

Magick and High Magick

Magick

A Book List of Pagan/Magickal Titles

I. Tarot:

- A. The Tarot - Paul Foster Case (f)
- B. The Qabalistic Tarot - Robert Wang (a,f)
- C. The Book of Tokens - Paul Case (f)
- D. The Book of Thoth - Crowley (a,f)

II. The Qabalah:

- A. The Mystical Qabalah - Dion Fortune (f)
- B. The Kabbalah Unveiled - MacGregor Mathers (f)
- C. The Sepher Yetzirah - W. Wynn Westcott (f)
- D. A Practical Guide to Qabalistic Symbolism - Gareth Knight (a,f)
- E. The Ladder of Lights - William Grey (f?)

III. Magick in general:

- A. The Tree of Life - Israel Regardie (a,f)
- B. Magick in Theory and Practice - Aleister Crowley (a,f,b)
- C. The Golden Dawn; The Complete Golden Dawn System of Magic- Israel Regardie (c)
- D. Magick without Tears - Crowley (c)

IV. Meditation

- A. The Training of the Mind - Alan Bennett (a)
- B. Cutting Through Spiritual Materialism - Chogyam Trungpa(d)
- C. Book 4 - Crowley (a)
- D. The Experience of Insight - Goldstein (d)

V. Crowley

- A. The Holy Books of Thelema (a)
- B. The Vision and the Voice (a)
- C. The Eye in the Triangle - Israel Regardie (c)
- D. The Equinox, esp The Temple of Solomon the King (a)
- E. The Book of Lies (a)

VI. Paganism, historical

- A. The Golden Bough - Frazer
- B. The Mystery Religions - S. Angus (b)
- C. Oriental Religions in Roman Paganism - F. Cumont (b)
- D. The God of the Witches - Margaret Murray

E. The Golden Ass - Apuleius, transl. Robert Graves

VII. Paganism, modern

- A. Drawing Down the Moon - Margot Adler
- B. The Meaning of Witchcraft - Gerald Gardner (g)

VIII. Eastern Mysticism

- A. Tibetan Yoga and Secret Doctrines - Evans-Wentz
- B. Shakti and Shakta - Arthur Avalon (a)
- C. The Serpent Power - Arthur Avalon (a)
- D. The Tibetan Book of the Dead - Evans-Wentz

IX. Egyptian religion (all b)

- A. The Gods of the Egyptians -E.A. Budge
- B. The Egyptian Book of the Dead - Budge
- C. Egyptian Magic - Budge
- D. The Leyden Papyrus - Budge

X. Miscellaneous

- A. The Chaldean Oracles - Westcott (f,e)
- B. The Life of Apollonius of Tyana - Philostratus
- C. Prometheus Rising - Robert Anton Wilson (c)
- D. Cosmic Trigger - Robert Anton Wilson (c)

Sources

- (a) Samuel Weiser, Inc Box 612 York Beach, Maine 03910
- **Excellent** source for books of all sorts, all high quality. Especially good source for books by Crowley & on ceremonial magick. Highly recommended.
- (b) Dover Publications 31 East 2nd St. Mineola, NY 11501
- Reprints many old books, most notably Budge's classic Egyptian series
- (c) Falcon Press 3660 N. 3rd St Phoenix, AZ 85012
- Small press specializing in Crowley, Israel Regardie, & the Golden Dawn. Also carries Robert Anton Wilson's latest works, such as Prometheus Rising, The New Inquisition, and the reprinted classic Cosmic Trigger.
- (d) Shambalah Publications 314 Dartmouth St. Boston, MA 02116
- Mainly Eastern religion & Buddhist, but also some western magick, and recently lots of high-quality New Age works. Recently reprinted the classic series Hermetica by Sir Walter Scott.

- (e) Heptangle Books Box 283 Berkeley Heights, NJ 07922
- Small specialty printing house issuing one volume per year, beautifully typeset. Issued the classic Enochian Invokation by Geoffrey James, which was still in print in April.
- (f) The Best of Cards Catalog Division of US Games Systems 38 East 32nd St NY, NY 10016
- Sells every Tarot pack in existence, & also has a surprisingly extensive booklist of occult books. Good source for Eliphas Levi & tarot material & carries many of the books issued by the above publisher. Catalog is \$2. Delivery is the fastest I've ever seen.
- (g) Magickal Childe 35 West 19th St. NY, NY 10011
- Excellent listing; carries Gardner's books & assorted paraphernalia such as Abramelin oil. Carries many more books than listed in their catalog; reportedly if you call them they can get **any** occult book, if it's available anywhere. No, I don't have their phone #.
- (h) Llewellyn Publications P.O. Box 64383-873 St. Paul, MN 55164-0383
- Not so good a source these days, but carries reprints of many of Israel Regardie's classics. Their catalog resembles the National Enquirer; caveat emptor. Interesting to read for entertainment purposes, occasionally one will find a good book there.
- (i) Circle P.O. Box 219 Mt. Horeb, WI 53572
- A pagan organization publishing a newsletter & sells some books, most notably Circle Guide to Pagan & Wiccan Resources, for contacts.
- (j) Dharma Publishing 2425 Hillside Ave Berkeley CA 94704
- Sells books on Buddhism, posters of Tibetan Thanka paintings; much more hardcore Buddhist than Shambalah.

These opinions are my own, & where I recall purchasing these books in the past. They may no longer be available.

IV. Meditation

A. The Training of the Mind - Alan Bennett

About Magick

Do not scatter your energy by attempting to do more than one magickal working at a time.

Remember that magick is the manipulation of energy, a thought is a form of energy and a visualization is an even stronger form of energy. Your visualization can be a method used to intensify further and direct your will. Your visualization can be the method by which you control the magickal energy you have produced. You must know what you want. You must see it. You must feel the high energy flow. You must direct it.

One of the most important elements in the practice of any form of magick is the universal law of cause and effect. This means that whatever you do (or don't do) you cause something to happen.

The most important consideration is the universal law of retribution. This means that no matter what you do, it comes back to you in like kind.

It is the nature of things that as you send something out it gains momentum, so that, by the time it comes back to you, it is three times stronger. If you do something nice for someone, someone will do something nicer for you.

"As you weave and
Spin your spell,
Three fold return
the tale will tell."

About Magick

You cast spells every time you wish for something, good or bad; most of the time you're not even aware of it.

Since you don't have a technique, it takes a while for your wishes to come true.

Even worse: in a rage- you may wish for something you don't really want to happen!

Why not add some culture to your spell casting and more awareness of what it may bring?

In the same time becoming more responsible and aware of your actions, desires and thoughts and keep the atmosphere and your head clean from small unworthy intentions.

Thus, magick work can also be a powerful self-healing technique, similar to a psychotherapy.

All you see around, all the nature is made out of five elements: ether, air, fire, water and earth.

This fact is taken from Vedic knowledge and every other culture has equivalents of this fact.

The Pentagram symbol, that was used in witchcraft since times immemorial, represent the unity of the five elements in nature and all living things.

Every magick work is based on manipulation of this five elements.

It doesn't really matter what element you use to complete your task, main thing is to have a good connection, or understanding, of the element you work with.

The choice of the element depends on the nature of the spell and also on your personality.

Let's say, if you have a lot's of planets in water and air signs in your natal chart, you might naturally have a better connection with the elements of water and air, and it will be easier for you to work with this elements.

So, it might be a good idea to do your full natal chart reading by professional astrologer just to know what elements are predominant in your body and your personality.

You can adjust everything in your life accordingly and create a balance. Another support in your work you can gain from planets. Traditionally, the power of moon is used love magick, sun - in white, or healing magick.

Perform the spell on the waxing (growing) moon when you want to gain, and on waning moon when you want to get rid of something.

Full moon is the most powerful moment to gain, new moon- to cast away.

If you do a spell involving sun energies, sunrise, noon and sundown are the most powerful times, where noon corresponds to a full moon.

General rules for any magick work:

- Take purifying shower or bath.
- Burn white sage to purify the place there you will do your work.
- Perform pentagram ritual if you working with elements.
- If you work with Gods & Goddesses, make an offer to the God or Goddess you will invoke and ask for help- or just connect with them.
- Make a clear statement of your desire.
- Perform the ritual.

After you done with the ritual, save remains of your spell as amulets or bury in the ground, cast in the living body of water like river or the ocean or let the wind take care of it, but never discard as a trash.

Magick is intimate.

It's based on relationship to Gods, the personifications of powers and elements; and here intimacy is the only way of communication.

That's why it is said that magick work connected with sexuality: sex, on any level, is intimate.

Kama Sutra denotes that every woman should be familiar with sorcery among other arts such as composing poems and cooking, women are the embodiment of sex and magick.

And knowledge of Love magick is especially important, since sex is a feminine

domain.

A wise woman who holds the power of healing and a higher knowledge is a witch, therefore, a true woman.

Love magick includes knowledge of: love spells, herbs, aphrodisiacs, art of divination, amulets and gems, quality of colors and understanding of intimacy

For invocations: Different Gods cover different topics. Learn which Gods & Goddesses hold which power sources.

Alchemy

Alchemy: The science by aid of which the chemical philosophers of medieval times attempted to transmute the baser metals into gold or silver. There is considerable divergence of opinion as to the etymology of the word, but it would seem to be derived from the Arabic al=the, and kimya=chemistry, which in turn derives from the late Greek chemica=chemistry, from chumeia=a mingling, or cheein, 'to pour out' or 'mix', Aryan root ghu, to pour, whence the word 'gush'. Mr. A. Wallis Budge in his "Egyptian Magic", however, states that it is possible that it may be derived from the Egyptian word khemeia, that is to say 'the preparation of the black ore', or 'powder', which was regarded as the active principle in the transmutation of metals. To this name the Arabs affixed the article 'al', thus giving al-khemeia, or Alchemy.

History of Alchemy: From an early period the Egyptians possessed the reputation of being skillful workers in metals and, according to Greek writers, they were conversant with their transmutation, employing quicksilver in the process of separating gold and silver from the native matrix. The resulting oxide was supposed to possess marvelous powers, and it was thought that there resided within in the individualities of the various metals, that in it their various substances were incorporated. This black powder was mystically identified with the underworld form of the god Osiris, and consequently was credited with magical properties. Thus there grew up in Egypt the belief that magical powers existed in fluxes and alloys. Probably such a belief existed throughout Europe in connection with the bronze-working castes of its several races. It was probably in the Byzantium of the fourth century, however, that alchemical science received embryonic form. There is little doubt that Egyptian tradition, filtering through Alexandrian Hellenic sources was the foundation upon which the infant science was built, and this is borne out by the circumstance that the art was attributed to Hermes Trismegistus and supposed to be contained in its entirety in his works.

The Arabs, after their conquest of Egypt in the seventh century, carried on the researches of the Alexandrian school, and through their instrumentality the art was brought to Morocco and thus in the eighth century to Spain, where it flourished exceedingly. Indeed, Spain from the ninth to the eleventh century became the repository of alchemic science, and the colleges of Seville, Cordova and Granada were the centers from which this science radiated throughout Europe.

The first practical alchemist may be said to have been the Arbian Geber, who flourished 720-750. From his "Summa Perfectionis", we may be justified in assuming that alchemical science was already matured in his day, and that he drew his

inspirations from a still older unbroken line of adepts. He was followed by Avicenna, Mesna and Rhasis, and in France by Alain of Lisle, Arnold de Villanova and Jean de Meung the troubadour; in England by Roger Bacon and in Spain itself by Raymond Lully. Later, in French Alchemy the most illustrious names are those of Flamel (b. ca. 1330), and Bernard Trevisan (b. ca. 1460) after which the center of interest changes to Germany and in some measure to England, in which countries Paracelsus, Khunrath (ca. 1550), Maier (ca. 1568), Norton, Dalton, Charnock, and Fludd kept the alchemical flame burning brightly.

It is surprising how little alteration we find throughout the period between the seventh and the seventeenth centuries, the heyday of Alchemy, in the theory and practice of the art. The same sentiments and processes are found expressed in the later alchemical authorities as in the earliest, and a wonderful unanimity as regards the basic canons of the great art is evinced by the hermetic students of the time. On the introduction of chemistry as a practical art, alchemical science fell into desuetude and disrepute, owing chiefly to the number of charlatans practicing it, and by the beginning of the eighteenth century, as a school, it may be said to have become defunct. Here and there, however, a solitary student of the art lingered, and in the department of this article "Modern Alchemy" will demonstrate that the science has to a great extent revived during modern times, although it has never been quite extinct.

The Quests of Alchemy: The grand objects of Alchemy were (1) the discovery of a process by which the baser metals might be transmuted into gold or silver; (2) the discovery of an elixir by which life might be prolonged indefinitely; and there may be added (3), the manufacture of an artificial process of human life. (for the latter see Homunculus)

The Theory and Philosophy of Alchemy: The first objects were to be achieved as follows: The transmutation of metals was to be accomplished by a powder, stone or elixir often called the Philosopher's Stone, the application of which would effect the transmutation of the baser metals into gold or silver, depending upon the length of time of its application. Basing their conclusions on a profound examination of natural processes and research into the secrets of nature, the alchemists arrived at the axiom that nature was divided philosophically into four principal regions, the dry, the moist, the warm, the cold, whence all that exists must be derived. Nature is also divisible into the male and the female. She is the divine breath, the central fire, invisible yet ever active, and is typified by sulphur, which is the mercury of the sages, which slowly fructifies under the genial warmth of nature. The alchemist must be ingenuous, of a truthful disposition, and gifted with patience and prudence, following nature in every alchemical performance. He must recollect that like draws to like, and must know how to obtain the seed of metals, which is produced by the four

elements through the will of the Supreme Being and the Imagination of Nature. We are told the original matter of metals is double in its essence, being a dry heat combined with a warm moisture, and that air is water coagulated by fire, capable of producing a universal dissolvent. These terms the neophyte must be cautious of interpreting in their literal sense. Great confusion exists in alchemical nomenclature, and the gibberish employed by the scores of charlatans who in later times pretended to a knowledge of alchemical matters did not tend to make things any more clear. The beginner must also acquire a thorough knowledge of the manner in which metals grow in the bowels of the earth. These are engendered by sulphur, which is male, and mercury, which is female, and the crux of Alchemy is to obtain their seed - a process which the alchemist philosophers have not described with any degree of clarity.

The physical theory of transmutation is based on the composite character of metals, and on the existence of a substance which, applied to matter, exalts and perfects it. This, Eugenius Philalethes and others call 'The Light'. The elements of all metals are similar, differing only in purity and proportion. The entire trend of the metallic kingdom is towards the natural manufacture of gold, and the production of the baser metals is only accidental as the result of an unfavorable environment. The Philosopher's Stone is the combination of the male and female seeds which beget gold. The composition of these is so veiled by symbolism as to make their identification a matter of impossibility. Waite, summarizing the alchemical process once the secret of the stone is unveiled, says: "Given the matter of the stone and also the necessary vessel, the process which must be then undertaken to accomplish the 'magnum opus' are described with moderate perspicuity. There is the calcination or purgation of the stone, in which kind is worked with kind for the space of a philosophical year. There is dissolution which prepares the way for congelation, and which is performed during the black state of the mysterious matter. It is accomplished by water which does not wet the hand. There is the separation of the subtle and the gross, which is to be performed by means of heat. In the conjunction which follows, the elements are duly and scrupulously combined. Putrefaction afterwards takes place.

'Without which pole no seed may multiply.'

"Then, in the subsequent congelation the white color appears, which is one of the signs of success. It becomes more pronounced in cibation. In sublimation the body is spiritualized, the spirit made corporeal, and again a more glittering whiteness is apparent. Fermentation afterwards fixes together the alchemical earth and water, and causes the mystic medicines to flow like wax. The matter is then augmented with the alchemical spirit of life, and the exaltation of the philosophic earth is accomplished by the natural rectification of its elements. When these processes have been

successfully completed, the mystic stone will have passed through the chief stages characterized by different colors, black, white and red, after which it is capable of infinite multication, and when projected on mercury, it will absolutely transmute it, the resulting gold bearing every test. The base metals made use of must be purified to insure the success of the operation. The process for the manufacture of silver is essentially similar, but the resources of the matter are not carried to so high a degree.

"According to the "Commentary on the Ancient War of the Knights" the transmutations performed by the perfect stone are so absolute that no trace remains of the original metal. It cannot, however, destroy gold, nor exalt it into a more perfect metallic substance; it, therefore, transmutes it into a medicine a thousand times superior to any virtues which can be extracted from its vulgar state. This medicine becomes a most potent agent in the exaltation of base metals."

There are not wanting authorities who deny that the transmutations of metals was the grand object of Alchemy, and who infer from the alchemical writings that the end of the art was the spiritual regeneration of man. Mrs. Atwood, author of "A Suggestive Inquiry into the Hermetic Mystery", and an American writer named Hitchcock are perhaps the chief protagonists of the belief the by spiritual processes akin to those of the chemical process of Alchemy, the soul of man may be purified and exalted. But both commit the radical error of stating the alchemical writers did not aver that the transmutation of base metal into gold was their grand end. None of the passages they quote, is inconsistent with the physical object of Alchemy, and in a work, "The Marrow of Alchemy", stated to be by Eugenius Philaletes, it is laid down that the real quest is for gold. It is constantly impressed upon the reader, however, in the perusal of esteemed alchemical works, that only those who are instructed by God can achieve the grand secret. Others, again, state that a tyro may possibly stumble upon it, but that unless he is guided by an adept he has small chance of achieving the grand arcanum. It will be obvious to the tyro, however, that nothing can ever be achieved by trusting to the allegories of the adepts or the many charlatans who crowded the ranks of the art. Gold may be made, or it may not, but the truth or fallacy of the alchemical method lies with modern chemistry. The transcendental view of Alchemy, however, is rapidly gaining ground, and probably originated in the comprehensive nature of Hermetic theory and the consciousness in the alchemical mind that what might with success be applied to nature could also be applied to man with similar results. Says Mr. Waite, "The gold of the philosopher is not a metal, on the other hand, man is a being who possesses within himself the seeds of a perfection which he has never realized, and that he therefore corresponds to those metals which the Hermetic theory supposes to be capable of developing the latent possibilities in the subject man." At the same time, it must be admitted that the cryptic character of alchemical language was probably occasioned by a fear on the part of the alchemical

mystic that he might lay himself open through his magical opinions to the rigors of the law.

Records of Actual Transmutations: Several records of alleged transmutations of base metal into gold are in existence. These were achieved by Nicholas Flamel, Van Helmont, Martini, Richthausen, and Sethon. For a detailed account of the methods employed the reader is referred to several articles on these hermetists. In nearly every case the transmuting element was a mysterious powder or the "Philosopher's Stone".

Modern Alchemy: That Alchemy has been studied in modern times there can be no doubt. M. figuier in his "L'Alchimie et les Alchimistes", dealing with the subject of modern Alchemy, as expressed by the initiates of the first half of the nineteenth century, states that many French alchemists of his time regarded the discoveries of modern science as merely so many evidences of the truth of the doctrines they embraced. Throughout Europe, he says, the positive alchemical doctrine had many adherents at the end of the eighteenth century and the beginning of the nineteenth. Thus a "vast association of alchemists", founded in Westphalia in 1790, continued to flourish in the year 1819, under the name of the "Hermetic Society". In 1837, an alchemist of Thuringia presented to the Societe Industrielle of Weimar a tincture which he averred would effect metallic transmutation. About the same time several French journals announced a public course of lectures on hermetic philosophy by a professor of the University of Munich. He further states that many Honoverian and Bavarian families pursued in common the search for the grand arcanum. Paris, however, was regarded as the alchemical Mecca. There dwelt many theoretical alchemists and "empirical adepts". The first pursued and arcanum through the medium of books, the other engaged in practical efforts to effect transmutation.

M. Figuier states that in the forties of the last century he frequented the laboratory of a certain Monsieur L., which was the rendezvous of the alchemists in Paris. When Monsieur L's pupils left the laboratory for the day, the modern adepts dropped in one by one, and Figuier relates how deeply impressed he was by the appearance and costumes of these strange men. In the daytime, he frequently encountered them in the public libraries, buried in gigantic folios, and in the evening they might be seen pacing the solitary bridges with eyes fixed in vague contemplation upon the first pale stars of night. A long cloak usually covered the meager limbs, and their untrimmed beards and matted locks lent them a wild appearance. They walked with a solemn and measured gait, and used the figures of speech employed by the medieval illumines. Their expression was generally a mixture of the most ardent hope and fixed despair. Among the adepts who sought the laboratory of Monsieur L., Figuier remarked especially a young man, in whose habits and language he could nothing in common with those of his strange companions. He confounded the wisdom of the alchemical

adept with the tenets of the modern scientist in the most singular fashion, and meeting him one day at the gate of the Observatory, M. Figuier renewed the subject of their last discussion, deplored that "a man of his gifts could pursue the semblance of a chimera." Without replying, the young adept led him into the Observatory garden, and proceeded to reveal to him the mysteries of modern alchemical science.

The young man proceeded to fix a limit to the researches of the modern alchemists. Gold, he said, according to the ancient authors, as three distinct properties: (1) that of resolving the baser metals into itself, and interchanging and metamorphosing all metals into one another; (2) the curing of afflictions and the prolongation of life; (3), as a 'spiritus mundi' to bring mankind into rapport with the super mundane spheres. Modern alchemists, he continued, reject the greater part of these ideas, especially those connected with spiritual contact. The object of modern Alchemy might be reduced to the search for a substance having the power to transform and transmute all other substances into one another - in short, to discover that medium so well known to the alchemists of old and lost to us. This was a perfectly feasible proposition. In the four principal substances of oxygen, hydrogen, carbon, and azote, we have the tetractus of Pythagoras and the tetra gram of the Chaldeans and Egyptians. All the sixty elements are referable to these original four. The ancient alchemical theory established the fact that all the metals are the same in their composition, that all are formed from sulphur and mercury, and that the difference between them is according to the proportion of these substances in their composition. Further, all the products of minerals present in their composition complete identity with those substances most opposed to them. Thus fulminating acid contains precisely the same quantity of carbon, oxygen, and azote as cyanic acid, and "cyanhydric" acid does not differ from formate ammoniac. This new property of matter is known as "isomerism". M. Figuier's friend then proceeds to quote support of his thesis and operations and experiments of M. Dumas, a celebrated French savant, as is well known to those of Prout, and other English chemists of standing.

Passing to consider the possibility of isomerism in elementary as well as in compound substances, the points out to M. Figuier that if the theory of isomerism can apply to such bodies, the transmutation of metals ceases to be a wild, unpractical dream, and becomes a scientific possibility, the transformation being brought about by a molecular rearrangement. Isomerism can be established in the case of compound substances by chemical analysis. showing the identity of their constituent parts. In the case of metals it can be proved by the comparison of the properties of isometric bodies with the properties of metals, in order to discover whether they have any common characteristics. Such experiments, he continued, had been conducted by M. Dumas, with the result the isometric substances were to be found to have equal equivalents, or equivalents which were exact multiples of one another. This

characteristic is also a feature of metals. Gold and osmium have identical equivalents, as have platinum and iridium. The equivalent of cobalt is almost the same as that of nickel, and the semi-equivalent of tin is equal to the equivalent of the two preceding metals.

M. Dumas. speaking before the British Association, had shown that when three simple bodies displayed great analogies in their properties, such as chlorine, bromide, and iodine, barium, strontium, and calcium, the chemical equivalent of the intermediate body is represented by the arithmetical mean between the equivalents of the other two. Such a statement well showed the isomerism of elementary substances, and proved that metals, however dissimilar in outward appearance, were composed of the same matter differently arranged and proportioned. This theory successfully demolishes the difficulties in the way of transmutation. Again, Dr. Prout says that the chemical equivalents of nearly all elemental substances are the multiples of one among them. Thus, if the equivalent of hydrogen be taken for the unit, the equivalent of every other substance will be an exact multiple of it - carbon will be represented by six, axote by fourteen, oxygen by sixteen, zink by thirty-two. But, pointed out M. Figuier's friend, if the molecular masses in compound substances have so simple a connection, does it not go to prove the all natural bodies are formed of one principle, differently arranged and condensed to produce all known compounds?

If transmutation is thus theoretically possible, it only remains to show by practical experiment that it is strictly in accordance with chemical laws, and by no means inclines to the supernatural. At this juncture the young alchemist proceeded to liken the action of the Philosopher's Stone on metals to that of a ferment on organic matter. When metals are melted and brought to red heat, a molecular change may be produced analogous to fermentation. Just as sugar, under the influence of a ferment, may be changed into lactic acid without altering its constituents, so metals can alter their character under the influence of the Philosopher's Stone. The explanation of the latter case is no more difficult than that of the former. The ferment does not take any part in the chemical changes it brings about, and no satisfactory explanation of its effects can be found either in the laws of affinity or in the forces of electricity, light, or heat. As with the ferment, the required quantity of the Philosopher's Stone is infinitesimal. Medicine, philosophy, every modern science was at one time a source of such errors and extravagances as are associated with medieval Alchemy, but they are not therefore neglected and despised. Wherefore, then, should we be blind to the scientific nature of transmutation?

One of the foundations of alchemical theories was that minerals grew and developed in the earth, like organic things. It was always the aim of nature to produce gold, the most precious metal, but when circumstances were not favorable the baser metals

resulted. The desire of the old alchemists was to surprise nature's secrets, and thus attain the ability to do in a short period what nature takes years to accomplish. Nevertheless, the medieval alchemists appreciated the value of time in their experiments as modern alchemists never do. M. Figuier's friend urged him not to condemn these exponents of the hermetic philosophy for their metaphysical tendencies, for, he said, there are facts in our sciences that can only be explained in that light. If, for instance, copper be placed in air or water, there will be no result, but if a touch of some acid be added, it will oxidize. The explanation is that "the acid provokes oxidation of the metal because it has an affinity for the oxide which tends to form." - a material fact most metaphysical in its production, and only explicable thereby.

He concluded his argument with an appeal for tolerance towards the medieval alchemists, whose work is underrated because it is not properly understood.

Arts of Witchcraft: Magical Uses of the Four

There are four basic systems which are useful in creating magical influences related to the four elements of earth, air, fire and water. Fire works through combustion, water through mixture, air through evaporation, and earth through decomposition. These aspects are incorporated in the completion of a spell or other magical work. Generally you will have some material left over to dispose of (wax, ashes, and so forth) and it is correct to use one of the elemental methods to complete the final stages.

If your spell was to influence a person then the earth element is used. If it was to accomplish a specific goal then fire is good. Romantic works are best with water and matters concerning mental creativity employ the element of air.

The following examples can be used to complete whatever spell you were working on.

Fire:

Take a piece of paper or cloth and moisten it with the universal condenser. Place this in front of you and concentrate on the work of magic. Strongly imagine your thoughts to be filling the material. Imagine your desire being "written" by your thoughts across the material. When your concentration is breaking then the material is fully saturated. Now simply burn the cloth or paper in an open fire. While it is burning concentrate on your desire. The fire releases the charge and merges it with the element.

Air:

Take a small metal container and fill it about half full. Add 3 drops of universal condenser. Put the container over a flame and concentrate upon your desire as you gaze into the water. As the steam begins to rise, imagine your desire being drawn up and carried off. Continue until all the water has been evaporated.

Water:

Take a container and fill it about half full with fresh water. Add 3 drops of universal condenser and three drops of rubbing alcohol. Now impregnate the water with your concentrated desire. When you feel that it is full pour the water into a stream, river or any moving body of water.

Earth:

With this element your concentration is centered on the universal condenser which you place in a jar after it has been loaded. Then this is poured out over a selected spot

of earth to be absorbed directly into the element of earth.

From Jana Hollingsworth A good, useful, practical note. It seems people often use the four elements only for casting a circle, or simply have them represented on their altars. It's a good idea to use a specific element for a specific purpose, rather than always calling on all four. I suspect these spells would be best performed outdoors, making the elements seem more real. Pouring one's spell-water into a stream would feel better than pouring it down the drain.

Blue Magick

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Monies surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invocation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly.

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have entered a condition of anti-wealth.

However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcism of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and effort are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualized. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

Chaoism and Chaos Magic, a Personal View

As there are as many Chaos Magicians as there are Chaoists practicing magic, I cannot speak for the subject in general but only for my own Chaoism and Chaos Magic.

However, if you want a one-line definition with which most Chaoists would probably not disagree, then I offer the following. Chaoists usually accept the meta-belief that belief is a tool for achieving effects; it is not an end in itself.

It is easy to see how other people and cultures are the victims of their own beliefs. The horrors of Islam and the ghastly state of politics in sub-Saharan Africa, are obvious examples, but we rarely pause to consider the extent to which we are the victims of our own beliefs, and the ability we have to modify them if we wish.

It is perhaps worth considering the recent history of belief in Western cultures before mounting an attack on the very foundations of the contemporary world view. For about a millennia and a half the existence of "God" was an incontrovertible fact of life in Christendom. It was never questioned or thought to be questionable. Hideous wars and persecutions were conducted to support one interpretation of deity against another. Learned men wrote thousands of books of theology debating points which seem utterly tedious and idiotic to us now, but the central question of the existence of "God" was never considered. Yet now, the belief in "God" as the author of most of what goes on in the world has been almost completely abandoned, and belief in even the existence of an absentee "God" is in most places fading. Satanism as an anti-religious gesture is now a waste of iconoclastic talent. The alchemists, sorcerers and scientists of the late Middle Ages and the Renaissance won a stupendous posthumous victory. Their questioning of the medieval world view started a rot that brought the whole edifice down eventually.

We can laugh looking back on it now, but I assert that we now live under a collective obsession which is even more powerful and will appear equally limiting and ridiculous to future historians.

Since the eighteenth century European enlightenment, a belief has grown to the point where it is now so all-pervasive, and so fundamental a part of the Western world view, that one is generally considered mad if one questions it. This is a belief that has proved so powerful and useful that virtually everyone in the Western world accept it without question. Even those who try to maintain a belief in "God" tend to place more actual faith in this new belief for most practical purposes.

I am about to reveal what this fundamental contemporary belief is. Most of you will think it is so obvious a fact that it can hardly be called a belief. That, however, is a measure of its extraordinary power over us. Most of you will think me a madman or a fool to even question it. Few of you will be able to imagine what it would be like not to believe it, or that it would be possible to replace it with something else. Here it is: the dominant belief in all Western Cultures is that this universe runs on material causality and is thus comprehensible to reason. Virtually everyone also maintains a secondary belief that contradicts this - the belief that they have something called free will, although they are unable to specify what this is - but I will deal with that later. We spend billions every year indoctrinating our young with the primary belief in material causality in our schools. Our language, our logic, and most of our machines are built largely upon this belief. We regard it as more reliable than "God".

Now, it has been one of the functions of the Magician to try and break through to some-thing beyond the normal. My own magical quest has always had a strongly antinomian and iconoclastic element, and I long ago decided to go for broke and attack the primary beliefs of our culture. Religion is too easy a target as it is already fatally disabled by our ancestors, the Renaissance sorcerers and scientists. Contemporary Satanists are wasting their efforts.

Ideology is thankfully being gradually replaced with economics. The main thrust of my Chaoism is against the doctrine of material causality and secondarily against most of the nonsense that passes for modern psychology.

Anyway, now I have to firstly try and convince you that there is something seriously wrong with material causality, and that there is something that could supersede it as a belief. These are vitally important questions for magicians, for since the demise of essentially spiritual descriptions of magic, the belief in material causality has been increasingly used in a haphazard fashion to form various ill-conceived metaphors such as "magical energy" or "magical force" which are tacitly presumed to be something analogous to static electricity or radio waves. This is, I think, complete bullshit. Magic can sometimes be induced to behave a bit like this, but it is not a very effective description.

Before attempting a frontal assault on material causality I shall backtrack a little to gather ammunition. Few people noticed that in the 1930's a serious crack was discovered in the fabric of material causality which, on the grounds of faith alone, was supposed to cover everything. This crack was called Quantum Physics, and it was pre-eminently Niels Bohr who, with his Copenhagen Interpretation, poked a finger into the crack and pried open a wrap to reveal a different reality.

Basically Bohr showed that this reality is better modeled by a description of non-material causality operating probabilistically not deterministically. This may sound tame at first, but the implications for our everyday view of the world and for our theories of magic are awesome. It brought to an end the era of the clockwork universe paradigm which began over two hundred years ago and which almost everyone still believes in their guts, even if they cannot formulate it precisely. I urge magicians everywhere to give thanks by drinking what is probably the best lager in the world, for it was the Carlsberg Brewery in Copenhagen that supported Bohr and his colleagues while they did the physics.

The majority of straight scientists find quantum physics as distasteful as a priest would find witchcraft. If they have to use it they prefer not to think about the implications. Even Einstein, who started quantum physics going but made his major contribution in Relativity, felt repelled by its implications, on ground of scientific faith and residual Judaic belief, and wasted much of his later life campaigning fruitlessly against it.

Quantum physics says to me that not only is magic possible in a world that is infinitely Chaotic than we thought, but that magic is central to the functioning of this universe. This is a magical universe not a clockwork one. Causal materialist beliefs were a liberating and refreshing breath of fresh air after a millennia and a half of monotheism, but now, at their zenith, they have become tyranny. Relativity and the fundamental physics associated with it are probably close to a final refinement of the causal materialist paradigm, and as such they now seem a terrible prison. For all practical purposes they confine us to this planet forever and rule out magic from our lives. Quantum physics, which I believe currently to be basically an investigation of the magical phenomena underlying the reality most people have perceived as non-magical for the last two hundred years, shows us a way out. It may be some time before any significant portion of humanity learns to believe the new paradigm in their guts and live accordingly, but eventually they will. Until then it is bound to sound like discombobulating gobbledegook or tarted-up intellectualism to most people.

I would like to mention my other favorite iconoclasm in passing without explanation. I reject the conventional view of post-monotheistic Western psychology that we are individual unitary beings possessing free will. I prefer the description that we are colonial beings composed of multiple personalities; although generally unafflicted with the selective amnesia which is the hallmark of this otherwise omnipresent condition. And that secondly there is no such thing as free will; although we have the capacity to act random-ly, or perhaps one should say more precisely stochastically, and the propensity to identify with whatever we find ourselves doing as a result. All

the gods and goddesses are within us and non-materially about us as well, in the form of non-local information.

I consider that all events occur basically by magic; the apparent causality investigated by classical science is merely the more statistically reliable end of a spectrum whose other end is complete Chaos. However, I would like to end with a few words about how my Chaoism affects my personal activity in what is ordinarily called magic.

There are for me two main aspects of magic; the parapsychological and the psychological. In enchantment and divination I believe that the magician is attempting to interact with nature via non-material causality. He is basically exchanging information with his environment without using his physical faculties. Austin Osman Spare precisely identified the mental maneuvers necessary to allow this to occur. The maneuvers are startlingly simple and once you have understood them you can invent an unlimited number of spells and forms of divination. The maneuvers are sacred but the forms of their expression are arbitrary; you can use anything at random. Bohr and Spare are for me Saints of the Church of Chaos.

I consider that when a magician interacts with those apparently sentient sources of knowledge, inspiration and parapsychological ability that used to be called spirits, gods, demons and elementals, he is tapping into the extraordinary resources that each of us already contains. When activated they may also receive some input via non-material causality from outside. Yet since we all contain such a rich multitude within our own unconscious or subconscious and can also receive congruent information from the collective unconsciousness as it were, then the possibilities are practically limitless. Given the correct technique one can invoke or evoke anything, even things which did not exist before one thought of calling them. This may sound like complete Chaos, and I have to report that my own researches confirm that it is!

Chaos Magic for me means a handful of basic techniques which must be adhered to strictly to get results, but beyond that it offers a freedom of expression and intent undreamt of in all previous forms of magic.

Charms

Some types of charms include, but aren't limited to:

Adjurations

A renouncement of an oath or pact, or the commandment that evil must depart.

Breathing

Adding the sacred breath before or after the charm is spoke, such as the three-breath technique of the Pow Wow artist.

Conjurations

The binding or releasing of energy by speaking a sentence or a number of sentences.

Deprecations

Prayers for averting evil, unfortunate circumstances, or negative energy.

Imprecations

Prayers for invoking a deity or positive energy.

Invocations

Calling upon the presence or power of deities or positive energy.

Obtestations

Chargings or beseeching by sacred names in which god/dess or other spiritual agencies are called to witness.

Cone of Power

The Cone of Power is a visualization many witches and magicians use to raise energy from their environment for practical uses. In fact, the pointed hats worn by witches and wizards in fairy tales are actually based on historic record. The hat was meant to symbolize the direction of their energy currents. This symbol is highly significant and can greatly improve ritual workings when employed properly. Other spell functions or ritual actions should be performed before this Cone of Power Ritual with it being used as a final catapult for the spell.

To begin, stand and imagine that you are standing inside a large circle (about the three feet wide). The larger the circle, the greater the power you will raise, but remember, it is more difficult to clearly envision a 13 foot circle than it is to envision a circle three feet wide.

- Next imagine that the circle begins rotating in place around you.
- The circle begins to glow as though getting hot from rubbing the ground around your feet.
- Turn your body in place in the same direction as circle for a full minute.
- Watch the world spin around you--this is important.
- Close your eyes (first) and then stop.

Imagine now that whatever energy drove the circle to turn against the ground has burnt through it and now is turning the ground inside the circle (as you stand on it). Imagining the world turning around you should be easy after spinning in place.

Imagine the world turning around you as smoke rises from the burnt circle on which you imagine yourself standing. Imagine the smoke swirling around you, up to eye level and then over your head until it reaches and meets at a single point directly above your head. Imagine the smoke moving faster, picking up speed. Allow it to speed up until you feel the need for release of the emotional tension. At this point you can recite final spell incantations to manifest your desires into reality. This spell utilizes the energy of nature and should preferably be done outdoors, but inside will suffice if there is no other alternative.

Always ground excess energy after performing this ritual.

Cord Magick

Magick with cords represents a simple magickal operation you can use alone or with other magickal applications, such as candle and petition work. Simple cord magick entails the following:

- Choice of cord color
- Choice of cord length
- Choice of a disposable cord, or one you will use again
- Choice of divinity

Normally, cord magick uses a red, white, or black cord (basic colors of early Goddess worship) thirteen inches in length, with the intention of giving the cord away or disposing of the cord when you finish. Of course, you can work with every color of the rainbow or something between -- that choice lies with you and depends on your own experimentation.

Cord magick requires the magickal operation of charging, where you charge each knot with a chant or charm. A Witch seals each knot by drawing an equal armed cross over the knot and dabbing the knot with oil or saliva. Disposal of the cord depends on the purpose of the spell. If you wish to banish negativity, you would bury the cord immediately, away from your home. If the application will center on healing or drawing something toward you, keep the cord until the desire manifests, then release the magick and burn the cord. You release the magick by drawing a star in the air over the cord while picturing all magick seeping away from the item.

As with petition and candle magick, the Witch must first write out exactly what they want, and then form a picture in their mind on the successful conclusion of the desire. As the Witch ties the knots, they concentrate on the picture of success.

Tie the knots in the following manner while saying the words below:

1 -- 6 -- 4 -- 7 -- 3 -- 8 -- 5 -- 9 -- 2

*By knot of one, this spell's begun
By knot of two, my words are true
By knot of three, it comes to be
By knot of four, power in store
By knot of five, this spell's alive
By knot of six, this spell is fixed
By knot of seven, the answer's given
By knot of eight, I meld with fate*

By knot of nine, the thing is mine!

Craft Your Own Spells

As you continue to deepen your knowledge and explore the structure of spellcraft, you will be creating your own original spells and charms. Through this work, you will gain greater confidence and a more personal understanding of the connections between word and deed. You will be able to observe the results that manifest after you perform a magickal working, and see if what you do really works.

Always be aware of the link between thought and action, gesture and intention, and how they relate to the karmic repercussions of the law of three. The energy you send out will return to you threefold. It is thus in your absolute best interest to remember that a spell that is not carefully planned and thoroughly examined before it is cast into the world may have unexpected or very undesirable results that you didn't intend. It is very importation for you to use your grimoire as a workbook to build the framework of the spells you wish to create:

- Write down your ideas and give them time to settle
- Make a list of ingredients for a charm and then research the charm's implications
- Look for ways to make your invocations more specific
- Approach your work from a place of patience and wisdom rather than the need for immediate gratification
- Try to anticipate what the possible outcomes may be, then cast a spell or work a charm that will truly be of benefit to all beings

Just as important, allow sufficient time for outcomes to reveal themselves and record what happens honestly and accurately. Sometimes you will be able to observe results immediately and dramatically; sometimes it may take a few days, or even a few changes of the moon. The amount of time it takes for an outcome to manifest is not necessarily a measure of the success of the magickal work. Soon, you will begin to see patterns that help you decide which techniques result in effective spell casting and which do not.

Make a copy of the following notes to keep track of your spells and charms. Write in pencil and revise them frequently. Record what happens every time you work the spell or charm. Any spells that work well for you should then be transferred, word for word, into your grimoire.

Preparation

Intention, stated as clearly and as specifically as possible

Phase of the moon best suited to this type of work

Other astrological and planetary influences

Time of day appropriate to work this spell

Divination techniques used to determine the surrounding influences of the situation you desire to affect (Tarot, runes, ect)

Divinatory results

Execution

Goddesses and gods invoked

Herbs and/or essential oils used

Manner in which they were used

Colors worn, or colors of altar cloth, candles, ect

Manifestation

Date and time spell was cast

Results attributed to this spell

Time elapsed between casting spell and manifestation of outcome

Days of the Week

Monday: Day of the **moon**

Monday comes from Moon day and represents the day that is connected to the night and to lunar events. Most western people represent the moon as female, this is not universal as most native Americans represent the moon as male.

