondence, and its founding aim was subsequently clarified through the collective egregore. We may presently state this aim as the founding and continuing intent of the Lodge: the

Opening the Way for the Demons of the Void

conjunction between the illuminant power-zones of the Typhonian Order and the Sabbatic Cult is to facilitate and maintain direct communication with the trans-mundane intelligences which inform the initiatory streams of the trans-aeonic current.

Inner History and the Double-Current of the Lodge

Perceived from a mid-stream perspective, the theophany of the Ku-Sebittu may be seen as the manifestation of a double or bifurcate magical power. From the respective viewpoints of the Sabbatic Cult and the O.T.O. a dual narrative of the Lodge's history and function may be presented. These perspectives converge within the single circle of the Ku-Sebittu, and therein have transcended the nominal boundaries of the informing order structures, by evolving in a specialised manner to create the potential for a new form of magical sodality. For the greater appreciation of this development it is useful to grant the reader an insight into this double-current perspective, thereby permitting certain aspects of the Lodge's inner history to emerge.

I. The Sabbatic History of the Ku-Sebittu

Through the Peacock-eye of Qayin, Invisible Master of the Earthly Sabbat, the Circle of the Ku-Sebittu is a specialised zone of magical activity focusing upon the transmission of the Sidereal Wisdom of the Aeons. It is an astral conclave which has attained manifest form for the purpose of reifying the insurging energies of the stellar or cosmic initiating intelligences within the field of human consciousness. This manifest form of the Ku-Sebittu came into being as an emanation from the Inner Sabbatic Conclave: a point of present sojourn for the Wandering Brethren sometimes referred to as 'The Companions of the Lie'. In purely practical terms it was through the initial work of this hidden synomosity that the means for the Lodge to exist were made possible. Since this inception from the hearth of the Sabbat, and through the progressive course of its own ritual and devotional work, the Lodge of the Ku-Sebittu has maintained a separate path of evolution; the direction of which is toward an autonomous state of being as an independent magical body. This development permits the Lodge to exist as a power-zone both within and outside of either the Cultus or the Typhonian Order. Consequently it possesses a unique fate of its own, - a strange potential for the future empowerment of its various communicants.

To speak in terms of its historical descendancy from the Craft, the formation of the Lodge was a conscious movement upon the part of the *Cultus Sabbati*, an act of magic made in order to accelerate the evolution of the Arte within Our Sacred Isle of Albion. The affiliation was therefore a deliberate exertion of will motivated from *outside* by the hidden initiators of the Elder Faith; its telluric application was instigated by the Present Magister and was formally given sanction by Fr. Meryddin, a late Master of the Craft. The intent of this magical act was, and still remains, to create a context for creative esoteric practice – a context wherein fellow magicians may align their respective paths to an end of mutual empowerment. This is not a situation of ‘come one, come all’; it is matter of deliberation and discernment. It is therefore that the Lodge remains a circle accessible solely through the successful attainment of a required initiatic task. Furthermore, the parameters of the *Cultus Sabbati*’s independent work require that an affiliated body should be of a certain spiritual provenance, founded in the work of genuine vision. Where possible, such affiliate bodies are hoped to be of a lineal integrity and age comparable to our own. It was deemed that the Typhonian Order – as a conduit for the energies of the A.'. A.' – was a suitable associate in the preliminary formation of this particular collaborative body. Any reader who is a member of another magical order, or of solitary persuasion, should not assume in any way that the parameters of the affiliation dictate the parameters of the Lodge, or that the loyalties of the Ku-Sebittu initiates are to anything other than the very spirit of magick itself.

Following the initial proposals for the affiliation it was necessary for certain formal procedures to be followed so that both Orders’ requirements were satisfied. It was thus that two initiates of the Cultus fulfilled a probationary period within the Typhonian Order. This task was constituted by the undertaking of a personally chosen practice for the required gestative duration of nine months. In reciprocation, Fr. Ani Asig, an initiate of the Sovereign Sanctuary of the O.T.O., underwent a secret initiatory rite specific to the Crooked Path Sorcery worked by the Companions of the Lie. This mystery rite was worked by the members of the Inner Sabbatic Conclave in order that the Typhonian current and its subtle parampara should become aligned to the Magical Quintessence – the lineal essence transmitted through the Inner Body of the Tradition. In certain respects this rite might be considered as the Lodge’s preliminary working and indeed to have provided the foundation for the work of Fr. Ani Asig, as the vessel of the Typhonian O.T.O., within the Circle of the Ku-Sebittu.

