

SPEAKING WITH THE MOON (summary + instructions)

Speaking with the Moon is a semi-performative offshoot of the *Etheric activation unit* project, based on the study of early medieval grimoires as models for communication and co-working with non-human entities. The source text for this work is the 10th-century book *Picatrix*: a compilation of earlier Arabic writings on Hermeticism and Hellenistic thought paired with sympathetic magic of Chaldean, Sabian, Egyptian and Indian origin. Rooted in the ancient pagan world, the text contains references to various esoteric traditions and explains metaphysical as well as more practical subjects like talisman-making and rituals for various purposes – all this accordingly with observations of the natural world and astrological calculations. It served as a source for later authors like Cornelius Agrippa or Marsilio Ficino, and today it gives us an idea about historical approach to communication and cultivating relationship with non-human entities. What's most interesting though, it can be read in the context of contemporary theories, e.g. morphic resonance and extended mind; new animism, as well as systematic approach to communication and ritual, creation and mapping of mental models etc.

“The Nabatean sages have said that the power and works of the heavens and stars are from the Sun originally, and this is because they see and understand that the Moon helps him (that is, as much as is in her power), while the Sun does not need her effects, nor those of the other planets; and similarly, the five other planets follow the Sun in their effects and obey and are humbled by him, and proceed in their effects according to the dispositions of the Sun. In the same way, all their effects are primarily rooted in the Sun, and the other six planets help him by their effects. Similarly, the fixed stars are the Sun's handmaidens, and serve, obey, and are humbled by him, and while they help him with their effects, this is not because of any need that he has of them.”

Picatrix is the product of an older world, whose ideas on the nature of magic and structure of the universe differ greatly from today's science or occult traditions. The cosmos was seen as one great unified being, bound together with chains of sympathy and correspondence. Its precise architecture is based on Ptolemaic system of concentric spheres in which everything has its proper place, is interconnected and influences everything else. The currents of creative force set in motion by the Primum Mobile / the Empyrean cascade downward through multiple levels of being, to finally descend to the Earth with qualities depending on the complex geometries of astrological aspects. The aim of the sage is to know how these currents of energy can be recognized and channelled towards carefully chosen ends:

“This is what Pythagoras, speaking of the figures of heaven, said: that they are examples representing other figures of the world. He said also that in the higher world there is a durable substance that our senses are not able to perceive. (...) In the same way, magical images work by virtue and similarity, because a magical image is nothing other than the power of celestial bodies in the material bodies that they influence.”

The key notion here is that of correspondence: the microcosm and macrocosm are mirror images, which allows for communication and/or influence over any part of the known world – from the plant and animal kingdom, through humans to planetary spirits and intelligences. Usually however the magical workings were performed accordingly to the perceived hierarchies of beings – “higher” beings were asked for favors and the “lower” beings like plants, animals, stones or metals were simply used as means to an end. The concept of sacrificial offering was at the core of this system, spanning from incense- and potion-making to blood offerings. If the idea of sacrifice were to be understood figuratively however, then most of these old rituals could be seen as algorithmic models for communication and energy barter with non-human beings. The communication could then also go in the opposite direction (which the author(s) of the *Picatrix* didn't seem to practice however) – any animal, plant, place or substance could be asked for guidance or given aid in distress. Astrological calculations play a crucial role in all this, and astrology itself acts like a source code behind natural (and digital) ecosystems – allowing to describe, influence and communicate with all “users” of the network, no matter how small or large:

“You should know that the effects of the planets are many and varied, and these effects are different in every degree of the heavens, that is, when a particular planet is in a particular degree, or when it is conjunct with other planets there. (...) The sum of these figures is 10 080, and each of these aspects has powers and accomplishes marvels.”

Since all planetary aspects are channelled to Earth by the Moon, here is an excerpt from instructions how to approach this celestial body, followed by sample algorithms for workings pertaining to the Moon in early December 2018:

“You should know, however, that one party among the Chaldean and Egyptian sages said that the Moon pours out and transmits the influences of the planets to this composite world. Because of this, they did workings, sacrifices, and prayers to the Moon herself upon her ingress into each sign.”

