

RITUAL MAGICK SERIES #1

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AN INTRODUCTION TO MAGICK

By: Frater Zarathustra

With Forward by:
"THOMAS", Editor of
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TO FRATER ALEYIN

ACKNOWLEDGEMENTS

My special thanks to "Thomas"
of THE CRYSTAL WELL and to my
good friend and mentor Frater
Aleyin, without whose help
this book would not have been
written.

Fra. Zarathustra

Foreword

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There has for a long time been need for a really first-rate primer as to what Ceremonial Magick is all about. The need has been increasing over the last few years, for there has been a greater and yet greater popular interest in things occult....reflecting a slow but very major change in modern man's perception of the world around him.

Of all the various magickal methods known, perhaps the most effective for those whose minds are trained logically and scientifically is Ritual Magick. It possesses a precision and conciseness that is pleasing to the Twentieth-Century intellect.

Hence this small book. It provides, in simple form and quite briefly, the basic background for inquirers into an effective and venerable field of occultism.....yet one which has been widely misunderstood, and it recommends excellent study sources.

I must admit that I personally don't agree with all of this work. As one of the Old Religion I look askance at a couple of Fra. Zarathustra's points on Witchcraft, even though he has shown me his sources. However, I have known him to be not only a sterling scholar, but also a very intelligent person who will readily modify his views when there is enough solid evidence. I feel that, in time, our views will become closer and the differences will diminish.

For really, all the fields of occultism, Art, Religion, and Philosophy "come together at the top". So also do the various branches within each. Whatever the kind of metaphysical study, for those who have the preceptiveness to understand, it all returns to one great Principle.... that which by Its very nature cannot be put into the limitations of the written word, but which yet is the key to the Cosmos itself. Read on, friend. It's Worthwhile.

"Thomas"

Editor, The Crystal Well

AUTHOR'S PREFACE

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FOR THE BEGINNER

The reader will please note that this work is for the beginner or novice, a person with little or no knowledge whatever on the subject of Ritual or Ceremonial Magick. It is intended simply to prepare the beginner for the more detailed and technical works in the field. The discussions here are intentionally brief and to some extent over-simplified, in order to allow an inexperienced person to decide if he wishes to pursue the matter further.

This work is not intended to be a short-cut to enlightenment or a replacement for initiation, both of which are necessary to a person who wishes to practice Magick.

Magick, when spelled with a 'k', is not to be confused with 'stage-magic' or sleight-of-hand. There are no 'tricks' involved with Ritual Magick.

Since medieval times, the stage magician has aped or copied the genuine Magus, usually without realizing it.

A practicing Magician has gone by several names throughout history: Magus, Magi, Sorcerer, Wizard, etc. There are technical differences between some of these terms, but for the purpose of this work, we will start out considering these various terms to be nearly equal. There is one popular term which DOES NOT correctly apply to the Magician -- that term is 'witch' or 'warlock'.*

*For a more detailed discussion of this difference than is contained in this work, we suggest the 2nd. in this series; "A Brief History of Western Magick", in addition to the books contained in the Recommended Reading List in the first appendix to this work.

CHAPTER ONE

WHAT IS MAGICK?

Magick, in its broadest sense, could be defined as Man's attempt to deal with the unknown. This takes in a large amount of territory, and is part of the source of much of the confusion on the subject. Magick, like any other field of human endeavor, is sometimes mis-used. Likewise, on occasion, Magick is given as an excuse for a happening or result which is really not magickal at all.

As broad as this definition of Magick is, it still takes in only part of what is usually considered 'occult' activity. The word 'occult', means 'partly hidden'. In the case of Magick, some of the information is hidden, because it is either

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disturbing or dangerous for the un-trained to attempt to use.

One modern Magician defines modern Magick as: "A system of ritual hypnotic induction (con-juration) that calls up arch-typal forms from the unconscious (evocation), whereupon they can be used for numerous purposes, ranging from the frankly psycho-therapeutic to the more abstract system research and develop-ment".¹

While this definition is correct, it may be somewhat confusing to the novice. For this reason, and others, I will attempt to give the reader a partial understanding of Magick, by discussing its source, and by comparing it to other systems and practices.

¹ Fra. Aleyin, The Seventh Ray, Vol.1, No.1.

WHY MAGICK?

One does Magick primarily because one feels that it is worthwhile or necessary. You do it because you want to.

In times past, much of Magick was done from a religious viewpoint. In some areas it is still done this way. One might then assume that it was one's duty to practice Magick.

