

# The Camel Rides Again

A Primer in Magick

by

Alan Chapman

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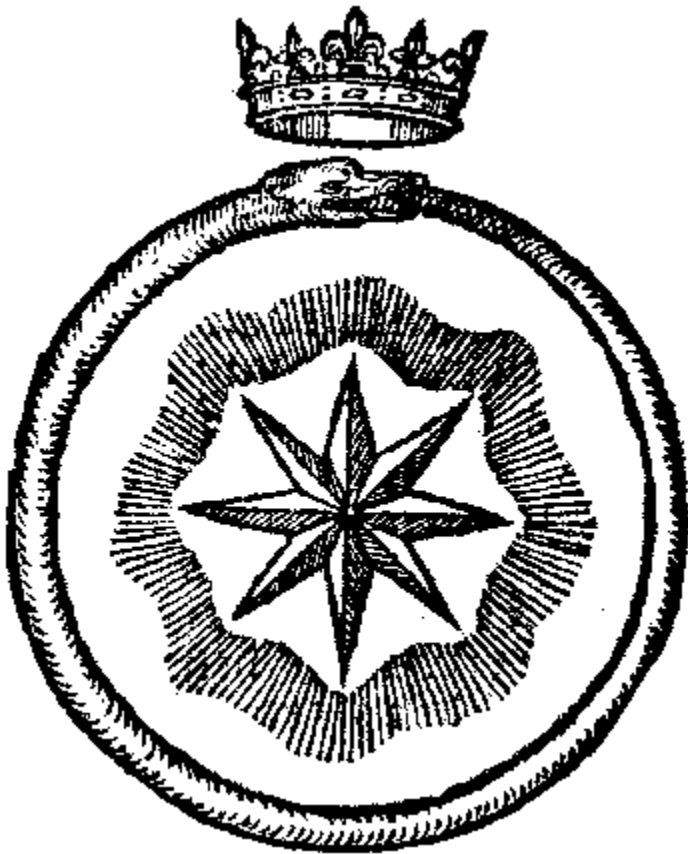
*VII: 22. Resolve me the wonder of it all  
into the figure of a gaunt swift camel  
striding over the sand.*

*— Liber Liberi vel Lapdis Lazuli  
Adumbratio Kabbalae Aegyptiorum  
Sub Figura VII*



A.: A.:  
Publication in Class B

CHAPTER ONE



## THE SCIENCE OF EXPERIENCING TRUTH

To understand the fundamental purpose of magick, why you might want to practise it, and how best to approach becoming a magician, we must first discuss *ignorance*.

The greatest unknown is why we exist, or ‘the meaning of life’. If appearances are anything to go by, the majority of people are too busy eating, excreting and exchanging pieces of paper to concern themselves with ontology. However, if we don’t know what life is for, the reason we exist, or even if there is a reason, then on what basis do we proceed with our lives?

A situation that impinges upon physical survival, such as not having enough food, or lacking shelter, is obviously of primary concern. Yet in the West, we enjoy the luxury of experiencing dire conditions such as these very infrequently.

If someone is not starving to death, or lying in hospital with a debilitating disease, what is it that keeps them from looking for the answer? To indulge materialism at the expense of getting to the bottom of why we appear to be floating on a rock in the middle of infinity, is to choose the easy anaesthesia of the state of ignorance.

But how can we be truly happy if we don’t understand what happiness is? How can we be successful in life if we don’t understand what life is? In order to do anything genuinely worthwhile, we need to first wake up and know *the truth*.

In these heady, post-modernist days where everything is relative, subjective, and all viewpoints are equally valid, the very idea of ‘truth’ has fallen into disrepute. We are told there is no truth, and some believe that this is liberation.

The post-modernist might argue that it’s very easy to experience one single so-called truth, and then experience its complete opposite. You can be a right-wing conservative one minute, and a left-wing liberal the next; you can have faith in The Divine, and then become an agnostic sceptic instead. Therefore there’s no correct answer or truth, just many viewpoints, all of equal value, and we are free to pick and choose.

However, to say ‘there is no truth’ is not borne out by experience. At the exact moment we experience the order and beauty of the world as evidence of divine intent, that is the truth. The minute we experience a cold, mechanical world, devoid of any meaning beyond what we give it, that is the truth. The fact that what we experience as true is mutable does not mean there is no truth; just that *truth is experiential*, not fixed or bound by concepts. The idea ‘there is no truth’, apart from the post-modernist’s omniscient knowledge that this is so, is still simply an idea. We can never escape from accepting one correct answer.

Pretending there is no truth leads nowhere. If we want the truth about anything, we need to *experience* it. So how do we experience the truth regarding existence? Throughout the history of humanity, in all cultures in all places, there are teachings or practices that claim to provide this experience.

You need simply perform these practices, and see what happens.

In the West, we call this *magick*.

Of course, magick can be used to summon spirits, divine the future, and make yourself rich, amongst other things. (How this

fits in with experiencing the truth about existence will be discussed later.) But even so, because the practice of magick is an experiential rather than an intellectual endeavour, we must approach our understanding of magick as we would a science.

This doesn't mean that magick is a branch of science, like quantum physics or chemistry. Magick becomes a science when we apply the scientific method to the magical act. In simple terms, just like an experiment, the results from practising magick *can be corroborated by peers through independent enquiry*. I can perform a specific act of magick, gain a certain result, and then *you* can perform the same act and obtain a similar result. A model is then formulated that best fits those results, which can then be adapted or overhauled where appropriate, as practice develops and new results are obtained.

This may seem at first a rather naïve view of science, but verification through actual experience is nevertheless the central principle of science. Therefore, you can be *scientific* in your approach to magick simply by recording what was practised and what occurred as a result. This won't 'prove' that magick exists or what magick can do as far as the academic or scientific community is concerned, but it will for you and your peers.

A team of scientists validating magick in a laboratory would be anathema to magick, because magick is about the individual experiencing truth. It is therefore imperative that everyone experiences magick for themselves, rather than being told about it by priests in white lab coats. To accept magick on the hearsay of others would be to participate in ignorance.

Magick is the science of experiencing truth. If you want to know the truth about existence, if you want to know if there is purpose to life, simply perform the practices and see what happens.

To be a magician you need simply stop thinking about doing it, stop talking about it, believe nothing except what you've experienced and practise every day.

People say that ignorance is bliss, but in my experience, truth is bliss.

I hope that you will corroborate this.



## CHAPTER TWO



## THE ART OF EXPERIENCING TRUTH

In technical, materialistic terms, here's what to expect as a result of performing an act of magick: sometime afterwards, whether it was an act intended to bring about a specific event, divine the future, or communicate with a spirit, the result will manifest through the means available and *you will get exactly what you asked for*.

What you can experience through magick is limited only by your imagination.

Although being a magician means that you get to make wishes that come true, *how* you experience a wish coming true is limited by the available means of manifestation.

If you've read any books on magick, no doubt you'll have come across any number of magical laws or methods that 'must' be included within a ritual or practice in order for a result to manifest. However, experience will show that these so-called magical 'laws' are in fact arbitrary.

I'm going to discuss three of the most popular 'magical laws' or methods, in order to illustrate my point.

The first method is *sympathetic magick*. This is based on the law that 'like causes like'.

Practically, this entails acting out a desired result, which then manifests in the real world. The most popular example of this is sticking pins in an effigy of an enemy in order to cause him or

her an illness or injury. This does indeed work, but do we really believe there is some kind of cosmic principle that judges how lifelike our effigy is?

If you've ever done sigil magick (if it's new to you, there are some practical instructions in the Appendix), you'll know already that you can obtain a magical result through a completely nonsensical act. In fact, the very purpose of a sigil is to make your desire incomprehensible to your conscious mind; in other words, *unsympathetic*.

Therefore, a magical act does not need to be sympathetic in order to work.

Next up: *the magical link*. The magical link is usually an object, such as nail-clippings, hair, or a piece of jewellery that belongs to the person to be affected by magical means. The magical link, especially when it contains genetic material, is often regarded as indispensable in rites of healing or cursing.

However, referring back to sigil magick again, it's possible to affect a person simply by including their name in the sentence used to make the sigil. And, as we saw with sympathetic magick, it's equally possible to use a doll to represent a target, or a drawing.

Therefore, the magical act does not require a traditional magical link in order for it to work.