Tuesday: Day of **honor**

Tuesday comes from Tyr's day. Tyr, Tiw or Tiwaz was an ancient teutonic god of war and vengeance, he also represents justice and honor. He had only one arm, the other one lost to the Fenris wolf.

Wednesday: Day of **wisdom**

Wednesday is named for Wotan, or Wodin or Odin or Odun. Odun was the leader of the pantheon of Norse deity's. He was a wise magician that sacrificed much, including his own eye, in order to gain the wisdom that his people needed.

Thursday: Day of **strength**

Thursday is named for the best known of the Norse deities, Thor or Thunnar. He gives his name to many current English words such as Thunder and Stun. He was the chief defender of the Aesir (the Asa gods, or ruling Norse pantheon). His strength was unmatched, except perhaps by one of his sons.

Friday: Day of **love**

Freya's day is the day of fertility and love/lust. Freya and her twin brother Frey were Vanir Gods, from another pantheon. They were joined to the Norse pantheon to live amongst the Aesir as an effort to make peace between the two warring tribes.

Saturday: Day of **reckoning**

Saturday is a real queer day, it takes its name from the Roman God Saturn. Saturn, however has a clear counterpart in Teutonic Mythology, Ymir. Saturn is an old Titan, who is represented as Chronos in the Greek myths or Father time in more popular mythology. Chronos/Saturn/Ymir was slain by the younger Gods and his body used to make various important things. In the case of Ymir, his flesh made the world, his skull the sky and his bones the mountains, his blood the sea. The Aeflar and Dokaelfar, elves and dwarves, were the maggots that lived in his armpits and the clouds are the remnants of his brains. The stars at night are the cracks put in his skull by the three brothers, Odin, Villi and Ve, who slew him.

Sunday: Day of the **sun**

The Sun was not a god or goddess in the Teutonic pantheons. It was a great fiery orb that was chased by wolves across the sky.

Drawing Down the Moon

When the British witches went public in the early 1950s, the idea that Christianity had had its day and furthermore was not always the right path for Westerners was often heard. The major difference between their religion and that portrayed in the witch-trial documents Margaret Murray studied, however, was the reintroduction of worship of the Great Goddess. She was seen both as Queen of Heaven and Earth/Sea Mother, depending on the context. The best evidence for Fortune's influence here lies in the construction of the key "Gardnerian" ritual called "Drawing Down the Moon."

In that ritual, developed and/or modified by Gardner and his contemporaries, the Goddess is invoked by the priest in the body of the priestess. It is expected that a type of divine inspiration will result. Drawing down the Moon is a key part of every Gardnerian ritual circle - and its elements and purpose are easily discernible in Fortune's novel *The Sea Priestess*, which she was forced by publishers' lack of interest to self-publish in 1938. Richardson, her biographer, calls it and its sequel, *Moon Magic*, "the only novels on magic ever written," considering the competition.

Although Gardner only hints at the workings of the ritual in his books, his successors, the Farrars, explain it more fully in *Eight Sabbats for Witches*. It comes after the drawing of the ritual circle - a conscious creating and marking of sacred space, defined by the cardinal directions and purified with the four magical elements, fire and air (incense), water and earth (salt). While the priestess stands before the altar (in a traditional Gardnerian circle she holds a wand and a lightweight scourge in her crossed arms, like a figure of Osiris), the priest kneels and blesses with a kiss her feet, knees, womb, breast and lips. Then a shift occurs, both in language and action. He ceases to address her as a woman and begins to address her as the Mother Goddess, beginning with the words, "I invoke thee and call upon thee, Mighty Mother of us all--"

When the invocation is completed, the priestess is considered to be speaking as the Goddess, not as herself. She may go on to deliver a passage (authored by Doreen Valiente, whose role I deal with below) that is based partly on material collected during the 1890s in Italy by the American folklorist Charles Leland.

I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon earth, I give the knowledge of the spirit eternal; and beyond death, I give peace, and freedom, and reunion with those who have gone before. Nor do I demand sacrifice; for behold, I am the Mother of all living, and my love is poured out upon the earth."

She may, of course, speak spontaneously; Janet Farrar comments that "she never knows how it will come out.' Sometimes the wording itself is completely altered, with a spontaneous flow she listens to with a detached part of her mind."

Dion Fortune believed that a re-introduction of both ritual and psychological approaches to the Great Goddess would even the psychic balance between men and women, a theme carried on today by a number of feminist psychologists and writers, although with scant acknowledgment. She wished every marriage to take on an aspect of the *hieros gamos* (divine marriage), and it is there that a parallel with Witchcraft ritual lies, since many rituals turn on sexual polarity, both symbolically and literally. Fortune foreshadowed this in *The Sea Priestess* when she wrote:

"In this sacrament the woman must take her ancient place as priestess of the rite, calling down lightning from heaven; the initiator, not the initiated. She had to become the priestess of the Goddess, and I [the male narrator], the kneeling worshipper, had to receive the sacrament at her hands. When the body of a woman is made an altar for the worship of the Goddess who is all beauty and magnetic life, then the Goddess enters the temple."

This is not just Fortune's description of the magical side of marriage, but a virtual schematic of the Drawing Down the Moon ceremony and its concluding Great Rite, as Gardner called ritual intercourse at its conclusion (something more frequently performed symbolically). As the Farrars state, "The Great Rite specifically declares that the body of the woman taking part is an altar, with her womb and generative organs as its sacred focus, and reveres it as such."

I would suggest that when the Farrars openly built a new ritual upon the *Sea Priestess*, the "seashore ritual" mentioned earlier, which forms Chapter X of *The Witches' Way*, they were openly admitting a debt to Fortune which modern Witchcraft has always carried on its books. To recapitulate, the circumstantial case for Fortune's influence on the beginnings of modern Witchcraft fits the chronology. Gerald Gardner's initiation took place in 1939 in Hampshire. In the late 1940s he "received permission" to publish some things about Witchcraft in his novel *High Magic's Aid*, which appeared in 1949 and had little of the Goddess element in it. *The Sea Priestess* was written in the 1930s, but only available in a private edition at first, while its sequel, *Moon Magic*, was available in 1956.

The Great Goddess becomes more central in Gardner's works from the 1950s and is absolutely central to the Craft as it developed in that decade. She did not, however, appear in Margaret Murray's works on the alleged underground Paganism of the

Middle Ages, which Murray wrote in the 1920s. There may, however, be echoes of a Goddess religion in Italy, based on Leland's research there in the mid-1800s. Leland provided another literary source for the Drawing Down the Moon ceremony.

The person who re-wrote that ceremony and gave Gardnerian- tradition ritual much of its form is now known to be Doreen Valiente, who wrote four books on the Craft as well. Her contributions to the texts are discussed at length in *The Witches' Way*. Although not the only one of Gardner's original coveners still living (i.e., after he moved away from the coven that initiated him, most of whose members were elderly in the 1930s), she has been the only one publicly involved in a critical re-evaluation of the tradition's beginnings.

Although Gardner and Fortune were contemporaries, she does not know if they ever met, she told me in a 1985 letter. She did, however, say that she is "very fond of Dion Fortune's books, especially her novels *The Sea Priestess*, *The Goat-Foot God*, and *Moon Magic*. It is notable that her [Fortune's] outlook became more pagan as she grew older." Whether this is a tacit admission that she drew upon Fortune's works, I cannot say. Witches are known for oblique statements, and Valiente walked a fine line between secrecy and disclosure.

Given England's size, its relatively interwoven cliques of occultists, and the small number of novelists dealing with Pagan themes, it is unlikely that Valiente and Gardner were not aware of Fortune's novels at the time they were giving their religion its present form. As we have seen, Gardner was himself engaged in a conscious search for magical learning in the 1920s and 1930s, and it was in the 1930s that Fortune's novels began appearing, while the chapters of Sane Occultism were published serially in *The Occult Review*, an influential British journal it is unlikely he would have overlooked.

Valiente, meanwhile, was initiated by Gardner as a priestess in 1953 and left his coven to form her own in 1957, the year after *Moon Magic* came out. With such a coincidence of subject matter, place and dates, it is difficult not to see Dion Fortune as a previously unadmitted but significant influence on the development of Gardnerian Witchcraft.

Today the Goddess revival seems to have its "applied" and "theoretical" wings, with the Neo-Pagans in the first category and various Jungians, writers on feminist spirituality and historians of religion in the second. With her combined psychological and magical training, Dion Fortune could be considered a foremother to each.

Drawing Down the Moon

In the religion of Witchcraft, the full moon stands for the power of the God and Goddess combined, though many see the moon itself simply as a representation of the Goddess. Religiously, a full moon is a celebration of the sun, the moon, and the Earth -- a sacred triad of energies. In astrology, the moon and the sun are considered planets, even though astronomically they are not considered planets. The sun is a star and the moon is a satellite of the Earth. Scientifically, a full moon occurs when the moon is directly opposite the sun. The sun's light bounces off the surface of the moon (which is why it seems to glow). The moon in turn reflects that light to the earth.

If we look at this process in a spiritual sense, then the power of the sun (the God) is given into the arms of the moon, who (as the Goddess) sends that power to us for our use. This is the most basic definition. What makes moon magick so interesting is the zodiac sign that the moon is visiting when the process occurs. Therefore, if you plan your esbats over the thirteen full moons throughout the year, each moon celebration will be different, so each esbat we get a special "flavor" of power.

Some of the European Renaissance grimoire taught their students not to use the full moon. That's because they were going from an astrological point of view, wherein an opposition (any planet opposite another) says that there will be a push me/pull me effect, and the energies of each planet in the opposition will be at war with one another. Only a compromise will win the day. Although Witches acknowledge the opposition energy, they've learned how to work the will (the sun) with the emotions (the moon), thereby making the compromise within themselves (by Drawing Down the Moon), then turning around and focusing that energy into a magickal project, meditation, or other Witchy endeavor. Sounds complicated, but it isn't. You'll be a natural at it. All you have to do is look at the moon and allow your feelings to flow to that "feeling of perfection". In this way, Witches harness the power of both the sun and the moon and put them to good use.

At no other time does the moon more represent the raw material of the universe than at the new moon, which astrologers tell us is the prime time for working magick to begin any project. The full moon, especially when it appears golden, is the epitome of the manifestation energy of the divine, and therefore represents the harvest or completion of any magickal operation. This is a moon filled with spiritual power. When a Witch Draws Down the Moon, he or she is mentally allowing his or her mind to be filled with the receptive, passive, reflective energy of the moon. This is the time to touch the primordial energy (new moon) or power (full moon) and draw this energy into oneself for furthering our greatest desires. Wishes spoken to the full

moon in seriousness and truth are usually granted, unless your spiritual plan dictates otherwise.

But where did the idea of Drawing Down the Moon come from? We find a hint from Ovid's Metamorphoses, in Medea's speech:

*O Night, most faithful to these my mysteries, and ye golden Stars, who with the Moon, succeed the fires of the day, and thou, three-faced Hecate, who comest conscious of my design, and ye charms and arts of enchanters, and thou, too, Earth, that does furnish the enchanters with powerful herbs; ye breezes, too, and winds, mountains, rivers, and lakes, and all ye Deities of the groves, and all ye Gods of night, attend here; through whose aid, whenever I will, the rivers run back from their astonished banks to their sources, and by my charms I calm the troubled sea, and rouse it when calm; I disperse the clouds, and I bring clouds upon the Earth; I both allay the winds, and I raise them; and I break the jaws of serpents with my words and my spells; I move, too, the solid rocks, and the oaks torn up with their own native Earth, and the forests as well; I command the mountains, too, to quake, and the Earth to groan, and the ghosts to come forth from their tombs. **Thee, too, O Moon, do I draw down!***

Ronald Hutton, the eminent Bristol University historian, adds his thoughts to the practice of Drawing Down the Moon:

It is certainly in Ovid, but also in other Roman authors of his time, such as Lucan, and I can trace it right back to the Greek playwright Aristophanes in the fifth century B.C.E. It refers to a trick first especially associated with the witches of Thessaly, later (in the common era) with all witches, of plucking the moon out of the sky and making it lie on the earth. Confusion with another ancient tradition, at first specifically Egyptian, of invoking deities into statues, and later into human beings, was not made until Gardner's time.

Drawing Down the Moon should be done in private unless you are working within a magickal group where all gathered understand the seriousness of this rite. Most Witches cast a magick circle and then call the quarters, followed by a statement of intent for that night's working. Turn to the moon and allow your gaze to rest there for a few moments as you ground and center. Synchronized breathing in a group format helps to stabilize the rite and put everyone in tune with the work to be done. If you are alone, breathe deeply and slowly until you feel at one with the universe. Drawing Down the Moon is a part of the alchemical Great Work. You are illuminating yourself with the divine spirit on the inside to further the welfare of yourself or others on the outside. If you are working magick, again state your purpose, then slowly raise your hands toward the moon. Your lams or fingers may tingle or grow warm -- that's okay. Allow the energy of the moon, as representative

of the divine and sacred Goddess, to fill your body with white light. Imagine the light coming in through your fingertips and flowing into your body, filling every fiber of your being with divine energy. Let your mind touch the primordial matter (new moon) or golden power (full moon) and silently make your request again. Once you have a strong grip on the feeling, you can begin to chant or sing. When you are finished, slowly lower your arms. By raising your arms and then lowering them, you are physically acting out part of the alchemical process -- *As above, so below*. As your arms lower, you are bringing your request into existence on Earth. The alchemical process has begun! Ground and center. Release the quarters and the circle.

This is only one way to Draw Down the Moon. Various Wiccan traditions or groups may practice this rite in a different way, perhaps intoning special words that mean something to them or using particular body or hand movements. Some Witches Draw Down the Moon by pointing their wand, staff, or rod at the moon. There is no end to your creativity. Here is a numbered review to help you Draw Down the Moon.

Step One: Take several deep breaths.

Step Two: Ground and center.

Step Three: Cast a magick circle.

Step Four: Look at the full moon. Take your time. In your mind, connect the full moon with the power of the God and the reflective energy of the Goddess.

Step Five: Hold your arms up and link your hands loosely together so that your palms face the moon, and you can see the moon in a triangle made by your index fingers linked and your thumbs touching one another.

Step Six: As you watch the moon, think of your will and your emotions working together.

Step Seven: In your mind, go to that perfect feeling. Close your eyes. Let the feeling well up inside of you. Hold on to this feeling as long as you can.

Step Eight: Open your eyes and make a wish while you look at the moon. Nothing silly. Something seriously spiritual is best.

Step Nine: Thank deity.

Step Ten: Put your arms down, and breathe deeply.

Step Eleven: Ground and center.

Dream Magick

Do you ever want to get an important message through to someone, but you just don't know how to do it?

Here is what you do:

1. Determine precisely what it is you want them to hear, or perhaps feel. Write down your wish on a piece of paper in simple sentence form.
2. Make a dream pillow using a small square of fabric and a little batting. Throw in a pinch of lavender and rosemary. Put in the piece of paper last, then sew up the end.
3. Put the dream pillow on your altar. Do an altar devotion to center yourself, then create sacred space. Cast a circle and call the quarters if you like, but is isn't necessary.
4. Center yourself, then hold your hands over the dream pillow and say the following:
*"Holy Mother, Goddess Divine,
I stand before your sacred shrine.
This person won't listen or hear
My words tickle at deafened ear.
Holy Mother, Goddess Divine,
Send a dream, awaken the mind.
Through his/her vision he/she might live
The nightmare/passion/lesson he/she so freely give.
Holy Mother, Goddess Divine
Send them your enchanted design
Clear out the cobwebs, tear down walls
Carry my message through spirit calls."*

Feel free to change the incantation to suit your purpose.

Earth Condenser for Drawing Down Power

Get some earth, purify it with salt and water, saying, "*Begone from you all evil of your former life, etc.*" Put it into a vessel that has been purified and dedicated. Put this on your altar to assist you in providing a place for disposing spells in the earth element. You can take the earth with the spell and bury it in the ground.

Echomagic

There are many things that can be done in spiritual realms to help bring about solutions to the world's problems:

- We can kindle spiritual friendships with other lifeforms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.
- We can do daily meditations in which we creatively visualize the spiritual body of the planet glowing with radiant healing light.
- We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.
- We can honor Mother Earth as an aspect of the divine in our solo and group rituals.
- We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.
- We can do spiritual healing magic for the planet in our circles.

It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

- Recycle trash from your household, take paper, plastics, glass, aluminum cans, and other recyclables to recycling centers.
- Recycle clothes and no longer needed household items by donating them to charities to distribute to the needy.
- Join and actively participate in environmental action groups.
- Write government officials and urge them to take specific actions on specific environmental issues, such as stopping all ocean dumping.
- Write letters and articles for publications about the need for environmental preservation.
- Plant trees as part of reforestation efforts.
- Compost food scraps.
- Stop buying and using non-bio-degradable detergents.
- Boycott products from companies that are destroying the Amazon rainforest.
- Pick up cigarette butts and other non-biodegradable litter from parks and other wilderness areas.
- Donate money to nature preserves.
- Give talks at schools, civic groups, churches and in other places in your area about ecological issues.
- Read publications, view films, and attend presentations in order to keep informed

about ecological conditions and to learn about additional ways you can work for planetary healing.

- Conserve electricity, water and other resources on a daily basis.

Elemental Cauldrons

Using a cauldron, symbol of inspiration and rebirth, has brought new dimensions to both group and solitary work. A cauldron decorates the center of the Circle during Lesser Sabbats. An air cauldron at a spring rite creates a misty, magical quality for the ceremony. In summer, the cauldron will flash and spark. A blue flame burns mysteriously within the Water cauldron during the autumn festival. Throughout Yule, the Earth cauldron burns steadfast and constant. During moon rites, when magick is done, we write the purpose of our working on flash papers and toss them into the burning cauldron while chanting. A working cauldron should be of cast iron, with a tight-fitting lid, three sturdy legs, and a strong handle. Season your cauldron before using it for the first time. Pour in generous helping of salt and lighter fluid, slosh it up to the rim and wipe dry. For indoor use it **must** have a fireproof base or your workings will summon up yellow-coated salamander spirits from the fire department.

Earth Cauldron

Layer salt, wax shavings, three powered or ground herbs, fighter fluid and ivy leaves in the cauldron while focus and chanting. Use a candle to light it. When the smoke starts to roll, extinguish the cauldron by putting the lid on.

Air Cauldron

Using tongs, put a chunk of dry ice in a small glass or ceramic bowl and place the bowl on a cloth in the bottom of the cauldron. Allow the cauldron to smoke as long as the ice lasts. The mists create excellent images for scrying.

Fire Cauldron

Cover the inside bottom with dirt or sand to dissipate heat. Light incense charcoal and add either salt peter for flame and spark or flash powder for a different but spectacular effect. To assist in releasing or firing off peak energy, try using flash "bombs". Make a small pocket in a piece of flash paper, fill with flash powder and tie with thread. The "bomb" should be about the size of your smallest fingernail. The results are spectacularly bright, so use the powder sparingly. Don't look directly at the flash as you drop the "bomb" in the cauldron.

Water Cauldron

At least seven days before the ritual, place equal quantities of three appropriate herbs in a pint glass jar. Fill the rest of the jar with Everclear (200 proof alcohol), cap tightly, and shake gently while concentrating on the purpose of the ritual. Add a chant if it feels right. Let the jar rest in a dark, warm spot and shake twice daily,

charging with purpose. Before the ritual, place a fireproof ceramic or glass bowl in the cauldron. Pour in the herb mixture, being careful none spills into the cauldron. Light with a candle to produce a beautiful blue flame.

The cauldron, as the fifth elemental spirit, symbolizes inspiration, rebirth, illumination and rejuvenation. Use a Fire cauldron with salt peter to cast a Circle. Use the mists of an Air cauldron for an initiation. Burn away hate, prejudice and negative self-images, with a Water cauldron. The Earth cauldron is ideal for indoor Beltane rites. Remember to place a burning cauldron on a fireproof surface. Practice safety when using any volatile materials and you will enjoy your cauldron for many rites.

Elemental Experiment to Make Spirits of the Air Manifest

The rite to summon spirits of the air to visible appearance within a triangle, with a circle around it, and inside it, with a dot in the middle of it having been drawn in chalk, and then drawn with the athame, was successful, I could see wisps of smoke-like beings, which cohesed into a more or less solid looking body, which pulsated and changed shape. The image would change if I began exerting some desire for a particular appearance.

I have been experiencing some shifts in my psyche. One of the things that stopped me from proceeding with my recent marathon ritual schedule was a growing fear and paranoia I felt growing within me, which started after I summoned an Air Elemental to visible appearance using the material I gained in the previous ritual.

I have done extensive work on myself, over the last twenty years, to where I can look within and find the causes of disquiet, and then do exercises, and even summon the spirit of my old therapist for 'a chat.' What I mean, is that I am well armed for my safari into the jungles of my unconscious.

The growing fear is now back in its box, I discovered that there is a big difference between hypothesizing the existence of air elementals, and conjuring one to visible appearance, as I did to use the new information given to me by the Planetary Intelligence of Mercury. The visible reality has shifted my view of the universe. As Carlos Casteneda said, "Why should the world be as you think it is, the world is a mysterious place where anything can happen." It needed a bit of adjustment on my part to now take into consideration that I can manifest things I never really knew could exist. Please note the responsibility I am taking here-I created the air elemental just as sure as I create the Planetary Intelligence.

That was a great ritual! The calls were dictated to me by this new emerging link between my unconscious and (whatever it is linked to). Using the style of Key Of Solomon, where you tell the elemental exactly in exhausting detail what it is to do, I managed to conjure it to visible appearance in a triangle outside the circle. The visible appearance tended to shift when I was beginning to think rather than just observe. But on the astral level, I could see a being, a shifting shape of light, as I 'saw' it, confined to the triangle. So, either I lent the element of air energy or meaning so it manifested as a shape, or I summoned an actual objective collection of monads, or a combination of these. I myself need no explanations, there is so much that is

unknown in the universe that I am content with getting results, and leaving half baked explanations to those who want to frustrate and limit themselves with them.

After observing the elemental for a while, I dismissed it, the Intelligence, and the intermediary god-form I summoned.

But, the next day, I could not bring myself to do another ritual. Everything pointed to an internal reluctance on my part. So, I listened to myself, and instead, rested, and did some objective divination of the difficulties. The bogeyman is now back in the closet, and I can accept the existence of whatever I conjured in the triangle. I now wait for the next ritual period.

Elemental Talismanic Magick

The following is a crude outline which can be used to create a talisman based upon the Enochian system of Elemental Keys. It is very important to remember that the Enochian System, while highly flexible in it's usage, is still perhaps **the** most potent magical system in existence today.

If you find this particular system appealing to you, feel free to use it as you will. If, however, you are a strict Enochian purist and dislike my simplified method of opening the spheres, feel free to modify this system to your own liking. After all, magick is a subjective science and we, as magicians, can not afford to be too pre-disposed to our own little theories and practices.

I) Banishments.

- A) The Lesser Banishing Ritual of the Pentagram.
- B) The Lesser Banishing of the Hexagram.
- C) Any purifications or consecrations that suit your will.

II) The Raising of Pure Magical Energy. (Building Magical Momentum)

- A) The Opening by Watchtower.
- B) Any similar ritual as the Opening by Watchtower which is designed to raise a vortex of energy for the magician's usage of and working with.

III) The Opening of a Sphere.

- A) Remember. Always call the spirits to you in this particular fashion of working.
- B) Use East for Air, South for Fire, West for Water, and North for Earth.
- C) Use spirit pentagram active or passive and the names of ÒAHIHÓ or ÒAGLAÓ respectively. Also use the Enochian name of the Element being used.
- D) Use the Invoking pentagram of the particular element with the God name ruling that element and the name of the Arch-Angel.
- E) Use a preliminary invocation involving the Three Names of God upon the corresponding Banner and the name of the King set over the Element. This is very subjective and it is suggested that the Invocations given in Liber LXXXIX be used here.

IV) The appropriate key is given.

- A) Use the appropriate key corresponding to the element that you are working with in order to fully conjure forth the desired elemental powers. If you will, you may use the English equivalent of the keys so as to save time and/or sanity.
- B) Pause for a minute or two to feel the invoked force and, via visualization, circulate

the invoked element throughout your body of light.

C) Declare that the spirits of the element have been duly invoked.

V) Consecration of the Talisman.

A) Move behind your altar and face the quadrant that you are working with. In the center of the altar should be your talisman/amulet and it should bear upon it all of the appropriate sigils, runes, etc.

B) Lifting the talisman from the altar, hold it so that the front of it is facing the quadrant previously invoked. Hold it on high and visualize the energies previously drawn into your sphere as flowing through yourself and into the Talisman. Here you must now state the purpose of the Talisman ten times.

C) Once your talisman feels charged, place it back upon the altar and, using your banishing dagger or your right index finger, trace above it a large, invoking earth pentagram while vibrating the God-name set over the element you are working with. Do this exactly ten times.

D) Place the talisman in a bag and set it to the side of the altar that your corresponding elemental tool is near.

VI) Closings and further banishments.

A) Close the sphere by tracing the appropriate banishing elemental and spirit pentagrams with the previously used God- names.

B) Do the Closing by Watchtower or some other closing which will allow all stray or lingering energies to dissipate.

C) Do the LBRH.

D) Do the LRP.

E) Close the temple in your normal fashion.

Notes: The advantages of creating an elemental talisman as opposed to a planetary one are quite obvious:

1. You don't have to worry about magical days and hours.

2. The system used can be adapted and changed for even higher and more enlightening works.

3. It is much more efficient and rapid (in my opinion) than having to go through the Golden Dawn's rigger morale of 'Having passed the gate of the West thou, O creature, 'Thou art now blahblahblah!'

The disadvantages to this system are:

1. The forces, being elemental in nature, are less focused when it comes to specific purposes. Thus, there is always an element of surprise when one makes an elemental talisman.

2. Enochiana must be studied thoroughly before one can use this system. Sure you can

use the English equivalent keys but where's the fun in that?

3. Yes, depending on the lunar phase, you must either make it a talisman or an amulet. No doing this on the New or Full moons!

Esautism: The Ultimate Magick

We made a long journey. And on this journey we've found **it**. If coincidence would exist, it might have been the most extreme form of it. But as coincidence doesn't exist. Who or what has guided us is still unknown; of course we do have our thoughts on that, but we didn't agree with each other. It might have been Eris, but could it be too.

We don't want to keep our new knowledge a secret, nor want we to build a Temple around it. We are the **transmitters**. No need to ask for seminars, courses or other mind-prisoning techniques. Be your own guru!

First we weren't aware at all **that** we found **it**, but after concretizing verbally our discovery and combining our personal new knowledge, we got a first suspicion about the extreme impotency of our discovery. Because **it** is important, **very** important indeed!

We've found the Ultimate Magick!

It is the Magick of the **Esautism tradition**.

A Follower of this Magickal Tradition is called an **Esotaur**.

The name might point to the fact, that this Magick has its roots in times before mankind existed on Earth. Therefore, the conclusion that this is the oldest Magickal Tradition we know now is correct, because we don't know of any other pre-human Magickal Tradition. According to this, the probability is very high, that if one devotes and studies thoroughly **Esautism** for an appropriate time, one isn't human anymore. You might also conclude that an Esotaur isn't human.

The Esautism Path is a free Path for everyone. That doesn't mean, that everyone will become an Esotaur. The **path** is very heavy and difficult. A strong will, great perseverance, a trained mind in multiple disciplines and a limited life span is required.

Everyone has already made some experience with this kind of Magick, of course without knowing it. In fact, every human has made acquaintance with this Path, it was just not recognized as **it**.

Because **Esautism** doesn't use spoken or written words, it is very difficult to describe it, but we will make the great effort.

Trying to describe **Esautism**, it might clear you up, if we call it a **five-pillar-crypt**.

The five Pillars are the Pillars of Potention and only those who have mastered those Pillars and can use them simultaneously without mistakes, can enter this Crypt without being smashed back into the boring daily human life.

The **pillars**.

The first pillar isn't the Pillar of **creative visualization**. Creative Visualization is the Art of imagining pure mentally those pictures that are desired. You can create pictures from your earthly reality, but that isn't necessary. That means, you don't need the sensory reality. You don't need your eyes either.

The second Pillar is the Pillar of **creative olfactorisation**. Creative Olfactorisation is the Art of imagining pure mentally wished smells. That might be the smell of a pizza, a roommate or any sensory smell from everyday life, but smells that don't exist on earth are okay too. You don't need your sense of smell, you even don't need your nose.

The third Pillar is the Pillar of **creative audiolisation**. Creative Audiolisation is the Art of imagining pure mentally any sound that is wished. It might be the sound of a train, a screaming crowd or any other sound you have heard before somewhere on earth. But sounds that you've never heard, sounds that even don't exist, will do fine too. It might be clear now, that you do not need your ears.

The fourth Pillar is the Pillar of **creative gustatation**. Creative Gustatation is the Art of imagining any flavor that is wanted. That may be simple tastes or flavors, but very exquisite ones will do too. Creating complete new flavors is as acceptable as trying existing ones. Any organ of taste isn't required. In fact, having still any sense can be an obstacle on the Path.

The fifth and last Pillar is the Pillar of **creative tactilisation**. Creative Tactilisation is the Art of imagining the sensations that occur when someone touches something he or she wishes to touch. That can be a tree, a pudding or anything from the tactile reality or above or beyond that reality. This Pillar doesn't need any tactile instrument, not even a single feeling-point in your skin. You don't need any skin.

This five Pillars are connected to each other and are made a Whole by the **mental language**. This mental language is combining the just described materialized senses

into mental orders.

With help of the five Pillars and their Language you can get **everything** you want to. A good **Esotaur** serves him/herself **always** with success. If one has mastered this kind of Magick totally, he/she is completely independent of materialism; other people, animals, plants, stones, air, sun and moon are not needed anymore.

An **Esotaur** does not believe in any **god** or **Goddess** except in him/herself, because he/she **is god(des)**.

Ethics in Magick

A local group recently sponsored a seminar on the ethics of magick. I was unable to attend but heard the tapes of the session. Several people on this echo were present and had thoughtful things to say as did the others in attendance. I would like to address a few ideas that came up there and, of course, are significant to all people that work magick.

The question of hexing came up. A rousing chorus ensued saying essentially that many folks there felt their own ethical model does not allow hexing. Initially, I put myself in that group as well. I am not a bad person, I do not intentionally hurt people. After some thought, though, I asked myself this question.

If there is a conceivable ethical situation where I might sucker punch someone, why would there not be such a time to zap them with the same magnitude of magick?

If I punch someone when they have no known defense against me, I am opening the serious potential to harm them. My punch might not hurt them at all, it might surprise them more than hurt them, it might hurt them enough that they get the message I was sending, or it might blind or even kill them. I would not know until after the fact. If I felt justified in punching them, I would probably do it. If they turned and destroyed me, I would have to question my judgment afterwards. Likewise if I blinded them.

Acceptance of the karmic debt was raised as part of this justification cycle. By going ahead and hitting them, I tacitly or implicitly accept the debt. Personal destruction or harming the other guy, it is the same, I accept the debt by my action.

Now where is the ethical question here?

I have often done things, things as simple as saying something in a certain way that I immediately want to retract. If I hit this fellow, I probably would want to take it back afterward. Is it ethical to act in a fashion that given a little thought you would realize you will regret later?

Magick works in the same way. Presuming the ability to control the magickal zap to the relative intensity of the sucker punch, the results are just as unknown. So you accept the karmic debt, so you zap away.

"Do what ye will" as long as you accept the debt makes it ethical? I don't think so, I

think it is in fact unethical to hit or zap the person. But I might do it anyway. It is not really so much a question of ethics as it is a question of responsibility.

No doubt Ollie North thinks that it is unethical to break the law. But he did. No doubt Jim Wright takes the ethics of public office very seriously, but he is now in deep refritos over an ethical dilemma of his own making.

Shit Happens. (For those of you with new babies, Doo Doo Happens.) Ethics is a model of what we would like in the ideal. That ideal we measure ourselves against. We can parade case examples all day to test this conclusion but it is still unethical to harm another. But we do it, both physically and magickly.

So, ethical hexing, there is no such thing. I caste a hurt-you-this-much zap on the intended, I have acted unethically. "An ye harm none." No disclaimer or release for special situations is given or implied. She will see me break this, karma will see that the ripples in the pool come back to me. All together, She will see me take responsibility, ethics be damned.

One more time, the chorus swells and this time I am sure that I am part of that group. There is no ethical justification for hexing. Just don't piss me off though, I might be willing to take responsibility for my actions.

Fast Folk Magicks to Combat Astral Nasties

- Cleanse the whole house (or room) with the four elements.
- Place mothballs in the four corners of the house (or room).
- Sprinkle the room or house once a month with holy water.
- Place crushed garlic under your bed.
- Hang a pair of child-safe open scissors over the doorway to your room or over the front and back doors to cut negativity before it enters the house.
- Burn sage or a mixture of sage and angelica in a fire-safe container.
- Place a cut onion on the windowsill to suck up negativity.
- Burn white candles.
- Place small mirrors on the front door, back door, or your bedroom door so that negativity is deflected from the room or other area.
- Wash the floor with Florida Water.

Grocery Store Magick List

African Violet: Spirituality, protection

Alfalfa: Prosperity, anti-hunger, money

Allspice: Money, luck, healing

Almond: Money, prosperity, wisdom

Aloe: Protection, luck

Apple: Love, healing, garden magick, immortality

Apricot: Love

Avocado: Love, beauty

Banana: Fertility, potency, prosperity

Barley: Love, healing, protection

Basil: Love, exorcism, wealth, flying (in airplanes), protection, sympathy

Bay: Protection, psychic powers, healing, purification, strength

Bean: Protection, exorcism, wart charming, reconciliations, potency, love

Blackberry: Healing, money, protection

Blueberry: Protection

Brazil Nut: Love

Cabbage: Luck

Cactus: Protection, chastity

Caraway: Protection, lust, health, anti-theft, mental powers

Carnation: Protection, strength, healing

Carob: Protection, health

Carrot: Fertility, lust

Cashew: Money, communication

Catnip: Cat magick, love, beauty, happiness

Cedar: Healing, purification, money, protection, stopping sexual harassment

Celery: Mental powers, lust, psychic powers

Chamomile: Money, sleep, love, purification

Cherry: Love, divination, victory

Chestnut: Love

Cinnamon: Spirituality, success, healing, power, psychic powers, protection, love

Clove: Protection, exorcism, love, money

Coconut: Water, purification, protection, chastity

Colored Pencils: Color magick

Coriander: Love, health, healing

Corn: Protection, luck, divination, money

Cotton Balls: Luck, healing, protection, rain, fishing magick, communication

Compact Mirror: Banish negativity

Crayons: Color magick

Cucumber: Chastity, healing, fertility

Cumin: Anti-theft

Curry: Protection

Dill: Protection, money, lust, love

Eggs: Healing, removing negativity, fertility

Endive: Lust, love

Eucalyptus: Healing, protection

Fennel: Protection, healing, purification

Fenugreek: Money

Fern: Rain-making, protection, luck, riches, external youth, healing, exorcism

Fig: Divination, fertility, love

Garlic: Protection, healing, exorcism, lust, anti-theft, relief from nightmares

Ginger: Love, money, success, power

Ginseng: Love, wishes, healing, beauty, protection, lust

Gourd: Protection

Grain: Protection

Grape: Fertility, garden magick, mental powers, money

Holly: Protection, anti-lightening, luck, dream magick

Horseradish: Purification, exorcism

Lavender: Love, protection, sleep, chastity, longevity, purification, happiness, peace

Leek: Love, protection, exorcism

Lemon: Longevity, purification, love, friendship

Lettuce: Chastity, protection, divinations of love, sleep

Licorice: Lust, love, fidelity

Lime: Healing, love, protection

Maple: Love, longevity, money

Marshmallows: Healing, friendship

Marjoram: Protection, love, happiness, health, money

Mayonnaise: Prosperity, cleansing

Mint: Money, lust, healing, travel, exorcism, protection

Mistletoe: Protection, love, hunting, fertility, health, exorcism of negativity

Mothballs: Stop sexual harassment

Mustard: Fertility, protection, mental powers

Nutmeg: Luck, money, health, fidelity, relief from nightmares

Nuts (Mixed): Fertility, protection, love, luck, communication

Oats: Money

Olive: Healing, peace, fertility, potency, protection

Onion: Protection, exorcism, healing, money, prophetic dreams

Orange: Love, divination, luck, money

Palm, Date: Fertility, potency

Papaya: Love, protection

Parsley: Lust, protection, purification

Pea: Money, love

Peach: Love, exorcism of negativity, longevity, fertility, wishes

Pear: Love

Pecan: Money, employment

Pepper: Protection, exorcism of negativity

Peppermint: Purification, sleep, love, healing, psychic powers

Persimmon: Healing, luck

Pimento: Love

Pineapple: Luck, money, chastity

Pistachio: Breaking love spells

Plum: Love, purification

Pomegranate: Divination, luck, wishes, wealth, fertility

Popcorn: Wishes, luck, prosperity

Potato: Image magick, healing, separation

Pretzels: Success, protection (**Note:** pretzels must be whole, and designed with a knot. Straight pretzels will not work.)

Radish: Protection

Raspberry: Protection, love

Rhubarb: Protection, fidelity

Rice: Protection, rain, money, fertility

Rose: Love, psychic powers, healing, love divination, luck, protection

Rosemary: Protection, love, lust, mental powers, exorcism, purification, healing, sleep, youth

Rye: Love, fidelity

Sarsaparilla: Love, money

Sassafras: Health, money

Savory, Summer: Mental powers

Safety Pins: Protection

Sesame: Money, lust

Shoestrings: Cord and knot spells

Spearmint: Healing, love, mental powers

Strawberry: Love, luck

Sugar Cane: Love, lust, sympathy

Sunflower: Fertility, wishes, health, wisdom

Tea: Riches, courage, strength, health

Thyme: Health, healing, sleep, psychic powers, love, purification, courage

Tobacco: Healing, purification

Tomato: Prosperity, protection, love

Tuna: Prosperity, abundance

Turnip: Protection, ending relationships

Vanilla: Love, lust, mental powers

Walnut: Health, mental powers, infertility, wishes

Wheat: Fertility, money

Wintergreen: Protection, healing

Witch Hazel: Protection, chastity

Home Blessing Magick

A home blessing meditation for charging a room:

Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses.

Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it.

Silently ask for divine protection, guidance, and blessing.

Direct your psychic sensing outward, and feel lines of force coming out of your Aura.

Note where the strongest energy is (check out the floor, ceiling, directions, etc), Note spots that feel empty or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot. Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.

Feel the radiance increase with every breath, feel your self as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room.

When ready, start making power sounds representing the love and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy.

Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel about it.

Repeat if necessary.

When done, feel the completeness of the work.

A room blessing involving elemental quarter invocations:

Face each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:

- Powers of (say direction),
- Powers of (say corresponding element),
- We great you, we honor you, we welcome you here!

- Watch over and bless and protect this place.

After each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy.

When the energy is properly shaped, say so "mote it be."

After you have done all four quarters, channel in spirit energy. To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy into your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

Household Chores to Magickal Events

Broom Magick - Sweeping Out the Old

What better way to sweep out old ideas or unpleasant situations, than with the simple act of sweeping out dirt with a broom?

Think of the things you wish to be rid of in the coming year, from draining relationships to negative thought patterns. Visualize people, situations or concepts being swept out of your life as you sweep.

Be innovative with your cleaning. Create a magic circle or magical symbols with dust, before sweeping or polishing it away to be given up to the goddess to manifest. Clean and Cleanse: Give the house a spiritual clean as well as a physical one. Conduct a house blessing with smudge sticks, singing bowls and chanting, to clear stagnant energy. Draw magical symbols in the air and create a circle of protection around the home to keep it from harm.

You can apply this to numerous household rituals, such as clearing clutter from the home. Let go of any negative associations, feelings or situations that have attached themselves to the object, or the person who gave it to you.

Windows - Attract New Opportunities

To experience opportunities, you have to let them in. Throw open the windows to let the fresh air of spring breathe new life into the home, dispersing stagnant energy. Visualize your dreams flying in on the currents of the breeze. Bake fresh food from scratch to symbolize the birth of new ideas, and grow plants to symbolize their growth.

List your desires for the coming year. Take a ribbon for each one and weave them together to represent the coming together of those dreams. Hang them in a window, attaching a bell, wind chime, or sun catching crystal, so that you are constantly reminded of your desires and can visualize them drifting in abundantly.

Creating magick in your home is as simple as turning everyday cleaning rituals into magical rituals! Just by adding a magickal element while using the tools of your home (which are already deeply connected to both you and your home), you can create powerful magick.

Chanting: Chant a spell or goddess song while you work, to invoke the goddess and focus on a goal or desire

Mirrors: Divine with mirrors as you clean them

Toilet Banishing: Banishing spell as you flush the toilet after cleaning

As you can see, with a little dedication, imagination, and a touch of Magick, what was you perceived as everyday drudgery can be transformed into magickal experience and when these magickal experiences combine, you find yourself living a Magickal Life!

How to Use Magick with a Straight Face

With the advent of the New Age, many people are airing great new ways to change your life for the better. These ideas are based on the premise that we have total control of our lives on some level. All we need do is reach that level with our desires. This is, of course, the big challenge. You can read millions of words on that subject. Why is there so much information? Because achieving this kind of control is a very individual thing. There are so many different ways that each person could write his own book. To succeed, each must find his own path. The reason there are instructions at all, though, is because each can find guidance in the successes of others. Magick is one of these many guides.

