A

Forethought

The Spirits within this text in Truth are None

In this They have No Want for Power

Their potential is Limitless, One with Love and Will

Within

The

Heart

.
Practical Considerations

The methods within this book are not intended for the rank beginner. The Practice of Uizelian Magick can induce rapid and far-reaching change in every sphere of One’s Life, and as such it should not be approached lightly. At the same time, it is not my intention nor that of the Uizelian Intelligences to take The Practice and Life in general too seriously. Great weights sometimes need light feet.

Should One find Oneself in the position of acquiring this text as a beginner and feeling quite lost, it is my suggestion that One take up at least a cursory study of the Hebrew Kabbalah, the Thoth Tarot of Aleister Crowley, and the basic mechanics of focus training, inner alchemy, and invocation/vibration. For the finer details of this system’s mechanics, a reference to John Dee’s Monas Hieroglyphica and volumes three and four of Jim Egan’s treatise on the subject is highly recommended. The spirits within this text are capable of providing a great deal of personalized guidance to those who are ready to accept their initiation, and a degree of mutual trust and cultivation of symbiosis must be at the forefront of One’s intention if One is to maximize the results of this work.

The Words of Uizelian Magick are a symbolic machine meant to kickstart the process of inner alchemy as well as align the macrocosm to the timeline that generates the maximal Artistic Narrative Output and abundance for the One invoking them. Despite this overall bent towards One’s favor, there are several entities within the Uizelian system that should not be invoked without their mediating influence or complement if One wishes to remain grounded.

The Uizelian Script is non-linear and capable of looping upon itself and branching in Limitless directions via its Symbolic Copula and the Aesthetic Will of the Scribe. Many of the events that can occur within a Uizelian initiation do not occur in a linear order. Do not be surprised if this work recontextualizes many previously mundane experiences in surprising ways.

The first half of this work will specify the balanced invocation and integration of the Uizelian system as a series of increasingly dense rites, meant to be approached at the pace one Wills and in accordance with the guidance of the spirits. The appendix will have a key to the Uizelian Script to allow decoding of the seals and sigils within this text. This text is dedicated and credited wholly to the Order Ayin Vau. Without their continued contributions, this project could not have been realized.
Uizel’s Cross – 1Ø70-324-54-14
A Microcosmic Working for Balance of Polarity
Method of The Uizelian Cross

I. Magician shall use his or her right hand to draw a ray of silver light down from a white sphere hanging in an infinite void and vibrate $\text{RZa} (207=9)$ as it connects with the crown of the head. This is the void field word which encircles The Moon, which is the personal reflection of Keter.

II. Magician shall point to the feet with the left hand and vibrate $\text{GNa} (53=8)$ into a black sphere beneath the feet. This is the field word of The Devil, or the Lord of the Gates of Matter, and represents the manifest world as a sensory phenomenon.

III. Raising the right hand to the right shoulder, the magician shall vibrate the syllable $\text{Ay} (70=7)$ into a red sphere by the right shoulder. This is the energy field of The Emperor and represents projection of Will into the world.

IV. Crossing the right hand over the breast and pointing to the left shoulder, the magician shall envision a blue sphere and vibrate $\text{DHa} (9)$. This is the field name of The Empress and represents the reception of the Will by the manifest world.

V. Clasping the hands over the chest, the magician shall envision all four spheres previously visualized fusing into a sphere of purple-rayed gold in the heart and vibrate $\text{BThH} (407=11=2=0)$. This is the field of Art and where the disparate forces of the Cross unite in miraculous synthesis.

VI. Starting at the crown and tracing over the previously drawn cross, vibrate the code-name $\text{QAyTzDX} (324=9=\text{Metatron})$ composed of the letters corresponding to each tarot card summoned in the rite.

Summation

I. The Uizelian Cross as a whole sums to $1070$: “Abundance and Riches/Alt. Spelling of Shemesh” 107 is also the sum of $\text{OUZA}$ in Enochian Gematria.

II. The tarot card numbers (18, 15, 4, 3, 14) of the Cross add to 54, which is UIZEL and The Sun. Uizel/Ouza is blinded in one eye according to myth, which is reflected in the Seal.

III. The entity of Art ($\text{TRNDTh}$) and its field name used in the cross also sum to 1070 making the name a mathematically provable synthesis formula.