Our third magical law is quite popular at the moment on the magical scene. It's called *gnosis*; the inclusion of an altered state of consciousness within a ritual, brought about by various methods ranging from meditation to orgasm. The greater the experience of gnosis, supposedly the better the magical result, and—conversely—if there's no gnosis, then you shouldn't expect any result.

Despite this, in African, Caribbean and Brazilian traditions, such as Voodoo or Quimbanda, altered states of consciousness are not employed. It might be argued that possession is an

altered state, but an altered state is not required for the possession itself.

And then, of course, experience will demonstrate to you—after you’ve tried it—that sympathetic magick works, which involves no change in consciousness whatsoever.

So—once again—the magical act does not require gnosis in order to succeed.

What I’m getting at here is that all these methods of magick do indeed work, but no method in itself is essential to the magical act. *Magick has no laws unless you make them up.*

The only secret of magick is what magick is: magick is the experience of truth.

By this, I mean that you can choose a belief or desire and then decide that an experience means the same thing as that belief or desire.

If you then undergo that experience, what you decided it means has become true, because that experience is the truth.

For instance, if I decide that an experience such as writing a cheque and posting it to myself means ‘I will receive a lot of money’, and I undergo that experience, i.e. I write and post that cheque, then I will have had an experience that means: ‘I will receive a lot of money’. That experience is true, and because it is in the future tense, I will necessarily have in the future the experience of receiving a lot of money.

There’s a good chance that I’m still not making much sense. The fact is, magick is so simple it makes it hard to describe.

To make it clearer, I’ve devised a clear outline of the magical act, which can be applied to any magical technique. We’ll examine it in more detail in a moment, but for now it goes like this:

✧Decide what you want to occur.

✘Ensure that what you want to occur has a means of manifestation.

✘Choose an experience.

✘Decide that the chosen experience means the same thing as what you want to occur.

✘Perform the act or undergo the experience.

✘Obtain the result.

Let's suppose you want a pay-rise at work. If you performed some magick for this, you might do the following:

✘*Decide what you want to occur.*

That's easy: 'I will get a pay-rise at work.'

✘*Ensure that what you want to occur has a means of manifestation.*

Well, I do have a job and money does exist, so no problem there.

✘*Choose an experience.*

This could be any ritual where I imitated the outcome; a completely nonsensical action, or the visualisation of an arbitrary sigil I'd made—whatever takes my fancy.

✘*Decide that the experience means the same thing as what you want to occur.*

I decide to do the ritual that imitates the desired outcome, and so I simply decide that's what the ritual means.

✘*Perform the act or undergo the experience.*

I actually get out of my chair and do the ritual.

✘*Obtain the result.*

This will manifest as a synchronicity—usually no sooner than the next day—although this may vary according to the desired outcome.

Hopefully this has made it clearer. But let's go through it again, this time with details of some actual magical techniques, to fill in the outline. This time, let's suppose I've decided to contact a spirit who will arrange the pay-rise for me.

✘ *Decide what you want to occur.*

'I will get a pay-rise.'

✘ *Ensure it has a means of manifesting.*

I already have a job, so that's fine.

✘ *Choose an experience.*

I'll make an address to the Aztec God, Tezcatlipoca. This could be through a visualised or physical representation of him, like a drawing or statue, and may involve making him an offering and asking for the desired result.

✘ *Perform the ritual.*

I have a chat with Tez, give him some chocolate, and wait for the result.

Another example: let's say that by this time I've received my pay-rise, but now I decide I'd quite like to find out what it feels like to be possessed by the Archangel Gabriel.

✘ *Decide what you want to occur.*

'I will be possessed by the Archangel Gabriel.'

✘ *Ensure what you want has a means of manifesting.*

I'll manifest the archangel through my body; that's what makes it possession.

✘ *Choose an experience.*

Let's say: reading aloud an invocation that I've composed, requesting Gabriel to possess me.

✘ *Perform the act.*

I read the invocation and then I allow Gabriel to possess me, which is the manifestation of the result.

Okay, one more example, which examines the question of how divination fits into the ritual outline.

✘ *Decide what you want to occur.*

‘I will receive an answer to my question.’

✘ *Ensure that what you want to occur has a means of manifestation.*

Let’s say I’m using a deck of tarot cards.

✘ *Choose an experience.*

Shuffling the cards, and laying a number of them out in a certain pattern.

✘ *Decide the experience means the same thing as your desire.*

I resolve that the tarot reading will answer my question.

✘ *Have the experience.*

I shuffle the cards and lay them out.

✘ *Obtain the result.*

I have my answer in front of me, providing I know what the symbols mean.

Hopefully these examples of the magical act have made the idea of ‘experience as truth’ substantially clearer. Each example is different, but the common component is the decision about what an experience means.

Earlier, I mentioned that what you want to occur should have a means of manifestation, and it’s the misunderstanding of this, the failure to recognise that magick doesn’t break the laws of physics, which is the root cause of the dismissal of magick as fantasy, and the disappointment of so many beginners, once they discover that magick won’t allow them to levitate, or shoot lightning-bolts from their finger-tips.

Even so, what you can manifest within the totality of your sensate universe is more surprising than what you might imagine. Subjectively, a result can manifest through emotions, thoughts, visions, dreams, or trance states. Objectively, results tend to appear as synchronicities, but physical manifestation can and does occur, especially in work with demons or spirits, ranging from kinetic energy (actual moving objects), to changes in temperature or feelings of ‘pressure’.

If you ask for a specific result, like winning at the horses, it may manifest as a synchronicity, because that is often the most convenient means available. If you never go the race track, and resolve not to change your habits, then your winnings are more likely to manifest in a dream.

If you want to communicate with an entity of some description, but you don’t have any natural visionary ability, you shouldn’t expect the entity to pop out from a cloud of smoke. You may need to provide it with a means of manifestation, such as a divinatory device, like an Ouija board or a pendulum.

When evoking demons, these may very well manifest subjectively as well as objectively. You might feel a presence in the room, but the demon may also manifest as an emotion. Beware of that branch of demon-magick known as *Goetia*. The inability of the magician to recognise how a demon manifests is usually the weakness that the demon will exploit in its bid to ruin your life.

So—in conclusion, what is magick?

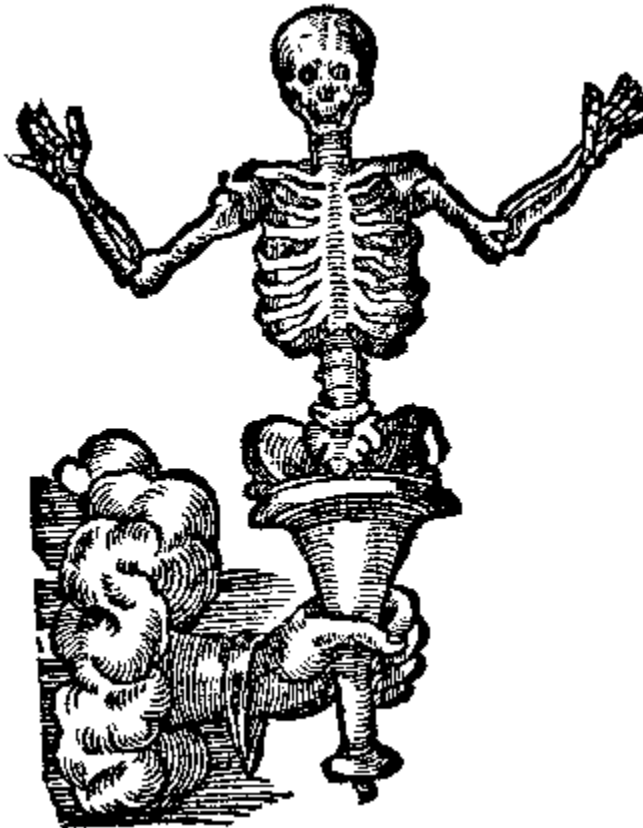
Magick is the art of experiencing truth.

What you decide to experience as the truth within the magical act is limited only by your imagination. Magick is an art, because it has no laws, but only arbitrary aesthetics that dictate its method. As long as you decide what it means, you can do anything, and it works. You can make your magick funny, witty or serious; ecstatic, absurd or deranged; profound or delirious.



Magick has been all of these things for me, and I hope it will prove the same for you.

