



A
Flowering
of the
Arcanum Arcanorum

also known as

‘The Document’
describing the
Ordo Magia

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Practical Instructions

The Ordo Magia is dedicated to helping anyone who wishes to take seriously the fate and destiny of their own soul. After all, despite appearances, there is nothing else going on. This is done through the transmission and mastery of Magia practice.

The order is a private affair for serious students. No money is involved within the order and all personal attainments belong to those lower in the order than yourself.

Those who wish to indulge delusion by concerning themselves with the fate or destiny of other people's souls, buying their way in to the House of God or keeping their emancipation for self-aggrandisement have no place in an order whose business is the undoing of delusion.

Given it is likely that:

- ignorant or malevolent people will try to make choices on your behalf when it comes to your soul and its relationship with God,

- you will be tempted to use affiliation with the Ordo Magia or your success on the journey for grandiose purposes or profiteering, and

- personal and sometimes sensitive details will be shared during practice and meetings,

the Ordo Magia operates as an anonymous membership with confidential meetings.

Anonymous Membership means you never disclose, publicly or privately, the fact you or anyone else is a member of the Ordo Magia.

Confidential Meetings means no personal or sensitive details shared during a group event, sponsor meeting or practice session will ever be shared with anyone else, publicly or privately.

There are however, two exceptions:

- The Private Exception: as it's your soul, it's your responsibility to decide who to trust amongst your friends and family to share your membership status with, if at all. Keep in mind they will not be bound by the same rules of anonymity and confidentiality.

- The Public Exception: although the Ordo Magia is not your responsibility, and therefore you should not put yourself forward as a representative by declaring your membership through any form of media (social, tv, radio, print, electronic), there may come a time when you wish to publish some form of your story with Magia. In sharing your story it will certainly be possible to avoid directly stating your membership, but it may be difficult not

to imply it. In this case, the benefit of sharing your story outweighs the cost of implying your membership, and provided your membership status remains unstated, it's implication is permissible.

Likewise, you may share your own personal and sensitive details from your work within the order, but you must uphold the confidentiality of its meetings by not disclosing details that do not belong to you or that you do not have permission to share.

Within Ordo Magia meetings, including speaking with a sponsor, members are free to use their ordinary names and to act as ordinary people in a space of mutual trust established through the principles of anonymous membership and confidential meetings.

Members are required to sign three oaths to act in a spirit of quiet humility (when applying for anonymous membership), a spirit of shared self-reliance (when allocated a sponsor) and a spirit of generous poverty (when offering to sponsor).

There are two relationships in the order:

- The Primary Relationship: this is between the individual member and the teaching or practice, unmediated by anyone or anything. It requires the cultivation of three qualities: self-motivation, self-reliance and honesty with yourself.

- The Secondary Relationship: this is between the member and a sponsor. The order is a supportive community of self-reliant people. The Primary Relationship requires practice and dedication, and the Secondary Relationship supports this through the sharing of experience, progress (including failures) and attainment (as little as it may be) from someone one step ahead with cultivating the Primary Relationship.

The order is composed of three grades, each constituting its own sub-order. Each grade is attained by meeting specific requirements solely concerned with practical mastery of the Magia practices. As such, a member is considered a novice within each sub-order.

The novice will be appointed a sponsor with each grade. The sponsor, by definition, can take no responsibility for the fate or destiny of the novice's soul. The sponsor can receive neither praise nor blame for the choices, understanding, growth, dramas or membership status of a novice.

But the sponsor can provide encouragement and support merely through regular contact. As a community built on self-reliance, the sponsor will not chase the novice to arrange a meeting. The primary aim of the sponsor is to share experience and mastery of the grade in question with the novice, such that the novice may inherit the sponsor's achievement in the order. Thus is the chain established and maintained.

The novice must keep a Magical Record, without which the Ordo Magia does not exist. The novice's career and advancement in the order is extracted solely from the Magical Record.

