



EPISODE SIX: HOLY ANOINTING OIL

Crafting Holy Anointing Oil

In Tinkering Bell #6, we consider the crafting of holy anointing oil, inspired by the recipe that God dictated to Moses as found in the Book of Exodus. A variation of the holy anointing oil is also found in the Book of Abramelin the Mage, a medieval grimoire, and that version of the oil has come to be known as the Oil of Abramelin. Aleister Crowley, in his Book of the Law, also outlined a version of the Oil of Abramelin, which he refers to as the Holy Oil.

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| <u>pure myrrh</u> | natural myrrh resin |
| <u>sweet cinnamon</u> | Ceylon cinnamon bark |
| <u>sweet calamus</u> | “sweet cane,” which is: fresh sweet flag, <i>or</i> fresh lemongrass, <i>or</i> fresh cannabis, <i>or</i> fresh galangal root |
| <u>cassia</u> | Cassia cinnamon bark |
| <u>oil olive</u> | olive oil |

²² Moreover the LORD spake unto Moses, saying, ²³ Take thou also unto thee principal spices, of **pure myrrh five hundred shekels**, and of **sweet cinnamon half so much**, even two hundred and fifty shekels, and of **sweet calamus two hundred and fifty shekels**, ²⁴ And of **cassia five hundred shekels**, after the shekel of the sanctuary, and of **oil olive an hin**: ²⁵ And thou shalt **make it an oil of holy ointment**, an ointment compound after the art of the apothecary: **it shall be an holy anointing oil.**

Exodus 30:22-25
King James Version (KJV)

Note: Proportions prescribed in the Book of Exodus are 27% myrrh (6 kg); 14% Ceylon cinnamon (3 kg); 14% sweet calamus (3 kg); 27% cassia (6 kg); and 18% olive oil (4 liters/4 kg). Given pharmaceutical and medical considerations of these proportions of spices, the “art of the apothecary” is more likely to indicate an infusion or hot enfleurage process than use of essential oils.

Other Variations of the Holy Anointing Oil

THE OIL OF ABRAMELIN

In The Book of Abramelin

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| <u>myrrh in tears</u> | natural myrrh resin |
| <u>fine cinnamon</u> | Ceylon cinnamon |
| <u>galangal</u> | fresh galangal root (Thai ginger) |
| <u>oil olive</u> | olive oil |

Note: Proportions prescribed in the Book of Abramelin are 38% myrrh; 29% cinnamon; 7% galangal; and 50% olive oil.

Note: In accordance with medieval principles in “the Art of the Apothecary,” the process to be used is most likely hot enfleurage, rather than the use of essential oils.

You shall prepare the **Sacred Oil** in this manner: Take of **myrrh 2 in tears, one part**; of **fine cinnamon, two parts**; of **galangal 3 half a part**; and the **half of the total weight of these drugs of the best oil olive**. The which aromatics you shall mix together according unto the Art of the Apothecary, and shall make thereof a Balsam, the which you shall keep in a glass vial which you shall put within the cupboard (formed by the interior) of the Altar.

Second Book, Chapter Eleven
The Book of Abramelin
Trans., MacGregor Mathers

A SHORT-FORM ESSENTIAL OIL VARIATION

In The Book of the Law

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| <u>oil of cinnamon</u> | cinnamon essential oil (Ceylon or Cassia cinnamon not specified) |
| <u>oil of myrrh</u> | myrrh essential oil |
| <u>oil of galangal</u> | galangal essential oil |
| <u>oil olive</u> | olive oil |

Note: Proportions prescribed in the Book of the Law are 38% cinnamon; 19% myrrh; 9% galangal; and 33% olive oil. Crowley’s recipe may cause skin inflammation. It would also be a health risk to ingest this oil.

Oil of Abramelin: take **eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil** {WEH NOTE: This is not the recipe given in Abramelin, though it seems at first correct. That recipe took the proportions from the dry ingredients. If the essential oils are used instead at the same proportion, the mixture will be much too strong. In fact, the oil of cinnamon may injure the eyes or raise blisters if used at this strength!}.