### CHAPTER THREE



## THERE IS NO FAILURE

In the last chapter, I debunked the idea that there are laws or methods necessary in order to make magick work, and I presented an outline of ritual that can be used to understand or construct any kind of magical act. I should stress that this outline is arbitrary—it's not a magical law or an explanation of how magick works. The steps described are simply a means of helping the magician to understand what the magical act is, and therefore how to do it.

The simplicity of magick beggars belief; no doubt, some people won't accept that something so simple can have such mind-bending results.

Often, the first question that comes to mind when considering the simplicity of the magical act is: why doesn't everyone do magick all of the time and get what they want?

The second question is: How is it that people who know about magick, and actively pursue it, nevertheless sometimes fail?

A lot of books on magick have provided all sorts of explanations why failure occurs, and have given advice on the techniques necessary to ensure that you obtain the desired result.

For instance, we're told that when doing sigil magick we must employ gnosis and then make a conscious effort at forgetting the magical act altogether. The explanation for this is

usually that the sigil must be ‘buried in the subconscious’ in order for it to work.

Rather than debating the merits of the various explanations for ‘how’ magick works, let’s tackle this instead in terms of the definition I’ve given: magick as the art of experiencing truth. This means we focus on what is actually experienced during the act. We’ll examine sigil magick in the light of this.

Briefly, sigil magick involves writing out in words your desire or what you want to occur, omitting repeated letters from the sentences, then arranging the remaining letters into an abstract glyph or ‘sigil’. You then induce gnosis—an altered state of consciousness—through meditation, sex, or one of the many other methods, visualise the sigil, and then make a conscious effort at forgetting all about it until the result manifests.

Let’s break this down into the ritual outline:

✘ *Decide what you want to occur.*

Let’s say I’ve lost my keys and want to find them. So what I want to occur is: ‘I will find my keys’.

✘ *Ensure that what you want to occur has a means of manifestation.*

Well, I had my keys a while ago, so presumably they still exist.

✘ *Choose an experience.*

Sigil magick means I’ve chosen the visualisation or the experience of the sigil as my magical act.

✘ *Decide that the experience means the same thing as what you want to occur.*

The method of writing out my desire, omitting the repeating letters and constructing a sigil out of what remains is simply a way of deciding what the experience of the sigil means.

(By the way, if you’re sick of going through this tedious method for making a sigil, you can just make up an arbitrary

design from your imagination, and then decide that it means the same thing as what you want to occur. It's even possible to use a sigil to mean one thing, and then—once the result has occurred—re-use the exact same sigil and decide it means something else. I recommend that you verify this for yourself. The reason you can do this is that magick doesn't operate on the basis of some kind of mechanism working behind the scenes. Magick is simply about deciding what an experience means and then having that experience.)

✘ *Perform the act or undergo the experience.*

At this point I induce gnosis, visualise the sigil, and then forget about it.

✘ *Obtain the result.*

I find my keys the next day.

If what I'm claiming is true, then surely we wouldn't need gnosis either, nor would we need to forget about the sigil in order for it to work. Well, that would indeed be the case, if it weren't for one vital factor: human beings *habitually* decide that an experience means: 'I hope or desire a specific event will occur'.

The use of gnosis and amnesia is there to help ensure that the experience of the sigil means (instead) the same as what we want to occur. Chances are, if we remember the sigil, we'll think: 'I *hope* I find my keys'. The experience of the sigil now means something entirely different from our intention, and we obtain an immediate magical result—we *hope* we find our keys!

This is the basis of the principle that 'lust of result' will nullify a magical result; in other words, if you are in a state of desire for the outcome of a magical act, then it will not work. However, the truth is that magick never fails; it is not a mechanism or a process that can be interfered with or negated. Everything you experience is magick, including being in a state of desire.

To illustrate this, let's look at the magical act of desire in terms of the outline:

✘ *Decide what you want to occur.*

Let's stick with me wanting to find my lost keys. However, if I am in a state of desire, I'm not deciding: 'I *will* find my lost keys'. In a state of desire, I'm deciding: 'I *hope* I find my lost keys'.

✘ *Ensure that what you want to occur has a means of manifestation.*

Well, that's easy; I'm an emotional entity. Hoping, fearing, desiring and hating all come pretty naturally.

✘ *Choose an experience.*

Usually this takes the form of daydreaming, fantasising, swearing, shouting, pulling hair out and all the other fun things that people do when frustrated. (If you've performed an act of sigil magick, this is the point at which you might unfortunately remember the sigil, despite your best efforts to forget it.)

✘ *Decide that the experience means the same thing as what you want to occur.*

We're so conditioned when it comes to desire that this occurs automatically and leads straight into:

✘ *Perform the act or undergo the experience.*

This is what we normally call 'expression'. (In terms of bugging up our sigil magick, the last two steps and this one occur instantaneously in the act of remembering the sigil, which engenders:)

✘ *Obtain the result.*

It manifests immediately—I *hope* I find my keys!

We can see now that an altered state of consciousness prevents us from the usual daydreaming or speculation, and so aids the manifestation of a result by preventing us from changing the meaning of the sigil during its visualisation. For

this reason, to people beginning magick, I would wholeheartedly recommend the sigil method as a means of preventing the ‘magick’ we normally perform most of the time. However, this shouldn’t deter anyone from practising more elaborate ritual magick; sometimes, even the simple act of physical movement or chanting can work as a more enjoyable and easier method of circumventing the usual human habit of desiring the outcome.

At the beginning of this chapter, I posed two questions: firstly, if magick is so simple, why isn’t every one doing it?

The answer—as we can now see—is that they *are* doing it, but they’re using magick to keep themselves in a state of desire.

Secondly: why do magicians sometimes fail to get a result?

Well, it would be tempting to say this is simply because magicians are human, but the concept of magick ‘working’ or ‘failing’ isn’t really applicable to its nature; magick just *is*. The difference between a magician who obtains what he or she wants and a magician who doesn’t is that the successful magician manifests less desire.

As is stated in the greatest magical text ever written: ‘For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.’

## CHAPTER FOUR





## THE WALLS CAME TUMBLING DOWN

In Chapter One, we saw that the function of magick is the provision of experiential truth regarding existence, and how we must necessarily approach the practice of magick on a scientific basis. In Chapters Two and Three we explored what magick is, illustrated by the use of an arbitrary ritual outline, which can be used to understand any magical act whatsoever.

You may have noticed that my definition of magick as the art, science and culture of experiencing truth can be taken in two ways, which I appear to have explored in Chapters One and Two respectively. In the first sense, of ‘magick as a means of experiencing the truth regarding existence’, you might be forgiven for thinking I was pushing the idea of an absolute truth regarding the existence of the universe, and that all acts of magick have a singular aim.

Yet in the second sense, I appeared to be claiming that you can make *any* idea true, just so long as you decide to experience that idea, and so any truth regarding the universe is completely subjective, and thus magick can be performed for any end.

Am I confused?

Well, if you’ll bear with me, I’ll try to show how this apparent contradiction falls away when we consider that truth lies with experience, and not with ideas.

I advocated that magick could be practised in a scientific manner, by performing the various magical techniques as an

experiment, recording the results in an attempt to corroborate the claims of magicians and adopting a model of reality based on those results. However, it's important to understand what a model is: a description of what you have actually experienced. A model is not a belief, although certain factors in your model may not be verified yet by experience. The greater the proportion of ideas in that model based upon experience, the more useful that model is. As such, not all models are equal nor are they all valid.

If we look at all magical cultures or traditions—and I'm using 'magick' here as a blanket term for all practices that advocate experience of truth above belief or argument—we can see a common element in the predicted progress or the expected developmental results engendered by magical practice. This goal or end-result is startlingly similar across all traditions. In Buddhism we have the experience of 'emptiness' that is form; in Qabalah we have Ain (or 'nothing'), which is the manifest universe; in Sufism there is 'no God but God only'; and in the Greek tradition we have 'the One that is not One', and so on.

As different as these symbol sets might be, as diverse as the various magical practices are, as independent as each culture is from the other, they all appear to be describing the same thing. Yes, it's true that the perception of experience is relative and subjective, and that this is what finds expression in the diversity of the magical models, but the models nevertheless all approximate to each other.