Nowadays, a goodly number of the people who think that they want to practice Magick, wish to do so because of the superstitious fear that Magick still causes among some people. Such would-be "magicians" are EXACTLY those from whom the knowledge should be with-held. Magick IS NOT for the power hungry, if for no other reason, that if such people do go into Magick, it eventually destroys them as a result of their greed.

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KINDS OF MAGICK

All modern Magick, Science and most Religions, stem from Primitive Magic or Shamanism. All primitive societies have some form of magic. Whether or not such magic is recognised as separate from their Religious Beliefs, varies from society to society.

Magick, as we have said, was (and to some extent still is) Man's attempt to explain, predict, control or change the unknown, unexplainable, unpredictable and uncontrollable aspects of his environment; from the weather; to whether or not so-and-so falls in love with somebody. Obviously, as Man's knowledge of the physical world about him increased, what was 'superstition' became 'science'.

As the various cultures developed and diverged, the magic

which they practiced changed. Other beliefs or practices were invented or picked up from adjoining cultures, and so a mixture of beliefs and practices were common in some areas.

In some cultures, the 'witch-doctor' became less of a practitioner and more a priest. Shamanism gave way to religion, with in some cases the magic being ignored or hidden.

There are several modern residuals of primitive magic, perhaps the best known (but frequently the most mis-understood) is Voodoo, which is classed as 'Sympathetic Magic'. The other major classification in this area is 'Imitative Magic', an example of which would be the American Indian's pre-hunt dances, wherein the hunters and magicians act out the desired results. Both of these examples could be considered 'Ritual Magick' if they are done in a

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formalized manner, with a number of participants. An equally formalized worship of something-or-other, would NOT be Magic. Magick is something that is done because a particular result is desired. Magick is a tool. This is without a doubt the single largest difference between Magick and Religion.

In the Oriental or Asiatic countries, the religion and Magic took an early trend which was very different from that taken in the Western and European areas. Today there are large differences between Eastern and Western Magick. We will sum up these differences thus: IN THE EASTERN SYSTEMS, AN INDIVIDUAL IS OF LITTLE IMPORTANCE, BOTH TO HIMSELF AND TO THE SYSTEM. IN THE WESTERN SYSTEMS, AN INDIVIDUAL IS OF PRIME IMPORTANCE. In addition, Western Magick places much stress upon time,

and upon real world results, both of which are largely ignored in Eastern Magick.

SOURCE OF WESTERN MAGICK

As far as we have been able to determine, the basic concepts, about which the major Western Religious and Magickal tradition was formed, originated in Egypt, something like 5,000 years ago. There were several schools at Thebes, which taught these concepts. Schools of this type are sometimes referred to as Mystery Schools or perhaps more accurately as Metaphysical Universities. Those schools in ancient Egypt are known as, also, the 'Thoth-Hermes' Mystery Schools. The term 'Hermetics' refers to the teachings of those schools. These concepts, which are common to Jewish, Moslem, and Christian religions, are now

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called the Kaballa.²

Many excellent works on the Kaballa are currently available if one wishes to pursue that subject,³ for our purpose here, we shall simply say that the Kaballa is a basically religious philosophy and 'world-view' that was then, and is now, very advanced and sophisticated. It is not static or dogmatic, but rather, a thoughtful opinion on Man's relation to the universe, and himself.

Referring now to the History of Magick map on the centerfold page, we can follow the movement and development of the Art of Magick. Beginning with the Schools in ancient Egypt (Khem), observe the wandering of the

² Also spelled Cabballa, Qwabballa, and sometimes abbreviated Q.B.L.

³ See the recommended reading list, Appendix I.

Hebrew tribes. Note the interpenetration of cultures, during the Hebrew captivity. Much of what is now the Kaballa, was picked up from adjoining cultures, both during the captivity and later during the Diaspora.⁴

The Greeks got it primarily from the Egyptian Metaphysical Universities, which continued to operate for quite some time. Several of the Greek scholars who had attended the Egyptian Colleges, returned to Greece and started their own schools. The most notable being Pythagoras, who operated a school on Sicily. Much of Platonic philosophy stems from the teachings of Pythagoras.

On the other hand, the Moslems got it mostly from the Jews. The University at Fez, which had started out to be a liberal arts and magic school, gradually changed into a very narrow and dogmatic sect, teaching only the Koran and abso-

⁴ Dispersion.

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lutely nothing else.