Liber AL vel Legis, III:23
Liber Legis – The Book of the Law
(The Magical and Philosophical Commentaries)
Aleister Crowley

INFUSED OIL THROUGH HOT ENFLEURAGE

Given the proportions of spices used for the Holy Anointing Oil, if observing the “art of the apothecary,” then the best pharmaceutical method would be by oil infusion, specifically through hot enfleurage, or a heat maceration technique. The spices are heated in a fat (here, it’s olive oil), stirred during the heating process, let to sit, strained, and then the process repeated multiple times until the fat (the olive oil) is saturated with the fragrant spices.

| Step | Instructions | Notes |
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| 1 | From a full moon through the waning phase down to the eve before the new moon, practice benevolence to cleanse the practitioner’s body, mind, and spirit. | My approach is to eliminate meat from my diet, maintain a tranquil temper, refrain from negative speech, conduct, or thought. Here I’d observe the practices of benevolence magic. |
| 2 | Light frankincense incense to consecrate the space. | This is an optional step that I recommend, but nowhere is this step written as required. Also, I commence the oil preparations on the eve before the new moon.] |
| 3 | <p>Mise en place: prepare in separate containers the following ingredients:</p> <ul style="list-style-type: none">▪ 1 part myrrh resin▪ 1 part Ceylon cinnamon bark▪ 1 part fresh lemongrass▪ 1 part cassia cinnamon bark▪ 4 parts olive oil <p>In addition, my preparation of the holy anointing oil included the following:</p> <ul style="list-style-type: none">▪ 1 part frankincense resin▪ 1 part dried angelica root▪ 1 part dried star anise pods▪ 3 more parts olive oil | <p>If you want to follow the proportions from the Book of Exodus, use the following:</p> <ul style="list-style-type: none">▪ 2 parts myrrh▪ 1 part sweet cinnamon▪ 1 part sweet calamus▪ 2 parts cassia▪ 4 parts olive oil <p>In observance of Exodus 30:29-33, I intentionally opted not to follow the proportions as God had instructed Moses and crafted a derivative of the recipe, one guided by my own Higher Angels.</p> <p>Reference:</p> <p>²⁹And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. ³⁰And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. ³¹And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. ³²Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. ³³Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.</p> <p>Exodus 30:29-33 King James Version (KJV)</p> |

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| 4 | <p>On the eve before the new moon, combine the ingredients into a glass jar. Place the filled jar on an altar and in prayer position before the altar, recite blessings from sacred texts.</p> | <p>I used recitations of the Great Compassion Sutra in combination with reading from the Book of Exodus. As a measure of anchoring the oil in sacred space, I'll place it on a mat empowered with sigil magic.</p> |
| 5 | <p>On the new moon, pour the contents from the glass jar into a stainless steel or copper cooking pot. Place on low heat until there is gentle bubbling of the oil. Take great care not to scorch the herbs. Proceed with a slow and steady heat infusion for 30 minutes.</p> | <p>On the new moon day, I'll fast from sunrise to sunset. Also, during the heat infusion, I'll perform recitations from sacred texts and intend the infusion of those holy blessings into the oil.</p> |
| 6 | <p>Once the oil is back to room temperature, pour it back into the glass jar, seal the jar, and set aside in sacred space.</p> | <p>I'll protect the area with a circle of consecrated salt, which consists of the following:</p> <ul style="list-style-type: none">▪ Epsom salt▪ camphor essential oil▪ cedar wood essential oil▪ frankincense essential oil▪ rosemary essential oil |
| 7 | <p>Three (3) days later, line a strainer with cheese cloth and strain the oil of its contents. You'll need all the ingredients again, a new batch, place it into a cooking pot, add the strained oil, and put back on the stovetop on low heat for a second time of infusion. Pour the oil and spice contents back into the jar. Then set aside in sacred space.</p> | <p>For the duration that the oil is macerating on my altar, I will maintain a tranquil and temperament, refrain from negative speech, conduct, or thought, and accrue good karma through positive deeds, sending the karma accrued from those positive deeds into the merit of the anointing oil.</p> |
| 8 | <p>Three (3) days later, repeat Step 7 and again, set back into sacred space.</p> <p>There is a practical reason for the multiple steps here. If you're using fresh lemongrass, you don't want the lemongrass to go rancid, so you do want to replace it. Also, just like gum, the resins lose their properties rather quickly, so by adding more resins with each step, you're deepening and intensifying the potency of the oil.</p> | <p>If you don't layer the infusion of resin scents, then it won't come out as strongly. Skipping the layering of infusions will result in a less prominent scent of myrrh (and also of the frankincense, if you're using frankincense resin as I have).</p> |