In the Craft, the part of the evolution was therefore instigated by the hidden Meryddin, a late and still remains, yet wherein fellow end of mutual all; it is matter Lodge remains a Cultus Sabbati's required be of a certain vision. Where integrity and ageian Order - as a associate in the body. Any readerary persuasion, of the affiliation of the Ku-Sebittu gick itself.

as necessary for both Orders' es of the Cultus Order. This task sen practice forocation, Fr. Ani O., underwent a y worked by the members of current and its Quintessence - of the Tradition as the Lodge's undation for the T.O., within the

With regard to the rôle of the Lodge in the context of the Sabbatic Path and the on-going work of the Sabbatic Initiatory Body, it may be stated that the Circle of the Ku-Sebittu was founded in order to function as a *vahana*, the vehicle for one aspect of a known ingressions of transmundane energies. These energies form the basis for an entire corpus of work, the Gnosis of the Quintessential Current, presently transmitted through the body of the Sabbatic Cultus in the form of the Teachings of the Crooked Path. The influx of this current has been channelled for several years through the Inner Conclave of the Cultus and, because of the vast array of the manifesting teaching-transmissions, it was deemed needful for specialised circles to be formed for the propagation of distinct lineal streams.

The Ku-Sebittu functions as one of such circles and is a vehicle for one particular stream of the teaching-transmission known as 'The Rite of the Seven Stars', and also for the full lunar cycle of the Phoenix Rite practices. Further comments upon these aspects will be given in the section of this essay dealing with the practical work of the Lodge.

II. The Typhonian History of the Ku-Sebittu

To perceive the Circle of the Ku-Sebittu through the Eye of the Typhonian Order is to witness the continuing evolution of magical work focusing on the realms of extra-terrestrialism: that is, in communion with the discarnate intelligences informing the consciousness of Man from *Beyond*. Such work has its roots in vastly ancient practices, and its legacy descends through the centuries in a rich array of forms. One may briefly mention various instances to give present substance to this noble method of the Arte, and thereby allude to the latent parallels which exist between the different transmissions of sacred teachings via such extra-mundane channels. Consider the revelations of hidden texts through the *torten* lamas of Tibet, the utterances of the Sibylline Oracle in Delphi, the reception of holy scriptures in the mysticism of the Graeco-Egyptian Gnostic and the Middle-eastern Sufi. Remember, if you will, the oracular transcription of the Aethyrial Calls through the Enochia of the Elizabethan Mage and the Behenian stellar wisdom of Agrippa and his predecessors. All of such examples lend themselves to an appreciation of the visionary manner in which the Divine *Other* impresses itself upon our earthly sentience. The historical scope of such work deserves a complete study in itself, but a mere gloss must suffice here to indicate the type of contact with which we are operating. The congression betwixt the cosmic and the telluric has ever been a primary

area of attention within the Magical Arts, and it is within the context of this continuity that the work and rôle of the Ku-Sebittu should be viewed.

In its Typhonic embodiment, the *Ordo Templi Orientis* is seeking to focus most strongly in the area of extra-terrestrialism. This can be seen in the underlying direction of thought which has inspired the formation of three independent magical Cells: the Nightside Cell, the Dreaming Cell and the Lam Cell. These Cells are operative both within and beyond the main body of the Order; that is, they are open to all and any participants, regardless of membership of any other Order or Magical Society. This free-form structuring of the Cells represents the present aspiration of the Typhonian Order toward an outward movement of energy from an inward impetus of self-motivation. Hence, the only requirement for involvement in the three Cells is initiative and inspiration. The emphasis is upon magical aptitude. The future fruition of such can be no other than self-evident. The interested reader is referred to articles by the respective co-ordinators of these Cells for further and more expansive knowledge of their specific work.

The Lodge, although structured in a way that is potentially open to all, remains a circle founded upon qualitative selection of aspirants. This is necessary quite simply because of the dangers involved in mediumistic procedures of transmundane communication. The human mind which would traffick coherently with entities of praeter-human consciousness must be suitably sensitized and honed. Disciplines of a specialised nature are therefore considered apposite to the work of the aspirant who would transmit the stellar gnosis to incarnate form upon the telluric range of consciousness.

To give further historical context for such endeavours, we may cast our attention to the magical and spiritual work of fairly recent times. One could, for instance, cite the Theosophical Society and its purported traffick with the Hidden Masters of the Himalayas. In this case it is interesting and of note that contemporary portraits of the 'Masters of the Seven Spheres' bear an uncanny likeness to the representational type of Lam. However, in this context it is important to concentrate upon the direct historical precedents of the Lodge from the O.T.O. perspective.