Magical Record

The Magical Record will contain:

1. The Personal Account.

The first thing you should write in your record is an account of your life so far, leading up to and describing your reasons for applying to join the order.

You will be required to write this during the application process.

2. The Oaths.

The first Oath to be copied into your Magical Record after the Personal Account is the *Oath of the Spirit of Quiet Humility*. This will be provided during the application process, and the remaining two oaths should be copied into your Magical Record when provided.

3. An entry for each day's Prayer and Unbinding Practice.

The format:

[Date] [Time] [Duration of the practice if applicable] [Name of Practice]

[Description. The unbinding practice has a definite technique that makes growth explicit through four steps. This makes recording practice easy. Did you get to step 4, the fruit? Did you get stuck at a step for technical reasons? As the practice is primarily concerned with quality - i.e. getting to step 4, a successful practice doesn't require duration as a concern. However, should growth be difficult for reasons circumstantial or technical, you may end up practicing for a duration instead before ending the practice. This is especially true if you need to follow a daily schedule and so can only afford a set period of time for practice e.g. 30 minutes. Setting an alarm is recommended in these circumstances.]

An example with duration included:

12/8/22 2.52am 20 minutes. Prayer + Fire Practice

Forgot the words during prayer, had to read them again.

Got to step 2 in Fire Practice, but kept drifting into sleep. Think I was too tired to do this properly.

An example where duration isn't required:

13/8/22 4pm Prayer + Fire Practice

Went straight to fruit during step 2! Deep bliss and REM.

4. A description of any significant magical event.

5. A description of any significant dream.

6. Shadow Bindings.

- Instructions are only applicable for members of the *Order of the Hourglass*.

7. Cosmological Bindings.

- Instructions are only applicable for members of the *Order of the Hourglass*.

7. An entry for each [REDACTED] and the results.

- Instructions are only applicable for members of the *Order of the Rose*.

8. Practice Vows undertaken.

Requirements for novices within the *Order of the Lamp* to meet the next grade include TWO 3 month Practice Vows, each including a renunciatory period, and a self-formulated Practice Vow of any duration, with or without renunciation, all accomplished within the span of one year.

There are four kinds of renunciation:

1. FASTING.

- No food for a number of days (a water fast, meaning only water is consumed), or no food for a designated period of time per day for a number of days (intermittent fasting).

- A water fast can be done for 3-6 days during a practice vow.

- Intermittent fasting can be done for 1-12 weeks during a practice vow.

Seek medical advice and do your research before undertaking any fast. Your health is your own responsibility.

2. CELIBACY.

- No sexual activity of any kind for 1-12 weeks during a practice vow.

3. SOBRIETY.

- No alcohol or drugs, including psychedelics, for 1-12 weeks during a practice vow.

- No caffeine or nicotine*.

* Caffeine, nicotine or medication may be considered exempt depending upon individual aims and realistic goal setting. But these must be clearly defined at the outset in the practice vow.

4. OBSCURITY.

- No social media or news for 1-12 weeks during a practice vow.

- In addition, no smart phone. Use a dumb phone if you need it for emergencies.

The Practice Vow is as follows, and should be copied out in your Magical Record each time you decide to attempt one:

I, [insert name], vow to perform the Magia Prayer and Unbinding Practice everyday

from [insert date of first day]

to [insert date of last day]

as described in the *Magia* text without adding anything extra or taking anything away, with my only proof to the world being my diligently maintained Magical Record.

In addition, I will include [insert renunciation option, such as FASTING, CELIBACY, SOBRIETY or OBSCURITY] for [the duration of the vow OR the period of [insert start date] to [insert end date]].

May I honour the Ordo Magia with my success!

Signed,

[Sign name].

[Add date].

Applying for Membership

The student will require:

- The book *Magia*. Available from barbarouswords.com.
- A suitable notebook for the Magical Record. An A4 hardbound blank sketchbook is recommended.
- A candle-lit lamp. At minimum a candle will suffice.

