

Ritual Chaos Magic Workbook

Philip Harper

May you be truly aware of your own potential by reading and following this workbook.

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1 – Introduction: What Is Magic And Why Do It?

“MAGICK is the Science and Art of causing Change to occur in conformity with Will.”

- Aleister Crowley (Magick: Book 4, Liber Aba).

I start this chapter with what is probably the most quoted definition of what magic is. As an aside, if you have never read anything by Aleister Crowley, then make sure you make a note to at least read one or two of his books on magic. Love him, hate him or remain indifferent, Crowley was one of the main people responsible for bringing magic out of obscurity, in the same way as Gerald Gardner is considered by many as bringing Witchcraft out of obscurity.

Here is something that came to me, to describe what I see magic as:

*“The aim of magic,
Is the triumph of the soul,
To become more than human,
What some may term ‘divine’,
Is its highest goal!”*

It is always hard to define exactly what magic is, to some people magic is all about material results, and anything else is just Mysticism. To others, magic is a process of attaining enlightenment or union with the Infinite/Divine, and the material results are just a part of this. Israel Regardie, one of the magicians who worked with the Golden Dawn system of magic, saw it as the latter, and also as a form of psychotherapy. If you were to ask ten magicians or occultists what magic is, you would probably get ten slightly different answers (unless they were quoting another magician, as above), but the basic ideas and concepts are the same: science/art/change/will. So lets look at these key concepts now.

Science

People often confuse science as a methodical approach and discipline that can only be applied to the branches of mainstream science such as physics, chemistry, biology etc. The word “science” comes from the Latin, *scientia* meaning “knowledge”. In the broadest sense science can refer to any systematic knowledge base or practice that is capable of resulting in a prediction, or predictive type of outcome. So, if we are using a system of magic, which has a knowledge base, and there is a predictive type of outcome, that is certainly in the loosest sense of the word a science.

Hold on to this concept – this means it uses our “Intellect”, the left side of our brain.

Art

Art is the process and/or product of deliberately arranging elements so that they appeal to the senses or emotions. This can apply to many activities that involve the creative process such as painting, drawing, sculpting, music and poetry to name just a few. This is slightly easier to see in magic, as most rituals involve words, sounds and images to evoke emotions.

This uses our “Imagination”, the right side of the brain.

Change

This one is obvious, we all have things that we want to change! Rather than just thinking about material things, for example wanting to change your car, or your job, what about changing your personality? Would you like to be more of an extrovert? Would you like to be more of an introvert? Surprising isn't it, how many of us think about all the physical things we would like to change, and yet forget the things about ourselves that annoy us, that we would like to change. Magic can make this possible too.

Will

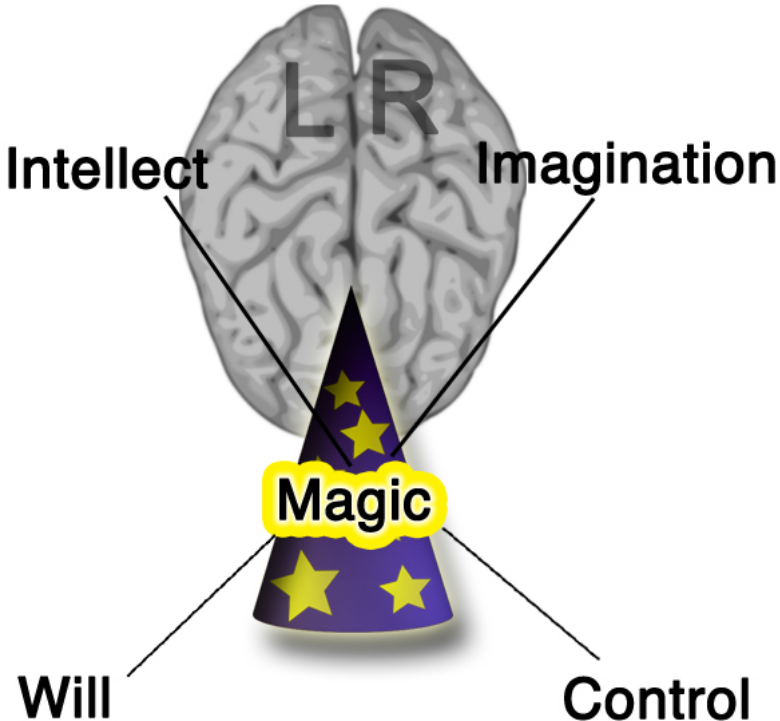
The old saying, “where there is a will, there is a way” (not to be confused with the similar saying “where there is a will, there is a relative”), is not far from the truth. Will is the thing that can really make something happen. Will and Change are the two most powerful things a magician can ever possess, develop the Will, train it, and you can make all kinds of changes occur.

Control

We all need control, and without control, anyone who starts to practice magic will start doing all kinds of silly things, like making that woman who they really fancy fall in love with them, only to find she is a maniac and runs off with your life savings! Control is also essential for a lot of basic magical techniques such as sigils.

So here we have four basic “ingredients” of magic.

The Four “Ingredients” of Magic



Now, you don't need all of these ingredients to make all magic work, but they are essential key elements if you want to be a good magician. For example, if you have no control, then you may well be able to work magic, but without control, how will you stop yourself when the actual cost becomes too great (the classic selling your soul to the Devil for riches scenario)? Without a trained Will, the real driving force behind magic, you will find yourself doing all the right things in a ritual, but seeing no results, because you can't yet assert your Will.

However, it is possible to still work magic, and have a weakness in any of the four areas. One obvious example of this is that of Dr. John Dee. He was a brilliant man when it came to operations involving logic and cold hard facts (mainly left brain activities), but had problems with intuition, emotions and imagination, so he had to get Edward Kelly to help him, who was more skilled in these areas (the right brain activities) to do the crystal gazing, and together they came up with (or had revealed to them), what later became Enochian Magic.

Just think what Dee could have done if he had learned to use more fully his right brain too!

How does magic work? There are many different ideas, and people have been debating for a long time, and still do, and probably still will for a long time. For our purposes here, there are three basic models that are used to describe how magic works: -

The Spirit Model

The "classic" model of magic in which supernatural beings literally exist, God, gods, spirits, demons and angels. A magician can conjure up these spirits, make bargains with them, communicate and various other operations. Also, much folk magic and superstition relies on this model.

The Energy Model

There are no literal supernatural beings. There is only energy, and the magician is primarily involved in manipulating and moving energy. A "patient" may have an energy imbalance, and the magician will perform the necessary operations to remedy this.

The Psychological Model

A mixture of both of the above models. Psychologists like Carl Jung worked at explaining the old ideas of gods and spirits in terms of the subconscious mind and archetypes. I tend to work mainly with this one, as I believe many other chaos magicians do.

So this brings us on to the last topic, why do magic? I would first of all assume that the very act of reading this book means you have some interest in magic! There are many reasons to practice magic, for some people they want to be more in control, they want material wealth, and they want to make fireballs come from their fingers to destroy their enemies, very quickly you realise this isn't magic, and you would do better using material and intellectual pursuits if this is all you want to achieve from magic. It's easier to use material processes to procure purely material results (whether it be in the form of a good business model, or a good scam) with less cost to your soul if you screw it up. Magic is about results on all levels, from the material plane where we see material things manifest as the result of a working (or at least appear to) to the higher planes where we start to work with entities that transcend our material realms.

For me, I do magic simply because it works. It is hard work, and don't think for one minute you can just dabble occasionally and see good results, like anything else, you get out of magic what you put into it.

Anyway, I hope I have given you inspiration to carry on reading; the adventure has only just begun!

2 – Classical Western Magic And Chaos Magic

Now let's take a quick look at both "Classical Western Magic" and "Chaos Magic".

Classical Western Magic

By the term "Classical Western Magic" I am here referring to what is called "Hermetic Magic", which itself can be traced right back to Egyptian origins, and possibly further back to Babylon, as I'm sure some scholars will correctly point out. However, here I will only go as far back as the early work of the Golden Dawn.

Put very simply, Hermetic thought is based on a model of the Universe which says "as above, so below". This means that everything that is above on the higher planes (spiritual planes) has its equivalent on the lower planes, and obviously the lowest plane, the material world. The ultimate goal of the Hermetic tradition is to unite that which is below with that which is above, more specifically in the case of man, to unite him with his Higher Genius (called his Holy Guardian Angel in the old texts). This is often called "The Great Work". These days, magic is seen as being "hocus pocus", "mumbo jumbo" and "nonsense" by many Scientists, however, some of the first pioneers of the Hermetic tradition were men of Science, and the principles of modern Chemistry were derived from Alchemy which was practised by many of these respectable men of Science, including Isaac Newton, who left this translation with his own alchemical research papers of the Emerald Tablet (one of the key texts of Hermetic thought):

1. *Tis true without lying, certain most true.*
2. *That which is below is like that which is above that which is above is like that which is below to do the miracles of one only thing.*
3. *And as all things have been arose from one by the mediation of one: so all things have their birth from this one thing by adaptation.*
4. *The Sun is its father, the moon its mother,*
5. *the wind hath carried it in its belly, the earth its nurse.*
6. *The father of all perfection in the whole world is here.*
7. *Its force or power is entire if it be converted into earth.*

7a. Separate thou the earth from the fire, the subtle from the gross sweetly with great industry.

8. It ascends from the earth to the heaven again it descends to the earth and receives the force of things superior and inferior.

9. By this means ye shall have the glory of the whole world thereby all obscurity shall fly from you.

10. Its force is above all force. for it vanquishes every subtle thing and penetrates every solid thing.

11a. So was the world created.

12. From this are and do come admirable adaptations whereof the means (Or process) is here in this.

13. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world.

14. That which I have said of the operation of the Sun is accomplished and ended. ¹

This is also not confined to western philosophy, but also had it's equivalent in the east, especially the Chinese idea of the "Tao". The Tao being the eternal, without form or duality (what many call "God"), that then gives birth to the Two, the Two gives birth to the Three and so on.

In the 15th century there came a movement called the Rosicrucian's, who also were similar to Freemasons, but practised a form of "Esoteric/Mystical Christianity" which was based on Hermetic ideas. It was this Order, which later gave birth to the Hermetic Order of The Golden Dawn.

The Golden Dawn

In the mid-1800's there was a massive interest in the occult. Many organizations and orders developed and flourished, not just the various Rosicrucian orders, but also the Theosophical Society founded by Madam Blavatsky, and Spiritualism was also gaining popularity. From this sea of interest came a group of eminent Freemasons who founded the Hermetic Order of the Golden Dawn in 1887/1888.

The Golden Dawn used some of the rituals and structure of Freemasonry and Rosicrucianism, but also practised magic based on hermetic thought.

They were very heavily influenced by the Jewish mystical system, the Qabalah, the Egyptian Book of the Dead and also the Enochian system developed by John Dee and Edward Kelly.

A lot of the rituals are very complex, and also anyone who wanted to be initiated and progress through the grades was expected to learn a lot of theoretical knowledge and have a basic understanding of Hebrew, astrological correspondences, and various other material contained in the “Knowledge Lectures”. Ultimately, the founders were gifted academics and intellectuals with an interest in languages, philosophy and history, and this is reflected in the material. There is also a reliance on a lot of external paraphernalia, such as various wands, daggers, swords, robes and banners which would have cost a lot in both money to procure the items and/or time to make them, but were nevertheless quite beautiful and awe inspiring by all accounts.

The Golden Dawn attracted a lot of “celebrities” and especially writers, probably the most well known being William Butler Yates (or W. B. Yates), the poet. Some have also claimed that Bram Stoker, the writer of Dracula was also a member, but many dispute this. Also, Aleister Crowley, probably the most famous male Occultist of all was a member, and the Golden Dawn certainly had an influence on his own magical career and setting up his own order the A.:A.: and reviving and restructuring the Ordo Templi Orientis (OTO).

The Golden Dawn eventually split up due to a lot of in fighting and political arguments over whether the order should be more magical or mystical, and various people went off and formed splinter groups. W.B. Yeats who wanted the Golden Dawn to remain a magical order founded the Ordo Stella Matutina. The psychotherapist Israel Regardie carried on the work of the Ordo Stella Matutina and eventually published the book “The Golden Dawn” which contained an account of the teachings, rites and rituals of the Ordo Stella Matutina. Regardie certainly believed that it was proper to do this, despite the oaths of secrecy, he believed that it was the right of every person to practise magic, and saw initiation into the Golden Dawn traditions open to anyone who was prepared to read and apply the teachings to their life.

The Golden Dawn certainly never simply died out; many modern orders still carry on its work today.

The other important figure who later went on to become the public face of magic and develop his own system of magic called “Thelema” was Aleister Crowley.²

Aleister Crowley

An awful lot of rubbish is written and spoken about Crowley, and often he is every fundamentalist preacher’s “wet dream”, with his title of “The Great Beast 666”, and often called “The Wickedest Man In The World” by the media of his day. However, why does he hold such a fascination and revulsion for so many people? Appearing on the front of the Beatles Album “Sergeant Peppers Lonely Heats Club Band” and having an influence on many singers, and even having a recent film “Chemical Wedding” that was apparently inspired by his work. Crowley has fascinated me for a long time, from early childhood, the first Tarot Deck I ever used was the Crowley Thoth Tarot, and in my opinion this is the best Tarot deck ever created, the level of detail and symbolism has not even been touched by any of the later decks, no matter how pretty they may look.

I don’t want to go into a long history here, there are many books about Crowley and his life, and of course most of his work and diaries have also been published. Aleister Crowley (born Alexander) was born in the 1800’s into a strict Christian family (they were members of an extreme fundamentalist sect called “The Plymouth Brethren”). They were a wealthy family, and so to all intents and purposes Crowley was born with a “silver spoon in his mouth” and went to various public schools, and attended Cambridge University, though he never graduated, simply because he couldn’t be bothered to sit the exams. He had his three years of education and university life, and that was all he wanted. After his father died, he inherited a very large amount of money, so he never had to work. He hated his mother, and his father dying was the turning point, he now hated Christianity, and sought to delve as far into the Occult as he could, especially the darker sides. For a while he was a member of the Golden Dawn, but was never really accepted, and fell out with a lot of people, apart from Alan Bennet (who later became a Buddhist monk). He did two major things magically, he carried out the Abramelin Operation to gain union with his Holy Guardian Angel, and he “received” the Book of the Law from his Holy Guardian Angel (called “Aiwass”). The Book of the Law was to be the “bible” for a new religion called “Thelema”. “Do what thou wilt shall be the whole of the law”. The previous religions and

there commandments were rendered obsolete, the aim of this new world religion (with Crowley as it's Prophet) was to find your "True Will", what you were really born to be and do, not what you thought you were, or even what society and the secular or religious laws said you were to be and do (similar to the Buddhist idea of "sammāsati" or magical memory as Crowley called it). Crowley eventually went to Italy to set up a monastic community for his followers called "The Abbey of Thelema" (in Cefalu). By this time he had set up his own order called the A.: A.: (using a lot of the Golden Dawn rituals and structures) and was also running the O.T.O. (still active today). After various difficulties and Mussolini deporting Crowley because he didn't like the Occult or secret societies, the Abbey was left deserted.

Crowley never gained the following he expected, was a magical genius, but not a very nice person to know by all accounts and was hopeless at managing his finances. Later Gerald Yorke and Isreal Regardie became his students, and Gerald Yorke helped to try and sell his books and make the O.T.O. function financially, but both of these people eventually had enough of Crowley and the way he treated them. Yorke went on to become a Buddhist, and Regardie got involved with a Golden Dawn order called the "Stella Matutina" and published many books on magic, as well as being a successful psychotherapist.

The best description I read that summed up Crowley in one simple phrase was "genius, gone wrong"! My advice, read his work, especially "Magick in Theory and Practice" (still one of the best texts available on magic), but don't try to emulate him, unless you want to have no close friends, no money, treat women as inferiors and die alone in a cheap rented room, full of regrets (some accounts say his final words were "sometimes I hate myself" others say "I am perplexed").

Chaos Magic

History and Overview

Chaos Magic originated in Yorkshire, England in the late 70's. It borrowed from many traditions and practices such as Ceremonial Magic, Shamanism and Thelema. Chaos Magic lacks the dogma of traditional magic, and there are no fixed beliefs, the key concept of chaos magic being "nothing is true" or "there are no absolute truths".

Originally formulated by Peter J. Carroll and Ray Sherwin. Peter J. Carroll wrote a book called “Liber Null”, which was published in 1978. This book didn’t talk about chaos magic as such, but it was instrumental in formulating the ideas that would form the basis of chaos magic and also lead to the first actual chaos magic order, “The Illuminates of Thanateros (IOT)” being formed. In 1981 a further book “Psychonaut” laid down various techniques and rituals (such as the “Invocation of Baphomet”) that would be used by initiates of the IOT.

Chaos magic was mainly influenced by the work of Aleister Crowley and Austin Osman Spare, in the front of Liber Null is a diagram showing how the IOT descends from various traditions and occult works. There are certain techniques such as the creation of Sigils and Servitors, which are fairly unique to chaos magic (though they are used in other traditions as well).

Chaos is seen as the “raw” primal force of the universe, neither good nor bad, and if necessary may be called “God” or the “Tao” though these labels are just labels. Belief shifting is a major part of chaos magic, and this means that chaos magicians can choose to take on any beliefs that may be appropriate for the work they are doing, and then drop them. As such, as well as a belief in classical gods and spirits, chaos magicians may also use obvious fictional entities and beliefs such as science fiction or comic book characters. There are also parallels between Discordianism (the goddess of Chaos Eris being worshipped) and chaos magic is also inspired by modern figures such as Robert Anton Wilson, Timothy Leary and William S. Burroughs.

Liber Null

Liber Null states that the magic of the IOT is practical, personal and experimental; hence chaos magic takes a very pragmatic view of magic. There are two major themes in Liber Null: - That altered states of consciousness are the key to unlocking magical abilities, and that these abilities can be developed without any symbol set, apart from reality itself. In simple terms, decide on a magical intent, and decide that something you carry out, a certain operation will have the desired effect. As you can no doubt see, this is a long way from the classical view of needing to know lots of symbols and use various magical “props” to be a magician. In the past chaos magic has tended to attract those with a natural inclination to the darker side of magic (left hand path/Satanism), and

Peter Carroll says this is as good a place as any to start (it must be stressed this is not mandatory, not all chaos magicians are black magicians).

The first part of Liber Null contains a complete beginners course in achieving the states necessary for magical operations (this course remains a requirement for all candidates seeking membership to the IOT to this day). This training programme is similar to yoga, and contains yoga techniques such as Pranayama (control of the breath), Asana (stillness of the body) and Pratyahara (no thought) these techniques are covered later in Chapter 4. There are also other aspects that are more directly related to attaining magical trance such as image, sound and object concentration, which are all very important for spell casting in chaos magic.

Liber Null also states that if any attempt is made to focus on some desire, the effort is destroyed by lust of result (compare this also to the Buddhist idea that all suffering comes from desire or attachment).

Another part of the Liber MMM work is “metamorphosis” the simplest form of this is changing habits, to take any habit and change it (for example not having sugar in your tea anymore). Liber MMM then goes on to talk about the basic techniques of magic such as creating rituals, sigils, dreaming and divination (some of these techniques are covered later in this book).

