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A professional
necromancer's practical
guide

Magicks and Ceremonies

Jedanyne

Toad spells, eye
of newt, grave
dust—anything
you want
through the
black arts
in the year
of Our Lord
1972



Foreword by
BRAD STEIGER
Never before published

THE EVOCATION OF
THE SEVEN
PLANETARY SPIRITS . . .

I conjure thee, N_____, in the name of the living Great God, who made heaven and earth and all contained therein, and by His only Son, Redeemer of the human race, and by the Holy Spirit, the merciful Consoler, and by the power of the Heavenly Empyrean, instantly and without delay to appear unto me in comely shape, without noise or hurt done to my person or to my companions, and to reply to all that I shall command thee. Hereto I conjure thee by the Living God *El, Ehome, Etrha, Ejel aser, Ejech Adonay Iah Tetragrammaton Saday Agios other Agla ischiros athanatos amen amen amen!*

Come to me, spirit, and do my bidding!

ACKNOWLEDGMENT:

The drawings are taken from the author's personal grimoire, etched by Susan Palm. Historically, such grimoires were of course hand-drawn by ancient and medieval necromancers—usually in privacy, certainly without the professional help available only in the church society that frowned on them. Though my drawings have been modernized to an extent, I have tried to retain in them the odd and exotic flavor of my predecessors.

Magicks and Ceremonies

Jedanyne

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A LANCER BOOK

MAGICKS AND CEREMONIES

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FOREWORD

by Brad Steiger

There are numerous books on magic and the control thereof, and perhaps many readers perusing this volume and engaging in the mental debate of "to buy or not to buy" already have two or three such tomes in their personal libraries. Let me assure the prospective reader that this is a "magic" book with a difference. This book treats the tradition of magic with great respect and with obvious reflective knowledge. At the same time, it does not allow reverence for the past to interfere in what would seem to be a valuable updating of certain of the rituals and more importantly, an encouraging of modern attitudes and approaches to the esoteric subject matter and the performance of its ceremonies. This goal is accomplished most interestingly and most skillfully by a delightful young occultist named Jeanyne.

Jeanyne is more than a thorough researcher, more than a keen observer of magic—she is a practitioner of the arts about which she writes. She uses as her working definition of magic the following: "The use of rituals designed to give the individual control of the forces that manipulate the universe." And she vigorously contends that ". . . it is possible to use magic—genuine magic—to achieve our desires."

Now, having made such a bold statement, Jeanyne does not leave her readers stranded in the Middle Ages or pressed between the dusty pages of some obscure *grimoire*. She is fully aware that "the complexities of modern city living certainly pose amusing difficulties" in obtaining eye of newt, wing of bat, and other ingredients for arcane formulas.

As a lively and wise child of her time, she writes: "If we are to stamp the magical tradition with our historical imprint, it should be with more streamlined ceremonies, with tools and ingredients available to all, not just to an elite. We should be able to adapt the rituals of the past to our modern city-bound lives. We should be able to approach magic in the light of recent parapsychological advances and find new reasons for following certain ceremonies exactly as they are whenever possible."

It is because this book adroitly blends respect for the traditional with the techniques, tools, and insights of the Age of Aquarius that I foresee a great success and a wide readership for this fascinating new book on magic. Whether one is an occultist, a White Witch, or simply interested in the evolution of the Mystic Arts (and I must stress that I belong to the latter category), this book will serve as a marvelously informative addition to one's library of the paranormal, the arcane, and the unusual.

Brad Steiger
Decora, Iowa
October, 1971

TABLE OF CONTENTS

CHAPTER ONE: A NEW LOOK AT AN ANCIENT ART	9
CHAPTER TWO: THE MECHANICS OF MAGIC	21
CHAPTER THREE: THE IMPORTANCE OF RITUAL	36
CHAPTER FOUR: CEREMONIAL MAGIC—THE HIGHEST FORM OF MAGICAL PRACTICE	49
CHAPTER FIVE: CEREMONIAL MAGIC AND THE KABBALAH	66
CHAPTER SIX: CEREMONIAL MAGIC AND WITCHCRAFT	80
CHAPTER SEVEN: PREPARATION AND CONSECRATION	88
CHAPTER EIGHT: A WORD OF WARNING	97
CHAPTER NINE: CEREMONIES AND EVOCATIONS	103
CHAPTER TEN: TABLES, TALISMANS, AND MAGIC CIRCLES	152
CHAPTER ELEVEN: CEREMONIAL MAGIC FOR THE NEW AGE	173

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CHAPTER TEN: TABLES, TALISMANS, AND MAGIC CIRCLES	152
CHAPTER ELEVEN: CEREMONIAL MAGIC FOR THE NEW AGE	173

CHAPTER ONE:

A NEW LOOK AT AN ANCIENT ART

WHAT do you think of when you hear the word "magic"? Do you leap immediately from the vision of a Houdini-type sleight-of-hand artist to the almost subliminal picture of the sorcerer commanding supernatural forces, or would you have to be persuaded of the latter? And how strongly do you incline toward yourself reproducing some of those same supernatural phenomena?

In times past the mention of magic brought instant identification with scholarship, the exotic, and a touch of the nefarious. The magician was respected, feared, often holding the office of high priest of his people. His wisdom was undisputed, his compassion for the human condition unequalled. His phenomenal results, in some cases, cannot yet be duplicated—much less understood—by modern physicists.

Today magic has fallen into such disrepute that the word usually connotes a stage or carnival performer, and magic has become synonymous with trickery. If one tries to recall the past glory of genuine magic—magic devoid of trickery or physical explanations—he is met with, at best, indulgent smiles and a gentle, "Come now. You don't really believe that, do you?"

But the truth is that many people have believed it, and practiced it, throughout the centuries. Furthermore, it is believed in, and practiced by, many to this day. These people are not the credulous, not the uneducated or unscrupulous. They are intelligent people who, instead of using the advances of the twentieth century to condemn the practice of magic, are applying recent psychological, physical, and parapsychological discoveries toward an understanding of magic.

But what, exactly, is magic? The question cannot be answered in a few words, nor do I believe its meaning can be fully appreciated unless one has actually practiced it. I hope to have given you some of the feel of magic by the time you finish this book, but for now a working definition of magic would be something like this: *the use of rituals designed to give the individual control of the forces that manipulate the universe.*

If we accept this definition it can be argued that magic did have value in the past, because of the lack of technology. Man was at the mercy of the elements, not even blessed with the advantage of elementary predictive aids. He had no weatherman to tell him when to protect his fields from frost, or when to protect his family from meteorologic holocaust. Today, however, massive radar systems inform us when a storm is brewing, and we even have a limited amount of measures available to change the weather. So what need do we of the twentieth century have of "magical" machinations?

Before the Age of Enlightenment our forebears thought the "Force" manipulating the universe was subdivided among several appointed angels, intermediaries, and planetary spirits, whose job it was to keep the universe well oiled and running. Gradually, Western dualistic tendencies produced an increasingly sophisticated concept of evil, and each of these guardian spirits was matched with a denizen from hell, who could then be blamed for any snag that interfered with the natural order of things.

Today, technology has in many ways become a twentieth century translation of this concept of magic. Instead of tute-

lary spirits we have substituted the laws of physics, and with the ritual of complex mathematical formulas we have devised ways to manipulate certain aspects of the universe. Why, then, should we even bother with a study of magic, other than from a purely anthropological or historical point of view? Because magic has never been restricted to purely "technological" pursuits.

Magic has been applied to nearly every phase of man's life. Whatever man has held to be important, there you will see an application of magical principles. Magic has been used to insure fertility in people, domestic animals, and crops. It has been used to heal the sick, insure prosperity, and prolong life. It has been used to harm enemies, win love, and amass fortunes. In short, anywhere that man has had a desire and been afraid that its fulfillment was beyond his reach, he has used magic. When his lack of confidence, his insecurity—his guilt, perhaps—has interfered with his normal approach to a desire, he seeks out magic, for he believes it to be supernatural, omnipotent, capable of doing what he, alone, does not think he can do.

We may have physical laws that help us control parts of our environment, but have we developed a workable system for achieving our desires? I believe we have, to a certain extent, but do not know it. Technology, I said, was a modern translation of some aspects of magic. The disciplines of psychology and parapsychology, I believe, are offering a "translation" of the subjective aims of magic, but the two have to be brought together. There are insights to be culled from each, which, when assembled, do not replace magic as a workable system for fulfilling our desires, but give to magic a sound, valid rationale for operating. I contend that it is possible to use magic—genuine magic—to achieve our desires.

In the past, if a person had the power to control matter and other people, without opening his mouth and without physical implements, he would have been called a sorcerer, a magician. Today we say he has the remarkable ability of psychokinesis.

Psychokinesis, simply defined, is mind over mind or mind

over matter. A person with psychokinetic abilities can will another person to act in a certain way—often contrary to his usual habits—without that other person's knowledge, and from a distance of several thousand miles. He can levitate people and objects—solely through the power of his will—and he can manifest in his life whatever things he desires, be they wealth, material possessions, or love. From all practical considerations, he is the master of his own destiny.

The name you give to the practitioner of these abilities depends upon your own religious orientation. If you were reared by a fundamentalist minister, you say he gets his power from the devil. If you are a devout Catholic, you say that he receives his talents from God or the Holy Spirit. If you are a witch or occultist, you say he is a white magician. If you are a scientist, you say he manifests the psi function of psychokinesis. If you lived in another era you may well have had him burned at the stake as a sorcerer and heretic.

Strip the successful medieval magician of his magic circle of protection, his incense, his holy names of God, his virgin parchment, and his mandrake root pulled up by a dog at midnight during the lunar phase of the full moon, and you are left with a person with phenomenal mental powers, a person whom physicists and psychologists are only now beginning to understand.

But did magic really work? Did the magicians of past centuries actually get results? Extensive documentation by such writers as Dr. Margaret Murray, Paul Christian, and A.E. Waite testify to the fact that results were, indeed, achieved. Human beings and domestic beasts were healed of a variety of afflictions, levitation of people and objects has been attested to historically, and in rare circumstances documentation exists to substantiate the alchemist's claim to have successfully turned lead into gold.

Extensive documentation is not the goal of this book, however. The aim of this book is to present *results* achieved through magical means. The proof of subjective experience is the only thing that will truly convince the skeptic in either case.

To fulfill the promise of results we will have to approach magic from a different direction, more suited to contemporary life and thought. Seen through the eyes of psychology and the parapsychic sciences, magic becomes a sound, working system, not the bundle of superstition of which it is usually accused.

When I sit down and perform a ritual for supply and the next week fall heir to several hundred dollars, the skeptic can proclaim as loudly as he likes that it is superstition. I am sure my bank will listen politely . . . and deposit my money. If the skeptic should cry "coincidence!" I would show him the journal I keep of the rituals I perform. There he would find a few failures—but a significantly above-chance record of success for the number of times I have attempted it.

Suggestion is another tool of modern understanding misapplied by the skeptic in his attempt to "debunk" the practice of magic. I intend to show further on in the book how auto-suggestion can be a valid part of magic, but to claim that magic directed at another does not work unless that other person knows about it is completely erroneous. When I light my candles in an attempt to get a friend to take me out to dinner and a show, he does not know, when he calls me, why he suddenly developed a desire to try out a particular new restaurant with me. I never tell him, either.

The labels "superstition" and "suggestion" and countless others have been cited frequently as enlightened insights that "prove" there is nothing to magic. "It's nothing but a bunch of silly superstitions and a rather unscrupulous use of suggestion," we are told. But these insights, rather than being used against magic, can be so much more positively utilized to justify the trappings of magic. Far too often people make the error of mistaking these trappings [the mandrake root pulled up by a dog at midnight during the lunar phase of the full moon] for the magic itself. They are a part, but they certainly are not the whole. Psychokinesis—the ability to influence matter and people with one's mind—is the key.

The principles of mind used by the practicing magician have been developed and handed down to us over the cen-

turies. Each historical era through which magic has passed added its own special touches, making the tradition inherited by us today rich and powerful. From prehistoric times onward, the principles of magic have enriched the collective unconscious of man.

One of the earliest of magical concepts was that the part contained the whole, and if the part could be controlled, so could the whole. Put more clearly, Paleolithic hunters believed that owning some fur or a bone from a stag enhanced their luck in hunting stags. This belief was further enhanced by a thorough understanding of symbols. By acting out the hunt and slaughter of the beast prior to the actual hunt, and by the complete subjectiveness of this experience, primitive man believed that the objective experience would also be his.

Our predecessors used magic to gain certain ends, to fulfill desires. They believed that if they could only learn the right approach, the universe could be compelled to do man's bidding. Beliefs such as this arose because early man ascribed a consciousness, or a "spirit", to every inanimate object. Just as one can obtain a favor from another person if that person is persuaded properly, so could one similarly obtain favors from these spirits. Certain things were thought to be the province of different spirits, factors—such as control of weather, knowledge of the future, fertility—that were beyond the control of man. If one could not control the phenomenon, then one could at least try to influence the decision-maker behind that phenomenon.

As man's technological control over nature increased, his magical beliefs evolved accordingly. By the Middle Ages he no longer believed in a separate entity inhabiting each shrub or tulip. Instead of confining these hordes of nonphysical entities to various organisms, medieval man freed them. His actions did not free himself, though, and his fear of the universe remained as steady as his Paleolithic predecessors'. Now, in fact, it could be argued that he had more to worry about, as he could not guarantee at any time the exact location of these numerous spirits.

The Middle Ages added a further complication which will

be more completely discussed in a subsequent chapter: the personification of evil. Early man could believe that Nature was at best indifferent to him, and if he placated her she could be induced to bless him occasionally. With, however, the influence of Zoroaster [or, more properly, Zarathustra] on first Judaism and thence Christianity, with its emphasis on the duality of the universe, the God of the Middle Ages found himself paired off with the Devil. Indeed, if one measures the amount of attention one gets as any indication of popularity, God was in rather stiff competition with this medieval Devil throughout the centuries of the Inquisition.

Now, in this medieval period, it was of utmost importance for man to know the pecking order in the spirit world, to know where the power lay. He needed to know which ones to attempt to placate, which ones could be persuaded to protect him from the spirits responsible for such things as the plague, sterility of crops or spouses, or other ill fortune.

The magic employed by primitive man was very crude. Certain magical principles of this time were very sound, though, and they were effective in Paleolithic times because the lifestyle itself was very crude. Magic was molded according to the needs and the understanding of the people it served.

In the Middle Ages life was naturally more complex, and magic accordingly took on the appropriate hue of the times. We shall later see how magic has adapted itself to our own times, but it is important to examine first the growth of medieval magic.

As indicated, medieval man populated the physical world with entities from nonphysical realms. If these entities were just and Good, they were angels. If they were malicious and Bad, they were devils. The hierarchy was simplistic: the angels came from heaven above, the devils from hell below, and for some divine reason they met and interacted with the inhabitants of earth, in the middle.

As these entities were thought to be the appointed overseers of either God or Satan, having control over various facets of human existence, they were the beings to whom the

magician directed his efforts. It may have been phenomena he was seeking, but the medieval magician did not believe he could produce phenomena on his own; he had to produce them through an intermediary, or pull the strings of the entity who pulls the strings and makes the puppet dance. To do this, the magician needed some kind of leverage, or power over these beings. What he really needed, though, was some kind of process through which he could call up any entity, whose presence would then assure him of its attention, and, through some kind of power over the entity, command it to do the magician's bidding. By some power inherent in this process, the entity would be bound to obey.

The search for this process led to the formation of elaborate ceremonies, all borrowing from such varied sources as witchcraft, alchemy, and Jewish *Merkabah* mysticism. In time these ceremonies became rigid, dogmatized, until they were handed down to successive magicians as rituals of Ceremonial Magic.

Ceremonial Magic refers specifically to those rituals employed to call up or materialize nonphysical entities for the express purpose of getting them to fulfill—by bribery or coercion—the desire of the magician. It is the *haute forme* of magic, the highest path towards mastery of the universe.

Though Ceremonial Magic differs fundamentally from mysticism in that the mystic seeks union with God and the universe while the magician seeks control, ironically, some of the levers of power employed in Ceremonial Magic were lifted directly from pre-*Zohar* Jewish mysticism.

Perhaps the most important of these levers is the path of Names, developed extensively by Abraham Abulafia in the thirteenth century. Abulafia developed this doctrine while in search of something upon which to meditate, enabling the mind to free itself of this earth and soar upwards into mystical union with God. Abulafia determined that the Hebrew alphabet and its configurations, which formed the constituents of God's name, would make an ideal launching pad for the soul.

This concept of using God's name as a vehicle to mystical

at-one-ment subtly blended with an earlier concept developed by primitive man, until in the magician's mind the two were forged together, becoming one mighty means of power. The magician took the ancient concept of the part containing the whole, the part then transmitting power to the owner over the whole, and added to this the name of God. The most holy name of God is secret, the magician said—playing upon the sacrosanctity of the Jew in regard to his God—because God's name is a part of Himself. Therefore, anyone knowing [owning] the name of God, can command the power of God. [It should be noted that although it was a prevalent belief in the Middle Ages that one could command Satan through the proper words and phrases, the idea of actually commanding God never achieved dominance. With the knowledge of God's name one could tap enough power to command others—such as Satan—but practitioners shrank from the thought of being more powerful than God. In retrospect, much of this seems to be semantical, however, for if one could command all of the Heavenly Host, not to mention the Prince of Darkness, all by the name of God, then one was treading very closely to usurpation of God's will.]

The path of Names quickly grew to include all of the non-physical entities in charge of the universe, and Ceremonial Magic provided the ritual through which these beings could be evoked by their names. As more qualities and characteristics were ascribed to these entities, the more specific one could get in his rituals—calling upon one to do this, another to do that. In this manner the magician of the Middle Ages achieved his desires.

In subsequent chapters the ritual of Ceremonial Magic, including preparation and consecration, will be given in detail. Instructions will be given enabling the reader to perform these rituals, and hopefully achieve the results desired. But Ceremonial Magic was developed by and for individuals living as much as six to eight centuries ago.

I have already said that each age through which magic has passed has embellished the tradition with the mood of the times. It is our task, then, to continue in this tradition. In-

stead of blindly following the rituals of the past, we must bring new life to them. If we can find good reasons for leaving certain ceremonies as they are we should do so—but with the complete understanding and manipulation of those reasons. If we cannot see the absolute necessity of including bat's blood in a magical concoction, we should be free to leave it out. If however, the concoction is to produce sleep and the bat's blood was used as a symbol of the night, we will need to find an appropriate symbolical substitute.

The mood of our particular time is simply not conducive to magic as it was practiced in the Middle Ages. For one thing, many of the ingredients required for spells—oils and incenses—are next to impossible to obtain. Witness the following spells for love:

1. Put a frog in an anthill. Powder the skeleton obtained, mix it with bat blood and dried flies, and make it into tiny buns. Add them to the food of one you want.

2. Elecampane, vervain, mistletoe berries. Dry them, beat them to a powder, and add to wine.

3. Bake a turtledove, then powder it and add it to the wine of the woman you desire.

If a person living along Michigan Avenue could even find a frog in the polluted waters of Lake Michigan, where in the heart of downtown Chicago could he find an anthill? The toy department at Marshall Fields? And, come September, many of us may have dried flies in our houses, but I certainly hope no one has bats within his domicile. Furthermore, how could one ever hope to hide such a mixture in the desired one's food? Stick it under her crepe suzette while she's in the ladies' room? The complexities of modern city living certainly pose amusing difficulties.

Another problem with rituals as they have been handed down to us is the lengthy amount of preparation required by some. From the *Grand Grimoire*:

“You must abstain during an entire quarter of the moon from the society of females, so as to protect yourself from the possibility of impurity. You must commence your magical quarter at the same moment with that of the luminary it-

self by a pledge to the Grand Addonai . . . and make no more than two collations daily, that is to say, in every twenty-four hours, of the said quarter of the moon, which collations [meals] should be taken at noon and midnight . . . using the following prayer. . . .”

There follows a brief prayer, with the instructions to then, “. . . take your repast, disrobe as seldom and sleep as little as possible during the whole of said period, but meditate continually on your undertaking and center all your hopes in the infinite goodness of the Great Addonai.”

It is to be assumed that the housewife with pre-school children would have difficulty taking two light meals a day at noon and at midnight, and spending the rest of the 24-hour-period—for seven days—in quiet meditation with as little sleep as possible. Or that the nine-to-five secretary, the full-time student, or professional teacher would have any easier a time of it. It is simply too much work, and though it might be a laudable way to approach the practice of magic, most of us would have to go on welfare before we could afford to take that much time away from our means of livelihood.

There was a time when Time was measured by the sun, by the phases of the moon, by the seasons of the year. Contemporary society forces us to divide Time into days, hours, minutes, seconds, and the more we subdivide time, the less we find we have. As a consequence, we have little time today for many of the things we would like to do, and no time for the intricate, laborious practice of magic.

These conditions constitute the temper of our lives, and the temper of the past was the stuff from which all embellishments of magic were taken. If we are to stamp the magical tradition with our historical imprint, it should be with more streamlined ceremonies, with tools and ingredients available to all, not just to an elite. We should be able to adapt the rituals of the past to our modern, city-bound lives. We should be able to approach magic in the light of recent parapsychological advances and find new reasons for following certain ceremonies exactly as they are, whenever possible.

Magic can be woven into the fabric of contemporary liv-

ing, no matter how complex a schedule you have. Moments can be culled from the day's work and assembled before bedtime for ritual work. For the more complex ceremonies a greater amount of time is needed, but for certain elementary rituals 15 minutes to a half hour are all that is needed. Absolute quiet is preferable, but if the walls in your apartment are thin and the lady next door happens to be a bit deaf in one ear and likes to listen to television—you can learn to blot out extraneous sounds and perform your rituals regardless.

Our goal is results. We want to keep a record of what works, what does not work, what factors we think contributed to the success of a particular ritual. We do not want to become manipulators of coincidence, or gullible enough to believe we have actually effected something without having first verified it.

Magic is the use of rituals designed to give the individual—you—control of the forces that manipulate the universe. Magic can be and has been used for centuries to obtain for its practitioners love, wealth, material possessions, good health, long life. These things are also available to you, as they are available to anyone who learns to tap the cosmic source.

CHAPTER TWO:

THE MECHANICS OF MAGIC

THE vast range of extrasensory abilities has been generally reduced to four overlapping functions. These are: telepathy, or mind-to-mind communication; clairvoyance, or the ability to see without physical aids; precognition, the ability to foretell the future; and psychokinesis, mind over mind or mind over matter. These are the four psychic principles used in magic, the principles responsible for its success.

The mechanics of magic can be explained to us by three different disciplines: psychism, psychology, and physics. The physicists are only now beginning to get clues as to how magic and psychism work, as they have never been interested previously. So far, physics cannot really give us a workable approach to private manifestation of magic. Psychology, however, can provide several useful insights into the successful working of magic, as is especially highlighted in the Hawaiian *kahuna*'s system, which successfully blends magic and psychology. We will look at this system more closely in chapter three. This process of elimination leaves us with psychism, or what is commonly known as the paranormal faculties of the human mind.

It is my supposition that magic, stripped of its exotic ritu-

als, is simply the function of psychokinesis [PK], assisted by telepathy, clairvoyance, and precognition. After all, when Chicago psychic Olof Jonsson lifts a heavy oaken table into the air solely with the power of his mind, what is the difference between him and the medieval magician who first drew a circle of protection, lit candles and incense, chanted and then also raised a heavy table into the air? The results are the same, no matter which way you look at it. The approach was simply different. Similarly, if one feels he first gets information from a spirit and another feels he picks it up from the ether, and if both can be proven to have foretold the future, the difference in approach can only be called a matter of style. The only thing to remember about the magician's approach, though, is that he must have just as thorough an understanding of the laws of psychism as the practicing psychic does. He must, in order to be successful.

The magician must expect his psychic prowess to increase the more he practices his magic. The difference in the magician's approach, though, is that instead of directly seeking psychic development, the magician will direct his attention toward learning the rituals, with psychism developing naturally as a side effect. This is an important clue.

The more you practice and concentrate on the rituals, the more you will begin to see how the four accepted "psi" functions apply. For instance, you are performing a ritual designed to make contact with either a friend or business partner. While the conscious part of your mind is engaged in successfully completing the proper steps in the ritual, your unconscious mind has been freed to make telepathic contact with your friend. Telepathically, he receives the message to call you, or whatever, and when he finds that he can, he calls you.

Similarly, if you require a vision of either the past or the future in order to correctly determine a course of action, you would be using clairvoyance and precognition, respectively. To receive a vision of the past you would most likely use a ritual in which a spiritual entity is called in to assist. While consciously engaged in this ritual your unconscious is once

again free to perform its task, this time using the psi function of clairvoyance. Clairvoyance is also used to locate missing objects and persons. To manifest precognition, the same laws apply. You would perform a ceremony designed to evoke spirit help, whilst in reality your own mind is doing all the work. I hope to show later on that this "spirit help" is nothing but a higher operative of your own mind. But, as it is a part of you that does not manifest in your physical body, it is perfectly all right to call it a spirit.

Once again, psychokinesis is the psi function most utilized in magic, in my estimation. Naturally, there is a great deal of overlap in all of these functions, but PK most clearly indicates the use of one's will in an effort to control the people and events around him. Used subjectively, as with people, PK is difficult to prove to the skeptic. In the material realm, however, repeated success enervates the cry of "coincidence" to a feeble whimper.

The control of weather, the building of thoughtforms to obtain love, money, success, and influence over animals, all of this properly fits into the category of psychokinesis, and thus under the category of magic.

For instance, if you want a car and cannot afford one under your present circumstances, what do you do? You perform a ritual which includes the building of a thoughtform, and you aim it all toward either receiving the car directly, or receiving the money with which to purchase the car. Then you nurture this thoughtform, feed it daily with energy, and it will act as a magnet attracting a car to your garage. In this case you are applying your will to the ether, instructing your little thoughtform to travel through it and bend it accordingly until the car is sitting in your driveway. The process is extremely subjective and difficult to prove substantially, but if you have your car, do you really care if someone tells you it was impossible to get it the way you described?

Psychokinesis can also be used to influence people, which often becomes more trouble than it is worth. You can, for example, get someone to give you an object that you covet and that is very dear to him. The result might be that you get

the object, lose the friend, and then find that a lot of "bad luck" is adhering to the object. If your motivation is not pure, a spell like this usually backfires, leaving you embittered if you are ignorant of the psychic laws, and wiser if you have learned your lesson.