The present aeonic phase of such work within the Order was initiated by the transmundane intelligence known as Aiwass, *circa* 1904, in the much recounted epiphany of *The Book of the Law* to the Master Therion, the late Aleister Crowley. Throughout his magical career Crowley

Opening the Way for the Demons of the Void

engaged extensively in mediumistic practices in order to communicate with a number of other discarnate beings, – Amalantrah, Abuldiz...et alia. Within the Typhonian recension of the Order, headed in the Outer by Kenneth Grant, these lines of transmission were continued and the Doorways were opened for the ingress of the Great Old Ones, denizens of the Outer Domains. The major impetus came between the years 1955 and 1962 with the operative running of *New Isis Lodge*. This was a specialised body founded by Kenneth Grant for the continuing development of the extra-terrestrial motivation of the current upon the earth. Operative for seven years, the Lodge was instrumental in establishing links with initiatory daimons of the celestial and aethyric realms. Insight into the nature and results of the Lodge's work is revealed throughout the extensive corpus of Grant's *Typhonian Trilogies*. The Lodge has succeeded in receiving texts and oracular utterances, which have continued to reveal themselves through the ongoing communion betwixt the mind of Aossic Aiwass and the cosmic numena of such intelligences as Lam, S'iba, and the spirit of *Liber Okbish*. Since the formal cessation of the ritual operations of *New Isis Lodge*, the incepted current of its work has continued to flow. The Typhonian Order has maintained its inner contacts through the work of its individual members and the existence of temporary cells of magical operation. Aside from the work of the Outer Head, the most notable of the continuing streams of transmission amongst those who have worked in the Order is the reception of the Maatian texts by Soror Nema. The reader is referred to the works of both Kenneth Grant and Margaret Ingalls for direct insight into these and allied matters. Other, less well known, examples of such work could also be cited. The emphasis is primarily upon individual and private endeavours.

With the inauguration of the affiliatory Lodge in 1994 a new direction was heralded: a context was established for the reception of the aeonic impulses initialised by former openers of the way. For the participant members of the Typhonian Order the Lodge provides a vehicle for the collaborative work of its initiates with those of other paths. This situation provides mutual access to a wide range of creative skills, and has given direct contact with a greater number of experienced practitioners. Although the *modus operandi* of the Ku-Sebittu is founded in similar ritual and mediumistic modes of praxis, such as was used by the former *New Isis Lodge*, it has the advantage of being grounded in the experiential insight of such past endeavours and has a broad practical foundation in the circle-craft and sorcerous metaphysick of the Sabbatic

Cultus. Such advantages as experience may bestow are valuable indeed in these arcane matters, for traffick with the transmundane is not a path to be taken without due care. In our present endeavour an acceptance of wisdom and experience from the past will bode well for our stepping into the unmapped regions of cosmic futurity.

From the Path of Typhon the formal communications from the Outer Head of the Order to the Magister of the Cultus have paved a thoroughfare for the Lodge's inception and have provided an on-going dialogue throughout the first years of its work. In the direct terms of practical activity, the primary representative of the Order within the Lodge has been and remains Fr. Ani Asig. His own systematic development in the field of extra-terrestrialism has provided the mainstay of the Typhonian impetus; and it is through the evolution of this, *via* specific Lam Workings *et alia*, that the general field of activity may engender any manner of adjunctive rites. However, these are early days, and the future holds many a strange and unexpected twist of fate. If the example of recent practice augurs the future, the way ahead lies in the will of new initiates and in the insights born of their new-found initiation.

The Magical Work of the Ku-Sebittu

The formal inaugural rite of the Lodge was performed during the summer of 1994. This rite was celebrated by eight initiates drawn from both informing orders and thereby the practical foundations of the Lodge were laid.

The inaugural working took the form of a mysterium – A Mystery Rite – being known as 'The Rite of the Seven Stars'. This rite, composed by Alogos Dhul-qarnen Khidir, derives from the Inner Conclave of the *Cultus Sabbati* and is an autonomous component within the Crooked Path Teachings of that body. The main rite forms a facet of the greater mysterium formally known by the mantric seed-phoneme 'Ku' and it is therefrom that the prefix of the Lodge's name was derived. The Tantrik stream of the Ku-Trishula is a further reflex of this arcana.