Liber Null then continues with two courses for the initiate Liber LUX (White Magic) and Liber NOX (Black Magic) and it is stated that the initiate is free to work with either one or both of these two paths, but the path of knowledge (presumably just reading, but not actually doing anything practical) leads nowhere.

After Liber Null

After Liber Null came “Psychonaut” also written by Peter Carroll. This book explored group working, theory and practice of magic and shamanism as the essence of magic. Shamanism being devoid of complex symbolism and religious connotations, to which magic must ultimately return. There are also other volumes Carroll wrote which expand and “flesh out” more details of the whole chaos magic approach. “Liber Kaos” being one of the most popular of these which gives details of the eight colours of magic, including “Octarine” which comes from Terry

Pratchets “Colour of Magic”, Octarine being your own special or personal colour of magic.

Liber Kaos also gives the general format for rituals of Initiation and contains a replacement for the “Sacred Magic of Abramelin the Mage” known as “Liber KKK”.

Other writers have written many books on chaos magic, apart from Ray Sherwin, who helped found the IOT. Ramsey Dukes (real name Lionel Snell), who is a senior member of the OTO who later also joined the IOT wrote some interesting “essay” type books on magic such as “SSOBTME”. One of the most well known later writers is Phil Hine, who wrote some very practical and easy to follow books on chaos magic, such as “Condensed Chaos” and “Prime Chaos”. His books were out of print for a while, but are now being re-issued by Falcon Press, and his website with his archived writings remains active at the time of writing. Also, Dave Lee who has worked with the IOT for many years has written some interesting books that explore the connection between chaos magic and mysticism (Chaotopia!) and also the Northern Tradition and runework (Bright From The Well).

Magic for the Mavericks!

Chaos Magic has always attracted people who are more “alternative”, the most well known being people like Genesis P-Orridge and others involved with TOPY – Thee Temple Ov Psychic Youth (which is still active today). Which brings us nicely to one of the main differences between classical western magic (eg: Golden Dawn, Thelema etc) and chaos magic. Chaos magic does not rely on the formal structures, techniques and complex knowledge that classical western magic seems to adhere to. Chaos magic was often (in the early days at least) called “pop magic”. The magicians who practiced chaos magic wouldn’t be seen dead sporting complicated freemasonic regalia, or trying to learn the signs of the zodiac and alchemical symbols off by heart. There was the quick-witted chaos sorcery that would make use of strobe lights and experimental sounds. I guess if you like, chaos magic was, and to a certain extent still really is, the voodoo or shamanism of the west, it can be very simple, and often is. Peter Carroll often said that any ritual that could not be committed to memory was too complex. At the same time there were groups of people who saw chaos magic as a perfectly valid alternative to the old Golden Dawn and Thelemic traditions, and sought to develop rituals and techniques to bring together a lot of the various ideas that were being formed. Chaos magic was now truly grown up, debate and further

work still continues as to how things like Mysticism and the Holy Guardian Angel fit into chaos magic, if it all.

¹"Newton's Commentary on the Emerald Tablet of Hermes Trismegistus" in Merkel, I. and Debus, A. G., Hermeticism and the Renaissance. Folger, Washington 1988.

²Mention must be made here of Dion Fortune, though not quite as famous (or infamous) as Crowley, she was certainly an influence and inspiration to many later magicians. As well as founding her own order, "The Society of Inner Light" which still operates today.

3 – Western Magical Foundation: The Qabalah

Mention the Qabalah to anyone today, and they are sure to start talking about Madonna and the latest celebrity lifestyle trends such as Scientology, and then moving on to fashion and such like. Such talk is always lost on me. I am more interested in improving my own life, than gossiping about what the rich and famous do and trying to emulate them! Anyway, the Qabalah has been around a pretty long time, depending on whose opinion you believe, it was either a medieval invention, an ancient Jewish system of Mysticism, that came about from a group of refugee rabbi's that spent their days meditating in caves, or it was given to Moses by God. Which version you believe is up to you, the important thing to note here is that the Qabalah was, and still is one of the best “maps” that we have in the West, for the purposes of seeing where we are in our development or magical journey.

This chapter is a very brief introduction to what is a very complex and fascinating branch of the Occult. Most of this information has been extracted from studying one of the classic texts on the Qabalah, “The Mystical Qabalah”, by Dion Fortune. I have also done some online research to look into the history of the Qabalah.

The Qabalah is the basis for the Western Esoteric Tradition, and has been called “The Yoga of the West” to compare it with eastern Vedic traditions.

At this point, I also need to draw your attention to the fact that the Qabalah we use as Occultists, is slightly different to that used by the more traditional Jewish sects. The Qabalah we use is sometimes referred to as “The Hermetic Qabalah”, as used by the Hermetic Order of the Golden Dawn and other magical orders.

Dion Fortune constantly keeps referring to “secret documents” and oral traditions that were passed on to initiates, or members of the mystery traditions. How much of this secret teaching has been recorded and how much has been lost, I guess no one can say, but for our purposes, does it really matter? We have the keys, the basic structure of the Tree of Life, it

is up to us to rediscover through working with the tree any insights that may have been lost, and also to find our own new insights. The Qabalah is more of a dynamic, evolving system, than a static historical movement or stagnant tradition.

In the context of magical orders, each sphere (or sephirah) on the Tree of Life is said to correspond with a grade, the Tree of Life in the Qabalah then becomes a map of where the initiate is in their development.

It is also a good idea if you are working with the Qabalah to learn some basic ideas from Alchemy, Astrology, and Tarot, as these tools and traditions supplement the Qabalah (for example, Alchemy refers to states on the Tree of Life, each sphere has associated astrological signs and planets, and Tarot cards correspond with the thirty two paths on the tree).³

³In his book “The Chicken Qabalah of Rabbi Lamed Ben Clifford” Lon Milo DuQuette goes into some details regarding the correspondences between the Qabalah and the Tarot, this is an excellent book for further serious yet humorous study of the Qabalah.

At this point, take a quick look at the diagram below, which shows the ten spheres or Sephiroth of the Qabalah, to start to familiarise yourself with it.

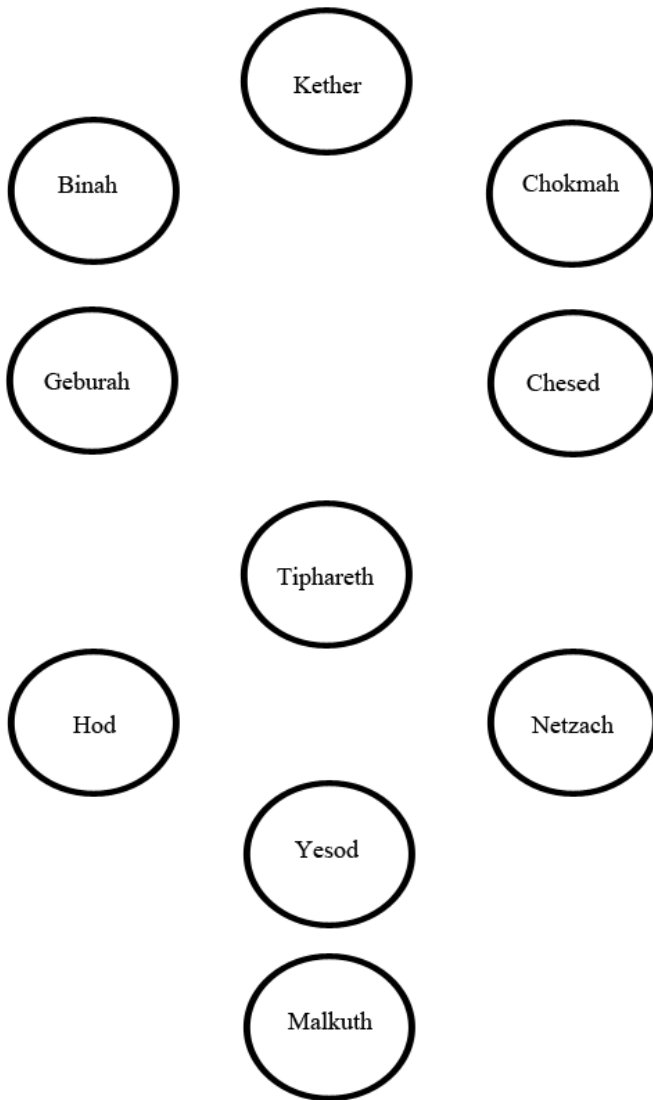


Fig 1 – The Ten Sephiroth

The Qabalah as a system of study and practice can also be split into four categories:

- The Practical Qabalah – This deals with the talismanic and ceremonial magic use of the Qabalah.

- The Dogmatic Qabalah – The Qabalistic literature (for example the Sepher Yetzirah the main scholarly text).
- The Literal Qabalah – The use of letters and numbers.
- The Unwritten Qabalah – “Correct” knowledge of how symbols are arranged on the tree of life. This was apparently received originally by SL Macgregor Mathers from his teachers, kept secret, but then published by Aleister Crowley.

Ironically, though Dion Fortune attacks Crowley in her text for breaking the oaths of the Golden Dawn, and publishing the secret Qabalistic knowledge, she still uses Crowley’s published text to refer to!

Here is one of the “gotchas” of the Qabalah, something that is claimed was used to stop the “dabblers” from using the Qabalah. There are thirty-two paths on the tree of life, but if you count the lines between the Sephiroth, there are only twenty-two. This is because each Sephirah itself counts as a path. Of course, nowadays, with the amount of published material on the correct details of the Qabalah, that’s no longer a problem.

Now, each Sephirah isn’t just understood to be on only one plane, but each Sephirah can appear on four different planes (or worlds), these being:

Atziluth – Archetypal or Divine Emanations.

Briah – World of creation (rulers or thrones).

Yetzirah – World of forms, entities and angels.

Assiah – World of Action/Matter (also called lower astral plane).

Crowley also talked about four colour scales for these four worlds (referred to as King, Queen, Emperor and Empress) and also each of the four worlds also refers to the Tetragrammaton, YHVH (the four letter

name of God). There are also other correspondences with the four alchemical elements and the four suits of the Tarot.

There are a couple of ways to use these worlds with the Tree of Life, probably the easiest one in my opinion, is to have four different trees, one for each of the four different worlds. You then place that tree into that world. For example, have one tree for Assiah, when you want to work with the tree in terms of the material world and elemental energies.

When working on the tree, rather than picking one Sefirah, you should instead traverse the tree, because each Sefirah cannot function without the others. Each Sefirah is like part of a large jigsaw, and if you just remove one piece to examine it closely, it doesn't really make as much sense. The tree of life is like a composite glyph that shows the cosmos and it's relation to the soul.

Right at the top of the tree, we have Kether. Kether is the first principle; it's all potential, but no actual realised form or function. Kether can never be explained in words, it can only be experienced (it is often called by the Qabalists, "the Concealed of the Concealed"). It is easy to confuse Kether with the Infinite, the Absolute, it's not quite the same thing though, this is above and outside of any of the Ten Sephiroth, and is called "Ain" (strictly speaking it can actually be divided into "Ain", "Ain Soph" and "Ain Soph Aur") and relates to 0, or the circle, meaning "has no end" (corresponds to the Chinese idea of the Tao). Right at the bottom of the tree we have Malkuth, the kingdom, the earthly world of form and matter. Here is everything that Kether could be, manifested in the real world, all those potentials can be realized at this point. The other eight Sephiroth serve to bridge the gap between pure essence (Kether) and realised forms and functions (Malkuth). There are many analogies that can be used at this point, such as the Kether overflowing to fill the other pools below it. You will find your own way of understanding the Tree of Life as you think about or meditate on it.

Crowley talked about the tree as a card index file with cross-references. These days we would probably call it a database, with records that link to other records, or a website, where hyperlinks from one page take you to another related page.

There are various different ways of grouping the tree, for example, you can look at Kether, Chokmah and Binah, as the top triangle (or “Supernal Triangle”). Next would be the middle triangle Geburah, Chesed and Tiphareth (the “Ethical Triangle”). Lastly would be Hod, Netzach and Yesod (the “Astral/Magical” triangle). Malkuth is then the last Sephirah, the base or root of the tree. So, now you now a bit more about the tree, and how it is connected, take a look at the diagram below showing the tree and the thirty-two paths.

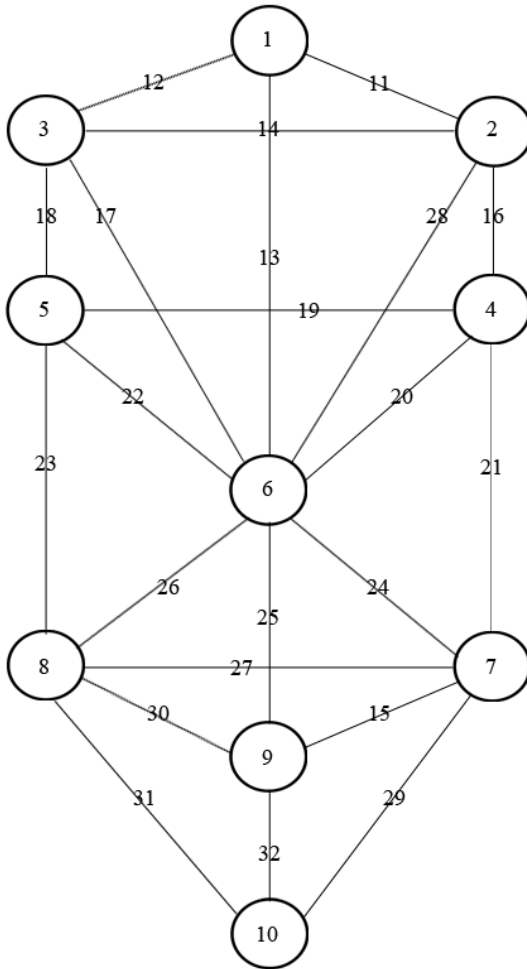


Fig 2 – The 32 Paths On The Tree of Life

In his book of correspondences, “777”, Aleister Crowley gives the correspondences for Tarot to the Tree of Life, as it was known among the initiates of the Golden Dawn. The Qabalah also corresponds to the Eastern systems such as Yoga and Taoism, and anyone who has previously studied or practiced these systems will start to see the correspondences for themselves, without needing any books to tell them where they correspond. Experience is always more effective than theoretical knowledge, in life and certainly in magic.

You will also see in some other illustrations of the Tree of Life, that there are two pillars, one on the left which is black (“Severity”) and one on the right which is white (“Mercy”). These pillars show how severity and mercy, female and male, negative and positive need to be balanced on the Tree of Life, too much of either, causes an imbalance in the tree, so each pair of Sephiroth (for example Chokmah and Binah) are said to balance the tree, too much of the energy of either can cause an imbalance (this was the point of the “Middle Pillar” exercise used by the Golden Dawn, to bring balance to the magician, the magician being a representation of the Tree of Life).

Now, let's take a brief look at each Sephirah, which you can then use for your own personal reflection, meditation and magical working.

The Ten Sephiroth

1 – Kether (“The Crown”)

Image: An old bearded king seen in profile.

God Name: Ehyeh.

Archangel: Metatron (“Presence of God”).

Elemental and Planetary Attributions: “The First Swirlings”.

Spiritual Experience: Union with the Divine.

Symbols: Point, Crown, Swastika (not the one used by the Nazis, if you do some research you will see it's a holy symbol in Hinduism and Judaism)!

Tarot: The Four Aces.

Colours:

Atziluth: Brilliance (extremely bright white, it is hard to describe this colour).

Briah: Pure white brilliance.

Yetzirah: Pure white brilliance.

Assiah: White, flecked with gold.

Kether is non-dual, so here there is no good or evil, god or devil, this is pure essence, all is potential, but with no form. Kether is called the “first swirlings” and if it helps, you can use an analogy of this as the state of the universe just before the big bang, all potentials contained in a few particles of essence.

2 – Chokmah (“Wisdom”)

Image: Bearded man.

God Name: Jehovah.

Archangel: Raziel (“Secret of God”).

Elemental and Planetary Attributions: The Zodiac.

Spiritual Experience: Vision of God face to face.

Symbols: Phallus, The Yod of the Tetragrammaton, The Tower, Uplifted Rod of Power, Straight Line.

Tarot: The Four Twos (representing harmony and balance).

Colours:

Atziluth: Pure soft blue.

Briah: Grey.

Yetzirah: Pearl Grey.

Assiah: White, flecked with red, blue and yellow.

Chokmah represents pure force with no organisation; this is the first emanation from Kether. Chokmah is seen as the start of duality in the Tree of Life. Representing the male, the primordial father (the next Sefirah, Binah, being the primordial mother). Chokmah can also be seen as the action of the male fertilizing the egg of the female.

3 – Binah (“Understanding”)

Image: Mature woman (mother figure).

God Name: Jehovah Elohim.

Archangel: Tzaphkiel (“Eye of God”).

Elemental and Planetary Attributions: Saturn.

Spiritual Experience: Vision of Sorrow.

Symbols: The Yoni (represents female genitals). Vesica Pisces (two circles of the same size, intersecting). Cup or Chalice.

Tarot: The Four Threes (representing manifestation in matter).

Colours:

Atziluth: Crimson.

Briah: Black.

Yetzirah: Dark Brown.

Assiah: Grey flecked pink.

Binah represents the female potency of the universe, the primordial mother, emanating from the male Chokmah, giving form to pure force. The drawback is that in giving form to the pure force of Chokmah, Binah also brings death that is the fate of all mortal beings, hence Saturn, the grim reaper or Thanatos is also associated with this Sephirah. This is not the “evil Satan” created by certain monotheists, but the necessary death that is the only real freedom from the constraints of form.

4 – Chesed, also called Gedulah (“Mercy”)

Image: Mighty king on a throne.

God Name: El.

Archangel: Tzadkiel (“Righteousness of God”).

Elemental and Planetary Attributions: Jupiter.

Spiritual Experience: Vision of Love.

Symbols: Solid Figure. Tetrahedron. Pyramid. Equilateral Cross. Wand/Sceptre and Crook.

Tarot: The Four Fours (representing ruling splendour).

Colours:

Atziluth: Deep Violet.

Briah: Blue.

Yetzirah: Deep Purple.

Assiah: Deep Azure, flecked with yellow.

This Sephirah represents a loving father, protecting and preserving. In this Sephirah, abstract ideas are formed and brought into a more concrete manifestation. This is not the same as Malkuth, which can only recognise the forms that are already there. This is the ruling king who surveys empty spaces where he can build a city. This is the cohesive intelligence of a wise ruler who treats his subjects with due respect to preserve and build a powerful community.

5 – Geburah (“Strength”)

Image: Mighty warrior in a chariot.

God Name: Elohim Gibor.

Archangel: Chamael (“Burner of God”).

Elemental and Planetary Attributions: Mars.

Spiritual Experience: Vision of Power.

Symbols: The Pentagon. Rose with Five Petals. Sword. Spear. Whip.

Tarot: The Four Fives (Destruction).

Colours:

Atziluth: Orange.

Briah: Scarlet Red.

Yetzirah: Bright Scarlet.

Assiah: Red flecked with black.

This Sephirah represents justice rather than punishment simply for the sake of it. This is to bring balance to the benevolent king in Chokmah, this is the justice of a wise ruler. You can't have the mercy of Chesed without the severity and discipline of Geburah.