Requirements for application:

Read *Magia* at least once.

Read *The Document* including the **Esoteric Understanding**.

You must be at least 21 years of age.

The First Step:

Send an email to hello@barbarouswords.com with the subject title 'Candidate Application', introducing yourself and giving a brief account of your magical or spiritual history and why you wish to join the Order.

Should your application prove successful, you will be admitted to the Order of the Lamp where your training will begin as you work towards meeting the requirements for advancing to the next grade (see pg. 19). This is a serious undertaking, so be sure you are serious about mastering the *Magia* practices.

Esoteric Understanding

The Tradition Behind Traditions

The Ordo Magia is an organisational expression of a spiritual lineage that has been known by many names, such as the Great White Brotherhood, the Invisible College, the Celestial Masters, the Gods, or even the Illuminati^[1], depending upon the time and place it has sought to make itself known.

In this new aeon, the correct and necessary conception for this 'tradition behind traditions' is the *Men and Women of Alabaster*, which is a symbolic demonstration of the nature and function of the lineage as an explicit call to our destiny: what a human being is supposed to be.

The Ordo Magia is the appropriate gateway for someone called to realise this inheritance at this time, and yet the lineage is a living wisdom that is free to act beyond the confines of any human institution - belonging as it does to another world, transmitting itself to whomever is worthy and wherever they might be found. The earth is littered with the remnants of spiritual bodies fallen through the presumption of institutional gatekeepers who, setting themselves up to speak on behalf of a divinity they were never called to encounter, guarantee the withdrawal of the lineage to work elsewhere even as they are left, self-satisfied, animating a corpse. Who then can judge the authenticity of an organisation through mere appearance? Authority is a demonstration through inner means, the attraction of like to like. For those who hear the call, authority speaks; for those who have shut up their ears, judgement merely betrays the deafening silence.

The living wisdom of the lineage can be found in the principal text of the Order, the book *Magia*, spoken by the first Man of Alabaster in Pelion, Greece over six days in May 2019.

[1] This title simply means 'those who are illuminated'. However, there is illumination in the spiritual sense, which is real Knowledge, and its parody, so-called 'intellectual knowledge'. This dichotomy can best be understood by considering the ambiguity of the symbol of the Illuminati, the Eye in the Triangle. For the genuinely illuminated, the eye is the Eye of God, able to see through the Triangle of Manifestation precisely because it is also a Human Eye. As the union of the Creator with the Created, the symbol is also known as the Eye of Providence, showing the illuminating action of God's light running through the world, but only made possible as a result of those few who are willing to give up the shadow of themselves to become transparent for this purpose. The symbol acts as a call to what a human being is meant to be, the promise of our central place in creation. For the illuminated falsely-so called, the eye is merely their own, blinded by the radiant false-light of their own arrogance, stupidity and greed reflected back to them through the mirror of manifestation. These lost souls, as a parody of the divinely-illuminated, aggrandise themselves through predatory practices whilst presuming to know what is best for everyone else. Just as the genuinely illuminated belong to a family lineage found in another world, the falsely-illuminated rule this world through blood-lines; as divine providence flows through one, malevolent influence runs from the other.

The Order

The Ordo Magia is a new branch of an historically-recent organisation created by Aleister Crowley called the *Arcanum Arcanorum*, but its latin name speaks to roots stretching back through freemasonry, alchemy and into the ancient past. To birth the new in the form of the old is the hallmark of the lineage, for it is really the rebirth of the old that makes the new possible. In this part of the Ancestral Garden the old is the wellspring of medieval Europe, and this new flowering of the order is necessarily from an ancient bulb peculiar to this corner of the Garden. With the passing of the last season under the cultivation of Aleister Crowley, the bulb withdrew into the darkness of the soil to remain dormant, its safeguarding secretly transmitted through the generations via a disreputable and dubious Nath lineage (who would suspect to look there?), until its season would come again under the present cultivation of myself, Alan Chapman.

