

# SAMHAIN

(E.S.S.G) 2 = 9 Rituum Officium - Seasonal

*In Memorium: Carl Gustav Jung, (1875 - 1961 C.E.) who was the mysterious author of the Seven Sermons to the Dead.*

## I Consecration of the Quest

## II Installation of the Gate

### A) Opening the Temple

## III Seasonal Ritual

### 1. Introduction

Prior to working these rituals, the Temple members must say a Mass (High) and set the Four Angles with the Host fragments. The members must have read and discussed the character of the Jungian Gnostic System and this becomes the subject of an initial meditation which shall set the atmosphere for the following.

### 2. Introit

The Celebrant bows and gives salute to the Northeastern Angle, in honor of the season of Samhain. All members bow in following and the celebrant says:

**The threshold stands ready, awaiting the opening of the gate and at each cross-quarter a newly established philosophy is fulfilled, a gnostic revelation is understood, a magickal current evoked; all unto the endless and eternal spiral of the evolution of consciousness.**

**I fulfill the Gnosis of Psyche which is represented by the exaltation of the Pneuma in its unification and knowledge of Thanatos which reveals it.**

### 3. Gnostic Revelation (*Exerpted from the 7 Sermons to the Dead*)

The Celebrant begins to circumambulate the magick circle widdershins, slowly beginning in the West and stopping to face the East. He/She salutes the East and vibrates the letter **Omikron** and intones the word, **Odos** (The Threshold). He/She says:

*(1st Sermon)*

**The dead came back from Jerusalem, where they did not find what they were seeking. They asked admittance to me and demanded to be taught by me, and thus I taught them. Hear ye: I begin with nothing. Nothing is the same as fullness. In the endless state of fullness is the same emptiness. The nothing is both empty and full. The nothing, or fullness, is called by us the pleroma. In it thinking and being cease, because the eternal is without qualities. In it there is no one.. in the pleroma there is nothing and everything: it is not profitable to think about the pleroma, but in itself... the created world has no part of it.**

The Celebrant continues to circumambulate the magick circle widdershins, slowly starting in the East and stopping to face the North. He/She salutes the North and vibrates the letter ***Tau*** and intones the word, ***Telos*** (End or Goal). He/She says:

*(2nd Sermon)*

**During the night the dead stood along the walls and shouted: "We want to know about God! Where is God! Who is God?" -God is not dead; he is as much alive as ever. God is the created world, inasmuch as he is something definite and therefore he is differentiated from the pleroma. God is a quality of the pleroma and everything that I have stated in reference to the created world is equally true of him. The effective emptiness is the being of the devil. God and the devil are the first manifestations of the nothingness which we call the pleroma. It does not matter whether the pleroma is or is not. The created world, however, is different. Inasmuch as God as devil are created beings, they do not cancel each other out, rather they stand against each other as active opposites. God and devil are distinguished by fullness and emptiness, generation and destruction. Activity is common to both. Activity unites them. It is for this reason that activity stands above both, being God above God... there is a god about whom you know nothing, because men have forgotten him. We call him by his name Abraxas... if the pleroma were capable of having a being, Abraxas would be its manifestation... for he is power, endurance, change.-**

The Celebrant continues to circumambulate the magick circle widdershins, slowly starting in the North and stopping to face the South. He/She salutes the South and vibrates the letter ***Sigma*** and intones the word, ***Sarkophagos*** (Stone Coffin). He/She says:

*(3rd Sermon)*

**They approached like a mist out of the swamps and they shouted: "speak to us**

further about the highest God?" -Abraxas is the God whom it is difficult to know. His power is the very greatest, because man does not perceive it at all. Man sees the summum bonum (supreme good) of the sun, and also the infinum malum (endless evil) of the devil, but Abraxas, he does not see, for he is undefinable life itself, which is the mother of good and evil alike. That which is spoken by God-the-sun is life; that which is spoken by the devil is death. Abraxas, however speaks the venerable and also the accursed word, which is life and death at once. He is fullness, uniting himself with emptiness. He is the sacred wedding; he is love and the murder of love; he is the holy one and the betrayer. He is the brightest light of day and the deepest night of madness. Such is the terrible Abraxas.