6 – Tiphareth (Beauty)

Image: A child, a sacrificed god and a majestic king.

God Name: Tetragrammaton Eloah Va Daaath.

Archangel: Raphael (“Healing of God”).

Elemental and Planetary Attributions: The Sun.

Spiritual Experience: Mysteries of the Sacrificed Gods (Jesus, Mithras and others).

Symbols: The Lamen (magical pendant worn around neck to cover breast area). The Cross and the Rose Cross.

Tarot: The four sixes (representing harmony and balance).

Colours:

Atziluth: Clear rose pink.

Briah: Yellow.

Yetzirah: Rich salmon pink.

Assiah: Golden Amber.

This Sephirah is the centre of equilibrium of the whole tree. The top of the lower Sephiroth and the bottom of the upper Sephiroth, the point where the upper and lower meet. This Sephirah represents the mysteries of the various cults (Christianity, Mithras etc) that worshipped the child, who was sacrificed, and then became the redeemer of man and the majestic heavenly king.

7 – Netzach (“Victory”)

Image: Beautiful naked woman.

God Name: Jehovah, Tseva’oth, the Lord of Hosts (Armies).

Archangel: Haniel (Grace of God).

Elemental and Planetary Attributions: Venus.

Spiritual Experience: Vision of triumphant beauty.

Symbols: Rose. Lamp and Girdle.

Tarot: The four sevens (representing battle).

Colours:

Atziluth: Amber.

Briah: Emerald.

Yetzirah: Bright yellowish green.

Assiah: Olive, flecked with gold.

It's best to contrast Netzach (force) with Hod (form). In this Sephirah force is still relatively free flowing, like a fluid that has a loose form, like "gunge"! At this stage there is still a group mind, rather than an individual one as in Hod. This Sephirah represents the astral plane, which is populated by thought forms. The planet Venus here represents love in general and not just sexual love.

8 – Hod (“Glory”)

Image: A hermaphrodite.

God Name: Elohim Tseva'oth (The God of Hosts).

Archangel: Michael (“One Who Is Like God”).

Elemental and Planetary Attributions: Mercury.

Spiritual Experience: Vision of Splendour.

Symbols: Names and Versicles (magical writings).

Tarot: The four eights (representing swiftness).

Colours:

Atziluth: Violet, purple.

Briah: Orange.

Yetzirah: Russet red.

Assiah: Yellowish black, flecked with white.

Hod represents the astral plane and the gods, which are invoked and worshipped, giving a more concrete form to the loose forces previously realised in the other Sephiroth. This is the first Sephirah in which forms are more definitive and clearly organised. This is the Sephirah where magic can be performed by working and communing with the gods.

9 – Yesod (“Foundation”)

Image: Naked man who is handsome and strong.

God Name: Shaddai El Chai, the Almighty Living God.

Archangel: Gabriel (“Strong Man of God”).

Elemental and Planetary Attributions: The Moon.

Spiritual Experience: Vision of the machinery of the universe.

Symbols: Perfumes and sandals.

Tarot: The Four Nines (representing material strength).

Colours:

Atziluth: Indigo.

Briah: Violet.

Yetzirah: Very dark purple.

Assiah: Citrine, flecked with Azure.

Yesod represents the foundation of the universe established in strength. This foundation is not set in stone, but is still flexible and fluid in a state of flux. This is almost like the metaphorical engine room of the universe,

looking into this Sephirah reveals the cogs and gears that are making the universe tick. This is also seen to be the Sephirah for any magical working that affects the material world as it is just one step removed from Malkuth, the earthly plane.

10 – Malkuth (“The Kingdom”)

Image: A young woman with a crown on her head, and sitting on a throne.

God Name: Adonai Melech.

Archangel: Sandalphon (unclear what this angel represents or the origins of the name).

Elemental and Planetary Attributions: The four elements (Earth, Air, Fire and Water).

Spiritual Experience: Vision of the Holy Guardian Angel.

Symbols: Double Cube Altar (as used by the Golden Dawn). The Equal Armed Cross. The Magic Circle and the Triangle.

Tarot: The four tens.

Colours:

Atziluth: Yellow.

Briah: Citrine.

Yetzirah: Citrine, olive, russet and black flecked with gold.

Assiah: Black rayed with yellow.

Malkuth is seen as being divided into four quarters, one for each element of Earth, Air, Fire and Water. These should be seen not just as pure material elements, but also energies. This is the starting point of the Great Work; initiates always started their journey from Malkuth, which corresponded to the grade of Neophyte in the hermetic orders and traditions. This Sephirah can also be seen as the “earthing” principle of magical work, to bring the magician back down to earth. Here all the potentials of Kether (pure potential) have manifested. This can be seen as the material world, but not necessarily completely non-spiritual and non-magical.

This is only a very brief introduction to the Qabalah (I haven't mentioned Daath, “The Abyss”) to allow you to create your own meditations and magical practices, I have mainly extracted all of this information from Dion Fortune's “Mystical Qabalah” and various resources and texts available online. The Mystical Qabalah is a very hard book to read for beginners, and includes lots of unnecessary Freudian psychology and ethical/moral rants. There are many good books available from more contemporary authors, please refer to the Bibliography section.

There are some exercises in the Appendices at the end of this book to get you started with the Qabalah.

4 - Basic Magical Training: Yoga and Concentration

In Liber Null, Peter Carroll presented Liber MMM, a training programme for candidates seeking initiation in the Illuminates of Thanateros (IOT). This is the programme, which I myself followed for nearly a year, and in my opinion is probably one of the best programmes available for those seeking real success in magic. Liber MMM takes some yoga practices (namely Asana, Pranayama and Pratyahara) and also some methods of concentration and visualization to equip the magician with the basic techniques needed for achieving the altered states required for magical working.

Here, I present the basic techniques of yoga and concentration mentioned above. You should really spend about six months practising these techniques, before taking a break or moving on to other meditation exercises, and also do these exercise for about a month before moving on to working with sigils, as mastery of these basic techniques will bring you more success with sigil magic (you need to be able to control your own mind before you can have any reasonable success with sigils).

This is also a daily practice, not something you do when you are bored or there is nothing on TV, Peter Carroll uses the words “fanatical and morbid” determination, need I say more about the level of commitment required!

You need to record your daily practice, along with scores on how well you think the session went, and any observations or feelings that arise. The best way to do this is in a notebook or diary, a larger one is better, so you have plenty of space to write. You will use this magical diary a lot, and even more so when you move on to actual magical workings. There is a suggested format for recording your work in the Appendices.

Part 1 – Yoga

Yoga is not just about being able to perform physical contortions, yoga refers to many disciplines and practices both physical and mental, and there are many forms and schools. We will only be dealing here with the three forms mentioned above, and none require you to be able to put your legs behind your neck, so don't worry!

Work through these practices, in the order they are presented here. It is very hard at first, and you feel you can't go on, but you can.

Asana

This means simply "sitting down". Asana very simply is the practice of being able to remain completely still. It sounds easy until you actually try it. Find any comfortable position, for example in a chair or kneeling. Lying down may not be a good idea; it will probably make you sleepy. Keep that position. Try not to move at all, fix your eyes dead centre, don't move a muscle. Try this for five minutes each day. When you can manage fifteen minutes easily, move on to the next part.

Pranayama

This means "restraint of the prana or breath". Have you ever been truly aware of your breathing, apart from times when you are out of breath or your rate of breathing increases rapidly? Probably not, it's an unconscious process. Carry on from the above practice, so still in your Asana position, start to focus on your breathing, breath in, hold for a second with your lungs full of air, then breath out. Keeping your focus and attention on your breathing. Now try to hold your lungs full for two seconds, and then build up eventually to four seconds before exhaling. Practice this every day in combination with Asana, first for fifteen minutes, then when you can reach thirty minutes, move on to the next part. Its important here to be aware of your own limitations, don't rush this. Also you should seek advice from your doctor first if you are suffering from any medical conditions.

Pratyahara

Means "withdrawal of the senses". The aim of this practice is to withdraw yourself completely from the external world, and achieve an internal stillness in the mind. In Liber MMM, this is reduced to a simple

practice called “Not Thinking”. This is the final part of your yoga practice, and is also the hardest part. As soon as you still your mind, you find it full of thoughts, which constantly bombard it. You need to work hard at this, after a while you will achieve a state where you can simply observe your thoughts and let them pass by, not dwelling on them. Any external sounds, smells or tastes must also be allowed to pass by in the same way.

When you have achieved some degree of mastery of these techniques so you are able to practice them everyday for thirty minutes, you should move on to Part 2.

Part 2 – Concentration

This is the beginning of achieving the trance states necessary for much magical working, especially with sigils and visualization.

Object Concentration

This technique is simple, you find some object, anything, and you stare at it for as long as you can. You must resist the urge to look away, and stop your mind from trying to distort the image. At first this is hard, but carry on, and do it whenever you can as well as during your daily practice sessions. A good technique you can use here is also to use a mirror, to stare at your reflection, looking deep into your own eyes for as long as you can. Mirrors have a lot of occult use, and are used in many magical traditions and techniques, so this is a practice that is worth trying. This is also an important technique used for word and pictorial sigil magic (see later chapter).

Image Concentration

Take an image, such as a simple shape or a more complicated three dimensional shape, and aim to see it for as long as possible in your mind’s eye. This is hard because your mind starts to lose interest after a while, the image isn’t stable, it flickers, it twists and distorts. You need to concentrate your focus on keeping that image there in your mind for as long as possible. If simple shapes don’t work, try more complex shapes, or objects. This technique is important for visualising entities and god

forms, and creating your own thought forms. It is also important for visualizing sigils.

Sound Concentration

Often we here sounds in our mind, how often have your heard a song or tune, and said “I can’t get that song out of my head”! This is another important magical technique, blocking out all other thoughts and sounds with one we are using as part of a working. Select a simple sound, for example “Om”, “Yod He Vau He”, or even “Jack and Jill”! Keep repeating it over and over again in your mind, no matter how bored you seem to be of it. If you get to the point where it keeps repeating over and over again, and you start hearing it in your sleep, and it becomes like the “song you can’t get out of your head”, result! This technique is important for acoustic sigils, words of power, mantras, and other magical workings, which use sound.

5 – Setting Up, Temple and Tools

One of the main things that often puts people off ceremonial or ritual magic is the popular misconception that you need a lot of tools, and a lot of space to do it. This is not always the case, unless you want to follow the Golden Dawn rituals to the letter, in which case you will need lots of time, money, energy and a few other people to work with, but in the majority of cases, you can “tweak things a little”, make do with what you have, or what you can get. You don’t need lots of money, just lots of enthusiasm and interest.

The Magical Temple

The magical temple is not a place of worship, but is still a sacred place, sacred to the art and science of magic; this is the place where the magician meets the infinite.

Very few people have the luxury of having a separate spare room to use as their magical temple. I certainly don’t myself. All you really need is a private room, where you can shut the door and not be disturbed. This may be the corner of your living room or lounge; you can push the sofa back so you can move around easily.

It is normally best to leave the altar as it is after magical workings; this provides a reminder to the magician of their magical journey and helps to also provide a focus for longer workings (having your current projects on your altar, is the magical equivalent of the kitchen notice board).

Tools, The Absolute Minimum

Quite simply, for most chaos magic, there are no minimum requirements. Possibly something to use an altar and a corner of a room. If all you are going to be doing is charging sigils to start with, all you need you already have, your own Will.

Ritual Magic Tools

Here are some basic tools you will need for most ritual magic:

Consumables

Candles, Incense and paper for drawing sigils and talismans.

For The Altar

Altar cloth (black is normally good to start with). Candle holders and any statues or icons/pictures of gods or deities that you like.

The Four Elemental Tools

The Golden Dawn tradition makes use of lots of tools, wands and sceptres, however, for most ritual magic you can get away with using the four basic elemental tools listed below.

Ideally, you should make these yourself. It's part of the magical work, the devotion and an active meditation, and also can be quite an absorbing and enjoyable hobby in itself. If you really don't have the time, energy or skill to make these, then there are suppliers who will make these for you.

Crowley boiled down the whole subject of acquiring or making magical tools (or weapons) to: "do the best you can, with the best you can get, and if you buy anything, don't argue about the price or try to haggle because then you are devaluing the tools and emptying it of its magical worth".

These are to be made and consecrated and then no one else should touch them, they are your own personal tools. Incidentally, if anyone ever touches them, they may get a nasty shock, someone once picked up my wand, and had terrible nightmares!

They should remain on the altar, or wrapped up, and brought out during rituals, but they should all be present during any rituals where you use one of them, as they represent the four elements of fire, water, air and earth (also the four suits of the Tarot and the four letters of that divine name YHVH that is so important for ceremonial magicians working with the western tradition).

I'll now discuss each tool in turn, with some details on how you could make them according to the Golden Dawn tradition and consecrate them. One tip, acrylic paint is very useful for making lots of magical items, it's nice and bright, fairly cheap, and you can use it to paint all kinds of things including wood, plastic and glass.

The Fire Wand

Quoting from "The Golden Dawn" by Israel Regardie:

"The staff of the Wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetized steel rod, just so long as to project 1/15-inch beyond each end of the wood. It is often convenient to form the Wand of cane, which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots...eighteen inches is an extreme length...The whole is coloured flame Scarlet, and is divided into three parts by yellow bands."

Basically, to me the fire wand is a like a flaming torch, and it represents the creative force of the magician. It is a phallic object, and is often used for invoking during a ritual. If you can follow these instructions, then that's great. Though I couldn't find a magnetized steel rod, and if I'm honest couldn't really see the relevance of it, though I'm sure it has some meaning in the Golden Dawn tradition. The important thing to me was that the wand was brightly coloured, and had a cone on the end, so that it appeared as a flaming torch. I actually made mine using a plastic magic wand (as you can find in a child's magic set, though I prefer wood, at this time I couldn't get hold of a suitable piece of wood), and then used papier mache to form the cone on the end of it (you could also use an acorn or a wooden egg). When it was completely hard, I then set about painting it flame scarlet using yellow for the three bands on the wand. I also added a nice finishing touch of orange on the cone.

Below is a diagram showing the fire wand, with the appropriate colours.

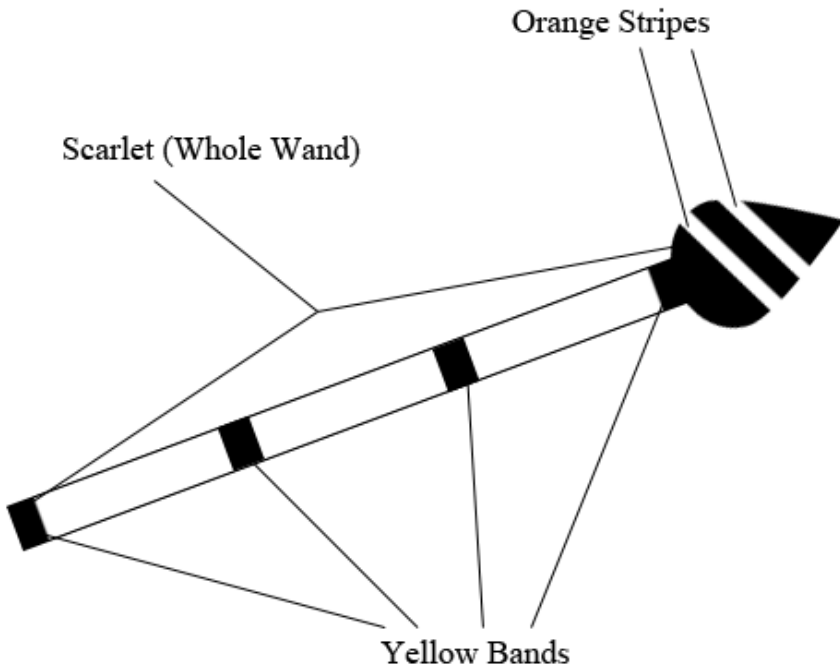


Fig 3 – The Fire Wand

The Air Dagger

This is the easiest tool to make. All you really need is any small knife or dagger, and then paint the entire handle bright yellow. I made mine by painting the handle of a small kitchen knife yellow. The air dagger is often used for banishing, like its larger brother the sword; it is a symbol of protection, defence and attack.

The Water Cup

Quoting from “The Golden Dawn” by Israel Regardie:

“Any convenient glass Cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals...These petals must be coloured bright blue; neither too pale nor too dark. They must be edged with bright orange colour”

Basically, get yourself a nice glass, a large goblet, wine or brandy glass will do just fine, then you can either paint on some blue petals, or use coloured paper if you prefer. For mine, I bought a nice large goblet, and then painted on eight bright blue petals, edging them with orange.

The Earth Pentacle

This tool represents the earth, the material world, and to a greater extent the magicians own world.

For this tool, I chose to depart completely from the Golden Dawn tradition, and instead of making it from wood, and colouring it as specified, I used some of the directions Crowley gave. I made mine from wax, so that I could imprint some of my own symbols into it, to represent my “world”. The easiest way to do this is to melt some candles, keeping the wax. You then melt that wax as you would chocolate for topping a cake, with the wax in a dish, over a pan of boiling water. You then pour the hot wax into a saucer or something else that will give you a nice perfect circular shape, and wait for it to harden. You can press some symbols into it, when it’s nearly hard, but still warm. Maybe cut some out of card (magical symbols you like, your magical name, sigils or even use pendants or necklaces that you wear). The beauty of making this out of wax of course, is that when you want to add some new symbols, you simply engrave them into the wax and when this pentacle no longer represents your personal world, you can just melt it down and start again, keeping the energy of many years of use. You can also use clay as many wiccans do, which is a good “earthy” symbol.

The Robe

Some people prefer not to wear one except when doing group work, or prefer to wear something else especially reserved for magical work (when I first started I used to wear a clerical shirt with the dog collar removed). Most orders require a robe to be worn, and most magical working groups prefer to wear something special. Others prefer to be naked (or “sky clad” as wiccans refers to it).

Also Divination tools such as Tarot cards, Runes, Coins (for I Ching) Crystal ball or any other method you would like to learn. See the later chapter on Divination.

Consecration Rituals

The Golden Dawn had some quite complicated rituals for consecrating the four elemental tools (department of no surprise)! Crowley again managed to boil down the process of consecrating magical weapons to invoking the correct elemental power, and making the necessary symbols over the weapon. The Golden Dawn rituals use various divine names and even some Enochian to consecrate the weapons. Great, but the problem is you need to have a “Lotus Wand” and a fully kitted out temple and various officers to do all this by the book, oh dear! So I basically took Crowley’s idea and made my own consecration rituals based very loosely on the Golden Dawn ones, invoking the appropriate divine names, inscribing the invoking pentagram for the elements over the weapons and calling on the Archangel to “charge” the weapon. I’ve included each of my rituals, one for each elemental weapon in the Appendices. Please feel free to use them, adapt them, or make them more complicated if you feel you would like to.

6 – Banishing Rituals

Banishing is an extremely important part of magic. No magical work should ever be undertaken without first using a banishing ritual of some sort. If you don't banish, at best your magic will not work, or at worst it will go wrong, especially when you are just starting in magic. It's a bit like a surgeon who tries to perform an operation on a patient, they have all the medical paraphernalia in place, the patient is anaesthetised, and so the surgeon proceeds to operate. The only problem is the surgeon is operating in a non-sterile room, and the cleaner walks in with a bucket of dirty water, coughing everywhere and taking a good look at what's going on! Banishing does just that, it banishes things (spirits if you like) that may interfere with the effect of your magical workings.