The chain of initiation runs as follows:

Aleister Crowley > Shri Gurudev Mahendranath (Lawrence Miles, founder of the Nath lineage in question) > Shri Lalita Mataji > Shivanath (Vinay Gupta) > Alan Chapman.

I cannot speak to the murky details surrounding Crowley's initiation of Miles [2]. However, I know the integrity of the chain from Mataji to Shivanath to me was maintained and transmitted simply through the Oath of the Abyss (there was no teaching body in existence), conferring the formal organisational power to create a new expression of the order as described by Crowley:

Members of the Order (with the Grade of Magister Templi or above) are each entitled to found Orders dependent on themselves on the lines of the R. C. and G. D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) system. All such orders must, however, be constituted in harmony with the A.:A.: as regards the essential principles.

- *One Star In Sight*, pg. 233. Crowley, Aleister. *Magick in Theory & Practice*. Castle Books, 1991.

Given one cannot trust persuasive appearance in any case, how does one verify the authenticity of a flowering of the genuine order?

[2] It has been speculated by former disgruntled devotees of Miles that perhaps the meeting with Crowley never took place. Furthermore, the members of this lineage mentioned above have been accused of all kinds of unethical behaviour. Whether any of this is true ultimately makes no difference, for the aim of creating the Ordo Magia is to restore to the world an initiatory body that has been lost in all but appearance in any case, by taking what is fallen and redeeming it. This is what magic looks like. After all, this precise set of circumstances were prophesied by a spiritual representative of the Order on 14th December 2009 [*Aethyr 17*, pg. 111, Barford, D. *Sefer Aemeth: The Enochian Aethyrs*. Heptarchia, 2014.]

Possession of the Lost Word

It is customary for the name of Crowley's order to be abbreviated to the A.:A.:. The three dots following each initial signifies the organisation is in possession of the 'Lost Word' of Freemasonry. Crowley describes it thus:

Let the Magician earnestly seek this Lost Word, for its pronunciation is synonymous with the accomplishment of the Great Work [Crowley's note: Each man has a different Great Work, just as no two points on the circumference of a circle are connected with the centre by the same radius. The Word will be correspondingly unique.]

- pg. 71, *ibid*.

The first Man of Alabaster pronounced the 'Lost Word' with the delivery of *Magia* in 2019. Being the Word of a Magus, the 'Lost Word' can be found in the book, demonstrating the accomplishment of the Great Work[3] and the Order's claim to its possession.

The Lost Word is the complete process of creation given in a simple name, and can only be spoken as a result of putting into words the prior completion of that process - synonymous with the process of initiation itself - which then begins the process anew through its speaking. The Word is both the end and the beginning. Creation is an incantation, and so the only magical act worthy to be called the Great Work.

The name of Crowley's Order is the Arcanum Arcanorum, the Secret of Secrets, which is another name for the Word. For all Words are an expression of the secret solution to an ultimate problem, the resolution of which is synonymous with creation and so the Great Work.

[3] The prophecy of this accomplishment at the age of 39 was given in 2007 with the reception of the English Qaballah. Documented in currently unpublished material from *The Baptist's Head* period.

As Eliphas Levi explains:

The great arcanum - that is to say, the unutterable and inexplicable secret - is the absolute knowledge of good and evil.

When you have eaten the fruit of this tree, you will be as gods, 'said the Serpent.

'If you eat it, you will die,' replied Divine Wisdom.

Thus good and evil bear fruit on one same tree, and from one same root.

Good personified is God.

Evil personified is the Devil.

To know the secret or the formula of God is to be God.

To know the secret or the formula of the Devil is to be the Devil.

To wish to be at the same time God and Devil is to absorb in one's self the most absolute antinomy, the two most strained contrary forces; it is the wish to shut up in one's self an infinite antagonism.