If you look to actual experience for the truth, if you base your world-view or model on actuality (i.e. non-verbal phenomena), you will inevitably find yourself in a continual process of revising your model in the light of new experience. It becomes obvious that no model can ever account for that which hasn't occurred yet. In addition to this, it also becomes painfully evident that the model is not the same thing as the actual experience. As Count Alfred Korzybski used to say: 'the

map is not the territory'. You cannot fully comprehend experience or the universe with an idea or a model. However, it *is* possible to experience that comprehension. Magick is the means of having this experience.

No matter how often you change your model, you will not change your experience; either the model fits or it doesn't. But, being magicians, we know we can change our experience to fit a model, by including that model within a magical act. If we *act* on our idea or model we will have experience of it, thereby making it true.

The upshot of this is that if you do not practise magick, or you do not know that you can change your perceptions, then any model used by a tradition that teaches experiential truth will appear to be offering an objective viewpoint.

This is the basis of literalist religions.

Similarly, any model used by a tradition that teaches experiential truth will appear to be offering a subjective, relative viewpoint, to those who have not experienced that the model is not the experience, or to those who have not experienced 'the truth' or 'enlightenment'.

This is the basis of post-modern magick.

So, when I state that 'experience is truth', and not 'one correct answer' or 'the subjectivity of perception', then I am referring to what all magical models based on experience must necessarily include, whether you call it 'God', 'endlessness', 'emptiness', 'nothingness', 'the one', 'infinity', 'the divine' or 'enlightenment'.

If you're familiar with the concept of enlightenment, you might have noticed that I claimed you could 'experience' it, when—as a matter of fact—you neither can nor cannot. However, as true as this may be, in light of the actual realisation, such as description is simply unhelpful when it comes to practical considerations. Obviously, all of the traditional terms

and words I've used to describe the truth are nonsensical. But this is okay, because the experience isn't any of these ideas—or any idea at all. If we're going to talk about magical practice, and a model to account for the results of that practice, then the use of a nonsensical idea is useful to an extent. I find the label 'truth' to be the most pragmatic, in the sense that from whichever viewpoint you may approach it, the definition of magick as the art, science and culture of experiencing truth still makes sense.

So, having elaborated on the use of models and the fact that the model is not the experience (or, as Alan Watts used to say, the menu is not the meal), then how is the claim that 'magick is the science of experiencing truth', in the sense of experiencing enlightenment, emptiness, god or whatever else you want to call it, the same as saying that magick is the *art* of experiencing truth, in the sense that you can make any idea true by making it an experience?

In other words, how do we square achieving enlightenment with using magick to get laid?

Well, firstly magick is the means by which we change our perception. A magical model is therefore the means by which we conceptualise the results of changing our perception. The model need not therefore be concerned with what we change our perception to, or what we do with our magick, but with what will occur from performing the magical act on a regular basis. If we perform an act of magick to get laid, to win some money, or to curdle our next-door neighbour's milk, we are changing our perception or the truth of our experience, during the magical act.

How many times will we need to experience the fact that we can change our perceptions, before it becomes an inescapable reality that the truth does not lie *in* any perception? If we do magick every day, how long would this take? If we use magick regularly, we cannot escape a confrontation with the malleability

of perception, and the eventual realisation that no perception—including ourselves—is the truth.

Whether you meditate like a Buddhist, whirl like a Sufi, or invoke your Holy Guardian Angel like a Qabalist, you are necessarily performing magick to experience enlightenment. Indeed, taken objectively, magical models state that you can perform these practices and experience the goal. However, the goal has many names, all of which are nonsensical. Are you looking for an experience of ‘God’, ‘nothingness’, ‘emptiness’, or ‘the One’? What is the difference between choosing one of these perceptions over another? What is the difference between choosing any perception over another? How long before you realise that enlightenment, or the truth, is not a perception?

In other words, doing magick every day, whether it’s for money or enlightenment, will inevitably lead you to that which is not a perception.

Of course, if you are actively seeking the end-result or the truth regarding existence, you are far more likely to get there a lot faster than someone who only uses magick for material ends, and it is unlikely that someone who dabbles every now and then will reach any kind of significant realisation. Nevertheless, you cannot argue forever against the actual experience of the magical act and the effect that experience has on you.

It’s a sad fact that some magicians, who only practise magick as a means of fortifying their attachment to material reality, suddenly find themselves undergoing the magical process as a result of their practice, and experience it as the world being torn away. In the tradition of the A.:A.:, a magician who finds himself or herself in such a horrifying situation, but then does everything in his or her power to resist the process, becomes a ‘Black Brother’. Finding yourself in an unpleasant stage of the magical development process, and then choosing to strand yourself there, is not a recipe for a pleasant existence.

Saying that, I wouldn't overly concern myself with the hazard of becoming a Black Brother. I practise magick frequently for material ends, and it hasn't yet stood in the way of my experience of enlightenment. If you know what you're letting yourself in for, you're less likely to resist this natural part of the process.

Study as many models as you can, and try and identify where you are in those models. It's possible to start the process and get stuck in a low, crappy stage without even being aware of it, let alone knowing how to proceed. Whenever in doubt, simply practise the basics every day (as described in the Appendix).

It's also worth remembering that if you don't practise every day, then you shouldn't expect any success, material or otherwise.

CHAPTER FIVE



## HOW TO BELIEVE

A belief can be a simple idea, such as ‘God exists’; or a model, such as ‘the universe is a hologram’; or a statement of what might occur, such as ‘I will get to work on time’. In terms of the magical ritual outline, a belief is synonymous with the first step: ‘decide what you want to occur’. (Of course, it need not be something you *want* to occur, but let’s not complicate matters.)

*Belief shifting* is a term usually reserved for acts of magick that involve changing habits, conditioning or world-view, yet any act of magick is essentially ‘belief shifting’, because the magician is changing his or her actual perception of experience during the act. However, magick concerned solely with changing experience of the self will have an obviously greater effect on the self than magick for simple material ends. As we’ve seen, frequent and prolonged magical practice will not only change your actual perception of experience, but will eventually lead you to that which is not a perception.

It must be stressed that changing your current explanation or model for how or why magick works, such as changing from the belief that spirits run the show to the belief that the universe is a holographic information system, is *not* belief shifting. Choosing one explanation over another changes or shifts nothing but your opinion. The difference between actually shifting belief and thinking about different beliefs is quite profound; consider the number of people who swear by a



certain viewpoint or idea, but then go and act in a completely contradictory fashion, such as anarchists who ‘fight the system’ by claiming welfare. To genuinely shift belief, you need to *experience* the new belief.

We already know how to do this, in terms of our arbitrary ritual outline, but a much simpler way of saying the same thing is if you want to make an idea or a belief true, then you need simply act on it.

The act is the experience of the belief. The act makes the belief true.

Just for clarification, ‘the act’ is steps three to five of our ritual outline:

✘Choose an experience.

✘Decide that the chosen experience means the same thing as what you want to occur.

✘Perform the act or undergo the experience.

It might be argued that you don’t deliberately decide that an action means the same thing as your belief, nor do you ponder what experience you are going to have, when you perform an action. You just do it. And this is true, because this is the point at which our ritual outline becomes cumbersome and has served its limited purpose of making the magical act explicit.

It’s time to go a step further and realise that *any intentional act* is an act of magick, because an act is the rendering of an intention, a belief or a decision into an experience.

The act is the experience of the belief. The act makes the belief true. Here’s a simple act of magick you can do to shift your belief, or to make a belief true, which illustrates the point:

✘Obtain a pair of binoculars.

✘Every night, when it’s dark, go outside with your binoculars and look for UFOs, and by ‘UFOs’ I mean alien spacecraft that

are visiting this planet, possibly with the aim of abducting people.

✧Record how many you see each night, even if it is zero.

✧Do this for a month, and compare the results from one week to the next.

It's pretty obvious what I expect to happen, but you should verify this for yourself by doing it. And, just so you know, I *have* actually done this exercise. (It's a lot more fun when you can persuade friends to join in.)

So, if all you need to do is act on a belief to make it true, then—if you want to live in a happy, wonderful world—all you need to do is act like you live in a happy, wonderful world. When I say 'act', this can be anything from a full-blown ritual act to something as simple as telling yourself the world is a fun, good place to be.

Of course, just saying it once won't change much. Try it, and see how fast you revert back to thinking and acting as if the world isn't so great. In order to work magick on the self effectively you must replace the habitual magick you do every day for undesirable ends, with new habitual magick. This means repetition.