As the repository of Magickal knowledge moved farther away from ancient Egypt, both in space and time, various parts were lost, altered or diluted, and so on. After a considerable length of time, Moorish Spain became the refuge for the Magickal University. It was from these medieval Spanish Universities that all of the great European Magicians and Teachers came. These Metaphysical Universities existed next to the Spanish Inquisition without harm, and it was not until the Moors were driven out of Spain in 1492, that the Metaphysical Universities collapsed. During that period of time that the Universities were operating, nearly all of the Wealthy sent their children to Spain to study.

There was some remaining instruction conducted in Spain, after the Moors left, but it was usually restricted to only one or two subjects. It was possible

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up to 1935 to get a degree in Astrology from one Spanish University.

We also recommend that interested students subscribe to THE SEVENTH RAY -- 'The magazine of Ceremonial Magick', published quarterly, featuring articles by Magickal Adepti in present practice, book reviews, astrological and alchemical information, excerpts from ancient grimoires and current news of Magickal activities. \$4.00/yr. Box 3341, Pasadena, Cal. 91103

CHAPTER TWO

MAGICK & SCIENCE

Although the physical sciences did derive from Alchemy, (Alchemy being a branch of Hermetics), Psychology DID NOT derive from Magick-- which goes a long way toward explaining why the physical sciences have accomplished so much, while psychology has accomplished so little.¹

Modern psychologists are 'discovering' concepts which have been a part of Magick for centuries. It is a good question whether it would be better to say 'the psychological basis of Magick' or 'the Magickal basis of Psychology'. Most of the present-day public will accept

¹ Fra. Aleyin, "Alchemy, The Initiated Perspective", The Seventh Ray, Vol.1, No.2

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something if it is labeled 'scientific' and will likewise reject the identical item if labeled 'Magickal'. It really doesn't matter that much to a Magician, it does however matter a great deal to a Psychologist, as he gets grants and other financial support for being 'scientific' but not for being 'Magickal'.

A good many psychologists were (and are) afraid of some of the things that they discovered. Jung relates a story of Freud begging him (Jung) not to release some of his findings, 'lest it cause a black wave of occultism.' On several occasions, Jung did attempt to get around the metaphysical aspects of his work. It is a fairly well known fact that Jung found Astrology to be helpful in diagnosing and treating a goodly portion of his patients. The modern Magician is dependent upon many of the principals delineated by Jung, and later by Wilhelm Reich.

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Quite a bit of Jungian and Reichian terminology has been inculcated into Western Magick.

The Magician makes use of what Jung termed 'Arch-typal Forms', which exist in the deep mind. It is from these commonly shared areas of the sub-conscious, that the Magician draws upon for his Magick. The power of these forms is only recently finding acceptance in the Scientific world, but has been known to Magicians for hundreds of years.

In the early 1500's Agrippa wrote: "...Such things (Magick), are delivered and writ by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious to think them lies: only there is another meaning than what is writ with the bare letters. We must not look for the principal of these grand operations without ourselves: it is that internal spirit within us, which can very well perform whatsoever the

prodigious Magicians, the wonderful Alchemists and the bewitching Necromancers can effect."²

The understanding and correct use of these Archetypes is essential for a Magician, to insure his complete control of a Magickal Operation.

To the Magician, there is no conflict between Magick and Science, or between Science and Religion. Others may be creating the conflict for whatever reasons they may have.

MODERN RITUAL MAGICK

Modern Ritual (or Ceremonial) Magick derives from a curious admixture of medieval translations (and sometimes mistranslations) of basically Kabbalistic writings, and some modern re-discoveries in the various

² Heinrich Cornelius Agrippa, quoted in Francis Barrett's The Magus, (1801)

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sciences. It is called 'ritual', because that is how it is used. Some of it can be done alone, but it is usually done in groups. These groups of people who get together to practice Magick, are frequently called 'Lodges'.

THE MAGICKAL LODGE

The modern Magickal Lodge, as a structure for doing Magick, began in England with the Order of the Golden Dawn, in the late Nineteenth Century. The original O.:G.:D.:³ no longer exists, although several of the former members still practice now and then. A goodly number of both Magickal and non-magickal organizations can be considered offshoots of the O.:G.:D.:. Some examples of these magickal off-spring would be the post-Crowley O.T.O. and the A.:A.:. A non-

³ The symbol .: is called an honor mark, and indicates that the organization is 'esoteric'.