This file is relatively short because it concentrates less on the myriad details of magick and more on how to find your own path. The task is never as easy as it sounds, but it is not complex, either. With straight forward exercises (good, honest work on your Self) you will achieve whatever you desire. We all have this power. The way we use it is not by gaining a new ability, but by getting out of the way of the ability we already have. This book outlines the basic blocks and the kinds of things to do about them. But, as with any advice, it is up to you to honestly assess your own situation and discover what works best for you. Remember, achieving your personal Power is everyone's path in life. You will succeed, it is only a question of when. This book is designed to bring that success more quickly and, overall, more easily.

Many people these days still appeal to the "booga-booga" aspect of magick: "We will grant you incredible powers to use on whomever you please if you send us money." As we enter into the New Age of understanding, people are learning that occult powers are actually a natural part of everyone's life. It is our goal to help this process along. We hope to teach newcomers what magick is about. This book is written not only to inform, but also to circumvent the psychological barriers set up by living in a mechanistic society. The mechanistic paradigm (the idea that each person and object is totally separate from the rest of the universe except through physical interaction) precludes magick (non-physically affecting one's environment). The magickal paradigm states that your beliefs create your reality. This choice is like contemplating eating blowfish-- when you analyze it, you can conclude that adopting either paradigm is stupid. Since you can't please everyone else, pick the one that you like best. If (and only if) the magickal paradigm appeals to you, then choose it. Then the trick is to get out of the mind-set that says that magick is impossible. We hope that you will try some exercises to prove to yourself that magick works. Once you have done so, then you are on the way to achieving anything you desire.

Power

Power can be a very misleading term. The way most people mean it is in the sense of "power-over." People recognize power as the ability to get others to do what you want, especially when these others have different ideas. This is not Power (with a capital 'P') at all. When you rely on someone else to do something for you, you give your Power to him. This is very different from doing something *withsomeone, then both parties gain. But, to believe that you must force or trick another is to say that you need this person to do something that you cannot. You may steal their power (lower case) but you give away your Power.

Power is, among other things, the innate ability to bring whatever you truly desire into your life. When you "make" others manifest them for you, you create blocks in your own mind. These blocks say "I cannot do this myself," which obstructs your Power. This is "giving away your Power."

When you "take your Power," you accept responsibility for your life. This is not guilt or martyrdom, it is honestly assessing your life and recognizing your successes and failures. Give yourself credit for even the smallest success and recognize that you can overcome every obstacle. Then you allow your Power to express itself. What you need comes to you; projects work for you.

We often think of many obstacles as insurmountable. For instance, many believe the lottery to be their only desperate hope of escaping poverty. Such people give away their Power. And why shouldn't they? Everything they've experienced tells them this. Our whole society is rooted in the mechanistic paradigm (all causes and effects have a physical link), which precludes a belief in Power. How is one to know that this concept works? How can this be real when it is so different from what we are used to?

Our society has a concept of "Reality" as an objective existence of which we are all a part. When two people have different ideas of the nature of some detail, then at least one is Wrong. We all have a fear of being Wrong. When we are Wrong we miss out on things and people don't like us as much. Therefore we desperately strive to be Right. It turns out that Right is what ever those around you happen to feel that it should be. It's as if they all took a vote when you were out of the room. But "Right" changes all the time: from preservatives are harmless, to preservatives cause cancer; from Stalin is a great leader, to Stalin was a monster; from Ptolemy explains the forces of the universe perfectly, to Newton explains the forces of the universe perfectly, to Einstein explains the forces of the universe perfectly. The philosophy of science this calls this evolving better (or at least different) explanations. Yet, while these ideas hold sway, people call them "Reality."

Just how reliable is Reality? We all live our lives using our individual concepts of Reality to get along. We update them as we see fit. But few will fundamentally change their concepts. We are sure that, although we may not have the details, we certainly have a feel for the basics. Anyone who disagrees with the mechanistic paradigm, for instance, must be missing at least a few marbles. Such a person is irrational in a universe that we know to be rational.

But is the universe truly rational? Science has pursued the mechanistic paradigm down to the smallest scale, particle physics; here it fails to explain the universe. The building blocks of Reality do not behave rationally. If you drive a car from one side of a mountain to the other and you have a choice of two tunnels, you will drive through one of them. If a single electron has a choice of two holes in a plate to pass through, it will go through both. You can plot the speed and position of your car to the limit of the accuracy of your instruments, but you will never be able to do both to that electron.

When you observe this mythical car, it is a solid object. If it were not, it would not be a car. If you drove it around, then tested to see if the car were not solid and discovered that it wasn't, what would you think? Around the turn of the century, scientists figured out that light acts like a wave when you test for a wave, and like a particle when you test for a particle. In the regular world it must be one or the other. The two are as mutually exclusive as a non-solid car that you can none the less drive. Mysteriously, light was behaving like both. Eventually, scientists concluded that light doesn't work like the universe we are used to. The act of observing light defines its character.

This is called wave-particle duality. Later in the century, scientists found that atomic particles, the building blocks of all matter, behave this way, too.

Now imagine that you can find no evidence that this car crosses the space between where you see it and where you saw it last. Suppose the car isn't actually "there" when you're not looking-- the act of looking brings it into "existence." What would you think if noticed that your expectations seem to have an effect on where it turns out to be? This is awfully strange, but it is the kind of universe that particle physicists find. "Looking at" a subatomic particle "brings it into existence." Also, scientists are finding that whatever kind of particle they expect to find in an experiment, tends to be there. This is starting to look less like brilliant theory and more like an effect of the observers. They are no longer separate from their experiments. It turns out that the universe doesn't actually work the way we've always assumed it does.

This is the nature of matter on the smallest scale, and it doesn't make sense in every day life. This does not mean that we should abandon our present ideas of how to live. Keep what works ("If it ain't broke, don't fix it"). Particle physics won't affect how you drive through tunnels, for instance. But, if you accept physics, the epitome of the mechanistic paradigm, this means that our mechanistic ideas of how the universe works are fundamentally incomplete. In other words, the mechanistic paradigm is not the whole story.

Big deal. What does this mean in a practical sense? The world seems to work just the same as it did when the mechanistic paradigm was unchallenged. But what if our preconceptions dictate what we are aware of? It is a common trick to set up a group of people for startling event and see how many will overlook a strange inconsistency. In one instance, a teacher took a student off into an adjoining room on a pretext. There was the sound of an argument and a crash and the student ran out through the room.

One of the other students suspected a set up and she was the only one who noticed that the teacher's accomplice was carrying a bone. A much more dramatic example is the story of Magellan's ships. When the explorer landed on a particular island, the natives, who had never seen Europeans before, recognized them as funny looking men in funny looking little boats. But Magellan soon found that the natives were unaware of the large ships that carried them there, though they were impossible to overlook. The natives had seen men and small boats before, but they had never seen a large ship. Such a thing was outside of their experience and therefore outside of their comprehension. Their eyes must have seen the ships, but their brains did not. The natives gathered to try to see them, staring intently at where they supposed to be anchored. Soon the local shaman could discern the barest outline which he described to the others. Eventually they could all perceive ships.

Who can say what we make ourselves unaware of? It is only after we've expanded our perception that we learn how limited it was before. But we can't go around indiscriminately "expanding our consciousness." What we choose to believe is based on our desires. If you are happy with what you believe, there is no reason to change. "If it ain't broke, don't fix it." Change is challenging and even if you succeed, it may well be unpleasant. But if you feel unable to overcome obstacles in your life (and you **really** want to), then you have nothing to lose. Magick will only expand possibilities. If it's all a crock, you've lost nothing. If it's true, you can do anything you're willing to work for. It is a draw-win situation. The only way you can lose is to make your choice out of fear. Don't let the opinions of others influence what you choose to believe. Don't give away your Power. Everyone else is in the same situation you are, so when it comes to your own life, there is no greater authority than yourself. If you're interested in magick, try it and see for yourself if it works for you.

What Magick Is

Magick is a way of using your Power. More technically, magick is the process of non-physically affecting your environment through messages consciously impressed on the subconscious with a system of symbols. (This will become clear later.) This is the broadest definition and it can include such things as prayer, meditation, chanting, positive thinking, subliminal tapes, programming and hypnotism.

Some think that magick is unnatural and evil. It is no more evil than any tool. A knife, for instance, is "good" or "evil" depending on its use. It can be invaluable in many beneficial projects, yet it can also harm. Nothing is immune to misuse. People even try to use prayer against others. Such potential is not a reason for fear, but for respect. The idea that magick is unnatural is a modern misconception. Magic has only recently come to mean Hollywood special effects or pulling rabbits from hats. It is often spelled magick in order to distinguish it from this new meaning. For millennia magick has been a path to enlightenment and self mastery or just plain getting what you want. It is nothing supernatural. Magick uses natural powers and the natural flow of the universe to bring about the changes you desire. We are so immersed in magick that, like still air, we are unaware of it. We all use this power without thought, like breathing. Magick is using these powers with awareness.

Magick involves placing a message of your choosing into your subconscious. This is all that is necessary to achieve any goal. The power of the subconscious is awesome. When you unite it with your conscious will, you can do anything you want. Remove the internal barriers and the external barriers melt away. Oriental philosophy would call this "following the Tao." Achieving this is the challenge of magick.

How Magick Works

How can programming the subconscious affect the world around us? What are the mechanisms involved? According to the occult view, it works because that is the nature of the universe.

In the West, we use the mechanistic paradigm. A paradigm is a pattern or model, in this case describing the way the universe works. We use paradigms to function, usually without even realizing it. The mechanistic paradigm is one of the most basic that underlie our culture. This model states that there is an objective reality in which objects interact solely through physical contact. Science has updated this to include fields like gravity and magnetism, but the principle is the same. The result is a universe in which the individual is nearly powerless. You can only make real change through physical action. Magick is the act of making such changes non-physically, so it does not fit in with the mechanistic paradigm.

Most westerners are unaware that the magickal paradigm represents a majority view among the world's cultures. Basically, it is the antithesis of the mechanistic view. It states that there is no objective universe, only subjective universes. These universes are the perceptions of each individual. You couldn't possibly do any experiment that would show your universe to be either subjective or objective. You must be an objective observer in order to tell the difference. You are automatically a subjective observer because you are in the universe. That's life.

At this point, there is no practical difference between these views. The universe looks the same either way. But the magickal paradigm also states that the universe is an expression of your perceptions and your perceptions are that part of yourself over which you have control. When you change your own attitudes and preconceptions, the universe will follow. This gives an individual as much power over the universe as he has over himself.

Metaphysics

We obviously don't exercise infinite power. There is more to magick than merely having a desire or belief. That is because we have many conflicting desires and beliefs on many levels. There is a level called, among other things, the Little Self. This roughly corresponds to the subconscious and the super ego. The ego, the part of ourselves which we think of as "I," is called the Middle Self. The Little Self is the gateway to the High Self, our connection with godhead and the universe. Infinite power lies with the High Self, but our access is through the Little Self which has its own ideas. The Little Self is aware of and accepts everything around it and everything you think, even when you are not aware. These perceptions build up very strong ideas in the Little Self. When these ideas are different from yours (those of the Middle Self), your ideas loose. To succeed, you must unify your will.

Of course, people rightfully complain that even if we do create our universe, it's still tough to make changes. That is because there is quite a bit of inertia to ideas that have been strongly supported since childhood (or before, if you accept past-lives). In an extreme example, the original "Peter Pan" had to be changed to keep from harming children. In the original version, the characters flew because "they believed." Many children attempted to fly and discovered the hard way that their Little Self did not agree. Things like a belief in gravity may be possible to overcome, but no one will argue that it's commonly done.

This example sounds silly because our experience of gravity is so compelling that it seems ridiculous to consider it to be "merely a thought construct." But another belief that is nearly as widespread is that of poverty. This is a significantly less daunting

belief which many have overcome. As long as you believe you are poor, you will be. This is often a very strong belief. Many cannot even genuinely imagine themselves as being wealthy. But, because it is not beyond reasonable comprehension, it is possible to reprogram your Little Self-- much as it's possible for left-handers to learn to be right-handed. Magick is an effective way to do this.

If you are unconvinced, consider how many little messages you heard when growing up, which you now believe on some level. Frequent messages, especially with children, usually become true. If you have heard all your life that you are poor or dumb or unsuccessful, eventually you believe it and eventually it's true. You probably know many people with an unjustifiably poor self image. This is an image which their Little Selves accepted, probably during childhood when they couldn't protect themselves. That is how messages to the Little Self work against you. And the Little Self is aware of everything, even when you are asleep. It also believes everything it hears. So the next time that you hear that you're not good or that you need to buy a product that you don't really want, consciously give your Little Self a different message. Talk to it and tell it what you want to believe. This is what makes your universe, so make it the way you want it. When you have a particularly powerful belief to overcome, then you must send a powerful message. That is the role of magick.

Religion

The religious rendition of magick is prayer. Although they are different things, the principles are similar. Techniques that are effective for one will work very well in the other. In fact, they use many common symbols. One could say that magick is secular prayer.

Prayer works when "God answers it." This is entirely in line with the metaphysical explanation. You can say that the Higher Self is God or your connection to God. This is simply a different way of expressing the same ineffable principles. You can adapt anything here to fit into your views. Don't let the way these concepts are phrased put you off. Feel free to interpret this as much as you like in order to make it acceptable and usable to you.

Psychology

The explanations so far require new way of thinking about the universe, but those entrenched in the mechanistic paradigm need not miss out. Psychology has enough respect as a science to offer hope. If you replace Little Self with subconscious, the principle is the same. Although there is no longer a source of infinite power or non-physical change. But influencing the subconscious is the next best thing in a mechanistic world.

Psychologists would say that magick directs all your unconscious efforts toward your goal. It also eliminates those unconscious efforts keeping you from your goal. This may not sound like much, but it is primarily these efforts that determine success or failure. It is easy to overlook because, for the most part, the conscious will is the same as the unconscious will. Thus, we succeed at endeavors such as waking up, getting to work on time and fixing dinner. This may seem silly, but when your subconscious doesn't share a goal, even simple tasks are exceptionally difficult. The power of the subconscious can either fight you or help you. Where ever you succeed, it's almost certainly helping. Where ever you fail, it's almost certainly fighting.

The subconscious represents everything the mind does that we do not think about. This involves a most of what we do. When you are driving on a familiar freeway in good conditions, you are usually thinking about the music on the radio or salient problems. At such times it is your subconscious driving. If you notice something strange in the road, it was your subconscious that brought it to your attention. This is very helpful, but that isn't necessarily the case. The subconscious can throw up all kinds of barriers, preventing even the simplest tasks. It can make you late for work when it doesn't feel like going--you can wake up late, feel ill, misplace car keys or even have an accident. This influence sometimes goes to the extremes. People can even be paralyzed by hysteria, a condition that lies entirely within the mind. Pathological fears are another example. An agoraphobe, for instance, can have such an extreme reaction to being outdoors that he cannot leave his house no matter how badly he wants to.

The subtle action of the subconscious can be almost as profound. Even when the influence of the subconscious is indistinguishable from chance happenings, on larger scale the effect is dramatic. Psychologists try to ensure that experiments are "double blind" for this reason. They must set up an experimental group and a control group. In the latter, there is only the single element, the target of the experiment, that is different.

In drug testing, experimenters use placebos on a control group. The act of administering a substance can have a profound mental effect, even when that substance is inert, a placebo. When they expect effective drugs, people can have great results with a placebo. But the "placebo effect" is purely psychological. If either the experimenter or the subject think that they know which is being administered, that is enough to throw off the results. The subconscious of the subject reacts to what the subject expects. If the experimenter knows what he is administering, then the subject's subconscious reacts to cues from the experimenter's subconscious. This is sometimes called the "Clever Hans effect" after a horse which seemed to be able to do

math. In reality, clever Hans but was reacting to cues from the people around him. When someone near him knew the answer, the horse could sense that person's expectation. It was sometime before researchers even considered these nearly invisible clues. Although such subconscious actions are very subtle, they can dramatically change the results of an experiment.

The subconscious similarly affects results in your life as well. Magick programs the subconscious to work for you. This is not as potent as the metaphysical concept, but it will make you as effective as you can possibly be in a mechanistic world. A unified will directs all your efforts, conscious and otherwise, toward your goal. Since the subconscious can present insurmountable barriers, working out these barriers is all it takes to be on the road to success.

Some may be disturbed to think that magick may be misrepresenting how it works, but that should not be a problem. In one experiment, scientists gave placebos to a group of subjects. After the placebos "took effect," the scientists explained what they were. Even when the scientists made it clear to the subjects that the placebos had no biochemical action, many subjects still wanted a prescription for them. (It would be interesting to see how much more effective prescription placebos are versus over the counter placebos.) Were these people stupid? Or were they wise to stick with something that worked?

New Science

Those that cannot extricate themselves from old mechanistic views need an excuse to allow the placebo effect to bring them success. Ironically, the same discipline which made magick so difficult can now provide this excuse. Scientists are exploring some new ideas which depart from the founding mechanistic paradigm. Ideas consonant with the magickal paradigm show up in Jung's synchronicity, quantum physics, the Gaia hypothesis and the morphogenetic field hypothesis (see Rupert Sheldrake's "A New Science of Life"). When these views obviously challenge the traditional mechanistic paradigm, they are a source of hostility or amusement. When the challenge is more subtle, people ignore it. Never the less, the West is gradually turning toward a view more in tune with magick. With greater frequency, people are willing to consider the idea that we affect our universe on more than just a physical level.

Scientific evidence now supports the idea of non-physically affecting your environment. Quantum physics suggests that an experimenter's goals seem to create whatever particle he's looking for. The morphogenetic field hypothesis suggests that actions affect all other actions to the degree that the circumstances are similar. This explains why it becomes easier to grow a certain type of crystal over time and how

new animal behaviors "jump" from one isolated population to another. Science is continually finding support for things that metaphysicians have said for millennia.

If your respect for science is such that you cannot take magick seriously, do some research into these areas. If you can find an acceptable explanation, then you can respect magick. This respect is essential for success. But don't look for "proofs." The concept of magick is nebulous. It's designed to explain the way things are. "Contrary evidence" only shows that you misunderstand. Change your definition to include the new evidence.

Magick can never be proven wrong because it can't be pinned down. Since it explains a subjective reality, it can never be proven right, either. The magickal paradigm will confirm any preconceptions, so the mechanistic paradigm will look "true" if that is what you expect. Since it also postulates so many unknowns in the mind, this paradigm states that what you get is what you expected. As with so many things, you will believe if you want to and you won't if you don't want to. But when you're on the fence, the right explanation can help you accept the possibility. Only then you can honestly try magick. If you experiment with a negative attitude, it is the nature of magick to confirm this. Magick works best for those practical enough to be skeptical, but open minded enough to give it an honest try. If a part of you is genuinely interested in magick, work to become comfortable with it. Start with simple and harmless work. Leave the embarrassing stuff for later, after you've seen it work and you don't care so much if your friends find out.

Avoid getting too involved in the "explanations." If you need one, pick whichever you like. It doesn't have to be any of those here. Each has to build his own models. In any case, reality transcends the understanding of waking-consciousness, so any expressible explanation is "wrong" in the traditional sense, anyway. For a good illustration, try to "understand" wave-particle duality in any but a mathematical sense. It's as impossible to picture as a four dimensional cube.

However the universe "actually is," always act in a manner that is responsible in an objective universe. If this were not essential, people would have abandoned the objective universe long ago. Objective or subjective, there are many empirical rules of behavior that we all know. Magick doesn't change these rules. Don't drive crazily because you've done a protection spell. Don't spend unwisely because you've done a prosperity spell. Don't jump off a building because you've done a flight spell. Remain within these rules and you loose nothing by acting as though the universe is subjective. You should not be doing anything you don't want to do in the first place, because such acts are pointless in either universe. If the universe is objective, then you have had some harmless fun. If the universe is subjective, then you have the

chance to get anything you want. If you approach it properly, you can't lose.

Introduction to Magick: Crowley 1929

I) Definition

Magick is the Science and Art of causing Change to occur in conformity with Will.

Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magickal weapons", pen, ink, and paper; I write "incantations" -- these sentences -- in the "magickal language" ie, that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers and so forth and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of Magick by which I cause Changes to take place in conformity with my Will. note: In one sense Magick may be defined as the name given to Science by the vulgar.

II) Postulate

Any required change may be effected by the application of the proper kind and degree of Force in the proper manner, through the proper medium to the proper object.

Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in a vessel which will not break, leak or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold: and so forth. Every change has its own conditions. In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.

III) Theorems

1) Every intentional act is a Magickal act.

Illustration: See "Definition" above. note: By "intentional" is meant "willed" But even unintentional acts so seeming are not truly so. Thus, breathing is an act of the Will to Live.

2) Every successful act has conformed to the postulate.

3) Every failure proves that one or more requirements of the postulate have not been fulfilled.

Illustrations: There may be failure to understand the case, as when a doctor makes a wrong diagnosis, and his treatment injures the patient. There may be a failure to apply the right kind of force, as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken, There may be failure to apply the force in the right manner, as when one

presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci saw his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.

4) The first requisite for causing any change is thorough qualitative and quantitative understanding of the conditions.

Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means to fulfill that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may really be a painter, and yet fail to understand and to measure the difficulties peculiar to that career.

5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.

6) "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

7) Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding him- self, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

Illustration: A man may think it is his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or vice versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only pleasures are those of presiding over fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case he will be both unsuccessful and unhappy in medicine.

8) A Man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!

9) A Man who is doing his True Will has the inertia of the Universe to assist him.

Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.

10) Nature is a continuous phenomenon, though we may not know in all cases how things are connected.

Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not even know how it arises from -- or with -- the molecular changes in the brain.

11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.

Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculations involving mathematical ideas which have no correspondence in the Universe as we know it. note: For instance "irrational", "unreal" and "infinite" expressions.

12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits to what he may be, or what he may do.

Illustration: A generation ago it was supposed theoretically impossible that man should ever know the composition of the fixed stars. It is known that our senses are adapted to receive only a fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supersensibles by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them. note: i.e., except---possibly---in the case of logically absurd questions such as the Schoolmen discussed in connection with "God"

13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

Illustration: One does not confuse the pain of a toothache with the decay that causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them -- so far as we know -- is there any direct conscious perception of these forces. Imperceptible influences are

therefore associated with all material phenomena; and there is no reason why we should not work upon matter through these subtle energies as we do through their material bases. In fact, we use magnetic force to move iron and solar radiation to reproduce images.

14) Man is capable of being, and using, anything which he perceives, for everything which he perceives is in a certain sense a part of his being. He may thus subjugate the whole of the Universe of which he is conscious to his individual Will.

Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.

15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech so as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.

16) The application of any given force affects all the orders of being which exist in the object in the object to which it is applied, whichever of those orders is directly affected.

Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act, although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.

17) A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

Illustration: A man may use a razor to make himself vigilant over his speech, by using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.

18) He may attract to himself any force of the Universe by making himself a fit receptacle for it, and arranging conditions so that its nature compels it to flow toward him.

Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of

water's accordance with the laws of Hydrostatics to fill it.

19) Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

Illustration: A popular leader is most successful when he forgets himself and remembers only "The Cause". Self-seeking engenders jealousies and schism. When the organs of the body assert their presence other by silent satisfaction, it is a sign they are diseased. The single exception is the organ of reproduction. Yet even in this case its self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfill its function until completed by its counterpart in another organism.

20) Man can only attract and employ the forces for which he is really fitted.

Illustration: You cannot make a silk purse out of a sow's ear. A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false. note: It is no objection that the hypocrite is himself part of Nature. He is an "endothermic" product, divided against himself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting nature to conform with their ideals of proper conduct.

21) There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus Catullus, Dante and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority molded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeed in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldier ship, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telegraphy was sterile until it reflected through the minds and wills of the people who could take his truth and transmit it to the world of action by means of mechanical and economic instruments.

22) Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the universe.

Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even to understand) himself, as theoretically should be the case.

23) Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee or a brassie under the bank of a bunker. But also, the use of any club demands skill and experience.

24) Every man has an indefeasible right to be what he is.

Illustration: To insist that any one else should comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.

25) Every man must do Magick each time he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, though it may not do so at the time.

Illustration: The least gesture causes a change in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole, but the net result of these trifling mishaps is the difference between halving and losing the hole.

26) Every man has a right, the right of self preservation, to fulfill himself to the utmost.

Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends. note: Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will to Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.

27) Every man should make Magick the keystone of his life. He should learn its laws and live by them.

Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind instead of merely a business whose objects are independent of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed

confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

28) Every man has the right to fulfill his own will without being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. The order of Nature provides an orbit for each Star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is accepted as the standard of morality, the less will conflict and confusion hamper humanity.)

I hope that the above principles will demonstrate to all that their welfare, their very existence is bound up in Magick. I trust they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

'Do what thou wilt shall be the whole of the Law.'

I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such conduct in the light of inconvenience or even of cruelty.

Laws of Magick 1

Magick, not unlike physics or chemistry, operates according to certain laws. These laws, as well as those of the sciences, reside in reality within the heads of those who use them.

However, the analysis of reality into artificial categories is useful at certain levels of investigation. It is well to bear in mind, nevertheless, that such categories reflect more the contents of the human mind than they do of whatever "reality" might be out there.

For the following analysis we are indebted to Real Magic by P.E.I. Bonewits. Mr Bonewits, incidentally, holds the first Bachelor of Arts degree in magic(k) ever awarded. He, much to the chagrin of some of the faculty of the University of California, was awarded the degree in June, 1970.

Law of Cause and Effect

Anything done under **exactly** the same conditions will always be associated with exactly the same result. This law is taken for granted in the sciences and in everyday life. The whole concept of causation is now on shaky ground, thanks to developments in the field of quantum physics. But for practical purposes, in magick as well as in our everyday lives, we ignore causality to our own peril. We must assume, at least in dealing with things the size of human beings, that effects follow causes. Even in the constantly flowing, changing astral realm we find the law of cause and effect in full operation.

Law of Knowledge

This law tells us that "understanding brings control," that the more you know the more powerful you are. If you know all about something, you have total control over it. "Knowledge is power."

Law of Self-Knowledge

This is a sub-law of the previous law and follows from it. If you know yourself, you control yourself. The more you know about yourself, the better you can control yourself.

Law of Names

This law is related to the Law of Knowledge and to the Law of Association. It states if one knows the whole and complete name of a phenomenon or entity, one has complete control over it. This is one of the reasons the Mystery Religions (including

Christianity) conferred a new name on the neophyte. His new name was then his true name, but it was known only to his fellow members of the mystery. The Law of Names also relates to the Law of Personification which will be explained later. Two premises behind the present law are: (1) Names are definitions. This is more obvious in simpler languages, but it is as true of English as of any other. Sometimes the definition is hidden in the origin of the word, as is often the case with those derived from Latin or Greek, but it is there. (2) Names are mnemonic (memory) devices which trigger a range of associations. (See the Law of Association).

Law of Words of Power

This is a sub law of the Law of Names. It states that certain words trigger changes in the inner and outer realities of the person saying them. Many of these words are corruptions of the names of ancient Gods. Words like "Abraxas," "Osorronnophris," "Abracadabra" are examples. They have no meaning to us today, but **their power lies in the sounds of the words themselves.**

Law of Association

If two things have something in common (anything!), that thing can be used to control both. Bell's theorem in quantum mechanics indicates that every particle in the Universe affects every other. The following two sub laws, which anthropologists think are the basis of "primitive" magick, are more useful in practice. These are the Laws of Similarity and Contagion.

Law of Similarity

Most people have heard of sympathetic magick, which is based on this principle. Effects resemble causes. To make something fly, put feathers on it and make chirping noises. Wave it in the air. The example is not entirely absurd and serves to illustrate the principle. Much of the magick of "primitive" people is of this nature. For example, rain is made by (among other actions) sprinkling water on the ground (or by washing your car -- a modern example of the same principle!).

Law of Contagion

This is the principle behind doll-sticking and such in "primitive" magick. This directly relates to Bell's theorem and states that things once in physical contact continue to influence one another after they have been separated. This relates more to our consciousness than to things as they are in the physical world, but defining the two is more difficult than they appear on the surface. Thinking, feeling, and memory are associational functions of the human brain. New data are related to existing knowledge and patterns are established which correlate particular elements of knowledge. The overall pattern, which includes the "personality" and the "world view" is the **metapattern** of all this. This metapattern we may consider to be made up

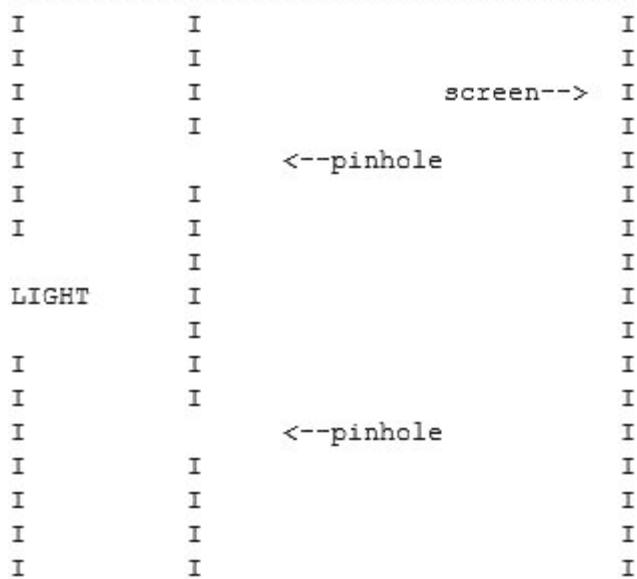
of the memories, fantasy images, beliefs, values, techniques, rules of behavior, attitudes, etc. which make up the individuality of the person.

Law of Identification

This law relates to those of Knowledge, Association and Personification. It states that by complete association between your metapattern and that of another entity, you can **become** that entity. You can then examine your own metapattern from the point of view of that entity. At full identification, one "becomes" the entity. All idea of distinctness vanishes and you are empowered with all the attributes of that entity because you **are** that entity. The danger here is that many people become lost in the new identity as the stronger metapattern submerges the weaker. Proper training, practice and guidance will lessen the danger.

Law of Synthesis

Two opposing ideas or items of data will be resolved into a third idea that is more valid than the first two. This principle allows you to hold two seemingly contradictory ideas (such as, "Electrons are particles," and "Electrons are waves.") at the same time. Reality is as it is, not as we conceive it (or even as we perceive it, for that matter). The wave-particle duality in physics is an example. Physicists were nonplussed to observe in their experiments that light behaved (depending on the experiment) sometimes like a wave and sometimes like a particle. Light striking a surface of copper, say, releases electrons from the surface. This phenomenon, when examined closely, demonstrates that light is made up of particles (now called photons) which impart energy to the electrons, allowing them to escape. However, another experiment, in which we direct a beam of light at some pinholes, "proves" that light is of the nature of waves. If we direct a beam of light at an arrangement of pinholes:



Assuming that we have a beam of "parallel" light (a plane wave front), we see the light projected onto the screen. If we cover one of the pinholes, we see a single illuminated spot on the screen. If we uncover the first and cover the second pinhole, we again see a single spot projected onto the screen. Now, if we uncover both pinholes, what do we see? Two spots of light? No! We see a pattern of alternating light and dark bands on the screen. This phenomenon is due to **interference** between the crests and troughs of the **waves** of light as they strike the screen. When two crests occur together, or two troughs, the amplitude is doubled, and we get a bright area. But when a crest and trough coincide, they cancel each other, and the result is a dark spot of zero amplitude (no brightness). The point of all this is that interference is necessarily a **wave** phenomenon. The experiment demonstrates the wave nature of light. How do we resolve the dilemma? By realizing that we are dealing with something that is neither a wave nor a particle, but **something else**.

Laws of Magick 2

The Law of Polarity, which states that (1) anything can be split into two wholly opposite characteristics; and (2) each of these polar elements contains the potentiality of the other within its essence. If you have seen the Chinese Yin-Yang symbol, you will have a picture to associate with this law. Mystics (and physicists!) talk about "the whiteness of black" and the "blackness of white," "the soundless sound," etc.

Physicists talk about "the wave nature of particles" and "the particle nature of waves," "holes in space," etc. Related to this law is what the Emerald Tablet of Hermes expresses as "as above, so below." "The macrocosm is contained in the microcosm." A key phrase to remember is: "Everything contains its opposite."

Law of Dynamic Balance

This is the law of survival: in order to survive, to say nothing of advancing along the spiritual path, you must keep all parts of your universe and yourself in balance. All excess is dangerous. Flexibility is the keyword, and extremes are to be avoided.

Remember, however, that **extreme flexibility is an extreme**. What is needed is a **dynamic** balance rather than a static one. This is a balance in movement, so to speak; it is a homeostatic balance, one that constantly shifts to account for changes in the surrounding conditions. If you detect a paradox in this law, you are not mistaken. This is one of several laws that seem paradoxical. But what the hell, the universe is just made that way.

Law of Infinite Data

This law is less reverently called the Law of Infinite Elbow Room. Simply stated, this law tells us that we never run out of things to learn. "There is always something new." All human knowledge is simply a series of closer and closer approximations of "The Truth." This situation is not unlike that of an engineer faced with a "black box," which, let us say, contains an electrical circuit. The engineer can make any number of measurements, applying signals to the input terminals and observing what comes out. He can then make a guess concerning the contents of the box, devising a circuit (a "theory") which behaves in accord with his experimental data, and he will probably choose the simplest solution which fits his data. Note that no matter how many measurements he takes he can never know for certain the actual contents of the box. He has no guarantee that some future measurement will not force him to re-evaluate his assessment of the box to fit the new data. After all, the box might even contain a little man with a laboratory full of equipment who observes and measures the input and decides on a corresponding output. (And inside the little man's box...). This law should inspire caution in the student (but avoid an extreme of caution -- see the previous law), as you can never tell when something new and/or threatening will

occur in your experiments.

Law of Finite Senses

Our senses detect only a small portion of what is "out there." Our eyes, for example, detect only a small portion of the electromagnetic spectrum. Imagine, if you can, how different the world would appear to us if we saw, rather than what we call "visible" light, by x-ray frequencies. We can't even begin to imagine what sight by gamma rays might be like. All of our senses are similarly limited, not only to portions of the entire range of a kind of stimulus, but they differ in the **kind** of stimulus to which they respond. We have no proof that the data we gather through our senses is all the data there is. In fact, we know it is not. There is more to the Universe than we can detect, therefore we know by the Law of Pragmatism that the principle of there being an infinite amount of data in the Universe is a "true" principle. In one sentence: "We can't see everything."

Law of Infinite Universes

This law tells us that there are an infinite number of ways to view the Universe and therefore, by the Law of Pragmatism, there are an infinite number of universes. Stated more formally, "the total number of universes into which all possible combinations of existing phenomena could be organized is infinite; anything is possible, but some things are more probable than others." Each of us is made up of an unimaginable number atoms and molecules, all of them arranged into a unique and complex pattern of energy that makes up the physical body. Changing any one of these will change "you." Now consider this: while you were reading this you have just changed. Cells have broken down, others have been born, you have breathed in innumerable oxygen molecules and exhaled countless carbon dioxide molecules. Even the physical structure of your brain has changed. The sensations you have received from the various parts of your body have changed you -- including these words as you read them. What is it that experiences that sense of continuity you know you feel? Your **metapattern**, of course! Its built-in conservatism allows you to retain a sense of identity.

Your sensory system is unique. **No two entities sense the world in the same way.** You have no way of telling, for example, what my experience of the note c-sharp might be. Maybe my sensation would be the taste of catsup to you. Or the color red. Or the smell of roses. We live in different universes.

Remember your universe depends upon your sensations and how you classify them. The former is a matter of your physical equipment; the latter, of your cognitive organization. **Change either one and you move to a different universe.** People who are blind or deaf live in universes where there are no such things as light and sound.

If you change your metapattern, then you also move to a different universe. (P.E.I. Bonewits, Real Magic).

Law of Pragmatism

"If it works, it's true." If something allows an organism to survive, then, as far as the organism is concerned, it has acted on "the truth." If a datum, pattern, or metapattern hinders survival, then the organism must reject it as "false" -- or die. Combining this law with the Law of Infinite Universes, we find: **Truth can be defined as a function of belief.**

Law of True Falsehoods

Actually a law of the Law of Pragmatism, this applies to data which contradict your regular metapattern but which work nevertheless. Your metapattern is "true," your world view is "real" because you have survived. Now you come across something which doesn't fit your world view (like magick, perhaps?). This can result in great anxiety (The Amazing Randi and Martin Gardner, for example, when faced with the paranormal), or even insanity for some people. We can resolve an apparent contradiction with the Law of Synthesis, but until we do, we can live with paradox by invoking the Law of True Falsehoods. "If it is a paradox, it is probably true."

Law of Personification

This is an important law in magick. It states that any phenomenon may be considered to be alive and to have a personality. This is often useful and, therefore, true.

Actually, we do this all the time. You strike your head on an object and then curse the object as if it were alive. Phenomena may well not be alive, but the fact remains that **the universe behaves under certain conditions as if they are.**

Laws of Invocation and Evocation These we may consider together as they are similar and are both sublaws of the Law of Personification. These laws state that we can conjure up, within our metapattern (invocation) or outside it (evocation), real entities. As Crowley has remarked, "It is [often] more convenient to assume the objective existence of an 'Angel' who gives us new knowledge than to allege that our invocation has awakened a supernormal in ourselves (italics his).

Law of Synchronicity

Two or more events which happen "together" or "at the same time" have more in common than their temporal relationship. All events are related; some have more relations with other events than others. "Coincidence" is merely a word of power used by fundamentalist materialists to exorcise such "demons" as magic, psi talents and so on.

Laws of Magick 3

Law of Unity

"...every phenomenon in existence is linked directly or indirectly to every other one, past, present, or future; perceived separations between phenomena are based on incomplete sensing and/or thinking; 'All is One'." (Bonewits, Real Magic). Modern science, as almost always, comes around to confirm the occultist's point of view. In Quantum theory, Bell's theorem indicates that once two particles interact, they continue to influence one-another. Since at the Big Bang everything interacted, every particle in the Universe affects every other. And this influence is independent of time. Recent experimental work (the Aspect experiment) has confirmed Bell's theorem. So, it seems All really is One.

Law of Perversity

A final law catalogued by Bonewits is the Law of Perversity. This is Finagle's or Murphy's Law: "If anything can possibly go wrong, it will." Bonewits suggests that this may be due to counter-magic done by your subconscious mind for whatever devious reasons of its own. I disagree. I believe this law reflects a basic perversity in the structure of the Universe. Perhaps it is related to entropy. This law and its derivatives strike us funny because **they are so true**. Drop a piece of buttered toast and see which side lands on the carpet.

Magick 1: Why Magick

The ability to think seems to set us apart from other creatures. And although we are concerned with living in the physical world, we are mental beings. The fact is we are thinking all the time. We plan, we brood, we get depressed or elated -- all of it is thought. But the universe is mental too, and if we could control our thinking we would see magnificent results in the everyday world.

Many systems have been developed over the ages to help us control our thoughts. A great amount of dogma too has been kicked around in an attempt to make us into better people. Magick (the occult kind, spelled with a 'k') is one of the oldest and most general of these systems. Magick is the study and application of psychic forces. It uses mental training, concentration, and a system of symbols to program the mind. The purpose of magick is to alter the self and the environment according to the will.

Most of the magick we see today comes to us from ancient Egypt and Chaldea. The Chinese, Hindus, and Tibetans developed their own unique types of magick. Western magick was locked up by the Egyptian priests for thousands of years and then suppressed by the rise of Christianity. It was not until medieval Europe that magical knowledge was rediscovered by the alchemists and Cabalists. Only during the past hundred years or so has western culture been open minded enough to permit widespread investigation of the subject. Only since the start of the twentieth century has science shown much interest in it at all.

Parapsychology And Psychic Phenomena

Through parapsychology, we are gaining insights into the hidden nature of man. Parapsy-chology is a branch of psychology which studies psychic phenomena. It remains some-thing of a frontier, even today. Perhaps one reason for this is that psychic phenomena are somewhat inconsistent. Nevertheless, there is strong evidence from numerous cases and experiments in support of psychic phenomena. Somehow, under the right conditions, the mind can directly affect the environment.

We may theorize that the human mind and body broadcasts a kind of psychic energy or force, much like a radio station. Kirlian photography, temperature effects, cloud chamber tests, and other experiments tend to support this theory. Although the exact nature of this psychic force is subtle and unknown, it is undoubtedly the energy behind all psychic phenomena and magick. However, it is **not** a radio wave, since it behaves somewhat differently. The psychic force is too weak to be measured directly (at least so far as we know). Everyone has some psychic ability. There are numerous types of psychic phenomena. Parapsychology separates them into two groups: ESP

and PK.

Examples of ESP

ESP, the abbreviation for extra sensory perception, means the reception of information through paranormal means (i.e. not regular physical senses of sight, sound, touch, smell, or taste). In theory, this is accomplished by receiving psychic force from outside the body. Here are some examples of ESP:

- 1) Clairvoyance, or Remote Viewing -- the ability to sense or 'see' (non-physically) distant objects, places, and people. Individuals who see ghosts and spirits are probably clairvoyant.
- 2) Clairsentience, or remote hearing -- the 'hearing' of paranormal information.
- 3) Astral Projection (OOBE) or Traveling Clairvoyance-Full experience at a remote location while the physical body sleeps.
- 4) Psychometry -- the reading of information by the touch of physical objects.
- 5) Telepathic receiver -- the ability to directly receive thought (communication) at a distance, with no physical connection to the sender. There are many everyday examples of this, in which we think something just as another person is about to say it. This is an easy one to test for through experiment. Very dramatic cases of telepathy have been recorded; there is often an emotional element in such cases.
- 6) A 'channel' or medium, as in a séance, who is indirect communication with a 'spirit' or entity.
- 7) Experience with a Ouija board, pendulum, or automatic writing.
- 8) Precognition -- to foresee the future. Again, highly emotional events are the ones most likely to be 'tuned in'.
- 9) Retrocognition-knowledge of the past, by paranormal means.