Although I've argued that all you need to do in order to make a belief true is to act on it, please don't think that if you believe you can fly then jumping off a tall building will make it so. Remember the second step of the ritual outline: ensure there is a means of manifestation for the belief. For a belief to manifest in the material world, it must be within the game-rules of the material world. Humans do not fly. Humans cannot walk through walls, or pass through speeding cars, no matter how hard they believe it. Thinking real hard is not belief shifting, nor is it magick.

The good news about magick and belief shifting is that you can re-make yourself however you see fit. You can ditch a

crappy world-view for a good one; swap depression for joy; pessimism for optimism; or anxiety for peace. Of course, if you want to be depressed, scared and pessimistic, all you need to do is act in that way. Here's another exercise:

✘Tell yourself that you are stupid, ugly, and no one likes you.

✘Do it every day for two weeks.

✘Record the results.

Then repeat the exercise, but this time tell yourself you are intelligent, attractive and everyone loves you. Again, do it every day for two weeks. When the month is up, compare the results. You'll never comprehend what a difference such an exercise will have on your life if you don't do it!

If it seems as though you are nothing more than an inconsequential meat robot, at the mercy of a cold, uncaring universe, where everything goes wrong and everyone is an arsehole, that's because you act like you are nothing more than an inconsequential meat robot, at the mercy of a cold, uncaring universe, where everything goes wrong and everyone is an arsehole. No outside agency is going to help you; no one will change your experience for you. If you live in a shitty universe, it's up to you to change it for yourself. Magick is first and foremost about taking responsibility for your existence.

Belief shifting doesn't stop with altering personality traits; the aim of the game is enlightenment. The fact that you can make yourself a well-adjusted happy individual in the process is just one more piece of evidence that the world is truly a wonderful place. So apart from actively working on your personality traits or general outlook on life, adopt as many magical models as possible and act on them. As soon as a significant result manifests, move on to another belief system and repeat.

Perform a puja to Ganesha every day, until you actually experience union with him; take up Sufism and pray to Allah

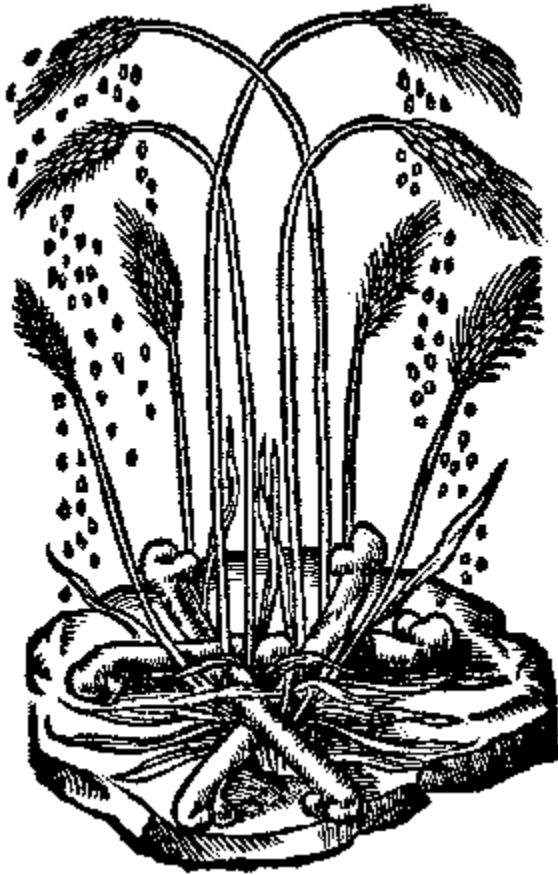
every morning; build a sweat lodge in your back garden and take up ancestor worship.

Remember, just because you can shift your belief, it doesn't mean the experience of those beliefs is somehow fake or illusory. On the contrary, belief shifting makes them real.

Shifting belief doesn't make gods or spirits nothing more than mental constructs, nor does it mean that people who adhere to a single belief system are somehow less intelligent than you. So-called 'magicians' who exhibit this attitude do so because they have only ever experienced gods as ideas, and belief as opinion. This attitude is the telling sign of someone who thinks they're a belief shifter, when in fact all they've ever done is think about beliefs.

Contrary to popular opinion amongst traditionalists, someone who actually shifts belief is necessarily genuine and respectful, because magick makes belief real.

CHAPTER SIX



## THE CULTURE OF EXPERIENCING TRUTH

We've explored the application of the scientific method as the most sensible means of approaching magical practice; we've examined the common factors of all magical techniques in the ritual outline, and the necessarily artistic nature of the magical act; we've looked at why magick fails, or—more correctly—the ubiquity of the magical act of desire; we've considered the long-term effect of magical practice as a natural movement towards experience of the truth regarding existence, or 'enlightenment'; and we've discussed belief and the use of magick in everyday life as a means of changing the self.

In this concluding chapter, I would like to investigate magick as culture, the implications of being a magician, and the nature of tradition.

So firstly, what do we mean by *culture*?

I'm using 'culture' as a blanket term for anything that is a product or a necessary component of an activity—in this case, anything that is a specific product of the magical act.

We have products or components in a technical sense: that is, the actual methods employed in the magical act which—as you recall—are arbitrary, no matter how useful. The same applies to rituals, from the one-off originals to all the golden oldies, such as 'The Lesser Banishing Ritual of the Pentagram'. We also have the tools and props used in magick—like wands, altars, and robes—which bleed into those products serving a

more social role, such as dress codes and stereotypes: hippy pagans, greaser chaos magicians, goth Satanists, and the like.

All the books you've ever read on magick, all the websites and forums you visit, all the philosophies, attitudes and models you entertain, these are all examples of magick as culture.

It is worth bearing in mind, however, that immersion in magical culture does not make you a magician. In fact, in my experience, it tends to be those people who look most like an occultist that seem to do the least amount of magical practice.

But culture doesn't just end with products or components as objects; magical activity necessarily has social and ethical implications. When I say 'ethical', I'm not implying anything as trite as white or black magick, or any kind of moral evaluation of what you might use magick for. I'm talking about how you conduct yourself or act as a human being.

Whether you treat them as accidental, ignore them completely, or consciously deliberate over them, there is no escaping the fact that magick, like all activities, has social and ethical implications. For instance, when someone first becomes interested in magick, do they tell all of their friends and family, or do they investigate the occult secretly? What would happen if close friends and family found out? Would relationships break down, or would that person be supported? How would the impact of knowing that magick works alter his or her relationship with society as a whole? Does he or she use magick to help themselves, their friends and family, or the whole community? Do they practise alone, or do they find a group to practise and exchange ideas and experiences with?

There are, of course, many more effects or components of the magical act in a social and ethical sense, but this gives the general idea. How you conduct yourself and live your life in the light of magick is something that becomes an ongoing process,

something you'll have to deal with for as long as you remain a magician.

It's a fact that you cannot have the magical act, or any activity for that matter, without the culture. You cannot perform the act in the technical sense without the methods or tools; you cannot perform the act without a social context (I'm including working alone and in secret as a social context); you cannot perform the act without a reason for your behaviour, which is necessarily informed by your ethics. This doesn't mean that magick needs to be concerned with the specifics of ethics or motives; moral codes, much like magical methods, are essentially arbitrary, and just as no method is magick, no specific moral law is magick either. Nevertheless, ethics and motives do exist and are inseparable from the magical act. Whether you acknowledge this for your own benefit, or ignore it, does not change that fact.

I try to be as fully aware as possible, and so I prefer consciously to address these areas. Whether you do or not is up to you.

The most obvious example of magick as culture is tradition. Tradition has the most recognisable affect on a magician's life, because tradition is effectively a specific and recognisable set of cultural products or components, including teachings, attitudes, rites, dress, ethics, practices, texts, social roles, group work, community structures, and so on.

Even chaos magick, or 'post-modern magick', the tradition that claims it's a theory and not a tradition, has an inevitable aesthetic—specific symbols, such as the 'chaosphere', key texts such as *Liber Null*, core practices such as sigil magick, specific behaviours such as belief shifting. Once again, this is because you cannot have the magical act without the magical culture. As we've seen, magick is an art form; the rituals you use, how you dress, what groups you associate with, what teachings appeal to you, what model you use to view the world, are all arbitrary and



ultimately your decision. Of course, this begs the question: does it mean that traditionalists are ignorant or deluded? If the culture of magick is arbitrary, or if no specific set of cultural components is more valid than any other, is there really any point in seeking out a teacher of some tradition or other for 'genuine' initiation?