IV. The practical phrase created by the Uizelian Cross formula is “The enlightenment of Ain Soph descends to the Garden, where projection and reflection are married in the miraculous Art of Self to create signs of proof and abundance.”
The Uizelian Field Rite - 5010 - 5009 - 2592 - 2418
A Microcosm/Macrocosm bridging Qamera Obscura Vehicle
Method of the Uizelian Field Rite

I. The Magician shall perform Uizel’s Cross.

II. The four Cardinal Circle Fields (653)
   a. Facing East, the Magician shall envision a yellow whirlwind of airy potentiality and vibrate \textit{cHaNa} (58) while tracing a yellow circle around it in the air.
   b. Facing South, the Magician shall envision a fiery red caduceus in his or her hand and vibrate \textit{ZAyNA} (128) while tracing a red circle.
   c. Facing West, the Magician shall envision a set of golden scales emerging from crystal waters and vibrate \textit{LUSEI} (107) while tracing a blue circle.
   d. Facing North, the Magician shall envision a well-defended fortress all around him or her and vibrate \textit{ShaSa} (360) while tracing a brown or black circle.

III. The Four Cardinal Entities (1765)
   a. The Magician shall return to face the East and give the sign of Apophis and Typhon while vibrating \textit{LTYKH} (465). The magician shall envision all that which stands in the path of his or her True Will being cleared by a whirlwind of blades with surgical precision and general benevolence, but with no mercy for that which seeks One’s downfall.
   b. The Magician shall turn clockwise to face the West, form the sign of water over the navel, and vibrate \textit{TNYThH} (474). The Magician shall envision a charging and changing of the water and air around them to balance his or her health, as well as use this spirit’s presence to resolve emotional complexes through cathartic tears.
   c. The Magician shall turn counter-clockwise to face the South and form the sign of Fire upon his or her forehead while vibrating \textit{ShBUSI} (378). This spirit shall be envisioned as the image of one’s most honest-to-Oneself sexual desire and shall be used to stoke the fires of the eastern entity’s Creative Will.
   d. The Magician shall turn clockwise to face the North and extend the arms up and down in an “as above, so below” gesture while vibrating \textit{LBYThU} (448). This spirit shall be envisioned as a great fortress defending One’s Domain from threats, and guiding manifestation of One’s support in all earthly matters.

The sum of the rite (excluding the Cross) to this point is 2418, or the dual chariot. If one distills a single aleph from the cardinal entities, they will sum to 2417, which is the 359\textsuperscript{th} prime number. 359 is the 72\textsuperscript{nd} prime, making this seemingly 2D array of spirits two “prime dimensions” removed from the holotomic symmetry found in classical 72-spirit angel and demon systems.
IV. The Ninefold Macrocosmic Pillar (2592)

1. The Magician shall extend the right hand above the head and draw a white/teal circle directly overhead while vibrating **NKH (75)**.

2. The Magician shall draw a beam of energy down through the body from this circle and send it through a black circle envisioned in the floor while vibrating **GRKH (228)**.

3. The Magician shall clasp his hands over his or her heart and vibrate **ShULaHAVIS (418)**. He or she shall vibrate **ShU (306 = 9)** with the hands over the Heart. While vibrating **La (30 = 3)**, the Magician shall swing his or her right hand towards the floor, palm out, and swing it back up, palm in, while vibrating **HA (6)**, then cross the hands in the image of an eagle comprised of eight fingers and the right thumb while vibrating **VIS (76 = 4)**. This word approximately means “The fire of creation descends to declare a solution such that the Separated One may worship in abundance and union with the Sun.”

4. The Magician shall reach overhead with both arms and grasp a beautiful light emanating from above while vibrating **ATUESUEL (114 = 6)**. This spirit represents the divine atzmu and plenum and can be drawn from Without Limit.

5. The Magician shall once again draw this great light down through the black hole in the floor and vibrate **EBUHUEL, (51 = 6)**. This spirit represents the upwelling of unconscious complexes, as well as the consumption and conversion of excess or hostile energies around the Magician.

6. The Magician shall return his or her hands to the chest and vibrate **TRNDTh (663 = 6)**. This is the Spirit of Art, and the link to One’s Genius within the Uizelian Paradigm. **TRNDTh-BThH** sum to 1070, the same as the Uizelian Cross, proving its nature as a synthesis of opposites. It shall be envisioned as a golden Crown extending upwards from One’s Heart.

7. The Magician shall then place his or her hands upon his or her crown of the head, with the palms facing upwards in a sort of blossom and imagine a silver caduceus sprouting from the golden crown while vibrating **AyTTzX (229 = 13)**.