I will take a good look here at, the Lesser Banishing Ritual of the Pentagram (commonly referred to as the LBRP). I will then look at my own adaptation of the Gnostic Pentagram Ritual devised by Peter Carroll that is commonly used by Chaos Magicians, and then talk about creating your own banishing ritual, and some other chaos magic type versions of banishing.

Lesser Banishing Ritual of the Pentagram

The Lesser Banishing Ritual of the Pentagram is the banishing form of a ritual used by the Golden Dawn (and later by many other orders practising ceremonial magic) called the Lesser Ritual of the Pentagram.

The ritual can be split up into the following main parts:

- Qabalistic Cross
- Drawing the Pentagrams and Invoking the Divine Names

- Invoking and Visualising the Archangels
- Qabalistic Cross

When you first look at this ritual, it seems daunting, complicated, and you wonder how you will ever remember it all! However, this is also a good way of not just banishing, but also learning to visualize properly.

The best way to learn this is in bite size chunks, and also with notes if you need them. When I first started learning it, I couldn't remember all the angels, so I had them in thick marker pen on a piece of cardboard which I stuck on my altar, so if I got stuck it would jog my memory! First of all, learn the Qabalistic cross, and practice this once or twice a day for a few weeks, then start doing the rest, if needed using cards to prompt you if you get stuck.

Below is the full ritual.

Preparation

Facing East, or if you prefer any direction that you use as your "metaphysical East". You can also maybe always start facing your altar if you like. You can either use your dagger, wand or your middle and index fingers to draw the circle and pentagrams. It is often easier just to use fingers for this ritual, a lot less fuss.

Qabalistic Cross

Visualize yourself drawing down energy from above your head, almost like you are drawing down solar energy. Touch your forehead and say in your best dramatic voice (what the old texts called intoning or vibrating powerfully):

Ateh ("Thine Is")

Then touch your breast and again vibrate:

Malkuth (“The Kingdom”)

Touch your right shoulder and vibrate:

Ve-Geburah (“And The Power”)

Touch your left shoulder and vibrate:

Ve-Gedulah (“And The Glory”)

Now, fold your arms, and then vibrate:

Le Olam (“Forever and Ever”)

Amen

Drawing The Pentagrams and Invoking The Divine Names

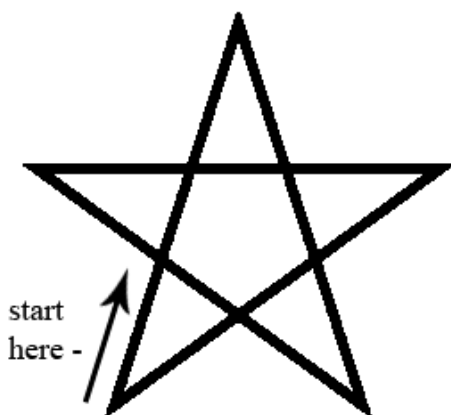


Fig 4 – Banishing Earth Pentagram

Still facing east, draw the first pentagram in the air, in front of you, starting with the bottom left corner as in the diagram above. Make it fairly large; about half the length of your body is normally good. I like to imagine as I'm drawing it, it's appearing in white light or a very bright flame. Next, you want to make a stabbing action through the centre of the pentagram you just drew, starting with your hands slightly raised above your head, and your fingers pointing out (like horns). This is often referred to as "The Sign of the Enterer". The best way to imagine how to do this is to remember how magicians and wizards in fairy tales and fantasies would use their hands to throw magic bolts of lightning at their enemies! At the same time as stabbing the centre of the pentagram, vibrate the first divine name:

Yod-He-Vau-He

You could also imagine yourself "projecting" the pentagram into space! You are powerful, you are exercising your magical will, and this is no mundane act!

Now, put your finger on your lips, as if silencing someone (this is known as the "Sign of Harpocrates")

Holding your arm and fingers outstretched (or magical weapon), move a quarter turn to the south, imagining yourself tracing a flaming line (I like blue), so you are creating a circle. Now draw another pentagram, and stab it as you did before, but this time vibrate:

Ah-Do-Nai

Again, finger on lips, move a quarter turn, this time to the west (you get the idea now)? Again, drawing the pentagram, and stabbing it, this time, vibrate:

Eh-He-Yeh

And again, finger on lips, turn to your right, drawing and stabbing the pentagram, and now vibrate the last name:

Ah-Ge-Lah

Keep your arm and fingers outstretched, moving to your right, and completing your flaming circle, ending up back where you started again. You should now be able to visualize yourself surrounded by a flaming circle, with a pentagram at each of the four main points on the compass. Nothing gets past this; this is your space now.

Invoking and Visualising The Archangels

This is the bit where you really need to use your powers of imagination and visualisation; you are going to imagine some large, lean and mean archangels to watch over you.

Each angel is associated with an element (air, water, fire and earth) and can be visualized using the appropriate colours and weapons or objects for each element if you like, but don't worry about this too much yet. The main thing to remember here is to visualize four massive archangels that appear when you call their name, watching over you. If you really don't like the traditional image of angels, then you could make them look more modern, give them silver suits and space age armour and weapons if you like!

Hold your arms up, to make yourself look like a cross, and then vibrate each archangel name, imagining each one appearing to watch over you:

Before Me Raphael

(Air)

Behind Me Gabriel

(Water)

To My Right Hand Michael

(Fire)

To My Left Hand Auriel

(Earth)

For About Me Flames The Pentagrams

And Above Me Shines The Six Rayed Star

Finally, to finish repeat the Qabalistic Cross as above.

Some tips:

- Create a “cheat sheet” or prompt cards when you are first learning, to jog your memory if you get stuck.
- Practice makes perfect! Practice every day for a few months at least; don’t give up after a week or two because you still have problems remembering the names of the archangels.
- Look at how others do it. If you know other magicians, do it together! If you don’t, take a look on the web, do a search for video clips with the search term of Lesser Banishing Ritual of the Pentagram or LBRP.

You may also like to take a look at “The Star Ruby” by Aleister Crowley, which was his own version of the LBRP. However, this is harder to learn, as there are more complicated phrases and actions to remember, so it may not be suitable for beginners.

Shazam Banishing Ritual (SBR)

Why Shazam?

Shazam is a comic book character (created by Bill Parker and CC Beck according to wikipedia) who is an ancient, powerful wizard, who gives Billy Batson the power to transform into Captain Marvel. Also, Shazam is an acronym for:

S = The Wisdom of Solomon

H = The Strength of Hercules

A = The Stamina of Atlas

Z = The Power of Zeus

A = The Courage of Achilles

M = The Speed of Mercury

In Liber Kaos, Peter Carroll presents the Gnostic Pentagram Ritual, as a replacement for the LBRP for chaos magicians to use, stripping it of the Qabalistic and religious symbolism. Instead of simply repeating the GPR here, I thought I would present my own version of a chaos pentagram ritual. This meets the basic requirements for a banishing ritual (as in Liber Null, except I don't hold with needing a magical weapon, fingers can be just as good, and less fussing about).

Here's how it goes:

Countdown

Start facing any direction you like.

Imagine a ball of light descending into your head, and then travelling into your forehead, and then vibrate loudly:

5

Next, imagine the light travelling down into your neck, and vibrate (slightly quieter):

4

Now, the light is travelling all down your spine, and entering your heart and lungs, and travelling throughout your whole body, filling it with light, now vibrate, quieter than before:

3

You now visualize your belly almost on fire, and vibrate, again, quieter than before:

2

Lastly, you imagine your genital area on fire, like the best orgasm you ever had! You vibrate, as low as possible, almost a whisper (you don't want to loose any of this almost sexual energy just yet):

1

Blastoff!

Keep hold of that sexual energy previously raised, it is there, burning in your genital area.

Still facing the same direction.

Draw a small pentagram in front of you in fire.

Now, you see that small pentagram of fire in front of you, push it right out in front of you, very forcefully, and as you are doing it, say, in a forceful voice, from the pit of your stomach, Shazam!

As the pentagram flies out in front you, it becomes larger and larger, until it's hovering above you at waist level, about half the size of your body, in bright red flame.

Now, don't take your hands back, but instead move a quarter to your left, your hands creating a flaming circle as you move. Now gradually bring your hands back, and do the same again, the small pentagram, and pushing it out with a Shazam!

Each time you push a pentagram in front of you, you also imagine the circle closing around it, there are no gaps in the circle, just flaming pentagrams, and a flaming circle.

Do this (gently bringing back your hands, pushing out the pentagram, and moving to the left to create a flaming circle) until you are back where you started.

Now declare loudly:

Shazam! Shazam! Shazam! Shazam!

About me flame the pentagrams!

Creating Your Own Banishing Ritual

Why not try and create your own banishing ritual? If I can do it, so can you, you don't have to be an Adept in the Secret Holy Order of The Golden Joss Stick! You don't even have to know a lot about symbolism, you just have to know what is important to you, what YOUR magical symbols are, and what makes you feel powerful.

In Liber Null, Peter Carroll describes the basic requirements for a banishing ritual.

These are:

- A magical weapon (sword/dagger/wand or even a large ring).
- Visualize and draw a barrier around yourself (in most cases, a circle).
- Focus your will on an image to start (this is often a light, coming into your body). A sound may be used instead of, or as a supplement.
- Reinforce the barrier with powerful symbols (drawn with the magical weapon). This can be a pentagram, some other star (maybe the eight pointed star), or any other symbol that has power for you. You can also use a word or sound to reinforce the symbols.

You may like the Qabalistic and Judeo-Christian symbolism, and might decide to create a banishing ritual that invokes powerful angels, and uses the power of the Qabalah. You could take the chaos approach, and maybe use some more modern gods and mythological elements, for example super heroes that represent the qualities of air, water, fire and earth.

Banishing With Laughter And Other Nonsense!

At the end of a ritual, you often want to simply forget it, not dwell on it at all, especially in the case of charging sigils, where you don't want to start the whole will it/won't it work dialogue starting in your mind. In which case, you want something completely silly, even irreverent to bring you back down to more mundane reality, and make you forget what you just did. The common method used in chaos magic is simply laughter, a good belly laugh at the end of a ritual. This is hard to do at first, but after a while you soon find you can laugh on demand, you can also use this to banish in everyday life too. The telling off your boss gave you, the nasty letter from the debt recovery company who are trying to bleed you dry, banish them with laughter, see them as pathetic, and don't let them have any control over your mind. Laugh and the whole world laughs with you, laughter is the best medicine, a lot of wisdom in these sayings.

There are also other things you can experiment with, if working in a group and it's been a very long and serious session with lots of energy being

raised, banish with a practical joke! Offer someone a chair, after you've secretly planted a whoopee cushion, that will soon break the tension (make sure it's not always the same person on the receiving end though)! There are also other obvious things like watching trashy television or comedy, or something not too taxing on the brain. There are lots of things, so have a good think.

7 - Sigils

Talk to anyone about chaos magic, and they will more than likely start talking about sigils, and to a certain extent, sigils are one of the basic fundamental techniques of chaos magic.

The first occult writer to really delve deep into the whole practice of sigil magic was A. O. Spare. In essence, sigils are very easy to understand, they rely on one of the basic principles of magic, avoiding the “lust of result”. Avoiding the whole inner battle and dialogue that your mind starts to enter as soon as you really desire something. Spare developed quite an interesting and complex theory regarding sigils and how they work, how they are activating parts of our deep subconscious mind. I will not go into the theory here, as there are many good books on sigil magic which look at the theoretical side, I will instead concentrate on how to create your own sigils.

Sigil magic is easy magic; anyone who can use a pencil and paper can do sigil magic. You could teach it to someone in half an hour once you master it yourself. It needs no special magical paraphernalia or tools, there are no incantations to learn, and you don't need to worry about being dragged into a dark pit by a vengeful demon!

However, sigil magic is incredibly powerful, results can come fast, and sometimes this can be a bad thing when you realise you got what you thought you wanted, rather than what you actually wanted. This is what sorts the real magicians out from the mere “dabblers”, the real magicians who spend a long time learning how to do real magic, and learn to use their Will properly, which in essence is what magic is really all about, not scribbling on bits of paper, masturbating over a sigil, and hoping for the best.

Your “statement of intent” or “statement of desire” as it is more often called in sigil magic, is exactly what you want to happen. For example “IT IS MY WILL TO GET A NEW CAR”, could be a statement of intent.

Sigils can be split into three main categories:

Word

Using words from your statement of intent to create a composite picture or glyph from the letters in your statement of intent.

Pictorial

Creating a picture, which uses images to describe what you want to happen. In this case, the statement of intent is instead encoded directly using images or pictures that mean something to you.

Mantrical Spell

This is basically an “acoustic” sigil. Here, you are taking the statement of intent, and spelling it with sounds instead of actual correct spellings. You then take the spelling of these sounds, and jumble up the letters to produce a mantra that can be chanted.

The easiest form of sigils to create for the beginner use the word method.

Creating A Sigil Using The Word Method

Many of the steps in creating a word sigil are common to the other forms of sigil.

Step 1 – Statement of Desire (or Statement of Intent)

This is basically the aim of the operation, so using the example above; this could be “IT IS MY WILL TO GET A NEW CAR”. This must also be in capitals, mixing the case of letters means that you will have different “glyphs” or character symbols in your statement of desire.

Step 2 – Delete duplicate letters

This one is pretty self-explanatory really, simply delete any letters that are repeated, and also the spaces, so again, using the example above, this would render:

ITSMYWLOGEANCR

Step 3 – Combine all the letters to create a sigil

This is where the real work of actually creating the sigil happens. In essence, what you are doing here is taking the shapes of the letters, and using them to create a composite picture, and that's all there is to it! There are many people who have their own ways of doing this, some argue the sigil should look as simple as possible and roughly drawn, some take a more artistic approach and like to add nice curly bits. The key is, you need to lose the original statement of desire, but still have all the shapes of the letters in the sigil somewhere, in a way that your subconscious mind could recognise them. The idea is that your subconscious mind will then go to work on the statement of desire, free from the hopes, fears, insecurities and “what if” scenarios of your conscious mind. The important thing is also the shape of the letters, so for example if you have an M and a W which have a very similar shape, then you don't have to include the shape twice, which again will help to prevent your sigil from becoming too complicated and cramped.

In true television fashion, if you look at Figure 5 below, you can see one I created earlier!

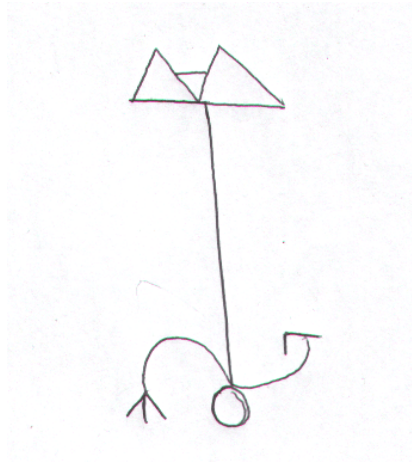


Fig 5 – Example Word Sigil

Step 4 – Charge the sigil

This is when you actually “activate” the sigil, by reaching what is called “gnosis” in chaos magic, which is simply an altered state of consciousness. There are many altered states that can be used to charge sigils. Here are just a few ideas.

Sex – During masturbation or sexual intercourse, at the point of orgasm, either visualise or stare at the sigil.

Ritual – During a ritual, for example an invocation, at the climax of the ceremony visualize or stare at the sigil.

Fear/Joy/Anger – Extreme emotions are also very good for charging sigils, visualize or stare at the sigil next time you experience an intense emotion.

Dance – Dance can be very powerful for charging sigils, not just in rituals either, this is a great one to use when you go out to a club or disco, concentrate on the sigil as you are dancing. You could also combine it with the next step, to destroy or loose the sigil, by using some kind of substance (for example salt) to create the sigil on the floor, and then dancing the sigil away!

Step 5 – Loose the sigil

There are many ways to loose the sigil, or banish it. The idea is after charging the sigil to not be reminded of it again, to simply let it go and do it’s work. You could burn the sigil, erase the sigil in some way, leave it in a drawer you never look in, or place it somewhere where you look everyday, a bedroom wall or somewhere, so eventually it has been there so long that you forget what it is, it just becomes part of the furniture. This last method is very good for sigils that have no particular time factor. For example, a sigil to simply make you more assertive, you could create the sigil, charge it, then frame it, and place it on a wall until many years later you forget it’s there or what it was originally for, but your subconscious will still know what it’s for! After loosing the sigil, you could also perform a banishing in the traditional chaos magic way, by laughing like a lunatic, then go and do something completely mundane like watching TV to take

your conscious mind off the magic and give your subconscious mind chance to fully “cook” the sigil.

Creating A Sigil Using The Pictorial Method

Creating a sigil using the pictorial method is slightly trickier, as you don't actually start with a precise statement of desire, and use that to create the sigil. Instead, what you do is create a picture that represents what you want to happen. There are no ways to easily do this that you can learn from a book. The picture must mean something to you, so whatever symbols, figures or glyphs that you use must interact with your own subconscious mind in some way, and it takes some time to learn what works best for you. After a while, you can build up a kind of picture dictionary, so you can take the symbols for each action or event that you want to occur from this dictionary.

As an example, you can use figures of people, with the letters of their first name to represent people who you want to target, including yourself. For example, say that someone called John owed me £50, and I really needed it back, I could then put this into a pictorial sigil, as shown below in Figure 6.

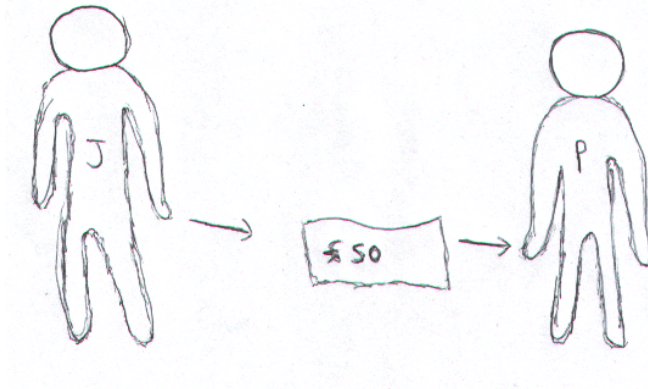


Figure 6 – Example Pictorial Sigil

Creating A Sigil Using The Mantrical Spell Method

Creating a sigil using this method means taking a statement of desire, and exchanging the actual words, for how they sound. So, using the same statement of desire as above: “IT IS MY WILL TO GET A NEW CAR”. We can extract the sounds by spelling it how it sounds, and then we jumble up the letters to create our “mantrical spell” (or acoustic sigil). The sounds I have got are:

TIS MI WIL T GET A NU CAR

Note also, you spell it how you would say it, so any accent or dialect you use can also be reflected in the sounds (hence the Black Country dialect in mine)!

Next, you jumble up the letters. A scrabble set is very useful at this point! You make a new sentence that can be used as a mantra from the letters you have. Insert any vowels or spaces that you may need. Take out any repeating letters that you don’t want or need. The aim is to make something that sounds “magical” to you, that you could imagine a group of people in black robes chanting in a dark chamber!