Well, first of all, although the cultural components of magick are arbitrary, they're nevertheless indispensable. You cannot have the magical act without the magical culture. Although culture is man-made or arbitrary, that doesn't mean all viewpoints are equal to the individual. I ascribe to certain models or ideas because they fit my experience and satisfy my tastes, and work for me better than others. I find certain viewpoints and aesthetics abhorrent and absurd, as I'm sure you do too.

Belonging to a tradition or seeking initiation into a tradition is therefore by no means ignorant, as some post-modernists would have you believe, but instead a matter of personal relevance. Even so, by the same token, you don't have to find a genuine teacher or tradition in order to be a real magician; as I've mentioned, culture is inseparable from the act, and so the path of the solo magician who has learnt everything he or she knows from books is just as valid as the path of the monastic Taoist.

Although it is important that the magical culture you ascribe to addresses your individual and social needs, the one thing above all others that validates a magical culture, whether traditional or otherwise, isn't the tangible and specific components; it isn't the techniques or tools you use; it isn't the books you read, the rules you follow, or the group you belong to, but that which is the invisible wellspring of all these things: *the magical act*.

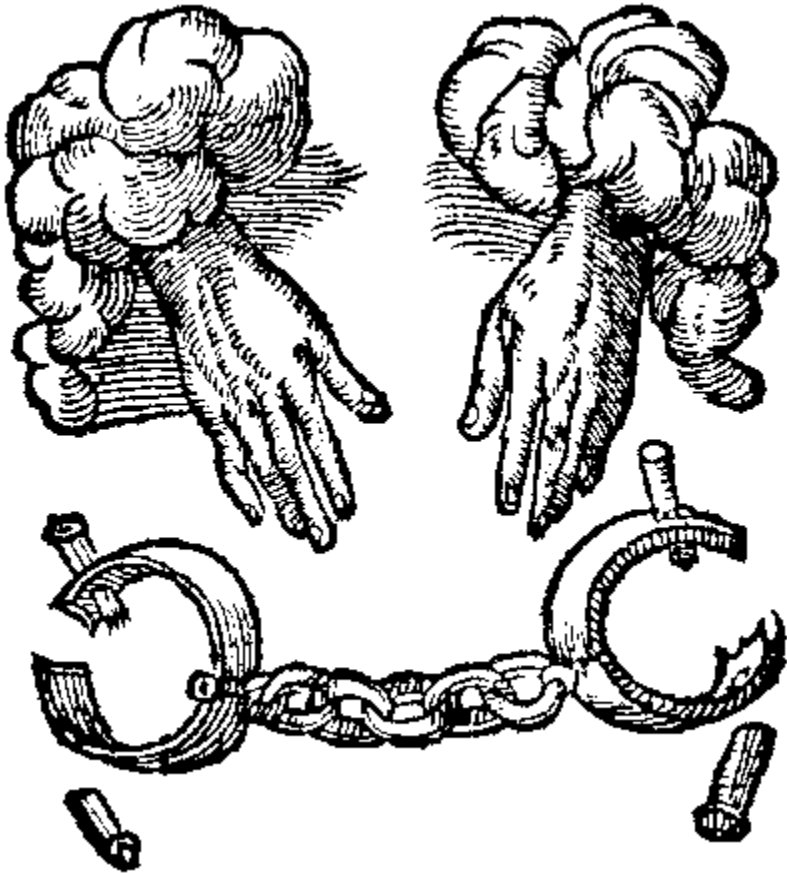
The qualification of all genuine and real traditions, no matter how diverse or seemingly disparate, whether Eastern or

Western, whether demonstrated in person, spoken or written, is the transmission of the magical act. Everything else is secondary. There is, and always has been, only one movement, one school, one aim; and in this transmission it's known as magick.

*Magick is the art, science and culture of experiencing truth.* This definition gives you the what, the why and the how of magick.

The when is up to you.

APPENDIX



## BEGINNING MAGICK

*What is magick?*

Magick is the art, science and culture of experiencing truth.

*What does that mean?*

*Magick is the art of experiencing truth.* In other words, you can choose any experience (say, dancing around in your underpants), decide what that experience will mean ('It will rain'), undergo the experience (perform the dance), thus rendering the given meaning true (it will rain, because you have experienced the fact 'it will rain'. Experience is the truth). See Ritual Magick and Sigil Magick for more on this. What can be experienced using magick is limited only by your imagination (the subjective), but how that experience manifests is limited by the available means of manifestation (the objective).

*Magick is the science of experiencing truth.* The truth isn't simply an idea, nor is it found in the relative or arbitrary nature of ideas; truth is experiential, and the practice of magick will lead you to an understanding of existence based on direct experience, not speculation. By its very nature, life is revelatory and so more incredible than any word or idea we can ascribe to it. You need only perform the experiment and corroborate this for yourself!

*Magick is the culture of experiencing truth.* Magick necessarily includes sociological and ethical implications, whether they are

consciously addressed or not. These range from what magical tradition, aesthetic, teaching or approach you ascribe to, to ethical questions such as: do you use magick just for yourself, close friends or the whole community? Do you evangelise magick, or do you practice in secret? Do you really want to try and maintain relationships with supposed friends who ridicule you for practicing the Black Arts? Should you find like-minded people for corroboration of experiences, the exchange of ideas, moral support and a god-damn fun and exciting time?

Magick is not simply a method of manifesting material results, nor is meditation simply mysticism. There is no distinction between Western and Eastern methods of experiencing the truth; there is, and always has been, only one movement, one school, and one aim; in the West, we know it as Magick.

*What will I get from practising magick?*

✘What you want, in terms of materialism (sex, money, power, etc.)

✘What you want, in terms of spirituality (enlightenment).

*Sounds good. How do I start?*

Practise the basics every day, as described in the following pages. Then, once you feel up to it, obtain the Knowledge and Conversation of the Holy Guardian Angel.

## THE MAGICAL DIARY

### *The Point*

- ✘A means of improving magical methods by acting as a record of experiments.
- ✘A goad to further work. (There's nothing quite like a blank page to give you a kick up the arse.)
- ✘A method of integration.
- ✘The provision of a better record than your memory.
- ✘The magical diary renders predilections explicit, either as an indicator for specialisation or a blatant sign that it's high time you tried something new.

### *The Practice*

- ✘Buy a fancy journal.
- ✘Record your magical activity every day. That means, if you did nothing, write it down!
- ✘Include: Date, Time, Activity, Results, and any speculations.

### *Expected results*

Keeping a magical diary will make you a better magician for all of the reasons listed on this page.

## EXCLUSIVE CONCENTRATION

### *Abstract*

The ability to focus the attention is essential to performing any task; therefore, the greater the degree of focus, the greater the success in the performance of that task.

### *The Point*

Apart from the general benefits of increased mental flexibility and endurance, a degree of success in Exclusive Concentration is essential to performing *Inclusive Awareness* (see below).

### *The Practice*

✘ Sit down.

✘ Choose an object to concentrate on. This can be imagined (a coloured shape, or a sound—such as an arbitrary mantra) or physical (a spot on the wall, a random object, etc.)

✘ Bring your attention on to the object and keep it there. If you find your attention wandering, return it to the object. Do not try and stop any intrusive thoughts, and do not get annoyed with how frequently your mind wanders; as soon as you realise you are not concentrating on the object, just bring your attention back to it and keep it there.

### *Duration*

A minimum of half an hour a day.

### *Expected results*

Success in Exclusive Concentration will take the form of a trance state, a number of models for which can be found in Buddhism (where they are known as *Jhana* states) or in yoga (*Dhyana*). The trance state may include but is not limited to the following symptoms:

- ✘A feeling of expansion.
- ✘Trembling.
- ✘Seeing a light with the eyes closed.
- ✘Bliss.
- ✘A strange high-pitched sound.
- ✘An incredible feeling of focus.
- ✘Peace.
- ✘A feeling of Unity with all things.
- ✘...and many more bizarre and wonderful effects.

### *Progress*

There is a good argument for practising Exclusive Concentration for life; it is to the mind what physical exercise is to the body. It is also true that the resulting trance states can be enjoyed for their own sake. However, once a degree of success has been attained, the practitioner should either change their practice to Inclusive Awareness or include Inclusive Awareness practice alongside Exclusive Concentration, for it is only through Inclusive Awareness that we come to the truth.