If you persist in misusing psychokinesis, you will gradually come to realize that each nasty thing you do weakens the circle of protection around you, leaving you increasingly vulnerable to negative attacks. The outcome is usually not pleasant.

There are ways to develop your PK that correspondingly develop your sense of ethics and personal responsibility, and this is usually the value of a specific system. Getting a solid foundation in one of the metaphysical organizations is good for this very reason. Then, after a while, you can branch out to a more eclectic approach, although not many metaphysical organizations—or churches—encourage this. It is hoped that those interested in practicing magic have already developed this sense of ethics, because magic is not a theory. You do not suppose this and suppose the results. You do this, and you live with the results. Magic can teach you a definite set of values, but there are easier ways to learn them.

The major tools of magic, viewed from a parapsychological base, are your own mind and your own will. You decide, you act. The power is yours. And for all the thrills of excitement that the thought of such power produces within us, it is amazing how little actual confidence we have in ourselves.

The power of the mind is vast and uncharted, yet we use only a miniscule part of it. Why? Because all we believe we can use is that miniscule part. Our imaginations are too feeble to picture for us the mighty things we can do with our minds. We do not believe we could do these things if we tried, and secretly many feel that we should not assume these untapped powers of the mind. Those who fear to venture forward are those people bound by the slave-master concept sustained by centuries of religious dogma.

Freedom of outrageous magnitude beckons to us, and only those fearful of the powerful responsibilities that accompany such freedom shrink from it. The ones who fear they are in-

capable of handling the responsibility are the ones who tell the rest of us that we dare too much. They seek to keep us bound to the same dogmas they hide behind to justify their stagnation, their refusal to grow.

The magician of the new age should be the one who releases himself into this freedom by joyfully accepting its accompanying responsibilities. He is then allowed to develop his mind, manifesting more of its abilities in his physical life-expression, because he has proven himself capable of handling the power.

This power has been demonstrated in the past to a remarkable degree by the Indian yogi, and it is receiving quite a bit of contemporary press in bio-feedback training research. The magician can learn from both of these approaches.

The yogi who has trained assiduously can cause his heart to go into fibrillation—the final step before complete collapse of the organ. He can raise and lower the temperature of his body at localized points by as much as eleven degrees. He can regulate his breathing and even cease breathing for several minutes, and he can regulate his flow of blood, his digestive process, his heartbeat. In short, he has complete command over his viscera [the internal organs] and his autonomic nervous system. These two physiological areas have traditionally been considered completely involuntary—beyond conscious control and regulation.

The yogi achieves such phenomenal psychophysiological control over his body by direct application of his will. It is his mind, unaided by machines or physical implements, that he has trained to do these things. He has not taught his viscera to send information where it has not been sent before, he has trained his mind to record and act upon the constant stream of visceral information, where his mind has not done it before. The yogi's tools are his mind and his will, the same as the magician's.

One may well wonder at the additional abilities of the yogi, for if he has such psychokinetic control over his own body, what kind of control could he exert over other areas of matter? Yoga, however, is an excellent example of a system

which teaches an ethical code of conduct. The yogi is not oriented towards production of phenomena, but towards attainment of the highest altered state of consciousness. Phenomena are a natural side growth of the practice of yoga, though, and in this area the Eastern yogi has been unequaled for years by anyone in the West.

Magic is not foreign to yoga, in the same way that it is not foreign to psychism. Both use the state of consciousness from which positive psychic results are achieved. This state—one marked by an EEG as containing a higher frequency of alpha waves—is the state which the yogi must achieve to control his viscera and autonomic nervous system, and which he must achieve in order to enter *satori*—which culminates on an EEG as a high production of theta waves. The alpha state must be reached by the professional clairvoyant before she can “see” the location of the missing object, and it must be reached by the professional prognosticator before the new year’s predictions can be given. It is also the state through which the magician achieves his ends. The alpha state is possibly the most productive, creatively and psychically, with which we have to work. More research is being done currently on the theta state.

In bio-feedback training the subject is taught to control his viscera and autonomic nervous system in duplication of the yogi’s feats. The difference is that the bio-feedback trainee is assisted by machines—an electrocardiograph [EKG] to measure heart activity, an electroencephalograph [EEG] to measure brain waves, an electromyograph [EMG] to measure muscle activity, and an electrooculograph [EOG] to measure eye muscle activity. With the aid of these machines the laboratory trainee can duplicate in a few hours what the yogi took years to learn. The advantage in time-saving is obvious, the disadvantage of artificial assistance a little less obvious.

At laboratories across the country people are being taught to regulate their heartbeats, to control their gastrointestinal processes, and to produce a sustained flow of alpha waves. The subject is wired to the appropriate machine—sometimes several—and when he succeeds in his objective [slowing his

heartbeat, producing alpha, raising his body temperature or whatever), a light pops on to tell him so. With this continual flow of feedback, scientists have found that subjects learn how to will the desired reaction from their bodies.

Though this research has been going on for approximately ten years, only within the last few months has the press given it any real exposure. And, as yet, the implications are only half-voiced. But to parapsychologists and psychologists, the most significant area of bio-feedback training is in the willed production of alpha waves, for the alpha state, as indicated earlier, seems to be the brain state from which psychism issues. It is this state, then, that we will concern ourselves with here, for one of the most important mechanisms of magic is the proper use of altered states of consciousness.

Historically in the West, only one altered state of consciousness was recognized by science: insanity. Fortunately, we are slowly moving out of such an archaic and limited concept of the mind, until we more closely approximate the Eastern belief of multilevels of consciousness. Scientists are catching up to the psychics, who for years insisted upon altered states of consciousness but did not have the means to prove it, and these pioneering scientists are finally substantiating the psychics' claims. Alpha waves comprise some of this substantiation.

Ironically, after years of ignorantly demanding the mystic to be more precise in his description of an altered state, the scientist is now experiencing his own confusion in describing it. In the April 10, 1971, issue of *Saturday Review*, this phenomenon was discussed: "It is frustrating to researchers that the subjects who are most proficient in gaining brain-wave control are often strangely tongue-tied when it comes to telling just how they do it. Some say they relax and wipe everything from their mind. Others concentrate on some infinite point like a mystical third eye in the middle of their forehead. Some are unable to verbalize the experience at all.

"The best way I can describe the feeling of alpha," says Dr. Fehmi [a psychology professor at Stony Brook Universi-

ty, New York, who is engaged in bio-feedback research], 'is a relaxed but alert and sensitive 'into-it-ness.' "

Others in the article described it as making "me feel as if I'm floating about an inch above my seat," or making the subject feel as though he is plugged into "a great energy source."

These descriptions tally with the mystic's ecstatic state and the medium's trance state. And a victory was won for meditation when Dr. Joe Kamiya, head of a research group at Langley Porter Neuropsychiatric Institute, part of the University of California Medical Center in San Francisco, said that he and his research team found "that subjects who do best at mastering their alpha-wave output are those who have had some training in meditation, as in Zen."

This altered state of consciousness has also been described as that approximating the borderline between waking and sleeping, which, again, study of alpha waves bears out. This is the rich "reverie" state from which much of creative thought springs, as well as problem-solving dreams. The extra production of alpha brain waves during dreaming sleep, or Stage II sleep accounts for the long-attested fact that psychism is much more apt to occur spontaneously in dreaming, rather than waking consciousness, which, in turn, is the reason why developing psychics are often told to cultivate the dream state for a rich psychic harvest.

The alpha state is so important to the successful manifestation of psi—and therefore magic—that its induction should be learned by every practicing magician. As few of us are in a position to be wired for bio-feedback training, however, another method other than that must be found. The yogi and the psychic do it through mind power alone, often taking years to perfect the process. What is there for the magician to use?

The magician should start at the same point as the developing psychic, by cultivating through meditation the alpha state. It should not be necessary to emphasize the importance of meditation to any student of the occult, most especially to one developing his psychic powers. You know by now that

phenomena come only from the state achieved by meditation. Before any degree of reliability—controlled, regular production of psi—can be developed, you must be able to achieve this state immediately and at will.

With continued practice of meditation you will learn to sharpen and discipline those two necessary factors, mind and will. And, with a strengthened mind and a directed will, the powers of PK—magic—will be yours.

So how do you achieve this state without the little light popping on to give you feedback?

First of all you set aside a certain time of the day—preferably the same time every day—and declare it your meditation period. Later it may become your hour for ritual work. Initially, however, 15 minutes will be all the time you will take.

If you adhere to your schedule, and, say you choose eleven o'clock in the morning, you will soon find that you subconsciously prepare for that hour. You may be in the middle of a book, engaged with some business at your office, or finishing up the morning breakfast dishes, and an inner alarm will go off, telling you it is your meditation time. Also, when you become truly adept at achieving a meditational high, it will not be uncommon for you to experience a kind of a "rush" at the appointed hour.

Once you have chosen a time period, settle yourself in a comfortable position, either sitting upright or lying down. The back must be straight. Make sure you sit in a position that can be maintained without some part of your body falling asleep, and if you want to keep yourself from dozing off, I really recommend the upright position. If you insist upon lying down, though, try the floor. The floor will keep your back straighter and be a better guard against falling asleep.

Your upright position may be either cross-legged, Indian yoga style, Egyptian yoga style [sitting in a chair with legs uncrossed, feet flat on floor, hands resting on knees, or tailor fashion. The most important thing is that you be comfortable, and that your back be straight. Your hands should rest palms upward, flat, if you are trying to receive the power;

palms up, resting on knees with tips of thumb and forefinger lightly touching, if you mean to symbolize the renunciation of self into the greater whole. The latter is a very powerful *mudra* of Indian yoga, and should not be used lightly. Always know the reason behind occult postures and directions. The position of the hands for meditation is not of paramount importance, though. The only thing to remember is to not clasp the hands on top of the head. This interrupts the flow of power.

Once you are settled comfortably you must relax completely and empty your mind of all thoughts. This can be extremely difficult to do, but continued practice will eventually bring you to a state of complete relaxation. Emptying your thoughts might prove more difficult, and if you are completely new to meditation, it could be wise to just start out by letting every thought run through your mind unmonitored. Then, when your head is convinced of your sincerity, you can start to filter out all of these extraneous thoughts.

As a magician you will have to pay particular attention to the development of your concentration and will. Al Manning, director of the ESP Lab in Los Angeles, [7559 Santa Monica Blvd.] developed the following exercise for his students enrolled in a "Practical White Magic and Witchcraft" course:

"This is what I call the world's hardest ritual, but it is simplicity itself. We want to do six of these. The first day, five minutes, the second, ten, then fifteen, twenty, up to thirty minutes on the sixth day. By applying constructive will power you set the stage for the simplest of all rituals, which is to sit in meditation perfectly motionless. Perfectly means also with just one thought.

"To be sure this is working, use a candle—we'll leave the color up to you—as close to your nose and mouth as you can stand without the heat bothering you. The idea is to make your breathing so slow that it doesn't flicker the candle flame. If you're really motionless, then nobody would see you breathing, either. The use for this will be quite apparent as we go along. Five minutes sounds easy but I warn you, the

first thing that happens is you develop an itch! You'll get lots of tests and the fun is to prove that you're stronger than the itch, the telephone, or dog or whatever wants to move you. This is part of building the ability to really use and control **your-own beingness.**"

Borrowing from Manning, then, you would place yourself in situations where your active and creative will power is needed. In this manner you develop control and direction of your will. The idea of starting out by using the materials you will later use in rituals—in this case, the candles—is also an excellent idea. The more familiarity you achieve with the eventual tools of your "trade" the better will you understand the role they serve for you.

Meditation is a very subjective experience, making it difficult for anyone to tell you just what to expect. The onset of an altered state is not unlike the "rush" associated with drugs, and it has also been described as a condition of complete relaxation coupled with a high degree of alertness.

My own figurative way of describing it is that the eyes of the presently manifesting personality, Jeanyne, recede from their sockets and submerge, while another pair of eyes, infinitely older and wiser, quietly float to the surface. It is those eyes that look out at the world, then, and it is their impressions that I associate with an altered state. Eventually my eyelids become so heavy that I have no recourse but to close them, at which time I slip into another world of being.

The benefits obtained from regular periods of meditation are numerous. Meditation offers you peace, inner balance, and an unruffled attitude towards all that comes your way. It offers excellent perspective on the things of this plane. All of these benefits are valuable to the practicing magician. They give him a solid foundation from which to sally forth into the unknown. They also give him an ethical basis from which to later determine the proper uses of his psychokinetic powers.

Magic, then, is the special application of the psi functions of telepathy, clairvoyance, precognition, and psychokinesis. These powers manifest from the altered state of consciousness recognized by science as the state marked by high pro-

duction of alpha brain waves, as measured by an electroencephalograph. Of equal importance is a strong, disciplined will.

These are the mechanics of magic, the mind principles that must be understood before any of the rituals make sense. You could follow the most bizarre magical instructions and produce some unconventional phenomena, but you probably would not get what you wanted. Furthermore, you could not rely on the ritual to produce the same phenomena the next time you performed it. To achieve the results you desire, and to be able to repeat them, you must understand and actively apply the mechanism behind the phenomenon.

Here is a simple ritual I use that will help illustrate the variety of factors involved in the practice of magic. The basic ritual was developed by Al Manning; I use it when I want a date.

Step one: The first thing I do is prepare my room and myself for the ritual. Preparing the room usually means choosing the proper incense, lighting it and the candles, filling my vessels—one with earth and one with salt water. It also includes locking the door to my house and taking the phone off the hook [there is nothing worse than the sudden ringing of the telephone to jolt you out of trance]. Preparing myself means making sure I am wearing loose, comfortable clothes, that I am reasonably clean. Then I seat myself on the floor before my altar paraphernalia and place myself in an altered state of consciousness, or light trance state. When I am confident that I am tuned into the Creative Forces, I proceed.

Step two: To further assist with my attunement, I usually chant at this point. The idea of chanting is to get the body vibrating at one pitch, then raise the chant by one whole step and so vibrate the body at the higher frequency. It is also a focal point for concentration. It gives my conscious mind something to dwell on while I am emptying my mind of all extraneous thoughts. Chants are very personal things; you will have to discover which ones turn you on. I like the Hindu "Om Mane Padme Hum," lingering on the "Hum" part. I also like the Edgar Cayce chant: "Arrr-eee-ooo-uuu-

mmm." When it really starts to rattle inside your head, you know you are doing it correctly.

Step three: At this point I cease my chanting and soak up its effects. This is the time for motionless attunement, perfect calm, and complete confidence in the outcome of the ritual.

Step four: Keeping the same level of concentration that has been achieved, I next develop the specific thing I want. I put forth a logical argument in favor of my desire, in this case explaining why I wish to go on this particular date, and why I have chosen the particular person in mind as the one best suited to take me. It is a process of persuading myself, to further deepen my confidence in what I am doing. In the process of this monologue with myself I try to boil down my argument into one essential phrase, which I then repeat over and over again.

Step five: The following is quoted directly from Al Manning: "Then comes the act of building the thoughtform. Hold your hands about six inches apart with the palms facing each other. Will the energy to flow between them and feel it. Then visualize a triangle from your heart and brow center to the center of the thoughtform [between your hands] and invite the help of the conscious and unconscious parts of your being."

Step six: At this point I take the essential words of my desire, the ones I arrived at in step four, and I begin to chant them into the thoughtform growing between my outstretched hands. Frequently I call upon ancient deities to add power to the chant. When, as in this case, I want a man to take me somewhere, I call upon Isis, Ishtar, Diana, Venus, or Aphrodite. It is essential in your chant that you state that your desire *will* manifest. Speak as though it is already happening and include your thanks, accordingly.

Step seven: Now comes the important step of breathing life into your thoughtform. This is difficult to get the knack of, at first, but it is actually very easy. Instead of breathing with my body, I breathe out and in *as the thoughtform*. While still concentrating on the triangle of energy and while still chanting, I subtly shift my breathing into the thought-

form growing between my hands. My hands are gently pulled in and out by the suction of this strange respiration. I can feel it pulsating.

Step eight: When I am sure that I have infused this thoughtform with a life of its own, I instruct it to fulfill its mission and serve me well. I surround it mentally with protection and rise to my feet, still holding the thoughtform carefully. When I am standing I release the thoughtform into the air, as though I am freeing an imprisoned bird. Then I stand in the star position, repeating the instructions for it to fulfill my desire. Then I bless it, put it from my mind, and wait for the phone to ring.

In this ritual I am toning up my concentrative powers with the chanting, emptying my mind of all thought, achieving a meditative state through which the phenomena can manifest, and employing the basic psi functions of man. In steps four, six, and seven, I usually visualize the thing I want as already taking place, thus using some of the principles of clairvoyance. Also, the channels used in telepathy make the initial contact. Once the target has been reached, however, psychokinesis takes over. What else should suddenly make this man want to take me to a movie or the theater?

I should add that it helps to be as specific as possible. One night I could not decide between four eligible guys, so I instructed the thoughtform to go to each and choose the one for whom it was most convenient. That night I went to the movie with one, but the next night I had to turn down two of the others because I was already going out with the fourth!

You can see from the ritual, though, how much time is given to achieving the proper mental state, and you can judge the priorities from there. This higher level of consciousness must be reached before you can ever hope to effectively practice magic. The rewards are all circular: magic uses psychic abilities: psychic abilities manifest from altered, or alpha states of consciousness: the alpha state is the singular medium through which magic works.

In the following pages many rituals and ceremonies will be given, some of them very strange. Yet all work on the princi-

ples set forth in this chapter, and on physical principles as yet undetermined by science. Research into bio-feedback training is making it easier for the psychic to be accepted, and the yogi's presence in our scientific laboratories has taken away much of the stigma associated with hitherto "unnatural" or "abnormal" practices.

The magician has as his tools the entire range of occult science, much of the literature of psychology and parapsychology, and some of the research issuing forth from psychophysiological laboratories across the country. Now more than at any time the magician should be completely eclectic in his approach, unabashedly borrowing this from science, that from witchcraft, and gleefully throwing them into juxtaposition for some ceremony.

The only rule is to try it, and if it does not work, throw it out. We are after results, not after some limiting dogma. We have far more to choose from than any other era of practicing magicians—with the exception, perhaps, of the Egyptian Magi—and many more places to look for logical explanations.

This is the era of rational thought, backed up by a scientific orientation to everything we do. Our contribution to the tradition of magic is our attempt to use the disciplines of the day to rationalize what we do within our magic circles.

CHAPTER THREE:

THE IMPORTANCE OF RITUAL

I have explained the psi functions responsible for the successful production of magic, but if that were all there was to it there would be no reason to call the magician anything but a psychic. To legitimately call it magic we must add all the things traditionally associated with magic—the ritual, the candles, the incense, the bizarre ingredients for spells, and ointments. These “trappings” of magic are indispensable to its practice. Furthermore, there are very fine reasons for them being there.

In all psychic development there inevitably occurs a “crisis of confidence,” in which the budding psychic severely doubts his or her ability to perform paranormal feats. The psychic is impressed with the responsibility of his talents, and sees the tremendous influence that clients frequently allow their readers to wield. Should the psychic pick up a wrong impression, the results could be disastrous if the subsequent advice is followed.

But the crisis of confidence need not involve clients, either. Often a young psychic does not even progress that far before he is paralyzed with doubt in his abilities. He starts to realize

the scope of abilities he has set out to develop, and his mind shrinks from the thought of ever even aspiring to such talent.

This is the worst possible thing that could happen, and it usually sounds the death knell for the novice who succumbs to it. If there is ever any doubt that the individual really can produce phenomena, those phenomena will be frozen in their tracks. Only belief in one's abilities can melt away the block.

The "natural" psychic—the one who is born with exceptional ability and encourages it to grow—does not experience this crisis of confidence in the learning state. He never doubts that he can do it, for he started doing it before he knew it was "impossible." Also, it was a while before he realized that he was special, that not everyone could do the things he did and hear the things he heard. Only after his ability is well established could circumstances force any kind of doubt upon him, and by that time his doubts are usually of a different nature than those encountered by the late-blooming psychic. He wonders what the source of his talent is, he worries about the responsibility it entails, but he never questions his ability to function psychically. He has had enough proof in his early years to convince him that he is producing paranormal phenomena.

The problem, then, is with the developing psychic, and if you happen to be one, this can be a major source of difficulty for you. You must learn to stop the little nagging doubts telling you that you are stupid even to think you can duplicate the feats of the great psychics.

You may cast a longing glance at the person engaged in a bio-feedback training program, and wish that there were some way you could get "proof" of your ability before venturing out on the shaky limb of future-telling. After all, the fortunate lab trainee is wired to all those machines, and that somehow seems to make it easier for him. Those on the outside think it looks easier, and the thus-wired trainee also thinks it is easier. But is it, actually? All the work is still being done by the trainee. The machine does not do any of the real work involved. It just flashes on a light when the trainee's own mind has completed the task. Yet the machine

does seem to get more and faster responses out of a person. Why? Because the machine reinforces the subject's confidence in himself and what he is doing. It may not be doing anything physically to trigger release of phenomena from the subject's mind, but it is doing a great deal psychologically.

The laboratory subject need never suffer a crisis of confidence—as long as he is wired to the machine. He does not doubt, because to his mind he has all of science behind him. Furthermore, he has psychologically convinced himself that the machine is doing most of the work. He uses the EEG, EKG or whatever, as a crutch. From it he receives that extra boost of moral support making it possible for him to manifest phenomena. The burden of belief has been removed from his shoulders; he does not need to justify to the critical part of himself what he is doing. The machine does it all.

You will find that the psychic also uses crutches to bolster her over her self-doubts. Tarot cards and a regular deck of playing cards are used to give readings, crystal balls are used to aid clairvoyance, and such things as the *I Ching*, Ouija boards, automatic writing and psychometry, are all moral boosters. None of these objects has any inherent psychism that it can impart—except, perhaps, the Tarot cards—but the psychic believes they do. She does not rationally, consciously believe this to be so, but that irrational part of us all grasps onto something like a crystal ball and insists that the power comes from it. When this happens, the same mental process that the laboratory subject underwent is duplicated by the psychic. The burden of belief has been removed from his shoulders. He does not have to convince himself that he can do it; he has already convinced himself that it is the crystal ball that is doing it. And, to the extent that it has freed the psychic psychologically from self-doubts, the crystal ball really is producing the phenomena.

The significance of this kind of thinking to the practical magician should be evident by now. The laboratory subject has his machines, the psychic has crystal balls and Tarot cards. What, then, does the magician have to mentally bolster him over this psychological hurdle? His rituals and ceremonies

nies, replete with incense, candles, chalice, vessels for earth, fire and water, oils, herbs, and the all-important magic circle.

These psychological tools are called physical stimuli. A physical stimulus is anything you can verify with your physical senses. It need not be elaborate, only something tangible that you can use to impress its reality on your subconscious. And, in the sense that we are using it here, a physical stimulus is something that satisfies your critical processes until they believe that what you are doing is perfectly logical—although it satisfies them in a most irrational way. Once more, it removes the necessity of confronting your own lack of confidence, and foists the whole problem of belief on the back of the physical stimulus.

The concept of the physical stimulus was developed most completely by the magician-priests of the Hawaiian Islands, the Kahunas. In my estimation, the Kahunas had perhaps the most workable system of magic ever developed, and its principles can be applied universally: to magic, to psychism, to psychology. For this reason I shall discuss at some length the Kahuna system of magic. Remember—it works.

The Kahunas [Keepers of the Secret] preserved for centuries a system of magic so powerful that it allowed them to control winds and weather, to foresee the future and change it, to heal the sick instantaneously, to pray their enemies to death, to read minds, to raise the dead. In short, name an occult phenomenon, and the Kahunas could do it. Their system of magic was called Huna, and it survived the Christian missionaries only through the dedication and scholarship of Dr. William Tufts Brigham and Max Freedom Long. It was Long, inheriting decades of research from Dr. Brigham, who discovered the secret of Huna magic, and through the Huna Research Association, he has published several volumes on Huna lore. Of these, *The Secret Behind Miracles* [DeVorss & Co., 4900 Eagle Rock Blvd., Los Angeles, Calif. 90041] deals most specifically with the *how* of Kahuna magic.

Dr. Brigham had often told Max that there are three things to look for in the study of magic. First, there must be some sort of consciousness manipulating the magical opera-

tion. Second, there must be some kind of force used to sustain this manipulation. Third, there must be some medium through which the force can act. In Huna all three of these things are explained beautifully, with obvious bearing on Ceremonial Magic.

The Kahunas believed these three principles to be inherent in man, that the consciousness, the force, and the substance [medium] were all natural elements in man. Their conception of *homo sapiens* is accordingly quite startling to Westerners.

The Hawaiians believed that, instead of one, each man has three souls. Each of these souls unites within a physical body for the purpose of growth and evolution, and each has its own specific functions. These three souls, or spirits, provide the consciousness directing the magical processes.

These three spirits were believed to have at their control three voltages of energy, again to be used for its own specific purpose. The Hawaiian word for these voltages is *mana*, which Long translated approximately as "vital force." *Mana* is clearly the force used by the consciousness, providing the necessary power for magical performances.

Finally, each of the three spirits was said to live in an invisible or shadowy substance, which formed a type of etheric body around it. It is this shadowy, or *aka* substance that the three spirits and three voltages of *mana* use as the medium through which they work. Man, then, according to the Kahunas, is composed of ten elements: three souls, three forces of *mana*, three *aka* bodies, all combined in one physical body. For easy reference, the following outline was made by Max Freedom Long [readers are also referred to *Secrets of Kahuna Magic*, by Brad Steiger].

The Ten Elements in Kahuna Magic or Psychology

1. Three spirits which compose the man [living or deceased].
 - a. The subconscious. Remembers but has defective reason. Creates all emotions. Called the low self, or *unihipili*.

- b. The conscious. Cannot remember but has full reasoning power. Called the middle self or *uhane*.
- c. The superconscious. It has a form of mentation by which it knows by a process of "realizing." It knows the past, the present, and as much of the future as has been crystalized or definitely planned, created or projected on its level. Called the High Self or *Aumakua*.

The three voltages of vital force [*mana*] used by the three spirits of man.

- a. The body waves or low voltage vital electrical force. It is used by the subconscious and can flow over threads of shadowy body substance. [*Aka*. Similiar to "astral cords"]. It can carry chemical substances with it as it flows from person to person. It can take the form of magnetism and can be stored in wood and other porous substances. A large discharge of this low-voltage vital force, commanded by the "will" can exert a paralyzing effect, or a mesmeric effect resulting in unconsciousness, sleep, and the rigid or cataleptic state.
- b. The brain waves or vital force of the next higher voltage, used by the conscious mind spirit in us in all its thinking and "willing" activities. Used as will, it can be mesmeric or hypnotic force, provided that a thought form is introduced into the mind of the subject. It cannot travel over the shadowy substance threads, as can the lower voltage. [Or at least it seems not to do so].
- c. The high voltage of vital force [not discovered by science, as yet], that was thought by the Kahunas to be used by the superconscious for its various purposes. It is of the atom smashing voltage of electrical energy, in all probability.