Within the context of the Lodge the form of the rite which has been utilised is a specialised recension of the Ku Mysterium adapted for the unique purposes there-of. It may therefore be regarded that the Lodge has a special dispensation for the transmission of its own recension of the 'Seven Stars' Teachings of the Crooked Path. For the sake of future clarity and with a view to the design of future work, the reader should not confuse the complete form of the Ku Rite – such as may eventually be

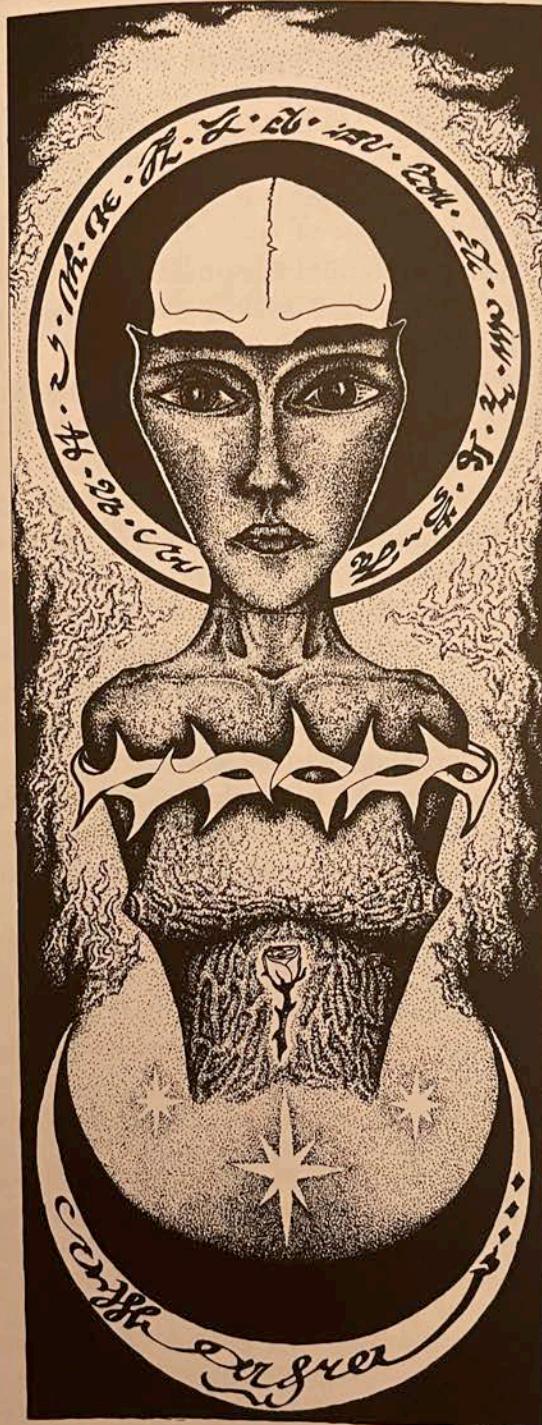
luable indeed
lanc is not a
ndeavour an
e well for our

in the Outer
Thoroughfare
eng dialogue
of practical
use has been
the field of
an impetus;
ings *et alia*,
adjunctive
/ a strange
augurs the
the insights

uring the
awn from
s of the

Mystery composed of the Crooked greater and it is Tantrik

s been
for the
Lodge
sion of
future
should
lly be



Lillutu

by Helen Oliver

transmitted through the Inner Conclave of the Cultus – with the derivant recensions evolved through the Lodge or other bodies. The relevance of this comment will only become apparent in the course of time.

In the original conception of the Lodge it was postulated that the Rite of the Seven Stars should be worked for a period of seven years – in chronological microcosm of the seven aeonic periods of the Celestial Great Year. Through the course of time and practice this working has indeed become the annual magical communion of the Ku-Sebittu and it is intended that this mystery rite will be evolved in a manner to fit the on-going work of the Lodge in forth-coming years. In point of fact this process has already begun with the addition of new material to the rite from various sources, and also through the postulation of various possible adaptations and new applications in future praxis.

The purpose of the main rite is to evoke sequentially the lineal streams and powers of the seven aeons and to align their spectrum in a single trans-aeonic current. Each aeonic period is deemed to be ruled by transmundane genii, and it is by opening a gateway at the interstitial cross-roads of the seven aeons that the grand point of ingress/congress is made. The aeons are considered within the exoteric interpretation of historical realism to represent sequential epochs of time. This cosmological conception is based upon the celestial cyclicity of the seven polar stars within the Great Year of Heaven. In esoteric terms the seven aeons are the *kalas* or fractions of a single magical power: the vast tides of chronomantic energy which traverse the field of Universal Mind, reifying the matrices of temporo-spatial awareness wherein all perceiving entities have their interplay. The Mysterium of the Ku-Sebittu realises this arcanum in mythic hypostasis and assumes its patterning within the earthen circle of the Arte Magical in order to create a focalising context upon a tellurian level for the primary centres of cosmic sentience... to translate the eternal to moments of gnostic realisation.