## INCLUSIVE AWARENESS

### *Abstract*

The truth about existence must be inherent in existence itself. Therefore, if we are to understand existence, we must first let ourselves be aware of it.

### *The Point*

To experience the truth, or what is often referred to as ‘enlightenment’.

### *The Practice*

✕ Sit down.

✕ Be aware of what you are experiencing. Let thoughts, feelings, and physical sensations arise and pass away of their own accord. If a sensation arises that you find displeasing (such as thinking about what is on television, or a very annoying tune you heard on the radio earlier, which won’t stop going around in your head) do not attempt to exclude that sensation. Just be aware of it. This goes for any sensations that might make up the experience of trying to be aware.

✕ It might help to achieve the correct attitude by choosing a random body part and allowing yourself to experience the sensations that make up that body part as they arise. Let the sensations ‘come to you’. Once this is mastered, you need only apply the same attitude to all sensations.

### *Duration*

Minimum of half an hour every day.

### *Expected Results*

Gradually, subtle sensations such as a feeling of ‘self’ or the passing of time may appear in your awareness that you may not have been aware of before. This is a good indication of progress. However, don’t forget to adopt the correct attitude toward any thoughts of progress also.

The result of this practice is enlightenment.

### *Progress*

The practice of Inclusive Awareness sets a process in motion. Whereas Exclusive Concentration engenders states, Inclusive Awareness takes you through stages. I highly recommend the study of as many magical developmental models as possible, including: Buddhist Insight Progress; Western Qabalah (A.:A.); Alchemy; and the ‘Ten Ox-Herding Pictures’ of Zen Buddhism.

As a process, enlightenment is ongoing, and therefore Inclusive Awareness should be practised for life.

## RITUAL MAGICK

### *Abstract*

You are responsible for your reality.

### *The Point*

To get what you want.

### *The Practice*

✘ Think of something that you want to occur.

✘ Invent a ritual. This can be absolutely anything at all, but if you need somewhere to start, obtain items to use as representations of the people or objects involved in your desired outcome, and act out that outcome. For instance, if your desire is: 'S.M. will change her mind and decide to give me the pay-rise I asked for', you might use an inflated balloon to represent her head, which you pop, as a representation of her 'changing her mind'. (You can find many examples of ritual magick in the *Grimoire* section at [www.thebaptistshead.co.uk](http://www.thebaptistshead.co.uk).)

✘ Decide that your ritual means the same thing as your statement.

✘ Perform the ritual.

✘ Wait for the result.

### *Expected Results*

Some time after the act, your desire will manifest in the form of a synchronicity. But beware: if your desire is 'I will get laid', you might find yourself hounded by a rotund monster at a

party, who manages to corner you in the bathroom as your friends suddenly disappear.

The gospel is: 'you get what you ask for'. So when you state your desire, do not say: 'I want to have sex'. You will simply find yourself working instantaneous magick (i.e. you will *want* to have sex). You need to state what you actually want to occur—such as: 'I will win at the races'.

It pays to be specific. For instance, 'I will have sex with a beautiful lady' would have been a more prudent statement of intent than 'I will get laid'.

## SIGIL MAGICK

### *Abstract*

You are responsible for your reality.

### *The Point*

To get what you want.

### *The Technique*

The method of sigilisation consists of writing out a desire, omitting repeated letters from the words you've written, then arranging the remainder into an arbitrary, abstract glyph. The magician then enters a state of great excitement or calm, by such methods as hyperventilation, meditation, flagellation (or other pain-inducing practices), dancing or entheogenic consumption. However, the most popular method (for obvious reasons) is sex. At the peak of the altered state (this would be orgasm, in the case of sex) the sigil is visualised or looked at, and then forgotten about.

✘ Write down a desire.

✘ Create a sigil by omitting repeated letters, then arranging the remainder into an arbitrary, abstract glyph.

✘ Masturbate.

✘ At the point of orgasm, visualise the sigil.

✘ Forget about it.

### *Expected Results*

The same as for *Ritual Magick*, above.

## BANISHING

### *The Point*

To get rid of any unwanted manifestations, from evil spirits you might have summoned, to unsavoury emotional states that might have been left lingering in the air.

### *The Practice*

There are many, many banishing rituals, some complex and some very simple. A banishing should be performed before and after every ritual, unless of course you want to stay whatever has been summoned or might be lurking.

### *Simple Banishings*

#### *Banish with Laughter*

✠Laugh.

✠Although forced at first, and a little weird, eventually you'll be able to laugh on command in a genuine fashion.

#### *Smudge*

✠Burn some sage and waft it around.

✠Ask your ancestors and spirit-helpers to aid you in cleansing yourself and the place, and removing any evil spirits.

### *Complex Banishings*

✠The Star Ruby.

✠The Lesser Banishing Ritual of the Pentagram.

✠The Gnostic Pentagram Banishing Ritual.

Links to detailed descriptions of all of these can be found at [www.thebaptistshead.co.uk](http://www.thebaptistshead.co.uk). Of course, you could always make one up. Simply drawing a pentagram in the air at the cardinal points works just fine.

## ENTITY WORK

### *Abstract*

One of the most rewarding fields of magical practice is interaction with non-human intelligences, or working with spirits and gods. This can take many forms, from creating your own entities to practicing a religion.

### *The Point*

To make some interesting friends, learn about the nature of Deity, and get what you want you want.

### *The Technique*

Working with spirits, gods or other entities, is very simple: you decide to. Like this:

✘Decide why you want to work with an entity (this can be anything from a specific reason like wanting to increase your wealth, to just plain curiosity).

✘Pick an appropriate entity (so if you wanted to perform some magick related to love, an appropriate goddess to work with might be Venus. There is also no reason you can't pick the spirit of someone who has died to work with, like an ancestor).

✘Choose a representation of the entity to work with; this could be physical (like a painting or statue - either bought or made by yourself), or imagined (by visualising the entity's form - what does it look like/smell like/sound like?).

Alternatively, if you know it, you can just work with the entity's sigil or seal in place of the entities actual form.



Remember: if you choose to visualise the entity, it doesn't mean you are not addressing a real intelligence; what you experience is the truth.

✘ Now talk to him or her. If you don't know what to say, consider how you would talk to any stranger. Be polite and friendly.

✘ If you know what the entity likes, give him or her an offering, and in return ask for help with whatever problem may be at hand. It feels silly to have to say this, but remember: if you want to interact with the entity, you must decide to interact with the entity, by doing it.

Offerings can take many forms, such as food, flowers, alcohol, tobacco, art works and even breath. Two of the most 'powerful' offerings, that entities from all walks of life seem to prize above all others, are blood and sex.

Offering blood does not require amputation or murder (disappointing, I know) – a single drop of blood extracted via a sterilised lancet and dabbed on the entities representation will suffice.

Similarly, in the case of a sexual sacrifice, an orgy isn't necessary (but if you're going to be at one anyway, what the hell?). Simply anointing the entity with sexual fluids from a dedicated act of masturbation is adequate.

It must be stressed that both blood and sex sacrifices should only be used in extreme cases – they guarantee exceptional results, but if used frequently some spirits will expect nothing less in the future – and then where do you go from there?

✘ Once you've said everything you need to say, thank the entity and say goodbye.

✘ It is customary to perform a banishing ritual here.

### *Expected Results*

It must be remembered that non-human intelligences can only communicate through what is available – if you don't have

great visionary ability, don't expect the entity to pop up and shake your hand.

If all you do is address the entity, give an offering, ask for help and give thanks, without any visible manifestation or a booming voice or objects floating around your room, the magick will still work (unless, of course, you're rude and expect something for nothing).

If you want more than a one-way conversation, it can be prudent to offer a means of communication when working with a spirit, such as a divinatory device like a pendulum or Ouija board. Another good means is to ask the entity to communicate with you through your dreams, or to allow the entity to manifest through your body (otherwise known as channelling, invocation or possession).

Unless an entity has a special interest in you (this does happen), it may take a while before the entity starts visiting you spontaneously or helping you out at times of need without being asked. This is when the real benefit of forming a relationship with a non-human intelligence becomes apparent.

## THE QABALLAH

### *Abstract*

The universe is composed solely of ideas. The most elementary expression of an idea, and its relationship with any other idea, is mathematical. The primary symbol system of the universe is therefore numerical. This makes it possible to attribute any phenomena whatsoever to an appropriate primary symbol.