The invisible or shadowy substance [etheric or astral] bodies in which the three spirits composing man reside. The lower two usually interblend with each other and with the body, during life. They remain interblended

after death unless separated by some unfortunate circumstance.

- a. The shadowy body of the unconscious. It is the most dense of the three. It is of such a nature that it sticks to whatever we touch [or perhaps see and hear], and when removed from the contact, draws out a long invisible thread of itself which connects one with the thing contacted, in a form of semipermanent union. [It is not known how permanent this thread or the main body itself may be, but it seems to survive far longer than dense physical substances.] All things were supposed by the Kahunas to have a shadowy body, be they crystal balls, plants, animals, fabricated articles, men, or gods—even thoughts [the latter being very important to the magic system and its practices]. This substance is an ideal conductor of vital electrical force or currents, and can be used as a storage place for it. When heavily charged with the low voltage of the force it becomes rigid and firm enough to be used as a “hand” or instrument to move or affect physical objects—as in table-tipping, etc.
- b. The shadowy body of the conscious mind spirit of man is less dense than that of the subconscious. It seems not to be sticky or to pull out into threads. It may or may not be a conductor of low voltage vital force, but undoubtedly is a conductor of the middle voltage—its own peculiar voltage as used in its form of mentation and “will.” It forms the ghostly body in which the spirit functions as a spirit after death.
- c. The shadowy body of the superconscious spirit of man. The superconscious is supposed to reside in this invisible and very light body at all times, seldom making direct contact with the physical body by entering it. By analogy, it is supposed to have characteristics somewhat resembling the shadowy bodies of the two lower spirits.

Simplified Terms for the Ten Elements in the Kahuna System

1. Low spirit or low self: the subconscious. A separate spirit.

2. Low *mana* or low voltage of vital force. Used by the low spirit.

3. Low *aka* or low shadowy body [low astral or etheric double] of the low self.

4. Middle spirit or self: the conscious mind, spirit or entity. It is a separate spirit and not a part of the low self.

5. Middle *mana* or middle voltage of vital force. Used only by the middle spirit.

6. The middle *aka* or middle shadowy body, inhabited by the middle spirit.

7. The High Self or Spirit: the superconscious. A separate spirit or self connected distantly with the low and middle selves, and acting as an "over-self," or parental guardian spirit.

8. The High *aka* or high shadowy body of the High Self, in which it lives.

9. The High *Mana* or high voltage of vital force, used by the High Self or High Spirit.

10. The body; the physical body which is entered by the low and the middle spirits or selves in their *aka* bodies and used by them during life. The High Self is distantly connected to the physical body, probably, for the most part, by *aka* threads issued by the low self from its shadowy body.

The ten elements of the Huna system gave the Hawaiian magicians far more to work with than the simplistic mind-soul-body division offered to the Western magician. Adhering to our eclectic approach, though, we should be able to lift liberally from Huna.

The Kahunas' psychological system of man can give us valuable insight into the phenomenon of the physical stimulus—some physical thing that the mind irrationally accepts as the worker of miracles, thereby freeing the mind of the necessity of belief in itself and enabling it to produce phenomena. The Kahunas first discovered the importance of the physical stimulus when healing patients stricken with psychological disorders. The following is doubly valuable to us, for it

shows how the three souls of man function together [*Secrets of Kahuna Magic*, Brad Steiger]:

"The most essential element for success [in practicing Kahuna magic] was, and still is, contact with the High Self. It is on this level, above our own conscious level, that the power is sufficient to perform miracles. In Huna thought, contact with the superconscious can only be made by the low self, acting under orders from the middle self. The low self is connected to the High Self by a shadowy cord, *aka*, made of the same substance as the shadowy bodies. When contact is desired, it is achieved by the flow of *mana* up the *aka* cord until the High Self is reached.

"Unfortunately, it is not unusual for blockage of some sort to appear, making contact impossible. This blockage, unless it is caused by spirit intervention, occurs on the subconscious level.

"The Kahunas believed the low self to be the seat of memory in which are stored all the thoughtforms created by the middle self. According to the Hawaiian system, thoughts really are things. Each thought becomes a tiny bead of *aka* substance which clusters around other thoughts of a similar nature. When a specific piece of information is required by the middle self, it simply instructs the low self to produce the necessary information. The whole cluster is reviewed, explaining why memory is associational.

"The low self is also the creator of emotions. Within it are formed such emotional responses as fear, guilt, and pride. It is guilt, however, and all the attendant emotions associated with it that concern us here, for they are the emotions that inhibit contact with the Higher Self. If the low self does something of which it is ashamed, it will try to avoid the High Self, much as the naughty child will seek to avoid its parents.

"Guilt and fear become such fixed thoughtforms in the low self that everytime the middle self instructs the low self to contact the High Self it will collide with these emotions and stubbornly refuse to make contact. In this way the individual often finds himself at the mercy of his unreasonable

subconscious self. Today an individual faced with this problem would go to a psychoanalyst. In Hawaii, years ago, he would have gone to a Kahuna."

This collection of negative feelings was called a complex by the Hawaiian magicians. This term is recognized today, in psychology texts. Sometimes the complex would grow to such proportions that it would interfere with the individual's normal functioning. It might even cause a variety of diseases and accidents, ranging all the way from a cut foot to a broken leg or cancer. This Huna interpretation of psychosomnia and disease is only recently being accepted in our own age.

In the event that a complex did cause illness of some kind, the Kahunas determined that the injured part could not be truly healed until the low self had been cured of its complex. Treatment of the complex combined a logical appeal to the patient's conscious self, mild suggestion, and the use of a physical stimulus to accompany the administering of suggestion.

"The low self is so accustomed to having the middle self think of imaginary things, that anything resembling an imagining is paid scant attention," Max Long discovered. "The low self is best impressed by real and tangible things. For instance, the water used in religious ceremonies to 'wash away sins' is something tangible, and therefore impressive to the low self."

When healing a complex, the Kahuna's middle self would instruct its low self to travel along the *aka* cord connecting Kahuna and patient, and when it had reached the patient, try to persuade the patient's low self to release its guilt. This persuasion would be assisted, as indicated, by something close to hypnotic suggestion, and the use of a physical stimulus. At the same time a tremendous amount of *mana*—vital force—traveled along the connecting *aka* cord, that literally gave the patient quite a shock. The combination of these ingredients usually convinced the recalcitrant low self to clear the blockage between it and the High Self. This effected, the body healed itself.

The significance of all this to Ceremonial Magic cannot be

underestimated. Particularly in Ceremonial Magic, ritual figures importantly. There is a symbolic reason for everything done in a ritual, and the action or tool comprising that symbology acts as a powerful physical stimulus. Each time a particular object or phrase is used, or a specific action performed it reinforces the suggestion that something paranormal is going to occur. There is no crisis of confidence because the low self has been powerfully persuaded that the ritual is the thing doing all the work. Furthermore, the sway of the low self's emotions is so strong that the middle self, seat of the will and our critical faculties, does not know that it has been tricked into something it would normally reject as irrational.

The rituals are deliberately complex, exotic. The preparation for them is frequently lengthy, and the directions for gathering the evening's materials are often next to impossible. In fact, by the time you are ready to begin the ritual, the low self has already been mightily impressed by the undertaking. With a little additional suggestion, backed up by the lighting of the candles, the drawing of the circle, it should, in your initial attunement, make immediate contact with the High Self. And, once the High Self, the *Aumakua*, has been reached, the real work of the ceremony can be done.

The materials for the ritual traditionally include the altar and the magic circle. Upon the altar rest the tools to be used for the particular ceremony. Here you will place your candles and your incense, the color and the scent determined by the type of ceremony you are performing. [Tables will be given in Chapter Ten.] Here also rests your ritual dagger, to be used in drawing the magic circle, as well as the chalice, and vessels containing earth and water. Talismans and pentacles, which you would have prepared beforehand, are present, as are the sigils [seals] of the planetary spirits and angels. All things will have been consecrated and ready for use.

Traditionally, all materials are new, but with the proper consecration old, used items can be used. My own array of tools includes an incense burner purchased by a friend at one

of the Arab markets in Saudi Arabia. This burner is of undetermined age and belonged to only the gods know whom. I feel confident, though, that I have removed any negative vibrations from it, and that it has been made new for my purposes. It lends a touch of the exotic to my altar.

Your vessels for the elements can suit your own fancy. I usually vacillate between silver cups and pottery. My chalice is earthenware, and my candlesticks, iron. I usually choose purple candles, although for certain ceremonies I will substitute green or blue.

An altar is something you will want to construct very early in your ritual work. My own consists of a plank of wood balanced upon a cement block. The altar is alternately left bare or covered with Belgium linen. I leave my altar up in my bedroom, but some of you may have cause to keep yours tucked away in a closet, hauling it out only when you are alone or planning a specific ritual. In this case, since the altar should also be a consecrated item, you should perform the ritual for consecration each time you set it up. It is also a good idea to periodically renew this ritual even when you leave your altar in the same place all the time. This consecration rite can be found in Chapter Seven.

There are far more dogmatic approaches to the materials of ritual, but I believe the practitioner should have a freer hand in what he wants to use and how he wants to use it. Most of you will undoubtedly follow the rules anyway, at least to begin with, because it is simply more fun to really throw yourself into the whole trip. Then, as you familiarize yourself with the ceremonies and the symbology and patterns become more clear, the idea of adapting them in your own special way will become more fun than following them to the letter. Some rituals cannot be followed perfectly anyway, due to the impossibility of obtaining certain ingredients.

The important thing to remember is the physical stimulus and the manner in which it works. A symbol, a specific object, a certain action, are all used to reinforce the suggestion that magic works and that you are using magic to fulfill a certain desire. The physical stimulus gives the low self confi-

dence to achieve union with the High Self and obtain magical effects, because it succeeds in convincing the low self that the ritual is doing all the work.

Magic without ritual is like food without vitamins: you just do not get the results you are after unless you add the necessary ingredients. And again like vitamins, rituals can, and should, be adapted to your own personal needs and designs. Ritual is the psychological tool, even as psychism is the "physical" tool to the successful working of magic. It sets the stage for the subconscious, distracts the conscious, so that the psychically inhibitive mental processes of the middle self—what we delight in calling logical, critical thought—cannot block the path to the High Self.

I am not trying to indicate that logical, critical thought is bad, only that it is a very low rung on a very tall ladder. For too many, though, reason is the only approach to the universe. This becomes a very limited state of consciousness, and a rather egotistical one, too. It is too easy for a person living at this level of consciousness to insist that the only things that exist are the things that he understands. If he cannot understand it, it could not possibly exist. This is a rather feeble attempt at control.

Man is discovering ways to penetrate outer space, and he fancies his technology has given him a measure of control. But if power is the motivator, why limit oneself to objective power? The true source of any power—beneficent or evil—lies within; the only way to exert true control over one's life and environment lies within. It is subjective control that we seek, not objective control. We do not plan to pit object against object, machine against machine; but instead, we apply the mind to other minds, and the mind to matter.

Magic is the path to subjective control of your destiny; ritual is the means to liberation of the inner forces locked within you. Ritual releases the psychokinetic powers of your mind and directs them in an orderly fashion towards the fulfillment of your desires. The psychological principles behind ritual are the keys to the inner kingdom.

CHAPTER FOUR:

CEREMONIAL MAGIC—THE HIGHEST FORM OF MAGICAL PRACTICE

WE have been speaking in rather general terms about magic and the principles involved. The psychic and psychological factors already discussed cover the practice of magic at large, but the subject is generally divided into two areas. These are operative and ceremonial magic.

Operative magic entails the use of spells and words of power in incantations; the use of oils and herbs; blessings and curses. Ceremonial Magic is traditionally defined as the appeal to supernatural forces with the plan of either persuading or coercing these forces into doing the magician's bidding. Certain aspects of operative magic are used in Ceremonial Magic, but it is in the latter that the most elaborate rituals are used. Here the magic circle of protection is drawn, and the seals and sigils outlined. Powerful talismans are made, and magical words and phrases intoned.

Operative magic involves the magician alone. He is drawing all his power from himself and from the particular spell. In Ceremonial Magic, though, the magician is making an entreaty to forces outside himself, using whatever he believes is ethical to get those forces to fulfill his desires. He is still the

master of his own soul, because it is he who is doing the directing.

There were seven major spirits whom the medieval magician was interested in contacting. The number seven possibly came from the fact that seven of the planets in our solar system had been identified by the early Chaldean astrologers. Each planet was ruled over by a planetary spirit, which was then personalized and associated with different principles, such as truth, beauty, justice, and so on.

One of the original sources of the seven planets and spirits and their occult significance comes from the great Egyptian Magi and master of the occult, Hermes-Thoth. In the fragments remaining from one of his treatises, the *Pymander* [divine thought], Hermes described the revelation he had been given regarding this matter.

One night, in the midst of much suffering and striving to rise in prayer to the Author of all things, Hermes saw a shimmering vision begin to form in the darkness. As it became clearer, this luminescence took the form of a perfectly formed, colossal man of great beauty.

Gently, it spoke to Hermes: "Thou sufferest, O son of Earth, and I come to give thee strength, for thou lovest justice and thou seekest after truth. I am Pymander, the thought of the All-Powerful: make a wish, and it shall be granted thee."

"Lord," rejoined Hermes-Thoth, "give me a ray of thy divine knowledge."

Pymander granted the wish, and Hermes was immediately inundated with wondrous visions, all beyond human comprehension and imagination. After the audial and visual imagery had ceased, the blackness surrounding Hermes grew terrifying. A harsh and discordant voice boomed through the ether, creating a chaotic tempest of roaring winds and thunderous explosions. The mighty and terrible voice left Hermes filled with awe.

"It seemed to me [the text of the *Pymander* reads] that this great voice was the voice of the vanished Light, and from it came the Word of God. This Word seemed to be

borne on a current of celestial water whose coolness I could feel, and from it rose a clear, pure flame that dissolved into the air.

"This air, subtle as the spirit itself, floats between the water and the fire, and in the waves of this current of air our earth was held in equilibrium, like a mass of some unshaped substance that awaits the creator's hand.

"And God's Word shook this world; and the more it shook, the brighter the great Light shone again, and the innumerable manifestations of the wondrous form appeared again, one after the other.

"And it seemed to me that I could see all these things in the mirror of my thoughts. And then the divine voice of Pyramander was heard again, speaking kindly and softly: 'Thought is God the Father; the Word is his son; they are indissolubly united in eternity, and their union is Life.

" 'Thought and the Word create the acts of the All-Powerful.

" 'From the All-Powerful come seven spirits who move in seven circles; and in these circles are all the beings that compose the universe; and the action of the seven Spirits in their circles is called Fate, and these circles themselves are enclosed in the divine Thought that permeates them eternally.

" 'God has committed to the seven Spirits the governing of the elements and the creation of their combined products. But He created man in His own image, and, pleased with this image, has given him power over terrestrial nature.

" 'Now man, having seen his father in the figure of the supreme Creator, at one time conceived the ambition of making himself equal to His omnipotence, and desired to penetrate the circles whose government had not been given to him. Troubling in this way the divine harmony, he made himself guilty, and his punishment was to become the slave of his body. Though he is immortal in his soul, which is the image of God, he made himself mortal by a love of changing and perishable things.

" 'But he was given liberty to raise himself again, as far as

he could, to his original heights by cutting himself off from the servitude of the body and reconquering his immortality.

“God desires therefore that every man should learn to know himself for what he is, and to distinguish his superior and invisible being from the visible form, which is only the shell. When he has recognized the duality of his creation, he no longer allows himself to be seduced by the charm of impermanent things; his thought has no other aim but to seek and pursue, across the infinite, the absolute beauty whose contemplation is the sovereign good promised to his rehabilitated mind.

“The man who triumphs over sensual temptations increases his mental faculties; God gives him his measure of light in proportion to his merits, and progressively allows him to penetrate the most profound mysteries of nature.

“That man, on the contrary, who succumbs to the temptations of the flesh falls gradually under the power of the fatal laws that govern the elements and condemns himself to perpetual ignorance, which is the death of the spirit.

“Happy is the son of earth who has kept pure the image of God and has not defaced it or darkened it with the veil of ignoble concupiscence. When the hour comes for him to leave his world, his body is indeed given up to the realm of matter; but his spirit, freed from the shell that time has worn away, rises into the seven concentric circles that envelop the terrestrial system.

“In the circle of the Moon, he recognizes his immortality; in Mercury, he feels his insensibility; in Venus, he clothes himself again in innocence; in the Sun, he is given the strength to bear without difficulty the rays of the divine splendour; in Mars, he learns humility; in Jupiter he takes possession of the treasures of an intelligence made divine, and in Saturn, he sees the truth of all things in its unchangeable beauty.

“Beyond the circles lies the Infinity of Worlds, that goes with him in his pilgrimage from heaven to heaven towards the supreme God whom he approaches ceaselessly, an eternal asymptote, without ever attaining him.’”

It is these seven superior spirits of the Egyptian system, acting as intermediaries between God and men, that the Brahmans of ancient India called the seven Devas, that in Persia were called the seven Amaschaspands, that in Chaldea were called the seven Great Angels, that in Jewish Kabbalism are called seven of the ten Sephiroth, and that in Christianity are called the seven archangels.

Dionysius the pseudo-Areopagite prepared a treatise for Westerners, reconciling the Christian hierarchy of celestial spirits with the traditions of Hermes. He classified the angels into three hierarchies, each subdivided into three orders.

First Hierarchy—Seraphim, Cherubim, and Thrones

Second Hierarchy—Dominions, Powers, and Authorities
[Virtues]

Third Hierarchy—Principalities, Archangels, and Angels.

This classification was adopted by Cornelius Agrippa, one of the most famous magicians of the Renaissance, and by many others. The names were explained by Pseudo-Dionysius in the following manner [*The Works of Dionysius the Areopagite*, vol. II, 1889]:

... the holy designation of the Seraphim denotes either that they are kindling or burning; and that of the Cherubim, a fulness of knowledge or stream of wisdom. . . . The appellation of the most exalted and pre-eminent Thrones denotes their manifest exaltation above every groveling inferiority, and their super-mundane tendency towards higher things: . . . and their invariable and firmly-fixed settlement around the veritable Highest, with the whole force of their powers. . . . The explanatory name of the Holy Lordships, [Dominions] denotes a certain unslavish elevation . . . superior to every kind of cringing slavery, indomitable to every subserviency, and elevated above every dissimilarity, ever aspiring to the true Lordship and source of Lordship. . . . The appellation of the Holy Powers denotes a certain courageous and unflinching virility . . . vigorously conducted to the Divine imitation, not forsaking the Godlike movement through his own unmanliness, but unflinchingly looking to the super-essential and powerful-making power, and becoming a powerlike

image of this, as far as is attainable. . . . The appellation of the Holy Authorities . . . denotes the beautiful and unconfused good order, with regard to Divine receptions, and the discipline of the super-mundane and intellectual authority . . . conducted indomitably, with good order towards Divine things. . . . [And the appellation] of the Heavenly Principalities manifests their princely and leading function, after the divine example. . . .”

The flowery prose of Dionysius the Areopagite was an important bridge between the arcane world of paganism and the acceptable medieval world of Christianity. It was not long, however, before his metaphysical explanation was glossed over by others of a more magical bent. The following is a description of the angels in which certain devilish characteristics are beginning to appear [Heptameron, or Magical Elements, taken from the *Fourth Book of Occult Philosophy*, translated into English by Robert Turner in 1655].

Of Michael and the other spirits of Sunday it is written that: “Their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away infirmities.”

Of Gabriel and the other spirits of Monday: “Their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future.”

Of Samuel and the other spirits of Tuesday: “Their nature is to cause wars, mortality, death and combustions; and to give two thousand Souldiers at a time; to bring death, infirmities or health,” and so on for Raphael, Sachiël, Anael, Cassiël, and their colleagues.

These seven are said to govern the portion of the astral system of which our earth is the center. Each of these portions consists of the seven orbits through which pass the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. These planets are considered the thrones, or centers of influence, of the seven superior spirits or Archangels, each one of which has command over one of the angelic legions.

These spirits are more perfect in essence than man, and they are here to help us. They work out the pattern of ordeals that each human being must pass through, and they give an account of our actions to God after we pass from the physical plane. They cannot, however, interfere in any way with our free will, which always must make the choice between good and evil. In their capacity to help, though, they can be called upon to assist us in various ways. It is these archangels, then, that the magician evokes in his ceremonies.

When ceremonies were used for less than noble purposes, it became necessary to introduce spirits more amenable to such nefarious practices. Thus each Archangel was soon matched with a fallen angel, and the battle was on. Those souls on this plane who sought to control others—disobey the one mandate even archangels were forbidden to break, i.e., interfere with another's free will—were claimed by the forces of evil, while those who worked along the line of the principles Pymander laid out to Hermes-Thoth, seeking to regain their immortality, were herded under the wings of the tutelary angels.

This left the medieval sorcerer with seven Archangels and the legions of angels controlled by them, and the seven servants of darkness, and the legions of fallen angels commanded by them. Altogether there were a variety of nonphysical entities to whom the magician could aim his powers of evocation. Each became associated with different gems, stones, herbs, hours of the day, night, phases of the moon, the days of the week, colors, good or ill luck.

With all of these angels and demons in existence, some overlap occurred in the things which a specific angel was supposed to rule. As a consequence, conflicts of duty arose, and contradictions in roles was not uncommon. Below is one table of correspondences that has been handed down to us:

Archangel	Angel	Planet	Part of Human Body	Animal	Bird	Precious Stone
Raphael	Michael	Sun	Heart	Lion	Swan	Carbuncle
Gabriel	Gabriel	Moon	Left Foot	Cat	Owl	Crystal
Camael	Zamael	Mars	Right Hand	Wolf	Vulture	Diamond
Michael	Raphael	Mercury	Left Hand	Ape	Stork	Agate
Zadikel	Sachiel	Jupiter	Head	Hart	Eagle	Sapphire = (Lapis Lazuli)
Haniel	Anael	Venus	Sex Organs	Goat	Dove	Emerald
Zaphkiel	Cassiel	Saturn	Right Foot	Mole	Hoopoe	Onyx

Accompanying the concept of the planetary spirits, or Archangels, was something the Egyptians called *hekau*, or the word of power. The word of power, when spoken, released a vibration capable of evoking spirits. The *hekau* bears many similarities to Kabbalism, but this will be discussed more thoroughly in the next chapter. For our purposes here, though, it should be noted that the most powerful *hekau* for calling up a specific spirit in Ceremonial Magic is that spirit's name. "To name is to define," cried Count Cagliostro, a notorious occultist of the eighteenth century. And, to the magicians of the Middle Ages, to know the name of a spirit was to be able to command its presence.

A spirit could not be called, however, without the magician first taking steps to protect himself. Should he not do this, his soul would be in the most vile danger. Protection took the form of talismans, seals, sigils, special powdered concoctions, and, most importantly, the magic circle. As long as the magician stood within the magic circle, he was invulnerable to whatever he managed to call up.

A variety of circles were used. Sometimes a triple circle was drawn, the diameter of each concentric circle being six inches less than the one surrounding it. The outermost circle was marked at four equidistant points for north, south, east, and west. Hebrew words were written at each point: *Agial* at the eastern, *Tzabaoth* at the southern, *Jhvh* at the western, and *Adhby* at the northern. Between each of these points a pentacle, or five-pointed star, was drawn.

The magician placed his brazier of lighted charcoal at the eastern point, in the smallest circle. Then his altar, its center plumb with the center of brazier, was devised. Upon the altar were the ritual tools, including salt water, incense, candles, and herbs appropriate to his specific undertaking. Lighted candles would also be placed around the outside circle. Each tool was carefully consecrated, and wrapped in white linen.

In the circle with him, the magician would have prepared the proper talismans. Inscribed also within the circle were the seals of the spirits to be evoked. It was believed that every spirit had a design peculiar to him, called a sigil. Knowledge

of the sigil was as valuable to the magician as knowing the spirit's name. Both accorded power to the magician over the spirit.

With this particular set up, a triangle is drawn to the side of the magic circle, and it is in this triangle that the spirit is to manifest. The magician then commences with the conjuration, the first order of business being the evocation of the magician's own guardian spirit. This is a further assurance of protection. Then the evocation of the planetary spirit is attempted.

In other ceremonies, a triangle surrounded by three concentric circles is drawn, with circular designations within as to where the magician stands, where the candles are placed, and where the spirit is to manifest. Still other rites demand that the magician draw a circle containing Solomon's seal [Star of David] with a rectangle superimposed over it, a cross within the center diamond formed by the seal. [Examples of magic circles in Chapter Ten.]

Solomon's seal was especially recommended for summoning air spirits. According to Peter of Abano [an occult author who lived from 1250 to 1318], this summoning should take place when the moon is waxing. Abano also recommended the inscription of four concentric circles for the invocation of good spirits. This should be done in the first hour of a Sunday in springtime. The names inscribed in the circles were Varcan, the Lord's king-angel of the air, and Tus, Andas, and Cynabel, who are the Lord's holy ministers. The highest angels of Sunday, though, according to Abano, are Michael, Dardiel, and Huratapal. The north wind carries these angels and they can be invoked by magical ceremonies employing incense made of red sanders.

There are other instructions for magic circles and signs contained in the various "black" books, or *grimoires*, of the Middle Ages. Of these, perhaps the most impossible is that of the master occultist, Dr. Faust, contained in the black book *Great and Powerful Sea Ghost*.

First of all, the circle is to be cut from sheet metal, no easy task. With each stroke of the hammer, one is to pro-

pronounce: "Made strong against all evil spirits and devils." Then a triangle is to be formed in the center from three chains, each taken from a gibbet, and nailed down with nails that have gone through the foreheads of executed criminals. These criminals would apparently be victims of the Inquisition, for they had to be those who had been broken upon the wheel and tortured in other ways too brutal for anyone other than the medieval Church to conceive of.

The triangle and circle formed, the magician was to address himself with great devotion to God, reciting holy prayers. Intermingled with these, however, he was to exclaim: "*yn ge tu y ge sy San mim ta chu.*"

With the amen, one was to pronounce a curse over Satan: "Hound of hell, Spirit, precipitated in the abyss of eternal damnation; see me standing courageously amidst the hordes of devilish furies."