Examples of PK

PK, the abbreviation for psychokinesis, is the active or sending side of psychic phenomena. The theory here is that psychic force is sent out from the individual.

Examples of PK include:

- 1) Telepathic sender -the transmitter in the telepathy just discussed.
- 2) Psychokinesis (or telekinesis) proper-the ability to move objects by means of psychic force.
- 3) Somewhat along the same lines are poltergeist (noisy ghost) phenomena in which objects move of their own accord or noises are heard. There is always a human agent involved -- frequently a teenage girl -- who appears to be the source of psychic energy.
- 4) Psychic healing-the ability to heal various illnesses and infirmities. There are many documented cases of this. Usually it involves a healer and a subject, although there are recent cases involving cancer patients learning to heal themselves.
- 5) Teleportation, apportation, and levitation. Some occultists feel a magician

producing PK effects is simply a channel for universal energy. Others think the force originates some way directly within the magician.

The Subconscious

Postulated by Freud and others, the concept of the subconscious mind is an important one. Basically, this is the idea that part of the mind normally operates below or outside of ordinary consciousness and awareness. Dreams and hypnosis are examples of this. Also subconscious are the many automatic functions of the physical body such as respiration and digestion.

Why Do Magick?

Magick encompasses many things-science and art, philosophy and metaphysics, psychology and comparative religion. Magick is an adventure at the borderlands of the unknown. It can fit the pieces of the puzzle of life into a meaningful whole.

Magick is fun and interesting. Use magick to help raise consciousness without drugs. Gain new experiences. Fantasy can come alive through magick. Psychic phenomena can be controlled and be fun and helpful.

Magick is beneficial. It can help you to have excellent health, and bring you good luck. With magick life runs smoothly; life is good. Also use magick for personality improvement, to control bad habits and to develop new motivations.

Magick is powerful. Never underestimate the tremendous power of magick. Use magick to alter events and to achieve your goals. Exert an influence over people and phenomena. But power for its own sake is self-defeating. The power which magick can give you should not be your primary reason for studying it.

Magick And Witchcraft

A number of other occult disciplines are prevalent today besides magick. There are many cults and sects which profess their own views, but there are really few differences between them. One popular area in the occult today is witchcraft. This is far removed from the cliché of devil worship. Real witchcraft is a nature religion (pagan). Witchcraft has much in common with magick.

Alchemy also has much in common with magick. Its heritage comes from the Middle Ages. Alchemy fathered chemistry and the physical sciences. But the avowed purpose of alchemy, turning lead into gold, is too limiting to be called magick. Sometimes the goal of alchemy is interpreted in another way, as the transformation of man into a spiritual being.

Then there are the numerous modern day seers or 'pychics', as they like to be called, who operate within their own somewhat unique systems. Although many of these people are deluded frauds, some are very powerful occultists indeed.

Of course, everything I have said here is a generalization. Magick, witchcraft, alchemy, or any occult fields are complex subjects. Suffice it to say that magick includes them all (it is eclectic). For magick is undoubtedly a philosophy which has, as the late Aleister Crowley wrote, "The method of science -- the aim of religion."

Review Questions

- 1) Define magick.
- 2) Define ESP and PK. Give examples.
- 3) What is the subconscious?

Book List

Hal N. Banks, An Introduction to Psychic Studies.

Annie Besant, Thought Power.

Michael H. Brown, PK, A Report on the Power of Psychokinesis.

Richard Cavendish, The Black Arts.

Alexandira David-Neel, Magic and Mystery in Tibet.

Raynor C. Johnson, The Imprisoned Splendour.

Janet Lee Mitchell, "Is Anything Out There?", Fate magazine, May 1988.

Ostrander and Shroeder, Psychic Discoveries Behind the Iron Curtain.

Magick 2: The Subjectivity of Experience

Your awareness of the physical world and of your place within it is mostly based upon the physical senses (hearing, sight, smell, touch, taste). These five senses continually send information to the mind, and it is up to the mind to select and interpret them. If you could not do so, your senses would overwhelm you and be meaningless. Selection and interpretation of your sensory inputs is essentially an automatic, mostly subconscious function of the mind. The program or map which the subconscious follows as its reference point is called a 'model'. The model is a subconscious mental photograph of how you believe the world looks (i.e. worldview, mindset, egregious, or belief system). It was built up from an early age by your religious and cultural background through interaction with family and others. It contains your experiences, attitudes, and habits. And whether you realize it or not, most of your behavior, thoughts, feelings, and habits are based upon and conditioned by that model; even personality. The model is one of the mind's master programs. Change in behavior generally requires a change in the model. These limitations built into our way of thinking cause our perceptions to be subjective. That is why Hindu philosophy looks upon the world as illusory (maya); the world itself (object) is not an illusion, however from our viewpoint through perception (subject) it is.

Thus we are all conditioned by experience. Except that our perceptions, hence our experiences, are first conditioned and limited by the model. Our perceptions and experiences tend to conform to what we expect. We tend to misinterpret or ignore things which do not match our preconceived notions about them. This is automatic.

The True Will

The forgoing demonstrates how it is that there are so many different versions of 'truth'. One's particular view is almost arbitrary. Although numerous religions, philosophies, and occult systems abound, they do not contradict one and other as much as it might appear. Rather, they describe the same (universal) reality taken from different perspectives. For there can be no ultimate truth in the physical world. We can only base our actions upon assumptions and agreements. All experience is subjective. I like to think of the universe as something indescribable, perhaps a 4-dimensional 'thing'. As soon as we attempt to put it into our 3-dimensional knowledge base, something changes and we only see an aspect of the big picture. Just as a photograph can only show us a flat **representation** of a greater thing, so it is with any attempt to describe **spiritual reality** in physical terms.

Yet, there is a separate reality within each of us which is often ignored unless we seek it. This inner self is in magick called the 'true will'. The true will is the center of

consciousness and identity. It is the 'real you'. Everything else is an interface or link to it from the outer (illusory) world. Since that interface is based upon our model, it is conditioned and may sometimes produce false information. 'Do what thou wilt' (Crowley) is an axiom of magick; for the true will expresses our exact desires. And what we truly want ('down deep') we tend to automatically get. This isn't always in our best interests, since the true will can be conditioned (tricked) by the illusion; and then we might desire and obtain that which is not ultimately good for us. (Karma strikes again!) The task of the magician there for is to awaken his awareness of the true will, to be free of conditioning, and thereby to transcend maya. ('My will unconditioned is magical' -- Spare).

Happiness Is Being Happy

There is no great secret to changing behavior or habits. It is largely a matter of determination. It requires that you ignore the 'pull' of the model when you strive for changes within yourself. The model is, after all, a collection of 'habits', some of which must be unlearned for permanent change to occur. There are two ways to do this: direct, through willpower and awareness alone -- observing and acting out in an unattached or indifferent manner; and indirect -- through conditioning such as affirmation (explained later), self-hypnosis, and magick. Meditation may help too, by relaxing tension and conflict.

Emotions follow physical expression: smile and act happy and you will tend to feel and be happy. The same is also true for other emotions. Also, emotions can be purposely used (or programmed) to replace other emotions. Using this technique, a magician is somewhat like an actor in that he learns how to turn his emotions on and off at will. Note that this is not 'faking it'; the magician is probably more in touch with his true feelings than most people. And for these reasons we say that happiness is being happy.

Systems Of Magick

Magick always involves self-hypnosis. However, it may be more than that. For one thing, there are objective forces involved (or so it would seem). Deities, spirits, and cosmic force can have an independent existence. And the repetitive physical movement sometimes involved in ritual can itself generate PK force. On the other hand, it could be argued that all of this is subjective to the magician. Or that the deities and spirits are nothing more than archetypes or cosmic patterns which the magician energizes with his own vitality. Perhaps all magical effects could be produced through hypnosis alone. But the effects are certainly real.

Great complexity is not necessary in magick. Although basically magick is a medieval system of symbolism (in a modern context), any cosmological system will work from

Cabala to Star Wars. We usually use the medieval one in magick because it is convenient and traditional, and because it seems to fit our thought processes well. Traditional symbols have greater emotional effect on the magician than modern ones because of his familiarity with them. What really matters is that the model of the magician be understood and programmed, and thus that the model and the cosmological system do correspond.

Review Questions

- 1) Contrast subjective with objective.
- 2) What is a 'model'?
- 3) Explain the task of the magician.

Book List

Eric Berne, Games People Play.

Fritjof Capra, The Tao of Physics.

Carlos Castaneda, The Fire From Within.

Arthur Koestler, The Roots of Coincidence.

John C. Lilly, The Center of the Cyclone.

-- , Programming and Metaprogramming in the Human Biocomputer.

-- , Simulations of God -- The Science of Belief.

Alan Watts, The Book (on the taboo against knowing who you are).

Magick 3: The Four Worlds

The ancients described man as mind, body, and soul. Psychologists of the twentieth century added the subconscious to that definition. This produces a four-fold classification. The universe is also divided into four corresponding parts ('worlds'), as shown below:

<u>Quality</u>	<u>World</u>	<u>Body</u>
Intuition	Spiritual World	Spiritual Body (soul or kia)
Rational Thought	Mental World	Mental Body (conscious mind)
Emotions	Astral World	Astral Body (subconscious)
Physical Senses	Physical World	Physical Body

The astral body (subconscious) is the intermediary for intuition, magical and psychic phenomena, and is the 'psychic link' to the physical world. J.H. Brennan says that the astral is the realm of visual imagination. It seems to be both a 'place' and a 'state of mind' at the same time. Most occult and magical phenomena originate in the invisible, non-sensate, non-physical realm (i.e. without physical senses). Each of the four worlds inter-acts with the other worlds. Psychic energy flows from the spiritual to mental to astral to physical. The physical world is a projection (manifestation, reflection, or shadow) of the higher worlds. Our center of consciousness is generally within these higher worlds. "We are", to quote the rock music group the Police, "spirits in the material world".

There are many similar terms used by other occult groups. For example, 'astral light' is another name for astral world, although it may sometimes also refer to the entire non-physical realm, as may 'inner planes' or 'the invisible world'. Planes are essentially the same as worlds. Vehicles or sheaths are the same as bodies. Some groups include an etheric or vital body between physical and astral: it is mostly 'physical' with a little of the lower 'astral' besides. And sometimes astral and mental are each divided into two parts (upper and lower). The 'causal body' is the upper 'mental'.

Microcosm And Macrocosm

We have been describing 'traditional' occult philosophy here, and certainly an important part of the tradition is the idea (and terms) microcosm and macrocosm. The greater universe, known as the **macrocosm**, includes everything that exists. It corresponds with the **microcosm**, or tiny universe, i.e. man -- who is thought of as a

miniature replica of the macrocosm (whole universe). This basic magical relationship is demonstrated in the Bible (Genesis 1.27), where God is the macrocosm; and in the writing of Trismegistus ("As above so below"). Since man is in the image of God (universe) it follows that God is in the image of man (in other words, man and the God/universe match each other).

The magician, as a microcosm is thus connected with the macrocosm. There is an intimate relationship of energies between you and everything else. The universe is reflected within us and we are projected into the universe. This is an important theory behind magick and astrology.

Magick White And Black

'Personal magick' is that magick used to affect the self; often involving affirmation, self-suggestion, and self-hypnosis. 'Active magick' is outer directed magick (as in PK) used to affect someone or thing, or to bring about an event. 'Passive magick' is to be affected (as in ESP) by an outside non-physical cause. Everyone possesses some magical (and psychic) potential. Some are especially gifted. Usually people are better at one kind of magick (i.e. active or passive) than they are at the other kind; only rarely does an individual excel at both. Training and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may take on the qualities of good and evil. There is so-called white magick or good magick, black magick or evil magick, and gray magick between them. When many people refer to white magick they mean magick for unselfish purposes, also healing and mental influence with specific permission. By black magick they refer to magick for self-interest and healing **without** specific permission. Using magick to forcefully control another's will is, in a sense, black magick too. There are also some people on the occult fringe who claim to be, possibly even think they are, 'Satanists', devil worshipers, or black magicians. These people are most likely charlatans, hoaxters, dabblers, or merely misinformed. They may be attracted by the 'art' of black magick, or even by the 'glamour' of doing something against the 'rules'. But a real black magician is very dangerous. Because he has dedicated his life to evil. We usually think of 'white magick' as having **unselfish intent**, and (in the extreme case) of 'black magick' as being actual Satan worship, human or animal sacrifice, dangerous un-conventional magical practices, and other bizarre stuff as makes a nightmare. It is all a matter of degree. Most mild self-interest magick (one of the most common kinds) would be called 'gray'. Better terms may be **constructive magick** as being beneficial; and **aversive magick** as magick intended to work against the natural order, and to tear down.

There is also the **high magick** of spiritual alchemy (i.e. spiritual growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magick act is likely to produce side effects regardless of whether or not the desired result is achieved. Such side effects are no problem for constructive magick, since they are beneficial as well. However, aversive magick can produce aversive side effects which may even harm the magician -- aversive magick is dangerous!

Magick Is A Continuous Process

What we have been calling 'magick' is actually a continuous process. Since your subconscious never rests, your environment is continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way). Remember, our lives tend to follow what we want down deep. That is why a positive outlook is so very beneficial to us.

The Magical Diary

Sometimes it is helpful to keep a diary of your magical experiments and research. Such a diary should include the date, perhaps even some astrological data (or anything else you think may have a relationship to what you are doing). This is also a good time to begin recording your dreams -- at least the important ones -- in a dream diary. Your dreams can tell you a great deal about yourself, and may sometimes reveal premonitions. Dreams are personal. Don't fall for the commercial 'dream book' gimmick.

Affirmations

The mind is always open to suggestion -- especially the subconscious. Most of the time we censor any suggestions according to the model; but one way to break through the censor is with repetition. An affirmation does this exactly. By suggestion, we mean any statement which is capable of affecting your model. Usually suggestion is in the form of a positive statement (such as the hypnotist's patter -- " You are becoming sleepy"). An affirmation is the same kind of thing - a positive suggestion, which you repeat (affirm) to yourself aloud or silently (for example, "I remember my dreams"). If there is some quality you wish to change or develop within yourself, an affirmation is ideal. Repeat it several times every day at several different times throughout the day, especially when you go to bed. Affirmations are subtle and may require a few months to work. Use them for changes, not miracles.

Simple Banishing Technique

Visualization is another important method we use to influence the subconscious. A good example of this is the simple banishing technique which follows. Banishing is used in magick to 'clear the air' of negative 'vibes' and interference.

Visualize a strong white light flowing out the top of your head, flowing down around you and covering you. At the same time imagine you are throwing away any 'problem' vibes. Maintain the visualization for a half a minute or longer. Good way to help you handle your emotions, and to control worry or anger.

Review Questions

- 1) What is a microcosm?
- 2) List the four worlds. Explain.
- 3) What is an affirmation? Give an example.

Book List

Geoffry Hodson, Theosophy Answers Some Problems of Life.

Marc Edmund Jones, Key Truths of Occult Philosophy.

Marion Weinstein, Positive Magic.

Nelson & Ann White, The Wizard's Apprentice.

Beatrice Bruteau, The Psychic Grid.

Magick 4: Elements and Forces

The Ancients divided the world into four basic principles or **elements** -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with emotions, the human psyche, and with nature than are modern explanations of the world. These **magical elements** are also of some importance in astrology. Many occultists think of the magical elements as forces, or as **qualities** of energy; especially within the astral world. Each element has a symbol and color. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.) Colors of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow. The Eastern tattvic system uses different symbols and colors. (The tattvic symbols are briefly described later on in this course.) The elements are often used in magick ritual.

Magick sees relationships between things. These relationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are available (an important one is Crowley's '777'). Thus one thing or symbol can be used to suggest another. This is important in magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

The magical elements have correspondences with the tarot cards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements --

<u>Element</u>	<u>Suit</u>	<u>Quarter</u>	<u>Archangel</u>
Earth	Pentacles	North	Uriel
Water	Cups	West	Gabriel
Fire	Wands	South	Michael
Air	Swords	East	Raphael

Astrological signs also correspond with the elements. Taurus, Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra, and Aquarius are air signs.

Elements

The magical elements are said to be peopled by spirits and mythological entities called elementals or nature spirits. These are grouped into four main categories --

Gnome (Earth)	Undine (Water)	Salamander (Fire)	Sylph (Air)
Dwarfs	Nymphs	Jin (Genies)	Harpies
Elves	Mermaids	Storm Angels	Fairies
Hobgoblins	Mermen	Tritons	Brownies
Leprechauns	Sirens		

Elementals are usually only visible to those with clairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called an 'artificial elemental'.

To the Ancients, elementals were the physical explanation of the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.

Yin Yang

Chinese philosophy and acupuncture talk of yin yang. This is the idea of polarity, or opposite pairs, as shown --

Yin	Yang
Water	Fire
Contraction	Expansion
Cold	Hot
Feminine	Masculine
Moon	Sun
Negative	Positive
Passive	Active
Ebb	Flow

Wane	Wax
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The list could go on. In Chinese literature it is quite long. Some occultists suggest everything can be similarly arranged into related opposite pairs.

Magick 5: Chakras and Meditation

According to East Indian philosophy, man possesses seven major **chakras** or psychic centers on his body. Each of these forms a bridge, link, or energy transformer; changing pure (higher) energy into various forms, and connecting the four bodies (i.e. spiritual, mental, astral, and physical) together. The chakras are located along the nadis (a network of psychic nerves or channels) and follow the autonomic nervous system along the spinal cord. Chakras correlate with major acupuncture points along the 'governing vessel meridian' (acupuncture term). The seven major chakras are connected together by three major nadis which are parallel and near each other. The middle nadi is called **sushumna** and it has neutral characteristics. The nadi on the left (i.e. nearest your left hand) is the **ida** nadi which has yin characteristics. On the other side of sushumna (nearest your right hand) is the **pingala** nadi, having yang qualities.

Chakras are visible to clairvoyant sight as variously colored rotating circles or funnels. In the East they are described as petaled flowers or lotuses. Sources disagree on the colors.

The first chakra, located at the base of the spine at the perineum is the **root chakra**, muladhara. It primarily relates to the element of earth and to psychic smell.

The second chakra, known as the **sacral center**, svadhisthana, is located above and behind the genitals. Its dominant element is water, and it is related to psychic taste.

Third of the chakras is the **solar plexus**, manipura, located at the navel and corresponding with the emotions and with the element of fire; also with psychic sight (clairvoyance).

The **heart chakra**, anahata, is the fourth chakra, located over the heart and corresponding with the element of air, and also with psychic touch.

The fifth chakra is the **throat chakra**, vishuddha, located at the base of the throat (thyroid) and corresponding with psychic hearing (clairaudience).

The remaining two chakras are very important. They relate mostly to elevated states of consciousness. The **frontal chakra**, (or 'third eye') ajna, the sixth chakra, is located between, and slightly above, the eyebrows. Ajna is the center of psychic powers and can produce many psychic effects. Meditation on ajna is said to cure nervousness.

Finally, the **crown chakra**, sahasrara, located atop the head, (pineal gland) is the

seventh chakra. It is referred to as the thousand-petaled lotus and corresponds with astral projection and enlightenment.

There are also many minor chakras throughout the body. Each chakra has a sound (letter) and a pitch which is sometimes used to invoke it.

The Tattvas

Some occultists prefer to describe the magical elements as tattvas according to the Eastern system. Notice that these symbols and colors are generally different than the western symbols and colors for the elements.

<u>Element</u>	<u>Tattva</u>	<u>Tattvic Symbol</u>
Earth	Prithivi	Yellow Square
Water	Apas	Silver Crescent
Fire	Tejas	Red Triangle
Air	Vayu	Blue Circle
Spirit	Akasha	Black Oval

Yoga

Yoga originated in India. It is a physical or mental discipline designed to condition and invigorate the mind and body. There are many kinds of yoga, but they may be generally divided into three main types...

Hathayoga--affect the mind through the body using physical exercises; improve physical health and endurance.

Rajayoga-affect the mind through mental training; Improve concentration.

Mantrayoga --affect the mind through chanting and affirmation; achieve relaxation.

Meditation

This is a much touted area of the occult. There are many meditation techniques, and many claims made for the benefits of meditation. Basically, meditation has two functions -- relaxation, and perhaps, improved concentration. There are two main types:

- 1) concentration meditation (focusing),
- 2) insight meditation (mindfulness).

Most kinds of meditation are the concentrative type. One simply focuses his attention upon a single physical object (such as a candle flame); upon a sensation (such as that felt while walking or breathing); upon an emotion (such as reverence or love); upon a mantra spoken aloud or even silently; or upon a visualization (as in chakra meditation, (see below). Concentration meditation is, simply put, a form of self-hypnosis.

A mantra (or mantrum) is one or more words or syllables which are repeated -- often chanted -- aloud. A simple yet powerful mantra is to vibrate the mystical word 'OM'. This mantra has long been associated in India with the godhead/unity. Use it to aid in tuning into universal vibrations which promote feelings of harmony, peace, and well-being. Use it before magick ritual to 'get into the mood' and afterward to 'dismiss the forces'. You vibrate a mantra by saying it slowly aloud in a lower--pitched voice than your normal speech, and a more or less constant pitch as well. Let the sound fade at the end of the mantra. A powerful one such as 'OM' will seem to vibrate the air around you. It should be vocalized for 5-10 seconds and repeated a number of times with a few seconds rest between each vocalization. Chanting of mantras may cause slight dizziness from hyperventilation.

The other main type of meditation-insight meditation-is the analysis of thoughts and feelings in such a way as to cause realization of the subjectivity and illusion of experience. This is done in an effort to attain transcendental awareness. Such statements as, 'This body is not me', fall under this category. Buddhist meditations are usually of this type.

Chakra Meditation

There is a special type of concentrative meditation which we will call 'Chakra meditation'. This is basically Kundalini yoga -- the practice of causing psychic energy (kundalini) to flow up sushumna, energizing the various chakras along the way. The practice, considered dangerous by some, will produce definite physiological sensations and psychological effects if continued long enough. It should not be attempted by epileptics or persons with an unstable mental or physical condition, or with heart disease. Certain drugs and medications, such as those used to treat epilepsy may retard progress. Although the technique is very simple, it may eventually produce powerful results. Results may at first appear hours after the practice during sleep. As each chakra is energized by this practice, it is said to add occult powers (sidhis), until at last the crown chakra is reached, and with it, full enlightenment is attained. Sometimes kundalini awakens all by itself.

To practice this chakra meditation, you simply concentrate on the chakras, beginning with the root chakra, and moving progressively up, as you visualize psychic energy

from the root chakra traveling up shushumna and vivifying each higher chakra. As we mentioned the chakras have certain properties associated with them, so that this type of visualization may 'raise consciousness', promote astral projection, and other things -- once you have reached ajna and eventually the crown chakra. You might typically meditate in this fashion for 15 minutes to a half-hour a day. It might help to practice some hatha yoga or other physical exercise in an effort to make the spinal cord 'more flexible'. Diet may also affect the process. The technique is also similar to the Tibetan 'Tummo' meditation. The rise of kundalini is sometimes experienced as a 'vibration' or buzzing, as light, or as heat.

Health And Diet

Certainly the way you treat your physical body will affect your mind. In magick you want an alert mind. Therefore, your body must be as healthy as you can keep it. Take care of your body. Exercise regularly. Eat a good diet (with vitamin supplements), and do not consume anything which will have a negative effect upon the mind. Drugs, smoking, and alcohol should be restricted, or eliminated. (The mind can create any condition which a drug can create.) A good rule here is moderation in what and how much you consume. (Most of this stuff is pretty obvious isn't it.) You may also want to cut down on sugar and processed foods. Many occultists advise dietary changes, especially the non-eating of meat. We cannot deny the physical, psychological, and spiritual effect which all foods have. This effect may be described as the 'heaviness' factor of foods. Various foods are so ranked in the chart, lighter to heavier:

1. Lettuce and other greens.
2. Fruits and most vegetables.
3. Wheat, rice, and other grains.
4. Nuts, beans, and other legumes.
5. Cheese, dairy products, including eggs.
6. Fish, seafood.
7. Chicken, poultry.
8. Beef, pork, other red meats.

Note that meats, especially red meats are the 'heaviest' foods. Generally, foods which are harder to digest, or which are higher in protein are 'heavier' than those which are not. Animal products are heavier than plants. Foods high in carbohydrate (candy, bread, starch) are heavy. However, the 'heaviness' of foods is not directly related to the amount of calories.

What this means is that for various reasons, the heaviness of food in your diet will affect your magical experiences. You may be able to increase your psychic receptivity ('energy level') by eating lighter foods, or by eating less. Conversely, emphasizing

heavy foods in your diet, or eating larger helpings, may help to 'bring you down to earth' should you 'rent the veil' too much. These are generalizations, of course, and it may take a number of days of dietary change before you notice much effect. I do not advocate radical dietary changes, excessive fasting, or malnutrition. Your good health is far more important in magick than any temporary effect you get from prolonged starvation. A change in diet will sometimes only produce a temporary effect, until the physical body adapts to the change. Healthy natural foods and lifestyle make it easier for us to be healthy, but ultimately, good health is a mental quality (attitude).

The Four-Fold Breath

With physical exercise too, moderation is advised. (You should be cautious, or not attempt it if you have a respiratory or heart condition. Check with your physician if in doubt, and don't overdo.) One of the most useful physical exercises is pranayama, or controlled breathing (actually a type of hatha yoga exercise). For this and any other calisthenics or hatha yoga which you might choose to do a 'kitchen timer' is suggested (many of these aren't accurate for under three minutes, but are helpful for longer periods).

The main purpose of pranayama is to relax the body and mind. There are many kinds of pranayama, but a simple one called the 'four-fold breath' will suffice. This consists of four short quick inhalations, then four short quick exhalations; then repeat, continuing until the allotted time is used up. It will take about 1½ seconds for the four inhalations, and about 1½ seconds for the four exhalations; or about 3 seconds for the complete in-out cycle ('rep' for repetition). There should be no strain of any kind during your pranayama. You will probably notice a slight dizziness, particularly at first, since the effect of pranayama is to hyperventilate. Try sitting back in a chair with your eyes closed when you do your prana- yama. Begin a minute a day for the first week and gradually increase up to about five minutes a day. If you do the pranayama before your magical activity, it will help you to get 'into the mood'. It is also an excellent aid to relaxation and tension release. Pranayama should not be done during heavy air pollution. Other exercises you might consider are hatha yoga, calisthenics, walking or jogging.

Review Questions

- 1) What is a chakra? List them.
- 2) Name the three major nadis. Which nadi is hot?
- 3) What is pranayama?

Book List

Arthur Diekman, The Observing Self.

W.Y. Evans-Wentz, Tibetan Yoga and Secret Doctrines.

Sandra Gibson, Beyond the Mind.

King and Skinner, Techniques of High Magic.

Swami Sivananda, Kundalini Yoga.

John Woodroffe (pseud. for Arthur Avalon), The Serpent Power.

Magick 6: Thoughtforms and Spirits

Although there are hundreds of kinds of divination, the principle ones are astrology, geomancy, the tarot, the I Ching, and direct psychic means (especially clairvoyance). True divination is more than a mechanical system, for it implies true psychic interpretation (receiving). Some form of divination is often used in magick ritual to communicate with the entity invoked.

Since divination operates through the mind, it is affected and biased by the mind. Our attitudes and fears may alter it. Sometimes results are very detailed, and accurate -- but not always. Often the future is plastic and changeable anyway, and the use of magick may alter the result. Thus divination shows tendencies only, which may be helpful, but must not rule us.

Developing Clairvoyance

It is possible to improve your natural ability with clairvoyance through practice. A good start might be to look around you, then close your eyes and try to picture your surroundings. This is also good exercise for visualization. And visualization is an essential talent in magick. Open your eyes again and check your accuracy. Then close your eyes and try it again. When you use your physical eyes, look at everything like a child seeing it for the first time. Let the vividness of color and form burn into you, until everything takes on a veritable glow. Try to capture that glow when you close your eyes now and picture your surroundings. It's just a simple step to extend what you see with your eyes closed into what you remember seeing in the next room, or what you **imagine** seeing in the next building, the next city, even the other side of the world. Don't expect perfect results, especially at first. Just try to be even partly right. Another exercise is to picture a clock face, and thereby tell the time clairvoyantly.

The Aura

Under the right conditions, it is possible to clairvoyantly observe a colored light around other people. This is known as the 'aura'. Sometimes the aura is seen as multi-colored emanations around the person, built up of various differently colored layers and zones. Although many occult dabblers claim to be able to see the aura easily and under many varied conditions, I seriously doubt that they do. There are optical illusions and qualities of sight which can sometimes trick one into thinking he sees what he does not see. In this area, the quality of sight known as after image is especially pertinent. Do this: stare at any solidly colored bright object for a few moments. Very intense red, green, or blue are especially good for this. Now look away at a white surface and you will see a phantom image of the object in its

complementary color (a red object will show green, a blue one orange, etc.). If the bright object is in front of a light surface, you may observe a fringe of complementary color around the object after a few moments. This is all very normal, and is used by some magical groups as an aid to visualization sometimes called 'flashing colors'. Some silly people will stare at other people in the same way. And when they see the after image of the person's clothing, they think they are seeing his aura. What is more, various meanings have been attributed to the colors of the aura. A psychic who can see the aura is supposed to be able to determine that person's emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the student's clothes!

This brings us to the chart of aura colors. It is a general guide, based mostly on Theosophical material. Various groups may attribute different meanings to the colors. The colors we show on the chart are emotional in nature; useful if you plan to create an artificial elemental or do healing. Surrounding yourself with a particular color will tend to produce the specific psychological effect described in the chart. That quality of color is useful in magick ritual.

Colors Of The Aura

Black	Malice
Dark Grey	Depression
Pale Grey	Fear
Brown	Materialism
Muddy Grey	Selfish or Dull
Rust Red	Energy
Bright Red	Anger and Force
Dirty Red	Passion and Sensuality
Dull Red	Selfish Love
Rose	Unselfish Love
Orange	Pride
Orange Cloud	Irritability
Bright Orange	Noble Indignation
Yellow	Intellect
Yellow-Green	Low Intellect

Earthy Yellow	Selfish Thought
Lemon	High Intellect
Bright Gold	Logical Thinking
Bright Red-Yellow	Spiritual Thinking
Green	Empathy
Grey-Green	Deceit, Jealousy
Greenish-Brown	Jealousy
Emerald Green	Unselfish Resourcefulness
Foliage Green	Sympathy & Empathy
Bright Apple-	Strong Vitality
Bright Turquoise	Deep Sympathy & Compassion
Blue	Devotion (religious feeling)
Grey-Blue	Fetishism
Light Blue	Noble Spiritual Devotion
Dark Blue	Religious Feeling
Bright Lilac-Blue	Lofty Religious Idealism
Violet	Spiritual (psychic & spiritual) Faculty
White	Purity/Protection

Thoughtforms And Spirits

Whenever we concentrate our thoughts, we draw psychic energy together. This is called a thoughtform. Usually the energy dissipates as soon as we break the concentration, but it is possible to purposely concentrate energy in this way, producing very strong thought-forms. Such thoughtforms are vortexes or centers of psychic energy. They can exist as entities by themselves, at least for a while. They are basically inanimate, non-thinking forces. Talking to one is about as logical as talking to a chair. In this way, thoughtforms are similar to elementals, ghosts, and spirits. All of these psychic entities consist of a psychic energy vortex which could be described as a localized field or as a discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic fields, and to other energy vortexes. That is why they respond to magick ritual. Someday, we may accomplish the same thing with electronic machines. Psychic entities are sometimes able to affect our thought processes.

Thoughtforms, elementals, and ghosts are usually not very smart. If they display any intelligence at all, it is limited. They are the morons of the spirit world. Their behavior is usually automatic, repetitive, robot-like (just like some people). We see that artificial elementals are little more than astral robots. Spirits and deities are more intelligent and volitional.

Directed Attention

Your mind follows your attention. Wherever you direct your attention, there will your thoughts go too. By directing attention to a specific place or purpose you **focus** mental energy upon it.

For example: you're having lunch in a cafeteria crowded with people. It is a large place, and everyone there is talking at once, so that the room is a constant jumble of noise. You happen to notice a man across the room; he reminds you of someone. All at once he drops his fork and you hear it hit the table. But would you have noticed the sound of his fork if you had not been looking? No. Only by focusing your attention there were you able to pick out that individual event and associated sound.

It is a dark night. You are walking and the only light you have is from the flashlight you hold in your hand. As you move the flashlight around, the beam of light from it directs your attention first one way then another. Now, the mind is something like that flashlight in the dark. And by directed attention, you point the mind to one place or another. As with that flashlight beam, you see where the mind is pointed; nothing more. The rest is 'noise'. And so we could define mental noise as anything not focused upon. In another way, noise could be considered as negative emotions, attitudes, and thoughts which make it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions are not **you**, but are rather reactions prompted by your model and ego -- like a performance or an act, while the real you watches. In a similar way, directing your attention toward a specific emotion will cause you to experience that emotion.

Visualization Exercises

Visual imagination and concentration are very important in magick. Here are some exercises to help in your development:

A. Close your eyes and visualize a single digit number as clearly as you can. Then a two digit number, then a 3 digit one. Hold the visualization in front of your 'inner eye' for about two minutes. Repeat with a letter or a word.

B. Visualize a brightly colored green circle or spot. Again hold the visualization for

two minutes. Try again with a different color.

C. Visualize in succession, each one of the tattvic symbols, in their proper color. Hold each symbol for at least two minutes.

D. Look through a tarot card deck and pick out several of your favorite cards. Then, after briefly studying a card, visualize it vividly in detail. Hold the visualization for at least two minutes. Do this for each card you selected.

E. Repeat the above visualization exercises with your eyes open.

Review Questions

- 1) What is the aura?
- 2) What is a thoughtform?
- 3) How can you develop clairvoyance?

Book List

Annie Bessant and Charles Leadbeater, Thought Forms.

W.E. Butler, How to Develop Clairvoyance.

J.H. Brennan, Astral Doorways.

Piero Ferrucci, What We May Be.

Kilner, The Human Aura.

Swami Panchadasi, The Human Aura.

A.E. Powell, The Etheric Double.

Harold Sherman, How to Make ESP Work for You.

Magick 7: Basic Ritual

It may be said that ritual is the very heart of magick. For it is through ritual that we achieve our magical results. Ritual is a magical procedure or ceremony we perform in order to change the environment. Usually we think of ritual as bearing on active magick, although certainly, it can also affect passive magick. Most often the change achieved is subjective (it may be subtle) and in the physical world. Outsiders may put them down to coincidence, but the effects are very real. Magical goals for a ritual should not be taken lightly.

The successful practice of magick depends upon strong belief. The simplest ritual of them all must be belief itself. If you can believe in your desired results strongly enough, that act is a magical ritual which will achieve your results. Even a very complex ritual is no more effective than strong belief. There are aids to concentration which may help. Thus in **creative visualization**, imagination and controlled breathing are brought into play.

Creative Visualization

When you want to magically achieve something, first picture it clearly in your mind. The more definite and specific your idea of what it is the better. Picture yourself having it or doing it. Visualize it as vividly and as intensely as you can and hold it in your thoughts for a few moments. Concentrate on it intensely (it may help to hold your breath). Feel the energy of desire welling up inside you. Then suddenly feel the image or desire released from your mind. Feel the energy filtering through the image and intensifying it, as if the image is a 'stencil'. Imagine the energy exploding out from you into the macrocosm in all directions at once, and feel the universe 'tilt' as it reacts to the force. (At the same time it may help to release your breath suddenly). Feel the energy draining from you. Finally, **believe** that your purpose **has** been accomplished; that it **has happened**, perhaps saying something such as "so mote it be", or "it is done".

The Basic Parts Of A Ritual

Often rituals are more formal than the above, but any full magick ritual must always reduce to these stages -- 1) imaging; 2) building; 3) firing. Sometimes a ritual must be repeated every day for a while to achieve difficult results or to overcome weak belief.

The Magick Circle

Often an important part of formal ritual is the magick circle. Medieval magicians considered the circle essential, and placed great emphasis upon its exactness. Elaborate designs were invented with many layers of complex symbols and words. It

was very important that the circle be completely intact with no breaks in it. The magician and any other participants stand in the circle during ritual. The ritual began with a banishing of evil forces (using the lesser ritual of the pentagram for example) to keep them outside the circle. Today, circles are made on the floor with chalk or paint, rock salt, or a rope. Whatever its form, the circle is still an important part of magical protection for the magician. This is especially important for aversive entities and purposes. The circle also helps in focusing the energy of the ritual toward its purpose, that is, it keeps it contained until the magician is ready to release it. Of course, the magick circle is basically only a symbol, but it may eventually be possible to supplement the circle with electronic equipment for a similar purpose. We are researching the practicality of electrostatically charged Faraday shields.

Artificial Elementals

An artificial elemental is useful for certain tasks:

- 1) invisible watcher and observer, telling you what it sees;
- 2) psychic guard;
- 3) it can be used in healing;
- 4) it is helpful in other ways. Ophiel calls the artificial elemental a 'familiar'.

Producing your own artificial element-al is fairly easy. **You must assume that the act has produced results, even if you do not immediately observe them.** It is entirely possible to produce one of these little beasties and not know it (not being clairvoyant enough to observe it directly). Therefore, and this is a general principle of any magick, never ignore forces you have set into motion. Even though you may not see the elemental, you may nevertheless 'feel' it.

Warning: Do not use artificial elementals for any kind of aversive magick at this point; they can be nasty little critters to get rid of. Should you have to eliminate one of them which you created in error, you must re-absorb it back into yourself through your will; or in some cases you can 'exorcise' it.

How To Create An Artificial Elemental

You can create your own artificial elemental for various purposes. An artificial elemental is basically a thoughtform which has been strengthened with emotion. Refer to the aura color chart in the previous lesson and decide what color to make the elemental, based upon your intended purpose. Apple green is a good choice for general purposes. Then decide on a shape or outline. Do you want your elemental to resemble some sort of animal? A simple circle or cloud is a good place to start. With this in mind you can use ritual to create your elemental. Creative visualization is good for this. Visualize it glowing before you. A darkened room is helpful for this.

Communicate with your elemental with telepathy, by talking to it, or with creative

visualization. Your artificial elemental is closely linked to you and your subconscious attitudes. It will generally not do things you think it cannot do. As in any magick, results relate to effort and belief. Another way of looking at an artificial elemental is as an aspect of your personality (sub personality) which has been detached from you.

Invocation

Formal ritual usually involves the invocation (ritually calling up) of a god or goddess, spirit, or other entity. In this sense, magick is somewhat similar to pagan religion and witchcraft. However, we consider magick ritual a technique, not a religion. Worship need not be involved. Sometimes the invocation of an entity creates an artificial elemental. Crowley says there are three different kinds of invocation --

- 1) Devotion to the entity (as in the Bhakti yoga of the Hare Krishna sect; the Faustian devil pact).
- 2) Ceremonial invocation -- usual method of the middle ages.
- 3) Drama -- usually needs more than one person (as in a mass).

Because of the microcosm-macrocosm identity, when you invoke the gods, you are invoking aspects of yourself. Jung has referred to the gods as primitive archetypes. This makes it sound like spiritual entities are illusions. But in fact the microcosm-macrocosm identity does not discredit the gods and goddesses. It instead helps to illustrate our relationship to the cosmos.

Cautions

- 1) Balance is important in magick. Vary the entities invoked in order to keep your personality in balance.
- 2) Often as not a ritual may produce side-effects, usually something similar to, though not exactly the desired goal. If the true goal is delayed (as sometimes happens) we may see the side effects first. And if for some reason the goal is not achieved at all ('missing the target') the side effects may be pronounced.

Examples:

You use magick ritual to hurry shipment of an anticipated package in the mail. Side effect -- the next day an unexpected package (the wrong one) arrives instead.
You use magick ritual to cause a certain person to phone you. Side effect -- for several days all sorts of people phone you. The sides effects will not affect you (or anyone else) adversely unless that is what you inwardly want.

- 3) We may say with certainty that "something always happens" when we perform a magick ritual. But like everything else, magick follows the 'law of results'. This means that results require effort of some kind. And if you don't work hard enough at it you don't get results.

Difficult goals have greater resistance (magical inertia) to overcome. If the ritual

doesn't produce the desired results there is a good chance that the reason for the failure is within ourselves. Be certain there is no contradiction between your model and your magical goals. Sometimes self doubt and mental contradictions (wanting and not wanting at the same time) may interfere. The first step in magick is to re-program your model. And, of course you can help your magical results by working on the physical level toward your goals. Don't expect them to fall into your lap by themselves.

4) A peculiar quality of magick is time displacement. Results of a ritual are not usually instantaneous. There is often a delay of 12 hours or more. Difficult tasks or weakly performed ritual are more likely to be delayed. In most cases a slight delay is alright, and it gives us time to get used to the coming changes. And sometimes the effects of a ritual appear to extend to before the ritual was performed!