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| 9 | Three (3) days <i>before</i> the full moon, repeat Step 7. Note that this will be approximately five (5) days after Step 8. | Note that the numerology of 3, 5, and 15 are used here to call upon the Holy Trinity, the Five Elements, and the magic number 15 per the Lo Shu magic square. |
| 10 | On the full moon day, strain the oil of its contents. It will have been macerating for about two weeks. | Oil infusion through a heat maceration technique will be completed after about two weeks of processing. Thus, observing the maceration from new moon to full moon is for both practical and metaphysical efficacy. |
| 11 | <p>For the final stretch of the infusion process, use dried spices only:</p> <ul style="list-style-type: none">▪ 1 part myrrh resin, crushed▪ 1 part Ceylon cinnamon bark▪ 1 part sun-dried lemongrass or dried, crushed sweet flag▪ 1 part cassia cinnamon bark▪ 4 parts olive oil <p>Heat and stir constantly for about one hour. Remove off heat and when cooled, place on an altar. From the full moon through the waning phase, until the next new moon, keep the jar of oil on the altar, infused with the dried herbs for another 15 days.</p> | <p>An additional two-week infusion period intensifies the scents in the oil. If you leave it at the first two-week mark, the olive oil still overpowers the scent of the spices.</p> <p>A second two-week infusion period strengthens the scent of the myrrh and cinnamons, bringing them up to the top notes of the perfumed oil while the olive finally recedes into the background as a complement.</p> |
| 12 | <p>When it's the new moon, use a strainer and cheesecloth to strain the oil of its spices so that only the oil is left. Store in dark glass bottles.</p> <p>On the new moon, I'll close the process with a ritual. I place the bottles of the anointing oil in a circle, then line it with a circle of protection salt. From the circle, extend four lines of salt, forming a cross. At the ends of each cross, place a white pillar candle. These four pillar candles represent the four archangels, four directions, four seasons. The prayer recitation I use is provided in the column to the right. Afterward, snuff out the candles and keep the anointing oil on the altar overnight.</p> | <p>Light the four pillar candles and recite the following in prayer:</p> <p>Heavenly Father, the One Divinity, the Holy Spirit of Many Names: See me, humble and reverent before your throne. Grant your blessings, your glory and honor, your Light and protection. May this oil crafted under your Divine Guidance sanctify and make holy all that it anoints. May all that come upon it receive your highest blessings, and all who receive this oil shall be because it was your Will. In witness whereof, by your Hand and Mine in Union, shall the sanctity of this Holy Oil be ratified.</p> |

SHORT FORM ESSENTIAL OIL TECHNIQUE

In Aleister Crowley’s *Book of the Law*, the method he prescribes for crafting the Oil of Abramelin, or Holy Anointing Oil, is considered a short form technique, because it’s instant. Combine pre-made essential oils and then proceed with the rituals for charging the oil. Here, I’m deviating from Crowley’s prescribed list of spices and staying with the same spices instructed in the Tinkering Bell video. (Crowley’s version does not distinguish between Ceylon and Cassia cinnamon, and replaces lemongrass with galangal.)