Three times Satan was to be cursed in this manner, before he would fulfill the magician's wishes. After he had obeyed the magician's commands he was sent away with dreadful denunciations.

Thereafter, Dr. Faust has a few words of advice for his readers: "When you have taken possession of the money and the jewels, and Lucifer is gone, then thank God with a psalm. With all your possessions, go to another country. Remain pious. Do not forget the poor and the converts."

The most revered "black" book of all is *La Clavicul-de Salomon*, reputedly written by King Solomon of Judea. It is possible that some of the formulas were preserved from that great occultist and Hebrew king, but the book is for the most part a collection of invocations, magical seals, and secret formulae culled from many practicing sorcerers. And, as every magician was required to make a copy in his own hand, a great many variations in surviving copies exists. The divergence in magical circles is evident.

In manuscript No. 2350, *Bibliotheque de l'Arsenal*, there is a diagram of a circle with the words: "Note that nothing can be done to invoke spirits without a circle."

This circle is to be drawn with a diameter of nine feet,

using the consecrated knife, or *athame*. "Thou shalt make four Pentacles with the names of the Creator, and beyond these two circles thou shalt make a circle within a square by means of the said *athame*. . . ." Inscribed in the circle are many Greek and Hebrew names, *alpha* and *omega* being recognizable, as well as the oft-repeated mystical word, *agla*. *Agla* is an abbreviation used by the Rabbis, formed by the initial letters in the phrase, "Athah gabor leolam, Adonai," or "Thou art mighty forever, O Lord."

In another manuscript owned by the *Bibliothèque l'Arsenal*, manuscript No. 2348, quite different instructions are given, although both manuscripts claim to be the original of Solomon:

"Have the knife or the circle consecrated according to custom. Thou wilt trace all round beyond this circle at the distance of a foot, with the center that of the first circle, and again beyond this circle with the same center and at the same distance. Between the first circles of the Art that thou hast made thou wilt form, in the space of a foot and directed upon the four quarters of the globe, the venerable signs of the *tau*, and between the second circles of the Art thou wilt make, between four medallions, or Pentacles, the terrible names of the Creator—that is, between the east and the south Tetragrammaton, between the south and the west Eheyt, between the west and the north Elijon, and between the north and the east Eloha, the which thing is of a very great importance in the catalogue of the Sephiroths and sovereign enlightenments." [Diagrams and additional instructions for drawing the magic circle will be included in Chapter Ten.]

The black books had much additional information of usefulness to the magiciain, and there was scarcely a doctor or scholar who did not have one of these manuscripts hidden away somewhere. Of equal eminence with the *Clavicule de Salomon* was the *Red Dragon*, erroneously attributed to Pope Honorius. The *Red Dragon* contains ceremonies fit for evoking none other than the mighty Prince of Darkness himself,

and claims authoritative names and portraits of the demons of hell.

Ceremonial Magic, then, is the use of specific words, signs, and symbols for the express purpose of evoking entities traditionally entrusted with various facets of human and cosmic existence. The sorcerer, in this case, does not appear to be performing a completely subjective operation. There is more involved than just his mind, psychokinetic ability or no.

If the practitioner of Ceremonial Magic is to be believed, he is achieving his ends through the direct assistance of non-physical entities—some dedicated to good, some dedicated to evil. He is still employing his will, though, and he is still master of his destiny—two inherent suppositions in magic—for he controls these nonphysical entities. It is he who calls them, he who directs them, and they do his bidding.

There are a couple of ways to look at this. One would be to agree that there are nonphysical entities who can be forced into manifestation on this plane. Another would be to compare these intermediaries to the altar, the candles, the ritual knife, and declare them yet another physical stimulus, albeit an exotic one. This position would be to deny them any basis in fact, but respect them for the psychological value they afford, as discussed in the previous chapter.

Finally, these tutelary spirits could be a higher intelligence, immortal, but not entities separate from ourselves. They may be the eternal part of ourselves, the High Self, or *Aumakua* in the Kahuna system. In keeping with Huna, the *Aumakua* would be incapable of doing anything that would hurt someone, including its own middle and lower selves. The “demons”, then, would be the low selves on this plane that have been separated in some way from their middle self. Without the middle self, the low self would be unable to manifest in a body and would therefore rightly be called, nonphysical.

The belief in nonphysical entities existing outside ourselves—angels, demons, nature spirits, elementals—is a subjective belief, difficult to prove to those who require things measured out in test tubes or wave-recording machines. If you have faith in these intermediaries—and thousands have had expe-

riences attesting to their existence—you are on your own. You do not need any assistance in your approach to Ceremonial Magic. Your faith is someone else's physical stimulus.

The purpose of this book is not to provide the "one and only" dogmatic approach to success in magic, but to provide psychological and parapsychological aids which you, the reader, may or may not wish to use. Each individual has had a unique background, and he will choose whatever things are best suited to his own particular personality and orientation to life. As such, no one of the three possible explanations for nonphysical beings is The Right explanation. The one that suits your needs—the one that allows you to believe—is The Right explanation . . . for you.

Keeping this in mind, let us look at the other means we have towards understanding Ceremonial Magic.

If angels and demons from other planes actually do manifest in some physical form during the ceremony, you may either accept it at face value, or seek an alternate explanation. The most popular alternative explanation is autophenomena. In other words, the practitioner is in some way producing the phenomena, either through audial and visual hallucination, or through some fragmented portion of the magician's own mind. In either case, in order for the physical stimulus aspect to be operative, such phenomena should be expected, and, with caution, encouraged. Typically, the Huna system is less ambiguous about the matter and easier to impart than any Western approach.

The Kahunas, you will recall, believed that man has not one but three souls. Each of these souls then has three shadowy bodies that it inhabits and three voltages of vital energy, or *mana*, at its disposal. The two lower souls, or selves, reside in a physical vehicle. The third soul, the *Aumakua*, is a highly evolved soul no longer requiring a physical body. To continue to promote its own growth, however, it is aligned with the two souls residing in a physical form, over which it acts as guardian. *Aumkaua*, in Hawaiian, means "older, utterly trustworthy parental pair," indicating its advisory capacity and hinting at a fusion of the male and female principles.

The High Self is a nonphysical being, for all practical purposes, and it commands an extremely powerful amount of energy. Should this High Self be induced to use the middle self's imaging power, it would "manifest" on this plane in the form most acceptable to the middle self. Such a manifestation is certainly hallucination, in that the High Self is probably stimulating the pineal gland, which secretes the most powerful hallucigen known to man; but is it really *just* an illusion? Perhaps the apparatus it uses is the father of illusion, but if contact is effected and results transpire within a reasonable amount of time, perhaps something more than mere hallucination has occurred. [It should be noted that any other nonphysical entity may also use this same approach of using the apparatus already present in man, in order to dramatize its presence.]

Max Freedom Long, you will remember, did not attempt to define the *mana* available to the High Self. He believes that physics has not yet discovered its equivalent, but he likens it to an atom-smashing voltage. If this be true, we are all walking around with the capacity to tap an overwhelming, mind-boggling amount of power. Indeed, for most of our purposes in magic, only a puny amount of this power need ever be tapped. The point, however, is that this power does not belong to some separate entity before whom we must either cower or cajole into parting with some small amount. This power lies within all of us, and can be tapped by anyone who has learned to travel the road to his High Self. I contend that the rituals and symbology of Ceremonial Magic may be one way to travel that road.

The *Aumkaua* is bound by one immutable law, and that is to harm no thing. If there were even any possibility that it could be tempted to break this law, it would not have graduated to being a High Self. This means that the great store of power is only available to us if it hurts nothing or no one—most especially ourselves. If so, how could so-called "black" magic ever be practiced? The Kahunas also had an answer for that one.

When the physical body dies, they believed, the low and

middle selves remain bound together by *aka* substance, the sticky, adhering substance of which the individual bodies for each soul are made. Under normal conditions, they will remain bound to each other until the High Self has located another body through which they can manifest.

Sometimes, either through sorcery, accident, or the confusion of a violent death, these two selves may become separated. Now the low self is the one that cannot reason, but can be persuaded, or influenced, by some other intelligent power. The low self has no powers of discrimination, and will accept whatever information is handed to it if it is presented in a logical or impressive manner. If, in such a circumstance of separation, another person is able to sense the presence of one of these dissociated souls, that person can persuade the unattached low self to do whatever the person desires.

Applied to Ceremonial Magic, the medieval demon would, in this case, be a dissociated low self. Bear in mind, too, that an important part of every conjuration is the persuasion. The magician has to be cunning, impressive, and perversely logical in order to coerce the demon into obeying his orders. Remember, too, that the ceremony builds up a tremendous store of power, through the generation of emotion, and this *mana* can be directed at the demon. Charged thus with energy and armed with the magician's instructions, the demon would go forth to do his master's bidding.

If you have accepted the possibility of demons being dissociated low selves, it should not be too big a jump to believe that after a while some of these low selves would get well known, and could be compelled to respond to the sound of their name. After all, the Kahunas believed that one Kahuna could inherit the horde of low selves in the command of an older Kahuna, upon the older man's death. To keep them straight, one magician may command each low self to respond to a different name, which would explain why knowing the demon's name was supposed to exert so much control over it.

It is possible that a whole legion of such low selves hovered over medieval Europe, drawn by the superstition and

fear engendered by the Church, which may have corresponded to complexes built up in these low selves while manifesting in a physical body. And if that were not enough, there was the ever-pervasive stench of the Church-supported horror we know as the Inquisition.

It makes no difference which of these explanations of non-physical beings you choose to believe. The important thing is to choose one, whichever appeals to you the most, and employ it in your rituals. Intermediaries are essential to the practice of Ceremonial Magic and capable of bringing you incredible power. Find something that allows you to believe in them, whether religious, psychological, parapsychological, or occult. Dare to let it happen. Ceremonial Magic is the quintessence of the occult, the passport to *results*.

CHAPTER FIVE:

CEREMONIAL MAGIC AND THE KABBALAH

THE *Kabbalah* represents the vast literature of Jewish mysticism, which did not make a real impact upon Christianity until the fifteenth and sixteenth centuries. By the time Christians became aware in any meaningful way of the *Kabbalah* it had a doubled allure: it was secret, it was elitist, it was extremely scholarly, and Jews had been regarded throughout the Middle Ages as privy to divine information hidden from the Christians. All of these factors, combined with a few more the psychologists and sociologists could give us, appealed mightily to the practicing magician. Here, at last, were all the secrets for which he had been searching.

The magicians had been vaguely aware of the *Kabbalah* for some time and had managed to throw a few of the better-known Hebrew words into their ceremonies, like *Adonai* and *Yahweh* [JHVH]. When the Gentile confined the Jew to the ghetto; though, he also confined the *Kabbalah* within its walls. It was not until the humanism and new delight in learning, fostered by the Renaissance, began to spread, that the Gentile became truly cognizant of the magical and mystical possibilities offered by Kabbalism. Some became adept

Kabbalists on its own terms; others borrowed heavily for their own purposes.

There are many elements in Jewish mysticism that could be called "magical," and these elements were applied for those purposes. It must always be remembered, though, that the Jew's approach was essentially exegetical, devotional, and more mystical than magical. Although the systems they developed can be used for either pursuit, the Jew usually elected, because of his religious orientation, to follow the path of the mystic.

The Kabbalah is, simplistically, a series of methods used to unveil the hidden mysteries and teachings of the universe. The key to this system is numbers and letters, most specifically, the letters of the Hebrew alphabet.

The Hebrew language, to the Jew, is the creative language of God. Every word composed of its letters is some kind of revelation of God. Furthermore, the alphabet and its configurations contain the name of God, and this name is most important and peculiar to Jewish mysticism. The name of God is absolute because it reflects the hidden meaning and totality of existence. Through it, all else acquires meaning.

The best known Kabbalistic work is the *Zohar*, "The Book of Splendor." Gershom G. Scholem, Professor of Jewish mysticism at the Hebrew University, Jerusalem, sets the publication date of the *Zohar* at about 1275. To really understand the significance of Kabbalism to Ceremonial Magic, though, we should first go back to the earliest Kabbalistic doctrines, those developed in the period between the first century B.C. and the tenth century A.D. This rather lengthy period of time was characterized by what is called *Merkabah* mysticism, or Throne mysticism.

Throne mysticism was more like traditional mysticism, as opposed to later developments with letters and numbers, in that the seeker attempted through meditation to ascend through the heavens to the throne world, as seen in the first chapter of *Ezekiel*. The major works of this period are the *Greater Hekhaloth* and the *Lesser Hekhaloth*.

The individual in *Merkabah* mysticism had to take the

classic journey through the various heavens until he reached the seventh, known as the Throne world. There it would gaze upon the splendor and glory of the Light streaming forth from the throne, and the various angels surrounding it. Then the mystic was to return to earth, retaining the "fullness of God's light."

There were many hazards on this journey to and from the Throne, for the Jewish mystics believed that there were many hostile planetary spirits and other rulers of the cosmos whom the traveler had to safely pass. The method which the *Merkabah* mystics developed to deal with these spirits has much bearing on Ceremonial Magic.

The gatekeepers were the entities most difficult to pass. These gatekeepers, called archons, opposed the liberation of the soul. To proceed past them the seeker needed a magical seal, made of a secret name. A different name was needed for each heaven.

Thus began a mighty tradition of secret names, which when pronounced, gave the speaker power. The master of the secret names, it was believed, himself assumed the power of the entity so named.

This kind of thinking produced a number of highly obscure names for God, who apparently was not immune to this power principle. Some of the favorite names for God were Zohariel, Adirion, Akhtariel, and Totrossiyah [or Te trassiyah, i.e., the Tetras or fourfoldness of the letters of God's name: JHVH].

The name of God is a *Merkabah* practice known as "putting on, or clothing, of the name." This was a highly ceremonial rite in which the mystic impregnated himself, as it were, with the great name of God. Symbolically he clothed himself in a garment into whose texture the name of God had been woven. Once more this is operating on the principle that the knower of secret names assumes the powers of the entities bearing those names.

It is interesting to note that numbers were already gathering mystical significance. The God of the *Merkabah* mystic was said to be the Holy King who emerges from unknown

worlds and descends through 955 heavens to the Throne of glory. There, a cosmic veil, or curtain, shields the Throne from the angelic host. This curtain contains the images of all things, which since the day of creation were deemed to have their preexisting reality in the heavenly spheres [this bears a remarkable similarity to the occult concept of the Akashic record]. Also contained in the curtain was the secret of Messianic redemption and the date set for redemption. Computation of these dates became increasingly important to Kabbalists of later years.

The importance attached to numbers was made evident in a remarkable book of this period called *Shiur Komah*, or "Measure of the Body." This book attempted to ascertain the numerical relationships of God's members and organs. Another book, *Sefer Yetsirah*, the "Book of Creation," [also translated "Book of Formation"] determined that there were ten elementary and primordial numbers, called Sephiroth, that comprised the ten elements of the world. These ten *Sephiroth*, combined with the twenty-two letters of the Hebrew alphabet, represented the thirty-two secret paths of wisdom, through which God created all that exists. The *Book of Creation* discusses the secret meaning of each letter in the three realms of Creation known to the author: man, the world of the stars and planets, and the rhythmic flow of time through the course of the year.

The significance of pre-*Zohar* Kabbalistic thought to Ceremonial Magic is evident in the emphasis placed on secret names and seals used to get past the archons, or gatekeepers, of the seven heavens. As the methods of configuration with numbers and letters were developed, the Kabbalists were able to determine the names of angels not mentioned in the Bible, and the seventy-two names of God. This information could not be gleaned from casual sources. The names of the angels and their sigils were important to the magician's ceremonies. They began to seek out the Kabbala.

The Kabbalists emerged as a distinct mystical group from the year 1200 on, specifically in the south of France and in Spain. The "Golden Age" of Kabbalism belonged to Spain,

from the close of the thirteenth century through the early part of the fourteenth century. During this period Abraham Abulafia developed an elaborate doctrine of Prophetic Kabbalism, his most extant works being written in Italy between 1279 and 1291.

The goal of his prophetic doctrine was "to unseal the soul to untie the knots which bind it." Abulafia believed that inner forces were hidden, distributed and differentiated in man. These had to be released. Man was separated by dams and borders of human existence, protecting and barring him from what Abulafia called the "flood of divine stream. To protect [man] against the flood and guarantee its normal functioning" the soul had to be limited by sensory perceptions and emotions, or "seals of sensuality."

Abulafia determined that some object of meditation was needed that could free the soul of its ordinary perceptions. The object he chose was the Hebrew alphabet and its configurations, as they were the constituents of God's name. This method of meditation he called *Hokhmah La-Tseruf*, "the science of the combination of letters." In terms of Chapter Three, we can see that Abulafia chose a very powerful physical stimulus that would carry weight with anyone reared in the Judeo-Christian tradition.

Abulafia compared his system of the combination of letters to music. The alphabet becomes the notes in the scale, and one simply combines as he pleases. The goal is not to make a specific word, but make an arrangement of letters that look harmonious to the practitioner.

"Know that the method of *Tseruf* can be compared to music;" the medieval mystic wrote, "for the ear hears sound from various combinations, in accordance with the character of the melody and the instrument. Also, the two different instruments can form a combination, and if the sounds combine, the listener's ear registers a pleasant sensation in acknowledging their difference. The strings touched by the right or left hand move, and the sound is sweet to the ear. And from the ear the sensation travels to the heart, and from the heart to the spleen [the center of emotion], and enjoyment

of the different melodies produces ever new delight. It is impossible to produce it except through the combination of sounds, and the same is true of the combination of letters. It touches the first string, which is comparable to the first letter, and proceeds to the second, third, fourth, fifth, and the various sounds combine. And the secrets, which express themselves in these combinations, delight the heart which acknowledges its God and is filled with ever fresh joy."

Abulafia further determined that, as every language is a corruption of aboriginal Hebrew, they all remain related to it. Consequently, every language is sacred; every language is the divine language.

This means that if you want to use Abulafia's method you need not learn how to write the Hebrew alphabet (though examples will be given in Chapter Ten); you can practice the *Tseruf* with the English alphabet, with Russian, or Chinese. The letter forms become spiritual forms, and you find yourself practicing *dillug* and *kefitsah*; "jumping" and "skipping" from one concept to another. In this manner you are using free association as a form of meditation.

To practice the *Tseruf*, Abulafia developed a system that could be likened to a Judaized yoga, complete with postures and breathing exercises. *Tseruf* has been termed an excellent method for out-of-body or astral projection, and is a guaranteed way to become acquainted with the masters on the inner plane. In Hebrew the inner master is called *Sekhel*, *Maskil*, and *Muskal* [knowledge, knower, known].

Other Kabbalists called Abulafia's brand of mysticism "The Path of Sephiroth." Abulafia called it "The Path of Names." This division arose to the fact that the student was to begin with contemplation of the ten Sephiroth, then proceed to the twenty-two letters of the Hebrew alphabet.

Here follows, in brief, Abulafia's "Path of Names," a system of meditation using the combination of letters. All quotes are taken from Professor Gershom Scholem's authoritative work in the field, *Major Trends in Jewish Mysticism*.

The first task of the aspirant is the ". . . cleansing of the body itself, for the bodily is symbolic of the spiritual.

"Next in the order of ascent is the cleansing of your bodily disposition and your spiritual propensities, especially that of anger, or your concern for anything whatsoever except the Name itself, be it even the care for your only beloved son; and this is the secret of the Scripture that 'God tried Abraham.'

"A further step in the order of ascent is the cleansing of one's soul from all other sciences which one has studied. The reason for this is that being naturalistic and limited, they contaminate the soul, and obstruct the passage through it of the divine forms. These forms are extremely subtle; and though even a minor form is something innately great in comparison with the naturalistic and the rational, it is nevertheless an unclean, thick veil in comparison with the subtlety of the spirit. On this account seclusion in a separate house is prescribed, and if this be a house in which no [outside] noise can be heard, the better. At the beginning it is advisable to decorate the house with fresh greens in order to cheer the vegetable soul which a man possesses side by side with his animal soul.

"Next, one should pray and sing psalms in a pleasant melodious voice, and [read] the Torah with fervor, in order to cheer the animal soul, which a man possesses side by side with his rational soul.

"Next, one directs his imagination to intelligible things and to understanding how one thing proceeds from another.

"Next, one proceeds to the moving of letters which [in their combinations] are unintelligible, thus to detach the soul [from the senses] and to cleanse it of all the forms formerly within it. In the same way one proceeds with the improvement of his [bodily] matter with meat and drink, and improves it [the body] by degrees. . . .

"Next, one reaches the stage of 'skipping' as Scripture says, 'and his banner over me was love.' It consists of one's meditating, after all operations with the letters are over, on the essence of one's thought, and of abstracting from it every word, be it connected with a notion or not. In the performance of this 'skipping' one must put the consonants which

ne is combining into a swift motion. This motion heats the thinking and so increases joy and desire, that craving for food and sleep or anything else is annihilated.

"In abstracting words from thought during contemplation, you force yourself so that you pass beyond the control of your natural mind and if you desire *not* to think, you cannot carry out your desire. You then guide your thinking step by step, first by means of script and language and then by means of imagination. When, however, you pass beyond control of your thinking, another exercise becomes necessary which consists in drawing thought gradually forth—during contemplation—from its source until through sheer force that stage is reached where you do not speak nor can you speak. And if sufficient strength remains to force oneself even further and draw it out still farther, then that which is within will manifest itself without and through the power of sheer imagination will take on the form of a polished mirror. And this is the flame of the circling sword', the rear revolving and becoming the fore. Whereupon one sees that his inmost being is something outside of himself.

"Such was the way of the *Urim* and *Tummim*, the priest's oracle of the *Torah*, in which, too, at first the letters shine from inside and the message that convey is not an immediate one nor arranged in order, but results only from the right combination of letters. For a form, detached from its essence, is defective until it clothe itself in a form which can be conceived by imagination, and in this imaginable form the letters enter into a complete, orderly and understandable combination. And it seems to me that it is this form which the Kabbalists call 'clothing', *malbush*."

In this process it is interesting to note that the purification which the student must undergo includes the leaving behind of reason. In Kahuna terms, we would say that the low self and the middle self had been calmed and purified, and the normal blocks which the middle self would erect—the familiar enemy of "impossible!"—have been bypassed. Reason is the enemy of subjective experience. Regardless, there is no proof of mysticism but the experience itself, and we will never un-

dergo the experience until we lay the "no" factor—reason—aside.

It is clear from the text that act of combining the letters is a physical stimulus, especially if the words formed are unintelligible, "thus to detach the soul [from the senses] and to cleanse it of all the forms formerly within it." In our case these "forms" would be the biases of rational thought, which tell us that such things as mysticism are superstition, having no basis in fact.

It is interesting also to note that Abulafia unabashedly names imagination as the source of the visual phenomena associated with the latter stages of this system of meditation. He indicates clearly, however, that it is not illusion, but merely something else using the apparatus of illusion: "That which is within will manifest itself without, and through the sheer power of imagination will take on the form of a polished mirror."

The mirror then becomes a sort of visual aid in which revelations are reflected. The mirror—the medium—is illusion but the message using that medium is genuine phenomenon. For even as our souls require a physical vehicle through which to manifest on this plane, so do other nonphysical things require some sort of physical apparatus through which to manifest. Thought requires language, and psychically acquired information, obtained through the psychic senses must manifest through the channels of physical perception (audial, visual, tactile, etc.).

Abulafia did not wish his method to be used for magical purposes, but in successive generations it was repeatedly employed for this reason. The magical applications of the Kabbalah were termed Practical Kabbalism, and although there was a strong orthodox discouragement of its practice, Jews and Christians alike regularly adapted its methods to their rites and ceremonies.

In Germany, just prior to Abulafia's work with the "Path of Names," a Kabbalistic movement was begun which later formed the basis of all configurations. The Hasids [devout] of medieval Germany developed three techniques for creatin

the *Golem*, or magical homunculus. The *Golem* was a mixture of letter magic and practices aimed at producing an altered state of consciousness. These techniques figure importantly in Practical Kabbalism, as they were the chief methods used to arrive at the names of angels.

With the help of the *Sefer Yetsirah*, one was supposed to be able to construct the *Golem* [literally, shapeless matter], which would then come to life when the secret name of God was written upon the clay figure's forehead. This artificial man could be returned to a shapeless mass by simply erasing the name from its forehead. The complicated rituals for making these homunculi were devised by Eleazar of Worms and published in a book called *Sefer Raziel* [*Book of* (the angel) *Raziel*].

This book is filled with a plethora of names, surnames, and aliases of the angels, formed from the root word of the angel's specific function, to which the suffix "el" meaning God, was added. Examples would be root word Raz—the angel who revealed the mysteries to Adam—Raziel; Sam, meaning poison—the angel of evil—Samael; Yerah, meaning moon—the angel of the moon—Yarhiel.

The more complicated techniques can be divided into three:

Gematria was the calculation of the numerical value of Hebrew words and the search for connections with other words or phrases of equal value. Words with the same numerical value can be interchanged with one another; or they may by their number indicate a new meaning to Scripture.

Notarikon used the approach that each Hebrew word was an abbreviation of a longer phrase, each letter in the word being the initial letter of another word, or that the first and last letters of words could be detached and made into new words. The greatest talismans were devised from the Notarikon method of Kabbalism, and many famous magical words. Of the latter, perhaps the most famous is *Agla*, which was taken from the first letters of a traditional benediction: Athah, labor leolam, Adonai [Thou art mighty forever, O Lord]. One of the better known talismans was derived by the Notarikon method. This is the Kabbalistic seal of Agrippa re-

produced in his *Occult Philosophy*. It reads *Ararita*, a word which endows its owner with the power to solve all riddles of the divine word. Furthermore, it protects one against all evil spells and promises the fulfillment of all desires. *Ararita* is composed of the initial letters of each word in the Hebrew phrase, "The One, principle of his unity, the principle of His Oneness, His changing form being One."

Temurah is the method of substitution, transposition and permutation of the letters of words. *Temurah* is the language of anagram, for by writing the Hebrew alphabet in a special order and in two lines, the letters corresponding in a line above and below may substitute for each other. When arranged in this special order of two rows of eleven each, *A* corresponds to *L*, *B* to *T*, and so on, rendering an alphabet that reads AL BT GSH DR HK WTZ ZP CHI TS YN KM. This secret alphabet was called *Albath*, taken from the first two combinations.