5) Because of the way magick works, a ritual may create an emphasis in what is sought, and a de-emphasis in everything else. Balance is therefore important here. Once the magical result is achieved it may be 'bound' to you and difficult to get rid of should you later decide to do so.

Example: You use a magick ritual to help you find and buy a new house. Years later when you decide to sell it, you are unable to do so. Consider your magical goals wisely so you don't get stuck with something you don't really want. Note that theory says you can always unbind through ritual what was bound to you, theory says.

6) Sometimes the environment appears to react against the magick after the results are achieved. This is particularly noticeable in using magick to affect the weather (and the main reason why you should **not** use magick to affect the weather). For example, your performance of a ritual to produce a sunny day produces a sunny day. The next day is sunny, alright, but the rest of the month is cold and overcast. Here the weather seems to react to the magick in the opposite way to re-establish its natural balance. It is something like pushing a pendulum to one side and releasing it - - the pendulum swings to the other side. To quote Emmerson -- "For everything you gain you lose something...". I don't know that this is always true in magick, but it does illustrate the point. And another reason not to use magick to affect the weather is that it might foul it up in other parts of the country (world?).

7) Finally, magick ritual (or any magick or occultism) is very dangerous for the mentally unstable. If you should somehow 'get out too far', eat 'heavy foods' as previously discussed (lesson on chakras) and use your religious background or old belief system for support. But remember too, that weird experiences are not necessarily bad experiences.

Review Questions

- 1) What is creative visualization?
- 2) List the basic parts of a ritual.
- 3) What is invocation?

Research Topics (for independent study)

- 1) Examine the differences between western magick and oriental magick.
- 2) How do medieval Grimoires follow the basic ritual pattern?
- 3) Research and design your own formal ritual.

Book List

P.E.I. Bonewitz, Real Magic.

David Conway, Magic: an Occult Primer (or Ritual Magic).

Aleister Crowley, Magick in Theory and Practice.

Denning and Phillips, Creative Visualization.

Ophiel, Creative Visualization.

A.E. Powell, The Astral Body.

--, The Mental Body.

Joseph Weed, Wisdom of the Ancient Masters.

Julian Wilde, Grimoire of Chaos Magick.

Magick 8: Healing and Banishing

Psychic or spiritual healing is a human potential we all possess. Some people are especially good at this. It is probably easier to heal someone else by occult means than yourself. In addition to healing in the presence of the person, there is 'absent healing' in which the healing occurs at a distance. Note that there are some who maintain that influence on another person without his specific knowledge and permission (yes, even in healing and helping) is black magick. (After all, everybody is living according to his own true will, so that healing or helping someone without permission is affecting his will). This means it is important to tell the person what you are planning to do and to ask his permission. The theory of psychic healing is that sickness is characterized (although not necessarily caused) by a deficiency and imbalance of vital energy. Psychic healing transfers energy from the healer to the sick to repair and rebalance his energies. If an inept healer over-does the process, or if he doesn't take the precaution to 'disconnect' himself afterward, he may find himself becoming sick due to energy drain and a linkage to his subject. Similarly, the healer should always be in a good state of health or he could unintentionally transfer his illness to the subject.

The basic methods of psychic healing are: 1) creative visualization, 2) prayer, 3) ritual. Creative visualization is one of the easiest techniques. Mild illness may yield to only one or two treatments; serious ills will require many treatments over time. Psychic healing should always be combined with medical care and treatment. It does not replace doctors, medicine, or hospitals, since different levels (worlds) are involved. In creative visualization, we visualize the person being well. It may be helpful to utilize the appropriate color from the aura chart (such as bright apple-green, rose pink, or white) sent as a beam to the person or as a cloud surrounding him. This technique can be extended to include a simple kind of yoga in which we feel energy sent as we exhale explosively; the energy sent either via the breath or from one of the chakras such as the solar plexus. Sometimes in absent healing it is helpful to arrange a time for treatment in advance, asking your subject to be in a receptive state of mind and to sit back and close his eyes.

The Banishing Ritual

One of the most basic and useful ceremonial rituals of magick is called the **banishing ritual**, or lesser ritual of the pentagram. A pentagram (or pentacle) is a five-pointed star with the point up. The banishing ritual is helpful in psychic protection and healing since it forms a protective barrier against malevolent forces. The psychic barrier it creates can be made to permit entry of desired (constructive) forces and the exclusion of negative ones. Thus, the banishing ritual is an essential first step in

almost any formal full magick ceremony. The ritual requires that you use a magical implement or "weapon", such as a ceremonial knife, wand, or simply point your index finger, to "draw" the pentagram in the air at each of the cardinal points (four directions). Also, you will be chanting ('vibrating') some Hebrew names of God.

Holding your magical weapon and facing east, extend your arm out straight in front of you. In this ritual you will use the full sweep of your arm to draw the pentagram in the air. Follow the description below by beginning at the lower left and sweeping your magical weapon up toward the right, etc. as shown. Do not bend your arm at the wrist or elbow. While you do this, visualize the lines and eventually the star as vibrant white, floating in the space before you. You are projecting energy to do this, and the result will be a gleaming 5-pointed star floating in the east; visualize this as vividly as you can. Now you will energize it further by piercing the center of it with your magical weapon and vibrating (speaking slowly in a slightly lower than normal pitch, remember) "Yod-He-Vau-He".

Description

Approximate points on a round clock face:

1. Begin at 7:30 position.
2. Point to 12 o'clock position.
3. Point to 4:30 position.
4. Point to 10:30 position.
5. Point to 2:30 position.
6. Return to 7:30 position.

Then turn slowly to the next cardinal point in sequence, and as you do so, with your arm still extended in front of you, visualize a white line connecting around to the cardinal point. Trace a similar pentagram with the appropriate words and following the same procedure:

South -- Adonai Tzaboath

West -- Eh-Ei-He

North -- Agla.

Now complete the white line drawn back to the center of the eastern pentagram. Note that the cardinal points must be followed in a clockwise order, and the pentagram must be drawn in the manner illustrated; to do otherwise would change the function of the ritual. The result of all this should be a large bright white pentagram visualized hanging in mid-air at each of the four directions, all tied together by a bright white line. You could now, for example, visualize the pentagrams moving out to the circumference of your home, thereby protecting all within.

There is also a somewhat simplified version of this ritual in which the pentagram is traced only once overhead and then is energized with one of the four names, such as "Eh-Ei-He". Oftentimes the simplified version is sufficient, but naturally the effect of the full version is more complete.

One of the primary uses of this ritual is to ward off psychic attack -- that is, when another is (consciously or unconsciously) attempting to harm you, cause sickness, accidents, bad dreams, emotional upset, or to force you to do something against your will. Fortunately this doesn't happen very often. The world of the magician is fairly safe for the pure of heart. Psychic attack usually depends upon vulnerabilities. If you are not vulnerable you are safe. Thus unification with the true will is the greatest protection possible. And the use of the banishing ritual is never hurtful. You can even use it to hold off negative aspects of yourself.

Other forms of protection sometimes helpful (depending upon one's model) are recitation of the 'Lord's Prayer', the 23rd, and 91st Psalms.

Review Questions

- 1) What is a pentagram?
- 2) What is psychic healing? List the basic methods.
- 3) What is the banishing ritual? Why is it used?

Book List

Dion Fortune, Psychic Self-Defense.

--, Sane Occultism.

Adeliade Gardner, Vital Magnetic Healing.

Max Heindel, The Vital Body.

Ernest Holms, The Science of Mind.

Mouni Sadhu, Theurgy.

Magick 9: Astral Projection

Astral projection (OOBE, out of the body experience) is a popular area of occult literature; for traveling to see other worlds and places while the physical body sleeps or is entranced is an exciting notion. Astral projection is not dangerous. It is as safe as sleeping. Most dreams are probably unconscious astral projections, anyway. Although there has been quite a bit written on the subject, astral projection is difficult for many people. The main difficulty is the tendency to forget dream consciousness upon awakening. Accordingly, the successful practice of astral projection requires work.

Modern psychology discounts the idea of actual OOOBE (that the spirit temporarily vacates the physical body). However, the idea is very ancient. The Tibetans have an entire system of yoga (dream yoga) based upon astral projection. And here we have an important assumption: you are involved in an OOOBE (at least to a degree) whenever you dream. What sets it apart from a full OOOBE is your hazy consciousness during the experience and poor recall afterwards. Many people forget most of their dreams completely. Learning astral projection requires a kind of inner mental clarity and alertness.

Dreams are a door to the subconscious which can be used for psychological and spiritual insight, and sometimes for precognition. Dream content is influenced by external sounds and sensations. For example, a loud external noise (such as a train) will likely appear in your dream (if it doesn't wake you up!). Dreams are also influenced by events of the previous day, by your moods, and by suggestion. Everyone normally dreams four or five times a night (about every 2 hours). The longest dreams occur in the morning. Everyone dreams. You are more likely to remember the details of your dream when you first wake up. By keeping a dream diary you will improve dream recall. Have writing equipment or a tape recorder at your bedside for this purpose; also a light which isn't too bright. Suggest to yourself several times before you go to sleep, "I will awaken with the knowledge of a dream." Then when you do awaken, move quietly (sometimes just turning over drives the idea away). Remember first, then write the dream down, and then add as many details as possible. The next day check for objective facts and expand if you can (by remembering 'what happened before that'). Once you start remembering your dreams in this way, it will become easier to do so. (If you are unsuccessful at this, and **really** want to remember your dreams, you could arrange for someone to sit by your bedside all night long with a dim light on. Then when he sees your eyes moving back and forth -- rapid eye movements, a sign you are dreaming -- he can wake you and ask for a dream report.)

Forms Of Astral Projection

Astral projection may be subdivided into three basic types: mental projection, astral projection (proper) and etheric projection. And your OOOE may shift between them. Mental projection is really simple clairvoyance ('remote viewing'), and 'traveling in your mind'. Imagination plays a key role. The experience of mental projection is not particularly vivid, and you will more likely be an observer than a participant. Nevertheless, mental projection is an important 'way in' to astral projection proper.

During mental projection and astral projection you are able to travel through solid objects, but are not able to act directly upon them or to move them (if they are in the physical world). This is not true during etheric projection. Whether it is simply subconscious expectation, or whether it is a true etheric projection which in theory means that part of your physical body has been relocated with your projection (the etheric or vital part) may be difficult to determine. Etheric projections generally travel at or very near the physical world. There are even cases reported (very, very rare ones) in which the entire physical body is transferred to another location (teleportation), or cases in which the physical body exists and acts in two separate places at once (bi-location)!

But our primary interest is astral projection proper and mental projection to a lesser extent. Astral and mental projection are not confined to the physical world. Travel in the mental and astral realms is feasible, and often preferred. Nor are astral and mental projection restricted to the realm of the earth (you could even go to the moon and planets).

States Of Consciousness

The electrical activity of the brain has been observed and classified with EEG (electroencephalograph) equipment; signals picked up from the scalp by electrodes, then filtered and amplified, drive a graph recorder. Brain activity has been found to produce specific ranges for certain basic states of consciousness, as indicated in 'hz' (hertz, or cycles/ vibrations per second):

- delta -- 0.2 to 3.5 hz (deep sleep, trance state),
- theta -- 3.5 to 7.5 hz (day dreaming, memory),
- alpha -- 7.5 to 13 hz (tranquility, heightened awareness, meditation),
- beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the alpha, theta, and delta consciousness. These states are in fact reached through deep breathing, hypnosis, and other relaxation techniques. OOOE occurs during these states, and delta is probably the most important for it.

The problem is really, as we have said, one of maintaining mental awareness and alertness while experiencing these altered states. Experimental subjects hooked to an EEG do not show a discrete change from drowsy to sleep; it is very gradual.

At the threshold between sleep and waking consciousness is a drowsy condition known as the hypnagogic state. OOOB seems to occur during this state, or a variant of it. By careful control of the hypnagogic state (not going beyond it) it is possible to enter OOOB directly.

Basic Techniques

Most methods of astral projection are methods of conditioning. Some form of trance or altered consciousness is always involved. No one ever projects consciously while fully awake (some may think that they do). Although there are many techniques used to produce an astral projection, they boil down to ten of them. They all sort of overlap.

- 1) Diet-- Certain dietary practices may aid in OOOB, especially at first. These include fasting, vegetarianism, and in general the eating of 'light' foods as discussed in a previous lesson. Carrots and raw eggs are thought to be especially beneficial, but all nuts are to be avoided. Over-eating should be avoided. And no food should be eaten just before an OOOB attempt. If you intend to practice during sleep, for example, allow 2 to 4 hours of no food or drink (except water) before bedtime. In general, we see here the same kind of dietary restrictions advocated for kundalini yoga.
- 2) Progressive muscular relaxation--This is one of the basic methods used in hypnosis and self-hypnosis. Physical relaxation can assist one in attaining the requisite trance state. These techniques involve beginning at the toes and tensing, then relaxing the muscles, progressively up the entire body.
- 3) Yoga and breath-- Yoga, mantra, and breathing exercises similarly aim at physical relaxation. The practice of kundalini yoga is particularly relevant, since it is concerned with altered consciousness. In fact the arousal of kundalini requires a similar state of consciousness to OOOB.
- 4) Visualization --This involves a type of extended clairvoyance or picturing of remote surroundings. If you can experience the feeling of being there, so much the better. Although this technique is essentially mental projection, it is possible to deepen mental projection into astral projection through (you guessed it!) visualization. Crowley taught a similar technique: a) visualize a closed door on a blank wall, b) imagine a meditation symbol on the door, c) visualize the door opening and yourself entering through it. And J.H. Brennan describes similar techniques

wherein the door is shaped and colored like a tattva, or alternately, a chosen tarot card is visualized and the student visualizes entering into it.

- 5) Guided imagery - In many respects similar to visualization. Except in this case, there is a guide (or perhaps a voice on tape) directing you by means of descriptions. As with visualization, mental rather than astral projection is most likely.
- 6) Body of Light --The old Golden Dawn technique. Imagine a duplicate (mirror image) of yourself in front of you. Then transfer your consciousness and sensation to the duplicate ('body of light').
- 7) Strong willing -- Sort of like creative visualization experienced in the present. That is you express your strong desire to project through your willpower while you visualize yourself doing it.
- 8) The Monroe techniques -- These are a series of steps developed by Robert Monroe:
a) relax the body, b) enter the hypnagogic state, c) deepen the state, d) develop the sensation of 'vibration', e) separate from the body. The Monroe Institute has developed some cassette tapes which are claimed to help in this.
- 9) Dream control --This is one of the most important techniques. It involves becoming aware that you are dreaming. There are several ways to do this. Oliver Fox says to look for discrepancies in the dream to realize you are dreaming. One occult student I know of visualized a white horse which he could ride wherever he wished to go. After a time, when the horse appeared in his dreams it was his cue that he was actually dreaming/projecting. Don Juan tells Castaneda to look at his hands while he is dreaming. And even the tarot and Cabala may be used as dream signals.

Another method is to tell yourself each night as you go to sleep, "I can fly"; then when you do, you will know you are dreaming. Once you know you are dreaming you can control your dream/OOBE and go anywhere you want. Repetitive activities will also likely influence your dreams. For example, if you are on an automobile trip and spend most of the day driving, you will probably dream about driving. You can condition yourself to be aware you are dreaming by doing a repetitive activity many times (walking across the room or a particular magick ritual, for example). Then when you dream about it, you will know you are dreaming.
- 10) Dream expansion-A variation on dream control. A dream may be **extended** by imagining it continuing from where it was when you awaken. Then it is just a simple step to 'astral project' by directing you 'dream'.

Although all these techniques may appear straightforward, they all require effort. Astral projection is generally learned.

The astral world is the "ghostland" into which one passes after death. It is sometimes possible to visit with the dead, or you might be called upon to reassure and assist those who have just passed over (died) or those who are consciously projecting for the first time. Many spirits, elementals and ghosts exist in the astral world. The magician should feel comfortable there. Tibetan belief is that through proficiency in OOOBE, you no longer need reincarnate after death. The astral world is extremely changeable and subject to your thoughts. Your will can control your movements in the astral world, and if you seem to be going somewhere non-volitionally ('astral current') it is probably your true will causing it anyway. You might also experience heightened magical ability while in the astral realm.

Review Questions

- 1) What is the relationship between astral projection and dreams.
- 2) What is mental projection?
- 3) List the ten basic methods of astral projection.

Book List

- H.P. Battersby, Man Outside Himself.
- Susan J. Blackmore, Beyond the Body.
- J.H. Brennan, Astral Doorways.
- Robert Crookall, The Techniques of Astral Projection.
- Denning and Phillips, The Llewellyn Practical Guide to Astral Projection.
- Oliver Fox, Astral Projection.
- Gavin & Yvonne Frost, Astral Travel.
- Celia Green, Out-of-the-body Experiences.
- Richard A. Greene, The Handbook of Astral Projection.
- Herbert Greenhouse, The Astral Journey.
- Jack London, Star Rover (historical occult novel).
- Janet Mitchell, Out of Body Experiences.
- Robert Monroe, Journeys Out of the Body.
- Robert E. Moser, Mental and Astral Projection.
- Muldoon and Carrington, The Projection of the Astral Body.
- Ophiel, The Art and Practice of Astral Projection.
- A.E. Powell, The Astral Body.
- D. Scott Rogo, Leaving the Body.
- J.M. Shay, Out of the Body Consciousness.
- Susy Smith, The Enigma of Out-of-the-body Travel.
- Brad Steiger, The Mind Travelers.

Yram, Practical Astral Projection.

Magick: 10 Cabala

Western magick is based upon the Cabala, a Jewish mystical tradition first written down in 12th and 13th century southern France and Spain. It was oral before that; and it contains the "lost" knowledge of the ancients, possibly going back to Egypt and before. The most important Cabalistic books are Sephir Yetzirah (The Book of Creation), and the Zohar (Book of Splendor). Through Cabalistic philosophy we are able to classify and "pigeon-hole" all of existence.

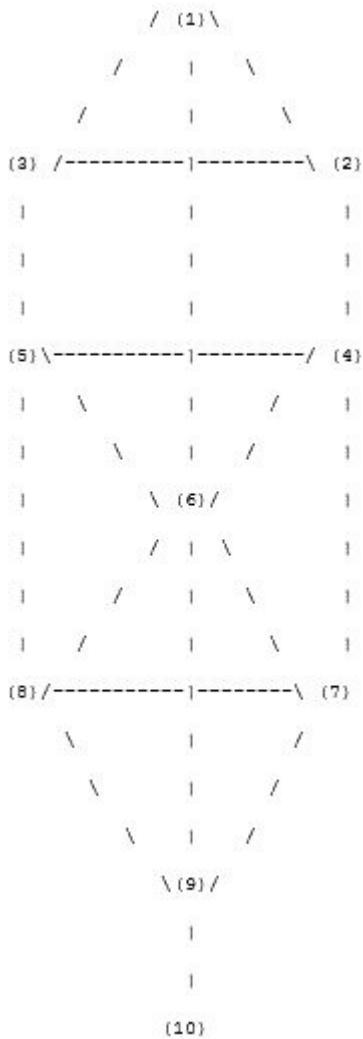
The four worlds are recognized in the Cabala, but they are given Hebrew names. Thus -- Assiah, physical; Yetzirah, astral; Briah, mental; and Atziluth, spiritual; as shown in the chart.

<u>World</u>	<u>Name</u>	<u>Meaning</u>	<u>Attribute</u>
Spiritual	Atziluth	Archetypal	Pure Deity
Mental	Briah	Creative World	Archangels
Astral	Yetzirah	Formative World	Angels
Physical	Assiah	Material World	Action

The divine name of God is **tetragrammaton** (or name of four letters) made from the Hebrew letters **Yod He Vau He** (English YHVH). Of the four letters, **Yod** corresponds with Atziluth and the element of fire; the first **He** corresponds with Briah and water. These first two letters make up a yang-yin pair (respectively). The other two letters also form a yang-yin pair (respectively), with the **Vau** corresponding with Yetzirah and air; while the second **He** corresponds with Assiah and the element of earth.

The Cabalistic parts of the soul use new names for the three highest vehicles of consciousness. **Neshamah** (Divine Soul) is the Spiritual body; **Ruah** (Moral Soul) is the Mental body; and **Nefesh** (Animal Soul) is the Astral body.

An important attribute of the Cabala is the **Sefirotictree** (or "Tree of Life", *Otz Chieem*). The Sefirotic Tree is a diagram of the universe made up of the ten **Sefiroth** (primal numbers or orders of creation) drawn as circles upon the Tree in a descending pattern from the highest aspect of God at the top to the most physical aspect of our world at the bottom. As can be seen in the accompanying diagram, the sefirot are connected together with numbered lines, called paths.



This is my attempt to draw a Sefirotic Tree using ASCII characters. Several paths are omitted (15, 17, 29, 31). Please refer to a printed diagram (in most any book on Cabala) for a better illustration.

Above the Tree is the infinite void-- the unknowable, unmanifest God as Divine Light -- the three veils of negative existence: Ain, Ain Sof, and Ain Sof Aur. The Divine Light (Ain Sof Aur) is made manifest by the first sefira where it is transformed into positive existence. Emanations of energy (magical current) flow from the first sefira (Source) along the paths into other sefirot which transform and emanate to lower and lower sefirot. In Adam Kadman (primal or ideal man) the sefirot fit upon the physical body; note the similarity to the chakras. The process of creation is one of emanation from the spiritual at the top of the Tree to the physical world (Sink) at the bottom. All current which is Sourced into the Tree must also be Sunked (earthed). That is, magical energy set in motion by ritual should be used up in the physical world whether or not the ritual was a success.

Sefiroth 1, 2, and 3 on the Tree form the Supernal Triangle which is beyond normal human experience in the world of Atziluth. The first sefira, **Kether**, is the supreme **crown** of God; it signifies pure Being, and is the Source. Kether is androgynous. Immediately arising from Kether are two further emanations. The second sefira is **Hokmah**, the **wisdom** of God and the masculine force of the universe. Third is **Binah**, the **under-standing** or intelligence of God; this is the supernal mother.

Between the Supernals and the other seven sefiros is the Abyss -- a great gulf which forever separates ideal from actual. Within the Abyss an 11th sefira, **Daath**, the **knowledge** of God is sometimes placed.

The second triangle, comprised of the 4th, 5th, and 6th sefiros in the world of Briah, is sometimes called the Mental Triangle. Sefira 4, **Hesed**, the **love** or mercy of God, is male and positive. The 5th sefira, **Gevurah**, the power or **strength** of God complements Hesed as justice. Sixth is **Tifareth**, as the compassion or **beauty** of God; the heart of the universe.

The third or Astral Triangle contains sefiros 7, 8, and 9 in Yetzirah. Sefira 7, **Netsah**, is the lasting endurance or **victory** of God. Complementing Netsah is 8, **Hod**, the majesty or **splendor** of God. The 9th Sefira, **Yesod**, the **foundation** of the world, is linked with the moon, hence the tides and the libido. Yesod is experienced as dream consciousness, and is very important in magick and astral projection.

Finally, at the physical world of Assiah is the 10th Sefira, **Malkuth**, the **kingdom** of God, and the basis of all material creation. We experience Malkuth as sense consciousness.

The Sefirotic Tree has three vertical columns or **pillars**. As you face the tree, the pillar on the right, headed by Hokmah and ending with Netsah, is called the Pillar of Mercy and has light/masculine (yang) qualities. The pillar on the left, headed by Binah and ending with Hod, is the Pillar of Severity with dark/feminine (yin) qualities. The Middle Pillar between them equilibrates the two opposites, and is the **Shekhinah**, or feminine counterpart of God. The **klippoth**, or evil demons, generally in Assiah, represent unbalanced forces or excesses.

All the attributes of the universe fit like pieces of a puzzle upon the Sefirotic Tree. Each numbered part is a numeric key to the various correspondence tables, such as Crowley's '777'. The sefirotic tree has its parts variously colored and each sefira has a color; in fact the paths which run between the sefiros have their own colors too. There are four major color scales for the sefirotic tree and each color scale corresponds with one of the four worlds. That means we are dealing with not just one

sefirotic tree, but actually with a separate tree for each of the four worlds; although it is easier to think of it as the same tree with a different color scale. The Queen (Briah) and King (Atziluth) scales are the most important. There is also the Empress scale (Assiah), and the Emperor scale (Yetzirah).

The Queen and King scales for the sefirot are shown below. (Note that when 4 colors are listed together, the sefira is divided into quarters and the first color is assigned to the upper quarter, the 2nd color to the right quarter, the 3rd color to the left quarter, and the last color to the lower quarter.)

<u>Key</u>	<u>Queen Scale</u>	<u>King Scale</u>
1	Purple, White,	Brilliance
2	Grey	Pure Soft Blue
3	Black	Crimson
4	Blue	Deep Violet
5	Scarlet Red	Orange
6	Yellow (Gold)	Clear Pink Rose
7	Emerald Green	Amber
8	Orange	Violet Purple
9	Violet	Indigo
10	Citrine, Olive, Russet	Black and Yellow

The 22 paths connect the sefirot together. These paths correspond with the 22 letters of the Hebrew alphabet, as based upon the **Sefir Yetzirah**. Due to the nature of the Hebrew alphabet (some letters can take two forms) **Sefir Yetzirah** divides each of two of the letters into two (dual) parts. For this reason, it is necessary to divide each of the two related paths into two (dual) parts. These are numbered 31, 31b (bisected); 32, 32b. Yet when these paths are drawn on the sefirotic tree they are usually shown undivided (and numbered simply 31, and 32). The following table shows the colors and location of the paths in relation to the sefirot. You will want to add the path numbers to the illustration of the sefirotic tree, or draw a new tree. Some writers may refer to "32 paths", by calling the sefirot "paths" 1-10.

<u>Key</u>	<u>Joins</u>	<u>Queen Scale</u>	<u>King Scale</u>
11	1-2	Sky Blue	Bright Pale Yellow

12	1-3	Purple	Yellow
13	1-6	Silver	Blue
14	2-3	Sky Blue	Emerald Green
15	2-6	Red	Scarlet
16	2-4	Deep Indigo	Red Orange
17	3-6	Pale Mauve	Orange
18	3-5	Maroon	Amber
19	4-5	Deep Purple	Greenish Yellow
20	4-6	Slate Grey	Yellowish Green
21	4-7	Blue	Violet
22	5-6	Blue	Emerald Green
23	5-8	Sea Green	Deep Blue
24	6-7	Dull Brown	Green Blue
25	6-9	Yellow	Blue
26	6-8	Black	Indigo
27	7-8	Red	Scarlet
28	7-9	Sky Blue	Violet
29	7-10	Red, Flaked	Crimson (Ultra-Silver-White Violet)
30	8-9	Gold Yellow	Orange
31	8-10	Vermillion	Glowing Orange-Scarlet
32	9-10	Black	Indigo
31a		Deep Purple	White merging nearly Black into Grey
32b		Amber Citrine, Olive	Russet, Black

The queen and king scales are complementary. Also complementary are the paths and the sefirot. Traditional use of the queen scale sefirot will find the king scale as paths and vice versa. The use of complementary scales is based upon the idea of balance. A tree composed of sefirot in the queen scale and paths in the king scale is all you need for most magick. Although correspondences are what work for you, there is said to be an ancient tradition surrounding the conventional color scales and it may be helpful to lock into the energy associated with them.

From the magical point of view, the Tree of Life is a map of consciousness which is useful for understanding and attaining various states of consciousness. In cabalistic magick we are concerned with the linking of higher energy to lower levels on the tree. That very thing takes place naturally as well, in nature and in life. A subject in itself is cabalistic meditation (pathwork, or the way of return), in which we attempt to climb up the tree (ladder of lights) to attain union with divinity.

Review Questions

- 1) What is the sefirotic tree?
- 2) How is the queen scale used in magick?
- 3) What is a path? How many are there?

Book List

J. Abelson, Jewish Mysticism

Edward Albertson, Understanding the Kabbalah

Bernard J. Babmerger, Fallen Angels

Richard Cavendish, The Black Arts

-- , editorial comments to "Cabala", Man Myth and Magic

Aleister Crowley, The Book of Thoth

-- , 777 Revised

Denning and Phillips, The Magical Philosophy

-- , Magical States of Consciousness (on pathworking)

A.D. Duncan, The Christ, Psychotherapy and Magic

Dion Fortune, The Mystical Qabalah

Adolphe Frank, The Kabbalah: The Religious Philosophy of the Hebrews

Perle Epstein, Kabbalah, the Way of the Jewish Mystic

William Gray, The Talking Tree

Stephan A. Hoeller, The Royal Road

Isidor Kalish, Sepher Yezirah: A Book on Creation

Alta J. LaDage, Occult Psychology

Bernhard Pick, The Cabala: Its Influence on Judaism and Christianity

Charles Ponce, Kabbalah: An Introduction and Illumination for the World Today

Henry B. Pullen-Burry, Qabalism

Israel Regardie, A Garden of Pomegranets

-- , The Golden Dawn

-- , The Middle Pillar

Leo Schaya, The Universal Meaning of the Kabbalah

Gershom Scholem, Kabbalah

-- , Major Trends in Jewish Mysticism

-- , On the Kabbalah and Its Symbolism

-- , Zohar: The Book of Splendor

Arthur Edward Waite, The Holy Kabbalah

R.J. Zwi Werblowsky, "Cabala", Man, Myth and Magic

William Wynn Wescott, An Introduction to the Study of the Kabalah

-- , Sepher Yetzirah

Magick 11: Psychic Energy

We have seen in the theories of magick, that there is a definite relationship between the 'inner' and 'outer' worlds. We saw this in the theory of the microcosm and the macrocosm; in the four worlds; in the theory of correspondences; and also in the Cabala and Tree of Life. This relationship between inner and outer is very important. And it means quite simply that success (or lack of it) in one world (inner or outer) influences success (or lack of it) in the other. Therefore developing of magical ability is more than meditation and magical practice, for it implies mastery of the four worlds. The developed magician is not only master of the inner worlds; he is also master of himself.

This is not to imply that successful magicians are all millionaires (or whatever standard people measure success by), but it should mean that they are basically pleasant people, at least; no serious hangups. The developed magician is described as a 'king' in the Book of the Law. This means simply that he has full control over all aspects of his physical and inner life. He should be who he wants to be, doing what he wants to do.

Planetary Correspondences

The **numbers** in the tables and diagram of the preceding lesson on Cabala are the 'key' numbers which we find in various **correspondence tables** (such as Crowley's '777'). One important set of correspondences for the planets, is shown below.

<u>Key</u>	<u>Planet</u>	<u>Metal</u>	<u>Attribute</u>
3	Saturn	Lead	Home
4	Jupiter	Tin	Luck, Wealth
5	Mars	Iron	Anger, War-like
6	Sun	Gold	Vitality
7	Venus	Copper	Love
8	Mercury	Mercury	Knowledge
9	Moon	Silver	Emotions, Travel

Notice that we have included the metal which is associated with the planet, as well as common attributes of each planet. The theory of Cabalistic magick is to select the appropriate planet for the desired result. The attribute column will assist in that selection. Once a particular planet is determined, an entity is selected from the

correspondence tables by matching the key number. A set of correspondence tables may be available on this board as a separate file (777.A-RC). Additionally, a list of selected deities from several popular pantheons and with a brief description about them may be available on this board as GODS.LST.

Although Hebrew Mysticism is the original source of Cabalistic ideas, it is mostly unconcerned with the magical implications of those ideas. How can a religious philosophy which is monotheistic lend credibility to a polytheistic approach? Various deities are understood as **aspects** or **qualities** of the Supreme God. This is not a contradiction, merely a restatement of the microcosm-macrocosm idea once again. The Sefirotic Tree, in its representation of the universe is the Macrocosm. While it could be said that any single sefirot has its own separate qualities, it remains, nonetheless, a part of the whole tree, and a part of the macrocosm. As a result, virtually any pantheon or belief system is compatible with the Cabala.

Willpower And Magick

Western magick has traditionally placed a great deal of emphasis upon the use of willpower as a means of development and self-mastery. But this may not be the best method in the long run. Isaac Bonewitz describes how the subconscious will sometimes rebel against willpower with 'spectacular results'. It is far better to run one's life democratically.

Hawaiian Kahuna magick describes the 'three selves', i.e. the lower self (or subconscious), the middle self (or normal consciousness), and the high self (spirit or Holy Guardian Angel). Enlightenment in the Hawaiian system consists of unification of the three selves. They become 'buddies'. Enlightenment does not come from great change. It comes from great acceptance. Continual effort at becoming better takes you nowhere. For becoming it is not being it. The unification is achieved by first developing communication with the subconscious and later with the high self also. Simple exercises with a pendulum, automatic writing, raised finger responses, self-hypnosis, recording and analysis of dreams etc. facilitate communication with the subconscious. At first communication with the high self must be via the subconscious, but later it is possible to go direct to it.

Psychic Energy

Many occult groups follow an energy model for magick and the physical body. This model (or theory) equates psychic energy with kundalini/prana/sexual or life force energy. The ideal of kundalini yoga is thus to raise the kundalini to the higher chakras (especially ajna and sahasrara) thereby enhancing psychic/magick powers. The release of psychic energy is also relevant to mental control, good health and longevity, and the attainment of 'cosmic consciousness'. Meditation and yoga is used

to liberate psychic energy so that it can be used for magical purposes. But there are other ways to liberate psychic energy. Many of these techniques will act as a mental catharsis in the sense of invigorating the psyche and resulting in improved intellectual and physical performance.

- 1) Psychotherapy of certain types which releases pent up psychological energy.
- 2) Overcoming mind games, hangups, and inhibitions. This is the basis of all listed practices, as hangups waste psychic energy. Certain psychotropic drugs may have this affect. Also the 'kicks' from 'risks' like skydiving.
- 3) Vigorous dance and physical exercise --to the point of 'second wind'.
- 4) 'Desirelessness' and various religious practices.
- 5) The way of return, and various other mystical practices.
- 6) Atavistic resurgence. This last item deserves some extra mention. It was one of Austin Spare's methods. It means to contact the primitive emotions deep within the psyche. In a sense it is regressive. However, there is power there, if you are able to control it.

We have seen how magical theory is based upon the assumption that psychic phenomena is real. If this is so, then magick is also real. And we have also seen how magick is the art and science of causing change in accordance with the will by non-physical means. Magical philosophy is the working system of terms, theories, and symbols upon which magick is based. But magick goes further than that, for as an ancient system of psychology, magick may be used as is a means of self improvement and spiritual growth. For magick and mysticism are parallel paths, each ultimately leading to transcendence.

Review Question

- 1) What do we mean by the relationship between the inner and outer worlds?
- 2) What is wrong with willpower?
- 3) Explain the energy model of magick.

Book List

- P.E.I. Bonewitz, Hawaiian Magic (tape).
Pete Carroll, Liber Null.
--, Psychonaut.
John Heriot, Teaching Yourself White Magic.

Allan P. Lewis, Clearing Your Lifepath.

Max Freedom Long, The Secret Science Behind Miracles.

--, The Secret Science At Work.

Stephen Mace, Stealing the Fire from Heaven.

Julian Wilde, Grimoire of Chaos Magick.

Magick Fluid Condenser

Magic fluid condensers are designed to expand or release at a certain time, some of the forces behind a spell.

There are three principle groups of condensers:

1. The 'solid' fluid condensers are metals and resins. Gold is the highest force. Human blood and sperm may be substitute for gold.
2. Extracts from resins including lacquers, oils and tinctures.
3. Least important are smelling waters and evaporation. Useful for making up bulk.

There are two types of fluid condensers:

1. Simple - made from one material or one plant.
2. Compound – made from blending and mixing several materials and/or plants.

A tiny amount of gold is needed in both types. One gram of gold chloride diluted in 20 grams of distilled water produces a gold tincture. Five to ten drops of gold tincture are needed for 100 grams of fluid condenser.

Simple Fluid Condenser

Put a handful of fresh or dried Chamomile flowers in a pot (preferably not metal) and cover with water. Boil for 20 minutes. Let cool with lid on pot.

When cold, strain through fine linen. Return liquid to pot and boil again for 20 minutes. Cool and mix with an equal amount of fuel alcohol or spirit of alcohol.

Add 20 drops of gold tincture. If the condenser will be used especially for your own interests, add one drop of your own blood or sperm.

Place liquid in a dark bottle, well corked or sealed, and store in a dark place.

In place of Chamomile flowers, you might use white lily flowers, poplar leaves, acacia flowers, etc.

Compound Fluid Condenser

Angelica

Sage

Lime tree flowers

Cucumber skin

Melon seeds

Tobacco, green or dried
Chamomile or lily flowers, leaves or roots
Cinnamon bark or flowers
Violet ordorata, leave or flowers
Willow, leaves or bark

Take equal parts of all ingredients and place in a large earthenware pot. Cover with water and boil slowly for 30 minutes. Cool and strain, then boil again.

Cool, and add an equal amount of spirit of alcohol. Add 10 drops of tincture of gold to every 100 grams of liquid. Add 5 drops of blood or sperm or 5 drops of each.

Strain through fine linen, bottle and cork. Store in a dark place.

Alternate Method (Compound condenser)

Place all leaves and seeds in a very large pot. Cover with alcohol and leave in a warm place for 28 days. Pass through linen filter, add gold tincture, and your won blood or sperm. Fluid condensers are added power to the spell.

There are four systems of influencing people:

1. **Fire** – influence through combustion
2. **Air** – influence through evaporation
3. **Water** – influence through mixture
4. **Earth** – influence through decomposition

To influence a human -- **Earth**

Drive to a special goal -- **Fire**

Romantic vision/union -- **Water**

All matters of the mind -- **Air**

Greater spirituality -- **Water**

(Most spells must be renewed)

Use of Fluid Condensers

Fire element

Take a piece of blotter paper or linen, moisten with either condenser, then place it in front of you and concentrate on what you wish to accomplish. Load the paper or linen with your desire until you find your concentration breaking. Then burn it. While it is burning, concentrate on your desire again. The power of your concentration and the condenser are released by burning. Turn the problem over to

the Universal element and discard the ashes.

Air element

Take a metal container (an ashtray will do) and pour in enough water to cover the bottom. Add a few drops of condenser. Concentrate on your desire as you look into the liquid. Put the container on a stove and let the desire-loaded liquid evaporate. As you concentrate on the steam, wish your desire to be taken in the air element. Continue thusly until all the liquid is gone. Very good for respiratory troubles or for the better health of a friend.

Water element

Take a new unused container (glass – no plastic) and fill with water, bottles, spring or rain water is best. Add a few drops of condenser (use compound only in a real emergency). Fill the water element with your wish or desire. When concentration breaks, the water has been loaded. Now throw the liquid into a river as you think how happy you are that your desire has been absorbed by the Water element, and that part of its power is released with your wish.

Earth element

There are two methods, rain water may be put into a bottle with the condenser or the condenser can be poured directly on the ground. Concentration (loading) must be done first. Liquid should be poured where people will not be walking. A flower pot of earth may b used, or make a hole in a large apple or potato and pour the condenser into it, then bury it in the ground or flower pot. Concentration should continue through each operation.

Magick Focals

Focals are used for amplifying, focusing, and concentrating magickal energy. They should blend with the potion you are making or spell you are casting. I like to use many focals blended together. You will find that focals like food, music, scented oils, candles, incense and decorations, all add more power to your magick. The following is a list of focals used in magick.

Visual Focals -- Sight: Things you look at. Examples include photographs, symbols, drawings, paintings, statues, flowers.

Auditory Focals -- Sound: Things you hear. Examples are music, singing, chanting, drumming, humming, breathing, ocean, fountains, birds.

Gustatory Focals -- Taste: Things you taste. Examples are food, beverages, and the salt on your skin.

Kinesthetic Focals -- Touch: Things you can touch. Examples are skin, plants, fabrics such as velvet, carved chalices, shells and crystals.

Olfactory Focals -- Smell: Things you can smell. Examples are scented oils, scented candles, foods, and incense.

Intuitive Focals -- Psychic Sense: Things you can sense intuitively. Examples are ritual jewelry and talismans.

Magick for the Incarcerated

The first thing you must remember is that all magick balances and seeks to bring harmony. This means that if the situation is truly in the toilet, Spirit may hit the flush button, which appears to cause chaos (at first) and makes things look worse than they are. The old adage *This, too, shall pass* is important here. Psychologically, most mental crises take six weeks to bounce around in the mind like a red rubber ball. After that, mentally, emotionally, and physically, the journey will begin to smooth out. During those six weeks, keep your head up and your brain working in a positive direction. This is not the time to cop out. Yes, I know this takes courage, but I also know that you can do it!

Incarceration magick requires that you acknowledge and understand that every action you do has an equal reaction. There is no way around this, yet not all “crimes” committed are morally wrong and what one culture may deem a criminal act (based on its social model), another culture may find acceptable. When talking about karma, then, we can’t always rely on the cultural model to tell us what is right and what is wrong. In karma, however, all nasty acts must be paid for and all acts of good will must be returned in kind. No matter how hard our social model tries to get it right, there are people who are jailed unjustly, or those whom we feel the punishment may not fit the crime. When working magick in these situations, it is not our place to judge. Our mission is to ask for balance and allow the universe to work for the good of all. Now, as an aside, the “good of all” may not be so hot for the criminal. It doesn’t mean he or she is going to skate out of the mess he or she created. It does mean, however, that the checks and balances of the universe will be put into motion without hindrance of our pushing something where, karmically, it should not be going. It also means that if someone is not guilty, energy will be released to rectify the problem, if it is within that individual’s spiritual plan.

Magick in Theory and Practice

Many Thelemites are a bit appalled by the evident complexity of this work. Crowley wrote it in obedience to the injunction in "The Book of the Law:" I, 35-37:

"35: This that thou writest is the threefold book of Law.