“When you want to speak to the Moon. When you want to speak to the Moon and ask her for any of those things that pertain to her, dress as though you were a child, and have with you things that smell good, and hold a silver ring in your hand, and be quick in your movements and actions, and speak elegantly, well, and punctually. Carry in front of you a thurible of silver. In the fourteenth day of the lunar month, when the Moon is above the earth and aspecting the fortunes with a favorable aspect, wash your face, turn toward the Moon, and say the following:

“O Moon, you who are the blessed lady, fortunate, cold and moist, equitable and lovely. You are the key of all the other planets, swift in your motion, having light that shines, lady of happiness and joy, of good words, good reputation, and fortunate realms. You are a lover of the law and a contemplator of the things of this world, subtle in your contemplations. Joy, songs, and jests you take delight in and love; you are the lady of ambassadors and messengers and the concealer of secrets. Free and precious one, you are closer to us than the other planets, you are larger than all and most luminous; you are apt to good and evil, you join the planets together, you carry their light, and by your goodness you rectify all things whatsoever. All the things of this world are adorned by your beauty and accursed by your curse. You are the beginning of all things and you are the end thereof. Thus I call to you and I conjure you by Celan who is the angel who completes all your effects, that you will take pity on me, and hear my petition, in the things concerning which I beseech and ask you. By all your names I invoke you: that is, in Arabic, Camar; in Latin, Luna; in Persian, Mehe; in Greek, Zamahyl; in Indian, Cerim; in Roman, Celez, that you hear my petition in this place.”

Then prostrate facing the Moon, repeating the foregoing words. While doing this, keep suffumigating with the suffumigation of the hermits, which is composed of 28 components: mastic, cardamom, savine, storax, long pepper, elecampane, myrrh, squill, dar sessahal, spikenard, costus, frankincense, saffron, melon, melon seed, henna root, orris root, nettle tree, Indian poley, pine nuts, laudanum, St. John's wort, apple leaves, dried roses, rice, raisins and dates; mix these with most subtle wine to bind them together, and make into pills the size of a fava bean. When the working is finished, take a calf and behead it, and burn it in a great fire, as we have said before. If you sacrifice an ewe instead, burn her and eat her liver, as we have described earlier concerning other sacrifices. Your petition will be fulfilled. The opinion of the sages, however, concerning opportune prayers and petitions to the planets, is that each planet acts in matters corresponding to its nature. When you wish to seek anything from a planet, see to it that the lord of the ascendant is aspected by that planet, and the almutaz of the figure is oriental, and elevated in four altitudes in its epicycle as well as oriental therein; this is when they would ask their petitions. Also, the virtues and effects of the planets are stronger and more influential at night. Be careful that you do not ask anything from any planet that is not of its own nature, for in this case your petition will fail. While the planet moved through eight degrees of heaven, the sages would sacrifice one animal, and similarly when it declined by another eight degrees they would offer another sacrifice. They say that Hermes commanded them to do this. They require that no animal of two colors, nor black, nor having a broken bone nor a horn broken in any way, nor an injured eye, nor having any flaw in its body, be sacrificed. When they behead an animal, they take out its liver at once. They examine it, and if they find any defect or spot in it, they say that the lord of that place has some notable impediment. They then cut up the liver and give it to one of the bystanders to eat.”

How to speak with the Moon in Libra

(Moon in Libra: 1-3/12/2018)

Wear a belt of clay → burn the sacrifice on the Eastern bank of the river, facing the Moon → run opposite to the water current → do this five times, back and forth then throw an arrow into the river → say “O Moon, this sacrifice is for you” → light a fire of jungle trees and add some storax → run around the fire until you are breathless → draw the line from your feet to the fire and write: “ganeytania ganeytania” → take the earth in which you wrote and make an image of your wish → call the servant of the Moon = your request will be granted.

How to speak with the Moon in Scorpio

(Moon in Scorpio: 3-5/12/2018)

Go to a location with a lot of trees and water → wear a pure white robe without any marks or pockets → draw a square on the ground and cover it with dried leaves → sprinkle it with rose water → fill a silver brazier with aloe, storax and incense → take two cups of water → pour water from one cup to another with a clay pitcher → repeat → make an appropriate sacrifice → prostrate [x4] saying “seraphie seraphie” = a man of perfect form will appear to you, ask him whatsoever you will, and it shall be fulfilled as you desire.

How to speak with the Moon in Sagittarius

[according to the sages it is a very powerful working designed to find great treasures]

(Moon in Sagittarius: 6-8/12/2018; New Moon 7/12/2018 at 8:20 local time)

Melt 10 pounds of brass and make five dragons out of it → go to the river and dig five small channels → put the dragons in the channels so that the water flows into their tails and out of their mouths → put five wineskins at the mouths of the dragons [x1 hour] → let the water flow freely onto the earth [x1 hour] → do this again until the wineskins are filled → go away 20 feet from the river → arrange wineskins and dragons into a circle → pierce the wineskins with a needle and let the water flow into the center of the circle → run to the river and fill your mouth with water → sprinkle the circle from your mouth → bury empty wineskins in the pit in the middle of the circle → behead your sacrifice while you face fifteen trees → chant: harmum harmum [x15, once for each tree] = a man of beautiful appearance and good disposition will appear to you, and will lead you to the place where you will find treasure.

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