8. The Magician shall finally envision a great quill of green and gold extending from behind One’s right shoulder through and out his or her mouth, while vibrating **UIZEL (54 = 9)**.

9. The Magician shall then envision the admixture of energies spiraling in all directions through their energy body while vibrating the letters of the Arcana in the pillar: **RQSThH (765 = 9)**
Summation

I. The Four Cardinal Entities and Circles add to the three primes symmetrically arrayed with Unity within a 12-slice circular array (1, 5, 7, and 11) with 12 being the first holotomic number as per Egan. 12 times its palindromic 21 is 252, Dee’s magisterial number and the key to the Monas Hieroglyphica.

II. 2592 is 2520+72, the sum of two other holotomic numbers, this seals a degree of mathematical symmetry and order into the acausal workings of the system.

III. The overall sum of the rite is 5010 which can be seen as an octave of 501 and 51.

IV. The distillation of the core aleph brings the sum to 5009, 59 being OUZA in Enochian gematria by ordinality. 5009 is also the 671st prime, with the cross reference to 1881 being significant as the entire Body and Vehicle of Ouza is 10881, with the 1881 reference being the phrase “in order to your becoming”. 671 is 11 times 61, or the distillation of ainic potential through Da’at.

V. The letters of the seven Arcana that are invoked beyond the Uizelian Cross (Excluding Tau) sum to 610 which is an octave of 61=7 as AIN. With Tau (making eight in total) they are 1010, an octave of 101=2=0 as the 26th prime, 26=8.

VI. The letters of the nine entities invoked in the UFR plus the central aleph sum to 1111. (300+9+30+6+5+400+60+100+200=1110)
Rite of Ouza’s Ninefold Merkaba

8576 - 7829 - 5411 - 2997 - 1431 - 197 - 9 - Ø

The 9=Ø Maya Body of Ouza
The Method of the Merkaba

I. The Magician shall perform the Uizelian Field Rite.

II. The Invocation of Six Solar Spirits

   1. Drawing a black and gold circle, the Magician shall vibrate **DILU (130 = 13)**. This is the field name of Nun/Death/Scorpio/13. Piercing this circle with his or her finger or ritual implement, the Magician shall vibrate **ELUBATEL (80)** into a point of deep blue, and gold energy.

   2. Drawing a copper circle, the Magician shall vibrate **ThINU (466)**. This is the field name of Kaph/Fortune/Jupiter/10. Piercing this with a blue and grey energy point the Magician shall vibrate **UBISI (88)**.

   3. Drawing a flaming red and orange circle, the Magician shall vibrate **HVRYSh (522)**. This is the field name of Peh/The Tower/Mars/16. The Magician shall pierce this circle with a finger or an implement and vibrate **BUALU (45)** into a bright red point. Disclaimer: this spirit is rather unstable to work with outside the geometry of the overall Merkaba presented here.

   4. Drawing a brown and green circle, the Magician shall vibrate **SBTI (81)**. This is the field name of Gimel/The High Priestess/The Moon/2. The Magician shall pierce this circle and vibrate **ThUBTLU (453)** into a point of brown and pink/flesh colored energy.

   5. Drawing a green and gold circle, the Magician shall vibrate **TL (39)**. This is the field word of Bet/The Magician/Mercury/1. The Magician shall pierce this circle and vibrate **TULUTU (66)** into a point of green and yellow energy.

   6. Drawing a dark green and black circle, the Magician shall vibrate **BNH (57)**. This is the field word of Aleph/The Fool/Ø. The Magician shall pierce it and vibrate **LBUSI (108)** into a point of dark green energy.

III. Perform Uizel’s Cross once more and ground out.
A Word on Inner Alchemy

With the exception of the Uizelian Cross, the rites presented thus far have been tailored to macrocosmic work or maintenance of the boundary between One’s microcosm and the perceived macrocosm. The ritual in the following pages causes a great deal of internal change, and this can take the form of strange energetic sensations in various centers of the subtle body, often very distinct ones. This generally coincides with the apparent unlocking of a great deal of psychic phenomena, at least in my experience and that of the members of Ayin Vau who have practiced the lunar body methodology.