36: My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37: Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach." It is the last of these verses that prompted Crowley to write "Book Four" (**Weh Note:** Reader please remember that **The Book of the Law** should not be interpreted for anyone else. I may have gotten a bit carried away in this paragraph.) -the fourth book to "The Book of the Law," but not the fourth Chapter of the same; for verse 35 clearly declares that there are only three parts to "Liber AL." The closing verses of "Liber AL" also leave no possible doubt that the Book itself is ended. There is no Fourth Book or Chapter to "Liber AL," and there never will be; efforts by such as James Beck and this "Book of Codes" published in the recent "Book of Perfection" are misguided in claiming this. Such works can be of considerable value, but cannot rest on a par with "The Book of the Law" -- more on this subject in another place. {9}

In addition to several other aids, the reader of "Magick in Theory and Practice" will be better armed for the fray with a copy of "Magick Without Tears" (letters written by Crowley to explain M in T and P) and a slender volume sometimes published separately from M in T and P titled "Book Four". This latter is an introduction to the technical aspects of Magick. Actually "Magick in Theory and Practice," taken together with this little book, (**Weh Note:** And "Equinox of the Gods".) form "Book Four".

(**Weh Note:** These texts are available on diskettes from O.T.O.)

"Magick in Theory an Practice" is roughly divided into two parts: Theory and Practice -- hence the title. This Study Guide will chiefly concern itself with the Theory part. Notes will be added on some of the Rituals, but they require a more extensive discussion than is possible here. Membership in the Order makes possible further instruction.

Obviously the first thing to do with the book is to have a good look at it. Mark especially the diagrams of the signs given at the beginning and the list of recommended reading found in the middle. These two short items are doors to understanding the rest.

Introduction -- intended to perform several functions. For a person already able to confront Magick without undue skepticism, it may be unnecessary. For the beginner, it includes a pseudo-rational exposition of the Magical world-view. Actually, this

introduction is a series of images and tropes -- it is intended to begin an opening of the more closed minded readers and to trap the minds of those who should not study this work -- so that they will not enter into danger.

Chapter 0 -- basic philosophy and method. The real introduction to the Work.

Chapter 1 -- Definition of terms and fundamental advice. Learn this before going further. The material is relatively light. Any difficult point may be returned to later -- such difficulty will be more a matter of trying to find problems that aren't there, than it will be of confronting real obstacles.

Chapter 2 -- through Chapter 7 -- Magick formulas. These are mental ways of organizing thought and ritual. The reader will not be able to understand them perfectly at first. They must be firmly understood before any of the Rituals can be consciously mastered. Each of these chapters should be studied and learned in succession before any but light reading of the rest is undertaken.

Chapter 8 -- This sets the method for the whole of the Work. It must be studied well. It may be studied along with Chapters 2 through 7.

Chapter 9 -- Basics of use of sound and general notes on working. Necessary for ritual, but not absolutely necessary of understanding of general theory. Some valuable points of philosophy are to be found here, none-the-less.

Chapter 10 -- Method of physical action in ritual. Necessary for the rituals.

Chapter 11 -- The critical work of performing Magick rests in development of the Body of Light. This chapter introduces the method and concept. Study this before reading further.

Chapter 12 -- Technical instruction. Not all of this material is to be taken literally. Those who wish to become involved in this level of working should proceed cautiously and with instruction from those they can accept as teachers.

(**Weh Note:** Bloody sacrifice is not all it seems. Some of this refers to preconception birth control. Postpartum birth control is murder. Don't get the two confused! When Crowley says that he has sacrificed a child, he means that he has diverted the act of conception to magical ends. -- from the revised guide in the 1986 e.v. "TLC". I added this comment to my original writing when I discovered that Crowley and O.T.O. were under attack by Christian fundamentalists and others, through deliberate misrepresentation of this chapter in MT&P. There is a footnote in MTP which makes this concept clear enough, but the slanderers have usually seen fit to gloss over the point.)

Chapters 13 and 14 -- This must be studied closely. The material here is of very wide application in all workings.

Chapter 16 part I -- The main point is not to take a magical Oath until you are ready to set the pattern for your life's work.

Chapter 15 -- Read and reread this material until it become an integral part of your thought. This is absolutely basic technical and attitudinal orientation.

Chapters 16 part II and 17 -- Not generally important unless it is desired to take on

specialized work of this kind.

Chapter 18 -- Very important. Study closely. This material is essential to successful working and control. Without the knowledge presented here, your body of light will be effectively blind and blundering.

Chapter 19 -- Specialized work again. Study if it appeals to your interest. {10}

Chapter 20 -- This will appear obscure at first. It is the advanced theory of ritual design. Without this material, one cannot understand some of the shorter rituals given in the rest of the book. Some of the ideas presented here are misleading if looked at lightly. Study of this chapter should come after work with the earlier part of the book.

Chapter 21 -- The material here is mostly advanced philosophy of Magick. Some parts will appear clear on first reading. This chapter may be read chiefly for entertainment until one has read "The Book of the Law."

While the theory chapters of "Magick in Theory and Practice" are being studied one should practice several rituals. Study of Appendix III on pages 245 and 246 of the shorter edition of the book is advised. Rituals for special attention include Liber E (general exercises), Liber O (especially the Lesser Pentagram Banishment), (**Weh**

Note: There are lots of typographical errors in this version of Liber O, as well as elsewhere in most editions of MT&P.) Liber Resh (daily). The student is advised against Liber III in instruction #2 -- the basic method is excellent, but this particular technique is not for most people (or necessarily the most promising students).

In the process of reading "Magick in Theory and Practice", one comes across many references to the "Equinox" and other writings. In most instances, the point to be found in the reference is unnecessary for the average student. When unusual difficulty arises, Associates and Initiates of the Order may apply for specific instruction. Inquiries by others will be handled as time permits.

Here is a brief note on some of the rituals in the "Practice" section of the text:

Liber Samekh -- excellent for gathering magical force. Should be performed only in conjunction with banishing rituals. The injunction that no names be used unless understood perfectly may be considered as a trope. Appendix VI "Grimorium Sanctissimum" -- The Latin portion beginning this section. This material may be interpreted as a method for securing the fluids of the sex-act for magical application. It is unwise to attempt this work without instruction and an effective body of light under control.

Liber XXV -- advance form of the Pentagram Banishment. Should only be undertaken after study of "The Book of the Law." Another version is to be found in "The Book of Lies."

Liber V -- difficult. Successful performance of this ritual may be a goal to set in testing your own comprehension of this book.

Liber XV -- the principal group ritual of the Order in the Outer. Appendix VII, Liber HHH. This material is in the line of the Order of the Golden Dawn to some extent.

Alteration and adaptation to circumstance is valid.

Liber E -- Very important to take up with the study of the theory sections.

Liber O -- Basic Golden Dawn rituals for practical working. This material should be relatively easy to understand. It is assumed knowledge for the more elaborate workings presented before and after it in the text.

Liber Astarte -- Very useful. It may be undertaken without reading the rest of the book.

Liber RV -- Yoga instruction. Should be taken up as an independent practice throughout one's working and study. It furthers all efforts.

Liber Yod -- another item that may be considered a sort of self-proficiency test. Very good mental yoga when attained. It furthers all efforts.

Liber Thisharb -- for very advanced working only. Do not attempt it until skilled in all other workings and experienced by several years of magical practice. It may be studied, if the temptation to practice it can be mastered, at any level.

Liber B -- Its value is wasted on those who are not ready for it.

Liber Resh -- For daily use by all.

Liber III -- Excellent discipline, if the part about the razor is not taken rashly. {11}

Magick vs. Prayer

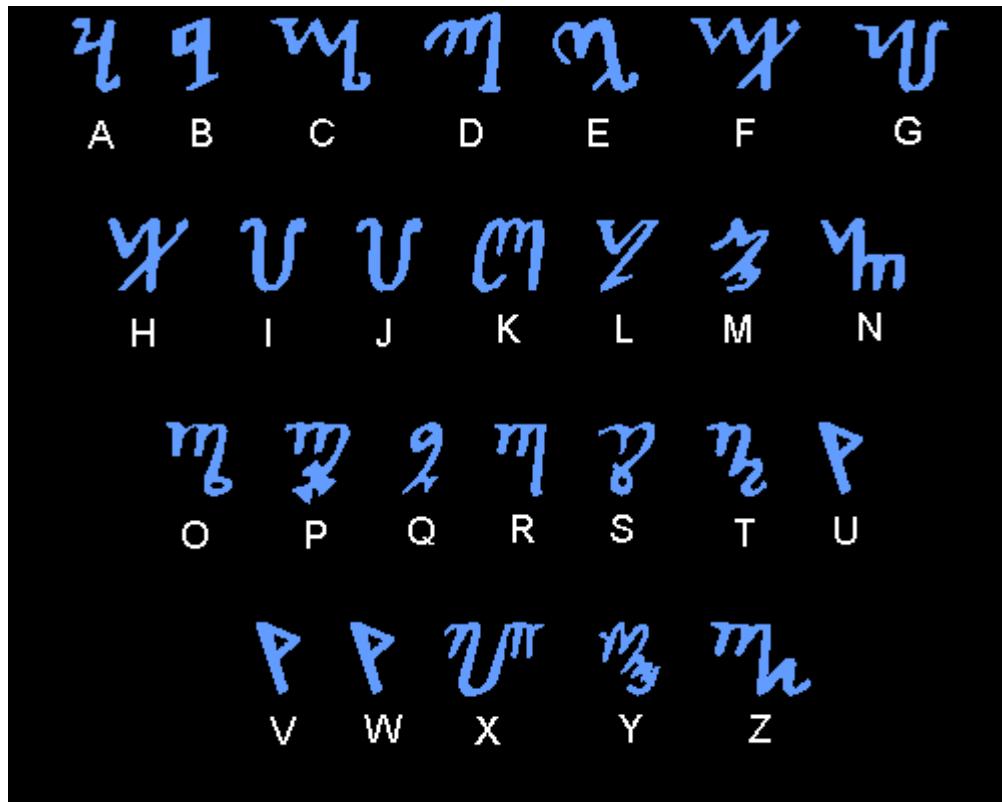
One of the questions brought up was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleads with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change.

In magick, we use our inner energy, combined with earthly and elemental energy and Deity energy, and send this forth to accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer. I feel that a prayer works the opposite way. The prayer is a request to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will").

Am I out in left field or just being redundant? I forgive if I'm "running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magicK) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elisabeth has, "What do you think of **this**?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Magickal Alphabet

The Witches' Alphabet is a script used by some Witches as a secret alphabet. It has also been called the Theban script. The Witches' alphabet was popular in the Craft Community during the 1960's and 1970's, but was gradually replaced by Germanic and Celtic runes sometime in the mid-1980's. A few traditions still employ this old alphabet.



[Download the Theban True Type Font Here](#)

Magickal Alphabets

English	Celestial	Malachim	Passing of the River	Theban	Daggers	Hieroglyphs	Runes
A	ᛒ	ᛒ	ᚨ	ᚢ	ᚨ	ᛗ	ᚨ
B	ᛖ	ᛖ	ᛖ	ᚦ	ᛖ	ᛖ	ᛖ
C	ᛏ	ᛏ	ᛏ	ᚪ	ᛏ	ᛟ	ᚲ
D	ᛏ	ᛏ	ᛏ	ᛘ	ᛏ	ᛖ	ᛘ
E	ᛖ	ᛖ	ᛖ	ᛗ	ᛖ	ᛖ	ᛖ
F	ᛁ	ᚨ	ᚠ	ᚧ	ᚠ	:	ᚠ
G	ᚴ	ᚷ	ᚺ	ᚩ	ᚸ	ᛋ	ᚫ
H	ᛏ	ᚾ	ᚦ	ᛗ	ᛏ	:	ᚤ
I	ᛞ	ᛁ	ᚫ	ᚫ	ᛞ	ᛗ	ᛁ
J	ᛞ	ᛁ	ᛖ	ᚫ	ᛞ	ᛖ	ᛖ
K	ᚴ	ᚴ	ᛞ	ᛘ	ᚴ	ᛕ	ᚲ
L	ᛚ	ᛚ	ᛖ	ᚦ	ᛚ	ᛖ	ᛚ
M	ᛘ	ᛘ	ᚠ	ᛘ	ᛘ	ᛘ	ᛘ
N	ᚾ	ᚾ	ᛖ	ᚩ	ᚾ	ᛖ	ᚾ
O	ᛟ	ᛟ	ᛟ	ᛘ	ᛟ	ᛟ	ᛟ
P	ᛟ	ᛟ	ᛟ	ᛘ	ᛟ	ᛘ	ᛟ
Q	ᛏ	ᛖ	ᛏ	ᛟ	ᛏ	ᛞ	ᛞ
R	ᚱ	ᚱ	ᚱ	ᛘ	ᚱ	ᛘ	ᚱ
S	ᛖ	ᛖ	ᛖ	ᛖ	ᛖ	#	ᛖ
T	ᚦ	ᛖ	ᛏ	ᚩ	ᚦ	ᚦ	ᚦ
U	ᛁ	ᚨ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
V	ᛁ	ᚨ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
W	ᛁ	ᚨ	ᚦ	ᛖ	ᚦ	ᚦ	ᚦ
X	ᛖ	ᛖ	ᛏ	ᚾ	ᛖ	:	ᛖ
Y	ᛞ	ᛁ	ᚦ	ᛟ	ᛞ	ᛞ	ᛞ
Z	ᛏ	ᚷ	ᬁ	ᚩ	ᛏ	ᛖ	ᛖ

Magickal writing and spoke charms, because they both deal with “the word made flesh” either by sound or letter, carry similarities. In the ancient world, written charms had one or all of the following, and many of these same uses are still employed today by magickal people:

Palindrome: A word, verse, sentence, or number that reads the same backward as forward. *Palindrome* is a Greek word meaning “running back again”. The repetitive nature of the word or sentence creates a magickal loop that builds power until released by the practitioner.

Astrological sigils: These are symbols of planets, stars, the signs of the zodiac, comets, and other heavenly body associations. In your studies you have learned that each of these sigils contains its own reference to a particular type of energy. In the Greco-Roman world (famous for their written charms), such symbols were called *charakteres*.

Geometric shapes: For the modern practitioner, these can be squares (four directions), triangles (sacred trinity), wings (movement), pentacles, hexagrams, ect.

Voces mysticae: These are words not immediately recognizable as the common language of the times -- the “gibberish” that scholars sometimes refer to when studying ancient texts. It can be anything from the broken-down pronunciation of a “real” word, or a personally created word that acts as a keyword for the working. Such an example in modern Craft would be *Eko Eko Azarak* -- *Eko, Eko, Zomalack*. Many of the original voces mysticae have turned out to be real words borrowed and frequently distored from other real languages, including Hebrew, Aramaic, Persian, Egyptian, and Coptic, however, the Eko passage has never been (a) proven to be legitimate, nor (b) translated into something sensible. The Latin words used in the Witch’s Pyramid are an example of translated voces mysticae.

Repetitive formulas: Called *logi*, which may be several voces mysticae strung together and then repeated. Common repeated phrases were then considered “formulas”. Therefore, in the body of any spell, you may have a formula for addressing the gods, for addressing the dead, for the actual spell work, ect. Modern Craft also has such repetitive formulas, including the poetry by Doreen Valiente that has permeated almost every Craft-related group in the US in one way or another. Again, *Eko, Eko, Azarak* and its successive passages would be considered an old repetitive formula used in a modern way. Other popular words found mostly in ceremonial magick are *Adonai*, which is the cosmic spirit of the Hebrews, and *Iao*, originally derived from the tetragrammaton, the holy and unpronounceable name of god.

Names ending in -el or -oth: These don't appear so much in modern Craft but they do appear prominently in ceremonial work. These names are clearly built on Jewish and Hebrew models.

Another ancient technique still used today, especially in the systems of Hoodoo and Pow Wow, is the practice of either scrambling words or sentences, or writing them backward in an effort to confuse evil, muddle negative energy, and mystify bad vibrations -- sort of like a magickal eggbeater for the brain. However, if you use this technique outside of the line of defense, it will come back to bite you.

Magickal Days

<u>Day</u>	<u>Planet</u>	<u>Conjuring</u>
Sunday	Sun	Health, success, career, goals, ambition, personal finances, advancement, drama, fun, authority figures, law, fairs, crops, totem animals, volunteer and civic services, promotion, the God, men's mysteries, children, buying/selling, speculating
Monday	Moon	Psychic pursuits, psychology, dreams/astral travel, imagination, women's mysteries, reincarnation, short trips, women, children, the public, domestic concerns, emotions, fluids, magick, spirituality, nursing, all things pertaining to water and bodies of water, antiques, trip planning, household activities, initiation, astrology, new-age pursuits, archetypes, totem animals, shape shifting, religious experience
Tuesday	Mars	Passion, sex, aggression, energy, strife, action, courage, swift movement, physical energy, sports, muscular energy, partnerships, guns, tools, metal, cutting, surgery, police, soldiers, combat, confrontation, business, buying and selling animals, mechanical things, repair, gardening, woodworking, hunting, beginnings
Wednesday	Mercury	Wisdom, healing, communication, intelligence, memory, education, correspondence, phone calls, computers, messages, students, merchants, editing, writing, advertising, signing contracts, sibling, neighbors, kin, accounting, clerks, critics, music, editors, journalists, visual arts, hiring employees, learning languages, placing ads, visiting friends, legal appointments, astrology
Thursday	Jupiter	Business, logic, gambling, social matters, political power, material wealth, publishing, college education, long-distance travel, foreign interests, religion, philosophy, forecasting, broadcasting, publicity, expansion, luck, growth, sports, horses, the law, doctors, guardians, merchants, psychologists, charity, correspondence courses, self-improvement, researching, reading, studying

Friday	Venus	Romantic love, friendships, beauty, soul mates, courtship, dating, artistic abilities, harmony, affection, relationships, partners, alliances, grace, luxury, social activity, marriage, decorating, cosmetics, gifts, income, growth, gardening, architects, artists, beauticians, chiropractors, dancers, designers, engineers, entertainers, fashion, music, painting, poetry, household improvements, planning parties, shopping
Saturday	Saturn	Binding, protection, neutralization, karma, death, manifestation, structure, reality, the laws of society, limits, obstacles, tests, hard work, endurance, real estates, dentists, bones, teeth, farm workers, sacrifice, separation, stalkers, murderers, criminals in general, civil servants, justice, maths, plumbing, wills, debts, financing, joint money matters, discovery, transformation, relations with older people

Magickal Days and Basic Timing

Sunday

Symbol: ☽

Planet: Sun

Basic Energy: Will

Basic Magick: Success

Element: Fire

Color: Yellow or gold

Rules: Leo

Energy Keywords: Aggressive, authority, confidence, courage, determination, dignity, egocentric, faith, fortitude, individualism, leadership, loyalty, optimism, overbearing, poise, power, reliance, stubborn, vitality, willful

Monday

Symbol: ☽

Planet: Moon

Basic Energy: Emotion

Basic Magick: Protection, psychism

Element: Water

Color: White or blue

Rules: Cancer

Energy Keywords: Creativity, domestic, feeling, flexible, growth, imagination, impressionable, intuition, kindness, magnetism, masculine, maternal, matter, mother, peace, plasticity, protective, psychism, receptive, sensitive, sympathy, visionary

Tuesday

Symbol: ♂

Planet: Mars

Basic Energy: Action

Basic Magick: War, change

Element: Fire

Color: Red

Rules: Aries, Scorpio

Energy Keywords: Assertive, combative, constructive, courage, defiant, destruction, dynamic, energy, expressive, fearless, force, frank, heroics, impulsive, leadership, passion, self-reliant, spontaneity, violent

Wednesday

Symbol: ♀

Planet: Mercury
Basic Energy: Speed
Basic Magick: Communication
Element: Air
Color: Blue or silver
Rules: Gemini, Virgo
Energy Keywords: Active, adaptable, agility, alert, analytical, articulate, aware, brilliant, changeable, critical, dexterous, diffusive, discriminatory, duality, efficient, expressive, indecisive, intelligent, irresponsible, precise, reason, restless, sensory, skeptical, verbose, versatile

Thursday

Symbol: ♃
Planet: Jupiter
Basic Energy: Expansion
Basic Magick: Money
Element: Fire
Color: Purple
Rules: Sagittarius, Pisces
Energy Keywords: Aspirations, benevolent, charitable, confident, dignity, expansion, extravagant, faithful, generous, growth, gullible, human, humorous, indulgence, kindness, merciful, optimistic, orthodox, philanthropic, poise, pompous, radiance, religious, reverent, understanding

Friday

Symbol: ♀
Planet: Venus
Basic Energy: Socialization
Basic Magick: Love, friendship
Element: Air
Color: Green
Rules: Libra, Taurus
Energy Keywords: Affectionate, art, attractive, beauty, considerate, constructive, cooperative, courtesy, devotion, evasive, feminine, flirtatious, gentle, harmony, impressionable, indifferent, indolent, love, obstinate, original, refinement, responsive, sociable, vacillate

Saturday

Symbol: ♄
Planet: Saturn
Basic Energy: Restriction, authority, crossroads

Basic Magick: Banishing, rewards

Element: Earth

Color: Black or midnight blue

Rules: Capricorn

Energy Keywords: Authority, caution, defensive, diplomatic, fearful, humility, justice, law, old, patience, pessimism, respect, responsible, restrain, rigid, serious, severe, sincere, stern, thrifty, time

Magickal Names

Female Names

- Adalia (Gr. Noble One)
- Adara (Gr. Beauty)
- Adonia (Gr. Beautiful)
- Alaine (Fr. Dear Child)
- Alaura (Lat. Laurel)
- Alena (Gr. Bright One)
- Amadore (Ital. Gift of Love)
- Amara (Ger. Immortal, Steadfast)
- Amarande (Gr. Immortal)
- Amaris (Eng. Child of the Moon)
- Ambra (Fr. Jewel)
- Amber (Fr. Jewel)
- Angeni (N.A. Spirit)
- Apollina (Fr. Gift from Apollo)
- Aquene (N.A. Peace)
- Azura (Eng. Clear Blue Sky)
- Bonamy (Fr. Good Friend)
- Callia (Gr. Beautiful)
- Calliope (Gf. Beautiful Voice)
- Cameo (Ital. Skin; Pinkish Stone or Shell)
- Caterina (Ital. Pure)
- Catori (Hopi Spirit)
- Catriona (Celt. Pure)
- Charis (Gr. Charity)
- Chenoa (N.A. Dove)
- Creissant (Fr. To Create)
- Dabria (Lat. An Angel)
- Dakota (N.A. Friend)
- Damara (Gr. Gentle Girl)
- Darlis (Eng. Beloved)
- Deheune (Celt. Divine One)
- Divone (Celt. Divine One)
- Dyani (N.A. Deer)
- Eartha (Eng. Of the Earth)
- Ebony (Eng. Dark Beauty)
- Edana (Celt. Passionate)
- Eleta (Fr. Chosen)

- Ena (Celt. Fiery; Passionate)
- Enid (Celt. Spirit)
- Enola (N.A. Solitary)
- Ermin (Lat. Universal; Whole)
- Esme (Asax. Kind Defender)
- Ethne (Celt. Fire)
- Fanchone (Fr. Free)
- Faye (Fr. Fairy)
- Filia (Gr. Friendship)
- Gavenia (Scot. White Hawk)
- Gemma (Fr. Jewel)
- Grainne (Celt. Love)
- Jacy (N.A. The Moon)
- Javan (Lat. Angel of Greece)
- Kachina (Hopi Spirit)
- Kassia (Gr. Pure)
- Kendra (Asax. Prophetess)
- Kimi (Algon. Secret)
- Ladonna (Ital. Lady)
- Leala (Fr. Loyal One)
- Lena (Gr. Light)
- Lona (Eng. Solitary One)
- Lorna (Lat. Alone; Solitude)
- Lucia (Ital. Light)
- Lucretia (Lat. Brings Light)
- Maida (Eng. Maiden)
- Meda (N.A. Priestess)
- Natane (N.A. Daughter)
- Nenet (Eng. Goddess of the Deep)
- Neona (Gr. New Moon)
- Niamh (Ir. Bright)
- Nokomis (Daughter of the Moon)
- Obelia (Gr. Pillar of Strength)
- Olathe (N.A. Beautiful)
- Oreanda (N.A. Magick Power)
- Orela (Lat. Announcement From the Gods)
- Orianna (Lat. Golden; Dawn)
- Oriel (Fr. Golden; Angel of Destiny)
- Panthea (Gr. Of All the Gods)
- Panya (Lat. Crowned with Laurel)
- Philana (Gr. Lover of Mankind)

- Philomena (Gr. Lover of the Moon)
- Raissa (Fr. Thinker)
- Sage (Lat. Prophet)
- Solita (Lat. Alone; Solitude)
- Tania (Lat. Fairy Queen)
- Terentia (Gr. Guardian)
- Thadea (Gr. Courageous)
- Vala (Eng. Chosen)
- Verena (Ger. Defender)

Male Names

- Acelin (Ger. Noble)
- Adonis (Gr. Manly Beauty)
- Aidan (Celt. Fire)
- Alastair (Eng. Defender of Mankind)
- Altair (Gr. Star)
- Athan (Gr. Immortal)
- Balder (Scan. Son of Light)
- Bardo (Scan. Son of the Earth)
- Brencis (Lat. Crowned with Laurel)
- Caedmon (Celt. Wise Warrior)
- Caton (Span. Knowledgeable; Wise)
- Cyrus (Per. Sun)
- Delano (Fr. Of the Night)
- Dmitri (Gr. Lover of the Earth)
- Einar (Scan. Warrior; Leader)
- Eoin (Wel. Young Warrior)
- Gunnar (Ger. Bold Warrior)
- Kaspar (Per. A Treasured Secret)
- Keene (Celt. Wise)
- Koen (Ger. Honest Counselor)
- Laramie (Fr. Tears of Love)
- Lars (Scan. Laurel Crown)
- Leif (Scan. Beloved)
- Lucian (Lat. Man of Light)
- Maddock (Wel. Generous)
- Oberon (Ger. Noble)
- Panas (Russ. Immortal)
- Pilan (N.A. Supreme Essence)
- Rainer (Ger. Counselor)
- Rune (Ger. Secret)

- Tierney (Celt. Lord)
- Zelig (Ger. The Blessed One)

Magickal Protection

As Pagans, most of us during any form of working (such as trance, rituals, spells, meditation - basically any time you open yourself to the energies of the universe) will create some form of protective rite. While it is wise to protect oneself, it is equally important to understand exactly what we are protecting ourselves from. So lets start by clearing up a few misconceptions, we are generally not protecting ourselves from "magickal attacks", demons or other forces that are seeking to harm us (though of course, if some such should be happening we would also be protected from those as well).

Lets take a look at these events; despite Hollywood hype magickal attacks are a relatively rare occurrence. Very few people, if any, are capable of and have the inclination to pursue 'combative magick', for it is very costly, in time, energy and universal debt. So much so that even practitioners of the so called 'black arts' seldom engage in this form of magick, 'magickal warfare', without the greatest provocation. In other words there has to be a very good reason for any practitioner of the occult sciences to attempt an attack on another practitioner magickally and risk starting a long, 'costly' and protracted 'war'. On the other hand it can certainly tickle the fancy of some, and within other's it tickles the vanity for some to believe others seem them as important enough a 'rival' to be getting attacked. Roughly 90% of all alleged 'magickal attacks' are nothing more than glamorous internal projections by people with overactive egos and imaginations!

Real Magickal Protection.

When a Pagan discusses Magickal Protection what they are usually referring to is a rite designed to assist the practitioner in separating the energy they are utilizing from the rest of the energy flowing around, thereby keeping away 'undesirable' energies. It is all about concentration. The term literally means 'to lead towards one's center' but also implies selecting and excluding the undesired. This creates a sphere of protection with the practitioner at it's center. There are no energies within this sphere other than those brought there by the practitioner.

In this the sphere - most commonly and incorrectly referred to as 'the circle', this incorrect terminology becomes confusing to new practitioners when they are "told to cast the circle" and are in fact required to build a sphere of magickal energy. The reference to the circle is in fact a reference to the fact that within some sectors of Pagan belief, none is 'better' in the circle than another so they all stand on level ground surrounding the place of worship {generally the altar} inside the "sphere of protection" and so one 'casts the circle' - enables all to stand within a sacred space

equally) the practitioner is 'protected' from disruptive energies, while at the same time containing the desirable energy. Much as a scientist must keep dust, radiation, humidity away from a sensitive experiment, so must practitioners of the occult sciences create an optimum working environment. The ideal conditions being, concentration, total control of one's own mind and body and a precise awareness of the subtle changes in the energy flow that is around and within us all.

We have already discussed that we are not trying to keep out negative beings such as demons, but energies themselves can be dangerous, simply as they can be unpredictable, and so sensible precautions must be taken, however this should not be a paranoid fear of the unexplained (in fact if you do feel this way then perhaps this is not for you). The experienced rock climber instinctively shows greater caution than an beginner - they understand the forces they are dealing with, how to combat or control them but also how damaging they can be when misinterpreted. The experienced practitioner knows that with the correct approach to magick comes the mark of a serious practitioner of the occult sciences. This is the understanding of magickal protection that needs to be remembered for your practices.

The most common and ancient form of protection is the 'magickal circle' (traditionally a sphere 9 feet in diameter). Like all forms of protective symbols it needs to be visualized into being. The practitioner aims to project the symbol with such an intensity that it can be perceived as a conscious 'hallucination'. It is not important if the projection is visual as long as it can be perceived (aurally or physically etc) in its intensity. Ideally it should be able to be perceived in some manner by all present.

There are several reasons for the 'circles' popularity as a symbol of protection, without beginning or end the circle (and via that the sphere) serves as a symbol of the infinite cycle of birth-death-rebirth. Although the circle is the most common symbol of magickal protection it is not the only one. There are many ways in which one can create magickal protection, some simple, others complex, it is up to each practitioner to experiment with different forms and establish what works for the individual.

The following are some forms of Magickal Protection;

- "White Lighting" - for use during simple solitary meditations, to cleanse the aura, etc.
- "Spheres" - for use during simple solitary meditations, to cleanse the aura, etc.
- Basic Circle Casting - for use with small groups in meditations, simple workings, trance work, regressions etc.
- Ceremonial Circle Casting - For use in Covens or Large gatherings for meditations, complex workings, where large amounts of energies are being utilized, etc.

Magickal Pyramid

Daring	Silence
?????????????????	
?	?
?	?
?	?
?	?
?	?
?????????????????	
Knowledge	Will

To Know, To Will, To Dare, To Keep Silent

To Know: Knowledge is the first key in any magickal working. We must know what we want to do, and how to do it with skill.

To Will: The focus of will provides the external energy necessary to do Work.

To Dare: This is the "doing" of the magickal operation, sometimes not without risk or effort.

To Keep Silent: Do not "diffuse" the energies of **any** working by "talking it to death", particularly with those not directly involved or concerned with the operation.

These four elements form a dynamic interaction with each other and the work or object of the work represented by the "Point" of the pyramid if you visualize this diagram in three dimensions, rather than the two of the computer screen. These seem to be fundamental principles for group ritual as well as solitary spellwork.

Magickal Reveries

As Capricorn begins the year darkly
From the depths of light
As the distant Sun
Begins Her Northward Path

Saturn begins her leaden rainbow dance
Giving form to time
The Gates to Formlessness
Make way for new forms

To emerge out of Saturnian Black
Gates of Formlessness
Are now used by wise souls
Seeking Endlessness

As new forms dance in, wise souls may dance out
To Eternity
To explore timeless states
And spaceless being

Saturn planet of time and timelessness
Space and spacelessness
Of limits and freedom
Is our leaden key

To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Agape is subtle wine, holy...pure
While Chubby Eros
Is a belching beer
Good old, sad old lust
Is Thelema will with desire charged
Is Thelema greed
Drunk on yeasty-rich lust
Rapine in her heart

Or is Thelema subtle will, divine
Heaven's Spirit scent
Beyond sight, will or mind
Like good Christian Faith

As Capricorn begins the year darkly
From the depths of light
As the distant Sun
Begins Her Northward Path

Saturn begins her leaden rainbow dance
Giving form to time
The Gates to Formlessness
Make way for new forms

To emerge out of Saturnian Black
Gates of Formlessness
Are now used by wise souls
Seeking Endlessness
As new forms dance in, wise souls may dance out
To Eternity
To explore timeless states
And spaceless being

Saturn planet of time and timelessness
Space and spacelessness
Of limits and freedom
Is our leaden key

To the golden place of immortality
The Bliss of Saturn
Is sweet, rich bliss, indeed
In dark Capricorn

Isis spread your loving wings over me
Enfold me within
Protect me, Mother,
In my loneliness

Isis spread your loving wings over me
Enfold me within

Lead me to earthly love
Lead me to my Self

Isis spread your loving wings over me
Enfold me within
Surround me with lovers
Who heal me with love
Isis spread your loving wings over me
Enfold me within
Allow me loving friends
Who heal me with love
Isis spread your loving wings over me
Enfold me within
Lead me to earthly love
Lead me to my Self

When bright spark was struck at dark equinox
Hard clarity came
As Sun struck Saturn
In His Earthy home
The Astral Year begins in Saturn's house
In chill mystery
The leaden wheel begins
Her twelve month circle

From Earth to Air to Water to Fire
Then again begin
Spinning wheel of magick
Through time and through space

Twelve stations of the Elemental Cross
Break the calender
Wear tattered calender
Like torn beggar's rags

Twelve mundane months slip over Heaven's Year
Solstice to solstice
Tearing the paper year
With ancient power

Now the dark solstice has come and has gone

Year is born anew
New Year's day ahead
Surly overlay

Vying with our more ancient starry year
The New Roman Year
Trys hard to hide the Gods
Nor can it hide them

For their power is born ever anew
Through the twelve stations
And deep in each month
Their Life births Magick

As Virgo dies the dark Crone encroaches
Hard with Grey Power
Harsh-shrivelled with Wisdom
Of a long chaste life
What seems to be ugly, mean grows in strength
Like a walnut shell
Wrinkled shell, wrinkled nut
Wrinkled wise, old brain
Cruel Death mercifully releases Beauty
Libra roses rise
Gentle Autumn breezes
Pink, red, soft petals
From peak to craggy peak the Horn'd One leaps
Fire in his eyes
Hard shouldered, white-hot chest
Antlered man on high

Blue lightening flashes from his bright-hot thighs
Swift knees crash through trees
In the ancient forest
Of my ancient mind

From those depths my ancient powers rise
Fire in my eyes
Soft heart hardens. Wisdom
Surges in my thighs

Knees and ankles loosen, muscles tighten
I am the Horn'd One!
I am He! I am Free!
Ancient One in me!

Affirmation: I am Pan! I am Cernunnos! I am the Horn'd One. I am Shiva! I am He! I am Atman! I am Free!

Is Peace possible on Battlefield Earth
No. Not now, Kali
Your Yuga demands War
War is our teacher

Only through War can we learn to escape
Your prison of Time
The only Peace there is
Is hidden within

Each individual heart. Turn within
Make that your War
Exploit the Battlefield
By turning away

That is War enough in Kali's prison
Of Time and of Space
Learn to reverse the Field
And find your own Peace

Magickal Stuff

Meditation

One of the best ways to prepare yourself for magickal workings is with meditation. Interlude has some wonderful meditations, prayers and poems. Check out the Mother Nature meditation.

Preparing for magick

Casting circles and calling quarters

Rituals

These are some of the rituals in my Book of Shadows. Most of these were written by me, with some help from my magickal books! Others were sent in by friendly e-mail correspondents.

Full Moon/Prosperity Ritual
Full Moon/Earth Ritual
Full Moon/Cleansing Ritual
Altar Devotion
New Moon Ritual
Fire Protection Circle
Protection Charm
Distance Healing Ritual
Tool Consecration
Banishing Ritual
Binding Ritual
Night Prayer
Ritual for Healing, Growth and Renewal
Spell to get a Job
Lightning Protection Ritual
Psychic Herb Jar
Yule
Samhain
Midsummer
Spring Maiden Ritual
Beltane
Tips on designing your own rituals

Moon Phase Correspondences for Magickal Workings

New Moon Magick:

New Moon workings can be done from the day of the new moon to three-and-a-half days after. The new moon is for starting new ventures, new beginnings. Also love and romance, health or job hunting.

Waxing Moon Magick:

From seven to fourteen days after the new moon. The waxing moon is for constructive magick, such as love, wealth, success, courage, friendship, luck or health.

Full Moon Magick:

From fourteen to seventeen-and-a-half days after the new moon. Prime time for rituals for prophecy, protection, divination. Any working that needs extra power, such as help finding a new job or healings for serious conditions, can be done now. Also, love, knowledge, legal undertakings, money and dreams.

Waning Moon Magick:

From three-and-a-half to ten-and-a-half days after the full moon. The waning moon is used for banishing magick, for ridding oneself of addictions, illness or negativity.

Dark Moon Magick:

From ten-and-a-half to fourteen days after the full moon. The dark moon is a time for dealing with attackers, for exploring our darkest recesses and understanding our angers and passions. Also bringing justice to bear.

Daily Correspondences for Magickal Workings

Sunday	Power magick, health, vitality, money, career
Monday	Intuition, dreams, psychic ability, fertility
Tuesday	Money, enemies, courage, energy
Wednesday	Divination, communications, knowledge, wisdom
Thursday	Happiness, luck, wealth, victory, health
Friday	Love, romance, marriage, friendship
Saturday	Psychic ability, communications, new beginnings, protection, bindings

Color Correspondences for Magickal Workings

Red	Energy, strength, passion, love, career goals, courage
Orange	Business goals, career goals, justice, success, ambition
Yellow	Learning, breaking mental blocks, confidence, persuasion
Pink	Romantic love, peace, nurturing
Green	Finances, luck, physical healing, abundance, growth
Blue	Wisdom, protection, calm, creativity, patience
Purple	Spiritual power, psychic ability, ambition, third eye
Silver	Telepathy, clairvoyance, intuition, dreams, astral energy
Black	Protection, repelling, binding
White	Peace, purity, spirituality, higher self

Herbal Magick

There are many herbs that can be used for magickal purposes; I've elected to list only those that could be found in an ordinary kitchen or can be easily found at a grocery store or nursery. I live in an apartment, but I was able to make a small herb garden that sits outside on my balcony. Wooden window boxes are fairly inexpensive, as is potting soil. The herbs themselves were only \$2 each.

Success	Basil, sandalwood
Psychic	Cinnamon, rosemary, thyme
Divination	Cloves, nutmeg, thyme
Dream Magick	Cinnamon, mistletoe
Good Luck	Chamomile, nutmeg, sandalwood
Health	Allspice, coriander, ginseng, thyme
Love Magick	Basil, catnip, cinnamon, dill seed, ginger, mint, rosemary, sage, thyme
Money	Basil, chamomile, cinnamon, garlic, thyme
Protection	Cloves, marjoram, basil, sandalwood, African ginger

Magickal Symbols

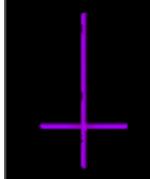
Below are 71 symbols commonly used in magick. You can put magickal symbols on any of the tools or objects that you use for magick. You can even wear magickal symbols on your clothing. Like a magickal alphabet, magickal symbols speak to your unconscious. You can use symbols to make a statement. For example, a Goddess symbol on your wand could stand for your dedication to the Lady and your commitment to use magick for the good of all. You can also use symbols to further define your magickal intention - carve them on a candle for candle magick, sew them on a poppet, or draw them on paper and place them inside your poppet. You can even use magickal symbols when writing in your Book of Shadows. If you don't feel like writing the word cauldron, you can draw the symbol instead.



Air Symbols



Altar



Athame



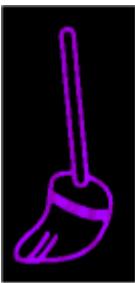
Autumn



Awareness



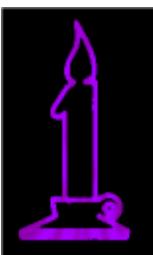
Beauty



Broom



Cakes and Wine



Candle



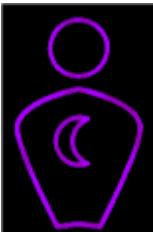
Cauldron



Circle



Cord



Crone



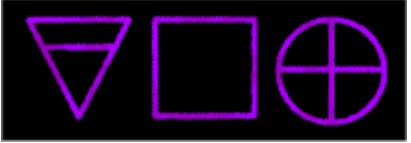
Cup



Deosil



Divination



Earth Symbols



East



Essential Oil



Female



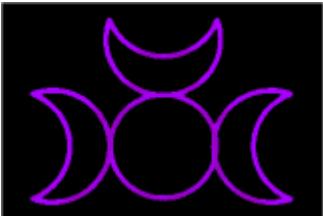
Fertility



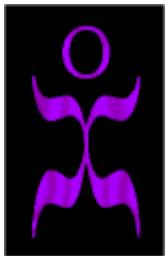
Fire Symbols



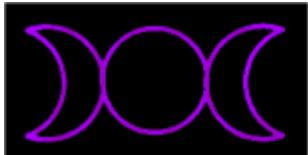
Full Moon



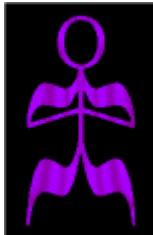
Goddess Consciousness



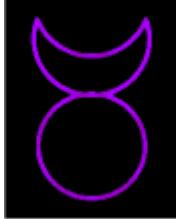
Goddess Pose



Goddess



God Pose



God



Healing



Jupiter



Love



Maiden



Male



Mercury



Magick Circle



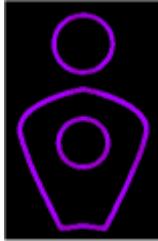
Magickal Energy



Moon Rise



Moon Set



Mother



Neptune



New Moon



North



Pentacle



Pentacle Protection



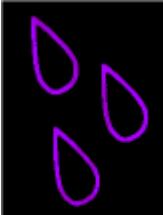
Plant



Pluto



Purification



Rain



Rebirth



Salt



Saturn



South



Spell



Spiritual



Spring



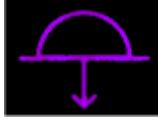
Storm



Summer



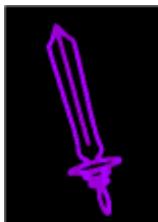
Sun Rise



Sun Set



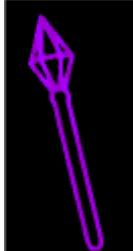
Sun



Sword



Uranus



Wand



Waning



Water Symbols



Waxing



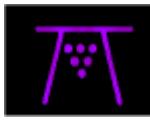
West



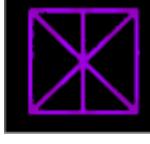
Widdershins



Wine



Winter



Witch

Magickal Timings

Dawn

A time of renewal, rebirth, new ideas dawning, new beginnings, and consecration. Over the centuries, people have collected the dew on the grass and plants at dawn to use as a magick love potion.