It is to drink a poison which would extinguish the suns and consume the worlds. [Crowley's note: An allusion to Shiva, who drank the poison generated by the churning of the 'Milk Ocean'. (See Bhagavata Purana Skandha VIII, Chaps. 5-12.) Levi therefore means in this passage the exact contrary of what he pretends to mean. Otherwise this 'Be good, and you will be happy' chapter would scarcely deserve the title 'Arcanum Arcanorum' - A.C.]

...To eat the fruit of the Tree of Knowledge of Good and Evil is to associate evil with good, and assimilate the one to the other.

- pg. 203, Levi, Eliphas. *The Key of the Mysteries*. Red Wheel/Weiser, 2002.

But how is it possible to assimilate good with evil? How can the divine be unconditionally good and yet evil exist as it does?

This passage from Levi sums up the goal and the meaning of creation. It begins with an explication of the drama of Genesis, the beginning of the creation cycle. Implicit in the mystery of the Garden is the idea that the Fall of Man and therefore the knowledge of Evil is necessary for realising the promise of the Good. The allusion to the Churning of the Milk Ocean presents us with the same idea but with an indication of how these opposites are reconciled. Overrun with materialism, divine intervention is required to avert disaster. Vishnu churns the Ocean of Milk, the Ocean of Divine Goodness, in order to re-invigorate the world with spiritual influence. The churning of what is Good necessarily produces poison; but out of compassion, Shiva - god of dissolution - swallows the poison on behalf of creation in order to keep it free from Evil.

And this is the fate of Evil: to dissolve in the divine so that only the Good remains. The Good produces Evil, but the Evil has no basis in creation in its dissolution in the Good. This is the process of creation, and the stages an initiate must travel through. And once the cosmology is complete, the Word is spoken afresh, for the Word is creation itself.

The Two Crises

The outline given of the several successive steps [of the Order] is exact; the two crises – the Angel and the Abyss – are necessary features in every career...

- *One Star In Sight*, pg. 242, Crowley, Aleister. *Magick in Theory & Practice*. Castle Books, 1991.

Initiation recapitulates the process of creation. Each step is a natural and universal sequence, and each tradition or teaching is a creative expression of this fact. The grades of an order are one such example. For Crowley, initiation was essentially best understood through two events he called the Angel and the Abyss.

What did Crowley mean by the Angel?

There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; or, in the language of Mysticism, Union with God [Crowley's note: The difference between these operations is more of theoretical than of practical importance].

- pg. 11, *ibid.*

Why did Crowley choose the Holy Guardian Angel as his symbol for God?

"Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel' ", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

- pg. 20, *ibid.*

The first half of the process of initiation can then be understood as Union with God through magical ritual, which Crowley described as the crisis of the Angel. What comes next however, as per the necessity of the *mysterium conjunctionis*, is the inescapable challenge of accommodating its opposite. If the crisis of the Angel is the first half of recapitulating the process of creation, then what follows represents the second and necessary movement required to complete the sequence.

Crowley referred to this as 'Crossing the Abyss', and in superficially negative terms this means abandonment by the divine and a descent into confusion and disintegration. However, the full account of the crisis of the Abyss is more properly given with the introduction of its positive terms: the descent to the Goddess - the necessary counterpart to the God - and the Formula of the Holy Graal:

This cup is said to be full of the Blood of the Saints; that is, every "saint" or magician must give the last drop of his life's blood to that cup.

- pg. 41, *ibid.*

And this is the next crisis:

For it is his whole life that the Magus offers to Our Lady. The Cross is both Death and Generation, and it is on the Cross that the Rose blooms.[4]

- pg. 42, *ibid.*

Just as Crowley gave form to this ancient process in symbols provided to him for his time, so too are the God and the Goddess (for the Abyss is really Her story) described in a more sophisticated and appropriate form for this season.