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magickal example would be Paul Foster Case's B.O.T.A.⁴ An entirely non-related organization calling itself 'The New Reformed Order of the Golden Dawn', is bogus, and not at all Magickal.⁵

One particular man has had a great effect upon modern Magick, that man was Alister Crowley. Crowley not only took over a German Rosicrucian Order (the O.T.O.), he also created several Magickal lodges of his own. Crowley's impact upon modern Magick is treated in some depth in publications number 2 and 3 of this series.⁶

The modern Magickal lodge does other things, in addition

⁴ Builders of the Adytum.

⁵ See Time Magazine, 6/19/72.

⁶ A Brief History of Western Magick, and The Modern Magickal Lodge.

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to Magick. It might also work in Alchemy, Astrology, Hypnosis, Levitation, and various E.S.P. areas. A moderately large amount of what is usually considered 'occult' activity might be correctly found in a Magickal Lodge. An equally large amount of things would not be proper for a Lodge to engage in.⁷

TYPES OF LODGES

Lodges which incorporate some or all of the teachings of Alister Crowley, are sometimes called 'Thelemic' Lodges, from Crowley's LAW OF THELEMA. Hence, 'non-thelemic' Lodges, would be those which do not use much if any of Crowley. The LAW OF THELEMA is contained in a strange "Book of the Law", which was delivered to Crowley by way of his

⁷ This is more adequately discussed in publication number 3 of this series; The Modern Magickal Lodge.

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wife, in Cairo during the early 1900's, by a spirit who claimed to be named "Aiewass". The entire Thelemic concept is based upon the "Book of the Law".

The term "Hermetic Lodge" would refer to a Western Lodge which uses the teachings which originated in the Thoth-Hermes mystery schools in ancient Egypt.

Magickal lodges, as well as other organizations, can be classified as to being either positive or negative in 'Eggregore'. Eggregore, is a term which means: THAT BODY OF BASICALLY RELIGIOUS INFORMATION AND ATTITUDES WHICH A PERSON ACQUIRES AT AN EARLY AGE. The question of eggregore, is not only dependent upon the organization, but also upon the individual member of that organization. For example, if someone was raised in Africa, as a primitive African tribesman, Hermetics would be anti-eggregore for

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that person,⁸ unless he happened to be an Ethiopian who was raised as a Coptic Christian. The reason for this being that Ethiopia was the first Nation in the world to adopt a Christian state religion, and hence Coptic Christianity has a Hermetic background.

We now come to a subject that is a very sore point with most occultists in general, and Magicians in particular: Witchcraft, or 'wicca'.

⁸ Regardless of how much education he received as an adult.

CHAPTER THREE

MODERN & HISTORICAL WITCHCRAFT

It is quite true that as Christianity spread across Europe, that a great many of the common people were not 'converted' until quite some time after the Nobles and Landed Gentry. It is NOT true that all of the native (or primitivve) religion which was overlayed, was the worship of Pan and Dianna, as Margret Murray and Gerald Gardner would have you believe.¹ In actual fact, there were dozens if not hundreds of 'Pagan' religions which were supplanted.

Because the Church also controlled the schools in medieval Europe, whatever witches there were at the time were illiterate, and therefore there are no written records of any sort which could be considered completely genuine. What little

¹ King, Francis: The Rites of Modern Occult Magic.

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there is, is largely credulous garbage or Church propaganda. The entire business of an 'evil horned god' is an example of this sort.

A goodly portion of the witchcraft and nearly all of the satanism reported by medieval Churchmen, was created either directly or indirectly by the Church itself.

Because the Pagan tradition which the Church overlayed was entirely a verbal tradition, and because all of the written records of that era were written by Churchmen, and because most of the other forms of communications were also controlled by the same Churchmen, it is very unlikely that any of the original tradition survived more than three generations.

There is a possibility that a few of the 'hereditary witches' in England may be descendants of these dark age remnants, however if such were the case,