| Step | Instructions | Notes |
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| 1 | From a full moon through the waning phase down to the eve before the new moon, practice benevolence to cleanse the practitioner’s body, mind, and spirit. | My approach is to eliminate meat from my diet, maintain a tranquil temper, refrain from negative speech, conduct, or thought. Here I’d observe the practices of benevolence magic. |
| 2 | Light frankincense incense to consecrate the space. | This is an optional step that I recommend, but nowhere is this step written as required. Also, I commence the oil preparations on the eve before the new moon.] |
| 3 | <p>Prepare into a dark glass container the following:</p> <ul style="list-style-type: none"> ▪ 1 part myrrh essential oil ▪ 1 part Ceylon cinnamon essential oil ▪ 1 part lemongrass essential oil * ▪ 1 part cassia cinnamon essential oil ▪ 4 parts olive oil <p>* Instead of lemongrass essential oil, you can use as a substitute calamus essential oil (also known as sweet flag essential oil); cannabis oil can also be used, as strong scholarly cases are made that “kaneh bosem” is translated as cannabis. The Oil of Abramelin and Crowley’s version both call for galangal.</p> | <p>If you want the myrrh, cinnamons, and lemongrass scents to be the top notes of the anointing oil, then you’ll need a different carrier oil from olive oil. A good substitute would be almond oil. It is more subtle in fragrance and won’t overpower the essential oils.</p> <p><i>Optional.</i> I like to add an additional 1 part of frankincense essential oil and 1 part angelica root essential oil.</p> <p><i>Note:</i> Galangal essential oil tends to be expensive and hard to find good quality of. Fir, pine, or cedar wood essential oil are great substitutes—similar in scents, Biblical and occult symbolic significance, and blends well with myrrh and cinnamon.</p> |
| 4 | Place the prepared bottle of anointing oil on a consecrated table top. Create a ring of consecrated salt around the bottle, | <p>My personal prayer recitation is as follows:</p> <p>Heavenly Father, the One Divinity, the</p> |

making sure the salts actually touch the base of the bottle.

Extending out from the ring, create four lines of salt to form a cross. At the end of each line, place a white pillar candle, intending each to represent one of the four archangels surrounding the Throne of God, per Kabbalistic mysticism.

Light the candles and charge the anointing oil by invoking the Heavenly Father or One Divinity, calling upon your Greater Powers, and once the bottle has been adequately charged, snuff out the candles. Keep the jar in that salted configuration overnight.

Holy Spirit of Many Names: See me, humble and reverent before your throne. Grant your blessings, your glory and honor, your Light and protection. May this oil crafted under your Divine Guidance sanctify and make holy all that it anoints. May all that come upon it receive your highest blessings, and all who receive this oil shall be because it was your Will. In witness whereof, by your Hand and Mine in Union, shall the sanctity of this Holy Oil be ratified.

Of course, you are more than free to use my recitation as-is or rephrased. I welcome you to use it, in part or in whole, in original form or revised. All that said, the preference here is for you to draft your own recitation for charging and to use language that will be most resonant and empowering to you.

THOUGHTS ON RECIPE ALTERATIONS & CHARGING RITUALS

A case could be made that, per Exodus 30:29-33, the exact recipe and proportion of spices for the holy anointing oil given in the Book of Exodus should not be used unless you are a descendant of “Aaron and his sons” (Aaron being the first High Priest of Israel) or a minister of God in the priest’s office.

There is speculation that the exact recipe from the Book of Exodus was changed in the Book of Abramelin out of respect. I, too, as a practitioner, choose to alter the Book of Exodus recipe, both in proportions and in the addition of other spices, out of respect. That said, when crafting my own version of the holy anointing oil, I’ll petition my own Higher Angels and Guardian Spirits to guide me with the recipe so that in my communion and through my relationship with Divinity, my recipe for the holy anointing oil is endowed with the blessings of Divinity.

Also, in contention is the issue of whether a charging ritual is necessary to consecrate the oil and render it holy. Neither the Book of Exodus nor the later grimoire, the Book of Abramelin instruct on steps for a charging ritual. An induction can be made that the very act of preparing this anointing oil by the recipe given empowers it to be holy. My personal approach and what I felt more inclined to do was design a charging ritual, guided and moved by Spirit.

My exact recipe and crafting instructions for the holy anointing oil is provided herein and you are invited to follow it exactly or make adjustments to that recipe. As I have been guided by Spirit and the divinities I work with, my recipe that I’m sharing is empowered to be sacred, to sanctify all that is anointed by it, and to bring you the blessings of Spirit.