Morning

This is a good time for setting patterns in play, for preparing potions, and casting spells for attaining goals. The day's light is growing strong and your magick grows accordingly. Mid-morning is a good time to harvest flowers.

Noon

The solar energy is most powerful at high noon, and there is a tremendous amount of energy for magick making. Noon is also a good time to gather flowers for magickal uses.

Afternoon

This is a time of harvesting magickal goals. The heat of the afternoon sun is a good time for harvesting herbs for potions.

Dusk

A powerful junction point between solar and lunar energies, dusk is the time when the portals to all worlds are thrown open and you can freely enter them. This is a very potent time for any magick making because the portals are open and communication with Divine energies is particularly strong.

Dark of Night

The lunar and stellar energies are strongest at night. Throughout history, witches have almost always cast their spells under the cloak of night. This is also a good time to map out magickal potions and spells.

Midnight

Traditionally called "the witching hour", midnight is a good time to let go of old habits or negative relationships and banish negativity from your life. This is also the time for updating your life patterns and practicing dream magick.

The Hour Before Dawn

This is the time of the Otherworld of fairies, and when many predators hunt. It is a good time to stay indoors.

Magickal Voice

Pow Wow were well-known for using magickal voice, either speaking aloud or, in many cases, whispering. Everyone has a magickal voice. It is the tone that you utter that vibrates your body and is unique to each individual. Your voice can synchronize the entire body's energy system, which, in turn, brings your body, mind, and spirit into harmony. For some people, the sound formats the word into a sing-song; for others, it may be an individualistic drone. The magickal voice is different for everyone.

To practice your magickal voice, be sure to choose a place and time where you won't be disturbed or overheard. Many new students are shy about practicing, focusing on old beliefs and behaviors where using such a voice is considered silly; yet, think back to when you were small, when you listened to the sound of your own voice and played with the various notes that you could make. In a sense, you were instinctively seeking your own magickal voice all those years ago.

Sit or stand in a comfortable position, but don't slouch. Close your eyes and take several deep breaths where you inhale through the nose and exhale through the mouth. Begin with the lowest note for which you are capable and intone that note for at least a minute. Work up through the scale. It's okay if you can't sing or are tone deaf -- you are searching for the note that vibrates your entire body. Once you've found that note, you'll know it because you will feel the tingling sensation in your body and, if you keep it up, you will begin to feel energy "click" softly and notice a sensation of gentle harmony all around you. This is the tone of your magickal voice.

Take several more deep breaths, then repeat the tone, this time concentrating on being one with the universe. Find that still point and merge the sound coming from yourself with that meditative state. Continue practicing this exercise for several minutes, but don't push yourself. When you get tired, or can't seem to keep it together anymore, stop. This is natural.

As you practice over the next few days, you'll find that your magickal voice changes a bit. It may be higher or lower than on that first day. This is also normal and a signal that total self-harmony has begun. After several days, the tone will seem like a natural part of you (which it is) and you can begin practicing with different words, chants, and invocations in that tone. Continued practice melds this voice with daily habits, and you'll soon discover that magickal voice emerges on its own when you need it. It will even, as in the practice of the Pow Wow artist, materialize as a magickal whisper.

Magickal Workings and Helpful Hints

Helpful Hint

Usually when I'm doing a spell I use quiet music like Enya or Renaissance. It helps to set the mood of the spell.

Magickal Working

To remove a wart, first thing in the morning when you wake up, take saliva from your mouth and rub it onto the wart. This will gradually remove your wart, remember to say a prayer of thanks to the Goddess and God.

Kind of gives a whole new meaning to morning breath.

Helpful Hint

I have found an interesting little spell that has helped me numerous time in the cold weather to heat up. First, visualize a glowing ball of pure energy above you (if you visualize the ball being your favorite color it helps too). Next, visualize the ball transcending into your body and stopping in the center of your torso. Then, visualize streams of the energy going off into all parts of your body.

Helpful Hint

To invoke the beauty inside.

First go into the bathroom or a place with running water, then picture all the things that you think make you not like yourself. Picture all these things running down your arm and onto the palm of your hands. Put your hands in the water and scrub away the negative things you thought of. This will make you feel better and brings out your beauty.

Secret

A Prayer For Ridding Negative Thinking

O Goddess within;
O God within;

O Goddess of the Moon, the Waters and the Earth;
O God of the Sun, the Forests and the Mountains:
I need to feel Your presence.
I need to be reminded of You.
Assist me to remember Your lessons;
Show me the key that will unlock my spirituality.
Blessed Be.

Helpful Hint

Traffic Lights

Here is one that helps traffic lights stay green.

Count of one this spell begun
Count of two all traffic lights in tune
Count of three all lights stay green for me
1--2--3
Then hit the seat three times and then say:
So Mote It Be!

Secret

Moon Cloud

After the break of dawn, if the sky is pink, go outside and face east. You may notice what appears to be a large crescent moon above a certain number of smaller moons. They look sort of like clouds, but you know they are not. However many of moons you see that is the number of other new witches you may meet in person that day.

Secret

We're Not Satan Worshipers

Many people think that witches or whatever you'd like to call yourself for worshiping the great mother and the horned one, are Satan worshipers. I beg to differ because I read something that proves all who believe we are Satan worshipers wrong. "To worship Satan or the devil, you must first believe in his great counter part God." Therefore, since we worship the goddess and god and I believe that there are no evil super powers then I plea to all others to consider this as well. Blessed be, and good

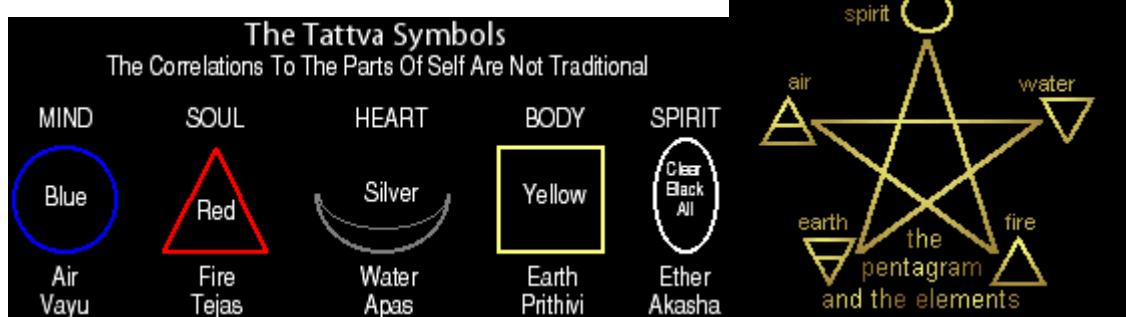
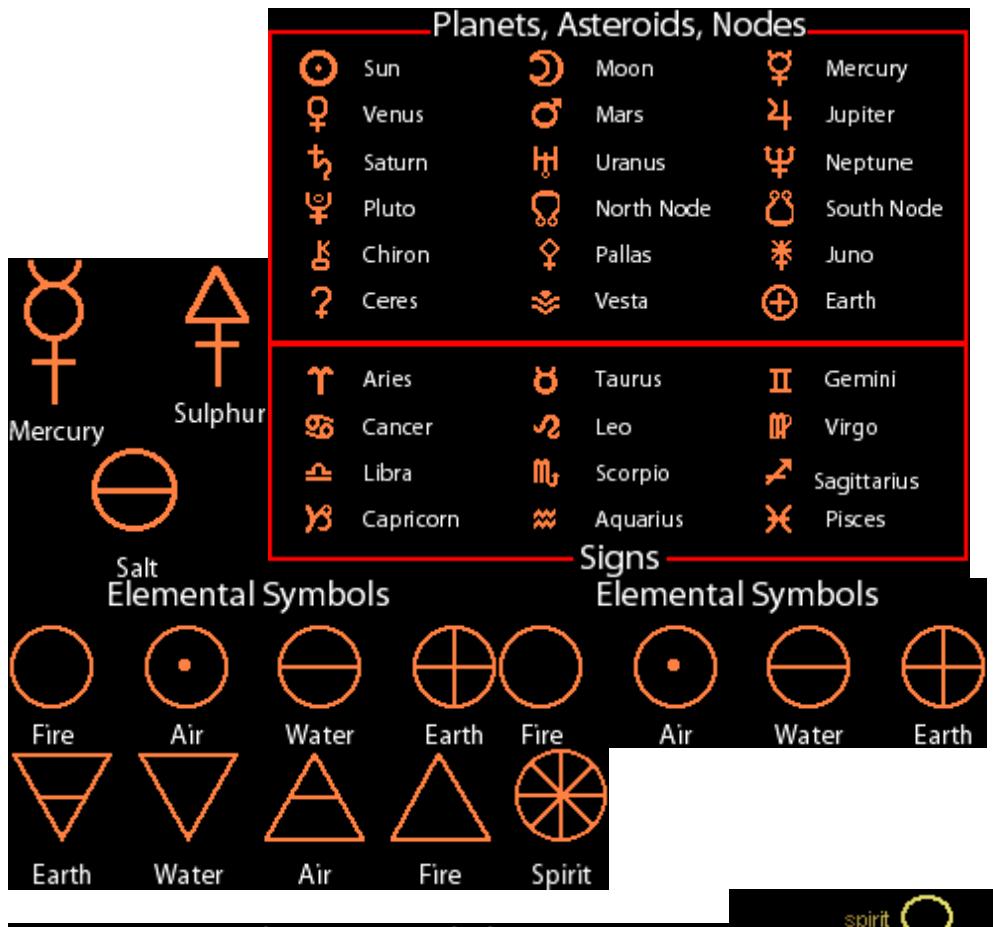
luck.

Magickal Writing

Some Different Alphabets:

	THEBAN	MALACHIM	GREEK	PHOENECIAN
A	ϗ	ϗ	ϗ	ϗ
B	ϙ	ϙ	ϙ	ϙ
C	ϗ	ϙ	ϙ	ϙ
D	Ϙ	Ϙ	Ϙ	Ϙ
E	ϙ	ϙ	ϙ	ϙ
F	Ϙ	Ϙ	Ϙ	Ϙ
G	Ϙ	Ϙ	Ϙ	Ϙ
H	Ϙ	Ϙ	Ϙ	Ϙ
I	Ϙ	Ϙ	Ϙ	Ϙ
J	Ϙ	Ϙ	Ϙ	Ϙ
K	Ϙ	Ϙ	Ϙ	Ϙ
L	Ϙ	Ϙ	Ϙ	Ϙ
M	Ϙ	Ϙ	Ϙ	Ϙ
N	Ϙ	Ϙ	Ϙ	Ϙ
O	Ϙ	Ϙ	Ϙ	Ϙ
P	Ϙ	Ϙ	Ϙ	Ϙ
Q	Ϙ	Ϙ	Ϙ	Ϙ
R	Ϙ	Ϙ	Ϙ	Ϙ
S	Ϙ	Ϙ	Ϙ	Ϙ
T	Ϙ	Ϙ	Ϙ	Ϙ
U	Ϙ	Ϙ	Ϙ	Ϙ
V	Ϙ	Ϙ	Ϙ	Ϙ
W	Ϙ	Ϙ	Ϙ	Ϙ
X	Ϙ	Ϙ	Ϙ	Ϙ
Y	Ϙ	Ϙ	Ϙ	Ϙ
Z	Ϙ	Ϙ	Ϙ	Ϙ

The Principles of Nature



Glyphs & Their Derivation



The Circle represents Spirit, Infinity, and the Eternal.



The Circle with a dot or some other marking within its boundaries is Spirit made manifest or tangible.



The half Circle is the soul; the essence of a particular aspect of being.



The arc is unfolding process and evolution.



The equal arm cross is the cross of matter as defined by the elements. It is also the crossroads of the Planes.



Angles are the interaction of forces with forms. The degree of the angle implies its nature.



A line is an axis, a conduit, a marker for motion. The orientation gives additional meaning.

Symbols For Durations



Hour



Day



Night



Week



Month



Year



Hour
Alternate



Day
Alternate



Day & Night
full 24 hours



Month
Alternate



Year
Alternate

Making a Magic Mirror

This is used for scrying and it can be used to store power which is raised in the circle. Power, once raised, can be stored and called on at a later time if stored in the magic mirror.

The mirror must be concave, hollowed out on one side like a cave, possibly the face of an old clock glass. Purify, consecrate and dedicate this glass to the service of the Goddess.

Polish it, paint the convex side with flat black paint and re-purify it. Keep it wrapped when not in use, in a piece of linen which has been freshly laundered, purified and consecrated. When you wish to use it, take off the linen cover and use it on the altar for scrying or for other magick powers.

An easy way to make a magick mirror:

Put water in a bowl, pour a bottle of black ink into it, purify, consecrate and use for scrying.

Models of Magic

In the course of exploring the possibilities of new, more efficient techniques of magic I was struck by the fact that a structuralist view of the history of magic to date might prove helpful. After all, magicians have always aspired to restate the theory and practice of magic in the language of their times i.e. in different models pertaining to current world views.

There is, however, some risk involved in such an approach: models do not really explain anything, they are only illustrations of processes, albeit rather useful ones. What's more, over-systematization tends to obfuscate more than it clarifies and one should not mistake the map for the landscape anyway, a fallacy a great many kabbalists seem to be prone to.

Thus, the following five (or rather: four plus one) models of magic should be seen as a means of understanding the practical possibilities of various magical systems rather than as definitive theories and/or explanations of the way magic works.

It has proved effective in practice to view magic under the following categories:

- The Spirit Model
- The Energy Model
- The Psychological Model
- The Information Model
- The Meta-Model

The Spirit Model

This is purportedly the oldest model of magic though it may very well have come into existence after or simultaneously with the energy model. We can find it worldwide in Shamanic cultures as well as in many religions. Its basic premise is the existence of an otherworld inhabited by more or less autonomous entities such as spirits, angels, demons, gods etc. The shaman or magician is someone who can enter this otherworld at will, who has traveled widely in it, knows its language and customs and as made friends, smitten enemies and/or acquired allies and servitors there. This is important as all magic is of these entities' making. The modern German word for witch, "Hexe" (f.) illustrates this rather neatly if we take a closer look at its etymology. It derives from Old High German "hagazussa" which translates as "fence rider". The hagazussa is riding the "fence between the worlds" i.e. she is at home in the world of everyday life as well as in the magical otherworld of spirits.

In the spirit model magic is seen as being effected by these entities who are usually

invisible, at least to the average punter, and it is the shaman's or magician's task to make them put his will into effect. This may be done by prayer, by barter, by cajoling or even - vide medieval demon magic - by the application of magical force, threats and pressure. The otherworld may have its own geography but it is usually considered to coexist with the world of everyday life. The key to entering it is an altered state of consciousness, controlled trance or ecstasy of which the shaman is an expert.

The spirit model has prevailed in traditionalist or Dogmatic magic until today, some of its most noted exponents being Franz Bardon and, at least to a great extent, Aleister Crowley.

The Energy Model

The rise of the energy model in the West is marked primarily by the appearance of Mesmerism towards the end of the 18th century. Anton Mesmer, who was not an occultist but who was on the other hand regarded by his contemporaries to be a "miracle worker" of sorts, rediscovered amongst other things the ancient healing disciplines of hypnosis and magnetism. He popularized his theory of "animal magnetism" which he saw as a subtle force inherent in organisms, but he also made heavy use of metal magnets for healing purposes.

While the French Revolution put a temporary end to Mesmer's movement, his ideas were not lost. They were taken up by a number of others, primarily occultists, who drew on them while developing their own theories of magic. One of the first to do so was Bulwer Lytton of the Societas Rosicruciana in Anglia (SRIA), who postulated the existence of a subtle energy which he termed Vril, possibly deriving from Latin virilitas or "force, power, strength". (This was actually the model for the naming of Bovril, from Latin "bovis" or "ox", and Vril or "life force".) We can observe interesting parallels to this concept in the vitalist theories of biology which emerged around the same time. Other exponents of the energy model of magic (not then so termed) were Reichenbach with his concept of Od, Eliphas Levi and his Astral Light and Mme. Blavatsky, who adopted the theories of Prana from Yoga physiology. This was also the time when anthropology and ethnology discovered the Polynesian concept of Mana and Asiatic scholars began to concern themselves with the Chinese principle of Ki or Ch'i (Chi). The latter two go to show, of course, that the idea of subtle energies utilized by magic is far older than the 18th century. In fact, we can observe it already in early Shamanic cultures. Shamanic magic is very frequently a mixture between spirit and energy model, e.g. the shaman may call upon his spirits or gods to give him "power" or he may, vice versa, use his power to extort favors from them.

In its pure form, however, the shaman or magician is not in need of spirits and other entities. The world is viewed as being "vitalized" by subtle forces or energies and his

primary task consists in mastering the art of perceiving and manipulating them. As all phenomena are basically energetic in nature, the existence of an otherworld is not strictly required. Thus, the magician is more of an "energy dancer" than a "fence rider" or go-between. But even here the key to the perception, charging and general utilization of these forces is again the magical trance or, as Chaos Magic terms it, gnosis.

Theories and practices pertaining to the energy model can be found with many magical authors but it has seen its real, large scale popularity only since the seventies of our century when the general influx of Eastern thinking (pace the Hippie movement) made concepts such as chakra and kundalini work a mainstay of most occult disciplines. Strong energy model elements can also be found in Franz Bardon's system of "electromagnetic fluids", "condensators" etc.

The Psychological Model

Sigmund Freud's theory of the subconscious revolutionized Western thinking in general and psychology (which he did not, as some people are wont to believe, invent all by himself) in particular. Suddenly, man was seen as a being which was only partially conscious and in control of itself. While psychology is still fighting for its academical recognition as a science, it has stamped its mark on therapeutic disciplines - and on magic.

The psychological model of magic does not purport to explain how magic works, its only premise is that the subconscious (or, as Carl Jung later retagged it, the unconscious) will do the job if it is properly addressed and/or conditioned. This again is achieved by magical trance, suggestion and the use of symbols (i.e. selective sensory input) as tools of association and as a means of communication between the magician's conscious will and his subconscious faculty responsible for putting it into effect.

Aleister Crowley dabbled a great deal in the psychological model which comes as no surprise as he not only tried to keep up with all major academic disciplines of his time but thought himself to be the world's greatest psychologist into the bargain. But all considered he remained a traditionalist exponent of the spirit model: after all Aiwass was, in his belief, a preternatural entity. Nevertheless he did have a knack of explaining magic in psychological terms to make it sound sensible to the skeptics of his time.

A more radical approach was taken by Austin Osman Spare whose sigil magic rests on the basic tenets of the psychological model. Spare's brilliant system is in principle an inversion of Freud's theory of complexes: by actively suppressing his will in the form

of a graphical sigil and forgetting it, the magician creates an artificial "complex" which then starts to work on similar lines just as suppressed, subconscious traumas will cause neurotic behavior etc.

The psychological magician is a programmer of symbols and different states of consciousness. He is not necessarily in need of a transcendent otherworld or even subtle energies, though in practice he will usually work on the assumption that one or the other (or both) do in fact exist and can be utilized by his subconscious.

Authors such as Israel Regardie, Dion Fortune, William Butler, Francis King, William Gray and to some extent Pete Carroll subscribe to the psychological model which seems to be the primary domain of the English speaking world of magic and which has become the prevailing paradigm ever since the seventies of this century.

The Information Model

The information model of magic is being developed since about 987 and there is still considerable debate about the direction it shall ultimately take. Its basic premises to date are as follows:

- a) Energy as such is "dumb": it needs information on what to do; this can be so called laws of nature or direct commands.
- b) Information does not have mass or energy. Thus, it is faster than light and not bound by the restrictions of the Einsteinian spacetime continuum. It can therefore be transmitted or tapped at all times and at all places. In analogy (but of course only as such!) it may be likened to quantum phenomena rather than relativistic mass-energy. It can, however, attach itself to a medium e.g. an organism or any other memory storage device.

At the start of the theoretical debate it was still believed that the postulation of morphic (or, more precisely, morphogenetic) fields as hypothesized by Rupert Sheldrake had to be an essential factor by way of explaining the mode of actual information transmittance. This, however, while still being discussed, does not appear to be strictly prerogative though it cannot be ruled out that an act of information magic may create such fields. It does seem more probable, though, that the concept of information matrices will prove to be the most promising theory in the long run.

The application of the as yet evolving information model has led to the discipline I have termed Cybermagic (from "cybernetics" or the "science of control systems"). Contrary to the other models described above, Cybermagic does not rely on magical trance to achieve its effects. Rather, the Cybermagician activates either his own main memory banks, namely brain and spine (the Golf-club chakra, so-called because of its

shape reminiscent of a golf-club) or those of the target person. The desired information is then called up and transmitted quite similarly to a copy command on an MS-DOS computer. The copy command analogy holds good insofar as the information (not having mass) is not actually "lost" in the process (as energy would be) but rather is duplicated. This is an important point as it allows for the magician to perform his magic even in a state of very low physical power, possibly even when almost completely intoxicated, as long as his basic "life support systems" are still functional and the command syntax is employed correctly.

It is, however, obvious that this technique demands a fair control of what used to be termed kundalini effects and practice has shown ever and again that a good amount of Yoga and meditation experience is a great help in achieving to Cybermagic.

Unfortunately, the full theory and practice of Cybermagic cannot be described here due to lack of space and will thus have to be the subject of a separate article to be published later. To date the main experimental research work is being done within the Magical Pact of the Illuminates of Thanateros (IOT) and some quite astounding results have already been achieved, especially in the field of language and knowledge transfer as well as magical healing.

In spite of its very modern, untraditionalist outlook the basic principles of Cybermagic may in truth well be the oldest form of magic extant. For we can, for example, find a number of reports in the East to the effect of a guru transferring all his knowledge to his successor before his death, which is usually achieved by an act of long, mutual meditation.

This goes to show that magic as a whole has always existed in many, coexisting models. What has changed, however, is the stress laid on one model or the other in the course of time.

The Meta-Model

The meta-model of magic is not a model as such but rather an instruction on the use of the others. For its only advice to the magician is: "Always use the model most adequate to your aims." This may sound a bit trite but we will see that it is not quite as self evident amongst magicians as one might expect. It is rooted in Chaos magic's assertion "Nothing is true. Everything is permitted", which ultimately boils down to pragmatic utilitarianism. Before this aspect is enlarged upon, though, let us look at an example of the models presented here as applied in practice.

We shall take the situation of magical healing to demonstrate how these models differ from each other.

In the spirit model healing is regarded as an exorcism: illness is caused by "evil" or, at least, undesired entities which have to be negated.

Money Magick

It seems to be a given that many (if not most) practitioners of the magickal arts and sciences regard the acquisition of material wealth as being an activity that is "beneath" them. It's as if material possessions and creature comforts will somehow sully their spirituality. Or at least distract them away from more spiritual pursuits. But all of us who have ever known want (which is just about everybody) will at least occasionally, as has Morgan, wistfully express a desire for the freedom from that want that the "root of all evil" can bring.

I'd venture to say that most participants in computer net discussions would like to think of themselves as having loftier goals than mere material wealth. And it's pretty much true. "Money spells" and the like are called **Low** Magick workings and thought of with contempt. However, I've always had little respect for someone who claims to be an adept magician but can't afford to eat properly. These people have no appreciation for the advantages that an adequate income can contribute toward their spiritual projects.

Over the last six months I've been working on some magickal theory and practice intended to bring Wealth and it seems to be yielding results. I can't say it's made me **rich** (yet!), but it has taken me from joblessness and near-homelessness to a comfortable, if not ostentatious financial state. It began as a philosophical discussion with some fellow magicians about the nature of money and wealth which brought out some interesting ideas.

Wealth in ancient times was a matter of land; wealth was measured in acres. So it could be thought of as being of the nature of Earth. Even when it became gold and other precious materials, it was still of the nature of Earth. Most "money spells" one could find operated from that point-of-view; wealth is "material", therefore "Earth", so the Earth element must be the basis of the magickal work. Just about anyone who composes ritual workings nowadays still proceeds from the same basic assumption without questioning it. So we questioned it. And came up with the idea that the nature of wealth has changed just as money itself has changed -- from land to gold to paper to plastic to bits in a data stream.

Money is no longer of the nature of Earth; it is of the nature of Air.

Like Air it is ethereal; difficult to grasp and mostly unseen. Above all, it likes to **move**. Money in motion replicates itself. Money hoarded slowly dies. Of what use is money that is never spent?

We also raised questions about exactly what **wealth** really is. It is more than mere cash on hand. Even having cash on hand is not an accurate indicator of "Wealth" (with a capital "W".) The all-too common stories of the lottery winners who end up broke again a year later are good examples of what happens to those who don't **believe** that they "deserve" to have money. They prove it -- the money runs away from them! On the other hand, a stockbroker who works herself into a heart attack, mercilessly driving herself day after day for the dubious reward of drinking herself into a stupor on expensive booze in front of a fabulous home entertainment center every night can be said to have achieved the condition of anti-wealth. This is not Wealth!

True Wealth consciousness pays itself to have a good time. Misers are a miserable lot, regardless of how much cash is in the mattress. If you hoard money and not share it, it will curse you with anti-wealth.

Wealth is ultimately the control of resources. If you drive a company car (and take it home with you every night) the Wealth of that car is **yours**, regardless of whose name is on the pink slip. My employers **gave** me a Mac Color Classic as a "company computer". I didn't **buy** it, but for all intents and purposes, it's **mine**. It's **Wealth** is mine.

But most "spiritual" types have disdainful attitude toward money that merely serves to drive money away from them. Money has attained the status of a spiritual entity; like all entities it has its likes and dislikes. Respect it, value it, and provide it with a conduit by which it can **move** and it will flow toward you naturally. Treat it with antipathy and it will flee your presence. Invite it to come to you, believe yourself worthy of its blessings and it will seek you out. Spend, share and reinvest it with relish and it will replicate endlessly. When money moves, it is having sex. Make love to money and it procreates!

So in practical terms, how can these realizations be used?

It's important to remember that in order for Money Magick to manifest results, it is necessary to provide that "conduit" for the money to flow to you. Giving a magickal "push" to a business venture is far more likely to yield results than trying to divine lottery numbers. Even worse, if you don't provide money an easy access route to your life, your magickal working may end up getting disastrous results -- ie. you get a million dollars, from the lawsuit over the accident that left you crippled for life!

I'll share with you the first Money Magick working my partner and I came up with

that yielded **very** rapid results -- within a few days of the working I got a call out of the blue offering me a ridiculously high paying gig (I'm an audio engineer by trade.)

Many old occult writings promote the technique of "sacrificing" a dollar bill as part of a money-attracting spell. We didn't like the idea- it was too related to the old "sacrificial" style of Earth-magic. (In the old days, lambs and/or wheat sheaves, the symbols of Earth-based wealth, were sacrificed to gain more of the same in the future.) However, the dollar bill itself has been esthetically charged to the **max** by the general population as a "talisman" for a hundred years. It's perfect for symbolic magick purposes.

Exploring the premises that like attracts like, and that money likes to move, we took a dollar bill and devised a talismanic sigil for the "spirit of Money" and inscribed it on the bill. (I should mention that at the time, it was very nearly the last dollar we had to our name.) The bill was then magickally charged (We used sexual magick techniques for the charging, again demonstrating the age-old link between sex/money/power) as a talisman. For the next several days, she and I (we were living together) used the bill to **pay each other for anything we did for each other!** She'd get up to answer the phone, and I'd pay her. I'd get her a glass of water and she'd pay me. We paid each other for sex. That dollar bill changed hands several times an hour. This little game had the curious effect of making each of us feel more "worthy" of "getting paid". After a few days of this the phone call came through from an old connection in my profession who "thought of me out of the blue" when a job prospect came up that was perfect for me. The money sensed the frenzied motion and came running! Afterwards, we gave the dollar to a homeless person, combining the idea of "sacrifice" with the idea of "keep it circulating"!

Mystical Pentagram

The Mystical Pentagram is a technique which will enhance psychic self-awareness. Practiced on a daily basis it will produce surprising individual results. One of the features of this technique is that it encourages personal development by allowing each entity to discover a personal mantra which corresponds to the five elements.

To begin, you will need a table of correspondences such as "777" by Aleister Crowley. Look up the names of the gods and goddesses that correspond to the air element. Pick a name which when chanted 'feels' right for you. For example, Nu is the Egyptian lord of the firmament and corresponds to air. If I were inclined towards Egyptian deities, I would chant the name Nu for several minutes to see what effect transpired. If I felt relaxed, comfortable, and generally positive I would inwardly know that this name would be in tune with my inner self. Proceed to find correspondences for fire, water, and earth in the same manner and finally for spirit since it is the aggregate of the four common elements.

Once you have found a personal mantra or a chant consisting of five names, vowel sounds, etc. You are ready to proceed with the practical application of the Mystical Pentagram.

Assume your favorite meditation position, relax and begin to breathe in a rhythmic pattern; i.e. Inhale count one, two, three, four, exhale count one, two, three, four and so on. Continue to breathe in such a manner for about five minutes so that a definite rhythm is firmly established.

Visualize the five psychic centers. Memorize their positions so that you become familiar with the positions.

Next visualize a brilliant white light forming a circle above your head in the spirit center. Mentally draw a white light pentagram within the circle of light. This should be an invoking pentagram.

If your mind should begin to wander, gently bring it back and vocally vibrate the mantra you have chosen for the spirit center. Let your mind dwell on this center and intone your mantra several times for at least five minutes.

Next see a shaft of white light radiate down through your skull stopping at your throat near the Adam's apple. See a circle of white light begin to form and pulsate. Mentally draw an invoking pentagram within the circle of light and vocally vibrate

your chosen mantra for the air center. Continue to stimulate this center for at least five minutes. Now see a shaft of white light radiate down through your torso stopping at your fire center. This is located just above the navel.

See a brilliant white light begin to pulsate at this center and draw an invoking pentagram within the circle of light. As your mind begins to wander gently guide it back to the image of the glowing white pentagram. Here vibrate your chosen fire mantra. Once this center is stimulated the sensation is unmistakable. A mild tingling or vibration of the solar-plexus area is physically experienced. Continue to dwell on this center for at least five minutes.

See the shaft of white light pushdown to the water center which is located in the groin area. Here, too, a brilliant circle of white light should be visualized. Again draw an invoking pentagram within the circle of light. Intone the mantra for the water center and repeat the sound several times for the next five minutes.

Having arrived thus far, see the shaft of white light radiate down through your legs stopping at the bottom of your feet which is the earth center. Form a brilliant, white, pulsating circle of light and draw an invoking pentagram within the circle. Intone your earth mantra and vocally vibrate the sound several times during the next five minutes.

When all of the energy centers have been stimulated, direct the light energy from the spirit center to the earth center. As you exhale see the light travel from the top of your head down through your body to the bottom of your feet. As you inhale see the energy travel from your feet up through your body up to the top of your head, the spirit center. These circulations should be persisted for at least seven complete circuits. See the energy cleanse and vitalize every part of your being and expand your awareness to cosmic consciousness. As you continue to repeat this technique each day you will begin to see and feel a change in your psychic awareness and a marked improvement in your health.

Don't become discouraged if you don't achieve results immediately. This technique produces very positive effects but they are cumulative in nature. Be gentle with your inner self however you must also be persistent and keep the communication open. It is also a good idea to perform this exercise at the same time each day in order to allow your body cycles incorporate the energy flow in a natural order.

Suggested reading:

The Art of True Healing -- Israel Regardie

Energy Ecstasy -- Bernard Gunther

Nature Spirit Magic

Introduction

Each plant, animal, rock, and other entity has a spirit (consciousness resonance matrix). These spirits can join together, in a hive-mind, as a spirit of an area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than the Elementals that many magical people who perform all of their rituals indoors are familiar with. They can be extremely powerful allies. It is possible to sense nature spirits, to determine if they are receptive to a ritual planned, and to have them actively participate in magical workings if they are.

Some Effects of Working with Nature Spirits

Spectacular physical manifestations can happen when working with nature spirits in the wild. I have personally seen actual foxfire mark the boundaries of a magic circle at a location that was identified as a receptive power spot and attuned to a planned ritual the day before. I have seen more than one site attuned for ritual be dry and comfortable, with a round hole in the clouds overhead, on days that were cold and rainy at other nearby locations. Birds have joined in rituals, flying around the circle when energy was being raised; and insects, birds and animals have joined in chants. In addition, the wind often responds to invocations. Generally, these spectacular manifestations happen unexpectedly.

With or without such manifestations, nature spirits often will channel tremendous amounts of power into the magic being performed. It is suggested that you do not consciously try for specific manifestations. Let Nature channel her power into the magic in her own way. If approached with respect, nature may give you many pleasant surprises.

Spectacular physical manifestations are not a necessary sign of success. If you need a spectacular manifestation and nature spirits know this, you will get it. The best success in magic is on the inner planes and more subtle than such manifestations. This success involves beneficial changes in consciousness that last and helpful chains of synchronicity. In addition, working with Nature Spirits can also bring a deep sense of partnership with Nature, and bring new levels of attunement.

To get the best results, perform nature spirit attunement several hours to several days before the main ritual. The purposes of such attunement are to find suitable power spots and to get the help of friendly nature spirits. This timing gives Nature time to gather her children and to prepare to actively participate in the main ritual.

What to Not Do

If nature spirits are approached with disrespect by attempting to command them rather than listening to them and inviting them to work with you, nature spirits may flee, rebel, or attack. I once attended a ritual by some pseudo-Crowleyites who attempted to perform the "Ritual of the Barbarous Names" at a power spot in a forest and then to extend the circle several hundred yards in all directions.

While the forest in general had loud insect and frog noises, the area at which the ritual took place got quiet immediately when the main ritualist declared that all spirits were subject unto him. The vibes from nature could best be characterized as "Oh yea, Mother...!" One participant was quickly possessed by an angry spirit and kept repeating "You killed my children, your children will never live in peace." When the priestess stepped out of the boundaries of the original circle, she was attacked by bees; and bees covered the Book of the Law. Magicians should know better than to attempt to command spirits whose true names they do not know!

Calling Nature Spirits

To make the most out of working magical ritual in the wild, one should find power spots where nature spirits are receptive to the ritual planned and approach the spirits with respect, as equals. In my experience, the most effective power spots for working with the living intelligences of nature are located in wild areas with diverse, active ecologies.

When entering a wild area to find a site for a ritual, find a place that feels good. Then do the following, either individually or, if in a group, as a guided meditation:

- Relax, while standing upright, and focus on your breathing. Breathe deep breaths from the diaphragm. Breathe together if in a group.
- Feel the wind, and let it relax you and awaken your spirit within, as your deep breathing takes you into non-ordinary reality.
- Picture, in your mind's eye, a light inside you. As you breathe, feel the light expand, purify and energize you -- as it expands to fill your aura.
- Feel yourself glowing, balanced, purified, and full of power.
- Connect with your inner self (your higher self), and feel our intuitive self operating.
- Feel yourself as:
 - The wind, full of life and intelligence, communicating with all round.
 - The Sunlight, warm, alive, channeling the power to communicate with nature and energizing all around.
 - Water, emotional, intuitive, refreshing, and connected with nature.
 - The Earth, and note how your physical body is able to wander while

remaining part of Mother Earth.

Focus on your spiritual self, and:

- Note the light within and feel it as love,
- Expand the light and love beyond the immediate aura of your body to the surrounding area - where you will go to find a power spot and contact nature spirits.

Telepathically (by thinking while channeling the love and light energy) send out signals to nature spirits to emerge and be aware of your presence.

- Say why you have come, and invite them to join in sharing, mutual celebration, and the work you intend.
- Visualize the light and love energy you are channeling extending out and merging with the light from distant places.
- Feel the power of the Earth flowing up through your body and feet.
- Feel the power from the sky, and channel this power also to further energize the carrier signal of light and love for communicating with nature.
- Visualize the light expanding and merging.
- Continue to send out telepathic signals.

Now go deeper:

- Close your eyes, sit on the Earth, and feel your connection while you channel more light and love.

Continue modulating the light and love with your thoughts - inviting receptive spirits to join with you and to make themselves known.

- If in a group, someone should start playing a drum at a rate of about one beat per second; and you should listen to the drum and let the drum take you deeper.
- Affirm that you are a nature magician, a medicine person, who knows and communicates with nature. Let this part of yourself emerge to full consciousness. Let the drum and the connection to your inner self awaken that part of yourself that naturally communicates with other life forms. Let it awaken your telepathic senses.
- Continue sending telepathic signals to nature.
- When you feel ready and an inner urge to begin, open your eyes a crack and look around, while continuing to channel love and light and telepathically calling for a response.
- You may see light coming from certain areas that are receptive. You may get other signals, such as a feeling of power or love returning in a certain direction. Perhaps the type of response to this work will be unexpected; follow your intuition in

interpreting it.

- You may test your connection by communicating (mentally) instructions for signals for yes/no responses (such as light getting brighter for less and darker for no) and then mentally ask questions and observe the responses.
- When you have found an area that seems to be responsive and receptive, begin walking to the area, while beaming love energy. Extend your aura to the area and sense the energy.

Entering a Power Spot

- Before entering a power spot, ask permission to enter. If the response is good, enter; if not, locate another more receptive area.
- When entering the power spot, look around. Perhaps the responsive energy will be concentrated around some singularity (a bush, a tree, a specific branch, a moss covered rock, or other entity that stands out). Perhaps the energy will be more general. Use your intuition and feedback from the spirits to guide your actions.
- If it feels right, send out a signal that you would like to touch the singularity (or the ground) for better communication. If the response is good, approach beaming love energy, and then touch or hug the singularity (or the ground).
- Treat the spirits as you would other Pagans you meet for the first time - be sensitive, open, and listen.

Deepening Communication with Nature Spirits

Now that you have made contact with spirits that seem receptive, deepen the communication:

- Breathe deep breaths from the diaphragm, and with each breath, feel more refreshed.
- Now imagine that your spine is the trunk of a tree; and, from its base, roots extend deep into the Earth. Deep into the rich moist Earth.
- With every breath, feel the roots extending deeper,
- Feel the energy deep within the Earth and within the waters of the Earth. Feel your roots absorbing nourishment from the Earth and from its waters.
- Feel the moist, warm energy rising.
- Feel it bursting up from the Earth and rising up your spine, like sap rises in a tree.
- Feel the energy rise to your crown chakra (at the top of your head).
- Now imagine that you have branches, branches that sweep up and then bend down towards the Earth, like the limbs of a willow.
- Feel the branches extending and interweaving with your surroundings.
- Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.
- Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.

- Note how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.
- Feel the energy from above penetrating deep through your body into the Earth.
- Feel the warmth of the Earth rising also.
- Feel the energy circulating.
- Notice how your branches intertwine with the branches of energy surrounding you.
- Feel the energy dancing among your branches and the branches around you.
- Notice how your roots also intertwine with underground energy channels.
- Feel the energy dancing between your roots and the surrounding energy patterns.
- Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire, drinking the same water, sharing the same underlying essence. You are one with the magical grove.

Telepathically mention the time in the past when nature spirits and people communicated regularly and the need to establish such communication now.

Test your connection by asking questions and observing the responses.

Working with Nature Spirits

Explain to the spirits the purpose of your coming to them and the nature of the ritual you plan.

If the spirits you contacted are receptive:

- Explain to them the details of the ritual and invite them to provide ideas.
- Listen, you may receive suggestions on how to improve the ritual. Such suggestions may come in the form of hunches, visions, answers to yes/no questions using pre-arranged signals, or in other ways.
- Explain what type of space is needed and ask what the best place to perform the ritual is.
- You may see light or get other psychic signals leading you to other sites, or you may be at one of them.
- You may also ask what the best places for other aspects of the planned work are (picnicking, individual vision quests, etc.).
- If preparation of the site is needed (removing briars, preparing a fire circle, etc.) ask permission of the spirits before proceeding with such action.
- Before you leave the power spot, tell the spirits you have contacted when you plan to return to do the ritual (visualizing the associated lunar and solar aspects can help with this communication).
- Invite them to join in the ritual when you return and to bring their friends.
- Ask if it would be best to return silently, with drums, with chanting, or with some

other form of approach.