Here is my finished mantra for the above statement of desire:

RACUN TWILEG MISTA

Charging the sigil

To charge this sigil, it can be repeated as a mantra in a meditative state, or when your mind is not active (long walks or bus journeys work quite well for me). It could also be used as a word of power in a ritual or ceremony. You could suddenly hold up your wand to conjure and declare the word of power “RACUN TWILEG MISTA”! When you find you can no longer remember the mantra or word of power, you have then “lost” the sigil, and can leave it to do its work. If this doesn’t happen naturally, you may have to banish the sigil from your memory, and then replace it with a new one you are working on, to make it easier to forget the old one.

8 – Divination: The Tarot

This is one of the most misunderstood and abused forms of occult study and practice. This is the one that most people are familiar with, they read their stars in the newspaper or magazine, they cross a palm with silver for a tarot reading or for someone to gaze into a crystal ball at a “psychic fair”, they see an “omen” and believe a great disaster will befall them!

The fact is, divination will not predict your future with any absolute certainty, it will predict A FUTURE that you have the power to change. Time is not as solid and set as we see it, and one event can cause a domino effect, that can change all other events. Also, anyone who has studied psychology will know about the classic “self-fulfilling prophecy” where something happens to someone because they believed it would.

It is for these reasons that divination can actually be quite dangerous in the hands of a non-magician, and many magicians including Aleister Crowley and Dion Fortune were convinced of this, and viewed professional “fortune tellers” and psychics with distaste as either dangerous tricksters or misguided and naive individuals.

If someone ever asks me to read the Tarot for them, I am careful to point out how they can change things, or try to put some kind of positive spin on things. In the wrong hands, a deck of Tarot cards or any other kind of divination tool could become a deadly weapon against a superstitious or naïve person.

For me, divination is about gathering intelligence, and preparing for any obstacles that may come along, forewarned is forearmed. I like to do a thorough reading at the start of the week to see what is likely to happen, or to give me a “snapshot” of the current state of play in my life. There are some useful Tarot spreads for this (namely the Chaos Star spread I developed and the Tree of Life spread). I prefer the Tarot, but there are many methods of divination, and you can also develop your own if you so wish.

Different people favour different methods of divination, and it is a case of experimentation and finding which method works best for you. Many

people I know favour the runes, whereas I favour the Tarot, as the Tarot has worked best for me. For that reason I will only explain how to use the Tarot here. It is useful also learning to use the runes as they are also very useful for magical work too, and can be used to embellish sigils and talismans. Also, there are two main different forms of divination. There are the forms such as tarot and runes which have a fixed symbol set (I call these digital, as with a digital watch, there are fixed digit symbols) and those such as crystal gazing and dreaming where the symbols are more fluid and can be created by your own mind (I call these methods analogue, as there are many symbols not expressly defined).

There are many good books on divination, but instead of spending huge amounts of cash on books and divinatory systems to start, play with a few different methods first, with a basic guide or starter set first, then when you are sure that tool works for you, then you can invest more time and money in perfecting that divinatory skill. If you can get hold of one, you may find in a charity shop one of the books that were popular in the eighties and nineties that have a brief section on all the major divinatory systems (Tarot, Runes, I Ching etc), I picked one of these up for about fifty pence, and it was a great starting point while I was still experimenting, and is still a very useful reference tool now.

There are many good introductory books on the Tarot, just be aware that some are only for particular decks, such as the Crowley Thoth deck, if you get one of these, make sure you either have the deck, or it comes with the deck, it will save you a lot of confusion later!

The Tarot

No one actually really knows where the Tarot originated from; some say Italy, some say Ancient Egypt. I don't know, actually I don't really care, I just know it works for me, it provides me with a good symbol set, a set of archetypes, a logical story from the carefree but creative "Fool", to the masterful and abundant message contained in "The World".

Don't be scared of the Tarot!

The Tarot scares some people, the “Death” card, the “Devil” card, and the mysterious pictures that inspire awe and possibly fear in a lot of people. Here is one of the “secrets” of Tarot, there are no bad cards, there are only bad decisions that you make in life! Take for example, the “Death” card, quite simply this mainly means death of something, not someone. The other card “The Devil” can just be a warning that material obstacles may need to be dealt with, or that primal instincts may be causing a problem, it doesn't mean you will be stalked by a plague of devils. Another card that often scares even seasoned readers is “The Tower” this I have found to often be a good card, it means you may well get a shock or surprise that will force you to leave your comfort zone, or shake you out of your complacency. So just remember, put a positive spin on any “bad cards”, take them as warnings, not omens of doom!

Basic structure of the cards

There are seventy-eight cards in a Tarot deck, and these are split into major arcana and minor arcana. The major arcana cards are also called “trump” cards, there are twenty two of these, and they form the main, “story” of the tarot if you like. The other fifty-six cards of the minor arcana are split into four suits, in a similar way to a normal deck of playing cards. Each suit also corresponds to an element, which is where you can see the magical side of Tarot coming into play (actually, if you are using and studying the Tarot, you are already using and studying the magical system of the Qabalah as many magicians will point out). The four suits are Wands (Fire), Cups (Water), Swords (Air) and Pentacles or Disks (Earth). Each suit goes from Ace to Ten, with court cards of Queen, Knight, King (Prince in the Crowley Thoth) and Page (Princess in the Crowley Thoth). Some decks do have slightly different names for some of the cards, so it is a good idea to familiarise yourself with the naming conventions of your deck before using them for readings!

Where do you start?

Firstly you need to get a Tarot deck. If you are just starting, and not sure whether the Tarot is for you, then find a deck that will not cost a lot. After you are sure that the Tarot is for you, find a deck that you really

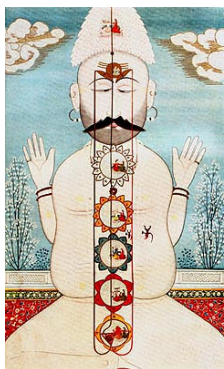
like, don't just get the first one that you come across, or maybe get a few decks that you like the look of. I have a few decks, some I use often, like the Crowley deck, some I just keep for special occasions or certain ritual use, the Mythic tarot I use for ritual work when invoking gods. If the shop doesn't have packs that are open to see what they are like, then you can find many websites that will allow you to view tarot decks. When you do find one you really like, spend a long time familiarising yourself with it, looking through it, handling the cards, looking at the images. The deck should almost become like a friend to you.

There are many suggestions to how you should prepare for a Tarot reading, I find it best to do it in the context of a ritual space, after banishing the Temple I will normally do a reading, but I also read cards in pubs and coffee shops, especially if reading for someone else. I normally aim for a state of concentration, then shuffle the cards and deal them from the top (some suggest you should "select" them from the deck). I don't hold with the use of reversed cards which some books you read may use, you will have to read about this and then decide later for yourself whether you want to use reversed cards in your readings.

The Three Card Spread

This is one of the simplest spreads that you can start with, you simply shuffle the cards, think of a question and deal three, and lay them out in a row, card one, two and three. You could also use these cards on a daily basis at the start of the day to see what the day may bring.

The Chakra Spread



This spread uses the seven chakras of the eastern esoteric traditions, and it's a good way to check whether you are currently in balanced state.

This spread uses seven cards. Lay them out from one to seven.

Card 7 – Crown Chakra – Your “higher” self, or whatever you see as divine.

Card 6 – Brow Chakra - Vision insight and intuition.

Card 5 – Throat Chakra – Communication.

Card 4 – Heart Chakra – Love and compassion.

Card 3 – Solar Plexus Chakra – Strength and personal power.

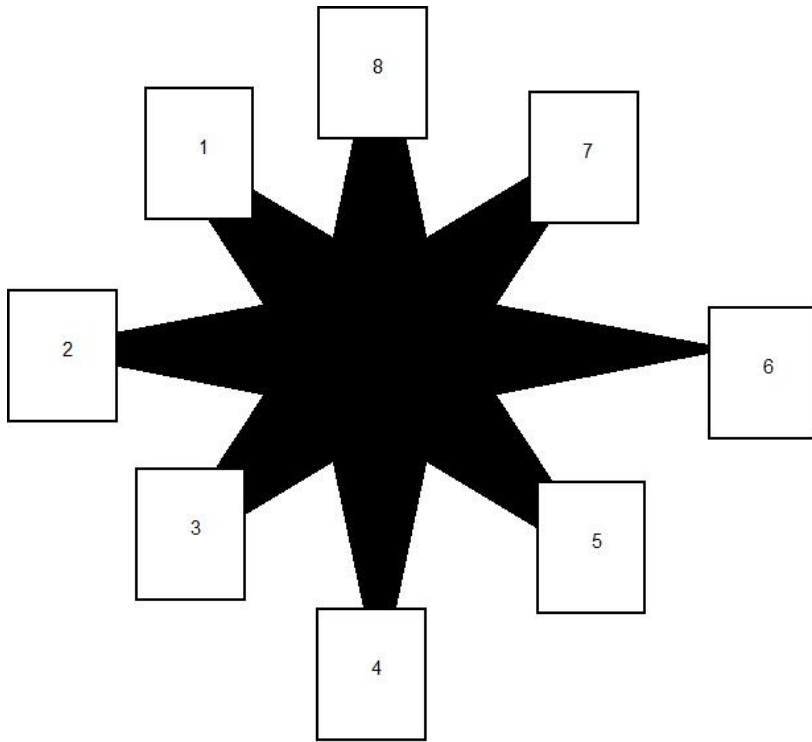
Card 2 – Sacral Chakra – Sexuality, passion and creativity.

Card 1 - Base/Root Chakra – Stability, firmness, keeping grounded.

The Chaos Star Spread

In *Liber Chaos*, Peter Carroll shows how the eight points of the chaos star, each correspond to a particular type of magic. For example, “Red Magic” is combat or war magic and yellow is ego magic (page 109 in *Liber Kaos* shows all the colours magic). As I think that all of these colours can relate to a particular area of your life, I decided to create a Tarot spread, with eight cards, for the eight different colours (I’m sure I’m not the first person to have done this though). I call this the Chaos Star Spread.

Shuffle and deal eight cards, and lay them out as shown below.



Chaos Star Tarot Spread

Meanings of the eight positions (with their corresponding magical colour):

- 1 – (Red, “War Magic”) External Conflicts
- 2 – (Orange, “Thinking Magic”) Mental State
- 3 – (Purple/Silver, “Sex Magic”) Sex/Passion
- 4 – (Yellow, “Ego Magic”) Ego/Self Confidence
- 5 – (Green, “Love Magic”) Love/Relationships

6 – (Blue, “Wealth Magic”) Wealth

7 – (Black, “Death Magic”) Self Destructive Habits

8 – (Ocarine, “Pure Magic”) Your “Magical Self”, this would be “luck” if reading for a non-magician.

This spread could be used at the start of the week to give an indication of what is coming up, or could be used as a “snapshot” into your current state.

There are three simple spreads there to get you started, there are many spreads that you can find in books or online, and it’s also a good idea after working with the cards for a while to make your own up to suit common situations.

I will now move on to the interpretations of each card, the reason why I am doing this last is so you didn’t have to spend ages trawling through the material for each card, and also this will be a reference section that you can use each time you do a reading, so you can stick a bookmark in this section if you like. It must be stressed here, the cards become personal symbols, and so building up your own book of interpretations for each card over time is also a good idea. Don’t just stick to what I’ve written here. As a bit of a reminder, I’ve added a section at the bottom of each card interpretation where you can write your own notes about what the card means to you, so there is no excuse! Also, as I use the Crowley Thoth Tarot that has different titles for some of the cards, I’ve included the alternative titles here, in my opinion it’s one of the most beautiful and intensely symbolic decks that has ever been created. The Tarot illustrations are from the old French “Tarot of Marseilles” deck, which is now in the Public Domain.

Interpretations For Each Card

Major Arcana

0 – The Fool



The fool is full of creative energy; this represents the start of a journey or the first steps on a new path. The fool is also a risk taker, and this card can upset you if you like routine and hate change!

Notes:

1 – The Magician (Magus in the Crowley Thoth)



The magician signifies control, magical control, you are able to apply your will and things really happen and click into place! This is a time when you truly feel empowered.

Notes:

2 – The High Priestess (Priestess in the Crowley Thoth)



The High Priestess signifies intuition and high knowledge. This is also a feminine card and is probably representative of the proverbial “women’s intuition”. Listen to your inner self and trust that things will turn out well in the end.

Notes:

3 – The Empress



This card can often indicate a balancing force, which will bring material success. The Empress is the archetypal bountiful goddess who brings success and fertility.

Notes:

4 – The Emperor



This is a card of powerful fiery ruler ship. Go ahead and start new projects, push forward and move on. However, be careful not to trample people underfoot, harsh rulers soon get assassinated!

Notes:

5 – The Hierophant



This is a card of discipline and structure. You may need to conform to some hierarchy or societal structure in order to get what you want. It could also indicate a strong personality who will try and instil discipline.

Notes:

6 – The Lovers

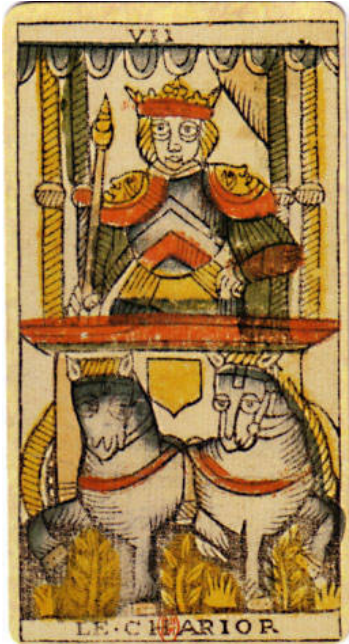


This is not just about what we commonly associate with finding lovers or partners, but can be considered as a coming together on a deeper more personal scale.

Opposites will become blended together, and you will see things in a different way, what you hated, you may now love. This card is very “alchemical”, transformation of emotions, attitudes and ideas may now be possible.

Notes:

7 – The Chariot



The picture and title of this card really says it all. The chariot is going forward in a focused way, being pulled by two strong creatures. Your path is clear to move forward, this is a time when you are not held back by obstacles.

Notes:

8 – Strength (Lust in the Crowley Thoth)



This card is self-explanatory, strength, courage, and the ability to deal with hard situations. If you have been feeling like the Cowardly Lion in the Wizard of Oz, you will suddenly find you now have the courage to face situations you were too scared to face before.

Notes:

9 – The Hermit



The Hermit is wise, but the wisdom comes through solitude and inner reflection. Take some time out, to be alone, to sort things through in your own mind. Now could also be a time to do some intensive magical practice to achieve your goals.

Notes:

10 – Wheel of Fortune (Fortune in the Crowley Thoth)



Success and new opportunities, plans that you have made will now come to fruition, and now is a great time to set your sights even higher!

Notes:

11 – Justice (Adjustment in the Crowley Thoth)



Balance is needed here, and also some give and take. Compromises may need to be made to reach a solution. This card can also indicate that an agreement will finally end a conflict, possibly involving a third party who will judge wisely.

Notes:

12 – The Hanged Man



This is a card of surrender. You have taken the wrong direction, and to use the old saying “have been given enough rope to hang yourself with”! There is no way forward, you need to back and find another way or path to get yourself out of the mess or bad situation you currently find yourself in.

Notes:

13 - Death



Death brings a scythe to cut down things that should die. Without death there can be no new life, except that a situation, idea or habit must die in order for you to move on and something new and better to develop.

Notes:

14 – Temperance (Art in the Crowley Thoth)



This is a card of creative harmony. It is a card connected with the free flow of ideas or events, a card of art and new experiences. If you are not naturally creative, now is the time to get creative, you will be rewarded with new opportunities and experiences, and find real peace and harmony.

Notes:

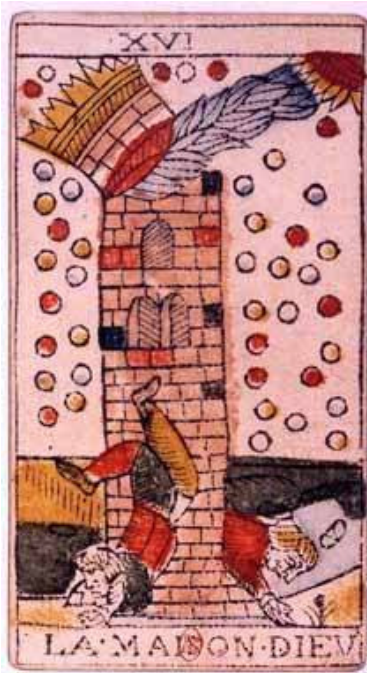
15 – The Devil



This card is connected with material things, either it can mean that you are focusing too much on things such as money and sex, or that you are putting them aside too much, and need to let your hair down, and give in to some of those primal urges. In the Mythic Tarot, this card shows Pan, who is a god who likes to frolic, drink, have sex and fun, so this card could mean you need some Pan in your life! This card may also represent obstacles or illusions.

Notes:

16 – The Tower



This card can be your wake up call. The tower falls, and brings us down with it, from our lofty place of comfort and self-satisfaction. A sudden change will cause you to have to change or rethink how you behave, or how you handle a situation.

Notes:

17 – The Star



This card means you are on the right track, you have found your “guiding star”. This card brings peace, harmony and happiness. Aim for the stars.

Notes:

18 – The Moon



This card is all about timing and change. You are currently going through a change, entering a different cycle, so don't be too hasty, and let things evolve organically. This card is also a very feminine card; women know the importance of cycles (menstruation and birth).

Notes:

19 – The Sun



We all like sunny days; this card signifies a great time when the sun's rays make you and everything you do shine. Glory and success follows you, the sun shines brightly.

Notes:

20 – Judgement (The Aeon in the Crowley Thoth)



This card really means rebirth, a new life, and the old things have passed away. You have judged wisely, and put things into their proper places, and you have now become enlightened and awakened to do a better way of doing things.

Notes:

21 – The World (The Universe in the Crowley Thoth)



This is the final card of the Major Arcana, and is the final outcome of the fool's journey, this card often signifies completion. You have arrived at your destination, and success is certain. True abundance and a new way of seeing the world as a wonderful place is also shown in this card.

Notes:

Minor Arcana

As with the Major Arcana, try to build up your own interpretations for each card, remembering that the picture tells the story and shows the meaning behind the card. Also, the court cards (Queen, Knight, King and Page) can often represent people in your life as well as situations, this is why for some spreads you come across you will see a “significator” card is to be selected to represent the person the cards are being consulted for.

A Brief Look At Each Card

Wands:

Ace – New opportunities, energy, passion.

Two - Analysis to achieve harmony and balance.

Three – Exploration, virtue, integrity, honour.

Four – Success and prosperity, completion, celebration.

Five – Combat, competition, struggle, disorder.

Six – Victory, advancement, happy endings.

Seven – Courage in the face of adversity.

Eight – Easy progress, speed, serendipity.

Nine – Standing your ground in a struggle.

Ten – Oppression, being overwhelmed, a time to prioritise tasks.

Queen – Self-expression, creative power.

Knight – A clear path, move forward.

King (Prince in Crowley Thoth) – Control, strength and success.

Page (Princess in Crowley Thoth) – Magical success and celebration.

Cups:

Ace – New opportunities, especially in love or relationships.