The Celebrant then proceeds to the center of the circle and stands facing the West.

#### 4. Seasonal Vortex

The Sentinel in the Northeastern Angle makes the sign of the Pshent cross and vibrates the letter *Theta* and intones the word *Thaumasios* (Wonderous), and says:

(4th Sermon)

Grumbling, the dead filled the room and said: "Speak to us about gods and devils, thou cursed one!" -god-the-sun is the highest good, the devil is the opposite; thus you have two gods. But there are many great goods and many vast evils, and among them there are two god-devils, one which is the burning one, and the other the growing one. The burning one is eros in his form as a flame. It shines and it devours. The growing one is the tree of life; it grows green, and it accumulates living matter while it grows. Eros flames up and then dies away; the tree of life, however, grows slowly and reaches stately stature throughout countless ages. Good and evil are united in the flame. Good and evil are united in the growth of the tree. Life and love oppose each other in their own divinity. Immeasurable, like the host of the stars, is the number of gods and devils. Every star is a god, and every space occupied by a star is a devil. And the emptiness of the whole is the Pleroma. The activity of the whole is abraxas; only the unreal opposes him. Four is the number of the chief deities, because four is the number of the measurements of the world. One is the beginning; god-the-sun. Two is Eros, because he expands with a bright light and combines two. Three is the tree of life, because it fills space with bodies. Four is the devil, because he opens everything that is closed; he dissolves everything that is formed and embodied; he is the destroyer, in whom all things come to nothing.

The Sentinel in the Northwestern Angle makes the sign of the Pshent cross and vibrates the letter *Alpha* and intones the word *Abrotos* (Immortal), and says:

(5th Sermon)

**The dead were full of mocking and cried: "Teach us, thou fool, about church and holy community!" -the world of gods is manifest in spirituality and sexuality. The heavenly gods appear in spirituality, the earth gods appear in sexuality. Spirituality receives and comprehends. It is feminine and therefore we call it Mater Coelestis, the heavenly mother. Sexuality generates and creates, it is masculine and therefore we call it phallos, the earthly father. The sexuality of man is more earthly, while the sexuality of woman is more heavenly. The spirituality of man is more heavenly; for it moves in the direction of the greater. On the other hand, the spirituality of woman is more earthly; for it moves in the direction of the smaller. Man is weak, therefore community is indispensable; if it is not the community in the sign of the mother, then it is in the sign of the phallos. Not to have community consists of suffering and sickness. Community brings with itself fragmentation and dissolution. Differentiation leads to solitude. Solitude is contrary to community. The true order in community purifies and preserves. The true order in solitude purifies and increases. Community gives us warmth, while solitude gives us light.**

The Sentinel in the Southwestern Angle makes the sign of the Pshent cross and vibrates the letter *Nu* and intones the word *Nekros* (The Dead), and says:

(6th Sermon)

**The demon of sexuality comes to our world like a serpent. It is half a human soul and is called thought-desire. The demon of spirituality descends to the soul like a white bird. It is half a human soul and is called desire-thought. The serpent is an earthly soul, half demonic, a spirit and related to the spirits of the dead. Like the spirits of the dead, the serpent also enters various terrestrial objects. The serpent also induces fear of itself in the hearts of men, and enkindles desire in the same. The white bird is the semi-heavenly soul of man. It lives with the mother and occasionally descends from the mother's abode. The bird is masculine and is called effective thought. The bird is chaste and solitary, a messenger of the mother. Although the serpent does not want to be, she is nevertheless useful to us. The serpent eludes our grasp, we pursue her and she thus shows us the way, which, with our limited human wit, we could not find.**