It is necessary for all true magical work to have its initial motivation from within and from beyond – from the very fount of cosmic consciousness. This primordial source of initiatory power is imaged forth into our perceptive realms in the forms of entities, amongst whom we may cite the potent eidola of Aiwass, Lam and Black Eagle. Because the experience of gnosis differs from one person to the next, the masks of identity that it will assume through outer expression will likewise be vastly different. The discovery of specific *types* of visionary representation is a clue to the innate nature of both the vision and the visionary. One

Opening the Way for the Demons of the Void

must here show discernment between the masks and the faces of belief. There are forms which function as vehicular aggregates or conformations of awareness for the human mind; these are the masks for both ourselves and Those beyond. There are living presences which move behind the masquerade, and it is with these vastly potent states of sentience that the initiate of the Ku-Sebittu aspires to commune. Upon this aspiration the magical work of the Lodge is based.

The context of the main rite provides the central and unifying power-zone for the work of the Ku-Sebittu and creates a hot-point for the individual path of each participant. In adjunction, there has been a formation of inter-dependent cells, or circles of praxis, for the purpose of communion with specific entities. In terms of collective and inter-connective ritual operations, a way forward in this area has been prepared through the work of certain independent and Sabbatic initiates within allied enclaves. This has proven the veracity of our means and method, most notably in the present-day transmission of arcana through communion with the Zos Kia Famulus known as Black Eagle. Through such exemplars of praxis and circle-craft the modus operandi needful to this form of magical work has become evident. There is a necessitous co-existence of unique cells for the unique objectives of transmundane communion. This is seen as a needful step if the full scope of the work is to be realised. Further steps in these directions are already underway, both in continuation of well-established avenues of transmundane trafficking and in new and unfathomed regions of exploration.

From the Typhonian perspective, a predominant stream has arisen through the formation and evolution of the Lam Cell. This grouping was initiated by Fr. Ani Asig as a result of personal insight into the Amalantrah Working of the Master Therion, and also as a continuation of the contact attained through the rites of the *New Isis Lodge*. The present manifestation of this work has its origins in Ani Asig's direct experiential contact with the Lamian current of Extra-terrestrial Gnosis and, since its first outer statement in 1989², has given rise to a series of public discourses, essays and certain specialised sadhana practices. The reader is obviously directed toward these valuable source materials for their own appraisal.

Following on from personal practices, the formulation of sadhanas for other initiates' use, and the subsequent response there-to, has provided the basis for the formation of small working collectives of the Cell since 1994. The gradual development and experimental work of both

2. See 'The Lam Statement', *Starfire*, Vol. I No.3, London 1989 e.v.

individuals and collectives has given rise to more substantial prospects. Through the integration of various perspectives upon communion with Lam, further and more developed workings have occurred and are expected in the future.

The work of the Lam Cell is indicative of the type of magical operation presently being undertaken, and is here cited as one manner in which the Typhonian initiatic stream has contributed new material to the overall arena of the Lodge's activity. The worth of such endeavours is shown in the progression of each participant. A great benefit of the Lodge is its provision of contexts in which both collective and individual learning may occur. As such we would hope that our work will provide a template, an exemplar for the harmonious interaction between genuine practitioners of the Arte. The possibility for parallel affiliatory relationships should be grasped and utilised with maximum efficacy. For the subtle design of magick's essence exists between different power-zones as a matrix of potential manifestation. In a collective where the focus is maintained in the true impetus of visionary magistry, the matrix may be reified uniquely within each and all. The test is success, and we would hope that this essay provides an indication of what may be achieved. The continuing evolution of practical methods and insights is clear demonstration of the creative impulse generated by our incoming current. Through the Circle of the Ku-Sebittu it is hoped that new vistas of the *Other* will become known.

Initiation

The Ku-Sebittu operates as a secret conclave of magical practise, whose manifest field of operation centres upon the manifestation of Sidereal Gnosis – the creation of a gateway within the human mind for the insurgence of the seven aeonic currents – from the cosmos of universal consciousness to the individual focus – from the stars above and between to the one-pointedness of the initiated psyche. The structure of the Lodge is founded upon the gradations of the initiate's path toward the attainment of this aim, and also upon the recognisable needfulness for a well-warded circle in all such undertakings 'twixt Man and Daimon.

The main rite, the specialised recension of the Seven Stars Mystery, delineates the inner circle of the Lodge. Initiation into the inner circle is obtained through the successful completion of a required ordeum or initiatory task. This prerequisite task is known as The Phoenix Rite, the details of which are communicated to each aspirant according to the

discretion of its present members. The form of the Phoenix Rite utilised by the Ku-Sebittu is a specialised mode of a lineal empowerment and teaching-transmission originally emanating from the aforementioned 'Companions of the Lie'. The reception of this empowerment constitutes The Full Lunation Transmission of the Phoenix Lineage. The subtleties of this empowerment and the accompanying interpretative commentaries are dispensed at the behest of the Lineage Holders.