Two – Partnership and union with like-minded souls.

Three – Contentment, happiness and celebration (your cup is really overflowing).

Four – An easy life, but maybe also the boredom that comes with it.

Five – Depression at having lost something or someone dear to you, grieving.

Six – The sweet smell of success now brings you much pleasure.

Seven – Wanting too much at the same time, complete decadence.

Eight – Completely bored, you have now just lost interest.

Nine – This is a real magical time, lots of good things seem to just happen.

Ten – Complete satisfaction and happiness in both material and spiritual terms.

Queen – Be creative and receptive to feelings, express your joy.

Knight – Indicates new opportunities for advancement spiritually or emotionally.

King (Prince in Crowley Thoth) – Spiritual transformation or maturity.

Page (Princess in Crowley Thoth) – Playful, creative, sprightly.

Swords:

Ace – Cutting right to the heart of the matter, clear inspiration.

Two – Peace that comes from simply relaxing and clearing your mind.

Three – Upsets and sorrow, especially in relationships.

Four – Time to relax and retreat, it is not just about winning or losing.

Five – Defeat and loss, despite your best efforts, the struggle has got you nowhere.

Six – Intelligent analysis, sifting the facts, finding things aren't as bad as you thought

Seven – Whatever plans you have, they will not pay off as you expect.

Eight – You are doing too much, and are overwhelmed and blinded by confusion.

Nine – Your mind races with negative thoughts. Spend some time meditating.

Ten – Pain that comes from making the wrong choices.

Queen – Clear thinking and control over the mind.

Knight – Being too harsh with people, learn to think before you speak.

King (Prince in Crowley Thoth) – Sharp thinking and logical but lacking compassion.

Page (Princess in Crowley Thoth) – Trouble and strife, understand and listen more.

Pentacles:

Ace – Wealth and prosperity, mainly material, now job prospects.

Two – Balance is needed; constantly juggling two priorities is causing problems.

Three – Work hard to achieve your goals and reap the benefits.

Four – Material wealth and power but make sure it doesn't corrupt you!

Five – Lack of material wealth and worry about how you are going to pay the bills.

Six – Business or career success, which may lead to living in a better property.

Seven – Your goals have not yet been achieved and there is no guarantee they will.

Eight – Take it slowly but surely, the goal is possible if you are prudent enough.

Nine – Material wealth, but also the knowledge to manage it.

Ten – An abundance of wealth and prosperity, or likelihood to achieve it.

Queen – An abundance of wealth, but also indicates a charitable generous person.

Knight – It's time to take a break, then you can return to increasing your wealth.

King (Prince in the Crowley Thoth) – A solid financial position.

Page (Princess in Crowley Thoth) – Learning new skills, especially in business/career.

Notes:

9 – Ritual Design

There are many people who dabble in magic, and who take only the “recipe book” approach. They notice a book of spells in a bookshop, and suddenly think they can pick it up, get a few candles, and then do one of the spells and get instant success! Some do, but the success doesn’t last and they get bored, some do the spells, they don’t work, and they go on to the next fad, thinking magic is a waste of time. A few do a spell, it works, they get scared and run to religion because they don’t know why it worked, and religions give a simple model they can understand (the demons gave you success but they want your soul in exchange, repent and be “born again”)!

Recipe books have no magic in themselves; YOU make the magic happen, simple as! In the same way as picking up a recipe book by Delia Smith or Jamie Oliver will not make you as good a chef as them, picking up a book of spells will not make you a great magician, so by all means get the recipe books, but don’t think you can skip the catering college part or the learning how to make pastry before you create award winning pies! These cooking analogies doing anything for you yet? Ok, I’ll stop then! Seriously though, becoming a great magician takes a lot of practice and hard work, and also a lot of facing your own doubts and fears.

Hopefully, you have read the previous sections of this book by now, and possibly some other good books on magic, and understand a little of how and why magic works, and have selected a model or come up with your own for how and why magic works (it doesn’t need to be as complicated as some of the scientific models in other books, it just needs to work for you). Now you are ready to actually look at what rituals are, their basic components, and how to create your own.

Basic Requirements

Ok, I apologize for those of you who haven't studied computing, but here is how I see a magic ritual in terms of computer software:

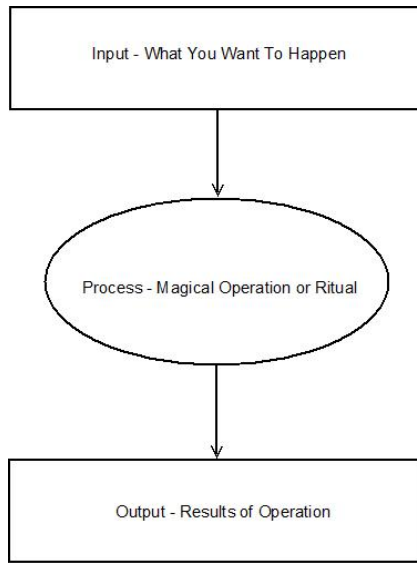


Figure 7 – Ritual Operation Process

That was an analogy I use that may be useful to others. To expand on this, the basic components of most full rituals are:

- Banishing
- Statement of Intent (may not always be spoken)
- Operation (Invocation, Evocation etc)
- Banishing (to return to the mundane world)

Let's look at each of these further.

Banishing

As there is already a section in the book earlier on banishing, and you have probably tried this already I don't want to repeat it again here. I will just mention though the two main types of banishing ritual that may be used, either a pre-existing one such as the Lesser Banishing Ritual of the Pentagram, or one that you have created yourself.

Statement of Intent

This may not always need to be spoken (IT IS MY WILL etc), but you should at least have a good firm idea in your mind of exactly why you are doing the ritual, otherwise there is no point. Also, make sure you are not using vague and unclear statements of intent.

Operation

This is the filling in your ritual sandwich; this is where you do the real magical work in terms of operating with your will. There are many types of magical operation that you could be performing, such as:

Invocation – Bringing something “in”, such as calling in the power of a god.

Evocation – Bringing something “out”, such as bringing forth a demon or servitor.

Enchantment – Spells, such as sigils, runes, talismans, dolls etc.

Mundane Banishing

This may not always be clearly performed; it may not be a final banishing ritual. It could even be something as simple as snuffing out the candles, and all going down the pub to forget what you have just done, or watching something really silly on TV. Basically, never leave a ritual, then go off and think about and analyse what you have done, it will spoil the magic, and may even make you obsessed to the point of being disturbed.

Approaches To Ritual Design

Option 1 – “Recipe Book Magic”: Don’t bother! Just use a ritual straight from a book, using all the materials, words and symbols suggested

Option 2 – “Tweaking and Adapting”: You take an existing ritual and you adapt it to your needs. For example, you might change some of the words or language to something more suitable for you (taking out the “thees and thous” from an old ritual). You could also exchange some of the gods for gods you feel closer to, and are able to work better with, Kali instead of Thanatos, Osiris instead of Christ etc.

Option 3 – “The Building Block Approach”: Create your own rituals from scratch using materials, symbols/correspondences, mental images and such that you already have access to, use or can get. This is the classic chaos magic approach, and is not limited to traditional magical items, and could use toys, strobe lights, televisions and computers.

Option 4 – “Silly Sorcery”: This option is even more experimental! I have used it rarely myself. But it goes something like this, decide what you want to happen, decide on some arbitrary symbol set that represents what you want to happen, then perform the operation. Here arbitrary as in completely unrelated, just pick at random, say you want to get £5, you see a paper cup on your desk, and decide that crushing the paper cup and throwing it in the bin means you will get £5. Completely unplanned and seemingly meaningless and random except in your mind where you have made the connection. I would be interested to here feedback from anyone who has used this approach with success!

Finding Source Material

There are many places where you can find either complete rituals or source material to develop your own rituals. Here are some of the places you can look:

- Grimoires – these are books, often claiming to be old or ancient, with some kind of link to mythical or mysterious figures and heroes such as King Solomon, Abramelin The Mage and so on. Lots and lots of magicians have used them with some success

over a very long time. However, they should never be taken at face value, and anyone who tries to adhere to them completely will often find it impossible to carry out the operations they describe. Some have hinted that this was done on purpose to keep away those who were not really aware of what magic was and skilled enough to read between the lines so to speak. Get a few (you can find them online free, as they are so old they are in the public domain), and make up your own mind. The most common examples being the Lesser and Greater Keys of Solomon and the Sacred Magic of Abramelin the Mage. There are also modern authors who have researched and presented their own ideas about what these grimoires really meant in essence.

- Books of Correspondences – The most famous example being Liber 777 by Aleister Crowley. These are books, which give numbers, colours, herbs and so on, which relate or correspond to certain magical operations. They can sometimes be slightly daunting as they may also require some knowledge of the Qabalah. It's probably best to study the Qabalah first, then you have your own correspondences to work from, or then use something like Liber 777 understanding more about what the correspondences really mean.
- Modern Texts – Many modern books, including this one, include either full rituals, or ritual outlines that you can use. Of course you can also pick up those spell books that every bookshop seems to have in its Occult section to thrill the punters.
- Fiction – Books, films and TV can all provide you with some great inspiration for creating rituals. Why not invoke Dr Who or Mr. Spock? Try it; you'll be surprised by the results. A favourite with chaos magicians are the stories of the “old ones” and Cthulu by HP Lovecraft. You could try creating a ritual to invoke your favourite characters from a work of fiction, or evoking a nasty from a film to send after those who purposefully make your life a misery.
- Secret Rituals – Those, which are only available to initiates of certain orders. Most orders have their own secret rituals, which are considered sacred and are only passed on to those who are

initiated into the order. Don't blab about these, I think the secrecy and exclusivity is what adds to their power and potency.

10 – Servitors

Servitors in chaos magic are what may commonly be called “Thought Forms” in other western magical traditions, or “Tulpas” in Tibetan magic. If there is only one magical technique that you take from the chaos magic approach, it should be Sigils, and if there is a second one, it should be Servitors. A servitor is basically an entity, with an identity and a general or specific purpose. Normally you design and create it using symbols and images that you feel represent its purpose. You give birth to it and you create it.

Creating a servitor can actually also be fun as well as rewarding magically! Creating a Servitor is a form of “Evocation”, so you are bringing something forth from within yourself. Unlike some of the more heavy forms of evocation (such as goetia), servitors, because you create and design them can be a lot less risky, but still requires some forward planning.

In Liber Kaos, Peter Carroll recommends having evoked entities for:

- Complex enchantments
- Divination
- Magical Defence (attack if necessary)
- Octarine (works of pure magic)

So here we have four servitors that we could look at creating. I would also recommend creating a healing servitor, or gaining access to one that already exists, as healing is a common magical working that needs to be done often for ourselves and people we care about. A pre-existing one that has been in use for a while is normally better if you can get access to one, as it will already be invested with a certain amount of power and knowledge or intelligence of how to heal.

In this chapter, we will be using as an example, the creation of, a healing servitor. This is also an actual active servitor that you can use yourself for healing work.

Creating A Servitor

The first thing you need to do when creating a servitor is define its purpose. This may either be a general purpose, or a specific purpose. Using an example of a healing servitor, it may be used as a general purpose-healing servitor, or may be used for a specific medical condition in a specific person. This first step will allow you to build up a “profile” for the servitor. It’s attributes, pictures, and symbols, maybe even sounds and smells that may be used to evoke the necessary elements. For example, a healing servitor may use the image of the snake-entwined staff, which is very deeply rooted in mythology, and is still used to this day by paramedics.

By combining symbols, you can create a sigil for the servitor. You could also use an image or picture of what the servitor could look like; this could be a person, an angel, or a professional (doctor, scientist etc).

You should also give the servitor a name. The name can be created using an acoustic sigil (see earlier chapter on sigils), or may imply the function of the servitor (for example, one of mine was called “Impy” and it was a little Imp that would annoy people who had constantly annoyed me, for thirty days).

The other thing you may want to consider is whether the servitor should work indefinitely or whether it should “self destruct” after a certain time period, or when a certain condition is met, for example it works for seven days, or carries on working until the medical condition has been cured.

Another good thing to use to create a servitor is a material base, this will give some tangible object that will help the magician to be more aware of the servitor, and can also be used an obvious means of transporting the presence of the servitor (for example taking the material base for a healing servitor to the sick person) or to act as a more noticeable reminder of the power and effect of the servitor (like a lucky mascot that some people use). The material base could be a statue (little figures from role playing games can work well), or some other object that will be used to represent the servitor.

So you will have by the end of this process, arrived at:

- A statement of intent (the purpose of the servitor).
- A profile, including symbols, images and other correspondences (sounds or smells).
- A sigil.
- A name.

And also maybe:

- Image/Picture of the servitor.
- Time consideration.
- A material base.
- Physical action (mudra).

You can also add things like physical actions (or mudras) that are performed to activate the servitor, for example crossing your fingers in a certain way. There is no end of correspondences you can experiment with when creating a servitor.

Now, all you need to do is launch/create the servitor. This can be done in many ways, but is normally done during a ritual in which you see the servitor being given life. How you see the servitor being given life is up to you. One of my servitors, I imagined as a bird hatching out of an egg. Another servitor, was created by a group where we all formed a ball of energy that became the servitor, and we had a countdown to launch the servitor just like a rocket! Find your own ways, try experimenting with a few servitors and see what techniques work the best for you. After the servitor has been created, to make use of it, you can do many things. Activate it using a mudra, or a sound (music tracks are good too), or there are some servitors, which I have simply spoken to. In the case of a servitor which has a specific task, and this is “programmed” into the servitor, it can normally be left to get on with the task.

Care and Feeding

The servitor is your creation, your baby, and your pet. What happens if you don't look after a baby or a pet? It dies! In the same way you need to

look after your servitor. You need to “feed” them with offerings and rewards when they work, and also discipline them when they don’t work as expected. A quick “well done” or “bad servitor” is often good enough. You then acknowledge the servitor, which keeps it active, if you leave one in the corner of an altar or no longer acknowledge it, it is unlikely it will work very well, out of sight, out of mind. Visualizing the servitor’s sigil or image when you need to use it, or acknowledge it will often help to keep the servitor alive.

Evolution and Independence

A servitor may sometimes take on other tasks that you didn’t originally design it to do; this can sometimes be a good thing (I say sometimes). For example, a divination servitor I created would find lost objects for me. A servitor may grow to be independent and take on some kind of life of it’s own, or evolve over time to incorporate new features.

Subconsciously Created Servitors

A servitor may not always be consciously defined. A servitor may “reveal” itself when you are thinking about how best to solve a problem, or carry out an act of enchantment. You may also “find” a servitor in another way, for example in a ritual, you may be aware of an entity. You may also start with a very loose idea of what a servitor would be like, and then over time find the necessary details seem to crystallise. I guess the point I am making here is that servitors may not always be completely consciously defined, rather than being created like a computer program, they may grow like an organic life form, in the petri dish of your mind. This is not a bad thing, as long as they remain useful, and don’t cause any problems.

End Of Life Options

Destruction

If a servitor either never worked as intended, or started to go wrong in some way, and must now be destroyed, then you need to take this option. You need to say clearly in your mind that this servitor is no more, and destroy the sigil and material base in some way (for example by burning). You must now forget the servitor and erase it completely from your mind.

Natural Death

If a servitor was useful for a time, and it is now no longer useful, it will simply die naturally. Just leave it to pass away naturally. This option requires no special action.

Reincarnation

If a servitor has been in use a while, has served you well, and has a lot of energy invested in it, then you can devise a ritual in which you visualize re-absorbing the energy into yourself (or group). For example you could burn the sigil and/or material base and imagine the energy being released and re-absorbed. This energy can then be re-used for another purpose, maybe for the creation of another servitor.

Re-assignment

Do you really need to end the life of the servitor? Maybe the original purpose for the servitor is no longer valid, but you need a servitor for a very similar purpose, which uses the same “profile” (symbols, images etc), in which case you can simply re-assign the servitor to this task instead. You could create a ritual stating the new statement of intent or purpose as a formal way of realising the change in job description for the servitor.

Servitors That Become Vampires

This has never happened to me personally, but I have heard of magicians who have had thought forms that have become powerful by draining energy from them (these may not even be created purposefully, look into Incubus/Succubus and the experience Dion Fortune had). This can be very dangerous, and a servitor that appears to be doing this must be destroyed.

Example Servitor Creation: Healing Servitor

Purpose: A general purpose healing servitor, to promote healing and recovery.

Symbols/Images: An angel (angels are often associated with healing), the staff of Asclepius (greek god of medicine and healing) in the form of the “Star of Life” paramedic symbol, the rune Uruz (associated with strength and health).

Sigil (combining the angels wings, the staff of Asclepius and the rune Uruz):

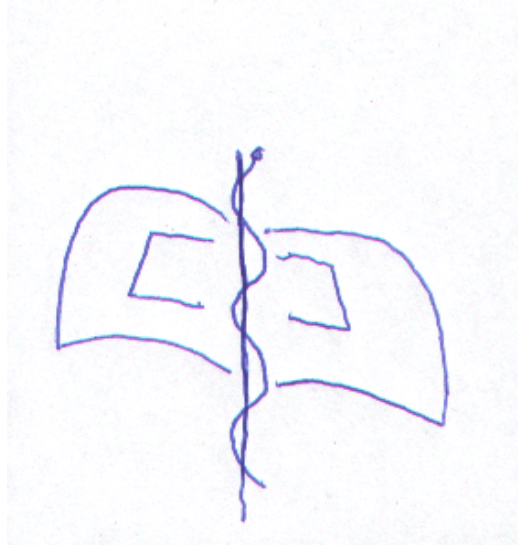


Figure 8 – Sigil for Healing Servitor

Name: EELSTREN (based on an acoustic sigil)

This servitor was created finally; by stating it's name and purpose (I like to say you will be called <name of servitor> and then state the purpose of the servitor). Then imagining a brilliant white light descending from a dessert sky. This white light, revealed an angel, which was silent, but eventually formed the sigil on the ground, which continued flashing with a bright white colour. His name EELSTREN was chanted while visualizing his sigil on the ground, glowing with brilliant white light.

This servitor can be activated by visualizing the person who is sick, and then seeing the sigil for the servitor appearing over them, and chanting EELSTREN, filling them with the brilliant white healing light of the healing servitor.

If it helps, you could also visualize Eelstren as an angel going to the sick person to perform it's healing work.

This is a new servitor, and it will be interesting to see how it evolves and how people work with it.

11 - Orders, Initiations and Grades

Orders

Here I am probably going to cause some controversy, but why not, I'm here to provoke thought, not make lots of friends and get people nodding in agreement to everything!

Firstly, I have met many "eclectic" pagans, self-styled witches, and new age dabblers who say, I'm a solitary, I find covens too political, and I prefer to work on my own. After chatting to them a while, I have had to make a sharp exit, as they have been some of the most boring obnoxious individuals I have ever met, with no skill in magic, and even less social skills, always claiming to know everything but knowing nothing!
Newsflash: Orders, covens and other occult groups are political, have leaders you may not always agree with, and have some degree of in fighting and bitchiness, but don't all organisations? From the work place, to the worship place, you will see this, it's part of life, accept it and join a magical group because there is strength in numbers and you will learn more.

There are some people who truly prefer to work on their own, not because they don't get on with others, but because there are no groups anywhere near where they are located, and the problem is a simple one of logistics.