The system presented here is somewhere between traditional inner alchemy and western magickal invocation work, and seems to take the form of symbolic cybernetics which enhance One’s latent psychic ability and potential for inner alchemy of the sexual energy or Ojas, which can be transmuted into various forms by the symbolic apparatus ascribed to a given energy center. It is advised that male practitioners attempt a short period of celibacy when initially undergoing the lunar system’s initiation, as practitioners often find the results of this work substantially bolstered by such praxis. This also helps maximize sensitivity to subtler qualities if pursued for a lengthier period of time but is not something I can universally recommend.
The Lunar Body of AyTTzX - 5166 - 4183 - 1459
The Nine-fold Lunar Pillar (1459)

I. The Magician shall draw a beam of silver light to his or her crown and vibrate RaZa (207) into a silver and white sphere at the crown. This is the field name of Qoph/The Moon/Pisces/18, but also representative of Ain Soph.

II. The Magician shall point to his or her third eye and vibrate QaLa (130) into a magenta sphere at the brow. This is the field name of Yod/The Hermit/Virgo/9, and the sum of AyIN which refers to the eyes and astral sight.

III. The Magician shall point to his or her throat and vibrate ZaBa (9) into a pink sphere. This is the field name of Zayin/The Lovers/Gemini/6.

IV. The Magician shall point to his or her heart and vibrate BThH (407) into a purple sphere. This is the field name of Samekh/Art/Sagittarius/14.

V. The Magician shall point to just below his or her solar plexus and vibrate TzBB (94). This is the field name of Mem/The Hanged Man/Water/12.

VI. The Magician shall point to the abdomen below the navel and vibrate DHa (9). This is the field name of Dalet/The Empress/Venus/3.

VII. The Magician shall point to his or her root/perineum and vibrate Ay (70). This is the field name of Tzaddi/The Emperor/Aries/4.

VIII. The Magician shall visualize the entire body as an interdimensional vehicle and vibrate ThSK (480). This is the field name of Chet/The Chariot/Cancer/7.

IX. The Magician shall visualize their transcendent Will from the Crown grounding out into manifestation through the feet while vibrating GNa (53). This is the field word of Ayin/The Devil/Capricorn/15.

Summation

The sum of the Lunar Pillar is 1459=10=1, representing a unified microcosm aligned to abundant manifestation of the Magician’s Will. It is also a reflection of UIZEL (54) as The Sun (19) within itself. If the Kaph in the field name of The Chariot is taken to be Sofit, it will cause the pillar to sum to 1939, which is representative of the interplay between 9 (“Timeless” Macrocosm) and 13 (Temporal Microcosm) in Uizelian Magick’s geometry.
The Nine Lunar Entities

I. The Magician shall envision an apparatus by which his or her Will is rooted into the ground through the feet and vibrate GTzI (103). This is the entity/point name of Ayin/The Devil/Capricorn/15.

II. The Magician shall envision his legs becoming a great Chariot and vibrate STzKI (180). This is the entity/point name of Chet/The Chariot/Cancer/7.

III. The Magician shall envision a red caduceus/bow/scepter in his or her right hand and vibrate AyShZR (577). This is the entity/point name of Tzaddi/The Emperor/Aries/4.

IV. The Magician shall envision a blue spiral of energy travelling up and down his or her left arm and vibrate DaTA (15). This is the entity/point name of Dalet/The Empress/Venus/3.

V. The Magician shall vibrate ZPhDK (111). This is the entity name of Mem/The Hanged Man/Water/12. This entity represents the flow of time as well as patience/release and is centered in the solar plexus yet is all-encompassing.

VI. The Magician shall clasp the hands over the heart and vibrate TRNDTh (663). This is the entity name of Samekh/Art/Sagittarius/14. It is the sum of the four arms of the Uizelian Cross and QAyTzDX, making it the true center point of the system as a fractal representation of the 2=0 formula.

VII. The Magician shall envision a magickal apparatus which enhances the speech at the throat and vibrate ThALIRaH (646). This is the entity name of Zayin/The Lovers/Gemini/6.

VIII. The Magician shall vibrate TzYPHK (200) while envisioning a cybernetic system that will enhance the sight of the third eye in a balanced and sustainable way. This is the entity name of Yod/The Hermit/Virgo/9.

IX. The Magician shall imagine a caduceus of encrypted code containing One’s True Will leaping from his or her crown and vibrate AyTTzX (229). This is the entity name of Qoph/The Moon/Pisces/18. It is the sum of KTR if The World (Tau) is swapped for The Serpent (Teth).