### *The Point*

- ✘ Provision of a mnemonic system without parallel.
- ✘ The ability to understand a phenomenon through its relationship to all other phenomena, similar or otherwise.
- ✘ To engage in a habitual contemplative method of reducing the many to the one: a system of *gnana yoga*.
- ✘ To greatly increase the experience of intellectual realisation.
- ✘ A means of increasing depth of meaning in the experience of synchronicity.
- ✘ The acquisition of a universal means of communication (especially handy when dealing with non-human intelligences) and a handy symbol set for use in ritual.

### *The Technique*

Choose a Qaballah: Hebrew, Greek, Latin, English, GoN, etc.

Develop a 'Book of Numbers'. Write down every number from 0 to 1,000. Work out the numerical value of all the ideas that are important to you (using the Qaballah you have chosen), and write them next to the corresponding number. Add new words as and when necessary.

Study the Tree of Life, and work out where each word in your 'Book of Numbers' belongs among the ten sephiroth. (For numbers over ten, a simple method of adding the digits together to produce the smallest number possible is useful. There are many more methods, and no doubt these will present themselves in the course of your study.)

Examine all possible mathematical relationships, and ascertain what these relationships mean for the ideas to which you apply them.

Classify each phenomenon you experience in terms of the Tree of Life, until this becomes habitual.

### *Duration*

The study and use of the Qaballah should be a life-long habit. It is only after prolonged practice that the real benefits of Qaballah come to fruition.

### *Expected Results*

All of the points made under 'The Point'.

Note: The Qaballah does not 'prove' anything. The Qaballah is a perfect symbol system, capable of describing the totality of the universe, but it is not an objective science.

For instance, if I were to discover my name has the same numerical value as the word 'Messiah', it does not prove that I am the Messiah. The Qaballah is simply a demonstration of the relationship between symbols. The most I could conclude in this instance is that I am just as much God as the Messiah is, and that the Qaballah has provided a perfect symbolic expression of Immanence!

## ASTRAL TRAVEL

### *Abstract*

Every intentional act is an act of magick. The practice of magick is therefore the exercise and growth of conscious awareness, an expansion of the self in all directions and on all levels of experience.

One such level of experience is the imagination, or astral plane. The magician possesses an imaginary body, which inhabits an imaginary world with its own specific rules, flora and fauna.

### *The Point*

- ✘ An expansion of the self.
- ✘ A greater awareness of the environment of the imagination and its peculiar laws and nature.
- ✘ The ability to perform acts of magick in a virtually unbound medium.
- ✘ The ability to have experiences otherwise impossible in the physical realm.

### *The Technique*

- ✘ Lie down and relax.
- ✘ Become aware of your imaginary body. Although you are essentially imagining the body, there should also be an element of allowing the sensations of the astral body to arise.
- ✘ Begin to move around in your imagined form, see with your imaginary eyes, hear with your imaginary ears, etc.

For some, astral travel comes easily, but for a lot of people it can be difficult. If you are struggling to ‘leave’ the physical body or unable to sense with your imaginary senses, then there is only one possible course of action—practise! Some find it useful to move a physical limb, remember what the physical sensation felt like, and then use that memory as basis for moving the corresponding astral limb, and thus slowly building up the astral form. However, I very much believe in simply repeating the above exercise—usually, the ‘knack’ is suddenly gained and all problems vanish.

Explore, but be cautious—not all astral beings are who they say they are, and not all beings mean well. It is prudent to have a good banishing ritual under your belt. If you wish to gain a greater understanding of a certain idea, travel to its astral abode. For instance, if you wish to explore Malkuth on the Tree of Life, you can create a door with the necessary attributes (such as the appropriate colour, symbol, and material peculiar to Malkuth) in order to take you there.

Always be sure to return your astral body to your physical body at the end of practice. (Consider what might happen to your physical body, if you left it unattended!)

### *Duration*

At least half an hour everyday, until basic competency is achieved (i.e. you consistently experience the astral plane and yourself from a first-person perspective, and your imaginary body, or ‘body of light’ is good and solid). Thereafter, explore as often as is required.

### *Expected Results*

Mastery of the astral plane.

## RISING ON THE PLANES

### *Abstract*

Enlightenment is possible through any plane or level of experience.

### *The Point*

✘An expansion of the self.

✘The experience of trance states, mystical visions and the process of enlightenment.

### *The Technique*

✘Lie down and relax.

✘Become aware of your imaginary body. Although you are essentially imagining the body, there should also be an element of allowing the sensations of the astral body to arise.

✘Once in your astral body (this should be mastered before attempting the current practice), rise upwards in a straight line.

✘Do not stop rising. The aim is to continue rising in your astral body, regardless of what may be seen, heard or experienced until you either lose consciousness from exhaustion, or experience a desired result.

✘Once you wake up, record what occurred.

### *Duration*

Once a day.

### *Expected Results*

A plethora of wonderful mystical events. With dedicated practice, you can expect engagement with the process of enlightenment.



## DIVINATION

### *Abstract*

In order to divine an answer to a question, it is necessary to have a number of representations of possible answers to that question; and so the better divinatory systems, such as the I Ching and Tarot, have evolved into complete maps of reality where all phenomena can be attributed to a 'correct place' or meaning.

### *The Point*

The continued use of such maps will not only give you the ability to foresee the future i.e. the symbols you read for your answer will share the same nature as a future event, but will go some way to facilitating a comprehensive understanding of the past and present. Divination is a means of acquiring wisdom.

### *The Technique*

There are three approaches to divination, for which I have provided three exercises:

#### *Exercise 1*

✘ Investigate an existing method of divination that offers a complete map of the world, such as the Tarot or the I Ching.

✘ Perform a reading for the day or week ahead for a period of a month or longer, and record the results.

### *Exercise 2*

✘ Investigate an existing method of divination that offers simple ‘yes’ and ‘no’ answers, such as the pendulum or ouija board.

✘ Perform a divination for the day or week ahead for the period of a month or longer, and record the results.

### *Exercise 3*

✘ Invent your own method of divination.

✘ Perform a divination for the day or week ahead for the period of a month or longer, and record the results.

### *Expected Results*

The answers to your questions, and a means of communicating with non-human intelligences.

## THE HOLY GUARDIAN ANGEL

### *Abstract*

The universe is the Godhead expressed in matter. The universe is in a process of realising itself as the Godhead, and this ‘enlightenment’ is the destiny of all living things. However, this realisation is non-dual, and so any attempt at achieving this ‘enlightenment’ is necessarily a move away from it.

One method around this difficulty is to work with a dualistic expression of the non-dual. *The Holy Guardian Angel* is one such expression, and can therefore be considered your future magical self (as the non-dual is your inescapable fate).

Because the Holy Guardian Angel is your future magical self, he or she is the guru *par excellence*.

### *The Point*

A fast track to magical power and enlightenment. You’re not really a magician until the knowledge and conversation of your HGA is achieved.

### *The Practice*

✘Decide you want to obtain the knowledge and conversation of your Holy Guardian Angel.

✘Invent a ritual whereby you invoke your angel and ask it to contact you. As a very simple example, create a representation of your HGA, such as an arbitrary abstract glyph, and looking at it, either drawn on a piece of paper or visualised, say: ‘I invoke you, my Holy Guardian Angel,’ and: ‘I ask you to contact me’.

(In my own case, I had great success with asking my angel to contact me via dream.)

✕Repeat this invocation, which can be as simple as the example, or as complex as a twelve-part poem. Repeat as many times as you feel necessary. Entering a meditative state beforehand may help, as may a dimly-lit temple filled with incense. Create whatever atmosphere and conditions you feel are necessary.

✕Do *not* banish after the ritual; you want your HGA to stick around.

✕Wait for results.

### *Duration*

Invoke for half an hour a day, and do it every day for as long as it takes. After contact is made, you'll work with your HGA for the rest of your life.

### *Expected Results*

First of all, a ten-fold improvement in your magical ability. Second, you'll get exactly what you need at exactly the right time in terms of your magical development. You'll experience success in meditation to a degree and frequency far beyond what was possible without your HGA.

### *Progress*

Once contact is made, you'll receive teaching from the HGA that will eventually lead to union with the angel, after an event known as 'Crossing the Abyss'.

Enlightenment comes after.