The gradations of the Lodge structure are based upon the secret practices of lineal succession and oral teaching. Such matters are disclosed solely within the relevant circumstances of application. Matters of practice and ritual orchestration are deemed to be at the behest of participants, with especial recourse to the presiding Lodge-master or High Priestess. It has been the custom that the Lodge-master is the individual responsible for the main orchestration of a specific rite. Such matters are subject to the requirements of individual workings.

Aside from the necessary fulfilment of the prerequisite task it is deemed that any applicant, whether from within the affiliatory bodies of the Lodge or from another comparative body of initiates, should be of good report and be able to demonstrate sufficient knowledge and experience in the ways of the Arte. This matter is at the discretion and agreement of the Lodge's present inner circle members.

The fulfilment of the initiatory task is not required for participation in the work of the Lam Cell or any other such groupings derived from or involving the Lodge. It is however taken for granted that any interested parties be of suitable character, motivation and experience.

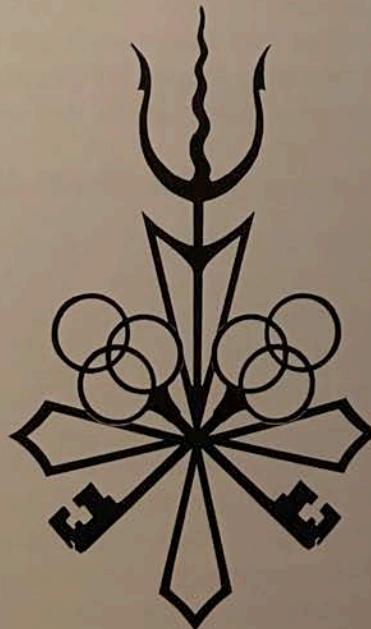
The Future of the Ku-Sebittu

The future of the Lodge lies primarily in its ability to exist as a distinct and independent body of initiates. This autonomous position is established by the direct impetus from the sidereal loci of the Seven Powers: the Sebittu. On the telluric plane the circle is perpetually vitalised by its informing streams of initiatory power, that is, by the connection of its constituent members to the various lineal streams of their own individual paths. The stellar forge of the Ku-Sebittu is ignited through the radiant light of Shaitan married in the tenebrous flame of Lilith-Lucifera. A new star is born from the Will of the Opposer! Its light shines forth in the heights, sending forth a timely shade upon the dust of the earth. Therefore the future is cast in the ways of Those Beyond and in the ways of the earthen realms that lie below the arch of stars.

As a purely astral zone of magical activity the Ku-Sebittu may be perceived as a hidden cult, a gnostic enclave forever imminent to manifest form. The teachings, workings and methods resulting from its present manifestation are but the current instance of its power reifying upon the earth. As a celestial eidola of magick the Ku-Sebittu is unbound by the lifespan of its members or their respective orders: in another time and another place a new mind lies open to its awakening. Yet here and now the mind of futurity is enfleshed, the work of the Lodge may be spoken of in terms of immediate activity. Therefore let this essay serve as a beckoning hand bidding you to approach and ask. Remember that the future is unknown and is therefore a vast arena of unlimited possibilities. Let a doorway be made open to those who ask a-right for entry!

Individuals inspired to contact the Ku-Sebittu may write to the author of this essay in the first instance :- c/o XOANON, P.O. Box 1821, Chelmsford, CM1 3UE.

Alternatively, they may write to Michael Staley, at the *Starfire* Address, in specific cases of interest in the forthcoming workings of the Lam Cell.



Post Scriptum

To attain the summit of gnosis is a perennial statement of the magical and mystical objective; and yet in reaching the peak of the mountain what is one to do? One may leap starward and seek unity with the void, or else one must recognise that one has reached the zenith of possible ascent upon the path. There, at the transient height of beatific exaltation, one is absorbed in self-unity: there is a pause in the voidfulness of realisation. One must sojourn at the mountain-top, reside in ecstasy, to gain the fullest realisation of that state. For then one may see the scope of the horizon, the world above and the world below – the extent that frames the point of one's being. It is indeed the response to gnosis that is fundamental; for if one must descend the mountain to dwell in the world of men, one must find the means to tell of the path's beauty, to convey the zenith to the earthly plain. One must remember the way of the pilgrimage.