As such, the two essential features of a career within the Ordo Magia can be understood in two ways: as the initiatory completion of each half of the 'circle of creation' or as stages upon the 'tree of life' specifically related to each existential shadow[5] and awakening [see pg. 427, *The Mountain*. Chapman, A. *Magia*. Barbarous Words, 2021.]. The refinement of the initiatory process provided by the Magia practices means that the encounter with these crises can be identified in both micro and macro cyclical-form beyond those initially described by the preceding order, affording a higher standard of efficacy and attainment than previously possible.

[4] The symbolism here is sufficient to describe the completion of the process of creation, but it can be given in a more complex form with the name of God, the Formula of Tetragrammaton:

Of the preservation of this blood which Our Lady offers to the Ancient One, Chaos [Crowley's note: Chaos is a general name for the totality of the Units of Existence; it is thus a name feminine in form. Each unit of Chaos is itself All-Father.] the All-Father, to revive him, and of how his divine Essence fills the Daughter (the soul of Man) and places her upon the Throne of the Mother; fulfilling the Economy of the Universe, and thus ultimately rewarding the Magician (the Son) ten thousandfold, it would be still more improper to speak in this place. So holy a mystery is the Arcanum of the Master of the Temple, that it is here hinted at in order to blind the presumptuous who may, unworthy, seek to lift the veil, and at the same time to lighten the darkness of such as may be requiring only one ray of the Sun in order to spring into life and light.

- pg. 42, *ibid.*

[5] Technically speaking, Crowley's description of the Abyss specifically relates to the first existential shadow encountered before Stage 1 of the Mountain Cosmology, preoccupied as the drama is with knowledge and understanding - hence a contraction into confusion and dispersion - and the fact this is the first time the initiate will cross the divide between the two worlds. Note the essence of the nature of the abyss is expressed in the most simple and concise terms in the universal structure of the Test of Faith.

The methods of 'emancipation and illumination' in Magia are likewise a rebirth of the ancient in the new, continuing a thread that reaches all the way back to eternity and yet offering a new development in magical practice that surpasses the approaches of the past.

Magical Power

As well-documented in the old grimoires, such as *The Book of Abramelin*, practical magical power is acquired through ritual after sufficient deification has taken place. However, the necessary faith in the divine has all but vanished from the world, and so with it genuine magic, leaving an empty void reverberating with the infantile boasts of 'practical magicians'.

The Ordo Magia restores the old way. After the necessary steps of a career in the A.:A.: comes the gift of a power from another world beyond what is considered possible by the most imaginative of fantasists. The technique is the oldest magical practice and instruction is publicly available [6]. But for the uninitiated its doors remain inaccessible, the results a reflection of their own unrealised depths.

The Three Orders

The Order is made up of three grades or sub-orders that represent the ancient demarcation of the stages a would-be initiate must pass through in order to receive the inheritance of the lineage. First, the student becomes a renunciate by dedicating themselves to the lineage (previously the order of GD); second, the student enters a period of purification (previously the order of RC, crowned with the two crises); and the third stage begins with transmission proper of the lineage (previously the order of SS). With this third stage, the teaching grows within the student without further instruction required, springing-forth complete as a living wisdom.

As an initiatory lineage - not a mere academic or technical school - it follows that the inheritance and cultivation of the transmission evident in the success of the initiate is the promised destiny of those lower in the order. As Crowley wrote:

[Members] are all...bound by the original and fundamental Oath of the Order; to devote their energy to assisting the Progress of their Inferiors in the Order. Those who accept the rewards of their emancipation for themselves are no longer within the Order.

- pg. 233, *ibid.*

[6] Contrary to the suspiciously convenient expectations of contemporary spirituality, the secret, oldest and most powerful method of practical magic involves neither sex nor psychedelics.

And:

[The aspirant] is furthermore trained in the one habit essential to Membership of the A.:A.:; [the aspirant] must regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge.