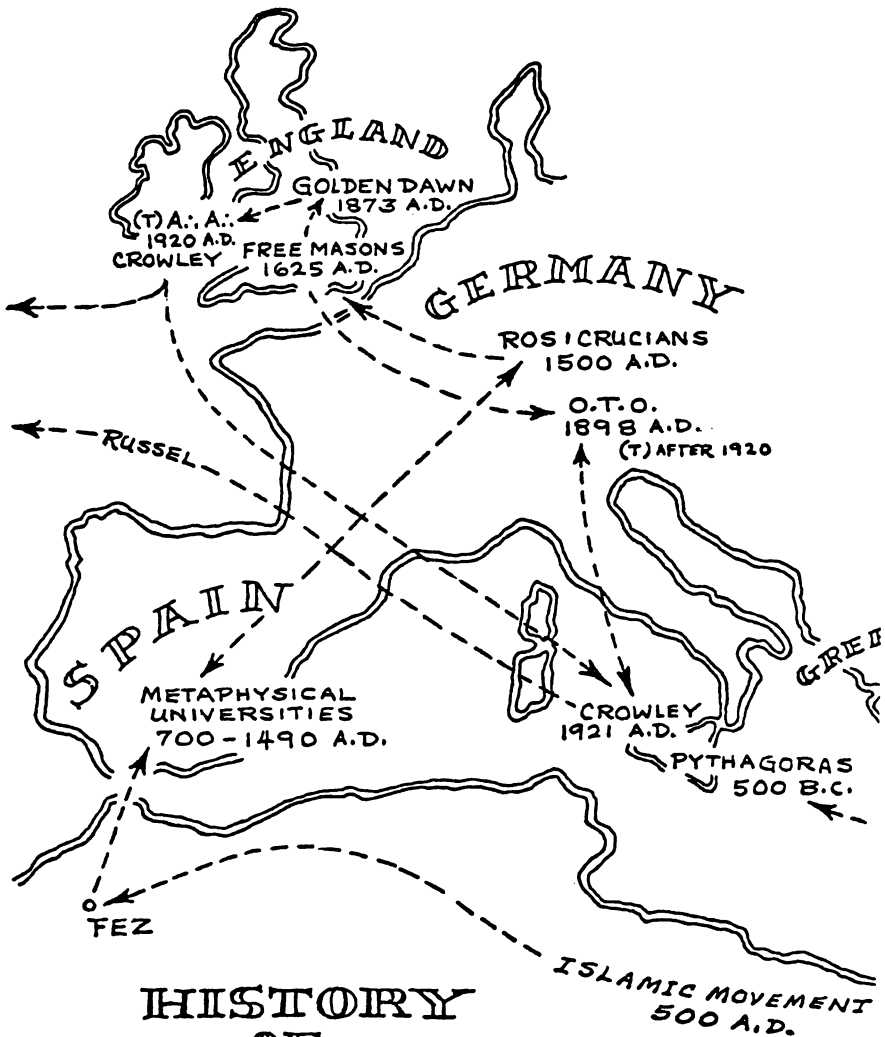
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they would be very few indeed, perhaps as few as a dozen.

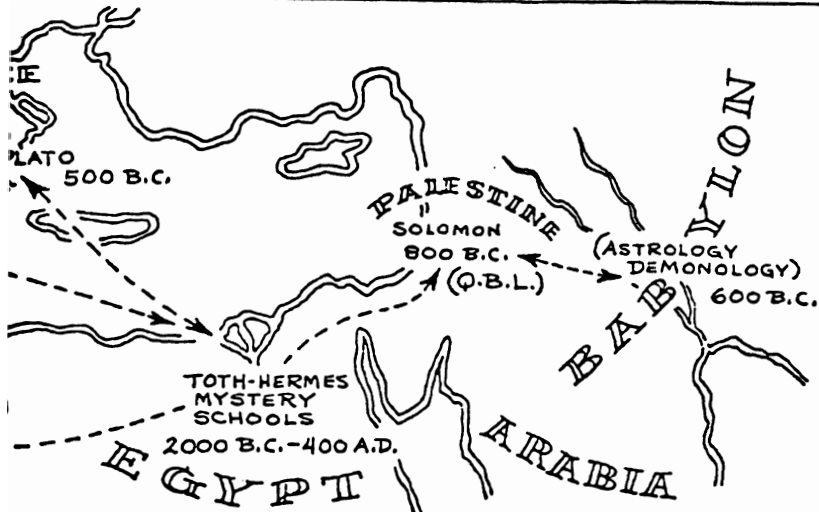
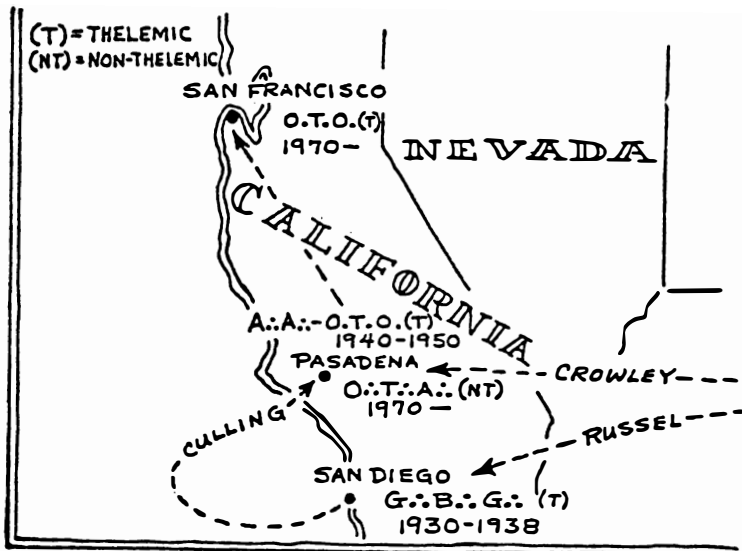
Most of today's popular, well publicized 'witches' are offshoots of a modern creation by Gerald Gardner. Gardner was a member of the ORDO TEMPLI ORIENTIS (O.T.O.), a Hermetic-Thelemic Magickal Lodge, who found the going too rough in post W.W.I. England,² and went to Crowley for some watered-down O.T.O. rituals, which he later claimed to be 'witchcraft'. Gardnerian witchcraft was the result.