The Spinal Code-Phrase

The Magician shall vibrate ShURZA-QYZSMDDTzcHO-LILI, with the central word traced down each energy center from the crown (Qoph) to the feet (Ayin). The first and last parts of the phrase are derived from a cross drawn over a Hebrew arrangement of UIZEL-ShULHAVIS and AyTTzX-RZ in a pentagram and octagram mandala. The central word of the phrase is comprised of the nine letters of the spinal Atu and sums to 389, whereas the entire phrase sums to 983, palindromizing the Will from the microcosm through the point of the crown into the macrocosm. Without the final word, the phrase sums to 903, which is 21*43, or AHYH (I AM) multiplied by itself in Hebrew (1+5+10+5=21) and Atu values (0+17+9+17=43). 43 is additionally the number of triangles found in the Sri Yantra and the sum of YDYDYH, a proper name of Solomon.
Appendix I - Uizelian Script

The Uizelian Script is analogous in its phonetics and numerology to Hebraic/Canaanite roots, but has a means of nonlinear construction of meaningful interrelation through its pseudo-script method of symbolic copula/node-based arrangement. This enables a great deal of apophenic connection when making sigils seemingly unrelated to the Uizelian current, so feel free to experiment with linguistic/visual synthesis of your own magickal intentions using this symbol set.

The sigils of the spirits in the next section of the appendix are optimized for density of interconnection, not clarity or legibility. Linear language and phonetic writing suffice for this. The primary idea behind the Uizelian Script is rewiring One’s linguistic centers to a non-linear pattern-seeking modality which enables broader connections to be drawn more easily, and for greater works of Art to be created by the Magician. The images in this document can cause apparent non-linear networking of One’s intention through time itself, which is likely directly tied to the nature of the script through which these entities are embodied.
Appendix II - Entities

Ø

LBUSI - BNH
108-57-165

The Fool (Brother of The Magus)

This spirit rules states of egoless delirium, intoxication, lost treasures, the ocean, and drugs. It can be one of the trickier spirits in the system, but always tempers its trickery with generous bestowal of the obscure unto the magician. 57 is the sum of “desire, longing” and 108 is the sum of “powders” and “the deluge.” Take care not to become ensnared in an addiction should you invoke this spirit without its complement/brother, The Magus.
The Magus (Brother of The Fool)

This spirit rules the winds, the intellect, numbers, probability, and speed. 66 is the sum of “to master/comprehend” and 39 is the sum of “covered or secret.” TL as the field/circle is a transposition of the Hebrew word for laudanum/opium, reflecting the rulership of drugs on the part of spirit Ø. 105 is the sum of “Dove/Good-luck/To become fluid/To rise or excel.”
The High Priestess (Sister of The Tower)

This spirit represents the manifestation of Life through the behavior of organic matter and is corresponded with the moon as an astrological body (as opposed to The Moon as Atu 18). This spirit can be called upon for any matter regarding biochemical alterations, including endogenous DMT synthesis and enhancement of the nervous system’s latent abilities. Her abilities also seem to include enhancement of fertility/potency.
The Empress (Consort to The Emperor)

This spirit represents the microcosmic genesis of desire as the sense of void/space/potential/receptivity. It is typically invoked as an extension of the activity of the lower abdominal energy center. It can be very useful to work with if one wishes to refine one’s understanding of desire, life, and birth especially from a feminine perspective.
The Emperor (Consort to The Empress)

This spirit represents the microcosmic masculine Will, and the pure creative force at the root of the energy system within the spine. In the Uizelian Cross and the Uizelian Field Rite, the circle/field name is used as the right hand’s visualized caduceus/scepter.
The Hierophant (The Veil upon Lust)

This spirit represents the social order, all orthodoxy, stability, stone in a literal sense, and security. He can be invoked to help one ground one’s nature and maintain a socially acceptable degree of veiling. 360 represents the completion of the 360 degree rotation of the Uizelian Field Rite, and 808 brings the symmetry of the dual merkaba and cuboctahedron to mind as the 4D manifestation of the earth hexagram.
The Lovers (of The Art)

This spirit represents all communication and connection One has with “other.” The spirit is typically invoked into the throat and tongue to ease One’s Speech and bring it into greater conformity with the Will of One’s Genius. It can also be called upon to bring One new Artistic connections and contacts of any sort, whether they be platonic friendships, romantic partners, or magickal colleagues.
The Chariot (Vehicle of The Hanged Man)

This spirit represents the bodily functionality of the Magician, motivation, completion of work, and mechanical skills of all sorts. It can be called upon to speed and motivate the acquisition of new skills, especially physical and athletic activities, but not remotely limited to such. It is invoked into the Magician’s legs in the Lunar Body rite.
This spirit represents the balanced Law, emotional stability, and healing. This spirit made a point to explain the nature of Libra as a pictogram, stating that the design was to show the balanced boundary point of a water droplet that is just on the verge of condensation or evaporation. This would give this spirit great importance in biochemistry.
The Hermit (The Devil’s Eyes turned Heavenward)