MY PERSONAL RECIPE FOR HOLY ANOINTING OIL

The following is the exact recipe instructions for the holy anointing oil I craft.

| Step | Instructions |
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| 1 | <p>From a full moon through the waning phase down to the eve before the new moon, I exercise great efforts to maintain the sanctity of mind, body, and spirit. That means forbearing from negative speech, negative conduct, and being ever mindful of my thoughts to keep from malefic intentions. I go vegetarian for the 15 days (full moon, through waning moon phases, to new moon) and any meat products I do eat are only from animals that were treated humanely. I also pray before each meal to express my gratitude for the cycle of life and death that brought me this meal. Finally, I maintain a routine meditation practice during this period, recite mantras regularly to attune myself to the energies of Divinity, and in all the ways I can, comport myself as a priestess.</p> |
| 2 | <p>The evening before the new moon, I prepare all the ingredients that will be needed on the new moon. The work space I intend to use is consecrated with my Aura and Space Clearing Spray and all ingredients and tools I will be needing set out in that work space. All tools are consecrated as well.</p> <p>At this time, I light frankincense and pass each and every ingredient (as listed in Step 3 below), one by one, through the smoke of frankincense. Measuring utensils, written text, everything is prepared and set out carefully and thoughtfully. I try to anticipate everything I will need and have it set out so that when I commence the preliminary steps, there will be no interruptions of concentration where I need to go searching for items or consulting references because I forgot something.</p> |
| 3 | <p>I use a 25 oz. glass jar, sanitized, consecrated with the Aura and Space Clearing Spray, then wiped dry with silk (a 100% silk handkerchief).</p> <p>Into that 25 oz. glass jar goes the following ingredients:</p> <ul style="list-style-type: none">▪ 1/2 cup crushed tears of myrrh resin▪ 1/2 cup crushed Ceylon cinnamon sticks▪ 1/2 cup fresh lemongrass stalks, cut into 3-inch pieces▪ 1/2 cup broken bits of cassia cinnamon bark▪ 1/2 cup dried angelica root, crushed▪ 15 pods of dried star anise▪ 1/2 cup of crushed frankincense resin <p>I then top off the jar with organic premium cold-pressed extra virgin olive oil. Note that using this type of olive oil means that the scent of olive is integral to the final scent of the anointing oil. Seal the jar and leave in the consecrated work space overnight.</p> |

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| | <p>(Angelica root wards off evil and malefic energies seeking to harm you; star anise amplifies the psychic and god-like powers of the practitioner when it is anointed upon you; frankincense fortifies with the sacred protection of a Divine Father.)</p> |
| 4 | <p>The next day, when it's the new moon, begin the heat infusion process. Place the glass jar, with lid off, so that moisture can escape, on the stovetop. Before commencing, I'll spray down the stovetop with the Aura and Space Clearing Spray, and wipe dry with a silk handkerchief.</p> <p>On a low heat setting, heat the oil-filled jar and stir occasionally. Gentle bubbles rising from the bottom to the surface of the oil should be visible, but do not let the temperature get hot enough to scorch the spices. The glass jar itself shouldn't be too hot to the touch (though hot enough that you would not keep your hand on there).</p> <p>Standing before the jar, with scripture in hand, I'll recite the Great Compassion Mantra (Nīlakaṇṭha Dhāraṇī, 大悲咒, Dà Bēi Zhòu) three (3) times. This is <u>Charge #1</u>.</p> <p>When the jar is back to room temperature, return it to sacred space to store.</p> |
| 5 | <p>Three (3) days later, strain the oil with a strainer and cheese cloth so that only the oil is left. Discard the used spices. (<i>Note</i>: The used spices can be left out in the open in your home as an air purifier.)</p> <p>Same proportion of the same ingredients, new, go into the jar. Pour the strained oil back into the jar. Reheat the jar on the stovetop, repeating Steps 2, 3, and 4 for a second time, three days after the new moon. This is <u>Charge #2</u>.</p> <p>When the jar is back to room temperature, return it to sacred space to store.</p> |
| 6 | <p>Again, three (3) more days later, repeat once more. Strain the oil, discard the used spices, add the same list of spices, new, into the jar, pour the strained oil back into the jar, heat on the stovetop, stirring occasionally and reciting the Great Compassion Mantra. This is <u>Charge #3</u>.</p> |
| 7 | <p>Three (3) days <i>before</i> the next full moon, which will be approximately five (5) days after the third charge, repeat the procedure again, straining the oil, discarding the used spices, adding new spices, returning the oil to the jar, heating, reciting the Mantra, and then returning to the sacred space. This is <u>Charge #4</u>.</p> |
| 8 | <p>Finally, <u>Charge #5</u> will take place on the full moon. A little after sunrise, strain the oil, discard the used spices, add new spices, but this time, use only dried or dehydrated spices, as follows:</p> <ul style="list-style-type: none">▪ 1/2 cup crushed tears of <u>myrrh resin</u>▪ 1/2 cup <u>Ceylon cinnamon</u> sticks▪ 1/2 cup dried <u>sweet flag</u> (sweet calamus)▪ 1/2 cup <u>cassia cinnamon</u> bark |