Today there are several derivations from Gardner, some call themselves 'traditional', others 'Alexandrian' (after Alex Saunders). There is one group which deserves some comment. They are the covens that call

² The government was harassing the O.T.O., due to Crowley's anti-British activities during World War I.



HISTORY OF MAGICK



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themselves 'Celtic Witches'. They are usually former witches of some other sect, which are disturbed or disappointed at the lack of genuine tradition in what they were told was witchcraft, and have begun to re-search what little genuine tradition remains. For the most part, these Celtic Witches do not use the hodge-podge of Hermetic trappings which Gardner created for his followers, but have turned their creative talents to devising new methods, based on modern discoveries.

With the exception of most of the Celtic covens (and a few others), the motivation which draws people into witchcraft is questionable. There are those credulous people who believe that 'evil' is stronger than 'good', and hence are drawn into negative egregore organizations. This accounts for some of the kick experienced by some people who are engaged in things like satanism, and certain popular branches of witchcraft. Others,

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while perhaps not actually believing that what they are doing (or attempting to do) is 'evil', are still attracted to it because of the 'thrill' aspect, and that it gives them (they think) the awe and respect of the public.

Witches, then and now, practice 'low magic', which deals with luck, love potions, hexes, and so forth.

As we said before, part of the explanation of why what passes for witchcraft is so popular, is that it is on the surface, an anti-Christian religion, and therefore has quite an emotional kick. Witchcraft (excluding the exceptions mentioned already) requires little if any learning and work. It is largely an emotional experience and an excuse for play-acting and mysterious airs. Some of the people really do believe that they are in fact worshipping in the 'old religion'.

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This brings us to a basic difference between popular witchcraft³ and modern Western Magick. The Magician's power is NOT based upon a religious belief, but rather upon knowledge of himself and the system.

To generalize a bit; All 'cults' and most 'religions' contain some part or item, which must be taken on 'faith'.⁴ This 'belief' MUST NOT be examined, questioned, or analysed. This UNTHINKING ACCEPTANCE is the height of folly, to a Magician, and is one of the major weaknesses in most popular witchcraft, satanism, and Thelemic Magick. To a great extent, the more a Magician knows, the better off he is, whereas the more the witches find out about the actual

³ As well as other systems that rely upon ignorance, fear, and so forth.

⁴ Frequently, this item is obviously irrational, even foolish.

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origin of what they are doing, the less they tend to follow Gardner, and the more they try to re-create classical Paganism.

It is unfortunate that the few sincere persons who are seeking a way for genuine fulfillment in the old religion, suffer because of the misdeeds of the popular phoney majority. A goodly number of these phoneys, are in it for the money. Go into almost any 'occult shop' and you will find that the persons there consider themselves to be witches. One shop owner that I know claims to be a 40th. generation witch. Yet one would think that in 40 generations, his family would have achieved sufficient enlightenment (not to mention money) which would make running a back alley hex shop an anathema. It is these people that pass themselves off as witches, that the public sees, and bases its opinion on.