In exploring the subtle realms of the celestial aires, in communing with the states of being which reside in the dimensions between and beyond those of the earth, in ascending and in descending upon the path of the aeons, the magician is immersed within atmospheres and trance-states of peculiar potency and alien vitality. There are many degrees of gnosis and diverse potentials for the human mind to realise thereby. The ability to translate the states of gnosis to manifest form – to language, dance, painting, sculpture, music, even to the living substance of our flesh – that is the Divine Artistry of the Mage. Of such noble aspirations I speak, for such are the aspirations which draw down the stellar flames of the daimonic mind to indwell the flesh of mortal man. The worldly forms of these mysteries shall shine forth in their chosen moment, yet, being but transient, are consumed in the flames of their own illumination. The essence of the mysteries is eternal: the Wandering Brethren continue upon the way, forever unseen and forever astray.

Appendix Suggested Practice

3. An experimental composition, the technique of which is drawn from *The Devil's Rosary* – a manuscript grimoire of traditional witcherie in Essex.

As an afterword to this article I should like to offer the reader some form of practice for the alignment of his or her path to the aforementioned initiatic current of the Ku-Sebittu. It is thus that I have appended the following ritual text as a demonstration of means³. The reader should bear in mind that this praxis has been personally composed for the purposes of 'opening the way', and as such should not be seen as being wholly indicative of the manner in which the Lodge and its members work. It is merely offered as a useful praxis of sorcery for the interpretation of receptive individuals. Inasmuch as I have adapted my own form of this practice for the context of this article, the reader is equally free to adapt it as they see fit, even to use it for the sole purpose of introducing some basic formulae akin to Crooked Path Sorcery into their own field of practise.

This short rite bears the name 'The Threefold Prayer of Opening the Way'. In its form and garb of faith it is very syncretic, – combining Christian, Santerian, Thelemic and other forms of religious representation in a distinct sorcerous context. The practitioner may therefore find it useful to obtain the relevant iconic forms to assist in the required devotional observances. Within this rite the diversity of expression amid exactitude of intent is very much in keeping with the ethos of Crooked Path Sorcery, such as is practised by certain Cunning-folk of present-day Britain. The manifold syncretism of outer representational forms is dissolved in the alembic of the circle's hearth – they are returned to their source; for it is not through combination of outer forms that the integral unity of vision is perceived. It is solely through the individual one-pointedness of consciousness that the direct source of the Magical Quintessence is attained. It is thus that a many-flavoured decoction is poured from a single cup; to some it will be a venom and to others a salve....

The Wisdom of the Crooked Path is either a sword in your hand or a thorn in your foot!

A Threefold Prayer for Opening the Way

Ἡχασ, Ἡχασ εστε Βεβελοι

At the hour of Dawn, being the time of the Cock's crow, or at the time when the Spirits do call, let the aspirant be seated before his personal

Opening the Way for the Demons of the Void

reader some
ath to the
s that I have
means³. The
personally
should not
the Lodge
as I have
article, the
for the sole
oked Path

opening the
combining
religious
oner may
sist in the
versity of
with the
Cunning-
of outer
's hearth
nation of
is solely
he direct
a many-
will be a

and or a

ne time
ersonal

Upon the shrine or before it, the earth-sign or *vever* of the rite should be traced and there-upon a single candle should be lit to serve as the visible focus of intent. It is best if the candle be of seven colours, such as may be bought from Voudon suppliers or Santerian Botanicas. Also let incense be used to cleanse the air and to nourish the spirits, together with offerings of food and drink if felt needful. After the initial salutatory acts have been performed, let the secret words of opening be spoken and the rite proper commence.

Let the aspirant visualise a brilliant white aura emanating from the candle, surrounding him in a circle of light and permeating throughout his being in a clarity of radiance. A key should then be placed upon the shrine before the candle or held in the hand for a tactile focus. It is useful if the key is attached to a string of beads, alternating three black and three red for 101 beads. This forms a useful rosary to be held for concentration during prayer and mantric repetition. The aspirant should then begin to visualise a dark opening appearing before him. As the gateway widens let him begin to recite the following prayer:

Petra-artep [repeat nine times]

O' Blessed Saint Peter, Keeper of Heaven's Door, open the way for me.

*O' Thou who art the foundation-stone of the Temple,
against whom the gates of hell shall not prevail, - open the way for me.*

*By the light of the candle, as by the light of the sun, -
open the way for me and guide me through the door!*

Petra-artep [repeat nine times]

The aspirant should visualise the black doorway getting wider and wider, eventually engulfing him in the dark passageway, as of a hidden threshold. Seated within the darkness, let him continue in prayer. As he repeats the prayer and mantras, let him see a white doorway appearing in the darkness. Let this bright light enfold him, so that he passes from the darkness once more into the light:

Eshu-a-a-ushe [repeat nine times; pronounced 'Ay-shoo-ar-ar-oosh-ay]
Formidable Guardian! Trickster and Messenger! Enforcer of Divine Justice!