The Sentinel in the Southeastern Angle makes the sign of the Pshent cross and vibrates the letter *Alpha* and intones the word *hAgios* (Holy), and says:

(7th Sermon)

**At night the dead came back again and amidst complaining said: "One more thing we must know, because we had forgotten to discuss it, teach us concerning man!" -Man is the portal through which one enters from the outer world of the gods, demons and souls, into the inner world, from the greater world into the smaller world. Small and insignificant is man; one leaves him soon behind, and thus one**

enters once more into infinite space; into the microcosm, into the inner eternity. In the immeasurable distance, there glimmers a solitary star on the highest point of heaven. This is the only god of this lonely one. This is his world, his Pleroma, his divinity. In this world, man is Abraxas, who gives birth to and devours his own world. This star is man's god and goal. It is his guiding divinity; in it man finds repose. To it goes the long journey of the soul after death; in it shine all things which otherwise might keep man from the greater world with its brilliance of a great light. Man here, god there. Weakness and insignificance here, eternal creative power there. Here is but darkness and damp cold. There all is sunshine. Upon hearing this the dead fell silent, and they rose like smoke rises over the fire of the shepherd, who guards his flock by night.

The Celebrant in the Center of the circle makes the sign of the Pshent cross and says:

**Anagrama: Nahtriheccunde Gahinneverahrtunin Zehgessurklach Zunnus.**

**Thus are the end of the Seven Sermons to the Dead!**

The Celebrant joins the Northeast, Northwest, Southwest, and Southeast nodes to the Ultrapoint in the center of the circle. He/She then joins the Northern, Eastern, Western, and Southern Watchtowers to the Infrapoint in the center of the circle. He/She says:

**Thaumasios, Abrotos, Nekros, Hagios, Telos, Odos, Sarkophagos!  
Theta, Alpha, Nu, Alpha, Tau, Omikron, Sigma! Thanatos!**

**For the greatest mystery of life is death; for death exists within life as the unawakened and unenlightened, and also as those who have passed the threshold of life to begin their journey to the heavenly star of brilliant light. Let the powers of the serpent which guides and the dove which imparts the wisdom of the Mother, be with us, and lead us to eternal life.**

## **5. Penetrating the Gate Threshold**

Then all participants meditate in silence while the celebrant sets the three talismantic gate keys; one in the Southeast Angle (The Star XVII), one in the Western Watchtower (The Devil XV), and one in the Northeast Angle (The Hanged Man XII), with the appropriate Tarot trumps placed on each.

The Celebrant draws an invoking spiral in the Southeast, charging the gate key therein and says:

(Atu XVII)

**The star is man's god and goal. It is his guiding divinity. This signifies the higher self which is whole and completed. The higher self knows of no division between things, and therefore is the link through which one finds union with the absolute spirit.**

The Celebrant draws an invoking spiral in the Western Watchtower, charging the gate key therein and says:

(Atu XV)

**The devil is the force of destruction and dissolution, and we who are mortal are ever exposed to its powers. But these powers are part of the continuous process, and through death, the destruction of our life, we are released to a greater state of being.**

The Celebrant draws an invoking spiral in the Northeast, charging the gate key therein and says:

(Atu XII)

**Emancipation from the bondage of existence begins not in death, but in life. Therefore we seek to know of the spirit within us and also without us. For the unknowing are like those already dead. However, by learning and growing in our spirit, we shall pass on from death and know the state which is greater than all life, and this is the ecstasy of the light of ultimate fullness - our own Pleroma.**

Then the Celebrant makes the sign of the parting of the threshold in the center of the circle and advances through this threshold and stands in the gate absorbing the blessing therein. He departs and then each participant takes a turn entering, standing and departing the threshold. Then the celebrant closes the gate and draws sealing spirals to the Northeast, the West and finally, the Southeast. Then is the gate closed.

All members complete the ritual with meditation upon what has been revealed.