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The Magician, on the other hand, has had even less public exposure. Throughout history, the Magician has been a learned person, frequently from fortunate families, well read, with sufficient leisure time to pursue the Arts and Sciences related to his tradition. Generally either a teacher or some other professional, sometimes deriving income from writing books, but definitely NOT an herb and hex peddler.

Probably the closest thing to pre-Christian European worship that exists today in the United States, is a modern recreation called 'Feraferia', which is based upon years of exhaustive research by its founder, Mr. Frederick Adams. For those persons who are not so much interested in only Magick, but also seek a nature oriented religion, we recommend Feraferia very highly.⁵

⁵ See Appendix II.

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I ask the reader's indulgence for this rather lengthy discussion on witchcraft, the reason being that it is in this area that a majority of the confusion exists.

**The Crystal
Well** WICCA' NEWSLETTER

'Thomas' P.O. Box 18351
Philadelphia,
Penn. 19120

CHAPTER FOUR

BLACK MAGIC

Another source of confusion about Magick, is the 'Black' versus 'White' Magick argument. From a technical aspect, there is no difference in the Magick itself. The difference is in the intent of the Magician. We define 'Black magic' as: ANY ACT OR SERIES OF ACTIONS WHICH SEEKS TO CONTROL OR DESTROY ANOTHER HUMAN BEING, OR TO DEPRIVE HIM OF HIS FREE WILL AND SCOPE OF ACTION. From this rather general definition, it can be seen that a fair amount of 'low magic' could be considered 'black magic' also.

A common mis-conception concerning the practice of Magick, is that it is satanic. This is not the case. The Magician does not worship 'the devil' or anything akin thereto.¹

¹ From a Kaballistic view, the worship of 'the devil' is utter nonsense.

While evocational rituals do make use of entities which have been INCORRECTLY labeled 'demons', such entities are usually Pagan gods. The others, while less than human, are not in themselves 'evil'. Furthermore, the Magician COMMANDS these entities. He most certianly does NOT worship them.

MAGICKAL OPERATIONS

The modern western Magician, either operating alone, or within a Lodge, uses Magick operationally, that is to say that he does it for a specific result at a specific time, and in a manner which is calculated to produce the result desired. He uses the Scientific Method of Inquiry and Experimentation. He does not attempt to deny modern science and its accomplishments. Unlike most other persons in the 'occult', the Magician IS a scientist to a large extent.

There are two basic areas

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of Magickal operations. Those using Invocational rituals; and those using Evocational rituals. The difference between them is that the evocational rituals make use of the Archetype forms which exist within the Magician himself, where the invocational rituals rely to some extent upon an external entity.

It is interesting to note that most witches and nearly all satanists use only the invocational rituals, and usually do so from a dogmatically religious (or anti-religious) viewpoint. Not so with the Magician. True, there is a reverent attitude present when a Magician is invoking Angels, but there is no question of submission to an outside entity. The Magician surrenders to nothing.

As we mentioned before, most other people who do attempt to do any magic, do so from either a devotional, self-denying, worshipful viewpoint,

or from an entirely self-centered (and basically black magic) viewpoint. Both are relying on an outside power to do something for them, and hence are severely limited in what they can do, and even more limited in what they can do safely.

MAGICK IS NOT FOR EVERYONE

Magick takes time, study, and work. It is not easy. It is occasionally dangerous. It requires intelligence and a good education. A strong grounding in any of the following fields would be very helpful: Ancient History, Anthropology, Archeology, English or European Literature or Religions (preferable with emphasis on the Old Testament), Psychology, Medicine, most languages (Hebrew, Greek, Latin, Sanscrit, etc.), Statistics, Spherical Trig... The list is quite long, but the general trend is obvious. The better educated and the more eclectic a

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person is, the better chance he has in Magick.

Generally, persons who claim to have had many 'mystical experiences' on their own, while not in some training program, DO NOT make good High Magick Adepts. In otherwords, acid heads, kooks, and the like, need not apply. The reason for this is not what you might expect. Magick is done by the excercise of the practitioner's will. Any interference with that willpower means no Magick. It makes no difference what the cause of the loss of willpower is, the result is the same; nothing happens.