No attainment soever is officially recognised by the A.:A.: unless the immediate inferior of the person in question has been fitted by him to take his place.

- pg. 239, *ibid.*

The contemporary form of the three orders within the Ordo Magia are as follows:

The Order of the Lamp

The *Order of the Lamp* is a light to attract would-be initiates, who must in turn fashion of themselves a lamp before they can travel the path up the mountain.

Here the novice works alone, dedicated to cultivating a flame from the mere spark of eternity found within, through the practical application and mastery of the Magia Prayer and Unbinding Practice. The discipline of tending the flame is necessarily the fixing of one's gaze on a nature contrary to the world of appearance, such that this is the traditional stage of renunciation, and the strength developed therefrom is the making of a suitable vessel for housing the light.

Should the vessel prove weak in the beginning, the slightest breeze may overwhelm and diminish the fire, such that it may be necessary for the would-be initiate to attempt kindling the flame and fashioning the lamp more than once before success is assured. Failure to meet the requirements of the order of the lamp is merely an invitation to try again at a later date.

The greater danger of a weak vessel is that once travelling the path, the stronger winds higher up the mountain are more likely to extinguish the fire for good, or even aggravate the fire and cause it to escape the lamp, consuming the initiate and the surrounding forest.

Thus the order of the lamp is the guardian of the order proper, protecting the uninitiated and the initiated from each other.

There are also those who, upon seeing the light from the lamp, will seek to claim its power for themselves, or even extinguish its flame. For those who have said yes to the invitation of the order, the flame is the providential fire of awakening; but for those who say no, and yet approach the flame anyway through subterfuge or ill-will, the flame is the malevolent fire of delusion, and will consume them as a mere nuisance fly.

As a flame must be cultivated with care, perseverance and continuous discipline, this is the *Order of the Lamp* and its requirements for progressing to the next grade are:

1. The creation and maintenance of the Magical Record.
2. Monthly contact with a sponsor, initiated by yourself, with whom you will share your last period of practice from your Magical Record.
3. Within the space of ONE YEAR, you must complete TWO practice vows lasting 3 months each, with both including renunciatory periods, followed by ONE self-directed practice vow, of whatever duration, with or without renunciation.
4. When you feel sufficiently prepared, you can elect to take the test for the next grade.

The Order of the Hourglass

The student works with others of the order, dedicated to cultivating true vision through practical application and mastery of Shadow and Cosmological Binding Practice.

This is the traditional stage of purification.

Here the initiate learns that attainment is demonstrated in mastery of the Magia Practices, as being inseparable from the cultivation of one's garden. Attainment is therefore free from the parody of confirmation or denial through the best guesses of an authority external to the realisation itself and the integrity of the initiate's vision. For to claim or deny an attainment based on a failure of Cosmological Binding Practice, either through indulging shadows or failure of application, is the same as allowing the garden to be overrun with weeds and allowing the fruit to spoil. It is therefore a blasphemy and a curse to ask another to do so on one's behalf.

As a garden and its fruits grow in season, this is the *Order of the Hourglass*, and its requirements to advance to the next grade are as follows:

1. The ability to complete personal Shadow Binding Practice un-aided.
2. The ability to complete personal Cosmological Binding Practice un-aided, demonstrating complete growth of the tree and its corresponding Stage of the Mountain Cosmology.
3. The successful provision of sponsorship to novices in the *Order of the Lamp*.
4. When you feel sufficiently prepared, you can elect to take the test for the next grade.

The Order of the Rose

This is the traditional stage of transmission or initiation.

...This is the *Order of the Rose* and its requirements to advance are as follows:

The ability to facilitate and share Shadow and Cosmological Binding Practice by sponsoring members of the *Order of the Hourglass*.

Personal initiation with the Goddess through [REDACTED].

Mastery of practical magic through [REDACTED].

Beyond the *Order of the Rose* lie the *Men and Women of Alabaster*, such that we end this brief description of the Ordo Magia where it began.