When looking for an organisation to join, some questions to ask yourself include:

- Does it fit in with my magical interests and style? Is it too structured and ceremonial, or not structured enough for me?
- Does it have a well-established programme to train new initiates?
- What can this organisation give me, in terms of experience, support, and what can I give back?

- How do I apply? Many organisations, especially the established magical orders have a specific application procedure, and you need to find this out and apply properly if you really want your application to be taken seriously and not just binned or deleted!
- Am I willing to travel if there is not a group or temple near to me?

There is a list of some orders at the back of this book, with contact details where I can find them.

To summarise though, there are three main types of order, as far as magical orders are concerned (I have no experience with covens as I don't follow that tradition too closely):

- Thelemic (based on the teachings of Aliester Crowley)
- "Classic" Golden Dawn
- A mixture of the above, which incorporates both Golden Dawn teachings and Thelemic.
- Chaos Magic, based on teachings by Peter Carrol and other chaos magicians.
- Satanic/Luciferan, also known as "Left Hand Path".

Orders may not always only work with their own traditions, and of course chaos magic orders may use techniques from many different traditions, from shamanic to classical Golden Dawn.

Initiations and Grades

Different orders have their own ways of carrying out initiations, and initiations may show symbolically that a person has achieved or is looking to achieve a certain set of skills and magical knowledge.

In orders that derive from the Golden Dawn traditions, the initiation rituals are highly structured, and often have a lot of text that needs to be memorized by the candidate. These rituals also employ a lot of symbolism and drama, with visual elements, sounds and movement. The

original Golden Dawn initiation rituals were written by SL McGreogore Mathers and were based on the candidate who had committed the necessary knowledge to memory being shown certain mysteries, after which he would attain the next grade (these grades corresponded to the elements and the Qabalistic tree of life).

Chaos magic orders take a less formal approach to initiations, and often they will be tailored to each individual. *Liber Kaos* by Peter Carroll contains some material on grades and initiations that were developed for the magical order he founded, the Illuminates of Thanateros.

In the back of this book, you will find some information on grade structures for the Golden Dawn, the A.: A.; and the IOT.

Also I believe that each person has an “internal” grade, where they see themselves on the Tree of Life (or maybe another model of the initiates journey, as it has also been claimed that the Enochian Aethyrs can serve a similar function as the Tree of Life), and this is for each person to reflect on with sober judgement. So, for example you may only be Philosiphus in a particular Golden Dawn order, but you may have actually already carried out the necessary work to gain the Knowledge and Conversation of the Holy Guardian Angel, in which case if you are using the A.: A.: grading system to track your development, you may be a Master of the Temple. The “badge” (external grade) is how others in your order may see you, but how you see yourself (your internal grade) may be different, if you see what I mean?

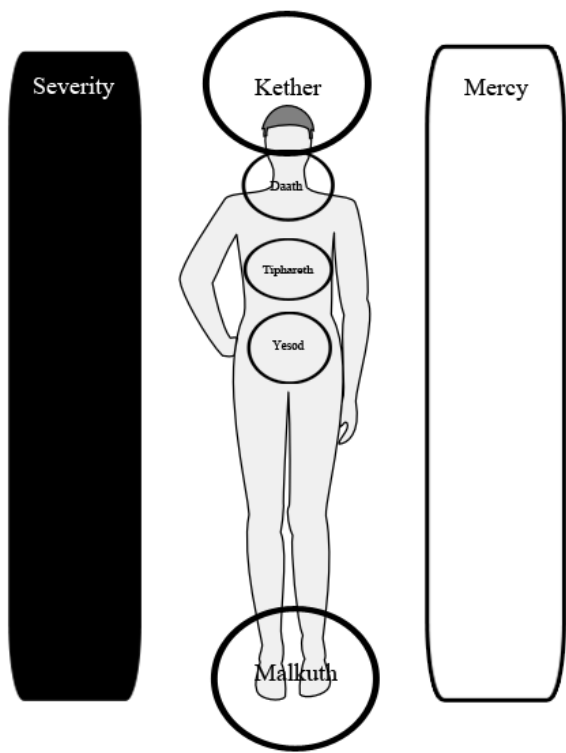
Appendix A: Rituals

The Middle Pillar Ritual

If you are new to the Qabalah, then this is also a good way of getting familiar with the Tree of Life, before moving on to path working. There are many extended versions of this ritual exercise. The one I present here is the ritual in its simplest form.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right - the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.
2. Imagine now that the Black Pillar is reflected in your right side - the White Pillar on your left.
3. Take a deep breath and raise your consciousness to your Kether above your head and vibrate the name EHEIEH - which means I am. Imagine the Light flowing down through Daath (at the nape of your neck) to Tiphareth.
4. In the same manner, establish Yesod in the name SHADDAI EL CHAI, and Malkuth in the name ADONAI HA-ARETZ.
5. Make the Qabalistic Cross to indicate you have called down the Light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura seeing it oval and clear, pulsating with the glow from Tiphareth.

The diagram below shows the details, how it would be performed (with your back to the two pillars so they are reversed).



Elemental Tools Consecration Rituals

The Fire Wand

Altar with four elemental weapons on it.

Perform the Lesser Banishing Ritual of the Pentagram.

Adoration to the Lord of the Universe (in the East, make the Sign of the Enterer as in the LBRP) and declare:

“Holy art thou, Lord of the Universe,
Holy art thou, whom nature hath not formed,
Holy art thou, the vast and might one,
Lord of the Light and of the Darkness”.

Take the fire wand from the altar, and move to the south.

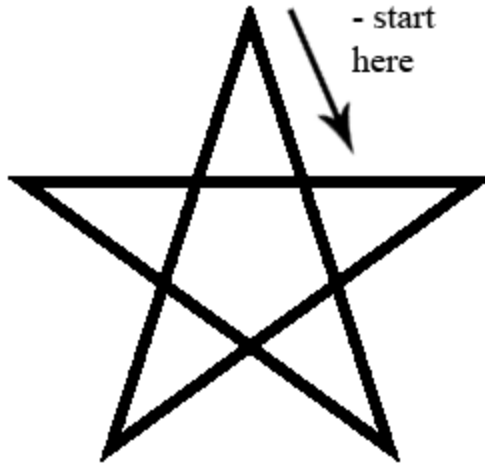
Invoke the divine names, making the invoking fire pentagram (see below) over the wand:

“Elohim, Darom, Michael, Aral, Sereph”.

Visualize the Archangel Michael charging the fire wand (maybe he could be lighting it from his larger flaming wand, staff or sword), whilst chanting his name.

End with: “I now set free any spirits that may have been imprisoned in this ceremony”.

Again, perform the Lesser Banishing Ritual of the Pentagram to end.



Invoking Fire Pentagram

The Air Dagger

Altar with four elemental weapons on it.

Perform the Lesser Banishing Ritual of the Pentagram.

Adoration to the Lord of the Universe (in the East, make the Sign of the Enterer as in the LBRP) and declare:

“Holy art thou, Lord of the Universe,
Holy art thou, whom nature hath not formed,
Holy art thou, the vast and might one,
Lord of the Light and of the Darkness”.

Take the air dagger from the altar, and move to the east (if not already in the east).

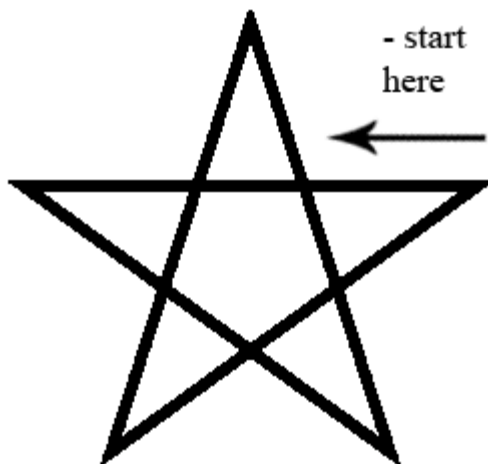
Invoke the divine names, making the invoking air pentagram (see below) over the dagger:

“Yod He Vau He, Mizrah, Raphael, Chassan, Ariel”.

Visualize the Archangel Raphael charging the air dagger with his own sword, whilst chanting his name.

End with: “I now set free any spirits that may have been imprisoned in this ceremony”.

Again, perform the Lesser Banishing Ritual of the Pentagram to end.



Invoking Air Pentagram

The Water Cup

Altar with four elemental weapons on it.

Perform the Lesser Banishing Ritual of the Pentagram.

Adoration to the Lord of the Universe (in the East, make the Sign of the Enterer as in the LBRP) and declare:

“Holy art thou, Lord of the Universe,
Holy art thou, whom nature hath not formed,
Holy art thou, the vast and might one,
Lord of the Light and of the Darkness”.

Take the water cup from the altar, and move to the west.

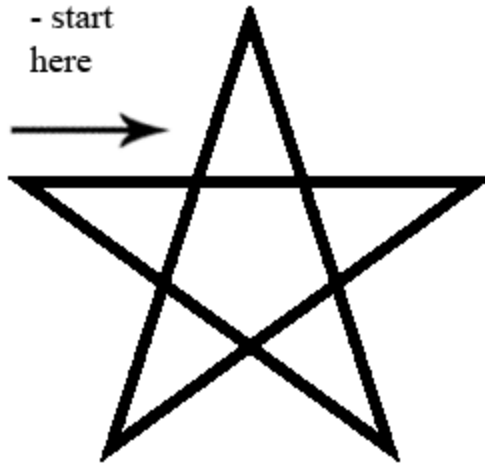
Invoke the divine names, making the invoking water pentagram (see below) over the cup:

“El, Mearab, Gabriel, Taliahad, Tharsis”.

Visualize the Archangel Gabriel charging the cup (perhaps by filling it with water from his own cup), whilst chanting his name.

End with: “I now set free any spirits that may have been imprisoned in this ceremony”.

Again, perform the Lesser Banishing Ritual of the Pentagram to end.



Invoking Water Pentagram

The Earth Pentacle

Altar with four elemental weapons on it.

Perform the Lesser Banishing Ritual of the Pentagram.

Adoration to the Lord of the Universe (in the East, make the Sign of the Enterer as in the LBRP) and declare:

“Holy art thou, Lord of the Universe,
Holy art thou, whom nature hath not formed,
Holy art thou, the vast and might one,
Lord of the Light and of the Darkness”.

Take the water pentacle from the altar, and move to the north.

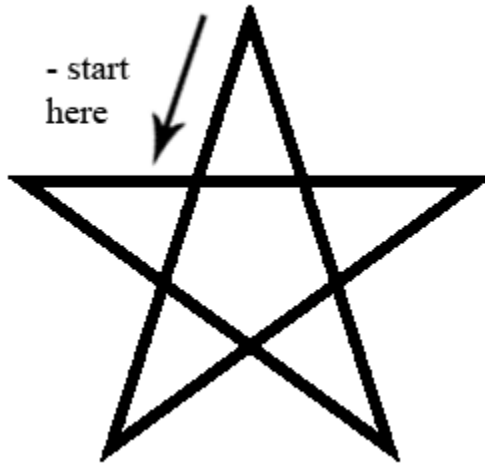
Invoke the divine names, making the invoking earth pentagram (see below) over the pentacle:

“Adonai, Tzaphon, Auriel, Phorlakh, Kerub”.

Visualize the Archangel Auriel charging the pentacle, whilst chanting his name.

End with: “I now set free any spirits that may have been imprisoned in this ceremony”.

Again, perform the Lesser Banishing Ritual of the Pentagram to end.



Invoking Earth Pentagram

Invocation of Pan

Pan is one of the gods from Greek mythology; he has the body of a goat, and the face of a man, but with horns. He loves pleasure, and the finer things of life. He can also be a trickster and loves to frolic in the woods. There is also a sexual element to Pan, and if you are feeling you need a bit of a kick in the bedroom department, Pan can often help!

I have found this ritual is better performed outside, in a wooded area, but can also be performed well inside the Temple.

Setup:

Altar with candles.

Sage or Musk incense seems to work well for this invocation.

Wine, mead or some kind of alcohol to be consumed after the invocation. Also, a spicy cake such as ginger cake works well as a “sacrament”. If you have some, or can acquire some, musical instruments can also be used (obviously Pan pipes are very useful).

This can be done solo, but is much more fun to do in a group.

Procedure:

Banish (LBRP or any other banishing you would like to use).

Recite the hymn to Pan (this forms the actual invocation):

Hymn To Pan (Aleister Crowley 1929)

Thrill with the lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarled bole
Of the living tree that is spirit and soul
And body and brain - come over the sea,
(Io Pan! Io Pan!)
Devil or God, to me, to me,
My man! My man!
Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp -
Come, O come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All-devourer, all begetter;

Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake.
The eagle slashes with beak and claw;
The Gods withdraw;
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, maenad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

(continue to chant IO PAN until his presence is felt).

Pan often appears as a desire to dance or play musical instruments, if with a partner or partners he may also inspire great sex!

Consume the sacraments and thank Pan for his presence, bid him hail and farewell.

You may also end with a banishing if required.



Pan teaching Daphnis to play the flute.

Appendix B: Qabalah Path Workings

The Tree of Life, the real Tree of Life, experiencing your connection (microcosm) to the external universe (macrocosm) can't be taught by any guru or learned from books, it is a personal initiatory experience which I now believe is why it was never actually written down in explicit forms, and if you are not ready to go past a certain point, you will be told so by the "guardians"! If you don't believe me, just try! I too thought Dion Fortune's talk of secrets and guardians was all a load of egotistical rubbish! It's not; the guardians are guardians of your mind, to stop you from accessing what you are not yet ready for at this point in your magical initiation and career. This is real "High Magic", this is real progress towards union with whatever you want to call god, your higher self, your HGA, this is not jerking off over a sigil and seeing what happens!

This is maybe what some would call "mysticism", I call it real practical spirituality, because it helped me understand more about myself, and how I fit into the universe.

So the real question then remains, how did I create the path workings? The answer is quite simple, it uses no physical tools, no special robes, all I used was some incense and a banishing ritual, in this case the GPR (Gnostic Pentagram Ritual – see Liber Kaos) or the LBRP will do just fine.

Make sure firstly that you study Chapter 3 – The Qabalah. Start with the world of Assiah, the material world first. Don't rush these exercises; take them slowly using the suggested format of breaking the tree down into separate sessions. It may take you months, even years to traverse the Tree in the four worlds, which is fine; this is not a race, but a journey.

1. Light incense and perform a banishing of some kind. Also, you may like candles and soft music.
2. Sit down in a comfortable position, facing your altar if you like.
3. Get yourself into a nice meditative state, a few deep breaths, close your eyes and prepare for the journey.
4. You walk along a path and see in front of you a large sphere in the colour of the Sefirah (for example, the first one would be a large sphere which is black, with yellow rays, the colour for Malkuth in Assiah) that you want to experience.

5. You walk up to the sphere, and push through it, like it is a large bubble (I also found it helpful to vibrate the name of the Sefirah as I entered it).
6. You are now inside the sphere. Nothing may happen at first, it may just be empty, but be patient, and soon things will start to unfold, and you will be greeted by various entities.
7. When you have been shown the way out of this sphere by the guardians or relevant entities, you see before you a path leading to the next sphere, walk along the path, towards the next sphere, and see what this sphere holds!
8. Continue as before. Don't try to do too much in one session, when you feel overwhelmed, gently bring yourself back to normal consciousness, and record your notes in your magical journal. A final banishing may also help.

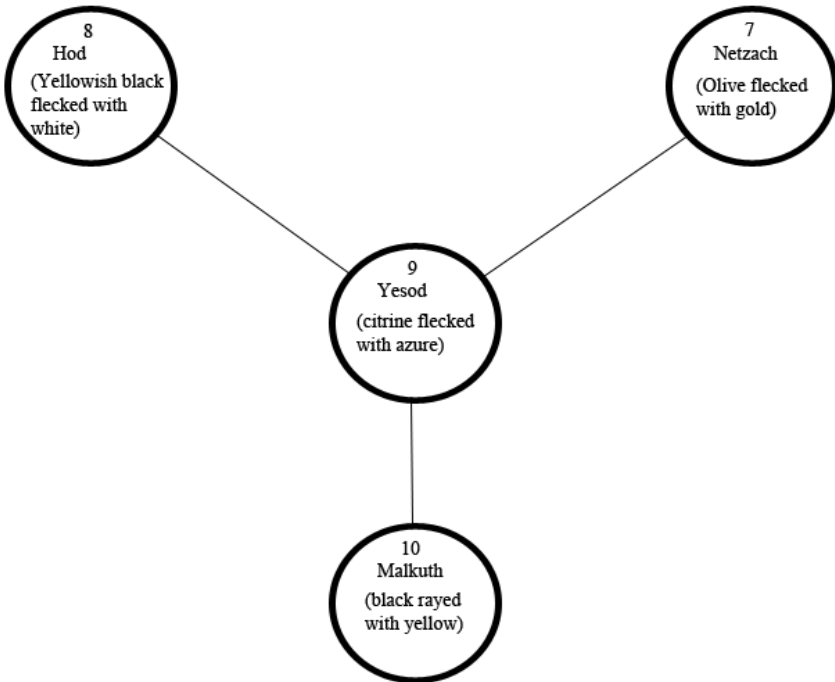
When continuing from a previous session, you don't need to go through the whole tree again, unless you were sent back to a previous Sefirah, it's like a computer game, you carry on from your last "save point".

Please modify this to suite yourself; this is a very personal experience. I found the paths between the various Sefirah also hold some interesting experiences, with their own environments and even "weather systems".

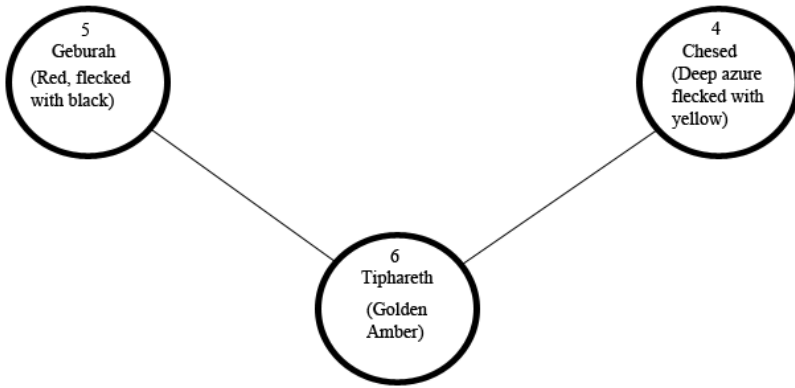
Suggested Path Working Sessions

Here is how I personally split the tree into a series of manageable sessions over a period of weeks, doing one session per week.