O' Eshu! Point of the Knife, cut a way for me!

Keeper of the Turning Path, cut a way for me!

Dancer on the Sword-edge, cut a way for me!

*O' Blessed Companion, Eshu! Secret Ally within this Masquerade of Spirits,
Open the way for me and guide me through the door!*

Eshu-a-a-ushe [repeat nine times]

Let the alternation between light and darkness be maintained, so that one is meditating within a void alternating between the extremities of white and black – day and night. Let the seeker pass through each state seven times: seven pulses each in the negative and positive phases of the Void.

After residing in this state for some while let the prayers continue:-

In terms of practice is communion above this is being in the personify the gateway to upon a phal attainment human gu ancestor a transmund the Opener The path reflecting t vehicle. In unity of th opened to awareness beyond th Opener of revelation transcede form-body the path manifesti unselfcons

This p of transm may obtai masks for or as the between

Talam-malat [repeat nine times]
Lam! Opener of the Outer Doorways,
reveal the way to me through darkness and light.
Open the way for me beyond the Threshold of the Void!
Lam! Opener of the Outer Doorways,
unite the powers of Dawn and Dusk, make clear the way for me.
Unite the powers of my prayers and make clear the way for me
Lam! As I go through the twilight into the Abyss of Beyond,
let the Daimons of the Stellar Gnosis return through the Gateway of my mind
Let the way be open; let the way be open; let the way become ...!!
Talam-malat [repeat nine times]

The aspirant should reside in the state of communion beyond both the darkness and the light, even hurling forth his intent like a lightning-bolt into the candle-flame. If a ritual dagger is used, it should be touched to all icons used in the three prayers, to the sigillic tracery and then finally to the flame.

All masks of false worship return to the flame.
Let the Face of the Hidden One here utter its name.
Beyond the night and beyond the day,
in Backward leap, by Crooked Way,
Into the Place of Darkest Light,
Between the Void of Black and White.

Concealed One! Opener of the Gateless Gate!
In this instant of iconoclasm, reveal the short path:
the direct transversion of all aeons.
Cut through the boundaries and fetters of time, to reveal the formless form.
Make known this Mystery in a Body Unique, show forth Thy nature anew.
By the words
KU-EZHU - SEBITTU...[repeat into trance]
So mote it be!

After the necessary duration of time, let him clap his hands once to announce the imminent closing of the rite. Offerings of coins, flowers, etc should be placed upon the shrine and the candle should be extinguished. After earthing in sigillic automatism or after writing one's communications down, let the rite be bound in the sign of silence.

Opening the Way for the Demons of the Void

In terms specific to Transcendental Sorcery, the essence of magical practice is the apprehension of the Void and the attainment of communion with the Daimonic Sentiences there-of. Within the praxis above this is achieved through the votive integration of the aspirant's being in the form-bodies, here given as St.Peter, Eshu and Lam, which personify the means of apprehension or the 'wisdom comprehending the gateway to voidness'. In purely devotional terms, the aspirant is calling upon a phalanx of spirit-forms to aid his progress upon the way toward attainment. The Saint-figure works as the tutelary and type of the human guardian. Eshu, as the Spirit-guide, works as the deified ancestor and psychopompos. Lam serves as the *type* of the transmundane or non-human guardian to the sidereal regions of consciousness. The alignment of Self with the form-bodies or masks of the Opener of the Way obtains the vehicle of going forth upon the path. The path is visualised in the dualistic phases of light and dark, reflecting the twofold state inherent in the assumption of the wisdom-vehicle. In uniting the polarities of visualised voidfulness the innate unity of the Seeker and the Opener of the Way is attained: the Gate is opened to the Inbetweenness – the integral absence within all dual awareness. In this state of realisation the Daimonic Intelligences lying beyond the masks of devotion are revealed: the Truth-body of the Opener of the Way is revealed to the aspirant. In accordance with this revelation the iconic forms used in the three prayers may be transcended or reformulated in new likenesses – the uniquely perceived form-body imparted by direct contact with the autonomous awareness of the path's guardians. The magico-aesthetic expression of the manifesting energy, via automatic sigillic encryption and unselfconscious creativity, provides a simple key.

This practice may be used to combine other iconic forms or vahanas of transmundane congress and, through their alignment here-in, one may obtain the means of perceiving their inherent nature – whether as masks for conveyance of belief to and from astral concretions/god-forms, or as the outer expressions of autonomous entities. One may discern between the gods of men and the Gods Beyond!