If the order of placement is changed, a different secret alphabet results. Each time the name of the alphabet is derived from the first two combinations, giving the Kabbalist such alphabets as *Abgath*, *Agdath*, *Adbag*, *Abbad*, and so on until every possible combination has been exhausted.

These three methods for arriving at secret names and magret code, which each alphabet would decode differently, offering ever fresh interpretation of the Holy Writ.

These three methods for arriving at secret names and magical words were given wide application to Ceremonial Magic. Hebrew word configurations populated the inside boundaries of magic circles, and incantations based on the secret alphabets were majestically intoned. Hebrew methods for numerically determining the future were quickly assimilated into Christian magical practices, for the art of divination has always been closely allied with magic.

We have discussed some of the methods of practical Kabbalism, that is, magical Kabbalism, but no discussion on the subject would be complete without a few words on the more mystical, theological theories of the Kabbalah: the ten Sephiroth, composing the Tree of Life.

According to this doctrine God lies hidden in himself, impenetrable. This innermost God the Jews called *En-Sof*. This *En-Sof* has no qualities, but certain actions in the universe present certain of His aspects. In the manifested world, these are the ten fundamental attributes of God, corresponding to the same ten steps through which the divine life pulsates back and forth. These ten attributes are not steps, though, but stages of divine manifestation. They are called the *Sephiroth*; the mystical crowns of God.

The *Sephiroth* have been described as a mystical organism, a succession of layers that are like a tree.

To quote Professor Scholem: "The ten Sefiroth constitute the mystical Tree of God or tree of divine power, each representing a branch whose common root is unknown and unknowable. But *En-Sof* is not only the hidden Root of all roots, it is also the sap of the tree; every branch representing an attribute, exists not by itself but by virtue of *En-Sof*, the hidden God. And this tree of God is also, as it were, the skeleton of the universe; it grows throughout the whole of creation and spreads its branches through all its ramifications. All mundane and created things exist only because something of the power of the Sefiroth lives and acts in them.

"The simile of the man is as often used as that of the tree," Scholem's text continues. "The Biblical word that man is created in the image of God means two things to the Kabbalist:

"First, that the power of the Sefiroth, the paradigm of divine life, exists and is active also in man.

"Second, that the word of the Sefiroth, that is to say the world of God the Creator, is capable of being visualized under the image of man the created.

"From this it follows that the limbs of the human body, to repeat the instance that I have already given, are nothing but images of a certain spiritual mode of existence which manifests itself in the symbolic figure of *Adam Kadmon*, the primordial man."

The ten Sefiroth, or crowns of the King, are the ten stages of manifestation through which *En-Sof* passed in the

manifest world. They are also the ten stages of manifestation through which man must pass on his mystical journey to *Ein Sof*. The terms are not completely free from variation, but the following gives the general terminology:

1. *Kether Elyon*, The "supreme crown" of God;
2. *Hokhmah*, the "wisdom" or primordial idea of God;
3. *Binah*, the "intelligence" of God;
4. *Hesed*, the "love" or mercy of God;
5. *Gevurah or Din*, the "power" of God, chiefly manifested as the power of stern judgement and punishment.
6. *Rahamim*, The "compassion" of God, to which falls the task of mediating between the two preceding Sefiroth; the name *Tifereth*, "beauty", is used only rarely.
7. *Netsah*, The "lasting endurance" of God;
8. *Hod*, the "majesty" of God;
9. *Yesod*, the "basis" or "foundation" of the active forces in God;
10. *Malkhuth*, the "kingdom" of God, usually described in the *Zohar* as the *Keneset Israel*, the mystical archetype of Israel's community, or as the *Shekinah*.

The Tree of Life is made applicable to theurgic practice through the Kabbalistic doctrine of the microcosm/macrocosm, that is, man contains within himself the whole of the

niverse, scaled down. History then, is symbolic of what is to take place in every individual's life, and, if one knows the stages of creation he can reverse the process and learn which stages he must pass through in order to return to the root of all existence. Similarly, if one knows the stages of creation, he can duplicate them to achieve magical ends.

Furthermore, the Sephiroth represent the creative names which God gave himself, signifying the hidden world of language and divine names. Thus the Sephiroth substantiates again that speech is the mysterious force that is the seed of all creation, which Christians recognize as the doctrine of the Logos.

The Kabbalah, and more specifically, Kabbalistic techniques, left an indelible print upon Ceremonial Magic. No magical circle can be drawn, no incantation delivered without the influence of Jewish language and mystical thought.

A great deal of the exotic associated with magic comes from the Hebrew script. The strange, secret names, and the idea of power being inherent in the pronounciation of those names can be traced directly to Kabbalism and the other magical systems it was heir to. The medieval magician adopted many Kabbalistic techniques and inserted them in his ceremonies. These techniques remain just as valid, if not more so, for practicing magicians of today.

CHAPTER SIX:

CEREMONIAL MAGIC AND WITCHCRAFT

MENTION witchcraft and the mind immediately swirls with visions of huge outdoor fires, witches ring dances, and bizarre rites. Mention magic and one is as apt to free associate "witch" as "magician."

Witchcraft, magic, devil worship—the lay person frequently assumes that the three are one and the same. This is a grave error that cost untold millions their lives in those hideous centuries of the not too distant past that were marked by the ever-present shadow of the Inquisition. Today it is an annoying fact of life for many witches that the "civilized world considers them in league with the devil.

The terms "witch" and "magician" are often used synonymously, although each represents a different faith. There are similarities between Ceremonial Magic and Witchcraft, the major ones being that they both believe they can exert far more control over their environment than the passive orthodox religionist, and that they both use magic, that is psychism, to achieve their ends. But the Craft is a religion, possibly the oldest extant religion, and Ceremonial Magic although it can replace religion for some, is basically a para-psychological and psychological system. Ceremonial Magic

can become a religion to many people, albeit a very individualistic one, but the Craft has been organized and operative as a religion for many thousands of years.

Perhaps the finest research done to prove this thesis of antiquity and simultaneously wipe away the cobwebs of superstition has been done by Dr. Margaret Murray. Her books, *The Witch Cult in Europe*, *The Divine King in England*, and *The God of the Witches* regard the Craft from an anthropological point of view, and were the first objective books on the subject to appear. Since these were published, in the decades roughly before and after the First World War, several others have been printed by numerous authors that give the witches their representation.

It was Dr. Murray's suggestion, though, that the Cult was a Paleolithic religion that has survived the caves, the plains, the onrush of technological humanity, and its most formidable foe, Christianity. The remnants of the Cult today represent the last of a hardy, stubborn race that refused to be assimilated by the conquering race, and devoutly maintained its gods and methods of worshipping them. These were the "pagans" of earlier centuries, those who resisted the stifling punch of Christianity and clung to the old ways.

The "old ways" included the worship of two major deities: the Horned God and the Great Mother. The Horned God was also identified by such names as Cernunnos, Herne, Lucifer [meaning God of Light and having nothing whatsoever to do with the devil]. He is likened to Lugh, Dagda, Beli, Balor, Pan, Apollo, and Osiris. The Great Mother was similarly called and or associated with such names as Diana, Ereshkigal, Calliaech, Proserpina, Cybele, Selene. She was Trivia, the goddess of the three ways, and Triformis [Hecate, Diana, Proserpina] for the Great Mother was always associated with the moon and each of its phases—crescent, full, and dark of the moon—manifested a different representation of the goddess.

Even as the goddess represented the moon, so did the Horned God represent the sun. As both Lugh and Lucifer he was called the Lord of Light, and in him one of the most

sacred tenets of Witchcraft was derived, that of death and resurrection.

The death and resurrection theme of Witchcraft is the classic Osiris theme: the god must be killed to insure fertility.

In the Egyptian myth, fertility and peace reigned in the Two Lands until one night Seth, Osiris' brother, killed the Egyptian god. Through a series of misadventures Osiris' body was hacked into fourteen pieces and these pieces scattered. Isis, wife of Osiris, hunted and gathered these pieces, putting the body back together again, for as long as Osiris lay dead the crops withered and the country was plagued with wars. When Osiris was at last reassembled, he went to dwell in the Underworld, but the cycle of death and resurrection had been initiated and repeated itself each year in the annual flooding of the Nile.

Variations on this myth exist in almost every culture. In Witchcraft the belief became a rite. Instead of an historic or symbolic death of the god, a human king as appointed over his people, and at the end of a seven or nine year reign, his sacrificial death was mandatory. In this ultimate rite of sympathetic magic the death of the "god" insured once more a period of fertility and prosperity.

Despite this emphasis placed upon the male principle, the goddess was and still is the most important element in Witchcraft. The dominant female principle dates back to early matriarchal society when woman was considered superior to the male, and the mystery inside her womb divine. The goddess of these primitive times was the earth mother, or Great Mother, source of all life. The female reproductive organs were sacred, occupying the same throne of reverence that was eventually usurped by the phallus, even as woman later fell beneath the increasing dominance of man.

The god and goddess of Witchcraft are very important and an understanding of their roles can offer many explanations for what later befell the witches. The god and goddess seem to be Jungian archetypes for the male and female principles, consequently any response we have to them is bound to be emotional, primitive, subliminal. The mass insanity of

medieval Europe, devoured by the confusion and fear between the sexes, produced the monster child called the Inquisition. Today, perhaps, we can reach down into our subconscious minds with the light of a little wisdom gained, and dredge up to the surface insights that can help us with our own current reevaluation of the roles of the sexes.

Witches are organized into covens, each comprising no more than thirteen members. During the Middle Ages, when far more people belonged, only those marked for higher instruction were initiated into the coven. The coven meetings were called Esbats. They met weekly and disposed of business regarding the Craft. If magic was to be resorted to, here was where it was done.

The larger meetings, which everyone could attend, were the Sabbats. There were four Lesser Sabbats and four Great Sabbats. Attendance at these at one time comprised the entire population of a village and miles of the surrounding countryside. The Lesser Sabbats observed were the winter solstice, spring equinox, summer solstice, and autumn equinox.

The Great Sabbats retain their powers even today, making them nights of mystery. They are Hallowe'en; Candlemas or the Feast of the Flame, celebrated February 2nd; May Eve, celebrated April 30th and spilling over into Mayday, also called Walpurgis night and Lilithmas; and Lammas, celebrated on the first of August. These are powerful days, which, whether or not they were originally imbued with such power, have by now acquired it, due to centuries of belief.

Acting over each coven and subsequently officiating at each Sabbat was a leader, called the Grandmaster. The Grandmaster was a male [indicating the swing from matriarchy], and the fertility symbols were phallic, not womblike. It was the Grandmaster, the Sabbats, and the phallic symbol that drove the Church from the gentle arms of Jesus into the bloodstained recesses of the torture chamber.

Dr. Murray has suggested that when an invading group establishes itself in conquered territory, immediately its god is the triumpher and therefore good, while the gods of the vanquished were defeated, showing their inferiority to the in-

vaders' gods. The reasoning follows that if the defeated gods were unable to defend their people from attack, they must be an evil force, which could not hold their own before the superior goodness of the conquering gods. Thus the old god of the region becomes the evil principle, or devil, and the triumphant god becomes the just god, the beneficent god.

Given the above, Dr. Murray then suggested that the spread of Christianity throughout Europe resulted in a struggle between the "pagan" gods, or the gods of Witchcraft, and the Christian trinity of Father, Son, and Holy Spirit. Thus the Horned God became the devil—to be forever after depicted with horns and tail—and the Christian God became the just and rightful agent for the complete annihilation of both the gods of Witchcraft and its faithful adherents.

All at once the witches were accused of being devil worshippers, though they have never in their long history, even acknowledged the existence of the devil. To them, the devil is as real as Siva is to a Christian. Some people believe in him, yes, but the Christians consider Hindu deities mythological, and the witches have the same kind of contempt for the devil.

What the witches call "the burning time" began at approximately 1300 A.D. It did not end until more than three centuries had passed, and more than nine million people had been burned, tortured, and killed. Incredible confessions were extorted from these pain-crazed people, and until the twentieth century this twisted testimony was accepted as the gospel of Witchcraft.

Ironically, though, witchcraft today is experiencing a strange kind of reversal in attitude by those outside the Craft. Whereas before if someone expressed an interest in Witchcraft he would have been burned—or, better yet, if certain people had overheard others speaking of the Craft, the first group would most assuredly see to the ultimate and painful demise of the second. Now, however, with misconceptions regarding the Craft still rampant, it has suddenly become fashionable to walk around trying to look seductive and billing oneself as a witch.

These self-styled "witches" were not born to the Craft, they never been initiated and have never attended a coven meeting. But they still think they are witches, and to prove it, they cast a lot of "genuine" witch spells.

The only problem, though, is that the Incarnation came close to exterminating the Craft completely, and to preserve what they could the remaining witches went underground. They had always believed in the importance of secrecy in their work, but in this period secrecy not only insured the success of a rite, but their very lives.

The secrets of the Old Religion were hidden and guarded meticulously, handed down only to the witches' children. Though the present times have allowed the witch to advertise openly without shame or fear, she sees the value in keeping the secrets of the Craft hidden from mass culture. Though many books have been written purporting to contain actual rites of witchcraft, the innermost secrets have been revealed only to initiates.

The witch has always had a mystique about her that both attracts and repels, she is always associated with the supernatural and the exotic. Thus, when in contact to the Craft and to the occult in general, receives an accurate psychic impression, his or her response is often immediately to declare himself a witch. Today, instead of confusing the witch with devil worship, we strip her of her religion and confuse her with the career psychic.

A witch uses magic, which is to say, she uses her psychic abilities. She is successful because she has a tradition of several thousand years behind her to teach her tried and proven methods for harnessing psychic powers. When the novice to psychism, magic, and witchcraft succeeds in a few psychic ventures, he calls himself a witch to convince himself that he, too, is drawing upon that rich tradition of the Old Religion. In other words, he is using witchcraft as a physical stimulus. He is not experienced enough yet to trust his psychism, so he attributes it to another source other than himself.

This is the device deliberately manipulated by the magician, except that he turns to the tradition of magic instead of

to the religion of the witches. If the developing psychic is seeking the necessary confidence in order to consistently produce phenomena, both magic and witchcraft can grant it. It should be remembered, though, that witchcraft is a religion sacred to many, and it is a bit easier to call yourself a magician after successfully performing a few rituals than it is to call yourself a witch after doing the same.

There are similarities between the two paths, however; and, again, the magician judiciously borrows from witchcraft, adapting what he can of it into his rituals.

A major supposition that both magic and witchcraft make is that man can, and should, apply his will to his environment. This philosophy of self-determination places more of the responsibility for success or failure in the world squarely on the shoulders of the individual, where I am convinced it belongs.

Magicians and witches are less apt to grant external controls any power over their lives, preferring to achieve inner control.

Witches and magicians believe that man can be the master of his destiny. This belief is the perfect background for metaphysical phenomena, for it places the reins squarely in the hands of the individual.

If a person does not wish to seek control over his life, it is his choice; his subsequent buffeting about by fate is also his choice. Neither the witch nor the magician accuses an ambiguous "God's will" when disaster strikes or failure is imminent.

The witch's or magician's orientation in self-determination teaches them that phenomena are things to seek—intelligently—and things that can be controlled at will. An orientation in Christianity defeats psychism in the crib by making it God's inexplicable gift of grace which cannot be controlled, or worse, making it a power derived only from Satan. The more liberal view of God's will and man's will held by occultists and mystics has frequently horrified the fundamentalists, and in the Middle Ages it caused magicians to share another common corner with Witchcraft: the Inquisition.

The tools used by both trades are also similar, and, judging from the great antiquity of witchcraft, I rather think that the magicians borrowed the tools from the witches, and not vice versa.

The most immediately recognizable "tool" employed by the two is the magic circle. In witchcraft the circle is nine feet in diameter and drawn with the Athame, or ritual knife. In the center of the circle is the altar upon which rests the blackhandled knife, signifying air; the cauldron, signifying water and the Great Mother; the wand, a phallic symbol also representing fire; and the pentacle, symbolizing earth. Also upon the altar are such things as the sword, the burin, and whitehandled knife; the cord, which binds all things together, candles, incense in the censor, salt water, and the scourge—once actively employed for purification, but now only symbolical. All of these tools are consecrated with salt and water. Invocations are made to the North, South, East, and West.

Witchcraft practices predominantly operative magic, as opposed to Ceremonial Magic, that is, herbal magic and the use of spells and incantations. Many of these spells have become common knowledge within the occult field, but the actual rites of the inner circle have been, and will always remain, secret, known only to initiates.

CHAPTER SEVEN:

PREPARATION AND CONSECRATION

THE magician's preparation for the ritual has traditionally been more time-consuming than the performance of the actual ritual. If you consider that some preparation and consecration rites may take several days, while the ceremony lasts but an hour, you should get a clear idea of the priority granted this very essential process. It is one step you cannot afford to skip.

True to the theme of this book, you will not be required to take several days of preparation, especially if it is not convenient for you. But though you may not be fasting, praying, keeping vigil for a fortnight, you might want to take that two-week span and spend a few moments in the morning, a few moments in the evening, quietly contemplating your objective.

The preparation process operates on many levels. First and foremost, it is a means to setting the stage for the ritual within yourself. You are readying your mind and your body, purifying yourself of negative or harmful thoughts and emotions. You are essentially drawing the magic circle, not on the floor, but around you like an aura. You are seeing to it that your subjective tools—your mind, your will, your vital

force—are cleansed and sharpened. You are also, with preparation rites, starting to apply the pressure of a physical stimulus to the low self, or unconscious mind. The more time you allot yourself to prepare, the more impressed your low self will be.

Preparation is also important because in the process of readying yourself you are simultaneously taking steps to protect yourself once the ceremony begins. It is to your advantage to take the time to purge all negative emotions from your mind, because the last thing you want is for a powerful surge of resentment to come sneaking out of your head in the midst of a very tricky operation. We will discuss more of the dangers in the next chapter. Let it suffice for now to say that such things as spontaneous schizophrenia and possession are not exactly quaint old superstitions.

The rites of consecration are also included under the general heading of preparation. Consecration is the readying of the objective tools of the ceremony, that is, your altar and the objects upon it that are to be used. This kind of preparation has equal importance with the other, because negative thoughts can as surely cling to inanimate objects as they can to human minds. You cannot know what kind of residue your last ceremony left with your altar, nor do you know for sure whether or not your altar has been picking up negative thoughts from your friends. It is much safer to simply start afresh with each ceremony. That way, you are also reaping the benefits of applying yet another physical stimulus. The more effort you put into the operation, the more convinced your subconscious will be that you mean business.

The simplest method of preparation, and a highly effective one, is meditation. When mediating before a ritual, your objective should be to purge yourself of negative feelings and achieve a mental state of serenity. You want to rest comfortably in this state as long as you can, because you want to persuade the low self to manifest the same serenity in your normal state.

Once you have reached this state, it is wise to gently review the ceremony you intend to perform and ask yourself a

few questions concerning it. "What kind of results, exactly, am I after?" you might ask. Or: "What is my true motivation for performing this ceremony?"

It is also a good idea to take this opportunity to examine all possible side effects of the ceremony. After all, if getting one man means he has to divorce his wife, you had better sit down and take a long look at your code of ethics. The question to ask yourself, in such a case, is "Would I like someone to do this to me?" If you decide you would not like it, but you want the man anyway, you had best be prepared to have yet another woman take him from you.

Only when you have completely thought out a ritual and determined all possible effects, should you attempt it. A thoroughly planned ritual has better chances of being successful, and it might save you a lot of unnecessary grief in the future.

The amount of time you spend in preparation depends upon you and upon the ritual. Naturally you would not need to spend several days at it if your only objective was finding a lost fountain pen. Becoming the proud owner of new car is something else again, though.

The usual period of preparation is seven days, or roughly one phase of the moon. Sometimes you will not feel the need to take so many days, and other times you simply will not have the time. Often a need will arise quite suddenly, and you only have a day to do everything. In such a case the only thing to do is prepare, consecrate, and proceed, hoping for the best.

For preparation rites more complex than pure meditation you will have to use some of the tools on your altar. We do not want to use these without first consecrating them, though, so let's return to Al Manning, Director of the ESP Lab in Los Angeles for advice.

First of all, make sure you have at least two candles, some protective incense [such as sandalwood], and vessels for earth, fire, and water. For added protection, mix a bit of salt in with the water. It is also nice to have pieces of fresh, clean linen in which to wrap each article after its consecration.

For this ritual Al suggests that you light the candles and the incense, then begin chanting aloud the following invocation to Shiva:

Lovely, powerful Shiva,
God of sweeping change,
Sweep away the lesser,
Shut it out of range.
Leave the beauty and the Light,
Bright and clean and fair,
Remove all vibrations
Of misery and despair.
Leave this place and these fine things
Fresh and bright and pure,
Holy as your own fine self,
Bright, complete and sure.
Lovely, powerful Shiva,
Our thanks to you we give,
That from your sweeping power
In beauty we may live.

This should be chanted from three to seven times—or however long it takes until you feel it has taken effect. If you are up to twenty, though, perhaps you should take a few moments and attempt a better attunement. When you feel comfortable, achieve the motionless attunement discussed in Chapter Two. Then, as you hold your vessel of water and salt in your hands, breathe in and out *as the water*. When you feel it breathing in your hands, chant softly:

Water and salt, where you are cast
No spell nor unknown purpose last
Not in complete accord with me
And as my will, so mote it be!

You are now holding, in essence, a glass of holy water, and it can be used to consecrate the other items on your altar. Dip your fingers into the vessel—I use my chalice for

this—and lightly flicker the next object to be consecrated with the water. As you are doing this invoke the water spirits to cast their protection upon the tools catching the drops from your fingertips. You can make up your invocation—it does not have to rhyme, but rhyming helps. For example, one of mine:

Spirits of this water holy,
Light upon these objects only.
Sanctify them as you should,
Consecrate them for the good.

The clue is to pick up the general flavor of the ritual and understand the reasoning behind it, then wing out on your own. The best rituals are not the most arcane, or the ones discovered in some musty tome and scribbled in Hebrew. The best rituals are the ones that you give the most energy to and understand the best. These are most apt to be the ones you have devised yourself. Then you are not parroting someone else's words and stumbling over the pronunciation as you go; you are speaking with conviction from your own heart, not someone else's.

With this in mind, let us look at a consecration ritual for the magician's cloak, taken from *True Black Magic*. First of all, the robe itself was to be previously constructed of fine white linen, with magical talismans and sigils embroidered upon it. Recommended hat and foot gear was white leather. Today, the magician is usually encouraged to go before his altar in the nude, as clothing can hinder the flow of energy. Once the robe was prepared the magician of the past was told to recite the following as he cloaked himself in it:

Anton, Amator, Emites, Theodoriel, Poncor, Pagor, Anitor; by virtue of these most holy Angelic Names do I clothe myself, O Lord, in my Sabbath garments, that so I may fulfill, even unto their term, all things which I desire to effect through Thee, Most Holy Adonay whose kingdom and rule endure forever and ever. Amen.

If a magician of today were to construct special "Sabbath garments" and consecrate them, he could either recite the names of the angels, as above, or throw in deities more personal to himself. A person well-versed in Greek or Roman "mythology" may prefer to appeal to Apollo, god of light; Hera, goddess of the home; Athena, goddess of wisdom; Diana, goddess of chastity. All of these dominions have symbolic applications to innumerable personal quirks known only to the individual. If we were to rewrite and update this ceremony, then, it might go something like this:

Isis, Ishtar, Demeter, Tiamet, Diana, Callieach, Macha; by the virtue of these sacred names do I clothe myself, Great Mother, in my ritual garments, that in them I might fulfill all the desires I hope to effect from you; for you, mighty Goddess, are the source and sustenance of all living things. As my will, so mote it be.

Should you opt for the nude approach to ceremonial work, there is a ritual for you, too. You should come to your altar after you have ritually cleansed your body—and that means the old soap and water routine.

My altar is at just the right height so that I can sit cross-legged before it on the floor; you settle yourself according to your own arrangement. Then take one of your vessels, which has been filled with some kind of oil. You can make your own oils or you may use something like safflower or olive oil. Consecrate the oil as you did the salt water, and dip your fingers into it. Then anoint each of your seven psychic centers, which correspond to the endocrine gland system: the gonads, adrenals, thymus, thyroid, pineal, and pituitary glands. As you anoint yourself, say something like [feel free to develop your own]:

And now this oily essence fair
Adds its great power to the air
Attracting spirits of the Light
Protecting us both day and night.

This charge is true and proper, see
And as my will, so mote it be!

Or try something simple:

Diana, protectress of the innocent, with this oil may I purify and renew my purpose, that the deeds performed at this altar be for the good of all.

Now you will have consecrated yourself, your tools, and the ceremony you wish to perform. It is wise, too, to attempt consecration of your ceremony with an invocation such as the one to Diana, for then if there is some reason why you should not be performing it, you are giving it an opportunity of telling you so.

You must learn to listen and to pay attention to your failures. Suppose you wanted a raise and your ceremony to win it was a flop. Why was it a flop? Was it because you did not really need the money? Was it because your boss, in an economic squeeze, cannot afford to give it to you? Was it because you would have misused the money when you got it?

Sometimes getting the object of your desires can be the very worst thing to happen to you. If you listen and try to read the indications, you will know in advance that some things can only come out bad and you will forego the ceremony. And, if altruism does not appeal to you and the thought of hurting someone else is no deterrent, remember that the greatest hurt will probably fall to you, as the instigator of the trouble. One of the most important rules to remember in cases such as this is that you only get hurt personally when you try to control or demand another person or situation. This does not mean you are not free to perform whatever ceremony you like and for whatever purpose; you are. But freedom means responsibility, and whatever you do, you are responsible for the consequences.

This is one kind of magic that spills out into everyday life, the magic of freedom and responsibility. You are free to walk through your life speaking what you will, affecting

whom you will, and touching whom you will. It is sad, but few realize that each of these freedoms implies a responsibility. It makes no difference whether an individual accepts the responsibility or not; he is going to get it and he is going to have to live with it. The ones who do not accept it are the forever unhappy ones who perennially did not get the job because "someone else muscled his way in," did not get the woman because "someone else had more money," and would have made it big except "no one ever gave me the chance."

We philosophize freely about freedom and responsibility, and most people can accept it and understand it on an intellectual basis. The difficulty comes in applying it to the small-town gossip about an unfortunate unwed mother, or in the city to the corporate executive drunk. Saying something negative about these people affects them as surely as performing a negative spell against them. Either way you should cultivate the habit of picking up the indicators and heeding them when they shake their heads swiftly and give a brief "no."