- 1/2 cup dried **angelica root**
- 15 pods of dried **star anise**
- 1/2 cup of **frankincense** resin

Note that in this final step, I don't use lemongrass and instead, use dried sweet flag, or dried sweet calamus.

Heat the jar, recite the Mantra three times, stirring the oil occasionally, then let it come down to room temperature.

A little after sunset, when it is dark, place the jar of oil in sanctified space. Line a circle of consecrated salt around the jar. From its four directional points, create four lines of salt to form a cross. At the ends of each line, place a white pillar candle. Light the four pillar candles and recite the following in prayer:

Heavenly Father, the One Divinity, the Holy Spirit of Many Names: See me, humble and reverent before your throne. Grant your blessings, your glory and honor, your Light and protection. May this oil crafted under your Divine Guidance sanctify and make holy all that it anoints. May all that come upon it receive your highest blessings, and all who receive this oil shall be because it was your Will. In witness whereof, by your Hand and Mine in Union, shall the sanctity of this Holy Oil be ratified.

Snuff out the candles and keep the jar on the altar overnight.

- 9 Return the jar to storage for the waning moon period, from after the full moon and until the new moon, approximately fifteen (15) days.

When it's the next new moon, so the process has taken a total of one moon cycle, new moon to new moon, strain the oil and bottle it in dark amber glass. I use 1 oz. amber glass bottles with glass eye dropper twist caps.

From the 25 oz. glass jar, I yielded 6 filled amber glass bottles (1 oz. each).

Label the bottles (for your own reference). The *Book of Abramelin* instructs that the Holy Oil should be stored in the cupboards beneath your altar.

SHELF LIFE OF THE ANOINTING OIL

Cinnamon is a natural preservative, so if you observe basic hygiene practices with the use and storage of your oil, it should last a rather long time. The oil is shelf-stable and I've found that even after an entire year, the scent, power, and efficacy of the oil is still strong. When storing the oil, keep the bottle away from direct sunlight. A dry, cool temperature will also help with the life of your anointing oil.

THE PROTECTION MAT (OPTIONAL CONSIDERATION)



A lot of busy people bustle around in my home and from a practical standpoint, the room that the jar of oil would be stored in isn't always kept in a permanent sanctified state. As a measure to block out whatever may go on in my household during the time this holy anointing oil is undergoing its infusion process, I'll place it on a mat charged with sigil magic as a means of keeping that small space around the jar continually sanctified and safeguarded from any malefic energies that might be airborne.

During the infusion process, it's best to place the oil in a cool, dry, and dark storage space where there won't be a lot of foot traffic. Such a space isn't always your altar. In such instances, such as needing to place the jar of oil in your basement or in the back of an unused cupboard, place it on a sigil-charged protection mat so that the little space that the jar is on still remains "sacred space." In other words, the protection mat acts like an energetic shield for your jar of oil.

To empower a sigil-charged protection mat, observe the same principles as Fu talisman or Fu sigil crafting, as found in *The Tao of Craft* (North Atlantic Books, 2015). You can find it on Amazon.com, here: <https://goo.gl/Mpi9kV>.