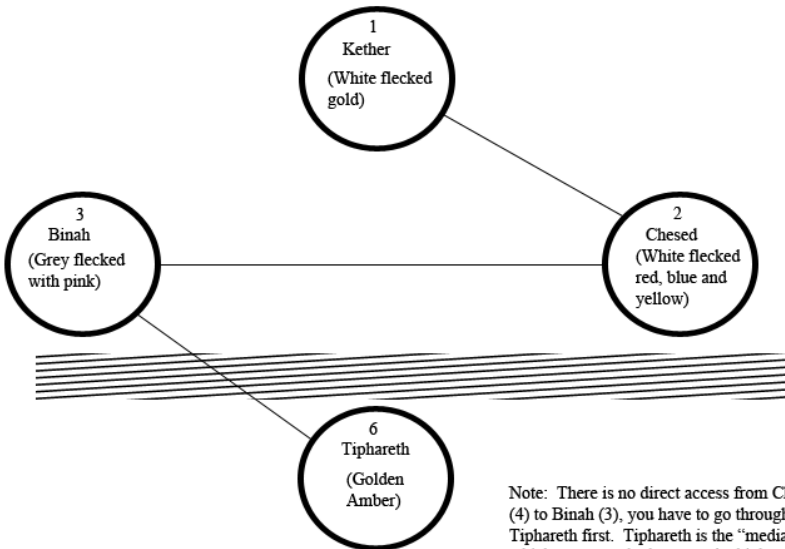
Session 1 – Malkuth, Yesod, Hod and Netzach



Session 2 – Tiphareth, Geburah, Chesed



Session 3 – Binah (via Tiphareth), Chokmah, Kether

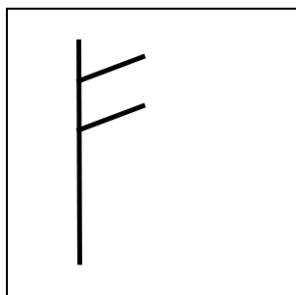


Note: There is no direct access from Chesed (4) to Binah (3), you have to go through Tiphareth first. Tiphareth is the “mediator” which connects the lower to the higher Sephiroth.

Appendix C: Runes

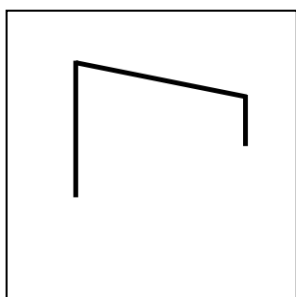
As well as being used for divination, runes are also very useful for many types of magic. Runes can be used to create pictorial sigils, and also used in chants and mantras.

Below are the twenty-four runes commonly used (I never use the twenty fifth rune Wyrð as this is a later addition).



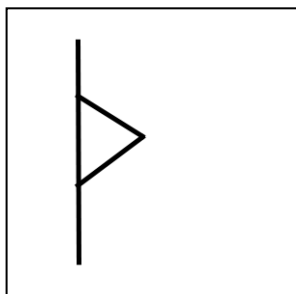
1

Fehu – Prosperity/New Beginnings



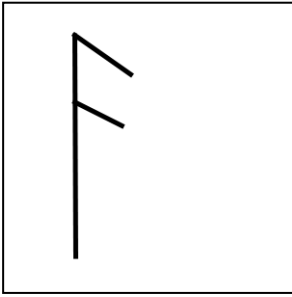
2

Uruz – Mighty Force



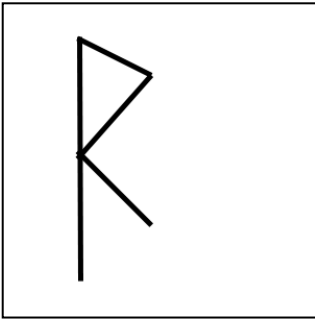
3

Thurisaz – Defence/Protection



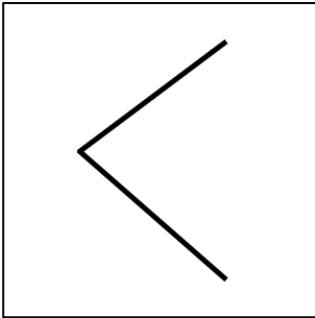
4

Ansuz –
Inspiration/Speech/Communication



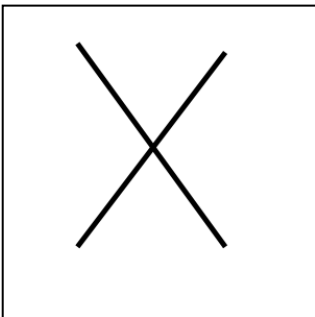
5

Raido – Time/Cycles/Journeys



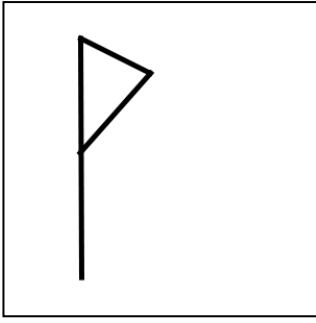
6

Kaunaz – Passion/Insight



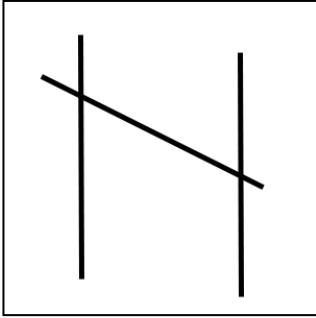
7

Gebo – Affection/Partnership



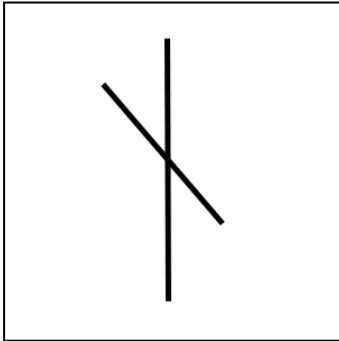
8

Wunjo – Romance/Fun



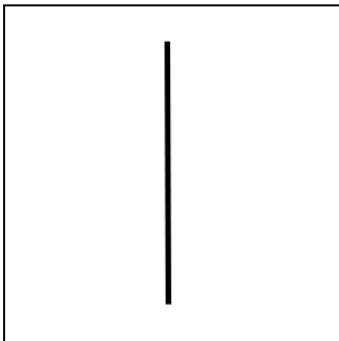
9

Hagalaz – Disruption/Powerlessness



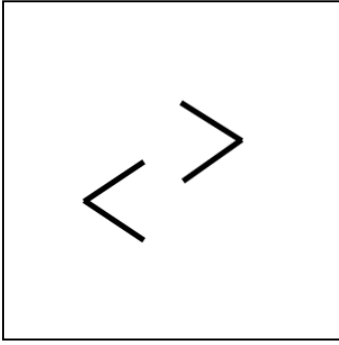
10

Nauthiz – Necessary Misfortune



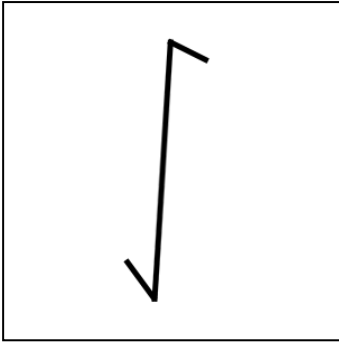
11

Isa – Injury/Treachery



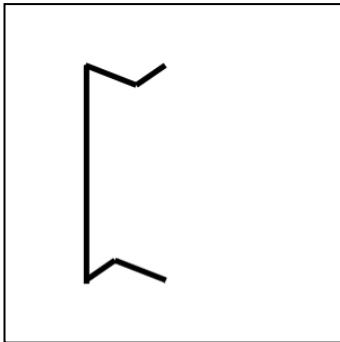
12

Jera – Joy/Celebration From
Work/Effort



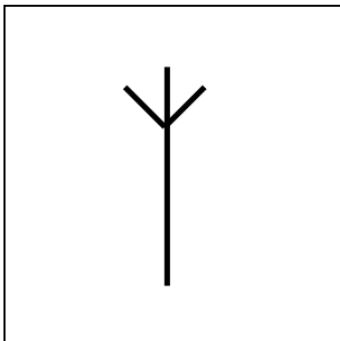
13

Eihwaz– Progress Through Planning



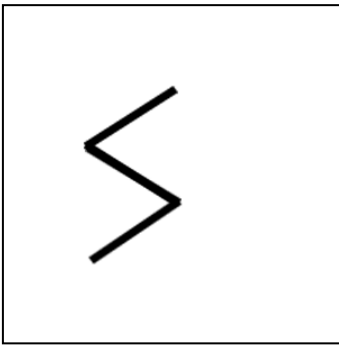
14

Pertho – Chance/Gambling



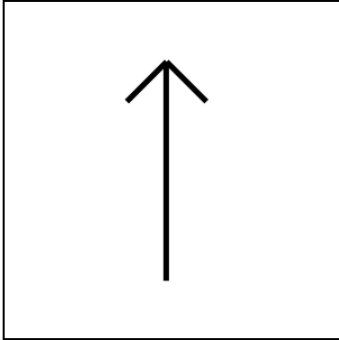
15

Algiz – Magical Power/Protection



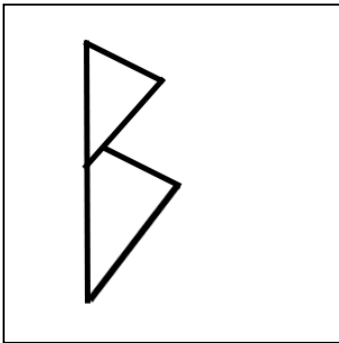
16

Sowelo – Victory/Growth/Success



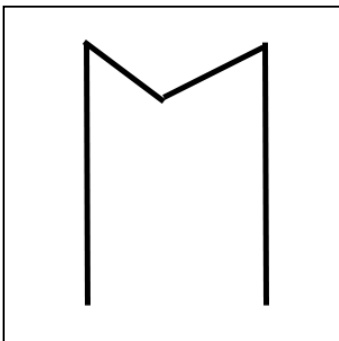
17

Tiwaz – Vows/Contracts



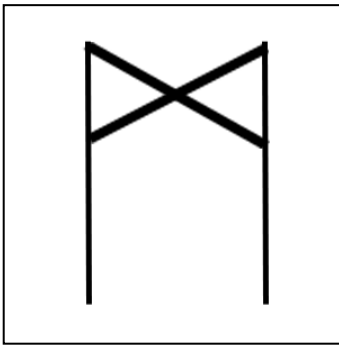
18

Berkana – Birth/Regeneration



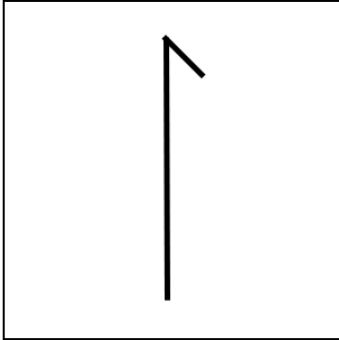
19

Eoh – Success Through Partnership



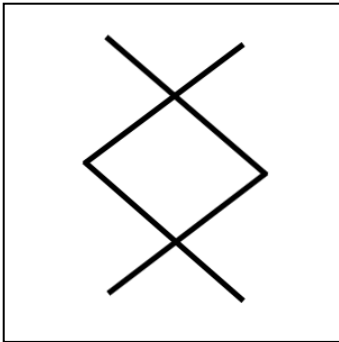
20

Mannaz – Caution/Reflection



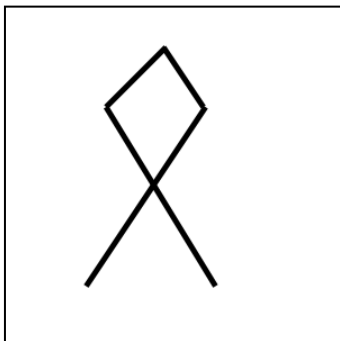
21

Laguz – Love/Harmony/Affection



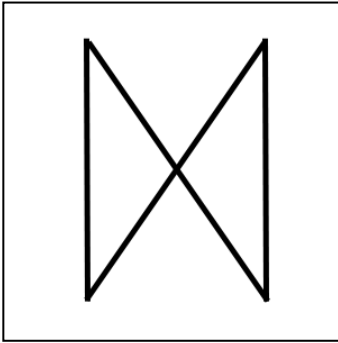
22

Inguz – Fertility/New Opportunities



23

Othila – Family/Authority/Law



24

Dagaz – Illumination

Appendix D: Suggested Magical Diary Format

You can change this to suite yourself, copy it into your own diary/journal, or photocopy blank sheets to file in a binder.

<p>Date:</p> <p>Time:</p> <p>Other Info (Moon Phase/General Mood/Emotional State):</p> <p><u>Concentration Work Done</u></p> <p>Asana (Duration):</p> <p>Pranayama (Duration):</p> <p>Pratyahara (Duration):</p> <p>Score for this concentration session (1 lowest-10 highest):</p>
<p><u>Magical/Divination Work Done</u></p>
<p>Any other comments/information:</p>

Appendix E: Magical Grading Systems

Different magical orders use different grading systems, to symbolically show the initiates current position in their own magical journey within the order.

Here I present the grading systems for the Illuminates of Thanateros, The Golden Dawn and The A.:A.:

The Illuminates of Thanateros

	Novice	Candidate for membership. Carries out work on Liber MMM.
4°	Neophyte	Lowest degree member. Works on perfecting basic magical techniques. May leave or be dismissed at any time without explanation.
3°	Initiate	Permanent member involved in the internal workings of the order. Must give good reason for leaving. Works on Liber KKK to perfect magic in all areas.
2°	Adept	Organizes and leads activities of the order. Can also set-up Temples. Denotes practical competence in magical work.
1°	Magus	Granted to an Adept who has shown extraordinary magical skill.

The basic format of Initiations is given in Liber Kaos, but the actual details vary for each particular candidate.

The Golden Dawn

First Order

	Grade	Qabalah/Elemental Correspondences
0=0	Neophyte	N/A
1=10	Zelator	Malkuth/Kingdom/Earth
2=9	Theoricus	Yesod/Foundation/Air
3=8	Practicus	Hod/Splendour/Fire
4=7	Philosophus	Netzach/Victory/Fire

Second Order

	Grade	Qabalah Correspondence
		Intermediate (Portal Grade)
5=6	Adeptus Minor	Tiphareth/Harmony
6=5	Adeptus Major	Geburah/Might
7=4	Adeptus Exemptus	Chesed/Mercy

Third Order

	Grade	Qabalah Correspondence
8=3	Magister Templi	Binah/Understanding
9=2	Magus	Chokmah/Wisdom
10=1	Ipsissimus	Kether/The Crown/Spirit

The A.'.A.'.

Order of the G.D.

	Grade	Details of Work
0 = 0	Probationer	Keeps a record of any practices he wishes for a year.
1 = 10	Neophyte	Required to gain perfect control of the Astral Plane.
2 = 9	Zelator	Achieve complete success in Asana and Pranayama and start to learn the details of the Rosy Cross.
3 = 8	Practicus	Complete intellectual training and study of Qabalah.
4 = 7	Philosophus	Complete moral training, tested in devotion to the Order.

Order of the R. C.

	Grade	Details of Work
5 = 6	Adeptus Minor	Required to perform the Great Work and gain the Knowledge and Conversation of the Holy Guardian Angel.
6 = 5	Adeptus Major	Is admitted to the College of the Holy Ghost and attains a mastery of practical Magic.
7 = 4	Adeptus Exumtus	Complete perfection of magic. Can then either join the Left Hand Path and become a "black brother" or can be stripped of all their achievements, even the Holy Guardian Angel and then becomes a Babe of the Abyss.
		Babe of the Abyss (the link)

Order of the S. S.

	Grade	Details of Work
8 = 3	Magister Templi	Tends new disciples, and perfects understanding of the Universe.
9 = 2	Magus	Attains wisdom and declares their law.
10 = 1	Ipsissimus	Beyond all comprehension, the total completion of the Great Work.

Appendix F: Further Information

Websites

Ritual Chaos Magic Blog (my own blog) -

<http://ritualchaosmagic.blogspot.com/>

The Baptists Head - <http://www.thebaptistshead.co.uk/>

Phil Hine (Archived) - <http://www.philhine.org.uk/>

Dave Lee - <http://chaotopia.co.uk/>

Chaos Matrix - <http://www.chaosmatrix.org/>

Occult of Personality (podcasts) - <http://www.occultofpersonality.net/>

Runes - <http://sunnyway.com/runes/>

The Equinox (Aleister Crowley) - <http://www.the-equinox.org/>

The Libri of Aleister Crowley - <http://www.hermetic.com/crowley/>

Hermetics Resource Site - <http://www.hermetics.org/>

Magical Orders

The Illuminates of Thanateros – British Isles Section

<http://www.iot.org.uk>

Applications to be made in writing (address on website).

The Illuminates of Thanateros – North America

<http://iota.goetia.net/>

Application details on website.

Ordo Templi Orientis (OTO) – Grand Lodge of Great Britain and Northern Ireland

<http://www.oto-uk.org/>

<http://www.oto.org/> (Worldwide Site).

Application details on website.

Hermetic Order of the Golden Dawn ® in Britain

<http://www.hogd.co.uk/>

Application details on website.

Hermetic Sanctuary of Ma'at – Ordo Stella Matutina (Golden Dawn)

<http://www.ritual-magic.com/>

Offers distance courses, membership and self-initiation.

Temple of Set

(Satanic/Left Hand Path)

<http://www.xeper.org/>

Application details on website.

Church of Satan

<http://www.churchofsatan.com/>

Application details on website.

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Peter Carroll, Liber Kaos: The Psychonomicon, pub. Weiser, May 1992.

Dave Lee, Chaotopia: Sorcery and Ecstasy in the Fifth Aeon, pub. Mandrake of Oxford, Feb 2006.

Phil Hine, Condensed Chaos: An Introduction to Chaos Magic, pub. New Falcon Publications (US), March 1995.

Not strictly chaos magic, but use some techniques from the chaos magic approach:

Jan Fries, Visual Magick: A Manual of Freestyle Shamanism, pub. Mandrake of Oxford, May 2000.

Alan Chapman, Advanced Magick for Beginners, pub. Aeon Books Ltd, October 2008.

Frater U.'.D.', Practical Sigil Magic, pub. Llewellyn Publications, U.S, June 1990.

Hermetic/Qabalah

Dion Fortune, The Mystical Qabalah, pub. Weiser, June 2001.

Lon Milo DuQuette, Chicken Qabalah of Rabbi Lamed Ben Clifford, pub. Weiser, August 2001.

Frater U.'.D.', High Magick: Theory and Practice, pub. Llewellyn Publications, U.S, Feb 2005.

Israel Regardie, *The Tree of Life: Study In Magic*, pub. Weiser, December 1972.

Israel Regardie, *The Golden Dawn: An Account of the Teachings, Rites and Ceremonies of the Order of the Golden Dawn*, pub. Llewellyn Publications,U.S, November 1986.

Dolores Ashcroft-Nowicki, J.H. Brennan, *Magical Use of Thought Forms: A Proven System of Mental and Spiritual Empowerment*, pub. Llewellyn Publications,U.S, September 2001.

Divination

Susan Levitt, *Introduction to Tarot*, pub. US Games, August 2003.

Michael Osiris Snuffin, *The Thoth Companion: The Key to the True Symbolic Meaning of the Thoth Tarot*, pub. Llewellyn Publications,U.S, November 2007.

Jonathan Dee, *Rune Wisdom: Learn to Use This Ancient Code for Insight, Direction and Divination*, pub. CICO Books, July 2006.

Biographical

Martin Booth, *A Magick Life: A Biography of Aleister Crowley*, pub. Hodder & Stoughton Ltd, August 2000.

Alan Richardson, *The Magical Life of Dion Fortune*, pub. Aquarian Press, March 1991.