Your effectiveness as a magician is determined by the amount of time you take to prepare your mind and body for the ceremony, and ultimately this depends upon the kind of life you lead. The greatest magicians who ever lived have been those whose lives were patterned after the purification and consecration rites of Ceremonial Magic. The whole of their lives was a reverent act of consecrating themselves to the universal creative forces, and the purification for the ceremony came to symbolize the way a soul must be prepared in life for the ceremony of passing into the next higher plane.

Energy is dissipated in negative emotions, thought becomes unorganized, and concentration of will is next to impossible. Your most important tools in Ceremonial Magic are the subjective tools of your mind, and continually less than noble usage of them will only weaken your power. A half hour spent in meditation before the ceremony will clear your mind, but a life lived with the same kind of serenity and understanding will give you tremendous reserves of power that can be drawn upon instantaneously. Your life will be filled

with daily examples of magic in action, and results will
abound in the peace, love, and friendship you draw to your
door.

CHAPTER EIGHT:

A WORD OF WARNING

BY now you may have decided that magic has a valid place in your life, and you are game to try it. You have a workable understanding of the mechanics of magic, and you know how to use a physical stimulus to release the psychokinetic abilities lying latent within you. There is nothing stopping you . . . or is there?

You are talking about magic, the use of rituals designed to give the individual control of the universe. That individual is you. Even if you did not use such a grandiose expression as "controlling the universe" you are still talking about doing things that will directly affect the lives of others. The question rightly becomes, how much right do you have to "interfere," let us say, with another's life? The classic definitions of right and wrong become rather gray when magic enters the picture.

When you practice magic you are harnessing and directing a tremendous amount of power. What is to stop you from deliberately using it to harm someone? What, for that matter, is to stop you from *innocently* using it to harm someone?

There are built-in measures in magic that seem to control these things, seemingly indicating that virtue does triumph in

the end. Because magic is protected—or rather, the magician is protected—by a boomerang effect, or what the avatars of the world would call the principle of “What you sow, so shall you reap.” This means that whatever psychokinetic force you release from your altar, a similar force will return and visit you. It does not operate on the tit for tat type of arrangement, that is, I take an orange from you through occult means so an orange will be taken from me. Rather, it substitutes accordingly. I take something of value from you, so something of comparable value is taken from me.

Anytime you overstep that long gray line between what is good and what is not so good, you have allowed some negative influence a foothold in your life. Similarly, anytime you send out a positive force, goodness will follow in your own life. What you sow, so shall you reap.

Plant a bad seed and the crop will be rotten. Plant a good seed and the crop will be rich and bountiful. This is a kind of cosmic system of rewards and punishments, to teach us which type of behaviour is preferred from us.

Long ago magic was subdivided into two kinds, depending upon the desired effect. If malicious, it was called black, if beneficent, it was called white. So there you have it: either white or black magic, depending upon the purpose. Yet it is all magic. There is no real distinction between magic healing, prayer, or blessing, and destructive magic, such as cursing, ill-wishing, and actual killing magic. The difference is only in the mind of the practitioner.

This dualism of ours that causes us to make opposites out of everything is something of itself a curse: ask any black man or woman in this country. Dualism implies that there are two sides to the same coin; one good, the other having no choice but to be bad. Our language emphasizes this disastrous kind of dualism so much that the side of the coin singled out to be bad can scarcely help but notice it. Thus “white” magic and “black” magic are terrible distinctions that reinforce certain of our cultural values better left abandoned.

Let us take a closer look at the concept of evil before we try to decide what ceremonies to attempt and which to leave

alone. In the Judeo-Christian world the evil principle received two major encouragements: one from Zoroastrianism and one from Manicheism.

In Zoroastrianism there is one principle of good, called Ahura Mazda. When Zarathustra was faced with the problem of good and evil he could not reconcile these two divergent ideas. To solve his dilemma he determined that *Spenta Mainyu* is the son of Ahura Mazda, and therefore good. Conceived independently and opposing *Spenta Mainyu* at every turn was *Angra Mainyu*, the evil spirit. These two opposing forces were adopted by Christianity with Jesus and Satan making the appropriate substitution for the Persian deities. The curse of this dualism is rampant in Western thought: everywhere we are faced with pairs of opposites, the one being good and the other—by nature of the first one's goodness—evil.

Manicheism was also born in Persia, based on the teachings of Mani [c. 215-275]. Mani conceived of a vast cosmogony of constantly warring principles of light and dark. According to him, life on this plane was wholly evil, the only light coming from tiny imprisoned particles within man. Man's duty, Mani taught, was to die out as a race, thus defeating the evil of this world.

The intensely antilife doctrine of the Manichees was fiercely persecuted by Christianity, Islam and Zoroastrianism, and the reclaiming pure sect was last heard of in Chinese Turkestan around the year 1000. But the damage had been done.

Mani's plan for race suicide was to be achieved through continency, and much of our current confusion over sex can be traced directly to this remarkable man. St. Augustine, one of the most influential church Fathers was an avowed Manichee for nine years—the most formative years for an intellectual, that is, from ages nineteen to twenty-eight. Thus even though the original Manichees were thoroughly wiped out, we have inherited in other ways its twisted concept of life as evil.

The occult, which teaches that life is not evil, and magic,

which expressly shows how to garner the best fruits life has to offer, has consequently been stigmatized with this same accusation of evil. Those fearful of life and jealous of others who enjoy its pleasures, continue to hurtle this accusation against the magicians. To them magic is evil, and all those who tread its path are taking the Left Hand path of Satan. Surely, this is an extremist's view of evil.

So where does this place you, as a practicing magician? Just what are you allowed to do? When can it be truly called "evil?"

My own definition of evil is conscious, deliberate interference with another soul's growth. The Kahuna's definition was harm to another person or thing. No hurt, no sin, the way is taught. Such views widen considerably the trough in which the anti-occultists would have us wallow.

The most important things to consider when planning a ceremony, then, are "Will this hurt anyone [self included]?" and "Would I like someone else to do this to me?" or "What would happen if everyone in the world did this?"

Try to see ahead what would happen if you did get your desire, and always make sure you really want what you are asking for. Remember, it is twice as hard to get rid of something than it is to get it.

The boomerang effect is operative no matter what you do in a ceremony, which brings us back to the old bugaboo of responsibility. In this game, responsibility is something you had better take a liking to; after all, it is so much easier to handle if it is not an ogre but a wise and beloved teacher.

Responsibility is not such a terrible thing. It simply means that you bear the consequences—whether good or ill—of everything you do. If you are aware of this, you make sure that you always do fine things. That way, only fine things can return to you. If you do something less than laudable, you learn to seek to erase the debt and keep your slate clean. That way the consequences are never quite so bad because they are expected.

The advantage to keeping your slate as clean as possible is that your ceremonies will be more successful because you will

have a greater store of energy from which to draw. If a lot of negative is clinging to you, you will have to expend more energy in your preparation in order to purge it, and your general effectiveness is diminished. If you do not take the time to purge these things away you will have also seriously weakened your protection.

The need for protection is not an archaic one. When you begin practicing magic, you are opening yourself up to many psychic and psychological influences. On the psychological level you are stirring up your ego and its need to succeed—even at the price of illusion. Equally dangerous, if you have not prepared properly you are bringing innumerable negative thoughts and feelings into your magic circle with you. This negativity can attack you viciously when you are not looking. It is possible that your intense desire for phenomenon will encourage this negativity to give it to you . . . really give it to you.

When you are eager for success and uncertain of what to expect, you are in an especially vulnerable position. Without your conscious knowledge, some latent hostility may fragment itself from your mind and dramatize itself in the form of a visual hallucination.

If you accept this as independent phenomena it can gain a frightening degree of power over you. You are, in essence, being possessed—by yourself. In the psychology texts it is known as a form of schizophrenia. The old maxim, “do not call up what you cannot put down,” takes on grim meaning as you discover that it is harder to stuff that fragment back into your head than it was for it to jump out.

In the arena of psychism you are also in danger of genuine spirit possession. If some of you do not accept this possibility, read it as another manifestation of the fragmentation phenomena, but read it. Again, your real enemy is your ego.

You have set the stage both subjectively and objectively for manifestation of phenomena. You have suppressed your normal critical faculties and you are *expecting* something to happen. If you have been harboring negative thoughts you have less positive strength at your command. This means that

your usual methods of protecting yourself have been weakened. Also, like attracts like. Should some negative entity be attracted to you it may see in the ceremony an opportunity to enter a physical body—yours.

The combined factors of your desire for phenomena and your weakened aura of protection may make your body a fertile nesting ground for an entity craving a physical vehicle. The cases on record of such occurrences are far from pleasant. Death is usually the only resolution.

The above has probably been depressingly grim, but there are dangers connected with the practice of magic, and you should be apprised of them. Furthermore, there are dangers in the nature of unwanted consequences should you perform ceremonies that could harm others, or should you seek something you do not really want.

The path with the least pitfalls involves carefully thinking out each operation, and keeping your results positive. Once more, the magician who makes a life of manifested good is the most effective magician, the happiest magician, and the one most invulnerable to harm. If you keep this in mind you should get positive results from your ceremonies and peace and prosperity from living.

CHAPTER NINE:

CEREMONIES AND EVOCATIONS

BEFORE actually stepping into the circle, which you will have carefully drawn, take a few Pentacles with you [Chapter Ten], and one or more of these ancient formulas:

1. Xilka, Xilka, Besa, Besa
2. Bagahi laca Bachabé
3. Palos aron azinomas

Then you can begin with the first ceremony. Suggestions for how you might wish to update for modern purposes appear in brackets. The following ceremony is from a French manuscript entitled *Zekrboni*, by Pierra Mora.

When the master with his disciples has arrived he, having set a light to the fire and exorcised it afresh, shall light the candle and set it in the lantern, which one of the disciples shall continually hold in his hand and give light to the master. You may prefer to perform this ceremony alone. If so, light the candle and set it in a holder outside the circle. You may light more than one. Also, if you do not have a brazier with which to light the candle, matches will do nicely.] Another disciple shall hold in his hand paper, ink, and pen, and another a naked sword. [Again, if you are performing the

operation singly, place the paper *inside* the circle. A ball point or fountain pen will do. If you have neither the sword nor athame, the ritual dagger, then just skip it. Somehow a kitchen knife does not make an exotic enough substitute.] The master will light the coals for the incensation, and will enter into the circle bearing a candle and begin the conjurations. [Again, if you do not have a brazier, use an incense burner and light your incense. If you have a chafing dish, some ceremonies recommend that styrax and benzoin be burned in it within the circle.]

Once within the circle you may choose from any number of conjurations. The following is a conjuration of Cassiel, or Saturday, the like of which can be found in most black books:

I conjure thee, Cassiel, by all the names of the Most Great Creator [here you may call off the names and titles of God or Jesus, or some other Deity from another religion], which have been told thee and shall again be later, for that thou shalt hearken instantly unto my words and shalt obey them inviolably as the Judgements of the Last Day, trembling at the Judgement [feel free to change the "thou"s to "you"s or similarly modernize the language; if you chose a Hindu deity change the Judgement part to the Yugas]; for the which thou must obey me nor think to deny me because I am a great sinner; remember that thou fearest the commandments of God the Most High. [If this type of persuasion does not appeal to you, substitute something more appropriate to your taste.] Therefore think lest thou refuse, the more as thou dost promise me and swear by Him Who has created all with a word and is obeyed by all creatures. I pray, *Per sedem Baldacy et per gratiam et diligentem tuam ab eo nalatimanamilam*, that I may command thee! [When the spirit appears, put forth your request.]

L'Operation des sept esprits des planètes [evocation of the seven planetary spirits] offers another conjuration:

I conjure thee, N. [here say the name of the Spirit or Deity to be invoked], in the name of the living Great God, Who made heaven and earth and all contained therein, and

by His only Son, Redeemer of the human race, and by the Holy Spirit, the merciful Consoler, and by the power of the Heavenly Empyrean, [if you are invoking a god or goddess or another religion, substitute accordingly from that hierarchy], instantly and without delay to appear unto me in comely shape, without noise or hurt done to my person or to my companions [if there be any with you], and to reply to all that I shall command thee. Hereto I conjure thee by the Living God *El, Ehome, Etrha, Ejel aser, Ejech Adonay Iah Tetragrammaton Saday Agios other Agla ischiros athanatos amen amen amen!*

This conjuration must be written on virgin parchment, we are told, but a clean, unused piece of paper should suffice. It is repeated three times, and if at the end of that time the spirit has not appeared the ceremony must be performed for three days on end. Then, "he will not fail to appear unto you; he will ask you what you desire. . . ."

After the transaction has been completed and the spirit has served you well, you must on no account send the spirit back to its usual habitat. Instead, dismiss him with the following words:

Because thou has come in answer to the name of God in Whose name I called thee, I return thanks to God [or whichever Deity by whom you called the spirit]. Go now in the peace of God in the place destined thee for all eternity and let peace go between thee and us, and every time and so many times as I shall call thee see thou come in the name of the Father and of the Son and of the Holy Ghost, amen! [Substitute accordingly.]

From the *Secret of Secrets* and detailed in the *Grimoire ou la Cabale*, the following is a version of the Great Conjuration:

Uriel Seraphim, potesta, Io, Zati, Zata, Abbati, Abbata, Agla, Cailo, Caila, I pray thee and conjure thee in the name of the Living God and by Him thy Master and mine; by all the might of the Holy Trinity; by the virginity of the Holy Virgin; by the four sacred words which the great Agla said with His own mouth to Moses, *Io, Zati, Zata, Abbata*; by the

nine heavens in which thou dwellest; and by the virtue of the characters said before, that thou appear to me visibly and without delay in a fair human form, not terrifying, without or within this phial, which holds water prepared to receive thee, in order that thou mayest answer what I desire to ask thee, and fetch and bring the book of Moses [referring to either the *Torah* or arcane Sixth and Seventh Books of Moses], open it, put thy hand upon it and swear truth while making me see and know clearly all that I desire to know appear then, I conjure thee in the name of the Great God Almighty Alpha, and be thou welcome in *galatim, galata cailo, caila*.

To dismiss the spirit, say:

Go, beneficent jinn; return in peace unto the places destined for thee, and be thou always ready to come and appear when I shall call upon thee in the name and on the behalf of the great Alph [or Great Mother, mighty Shiva, Aumakua].

A German *grimoire* of the seventeenth century offered the following advice to those desirous of spiritual aid: First you must keep God's commandments in as much as you are able then build upon and trust completely the strength and power of God; believing firmly that he will help you and that the spirits will become your servants and do your bidding. Continue with your recitations and do not quit, even if the spirits do not at once appear. Keep steadfast faith, remembering that the doubter receives nothing.

Take care to perform your operation at these times:

Monday night, from 11:00 to 3:00

Tuesday night, from 10:00 to 2:00

Wednesday night, from 12:00 to 3:00

Thursday night, from 12:00 to 2:00

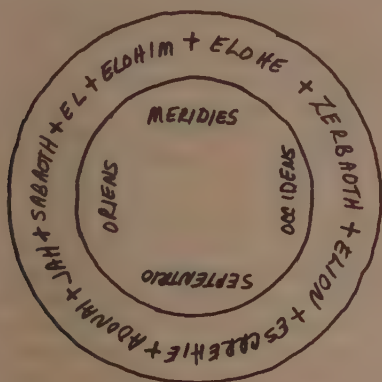
Friday night, from 10:00 to 3:00

Saturday night, from 10:00 to 12:00

Sunday keep holy to the Lord Sabaoth, Adonai, Tetragrammaton.

The ceremony must take place during the lunar phase of the new moon. Draw the following circle upon a piece of parchment with the blood of young white doves, whichever

size you wish. Be sure you have consecrated this circle before you begin. [Parchment and doves are not necessary; paper or linen will do fine. I have several pieces of linen cloth with different magic circles embroidered upon them.]



Recite the following: *Ego N.N.; consecro et benedico istum Circulum per Nomina Dei Attissimi in ec Scripta, ut sit, mihi et omnibus Scutum at Protectio Dei Fortissimi Elohim Invincibilie contra omnes malignos Spiritus gerermque Poestates. In Nomine Dei Spiritus Sancti. Amen.*

As you enter the circle, say: "Tetragrammaton, Theos, Ischiros, Athanatos, Messias, Imas, Kyrie Eleison. Amen." Then, once you are in the circle, begin the ceremony with the following prayer from the Ninety-first Psalm.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust. Surely he shall deliver me from the snare of the fowler and from the noisome pestilence. He shall cover me with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night nor the arrow that flieth by day. Because thou hast made the Lord, which is my refuge, even Most High, thy habitation. There shall be no evil befall thee,

neither shall any plague come near thy dwelling. Because I hath set his love upon me, therefore will I deliver him. I will set him on high because he hath known my name. He will call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor. With long life will I satisfy him and show him my salvation, even so help me and all them that seek thy holy *God the Father* God the Son God the Holy Ghost. Amen."

There are ceremonies by which a magician can draw an imaginary circle, but this should be done with great caution. Reginald Scot, in *The Discoverie of Witchcraft*, offers an example.

Let the exorcist, being clothed with a black garment reaching to his knee and under that a white robe of fine linen that falls unto his ankles [you may wish to perform, instead, the nude; I personally avoid black in my ceremonies], find himself in the midst of that place where he intends to perform his conjurations: And throwing off his old shoes about ten yards from the place, let him put on his consecrated shoes of russet leather with a cross cut on the top of each shoe [you may simply take a felt tip pen and draw the crosses on your bare feet]. Then with his magical wand which must be a new hazelstick, about two yards of length he must stretch forth his arm to all the four winds thrice turning himself round at every wind, and saying all the while with fervency:

I who am the servant of the Highest, do by the virtue of his Holy Name Immanuel, sanctifie unto myself the circumference of nine foot around me. From the East, *Glaura*; from the West, *Garron*; from the North, *Cabon*; from the South, *Berith*; which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body nor come beyond these limitations, but answer truly being summoned, without daring to transgress their bounds.

In the fifth chapter of *The Secret of Secrets* an interesting conjuration is given for granting the magician invisibility:

Athal, Bathel, Nothe, Jhoram, Asey, Cleyungit, Gabelli

Semeny, Mencheno, Bal, Labenenten, Nero, Meclap, Helateroy, Palcin, Tingimiel, Plegas, Peneme, Fruora, Hean, Ha. Ararna, Avira, Ayla, Seye, Peremies, Seney, Levesso, Huay, Baruchalu, Acuth, Tural, Buchard, Caratim, per misericordiam abibit ergo mortale perficiat qua hoc opus ut invisibiliter irè possim. [At this point various sligs can be drawn, or talismans.]

O tu Pontation, Magister invisibilitatis cum Magistris tuis, Tenem, Musach, Motagren, Bries vel Brys, Domedis, Ugenal, Abdita, Patribisib, Tangadentet Ciclap Clinet, Z, Succentat, Colleig, Bereith et Plintia, Gastaril, Oletel conjuro te Pontation et ipsos Ministros invisibilitatis per illum qui conremere facit orbem per Coelum et terram, Cherubim et Seraphim et per illum qui generare fecit in virgine et Deus est cum homine, ut hoc experimentum perfectae perficiam, est in quaecumquae hor voluero, sim invisibilis; Iterum conjuro te et tuos Ministros, pro Stabuches et Mechaerom, Esey, Enitgiga, Bellis, Semonei, ut Statim venias cum dictis ministris tuis et perficias hoc opus sicut scitis, et hoc experimentum me invisibilem faciat, ut nemo me videat. Amen.

This conjuration is most effective when recited in Latin. Roughly translated, it calls upon Pontation, master of invisibility and his follow masters of invisibility, to make the magician invisible. This is done in the name of the God of Heaven and Earth, of the Cherabim and Seraphim; by "Him who made the Virgin conceive and who is God and Man." The magician states that he wishes to be made invisible at any hour that he wishes, and again calls upon the different ministers of invisibility to perform their tasks accordingly and grant the magician the successful outcome of his experiment.

The Book of Legendary Spells offers this conjuration for good fortune:

I, [your name,] a servant of God, desire, call upon thee, and conjure thee, Tehor, by all the Holy Angels and Arch Angels, by the Holy Michael, the Holy Gabriel, Raphael, Uriel, Thronus, Dominationes, principiialis virtutes, Cherubin et Seraphim, and with unceasing voice I cry, Holy, Holy, Holy, is the Lord God of Sabaoth and by the most terrible

words: *Soab, Sother, Emmanuel, Hdon, Amathon, Matha, Adonai, Eel, Eli, Eloy, Zoag, Dios, Anath, Tafa, Uabo, Tragrammaton, Aglay, Josua, Jonas, Calpie, Calphas*. Appeal before me, NN [your name], in a mild and human form and do what I desire.

And the following for success in every undertaking:

Maya, Affaby, Zien, Jarmye, yne Latebni damaa yrsan noy lyloo Lhay yly yre Eylvi ya Lyelee, Loate, Lideloy, eylo mecha ramethy rybifassa fu aziry schihiu rite Zelohabe vet hebe ede neyo ramy hahabe conoc anuhec.

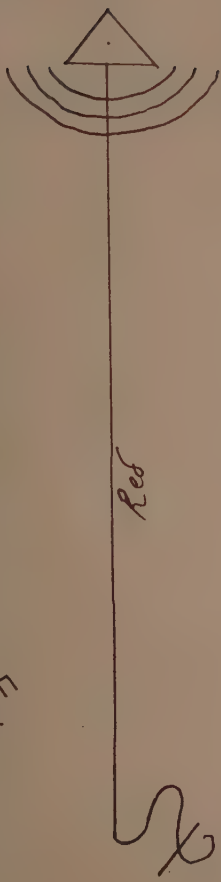
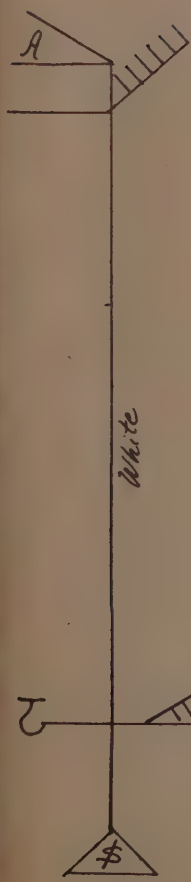
The next rather lengthy ceremony was printed in *Borde land* by Charles G. Leland. In his article, entitled "The Secret of Magic", he quotes from a parchment-bound manuscript dated 1787, called *Ludus Puerorum in Numesic Scientia*. It is by Brother Johannes à Cento and the part that concerns us is written under the heading of "Magic, the angelic, audible Voice."

CONJURATION TO KNOW ALL THINGS

"All the art of Magic, therefore, consists in naught save the acquisition of the auricular, or audible spirit, and this is all the secret of the occult of Agrippa, Trithemius, and others; and it is this:

"Among the branches of occult philosophy there is a very easy method of knowing at will all that can be known present, past, and future—by means of a truly angelic voice which utters to the ear of the Master every reply to his questions, and to possess this knowledge you must operate as follows:

"Take the skin of a newly born kid, such as is called virgin parchment, and paint on it three winged angels with the corresponding characters under each angel, and the characters are these:



"The virgin chart being thus prepared you must go into a very clean room in which there is placed a new altar or which is spread a very white cloth, quite new, and on it there shall be aloes, myrrh, cinnamon, ambergris, and virgin sulphur, all fitly arranged.

"Then begin a fast which must last for three days in the chamber, and during all the time the operator must be chaste as to women.

"When the fast is ended the Oblation thereof must be made before the figure depicted, and it must thus be uttered standing up, with all the fervour possible.

THE OBLATION

"I dedicate to you, oh Angels and heavenly spirits, this my fast, which I have endured in your honour; grant, therefore, of your grace unto my will that I may obtain the true Voice which I seek, Abraym! Abraym! Abraym!

"Then having ready a small fire and a plate of virgin tin, burn the things mentioned [the perfumes], and while they are consuming, say:

"May the aromatic perfume, inspiring with its sweet smell, heart and brain, rise unto you, Sadoc, Adonay, Saday! as I raise my hands."

[Here the operator raises the plate with both hands].

"Even so may ye receive the perfume of my heart, God the greatest and best inspiring one!"

Then the plate is laid down and we begin the cabalistical

CONJURATION

"I adjure thee Adonai, I adjure thee Sadoc and Zieuz, that ye reply to me visibly and invisibly, by AmaZaind, Sem and Cam the just son of man. I pray ye that without offence ye receive me in the soul as master in all possible science, so

hat by your aid I may know what I wish of the past, present, and future, God the best and greatest so willing!"

Then at this instant there will be heard a voice which will say "Ask!" but no attention should be paid to it, and with the eyes steadfastly fixed on the three angels, painted on the parchment, say as follows:

"I ask that when I shall have made my request as I seek thee with thy characters hereunder [inscribed] that thou tell me in my ear what I desire to know!"

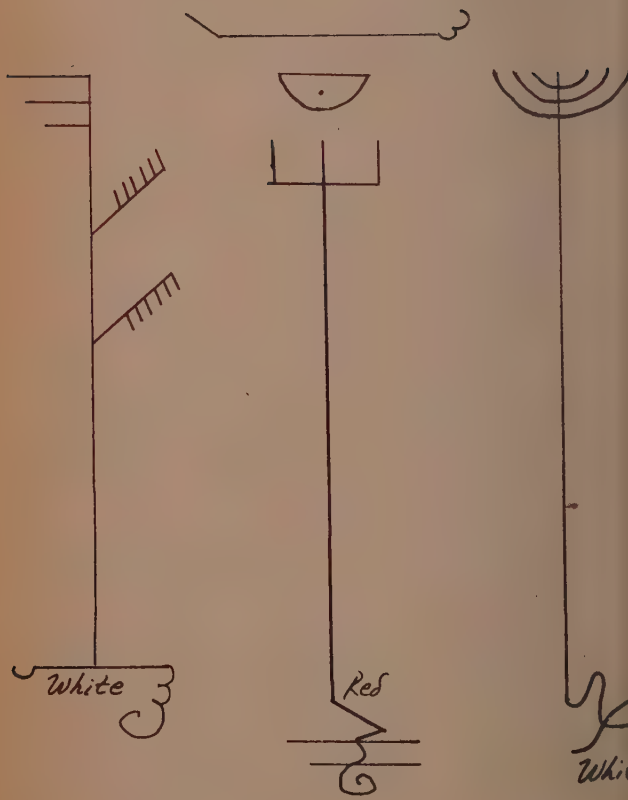
Then the spirit, compelled by the great virtue and power of the divine names pronounced in the conjuration, will at last say, "I will serve thee most willingly."