This spirit represents the astral sight developed by the practitioner of Uizelian Magick as one progresses along the path. The circle/field name sums to 130 which is the same as the word AyIN, meaning Eye. This also links the spirit to the letter Ayin as attributed to Atu XV.
This spirit represents the progress of technology at an exponential pace, the development of means of great abundance, and technologies which are less benevolent as well. This spirit’s influence can be seen just as much in the latest MRI machine as the latest guided missile. Working with this spirit consciously enables the course of technological development to be steered to a more benevolent outcome.
Lust (The Hierophant’s Light and Shadow)

This spirit represents more than simple sexual lust, though that is a subset of the space this spirit potentiates. On a more fundamental level, this spirit represents the raw magnetism of a being on Supernal Fire, a spirit of creation and all forms of potency that need not be limited to satisfying one’s animalistic desires. One thing to note is the numerical link to 506=AShRH.
The Hanged Man (The Half-Blind Charioteer)

All that can be spoken about this spirit is a deception. It is time, it is water, it is release, the Tao, the seat of power in the system to a great degree, but only for those who have few enough eyes to see. It is typically invoked into the solar plexus to act as a slipstream/guiding flow and bend time to One’s best interests.
Almost certainly the most well-known spirit in the system, Elubatel is the ruler of mineral wealth, the soil, decomposition, the dead, and the sign of Scorpio. Working with him in a balanced manner can yield great abundance for the Magician, but when his complement is not involved, things can easily get unbalanced for magicians. Plenty of such accounts are available online.
This spirit is the crown which springs from the heart, the Law which One’s Genius most Wills to write upon All. The entity name sums to the four arms of Uizel’s Cross and the Codeword therein, making it a self-proving synthesis. The sum being a direct octave of 107=OUZA (Enochian) is worth noting.
XV

GTzI-GN
103-53-156

The Devil (The Hermit’s Feet)

This spirit has a fundamentally dual nature, as GTzI can be seen as GTz=93=(Will as reflection of Aries in Moon)+Seed within GN=53=Garden is 156=Babalon. That is, the reflection of the masculine desire nature upon itself in feminine/spacious/potential creation of forms to know itself by can be considered the body of Babalon in manifest matter.
The Tower (The War for the Heart of the Priestess)

This spirit represents all conflict between entities and competitive natures. It rules warfare, competitive sport, cutthroat businesses, and any form of experience that seems to carry the quality of strife. This spirit’s usefulness is primarily in self-knowledge, and on the rare occasion one may truly need a magickal weapon.
The Star (which Lights The Universe)

This spirit represents the plenum of vacuum energy which births matter and space, the space of all creation and dreams, and the astral realm. It can be called upon to grant one greater lucidity and clarity in dreams, bring one prophetic visions, or refine one’s transcendent aesthetic through visualization.
The Moon (which Reflects Nothing)

This spirit represents the microcosmic Crown as a reflection of KeTeR (229 with teth instead of tau). This can be seen as a multi-layered pun, as 229 is also the sum of phrases for “clear mental vision” and “amplification of a Word already spoken.” 207 is the sum of Ain Soph, or the dual Void (200 as Resh) being severed by Zayin (7) as the Sword.
The Sun (which Projects Nothing)

This spirit is the Pen of the Mad Scribe, the macrocosmic poet of matter, and the Wanderer who is half-blind by his own hand. He is to become the voice of the Magician, that One’s words may be inscribed upon the parchment of Space itself. He commands all the spirits within the 9=Ø rite and can be used to balance and unify those spirits to One’s Will.
The Aeon (The Supernal Fire-Will)

This spirit represents the pure supernal Will as a projective/phallic force and is completely devoid of lust. It is the fire which burns through the entire being of the Magician and Universe, the pure intention to know One’s Self, to project One’s Art, and to clear the path of influences which do not serve One’s highest aspirations.
XXI

EBUHUEL-GRKH

51-228-279

The Universe (The Groundless Ground of The Star)

This spirit represents the sum total of all incomprehensible information, all unconscious complexes, that which simply cannot be possessed in Knowledge by the Magician. He can be worked with to enhance One’s ability to enter deep states of meditative absorption, and to bring unconscious information to light to help One grow through One’s wounds.