INITIATION

In addition to inherent ability and desire, there is one basic requirement for a person who wishes to practice Magick. That requirement is Initiation. IT IS HAZARDOUS AND FOOLISH TO

ATTEMPT TO PRACTICE HIGH MAGICK WITHOUT BEING INITIATED. One does not come by an initiation through whim or shallow thrill seeking. You can not get it by mail or tape recorded lectures. You have to go somewhere and have it done for you by someone else, who is himself a high ranking member of a Magickal Lodge. An initiation is not much fun, it is a task and a trial, and once done, you are bound for life never to disclose it to the unworthy.²

SOME FINAL REMARKS

In closing, I would like to remind the reader that this work is primarily for the novice, and that the perceptive reader will have generated many more questions on the subject than this work has answered. THIS IS EXACTLY AS IT SHOULD BE. It is hoped that the interested person

² See the Sixth in this series, On Initiation.

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will pursue his inquiry to some length, and thus acquire a good grounding in the Art, or at the very least, attain some understanding of the field before he makes any final decision as to whether or not he wishes to continue.

I repeat, there is no 'quickie' method of attaining Magickal expertise.

It is also hoped that this modest work will open the door for those able and worthy of knowledge of the Ancient Arcanum.

APPENDIX I

RECOMMENDED READING

FOR THE BEGINNER:

- Butler, W.E.: MAGIC, ITS' RITUAL
POWER AND PURPOSE.
Cavendish, Richard: THE BLACK ARTS.
Regardie, F.I.: THE GARDEN OF THE
POMEGRANATES.
Butler, W.E.: THE MAGICIAN, HIS
TRAINING AND WORK.

FOR THE INTERMEDIATE STUDENT:

- Crow, W.B.: A HISTORY OF MAGIC,
WITCHCRAFT, & OCCULTISM.
King, F.: THE RITES OF MODERN
OCCULT MAGIC.*
Regardie, F.I.: THE MIDDLE PILLAR.
" " " THE TREE OF LIFE.
" " " THE GOLDEN DAWN,
(vols. I & II)
Shaw, Idriss: THE SECRET LORE OF
MAGIC.
Grey, W.G.: MAGICAL RITUAL METHODS.
Waite, A.E.: THE BOOK OF CEREMONIAL
MAGIC.**

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APPENDIX I (cont.)

FOR THE ADVANCED STUDENT

- Garrison, Omar: TANTRA: THE YOGA
OF SEX.
- Bardon, Franz: INITIATION INTO
HERMETICS.
- " " THE PRACTICE OF
MAGICAL EVOCATION.
- " " THE KEY TO THE TRUE
QUABBALAH.
- Regardie, F.I.: THE GOLDEN DAWN,
(Vols. III & IV).
- Culling, Louis T.: THE COMPLETE
MAGICKAL CURR-
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G..B..G..
- " " " A MANUAL OF
SEX-MAGICK.
- " " " PSYCHIC SELF-
DEFENSE.
- Crowley, Alister: MAGICK IN THEORY
AND PRACTICE.
- " " THE CONFESSIONS OF
ALISTER CROWLEY.
- Mathers, M. (trans): THE SACRED
MAGICK OF ABRA-
MELLON THE MAGE.

APPENDIX I (cont.)

The above books should be read in the order listed, in addition to the seven volumes in the Ritual Magick Series.

*=Published in England under the title: WITCHCRAFT IN ENGLAND.

**=An older version is titled:
THE BOOK OF BLACK MAGIC & OF PACTS.

APPENDIX II

ADDRESSES OF MODERN ORGANIZATIONS IN THE RITUAL MAGICK FIELD AND RELATED AREAS.

Ceremonial Magick:

(Rosicrucian-Hermetic)

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Pasadena, Calif. 91103

(Nature oriented, Pagan)

FERAFERIA

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APPENDIX II (cont.)

Other Than Magickal

(Pagan - Wicca)

The Pagan Way

P.O. Box 5145
San Bernardino, Ca.
92408

and

P.O. Box 7712
Philadelphia, Penn.
19101

(Pagan - Animist)

Nemeton
P.O. Box 13037
Station E
Oakland, Calif. 94661

(Pagan & Neo-Pagan)

The Council of Themis
P.O. Box 691
Altadena, Calif. 91001
(An international council
of Pagan and Neo-Pagan
organizations.)

APPENDIX III

PUBLICATIONS AND
PERIODICALS IN THE
FIELD AND RELATED
AREAS.

Ceremonial Magick:
(Quarterly bulletin of the
O.:T.:A.):

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Back Issues, \$2.00 each.

(Tree-Monthly bulletin of
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Altadena, Calif.
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By subscription, \$6.00/13 issues.

OTHER PAGAN PUBLICATIONS:

THE CRYSTAL WELL
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(Free, donation requested)

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