This done burn the figure and then make in paper [parchment?] whatever demand you choose, always blowing on the writing while making the request [or directing the breath on it while speaking]. And after the question make the following characters (see following page):

This is the accustomed formula to be made every time when demanding anything in writing, and the same are the characters appropriate, but, at the same time, according to that intent and disposition of the master. While making the formula he should utter the names Sadoc, Adonay, Sadey! while making with the hand those characters, according to the day of the request.

One must be careful to be very attentive while the voice speaks in the ear very promptly in answer. Also be careful to move the hand in exact time and accordance with the letters of the names].

By now you should be getting the basic formula for conjuration in Ceremonial Magic. Briefly, you make your preparations and consecrations before entering the circle. Once you have drawn this circle and are standing inside of it, you call upon the particular entity you wish to materialize, persuading it with the names of other entities within its particular hierarchy [Christian, Hindu, Amerindian, Egyptian, whatever]. Some type of leverage is generally applied to more thoroughly convince the entity to do your bidding and



hence retire in peace. When the entity appears, you then set before it your particular request.

It might seem easier at first to follow the ceremonies given in this chapter to the letter, with substitutions made for convenience and expediency. As you become more adept at the ceremony, though, you will want to devise your own ceremonies, more personal to yourself and your needs. You will undoubtedly find that your own ceremonies will be simpler, and the simpler, somehow, the better.

There are many seals, pentacles, and talismans that you may use in most any ceremony, according to your own discretion. Should you decide to make an earnest study of the subject, you may end up making your own talismans. These will be reinforced for you, because they carry the energy of our own personal thoughts and feelings.

In the ceremonies already presented, I have indicated various places where you might wish to make some changes. The last two ceremonies of this chapter I will present in their entirety, for you to do with as you will. You might want to follow them exactly at first, then branch out a bit and add things that appeal more to you. Eventually you may end up with but the skeleton of the original ceremony and a full operation that is a more complete expression of you.

THE FORTY-EIGHT CALLS OR KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath six calls, one above other ve.

1: Governs generally as a whole the tablet of Union. Use *first* in all invocations of Angels of that tablet, but not at all with other four tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not used in invocations of four other tablets.

3,4,5,6: Used in invocations of Angels of Tablet of Unity
also of angels of four terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line e x a m p l e .

For those of Tablet ORO as a whole and for the lesser
angel of this tablet, which is that of the element itself. vi .
o i g o . So for others—

The remaining twelve Keys refer to the remaining lesser
angels of the tablets, the order of the elements being Air,
Water, Earth, Fire.

Pronounce Elemental language [also called Angelic or Enochian]
by inserting the next following Hebrew vowel between
consonants, e.g. e after b [bEth], i after g [gImel],
after d, etc.

THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

PAROKETH, the Veil of the Sanctuary.

The Sign of the Rending of the Veil

The Sign of the Closing of the Veil.[Give these.]

Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word JHVH:

In the Name Jehovah, in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,

Ye, ye, I invoke!

The sign of Osiris slain!

The sign of the mourning of Isis!

The sign of Apophis and Typhon!

The sign of Osiris Risen!

L.V.X., Lux. The Light of the Cross.

[Give these.]

In the name of I H V H A L V H V D O T H, I declare
that the Spirits of Spirit have been duly invoked.

The Knock 1—4444.

THE FORTY-EIGHT CALLS OR KEYS

THE FIRST KEY

Ol sonuf vaoresaji gohu IAD Balata. elanusaha caelazod: sobrazod-ol Roroy i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahē ta nobeloha zodiē: soba tahl ginonupe pereje aladi, das vauresbes obo lehe giresam. Casarem ohorela caba Pire: das zodonurensa-gi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamo-el Vaoan [Read here Vooan in invocations of the Fallen Spirits]! Zodacare, eca, od zodameranu! odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit.]

THE FIRST KEY

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and crussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries

of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zoda zod pi-adapehe casarema aberameji ta ta-labo paracaleda qo ta lores-el-qo turebesa ooge blatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maniu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! Zodamer-anu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY

Can the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E—the Root of the Powers of Air.

H—the Root of the Powers of Water.

N—the Root of the Powers of Earth.

B—the Root of the Powers of Fire.

The Four Aces.]

THE OPENING OF THE TEMPLE IN THE
GRADE OF 2°=9□

Give the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. [Sign of Shu.] Amen!

[Make the Invoking Pentagram } AHIH.
of Spirit Active in these names: } AGLA.
EXARP.]

[Make the Invoking Pentagram } IHVH.
of Air in these names: } ShOI AL ChI.]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Greater Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai Al Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333-333-333

THE THIRD KEY

Micama! goho Pe-IAD! Zodir com-selahe azodien biabe os-lon-dohē. Norezodacahisa otahila Gigipahe: vaunudel-cahisata-pu-ime qo-mos-pelehe telocahe: qui-i-inu toltor-egi-cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala thilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-va oan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

80 words in this Enochian Call.

THE THIRD KEY

Behold! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and

apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.

The angle of Δ of Δ .

The Prince of the Chariot of the Winds.]

THE OPENING OF THE TEMPLE IN THE GRADE OF $3^{\circ}=8\Box$.

Give the Sign of Auramoeth.

[Knock.] Let us adore the Lord and King of Water!

Elohim Tzabaoth! Elohim of Hosts!

Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation!

AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names:	} AHIH AGLA HCOMA.]
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[Make the Invoking Pentagram of Water and pronounce:	} AL ALHIM TzBAVTh.]
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And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TZBAVTh, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God

MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1—333-1-333.

THE FOURTH KEY

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; desata ca-pi-mali cahisa capi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, Zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I have set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639; whom none hath yet numbered, but One;—in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.

The Angle of ∇ of ∇ .

The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE
OF 1°=10□.

Give the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram } AHIH
of Spirit Passive, and pronounce } AGLA
these Names: } NANTA.]

[Make the Invoking Pentagram }
of Earth, and pronounce this } ADNI MLK.]
name. }

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdon; Spirits of Earth, adore your creator!

[Make the Sign of Taurus.] In the Name of Avrial, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangel, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne

upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA, great king of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444—333—22—1.

THE FIFTH KEY

Sapahe Zodimii du-i-be, od noasa ta qu-a-nis; adarocehe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahlilada das hubare *pe-o-al*; soba coreme-fa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, The Ends, and Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of Δ of Δ .

The Princess of the Echoing Hills, the Rose of the Place of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF $4^{\circ}=7\Box$

Give the sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

[Make the Invoking Pentagram]	IHIH
of Spirit Active, and pronounce	AGLA
these Names:	BITOM.]

[Make the Invoking Pentagram]	ALHIM
of Fire and pronounce:	IHVH TzBAVTh.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret names of God OIP TEAA POOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TZBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333.—1—333.

THE SIXTH KEY

Gahe sa-div cahisa *em*, micalazoda Pil-zodinu, sobram El haraji mir babalonu od obeloce samevelaji, dalagare mala-

pereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-tahe tarianu luia-he od ecarinu MADA Qu—aa-on!

THE SIXTH KEY

The Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.

The Angle of Δ of Δ

The Lord of the Flame and the Lightning, the King of the Spirits of Fire.]

THE SEVENTH KEY

Ra-asa islamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-Zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miame cani-quola rita! Zodacre! Zodameranu! Iecarimi Quo-a-dahe od I mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi-od umapelifa vau-ge-ji Bijil—IAD!

THE SEVENTH KEY

The East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth: and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our comforter!

[Invokes the Angle of ∇ of Δ in the tablet of Δ
The Queen of the Thrones of Air.]

THE EIGHTH KEY

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodijiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebaf? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poi-lape. NIIASA! Zoda-meranu ciasi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the

Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of ∇ of Δ in the tablet of Δ .

The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

Micaoli beranusaji perejela napeta ialapore, das barinu efa-faje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sopra madarida zod cahisa! Doa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth,

and from thir mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of Δ of Δ in the tablet of Δ .

The Lord of the Winds and Breezes; the King of the Spirits of Air.

THE TENTH KEY

Coraxo cahisa coremepe, od belanusa Lucala azodiaz-odore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire naasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex da zodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol izodya zoda od eoresa cocasaji pelosi molui das pajeipe, lara-i same darolanu matorebe cocasaji emena. El pataralaxa yocaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! Ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Babilile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

The Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity

is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of Δ of ∇ in the tablet of ∇ .

The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

Oxiayala holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! Salamanu telocahe! Casaremanu hoel-*qo*, od ti ta zod cahisa soba coremeffa i ga. NIISA! bagile aberameji nonucape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE ELEVENTH KEY

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ∇ of ∇ , in the tablet of ∇ .

The Princess of the waters, the Lotus of the Palace of the Floods.

THE TWELFTH KEY

Nonuci dasonuf Babaje od cahisa *ob* hubaio tibibipe: alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE TWELFTH KEY

O ye that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Δ of ∇ , in the tablet of ∇ .

The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

THE THIRTEENTH KEY

Napeai Babajehe das berinu *vax* ooaona larinuji vonu-
shehe doalime: conisa olalogi oresaha das cahisa afefa. Mi-
zama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jiro-
sabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje,
ape zodiredo Noco Mada, hoathahe IAIDA.

THE THIRTEENTH KEY

O ye Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Δ of ∇ , in the tablet of ∇ .

The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

Noroni bajihie pasahasa Oiada! das tarinuta mireca *ol* tah
la dodasa tolahame caosago homida: das berinu orocal
quare: Micama! Bial' Oiad; aisaro toxa das ivame aai Balat.
ma. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje
lape zodiredo Noco Madam hoathahe IAIDA.

THE FOURTEENTH KEY

O ye Sons of Fury, the Daughters of the Just One! that sit
upon 24 seats, vexing all creatures of the Earth with age, that
have 1636 under ye. Behold! The voice of God; the promise
of Him who is called amongst ye Fury or Extreme Justice.
Move and shew yourselves! Unveil the mysteries of your
Creation; be friendly unto me, for I am the servant of the
same your God: the true worshipper of the Highest!

The Angle of ∇ of ∇ , in the tablet of ∇ .

The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa *dare*
ji, das oado caosaji oresacore: das omaya monasaci Baeouib
od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale
Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA

THE FIFTEENTH KEY

O Thou, the Governor of the first Flame, under whose
wings are 6739; that weave the Earth with dryness; that know
est the Great Name "Righteousness," and the Seal of Hon
our. Move and Appear! Unveil the mysteries of your cre

ation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Δ of ∇ , in the tablet of ∇ .

The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

THE SIXTEENTH KEY

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu emoda: das ome od taliobe: darilapa iche ilasa Mada Zodilo-darepe. Zodacare od Zodameranu. Odo cicale Qaa: Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SIXTEENTH KEY

O Thou second Flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walk-est upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch Forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Δ of Δ , in the tablet of Δ .

The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

Ilasa dial pereta! soba vaupaaha cahisa nanuba zodixalayo dodasihe od berinuta faxisa hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SEVENTEENTH KEY

O Thou third Flame! whose wings are thorns to sitr up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Grid up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ∇ of Δ , in the tblet of Δ .

The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

Ilasa micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maofasas Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoath-ahe IAIDA.

THE EIGHTEENTH KEY

O Thou mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the highest.

The Angle of ∇ of Δ , in the tablet of Δ .

The Princess of the Shining Flame, the Rose of the Palace of Fire.

MARK WELL!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires or Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe

[the first is Outermost]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
0	ZAX	25	VTI
1	ICH	26	DES
2	LOE	27	ZAA
3	ZIM	28	BAG
4	UTA	29	RII
5	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY ÆTHYRS

Madariatza das perifa LIL [or any other Aire as may be filled] cahisa micaolazoda saanire caosago od fifisa balzodi-

zodarasa Iaida. Nonuca gohulime: Micama adoianu MADA
 faoda beliorebe, soba ooaona cahisa luciftias peripesol, da
 aberaasasa nonucafe netaaibe cosaji od tilabe adapehahet
 damepelozoda, tooata nonucafe jimicalazodom larasada to
 fejilo marebe yareryo IDOIGO [this name may be appropri
 ately varied with the Aire]; od torezodulape yaodafe gohol
 Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobe
 la busadire, tilabe noalanu paida oresaba, od dodaremeni zo
 dayolana. Elazodape tilaba paremeji peripesatza, od ta qur
 lasta boopisa. Lanibame oucaho sayomepe, od caharisateos
 ajitoltorenu, mireca go tiobela lela. Tonu paomebeda dizo
 dalamo asa pianu, od caharisateos aji-la-tore-torebu pan
 cahe a sayomepe. Coreda-zodizoda dodapala od fifalazoda
 lasa manada, od faregita bamesa omaoasa. Consibera o
 auauotza tonuji oresa; catebela noasami tabejesa leuitah
 monuji. Vanucahi omepetilabe oresa! Bagile? Mooobe O
 coredazodizoda. El capimao itzomatzipe, od cacocasab
 gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloc
 uo uime.

Madariiatza, tore zodu!!! Oadariatza orocaha aboaper! Ta
 baori periazoda aretabasa! Adarepnu coresata dobitza! Yo
 lacame periazoda aretabasa! Adarepanu coresata dobitza!
 Yolacame periazodi arecoazodiore, od quasabe qotinuji! R
 pire paaotzata sagacore! Umela od peredazodare cacare
 Aoiveae coremepeta! Torezodu! Zodacare od Zodameran
 asapeta sibesi butamona das surezodasa Tia balatanu. Odo c
 cale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY ÆTHYRS

O ye Heavens which dwell in the first Air, ye are mighty in
 the parts of the Earth, and execute the Judgment of the
 Highest! Unto you it is said: Behold the Face of your God
 the beginning of Comfort, whose eyes are the brightness of
 the Heavens, which provided you for the Government of the
 Earth, and her unspeakable variety, furnishing you with
 power of understanding to dispose all things according to the

Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

Finished are the Calls or Keys

The Three Mighty Names of God

Almighty coming forth from

The Thirty Æthyrs

The First Name—

L A Z o d a P e L a M e D a Z o d a Z O D a Z o d I L a
Z o d U O L a T a Z o d a P e K A L a T a N u V a D a Z o
d a B e R e T a.

The Second Name—

I R O A I A E I I A K O I T a X E A E O H e S I O I I
T E A A I E.

The Third Name—

LaNuNu odaTa odODaPeXaHEMAOA
NuNuPeRePeNuRAISAGIXa.

Ended are the Forty-eight Calls or Keys.

AN EVOCATION OF BARTZABEL

THE SPIRIT OF MARS

THE FORMULAE OF THE MAGICK OF LIGHT, let
let them be puissant in the

EVOCATION

of the

SPIRIT

Bartzabel

The Ceremony consists of Five Parts:

1. The Banishings and Consecrations.
2. The Special Preparation of the Material Basis.
3. The Particular Invocations of the Forces of Mars.
4. The Dealings with Bartzabel, that mighty Spirit.
5. The Closing.

Gloria Deo Altissimo

Ra Hoor Khuit

In nomine Abrahadabra et in hoc signo

The Circle has an inscribed Pentagon, and a Tau within that. Without are 5 pentagrams with 5 ruby lamps. There is an Altar with the Square of Mars and the Seal of Mars. The triangle has the names Primeumaton, Anaphaxeton, Anapheneton and Mi-ca-el within. Also the Sigil of Bartzabel, and his name. About the Circle is the name ALHIM.

* * *

The Chief Magus wears the robe of a Major Adept, and the Uraeus crown and nemmes. He bears the Lamens of the Hieres and the 1st Talisman of Mars. He bears as weapons the Spear and Sword, also the Bell.

The Assistant Magus wears the Robe of a Probationer and a nemmes of white and gold. He attends to the suffumigations of Art. He bears the 3rd Talisman of Mars [from the Key of Solomon], and the consecrated Torch. The Magus Adjuvant is robed as his brother, but wears the 5th Talisman of Mars. He attends to the Lustrations of Art. He bears the Book and Pen.

Upon the Altar is the Image of Ra Hoor Khuit, Isis is the East his Mother, Khem is the West facing him. In the South is the Censer, in the North the Cup.

The Material Basis is masked, and robed in red.

On the Altar are also the rope, burin, the oil and the Lamens of Mars for the Material Basis.

The Lamps are all alight.

PART I

C.M. *At altar, kneeling in humility.*

2 M. *With sword of C.M.*

3 M *In other chamber with M.B.*

C.M. *Vav.*

2 M Performs Banishing Rituals of Pentagram and Hexagram around whole room, and replaces Sword on Altar.

3 M Washes M.B. with pure water, saying:

Asperge	{	[eam]	}	Domine hyssopo et mundabitur;
		[eum]		

lavabis	{	[eam]	}	et super nivem dealbabitur.
		[eum]		

He masks	{	[her]	}	with the mask and robe of Mars, saying:
		[him]		

By the figurative mystery of these holy vestures of concealment, doth the Lord cloak thee in the Shroud of Mystery in the Strength of the Most High ANCOR AMACOR AMIDES THEODONIAS ANITOR that our desired end may be affected through thy strength, Adonai, unto whom be the Glory in Saecula saeculorum A M E N.

He leads $\left. \begin{array}{c} \{ \text{him} \} \\ \{ \text{her} \} \end{array} \right\}$ to $\left. \begin{array}{c} \{ \text{her} \} \\ \{ \text{his} \} \end{array} \right\}$ place in the Triangle.

The Chief Magus now rises from his knees, and takes the Spear from the Altar.

* * *

C.M. Hail unto Thee, Ra Hoor Khuit, who art the Lord of the Aeon!

Be this consecrated Spear
 A thing of cheer, a thing of fear!
 Cheer to me who wield it!—
 My heart, its vigour shield it!
 Fear to them who face it!—
 Their force, let fear disgrace it!
 Be a ray from the Most High,
 A glance of His unsleeping eye!
 Arm me, arm me, in the fray
 That shall be fought this dreadful day!

He hands Spear to 2nd Magus to hold.

The Chief Magus takes the Sword.

C.M. Hail unto Thee, Ra Hoor Khuit, who art the Lord of the Aeon!

Be this consecrated Sword
 Not abhorred before the Lord!
 A guard of Steel, a tongue of flame
 Writing in adamant His Name!
 Puissant against the Hosts of Evil!

A mighty fence against the Devil!
A snake of lightning to destroy
Them that work Mischief and Annoy!
Arm me, arm me, in the fray
That shall be fought this dreadful day!

He hands Sword to 3rd Magus to hold.

The Chief Magus raises his hands above the Altar.

C.M. Hail unto Thee, Ra Hoor Khuit, who art the Lord of
the Aeon!

Be this consecrated Altar
A sign of sure stability!
Will and Courage never falter,
Thought dissolve in Deity!
Let thy smile divinely curving,
Isis, bless our dark device!
Holy Hawk, our deed unswerving
Be thy favoured sacrifice!
Holy Khem, our vigour nerving,
We have paid the priestly price.
Hail, Ra Hoor, thy ray forth-rolling
Consecrate the instruments,
Thine Almighty power controlling
To the Event the day's events!
Arm me, arm me, in the fray
That shall be fought this dreadful day!

C.M. *Takes Spear from 2nd M. and gives him the Censer
and Torch; Sword from 3rd M. and gives him the
Cup, Book and Pen.*

C.M. *Goes to apex of triangle. The others support him at
the base. He takes the cord from the altar.*

C.M. { Frater }
 { } N! As thou art blindfolded save for that light
 { Soror }

and sight which I can give thee, so do I now bind thee, so
that thou mayst be for a space subect to my will and mine
alone. [*Ties hands and feet. Takes Spear from altar.*] And
since thou art without the circle in the place of the triangle,

with this Spear do I invoke upon thee the protection of Ra Hoor Khuit, so that no force either of Heaven or of Earth, or from under the earth, may act upon thee, save only that force that I shall invoke within thee.

Bahlasti! Ompehda!

So then, I being armed and exalted to the power of the Most High, place upon thy head this drop of consecrated oil, so that the ray of Godhead may illumine thee.

And I place this holy kiss upon thy neck, so that thy mind may be favourable unto us, open to our words, sensible of the power of our conjurations.

And with this burin do I draw from thy breast five drops of blood, so that thy body may be the Temple of Mars.

Wherefore also I command thee to repeat after me:

I submit myself to thee and to this operation; I invoke The Powers of Mars to manifest within me. [*done*]

[C.M. places about

his	}	neck the Lamen of Mars.]
her		

Magi return to circle, face east.

C.M. Now, Brethren, since we are about to engage in a Work of so great danger, it is fitting that we make unto ourselves a fortress of defence in the name of the Most High, Elohim. Frater Adjuvant Magus, I command thee to purify the place with water.

[*3rd M. sprinkles thrice around circle walking widdershins.*]

C.M. Thus, therefore, first the Priest who governeth the works of Fire, must sprinkle with the waters of the loud-resounding sea.

Frater Assistant Magus, I command thee to consecrate the place with Fire.

[*2nd M. censes the circle thrice around, walking widdershin.*]

C.M. So when all the phantoms are vanished, and through the Universe darts and flashes that holy and formless Fire—Hear thou the Voice of Fire!

[*C.M. takes Sword.*]

The Lord is my fortress and my deliverer; my God in whom I will trust.

I will walk upon the lion and adder; the young lion and the scorpion will I tread under my feet.

Because he hath set his Love upon me, therefore will I deliver him: I will set him on high, because he hath known My Name.

[*C.M. circumambulates thrice widdershins with sword.*]

Hail unto Thee, Ra Hoor Khuit, who art the Lord of the Aeon!

Be this consecrated Tower

A place of power this fearful hour!

May the Names of God that gird us

Be our sign that he hath heard us!

By the five unsleeping Stars

Ward us from the wrath of Mars!

By the rood of God erect

Be He perfect to protect!

Arm me, arm me, in the fray

That shall be fought this dreadful day!

[*He now conjures the Dog of Evil.*]

Arise, Dog of Evil, that I may instruct thee in thy present duties.

In the name of Horus, I say unto thee, Arise.

Thou art imprisoned

Confess thou that it is so.

I have done this in the name and in the might of Horus.

Except thou set thy face in my defence, thou art blind, and dumb, and paralysed: but thou shalt hear the curses of thy Creator, and thou shalt feel the torments of my avenging wrath.

Therefore be thou obedient unto me, as a guard against them that hate me.

Let thy jaws be terrible as the storm-parted sky.

Let thy face be as a whirlwind of wrath and fury against the enemy.

Arise, I say, and aid and guard me in this Work of Art.

O Thou! whose head is of coal-black fire!

Thou, whose eyes are as columns of smoke and flame!

Thou, from whose nostrils goeth forth the breath of destruction!

Thou whose body is of iron and brass, bound with exceeding strength: girt with the power of awful blind avenging force—under my control, and mine alone!

Thou, whose claws are as shafts of whirling steel to rip the very bowels of my adversaries.

Thee, thee, I summon to mine aid!

In the name of Horus: rise: move: appear:

And aid and guard me in this Work of Art!

Rise, Dog of Evil, to guard the Abyss of Height!

Rise, I say, to guard the Four Quarters: the Abyss of the North; the Abyss of the South; the Abyss of the East; the Abyss of the West.

Rise, I say, to guard the Abyss of the Great Deep.

Horus it is that hath given this commandment.

Be thou terrible against all them that hate me!

Be thou mighty to defend me from the Evil Ones!

At the confines of Matter: at the Threshold of the Invisible: be thou my Watcher and my Guardian! Before the face of the Dwellers of the Abodes of Night!

As a flaming sword turning every way to keep the gates of my Universe: let thy teeth flash forth!

Nothing shall stop thee while thou settest thyself in my defence.

In the name of Horus: Rise, Move, and Appear: Be thou obedient unto me: for I am the Master of the Forces of Matter: the Servant of the Same thy God is my Name: true Worshipper of the Highest.

[Much incense is now burnt, and there is a pause.]

THE INVOCATIONS

[C.M. first performs the Invoking Ritual of Mars.]

[The Adepts stand at the points of the Tau.]

C.M. Even as of old there came three Magi from the ends

of the earth to adore the Fivefold Star, so come we, O Lord, armed for the holy work of an Evocation of Bartzabel the spirit of Mars, that is obedient unto the Intelligence Graphiel, chosen from the Seraphim who follow Kamael the Great Archangel that serveth God under his name of Elohim Gibor, a spark from Thine intolerable light,

Ra Hoor Khuit!

Therefore hear Thou the Oath of the Obligation that we assume before Thee.

[The Chief Magus points the Sword downward upon the apex of the Triangle of R.H.K. and the other Magi place their hands upon the hilt.]

We Perdurabo, a Neophyte of the A .'. A .', All for knowledge, a Probationer of A .'. A .', and Ayd θa, a Probationer of A .'. A .', swear unto Thee, O Lord God, by Thy own almighty power, by Thy force and fire, by Thy glittering Hawk's eye and Thy mighty sweeping wings: that we all here in this place and now at this time do utterly devote ourselves, mind, body, and estate, at all times and in all places soever to the establishment of Thy holy Kingdom.

And if we fail herein, may we be burnt and consumed by the Red Eye of Mars!

[Magi return to stations.]

And this our purpose is fivefold:

Firstly, that the Kingdom of Ra Hoor Khuit may be established in the Aeon.

Secondly, that we may succeed in that particular design of which it is not lawful to speak, even before thee.

Thirdly, that we may have power to help the weak.

Fourthly, that we may be filled with the Courage and Energy of Mars for the Prosecution of the Great Work.

And, lastly, that we may obtain the service of Bartzabel that he may be obedient unto us thy servants, that between him and us there may be peace, and that he may always be ready to come whensoever he is invoked and called forth.

Now because in such a work it is not possible for us to do anything at all of ourselves, we have humble recourse unto

Thine Almighty power, beseeching upon our knees Thy favour and Thine aid.

[The Magi kneel at three sides of altar, all clasping spears in the proper manner.]

I adore Thee in the Song:

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-f-n-Khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra Hoor Khuit!

Unity uttermost shewed!

I adore the might of Thy breath,
Supreme and terrible God
Who makest the Gods and death
To tremble before Thee:
I, I adore Thee!

Appear on the Throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through
To stir me or still me!

Aum! let it fill me!

All say, repeatedly:

A Ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru!

When the Chief Magus is satisfied with the Descent of the God, let all raise and let C.M. say:

So that Thy light is in me; and its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters . . . as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the house of Ra and Tum,
Of Khephra, and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-f-n-Khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuith!
Bid me within thine House to dwell,
O winged snake of light, Hadith!
Abide with me, Ra Hoor Khuit!

[Magnus faces Δ, and others support him.]

Hail! Hail! Hail! Hail! Hail!

Send forth a spark of thine illimitable light and force, we beseech thee, that it may appear in the Heaven of Mars as the God Elohim Gibor.

O winged glory of gold! O plumes of justice and stern brows of majesty! O warrior armed with spear and shield! O virgin strength and splendour as of spring! That ridest in thy Chariot of Iron above the Storm upon the Sea! Who shootest forth the Arrows of the Moon! Who wieldest the Four Magick Weapons! Who are the Master of the Pentagram and of the blazing fury of the Sun!

Come unto me, thou great God Elohim Gibor, and send the Angel Kamael, even Kamael the mighty, the Leader of thine Armies the fiery Serpents, the Seraphim, that he may answer my behests.

O purple flame that is like unto the whirling wheel of Life!
O strong shoulders and virginal breasts and dancing limbs!

Kamael! Kamael! Kamael! Kamael!

I see thee before me, O thou great Archangel! Art thou not the Leader of the armies of the Lord? Of the grey snakes upon whose heads are triple crowns of spiritual light, and whose tongues are triply forked with judgment? Whose bodies are like the Sun in his strength, whose scales are of the

adamant of Vulcan, who are slim and splendid and virginal as they rush flaming over the lashed sea?

Come unto me, Kamael, thou archangel almighty, and send to me Graphiel that great intelligence of thine, that he may answer my behest.

O moon, the sailest on the shoulders of the Sun! Whose warrior body is like white-hot steel! Whose virgin limbs and golden wings move like ripe corn at the caress of the thunderstorm!

O thou that wieldest the Sword and Balances of Power!

Graphiel! Graphiel! Graphiel!

Graphiel! Graphiel! Graphiel!

Come unto us, thou bright intelligence of Mars, and answer my behest. In the name of Kamael thy Lord, I say: Compel the spirit Bartzabel that is under thy dominion to manifest within this triangle of Art, within the Ruach of the material basis that is consecrated to this work, within this pure and beautiful human form that is prepared for his habitation.

And now I see thee, O thou dull deceitful head, that I shall fill with wit and truth; thou proud heart that I shall humble and make pure; thou cold body that I shall fashion into a living flame of amethyst. Thou sexless being of whom I shall make the perfect child of Hermes and Aphrodite that is God; thou dull ox that I shall turn into the Bull of Earth; thou house of idleness wherein I shall set up the Throne of Justice.

Bartzabel! Bartzabel! Bartzabel!

Bartzabel! Bartzabel! Bartzabel!

Come forth, and manifest beyond the bars!
Forth from the palace of seraphic stars!
Come, O thou Bartzabel, the sprite of Mars!

Come: I unbind thee from the chains of Hell,
Come: I enclose thee in the invisible
To be my slave, thou spirit Bartzabel!

By the spear, the sword, the spell,
Come unto me, Bartzabel!
By the word that openeth Hell!
Come unto me, Bartzabel!

By the power o'th'panther's pell,
Come unto me, Bartzabel!

By the circling citadel,
Come unto me, Bartzabel!

By this mind of miracle
Come unto me, Bartzabel!

By Ra Hoor Khuit, by Elohim Gibor,
By Kamael and the Seraphim; by Hoor,
Khem, and Mentu, and all the Gods of War,
Ares and Mars and Hachiman and Thor,
And by thy master, Graphiel,
Come unto me, Bartzabel!

And if he come not, let the Chief Magus and his assistants humble themselves mightily, and repeat these holy invocations, even unto thrice.

And if still he be obdurate and disobedient unto the Words of Power, the Chief Magus shall assume the dignity of Khem, and conjure him and curse him as his own ingenium shall direct. Yet, if the rites have been duly performed, he will assuredly have manifested before this.

And these will probably be the tokens of the manifestation:

A ruddy light will play about the form of the Material Basis; or even a dark lustre beetle-brown or black. And the Face thereof will be suffused with blood, and the Heart beat violently, and its words will be swift and thick and violent. The voice thereof must be entirely changed; it may grow deep and hoarse, or at least strained and jerky, and it may be that it will suffer the torment of burning.

On the appearance of the Spirit much incense is thrown upon the Censer.

THE CHARGE

Hail, Bartzabel, and welcome, thou mighty spirit of Madim!

Welcome unto us art thou who comest in the name of Graphiel and of Kamael and of Elohim Gibor, and of Ra Hoor Khuit the Lord of the Aeon.

I charge thee to answer and obey.

1. How shall the Kingdom of the Aeon be established?
2. Will success attend that particular design of which it is not lawful to speak?
3. We shall obtain power to aid the weak; in what manner? Give us a sign.
4. Give us a sign of the Courage and Energy of Mars that floweth and shall ever flow through us by virtue of this ceremony.
5. Lastly, O thou Spirit Bartzabel, lay thine hands upon this sword, whose point I then place upon thine head, and swear faith and obedience unto me by Ra Hoor Khuit, the Lord of the Aeon, saying after me:

AN EVOCATION OF BARTZABEL

I Bartzabel, the Spirit of Mars, do swear by the glory of Him that is Lord of the Aeon, and by the Might of Elohim Gibor, and by the Fear of Kamael and the Hosts of Fiery Serpents, and by Graphiel whose hand is heavy upon me—before which names I tremble every day—that I will punctually fulfil this present charge, not perverting the sense thereof, but obedient to the inmost thought of the Chief Magus; that I will be ever the willing servant of thee and thy companions, a spirit of Truth in Force and Fire; that in departing I will do no hurt to any person or thing, and in particular that the Material Basis shall not suffer through this ceremony, but shall be purified and fortified thereby; that I

will be at peace with thee and seek never to injure thee, but to defend thee against all thine enemies, and to work eternally for thy welfare; finally, that I will be ready to come unto thee to serve thee whensoever I am invoked and called forth, whether by a word, or a will, or by this great and potent conjuration of Magick Art.

A M E N

THE BENEDICTION

Let Ra Hoor Khuit Bless thee!

Let His light shine perpetually in thy darkness!

Let His force eternally brace up thy weakness!

Let His blessing be upon thee for ever and for ever!

Yea, verily and Amen, let His blessing be upon thee for ever and ever!

THE LICENCE TO DEPART

Now, O thou Spirit Bartzabel, since thou didst come at my behest and swear faith and fealty unto me by the Lord of the Aeon,

I license thee to depart in peace with the blessing of the Lord until such time as I have need of thee.

THE CLOSING

Let the Chief Magus perform the Banishing Ritual of Mars, give great Thanks unto the Lord of the Aeon, and perform the Lesser Rituals of the Pentagram and Hexagram.

CHAPTER TEN:

TABLES, TALISMANS, AND MAGIC CIRCLES

List of Tools for the Practicing Magician

altar
candles
chalice
athame, or ritual dagger
incense
incense burner
vessels for earth, fire, and water
vessels for oil, etc.
pentacles
talismans
salt
paper and pen
fresh linen
herbs
oils
mortise and pestle
chafing dish
ritual garb (or the lack of it)

Tables of Correspondances

Planet	Spirit	Intelligence	Princes of Qliphoth	Direction
Saturn	Zazel	Agiel	Isheth Zominim	South
Jupiter	Chismael	Iophiel	Samael	West
Mars	Bartzabel	Graphiel	Astheroth	East
Sun	Sorath	Nakhiel	Chivah	North
Venus	Gedemel	Hegiel	Armodei	
Mercury	Tophtharareth	Tiriël	Belial	
Moon	Chasmodai	Malkah Be Tarshishim va A'ad Be Quah Shehalem	Lilith	
Apostle	Archangel	Element	Age	Direction
Mark	Michael	Fire	Youth	South
John	Raphael	Air	Childhood	West
Matthew	Gabriel	Water	Maturity	East
Luke	Uriel	Earth	Old Age	North

Angel of the Wind	Angel of the Element	Demon Rulers of Directions
East—Michael	Air—Cherub	North—Egin
North—Gabriel	Fire—Seraph	East—Urieus
West—Raphael	Earth—Ariel	South—Amaymon
South—Nariel, or Ariel	Water—Tharsis	West—Gaymon

Elementals

Earth—Gnomes
 Air—sylphas
 Fire—salamanders
 Water—undines

Basic Herbs For:

Health	Love	Prosperity	Protection
Vervain	Basil Leaves	Cinnamon	Vertivert powder
Thyme	Cubeb berries	Yellow dock	Boldo leaves
Sassafras	Orris root	Squill root	Mandrake root
Sarsaparilla	Orange flowers	May apple	John the Conqueror
Peppermint	Spikeweed	John the Conqueror	Garlic
Horehound	Vaillin	Silver weed	Shakehead
Hops	Vervain	Jezebel root	Gilead buds
Eucalyptas	Violet powder	Red clover	Stone root
Feverfew	Laurel	Buckeye	Basil
Asafoetida	Myrtle	Prince's Pine	Bay leaves

א ב ג ד ה ו ז ח ט י
 כ ל מ נ ס ע פ ק ר ש ת צ כף סוף
 ך ם

The Hebrew alphabet

כ ך ם ח ז ן ן ן ן כ כ ח
 K Y T W H D G B A

ס נ ס ע פ ק ר ש ת ל
 M N S I P T Z K R S H T L

The secret alphabet as derived from Lemurah Kabbalism

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ד ך

The Hebrew alphabet and its numerical equivalents

100 200 300 400 500 600 700 800 900
 פ ק ש ת ך ם ן ן ן

ז ט ך ב ג א ל C I, J, Y TH H Z F, P, Q
 U, V E D G B A L C I, J, Y TH H Z F, P, Q

ו ן ן ן ן ן ן ן
 O X N M T S R K, Q T S

The alphabet of the Magi.

Table

11	2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72	73	74	75
76	77	78	79	80	81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100					

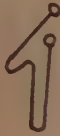


Moon



Seal

Spirit

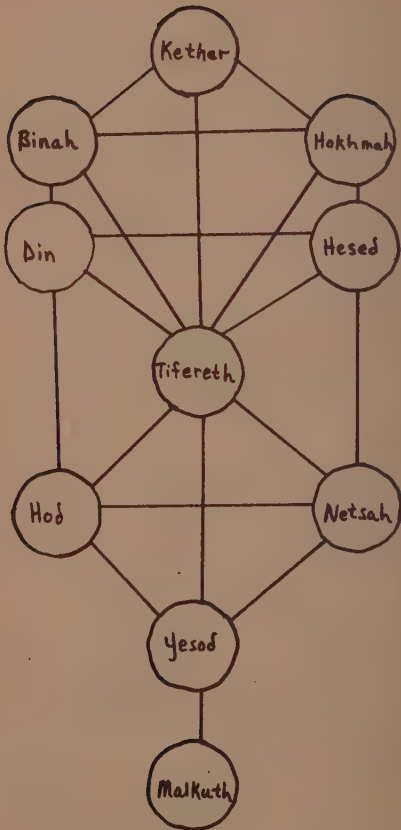


Spirit of Spirits



intelligence of intelligence



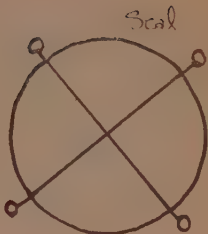


THE TREE OF LIFE

Table

1	11	25	1
2	7	6	2
3	1	0	8
4	3	3	11

2f
Jupiter



intelligence



Spirit

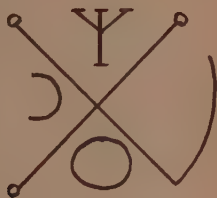


Table

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	39	18	36	10
13	31	7	25	43	19	37
38	14	32	1	24	44	20
21	39	8	33	2	27	45
40	15	40	9	34	3	26



Venus



Seal



intelligence



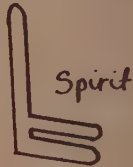
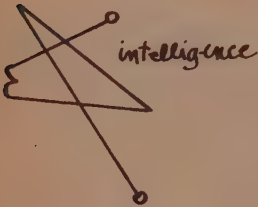
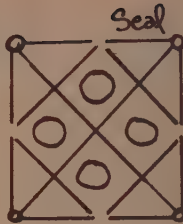
Spirit



intelligence

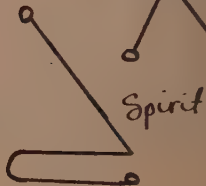
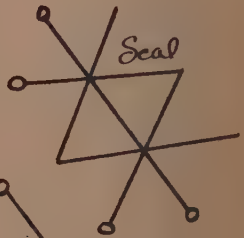
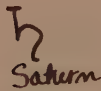
Table

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	35
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	43	20	21	46	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Table

4	9	2
3	5	7
8	1	6

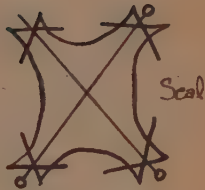


Table

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	34
18	20	22	21	17	13
25	29	10	9	26	12
35	5	33	4	2	31



Sun



Seal

intelligence



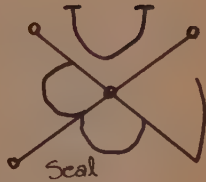
Spirit

Table

11	24	7	20	1
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15



Mars



Seal

intelligence



Spirit



Talisman of Mars



Talisman of the Sun



Talisman of the moon



magic circle of Agrippa



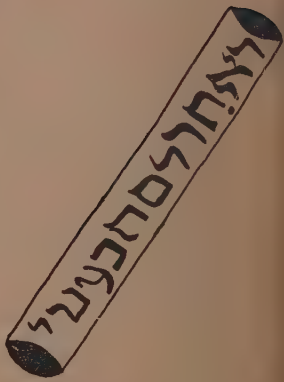
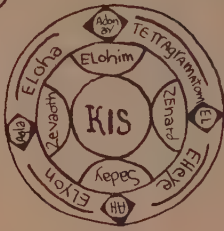
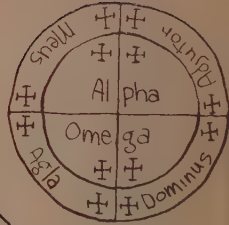
magic circle

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michael	Gabriel	Camael	Raphael	Bachiel	Anael	Camael
Machen	Shamain	Machon	Raque	Zebul	Sagun	No Angels ruling above the 4th Heaven



The Magic Circle

Magic
Circles



Circle and
Wand of Dr. Faustus



Talisman of Venus



Talisman of Mercury





Seal of Solomon
I.



Seal of Solomon
II.



Seal of Great Prosperity



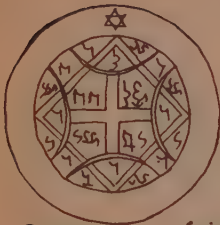
Talisman for Health



Talisman of Saturn



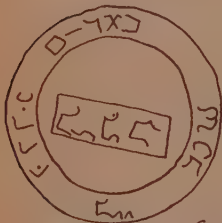
Talisman of Jupiter



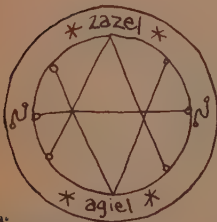
Pentacle to Gain Love



Talisman for Resisting the Attacks of Evildoers



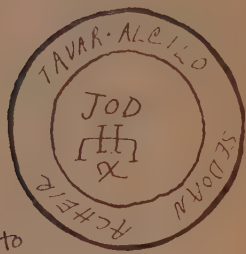
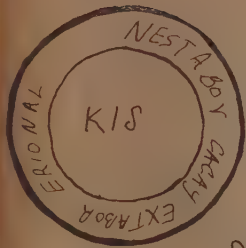
Talisman for Success in Gaming and Commerce



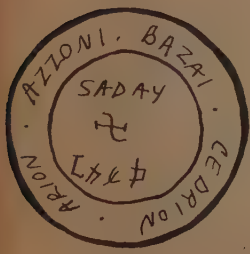
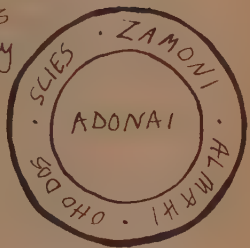
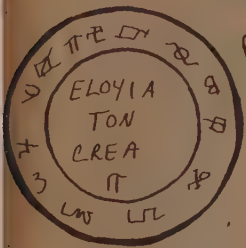
Talisman against Sudden Death

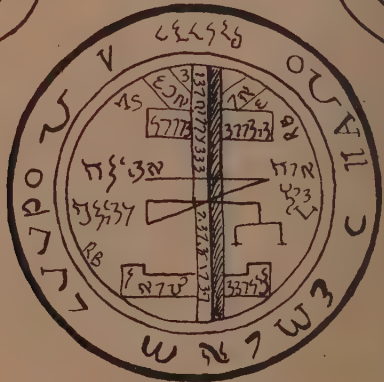
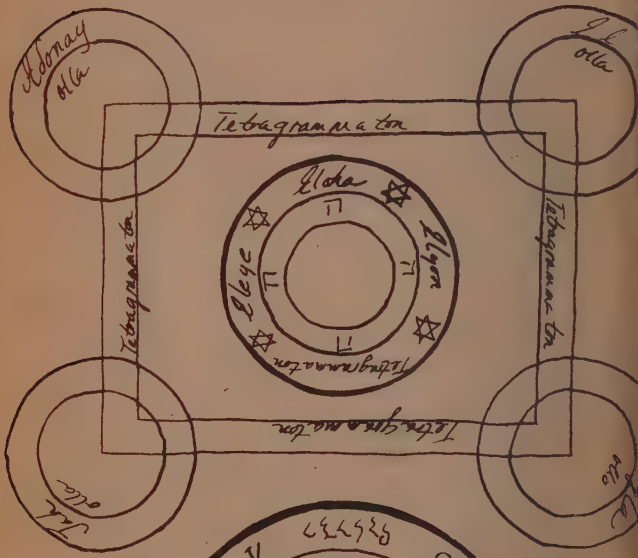


Talisman for Persons Desiring a Good Memory



Six
Pentacles to
influence Good
Spirits
favorably





The Great Pentacle

CHAPTER ELEVEN:

CEREMONIAL MAGIC FOR THE NEW AGE

Magic is the use of rituals designed to give the individual control of the forces that manipulate the universe. Ceremonial Magic is the specific invocation of those forces.

Ceremonial Magic should be a tradition adapted by each individual to his own life, his own particular set of circumstances. We have before us the ceremonies practiced in the past, and we have the promise of the way in which they can be changed to suit our present needs. The choice is ours as to how to bend these ceremonies, for if we are truly magicians of the new age, we are free from constricting dogma and flexible to new ideas.

Your own approach to magic should be to take what is good and apply that to your life. Test and try, find out what gets results for you. Discard what is unnecessary or impossible, but if it was a physical stimulus understand the psychology behind it and make an appropriate substitute. Use whatever psychological tools are at your disposal to add to your success.

Your approach, ideally, should be that of the ESP Lab, headed by Al Manning [7559 Santa Monica Blvd., Los Angeles, California 90046]. Al urges his students to be

eclectic in their approach to magic, that is, to borrow freely from whatever other systems will add to the Lab's major objective; results. Al is an enthusiastic adherent to what he calls the light touch. His courses are sprinkled with a liberal amount of humor that manages to put across his message without sacrificing its serious intent.

Al's attempts to free his students from their conventionalized thinking long enough to get them to believe are augmented by a special instructor on the ESP Lab staff: Professor Reinhardt, Manning's spirit guide. The Professor's lack of a physical body in no way lessens the weight of his words. The following is Professor Reinhardt's advice to all beginning magicians: "You were born into this body to learn to be the master that you dream of being. What is the characteristic of the master? It is *confidence* because he has mastered. Thus the building of confidence is the key to all occult rituals and it is done by building the framework of accomplishments within your own highest ethics. Start with ridiculously simple tasks. One plays the scales on the piano in order to develop the ability to play a symphony. Develop the habit of successful completion of every task that you accept, this is the discipline of confidence. Failure has no place in the occult. We fail when the confidence is weak. We build by adding one small success after another. Think of the Light as if you were in a fishbowl being observed by every creature and human being in the world. Then if you are proud of what you are doing, you know it is right and can continue. This is the simplest ethic.

"Let us suggest one short meditation to go along with your ritual work. . . . Meditate upon this thought: 'I am an eternal spirit. There is no time when I do not exist. I am infinite and therefore indestructable and as a manifestation of the Infinite I am one with my own highest concept of God. I am eternal and partake of the omnipotence of the Infinite.' When this is truly a part of your being you will understand confidence because you *are* confidence."

Magic, in the final estimation, is not an isolated art to be practiced once a week before your altar. It is the art of living

—in harmony with yourself, with your desires, and with the people who comprise your world. The practice of magic will inevitably—either the easy way or the hard way—bestow upon you the highest set of personal ethics you can muster. You will live an ordered life without having to sacrifice your will or your individuality.

In medieval times the word “philosopher” did not imply the rigid, rationalistic approach to life and thought that we associate with the word today. Rather, the word connoted one who was a master of the occult arts. Similarly, a student of the occult was a scholar in the highest sense of the word. This is because the occult, in many different cultures, was the highest pursuit a man could follow. Adepts of the art were honored by their people as either teachers, priests, or gods.

The sway of public opinion has altered, however, and now, whereas the medieval magician had to survive the torture chamber and death, the magician of today must fight superstition, ridicule, and less than open-minded skepticism. The “philosopher” of today would be horrified to be associated in any way with the occult, in spite of the fact that the search for the occult key to the universe was the Father of contemporary philosophical thought.

A further contemporary obstacle between the magician and esteem from his peers is the faddist, or he who knows next to nothing about the occult but fancies himself an occultist, none the less. These faddists do bizarre things to prove they are witches, magicians, or whatever, while in fact their words and actions bear no resemblance to the true occult practices. Regrettably, the skeptics always seem to run into the faddists, and condemn the whole lot of genuine occultists on the basis of these few dabblers.

Because of these special situations, peculiar to our time, the magician of the Aquarian Age is charged with a few extra obligations. First and foremost he must honor the main objective of magicians past: to become master of his own destiny. But he is also called to cast off the shackles of dogma that surround him, and spread the Light. In the Aquarian

Age we are all to join hands and collectively achieve our goals of peace and brotherhood.

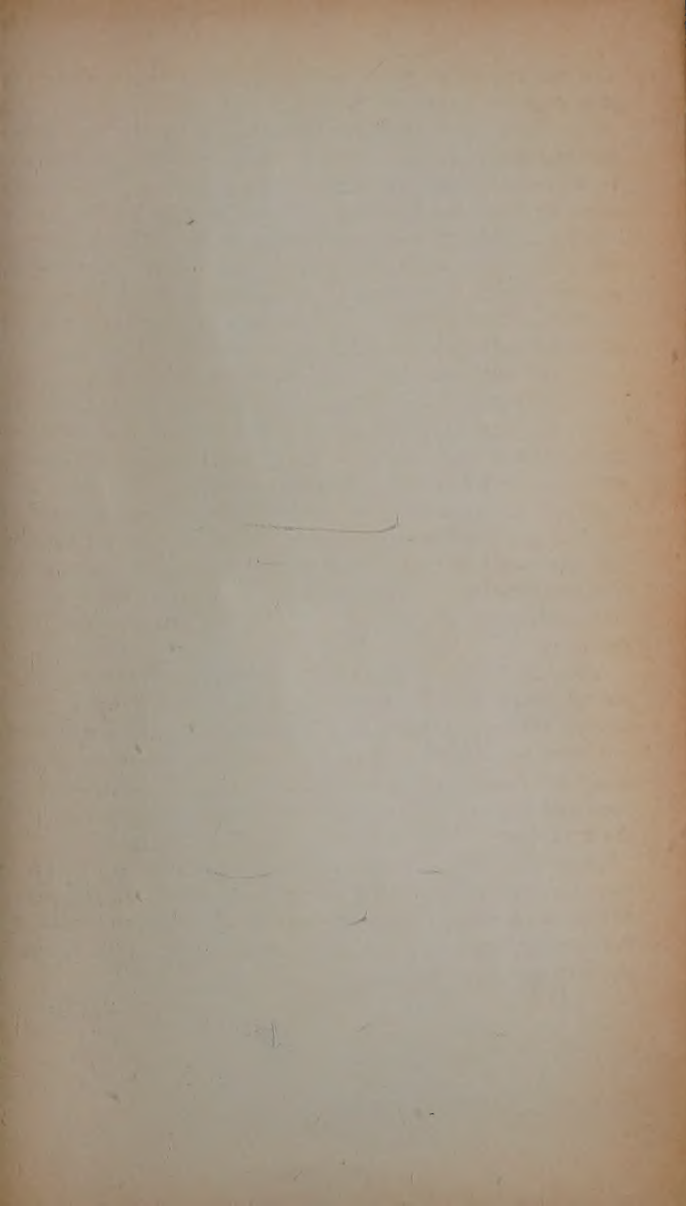
The New Age magician achieves his goals by understanding the workings of magic. He knows that the physical mechanics of magic are achieved through psychokinesis, assisted by the other three psi abilities inherent in man, or telepathy, clairvoyance, and precognition. Psychokinesis is possible only when we totally believe in both the phenomenon and our ability to perform it. To aid us we have at our disposal the whole of Western psychology and workable systems of magic studied around the world.

The physical stimulus of the ritual has a solid foundation in psychology, and more important than that, it works. Ritual work can be as elaborate and as moving as you are willing to make it, and the variety of things you employ as physical stimuli is limited only by your imagination.

The choice is yours. You are not bound to any creed, any dogma, any particular way of life. You may enter partially into the world of magic, or you may be a full-time resident. You may be a part-time practitioner or you may make it your entire life. The only rule is that you get what you want out of it.

You can have the happiness and freedom from want that we all desire, and all secretly feel we deserve. I believe that we feel that way because deep down we also know it is true. We were not sent here to be miserable, we were sent here to learn and share and grow through living. God would have preferred that we do it joyfully, only man insists on doing it the hard way.

Claim the happiness that is your rightful heritage. This is a new age, with new possibilities for solving old, old problems. Magic is one of those possibilities, if you will only take it. Become a magician in the truest sense of the word: become the master of your own fate.



the Magic Goal

The powers of magic have served the human race for a thousand generations, from the earliest days of the cave dweller. Magic is the use of rituals designed to give the individual control of the forces that manipulate the universe. Those forces don't care what you call them, whether you ascribe to them the cold appellations of a penetrating science or evoke the mystery of the darker histories of the human race. They are there, to be called upon and to act as servant—to those who can control them. And they can be controlled—by you! Whatever you seek in life—peace, happiness, the secret of love, the pursuit of wealth—all can come easily to those who know and understand the greatest force of all.

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