- You can also ask the spirits to provide guidance for working in balance and to provide a teacher to provide further guidance.

Before you leave the power spot:

- Thank the spirits,
- Channel love energy,
- Trigger your memory of the experience, and
- If it feels right, leave an offering of tobacco, or beer and honey poured on the ground (or other suitable material).

Leave in peace and love.

Proceed to other sites that were indicated by the spirits, doing similar meditations at each site.

If you need something, like a staff, a Maypole, or a wand, you can also ask where you can find it and follow the guidance you receive (not slavishly, but as you would guidance from another Pagan).

Before leaving the general area in which you found power spots and contacted nature spirits:

- Channel love energy towards the receptive sites you found,
- Thank the spirits of the land,
- Pull back your roots and branches,
- Ground any excess energy into the Earth (placing your hands on the Earth, breathe in any excess energy, and channel the energy down your arms, while visualizing and feeling the energy going into the Earth), and
- Leave in peace and love.

Naturally, you should leave the area at least as clean, and preferably cleaner, than you found it.

If you work with techniques of Wicca or Ceremonial Magic, you may find that by casting a circle, calling the Elements, the Goddess, the Gods, and the local nature spirits while you are at receptive sites, you may be able to greatly increase communication.

Through the use of drums and other power raising techniques, it is even possible to energize receptive nature spirits. The results can be very interesting. If with a coven, such circles can be done as part of a group attunement to a power spot you have

located.

If you do not get good feelings in response to your explanation of the ritual and are unable to come up with a ritual that gives good responses, do not try to force a good response. You would only be fooling yourself.

- Thank the spirits for their attention.
- Ask them why they are not receptive (if it feels right and they are communicative).
- Trigger your memory.
- Pull back your "roots and branches," return any excess energy you feel into the Earth.
- If it feels appropriate, leave an offering of tobacco or other appropriate material, out of respect for the spirits.
- Move to a more receptive site.

If it is hard to find a site that is really receptive, you should:

- Consider any impressions you got of why the nature spirits weren't receptive in the area you were in, and re-think your plans for a ritual, as necessary and appropriate.
- It may also be appropriate to look for another general area in which to find a suitable power site that is receptive to the work planned.

What to Do When Returning

It can be very powerful to purify and center yourself and to attune to the spirits of the land using the techniques previously described for calling nature spirits immediately upon returning to the site.

Often, individuals may have found small specific power spots to which they have a special attunement, where the spirits are interested in participating; but where the site is too small, has too much vegetation, or is otherwise unsuitable for the main ritual. Individual attunement to the spirits in such areas and inviting them to participate in the main ritual can be worthwhile.

Then approach the main ritual site using the previously arranged technique. You should have the details worked out with the spirits of the land. An exceptionally powerful technique involves doing a procession through or past receptive power spots, inviting nature spirits to join as you pass each power spot, and then moving to the central power spot for the main ritual. If participants are at individual power spots, they can join the procession as it passes nearby.

When consecrating space in the wild, or casting a circle, do not set up the perimeter

as a barrier to all outside forces; it should be a beacon to attract friendly nature spirits, a container for holding magical power, and a barrier to spirits who it isn't right to be with.

One thing that is fun and worthwhile in nature is to bring instruments, such as a rattle, a flute and/or a drum, to tune in to nature's sounds, and to make music in time to nature's sounds. You may be able to get some very interesting back and forth exchanges of music going with selected creatures of the wild, and get into an amazing jam session.

After the work is complete, be sure to thank the spirits for their participation. Libations and other offerings may also be left for the spirits during and/or after the ritual.

NLP: Applied Magic

One: Matching Representations

In studying magic I've been exposed to a lot of related fields-- history, mythology, music --which enrich my understanding of my vocation. One of the most helpful series of books I've encountered is a set of five volumes starting with The Structure of Magic I and II which focus on psychology.

John Grinder and Richard Bandler developed the field they called Neuro Linguistic Programming, or NLP. One reason I suggest everyone I know become familiar with it is that they've taught this stuff to salespeople, managers, Pentagon employees, I see their techniques on television commercials and read about them in seminar descriptions. NLP is a people manipulator par excellence, and I think it's important others are made aware of this.

Another reason is that it's so incredibly useful.

Consider this: "The meaning of a communication is the response you get." In their terms, an elegant phrase. It's changed my entire relationship with others. If I don't make myself clear, I don't blame the listener. I restate my case, maybe trying a different body language, a different representational system, a little pacing.

Representational system? Well, what senses do we use to explore the world? Sight-- hearing -- touch, and taste and smell to a much lesser extent. So how do we think? In images, sounds and feelings -- or, in NLP terms, in visual, auditory and kinesthetic representational systems.

What's interesting is that we all make images and sounds and feelings to store experience, but we're usually only conscious of using **one** system. The words we choose to describe our experiences reflect that: "I'm not very focused and I can't see what you're saying." Or, "I've got a handle on the feeling that's been bugging me." Or, "I hear that, it sounds like it will work."

Spend one hour listening to people and you can verify this. Now, if I say, "I just can't feel good about that," and the person I'm talking to says "I don't see what's wrong with it," my communication hasn't received the response I want. If I switch to my partner's most favored representational system and say, "Let me make that clear to you. It looks like a really bad situation," that's one way to match, or pace my partner.

See what I mean? Or maybe that gives you a feel for the power of this particular "psychology".

What does any of this have to do with paganism or magic? For starters, I wonder how many circle conflicts could be solved by something as simple as accommodating each other's most favored rep. system.

In a working circle, is someone having trouble visualizing a goal? Is someone else very good at constructing mental temples but totally unable to feel when to release the energy? Put them together, get them to trade notes and teach each other; both skills are part of the same experience.

When you direct rituals, do you always include something to see or imagine, hear or sing, feel--in the body or tactually? Do your rituals work for some people and not others? You might check to be sure you're satisfying everyone's most favored rep. system.

The function of magic is the response you get.

Bibliography

Works by John Grindler and Richard Bandler:

The Structure of Magic I.

The Structure of Magic II.

Frogs into Princes

Reframing

Trance-formations

Two- Inside/Outside

Remember representational systems? The idea that humans think in images, sounds, and feelings?

While we're calling up images (a process called accessing), we're not able to look at what's going on in front of us. While we're listening to music, we're not able to remember our favorite song. While we're feeling our shoulders for tension, we're not aware of the touch of cloth against our skin. Seeing with the mind's eye and the physical eye are mutually exclusive processes.

In Neuro Linguistic Programming, accessing -- thinking -- is called downtime, and observing with the senses is labeled uptime.

I run uptime as a meditation. Try this: for three minutes, look at the colors in front of you, the textures of surfaces, shapes, listen to the volume and pitch of all sounds in your vicinity, feel the surface you're sitting on, your hand touching something in

front of you.

The next time you generate an internal image, talk to yourself, feel your stomach tightening -- notice the difference. It's the difference between accessing and observing, downtime and uptime, external and internal reality.

One thing that I notice about uptime is that it links to the concept 'sacred'. When I take a walk by the river, I watch the water rippling over rocks, listen to the white noise of the current, feel the moist air touching my skin. I bring myself out of my own internal creations and allow myself to live in the world.

Another thing I notice about uptime is that some people don't do it very much. Most of us drop into internal reality when our environment is unpleasant, and that's a very useful thing to be able to do. But then a lot of people forget to come back out-- come to their senses, literally -- and experience the world again.

Such people are very difficult to talk to. When I have a conversation, I like my partner to be listening to what I say, and watching my body language. More often, my partner is accessing some internal meaning for, or response to, what I'm saying. That internal meaning may or may not have anything to do with what I'm communicating.

It isn't possible to observe someone (with all senses) when we're accessing. It isn't possible to achieve rapport with a person we're not observing. One of the bases of magical group workings is rapport between the participants.

Try this: the next time you have a conversation about magic, observe your partner. Watch for: body position and gestures. Often people I talk to demonstrate what they feel when they do magic. (A woman describing her circle method moved her hand from her forehead down toward her feet, from shoulder to shoulder, and from her heart straight in front of her -- gesturing the three energy poles a circle creates.)

Listen for: sensory descriptions --"I saw, I heard, I felt."

Learning to go into uptime at will, and differentiate our representations of reality from our observations, is perhaps the most useful magical skill we can possess. It provides the basis for a reality check; it helps us communicate our experiences more effectively to others, and to help them duplicate what we do; and it is one of the most profound alterations of consciousness.

Notes on the Role of the Historical Egregore in Modern Magic

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possibly even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sympathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC's claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for **literal** truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilization has a very strong tendency towards **linear** thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, **past-present-future**. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturated mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematization into separate (preferably indivisible) single units. Western thought has formulated this problem as the dichotomy of the **analytic** and the **synthetic** approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial", vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg's uncertainty principle and Einstein's earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphanumeric"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days' time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air

humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman's hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is **believe** in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

There **is** an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, **magis**) but tends to think and act in symbols and images, we might come to the conclusion that our shaman's explanation may perhaps not be scientifically more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright **healthier** for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake's theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly similar albeit completely independent models of thought, technical inventions, political truths and so on. One would rather expect the people to be profoundly intrigued to be among materialist/positivist biologists or physicist rather than occultists who have traded in the Zeitgeist principle ever since occult thought proper as we understand it arose in the Renaissance. From a pragmatic point of view

Mr. Sheldrake is behaving very much like our meteorologist, replacing mythic explanations with crypto-mythic "scientific" factors. Unfortunately, most scientific scholars tend to fear a devaluation of scientific termini tecnici; once they are mentioned in the wrong "context" (almost invariably meaning: by "wrong" people) they are readily labeled as "non-" or "pseudo-" scientific - which is, after all, precisely what happened to poor Mr. Sheldrake amongst his peers in spite of all his academic qualifications. This example goes to show how very much estranged occultists can be from their own sources even when working with them daily.

Reality too is always the reality of its description: we are marking our pasts, presents and futures as we go along - and we are doing it all the time, whether we are conscious of the fact or not, whether we like it or not, we are constantly reinventing our personal and collective space-time continuum.

Space seems rather solid and unbudging; even magic can do very little it seems to overcome its buttresses of solidity and apparent inertia, occasional exceptions included. (May it be noted that I include matter in this space paradigm, because solid matter is usually defined by the very same factors as is space - namely width, length and height.) Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the **description of history**. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.) History is, after all, the defining of our past own roots and our **present** position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavor to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people's deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavy-handed Teutonic style philosophical rambling upon your over busy reading mind, let me hasten to point out that if past, present and future are, at least in

principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realized let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standards, we magicians prefer some stability in our everyday lives and makeup's, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar, the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don't we all know the typical attitude of old crones towards modernity ? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive's parallel to the "Now when I was in Poona with Royal Indian Army, young lad..." reported occasionally to be heard in some of today's pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Sheldrake's terminology, their morphic fields. By violating all the painstaking endeavors of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever **really** been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even

claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its conscious-mind-imposed limits of "objectivity" to at least some modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbolical, decidedly non-linear truth, that serious problems arise. This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilling-for neutralization of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don't try to over define said rays by epithet such as "electromagnetic" or the like. For if you do, you become the victim of scientists zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man's mind but lying. (Which, again, is one of the reasons why Aleister Crowley entitled his magnum opus "The Book of Lies" in the first place...)

Let us then resort to **creative historicism** whenever we find it useful. Let us not have "historical objectivity" dictated to us by the powers that be. Let us accept our fuzziness of expression which is, after all, little more than a honest acknowledgement of the fact that symbols and images are always more than just a little ambiguous, as our dreams well prove every night. As in divination, it does not pay to become over precise in magic: the more you try to define a spell, the higher probability of failure. It is quite easy to charge a working talisman quite generally "for wealth"; it is quite another to charge it to "obtain the sum of \$347.67 on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still expect success. While the latter may strangely enough succeed occasionally, this is usually only the freak exception of the rule. However, by systematically rewriting our past in fuzzy terms, possibly inventing past lives and biographies for ourselves consciously or arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer's "non serviam". Let nobody impose his or her time and history parameters on you!

And for practical exercise, allow your clock occasionally to be well in advance of your contemporaries'; let it sometimes lay behind for a few hours **and** minutes (do not just change the hour hand as this would make it easy to recalculate into demiurge's "real" space-time continuum, making you yet again its slave!) Do this to learn about your former ill-advised humility towards the current time paradigm - and about the

illusory character of time and its measurement in general. Rewrite your personal and family history daily, invent your own kin and ancestors. "Problems with Mom and Dad? Pick a new couple!" Experiment with retroactive spells, try to heal your friend's flu before he even contracted it. But do this in a playful spirit lest your censor should whack you for your constant violations of the rules of this game by again confusing the frames of reference. Jump from one parallel universe to the next one, never permit yourself to stand still and become enmeshed by Maya's veil (you are supposed to be the **Master** of illusion, remember?). And don't panic: for nothing is true, everything is permitted.

Personal Effects of Magic Ritual

I am exploring the power of change, as applied to ritual. When I step out of my suit and tie and into my ceremonial robe, then step out of my rooms and into my temple, then leave behind my everyday life and enter into the sacred space, what is it that makes it 'work' for me?

One part of the effect seems to come from an unconscious pact you make with your many-faceted mind. When you remove your "street" clothes, you give your mind permission to likewise "put off" important thoughts about "mundane" life until you return to those clothes. Notice that I don't say "compel your mind" to avoid those thoughts that generally doesn't work very well. Instead, you acknowledge the importance of the mundane thoughts and promise to return to them after the ceremony (gee, did you know you were being so polite to your self?).

Likewise, when you don your ceremonial robes you invite your mind to start focusing on the ceremony ahead and the general context of such ceremonies and their associated mental states. For those who work 'skyclad', this effect is often achieved by tying on a cord or putting on ritual jewelry. When you step into the ritual chamber, you reiterate those invitations while you step out of the transition and into the magick.

These dynamics are fairly universal they are the same for a Christian priest and his vestments or a Toreador and his Suit of Lights; from an actor slipping into his costume and character to a couple slipping into those "special" night-things. The mechanics vary from a simple "change clothes and walk in" to elaborately formal vesting rituals with prescribed chants and gestures at each stage. In NLP we call the clothes and places "anchors", while others call them reminders, Mnemonics, or talismans. They can be constructed consciously or evolve unconsciously.

Planetary Hours

How to find the planetary hour

To work during the day

Find out what time the sun rises and sets.

Multiply the number of hours by 60 minutes that a normal hour has. For example: The sunrises at 6:00 a.m. and sets at 5:00 p.m. The eleven hours of daylight by 60 equals 660 minutes.

Divide the number of minutes of daylight by 12. It will tell you how long an hour will last. 660 divided by 12 is 55. That means that each hour will last 55 minutes. Therefore, Hour 1 would be from 6:00 a.m. to 6:55 a.m. Hour 2 would be from 6:55 a.m. to 7:45 a.m., and so forth.

To work after sunset

Let's keep using the example above. The sun sets at 5:00 p.m. and rises the next morning at 6:00 a.m. leaving us 13 hours of darkness.

13 hours equals 780 minutes.

Divide 780 by 12 is 65. That means that each hour after sunset will last 65 minutes. Therefore, Hour 1 would be from 5:00 p.m. to 6:05 p.m. Hour 2 would be from 6:05 p.m. to 7:10 p.m., and so forth.

Check the type of working you wish to do, and consider the planetary influence best suited for your work (see the chart for those magickal days). Now find the day you chose to work your magick. Look at the sunrise/sunset planetary hour chart, and see what hour is best suited to work your magick.

Practical Applications of the Chaossphere

The Chaossphere is the prime working tool of Chaos magicians and the Magical Pact of the Illuminates of Thanateros (IOT). The physical Chaossphere has a vast range of applications of which a few shall be briefly delineated here

Meditation employing the Chaossphere

1. The Chaossphere is a symbol of the primeval Big Bang, it maybe considered as a "frozen explosion" or even as "frozen information". Regard the Chaossphere in a relaxed state, using the 180 stare if you prefer. After a while shut your eyes and meditate on the creative powers of Chaos. Chaos is not disorder let alone entropy but rather the sum total of all possibilities incumbent in existence and the unmanifest as a whole. In this manner you will open the doors to the magickal multiversum for yourself.
2. Proceed as described above simultaneously meditating on Nietzsches Zarathustra admonition "I say unto you a man must have chaos yet within him to be able to give birth to a dancing star. I say unto you ye have chaos yet within you." You can have this statement read aloud to you by a partner or friend during your meditation (or use a cassette recording). Experience shows that this will greatly enhance the effect described above under item number 1.

Sigil charging employing the Chaossphere

In lieu of other charging techniques you can project the magickal sigil activation into the Chaossphere; banishing (preferably by laughter) should follow immediately. Afterwards aim to forget the whole magickal operation as thoroughly as possible to avoid interference with the sigil's operation by the unwanted rise of consciousness of said operation/sigil and resultant inhibiting psychic censor activity.

Drawing energy employing the Chaossphere

To be performed preferably after a meditation with the Chaossphere (see above); regard the Chaossphere in a very intensive manner for a while and stretch your palms in its direction. Now close your eyes fully or halfway and suck in the powers of Chaos through your palms while inhaling; exhaling, distribute the energies all over your body or store them in the Hara centre (appr. three fingers' width below the navel). You will probably experience these energies as a warm or cool current, possibly as a slightly tingling sensation.

Telepathy employing the Chaossphere

During a partner experiment participants concentrate on the Chaossphere (can also be

performed with different participants working on different locations); observe in a very relaxed state messages, information and/or images rising from the unconscious. Advanced magicians will find that this experiment can be performed successfully via great distances even without participants practicing simultaneously. For Chaos (= pure information) is not restricted by space and time.

Astral projection and lucid dreaming employing the Chaossphere

1. Using the 180stare regard the Chaossphere until you experience a strong suction emerging from the sphere and pulling at your "psychic entrails". This can frequently even be felt as a strong physical sensation. Give way to this suction and let your astral body emerge gradually. In the beginning this should be practiced partially, i.e. the astral body portion extracted increasing with every subsequent attempt. Thus, you may for example only project half an arm the first time, the full at the next go etc. Finally the astral body should emerge totally. Be aware that astral projection may demand weeks' or months' dedicated practice to succeed, depending on personal talent and inhibitions. Incidentally, the same technique may be used to extract the magickal doppelganger, personal daemons etc.
2. Immediately before dropping off to sleep visualize the Chaossphere as accurately as possible and continue as described above. This will induce either stronger astral projection or lucid dreaming or both. This has proved to be an extremely powerful exercise, but it is strongly suggested that you attempt it only after having acquired a thorough working knowledge with the variant described above under item 1. (If you start off with mental working chances are that you will very soon become severely sloppy without even being aware of the fact; this may in turn inhibit control of magickal powers and could lead to obsession.) You may also want to wake yourself up at 4 a.m. and give this exercise a try for a few minutes before dropping off to sleep again. Take care to note your dreams next thing in the morning, do not - repeat **do not!** - rely on your memory alone.

Activating psychogones/chaoservitors employing the Chaossphere

Use the Chaossphere as a "base camp" and "home" for psychogones/chaoservitors and/or as a form of "launching pad". In case of the former the Chaossphere presents itself as a high class power receptacle and storage battery from which you can extract your psycho-gones/chaoservitors into the Chaossphere as you would with sigils to be activated; thus, the Chaossphere will become a gate to the Sphere of Chaos for your magickal entities in which (and from which) they will become active in accord with your bidding.

Charging magical objects employing Chaossphere

Magical objects such as talismans, amulets, fetishes etc. can be charged with the aid of the Chaossphere by fastening them to the sphere or its tip during a ritual, placing them under it etc. while directing the energies of Chaos into the objects in question.

Combat magic training employing the Chaossphere

During combat magical training the Chaossphere is particularly suited as a power storage battery out of which the magician draws Magis or Mana. It is furthermore used as a com-bat target while practicing the kiai or other battle cries and martial arts Chi techniques. In the same manner, magickal energy bolts, curses, words of powers and strong affections are hurled emphatically into the Chaossphere where they may be stored for further use.

Charging the Chaossphere

Experience has shown that the Chaossphere does not demand a special charging by ritual etc. Rather, the charging takes place alone by its practical application. Should you desire to incorporate magickal "condensator" fluids or solids (e.g. as used for charging magickal mirrors) this can easily be achieved by unscrewing the tips and replacing them after filling in the condensator.

Removing Magick from a Project or Item

If a spell does not give instructions for disposal of an item, you may wish to use the following guidelines:

Crystals and gems: Cleanse in running water after each use and place in moonlight for at least five hours.

Food and consumable liquid (such as juice): Dispose of immediately by placing outside and saying: "*Blessings of the gods upon me*", unless otherwise directed.

Spellcasting projects: These are items you have put together yourself, such as a conjuring bag filled with herbs and stones, a sigil on a piece of paper, ect. that you have kept until the goal manifested. Now that you have obtained your desire, you will need to dispose of the item in a sacred way. Check your notes to see exactly what type of ritual you did and from what or whom you asked assistance. In ritual circle, thank those energies, then lay your hands over the item, and say:

*The future has come, my desire was granted
Your work is now finished,
No longer enchanted.
Air will disperse, and fire combust
Water joins Spirit, earth turns to dust.
Though you must depart,
Your gift shall remain
Blessings upon you in Goddess' name.*"

Break apart the project. Release your circle in the normal way. Cleanse those objects you will use again in holy water and store. Bury or burn all other items. This mini-ritual is sometimes called "License to Depart."

Tools or objects made of metal or wood: Cleanse with holy water in a magick circle and place in moonlight or sunlight for about five hours. This should be done at least once a month.

Rituals and Spell Objectives and Design in

Eight

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colors having emotional significance.

The eight types of magic can be attributed to the seven classical "planets", plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

Octarine Magic

Following Pratchett's hypothesis, the eighth color of the spectrum, which is the magicians personal perception of the "color of magic", may be called octarine. For me, this is a particular shade of electric pinkish-purple. My most significant optical visions have all occurred in this hue, and I visualize it to color many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into accepting a huge and priceless star ruby by a wizard in India. It was of an exactly octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

Other magicians perceive octarine in different ways. My personal perception of octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the color of magic for himself.

The octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magic-ian god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magician self therefore tends to take an interest in everything that does not exist, or

should not exist, according to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration. Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hekate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance with quantum metaphysics. All the nonsense of transcendentalism disappears quite naturally once this tactic is adopted. There is no being, all is doing.

The octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalas, obsessions, magical weapons, astral or physical, or indeed anything which relates to the practice of magic generally, that is not dedicated specifically to one of the other powers of applied magic, whose symbols form the secondary personal arcana of magic.

From the vantage point of the octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism.

Thus the octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basic difference between a magician and a civilian is that the latter the octarine power is vestigial or

undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realization gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot.

The development of the octarine power through the philosophy and practice of magic tends to provide the magician with a second major centre amongst the selves to complement the ego of the yellow power. The awakening of the octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognizable to each other as, for example, two lifeboat survivors are.

Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within the psyche without undue conflict. The magician who is unable to disguise himself as an ordinary person, or who is unable to act independently of his own ego, is no magician at all.

Nevertheless, the growth of the octarine, or eighth power of the self, and the discovery of the type of magician one wants to be, and the identification or synthesis of a god form to represent it, tend to create something of a mutant being, who has advanced into a paradigm that few others are aware of. It is not easy to turn back once the journey has begun, though quite a few have tried to abort the voyage with various narcotics including mysticism. It is a pilgrimage to an unknown destination, in which one awakes successively from one nightmare into another. Some on them appear vastly entertaining at the time. There are worlds within us, the abysses are just the initiations in between them.

The evocation of an octarine servitor can create an invaluable tool for those engaged in magical research. The main functions of such entities are usually to assist in the disco-very of useful information and contacts. Negative results should not be ignored here, the complete failure of a well prepared servitor to retrieve information about the hypothetical cosmic "big bang", was a contributory factor in the development of the Fiat Nox theory, for example.

Black Magic

The Death programs built into our genetic and hence behavioral and emotional structure are the price we pay for the capacity for sexual reproduction which alone allows for evolutionary change. Only organisms which reproduce asexually, to

replicate endless identical copies of their very simple forms, are immortal. Two conjunctions with the black power are of particular interest to the magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom. Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of aging, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world-weary sense of humor.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualized entities and symbols that he associates with various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending information to the target which encourages auto-destructive behavior.

Entropy magic differs from Combat magic of the Red Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black saturine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

God forms of the black power are legion; if the simple form of a cloaked skeleton

with scythe does not adequately symbolize the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hekate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be danger to their owner, thus they tend to be made and dispatched for specific single tasks.

Blue Magic

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Monies surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invocation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly. Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical

desire for money coupled with an equally hyper-trophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have entered a condition of anti-wealth. However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and effort are made. Hymns and incantations to money can be delivered. Checks for startling sums can be written to oneself and desires can be proclaimed and visualized. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

Red Magic

As soon as humanity developed the organization and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection

mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe.

When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war with extra rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be considered.

Combat magic is usually practiced openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target,

although with sub-lethal intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

Yellow Magic

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasize one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterized as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behavior patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skillful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression depends on personal psychology. There is a complex interplay between testosterone levels, self-image, creativity, social status and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realize instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those who realize that they own a personality rather than consist of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and Invocation. Retroactive Enchantment in this case consists of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favorable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualization and imagination one can write in parallel enabling memories of what might also have happened, to neutralize the originals. One can also, where possible, modify any remaining physical evidence that favors the disabling memory.

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One maneuver frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretense and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretense and the specific thoughts, words, gestures and postures required to project either pretence.

Laughter and Creativity may not immediately seem to be related, but humor depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also takes a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humor and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the

yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind maneuver which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behavior which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviors involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of others whilst resisting intrusion into one's own, and placing oneself strategically in any space at the focus of attention. In cultures where touching is frequent, the dominant always initiate it, or pointedly refuse it. Either way, they control it.

Submissive behavior is of course the reverse of all the above, and appears quite spontaneously in response to successful dominance from others. There is a two-way interaction between dominance behavior and hormone levels. If the levels change for medical reasons then the behavior tends to change, but more importantly, from a magical point of view, a deliberate change of behavior will modify hormone levels. Fake it till you make it. There is nothing particularly occult about the way some people are able to control others. We simply fail to notice how it is done because nearly all the behavioral signals involved are exchanged subconsciously. Dominance signals do not tend to work if their recipients perceive them consciously. Thus in most situations they must be delivered subtly and with gradually increasing intensity. One of the few situations where such signals are exchanged deliberately is in military hierarchies, but this is only possible because of the immense capacity for direct physical coercion that such systems exhibit. Break the formal rules of non-verbal

communication with an officer and he will have a sergeant instill some submission by direct means. Eventually the formal rules become internalized and function automatically, allowing enough obedience to permit mass self-sacrifice and slaughter. The yellow power is the root of most of the best and the worst of what we are capable.

Green Magic

There is inevitable a considerable overlap in what is written in popular magic books on the subject of venusian (love) and lunar (sex) magic. Consequently a planetary nomenclature has been largely avoided in this text. Although love magic is frequently performed in support of sexual objectives, this chapter will confine itself to the arts of making other people friendly, loyal and affectionate towards oneself.

Friends are probably anyone's greatest asset. My address book is easily my most valuable possession. As with erotic attraction, it is first necessary to like oneself before others will. This ability can be enhanced by appropriate invocations of the green power. Most people find it easy to elicit friendliness from people that they like themselves; but making persons who are not disposed to friendship towards you, become friendly, and making persons who you do not like at all friendly towards you, are valuable abilities. An unreciprocated friendship is a disability only to the person offering it.

Invocations to the green power should begin with self-love; an attempt to see the wonderful side of every self-one consists of, and then proceed into a ritual affirmation of the beauty and lovability of all things and all people. Suitable god forms for the Love-self include Venus, Aphrodite and the mythical Narcissus, whose myth merely reflects a certain male prejudice against this type of invocation.

From within the green gnosis, spells to make people friendly may be cast by simple enchantment or by the use of entities created for this purpose. However it is in face to face meetings that the empathic abilities stimulated by the invocation work most effectively. Apart from the obvious maneuvers of showing interest in everything the target has to say and affirming and sympathizing with most of it, there is another critical factor called "behavioral matching", which usually takes place subconsciously. Basically, in the absence of overtly hostile postures on the part of the target, one should attempt to match the non-verbal behavior of the target precisely. Sit or stand in the identical bodily posture, make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behavior, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behavior and to communicate with the same level of intelligence, social status

and sense of humor as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

Orange Magic

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves. However the profession of medicine has now partly dissociated itself from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependent on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the octarine power, having a Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out a live one.

To the list of professions drawing heavily on the orange power one must now add sales-man, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyze the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved.

Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about crime and gambling for the benefit of those hotheads who may misunderstand what can be done with orange magic in support of such activities. Theft is ludicrously easy performed methodically yet the majority of thieves get caught after a while because they become addicted to anxiety, which they experience as excitement and start taking risks to increase it. The novice thief who, in state of extreme anxiety, takes something in a situation of zero risk, does not of course get caught and neither does the careful professional. However there are few careful professionals because there are far easier ways of making money in most societies for people with that kind of ability. The great majority of thieves however always manage to find some way of incriminating themselves because the anxiety of the theft itself fades, only the anxiety of punishment remains. Those quick witted and outwardly cool enough to thieve successfully can easily make more from salesmanship.

There are three types of persistent gambler. The losers account for two types. Firstly there are those addicted to their own arrogance, who just have to prove that they can beat pure chance or the odds set by the organizers. Secondly there are those addicted to the anxiety of loosing. Even if they win, they invariably throw it away again soon afterwards. Then there are the winners. These people are not gambling at all, either because they are organizing the odds and stakes, or because they have inside information, or because they are cheating. This is true orange magic. Poker is not a game of chance if played skillfully, and skillful play includes not playing against persons of equal or superior skill, or persons holding a Smith and Weston to your Four Aces. Most conventional forms of gambling are set up in such a way that the use of anything but the most extreme forms of psychic power will make little difference. I would not bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

Purple Magic

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favors to their men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern

esoteric groups. Many, if not the majority of adepts past and present were, or are, whore masters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any teaching provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

All this begs the question of why it is that people have such an appetite for wanting to be told what to do with their sexuality. Why do people have to seek esoteric and metaphysical justification for what they want to do? Why is it so easy to make a living selling water by the river?

The answer, it appears, is that human sexuality has some built in dissatisfaction function of evolutionary origin. Our sexual behavior is partly controlled by genetics. Those genes most likely to survive and prosper are those that in the female encourage the permanent capture of the most powerful male available and occasional liaisons (clandestine) with any more powerful male that may be temporarily available. Whereas in the male, the genes most likely to prosper are those encouraging the impregnation of as large a number of females as he can support, plus perhaps a few on the sly that other men are supporting. It is interesting to note that only in the human female is oestrous concealed. In all other mammals the fertile time is made abundantly obvious. This appears to have evolved to allow paradoxically both adultery and increased pair bonding through sex at times when it is reproductively useless. The economic basis of any particular society will usually supply some pressure in favor of a particular type of sexuality and this pressure will be codified as morality which will inevitably conflict with biological pressures. Celibacy is unsatisfactory, Masturbation is unsatisfactory, Monogamy is unsatisfactory, Adultery is unsatisfactory, Polygamy and Polyandry is unsatisfactory and presumably

Homosexuality is unsatisfactory, if the renetic merry-go-round of partner exchanges in that discipline is anything to go by.

Nothing in the spectrum of possible sexualities provides a perfect long-term solution, but this is the price we pay for occupying the pinnacle of mammalian evolution. So much of our art, culture, politics and technology arises precisely out of our sexual yearnings, fears, desires and dissatisfactions. A society sexually at peace with itself would present a very dull spectacle indeed. It is generally if not invariably the case that personal creativity and achievement are directly proportional to personal sexual turmoil. This is actually one of the major but often unrecognized techniques of sex magic. Inspire yourself with maximum sexual turmoil and confusion if you really want to find out what you are capable of in other fields. A tempestuous sex life is not a side effect of being a great artist for example. Rather it is the art which is the side effect of a tempestuous sex life. A fanatical religion does not create the suppression of celibacy. It is the tensions of celibacy which create a fanatical religion. Homosexuality is not a side effect of barracks life amongst elite suicide shock troops. Homosexuality creates elite suicide shock troops in the first place.

The Muse, the hypothetical source of inspiration, usually pictured in sexual terms, is the Muse only when one's relationship to her is unstable. Every possible moral pronouncement on sexual behavior has doubtless been given a million times before, and it would be unseemly for a Chaoist to re-emphasize any of it. However, one thing seems reasonably certain. Any form of sexuality eventually invokes the whole gamut of ecstasy, self-disgust, fear, delight, boredom, anger, love, jealousy, rafe, self-pity, elation and confusion. It is these things which make us human and occasionally superhuman. To attempt to transcend them is to make oneself less than human, not more. Intensity of experience is the key to really being alive and given the choice I'd rather do it through love than war any day.

A dull sex life creates a dull person. Few people manage to achieve greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex magic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glamour's.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualization or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No

spell is ever totally insulted within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conveniently pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual encounter each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and vulnerable as well as powerful, whilst the female seeks to display inner strength behind the outward signs and signals of passive receptivity. Incomplete personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a female soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practicing being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited. The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualizes a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualizing a silver radiance beaming from your eyes to theirs. This maneuver also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colors of purple (for passion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret color of sex, reflecting the biological and psychological relationship between sex and death.

Sex and Magic

In this article I would like to address the issue of sex and magic. I am quite aware of the fact that this is a loaded subject. It is one of the oldest disciplines in occultism and virtually every magic tradition applies it somewhere down the road. Yet it has always been regarded as the innermost secret discipline. Witches, Shamans, Runesters, Yogis and Magicians of all varieties work with it in one form or another.

To build up, strengthen, direct and aim this powerful energy is an awesome magical tool, as anyone who has ever worked with it knows. Being limited in time and space, but having such a wonderful and eclectic medium to work with, I want to give you a few unbiased ideas on the subject.

No discipline of magic has attracted as much mumbo jumbo or misinformation as sex magic does. Nothing stirs the mind more than the left and right of the so-called middle path quite as vividly. Nothing is more ancient, powerful and misunderstood as Sex magic. Yes, the market on Tantra is booming, as a visit to any occult book shop will show you. Yet well researched, practical introductions into sex magic are virtually non-existent. Male sexist tunnel vision abounds.

One of the reasons being that the general approach towards sexuality and women is steeped in Judeo-Christian hang ups. The most common approach seems to be: "Just lay down and be the altar dear, you are going to love it." Even such revolutionaries as Aleister Crowley have done very little to improve this. Louis Culling even dares to state in his contemporary work (1971), that a frigid woman is more conducive to sex magic practice than a sensual or, mind you, sexually aggressive one. For this would surely disturb ones concentration on the Great Work.

No wonder that there are few women attracted to these kinds of partners! You will always get what you want in magic and the so-called true will does reveal itself in strange ways. Doing some soul searching and clarifying your motives is quite effective.

Now, regarding literature on this subject there is hope. My German friend Fra.: U.D. has written a comprehensive, pragmatic book on sex magic. Its title is Secrets of the German Sex Magicians (Llewellyn) and he told me last weekend that it is available in the States right now. It beats everything that has ever been published on the subject. Get it!

Now let me point out, one more time, that magic is a practical science. Merely

reading about it or going to a workshop will not get you anywhere.

The multitude of sexual expressions is just as great and manifold as human behavior in general. Here, like everywhere in Chaos Magic, it is useful to keep in mind that if it works for you, use it!

Remember, the real sex magicians, male and female, have always known that and discarded social conditioning and taboos, right along with the do's and don'ts of dogma.

We do magic to liberate ourselves. So if it is possible for one thing to be sacred we logically conclude that everything else can be sacred too.

Auto-, Hetero- and Homosexual expressions are equally valid in sex magic. It is more about expanding ones horizons than about finding a certain "right" way, partner or ritual to do it. The Chaos Magical paradigm kicks right in: Nothing is True, and Everything is Permitted!

The next issue I want to address is the Auto-erotic practice. So let me state this loud and clear: Without auto erotic practice it is impossible to achieve anything in Sex magic!

Auto-eroticism is of central importance because it is the ideal practice and playground. It constitutes a powerful technique in itself, and it makes us independent of partners. Especially in the beginning it is much easier to explore, prolong and amplify orgasmic trance states. For this very same reason it is possible to do effective sex magic with a partner who knows nothing about it but working with a partner who is equally trained in this art is ever so much more effective. Most amateurs believe that sexual magic is something that solely happens between partners in a ritual, but in reality the vast majority of sex magical arts are performed auto-erotically.

Regarding the physical aspects of the sexual magical training first thing to consider is that your body is really **your temple**. And for it to be your ultimate tool and asset it has to be in peak condition. Physical and mental dependencies, be it alcohol, stimulants or even tobacco, will interfere with your ability to develop and direct this tool. I do not want to project a moral attitude on this, or any other subject, but mind, spirit and body are deeply intertwined. And the more you alter your mind from the outside by using drugs of any sort, the harder it gets to focus your will and physical reaction. If you are in a frizzy condition, you will get frizzy results! Here, as in all magic, the borders are fluid. A good training in practical magic will greatly enhance

your sexual magic and vice versa.

A lot of physical exercises in sex magic derive from Tantra Yoga. The only point of disagreement appears to be the way of using the orgasm. In particular, the "traditional" Tantra authors seem to cling to the idea that there is only a limited amount of sperm available to men. Therefore this precious substance is carefully guarded, held back and reassimilated when spent. Western magic does not agree with this belief. Its approach is rather like: the more you spend - the more you get! This applies to male magicians, women have always been pretty much inexhaustible in their orgasmic capacity. What joins both is that the intent in Sex magic is much more result oriented and concrete than in Tantra, where it is mainly transcendental.

The longing for transcendence seems to be inherently natural in human behavior. Yet being western magicians living in the nineties we know that we have to handle the "real world", our physical reality first, and then we can move on to the loftier goals.

A good manual for your physical preparation and training is [Stalking the Wild Orgasm](#) by Christopher Scott Kilham. His work not only includes some excellent yoga exercises, but also gives you some great clues regarding nutrition and aphrodisiacs.

When you get going in this direction you will find that it soon penetrates into many other areas of your magical work. You will be in better physical shape, more relaxed, focused and grounded. Magic is a gut level art. We have to remove it from the intellectual stuff. Trust your own experiences. Strive to conduct your magic work from this part of your body where all magic originates - your loins.

Have fun!

Sigil Magic for the Professional Magician

I will assume that you are already initiated into the secrets of Austin Spare's sigil magic. Consulting with my clients as a professional magician, I am always confronted with the same question: Is the client's will identical with my own? If it is, there should be no problem involved in charging the sigil in the client's stead by myself. (The client, one must remember, will usually not be familiar with the basic tenets of sigil magic or even magic in general and will probably hesitate to try it out for himself.) However, I believe as a matter of principle that everybody should vaccinate his will for himself. I do not feel happy with charging myself i.e. my subconscious with other people's desires. For example: if Mrs. X wants to be brought together with Mr. Y by a sigil (love spell), it could be interesting to know what might happen if the pertinent sigil were charged by myself.

Accordingly I had to find a means to implant sigils into my individual clients in such a way that they are not aware of what they are really doing. At first, talking with the client, I will try to find the "smallest common denominator" out of a tangled mass of multiple desires. This will continue until the client is able to word his or her statement of will (henceforth to be termed "will sentence") in plain and unambiguous language. Following this all contact between the client and myself will be abandoned for two or three weeks. In the meantime I will construct the sigil, usually employing the word method, and sketch it on a piece of parchment. Very often the client's name will be encoded applying the magical camea of the planet pertinent to the client's desire. I may then supplement the sigil with this personalized glyph. Then I will outline a short ritual for the client in which will be hidden the charge proper of the sigil (employing either the mantric method or a variation of the so-called "death posture").

After a while I will send the client this constructed sigil by mail including instructions on how to charge it plus possible additional admonitions, if necessary. Most probably the client will have forgotten the precise wording of his/her will sentence by now; neither will he or she be able to draw any conclusions from these strange glyphs. After having been charged the sigil can be sealed and constantly worn in a locket, it can also be put permanently in view e.g. as a wall decoration. Some of my clients have placed or hung their sigils nicely framed in their office rooms.

To charge a sigil the following method is very effective. The client arrives for consultation. In some cases has to bring along some substance imbibed with his or her Odic. During a small ritual client must close his/her eyes and place the odic substance on the sigil which will be lying open in front of him/her. Then I will take the client's

finger and prick it quickly and sharply with a small chirurgical lancet. After the blood drop has been smeared onto the sigil, the latter will be folded and sealed immediately. I then admonish the client to bear in mind that this talisman must never get into other people's hands. This charging method is especially effective in working with protection or "antipersonnel mine" sigils.

String Magick to Break a Magickal Bond

If someone or something is causing you harm and you have done everything you can do to change the situation to the positive, then you may be suffering from a Magickal Psychic String. Before performing this spell, you **must** ensure that your "Slate is Clean" because of karmatic laws. You might even perform a Tarot reading on the situation or talk to a friend about the situation, just to ensure your innocence. Then and only then, may you proceed with this spell.

Find a piece of string that can be broken with your hands. Any kind will work. Begin to center and balance yourself as you move your awareness into a meditative state of mind. In front of your altar, light your favorite incense and a black candle.

Anoint and cleanse the string, Repeating: *"I cleanse thee from all negative and disharmonious energies. I create in thee a magick tool to be used as a creation for my highest good. So mote it be!"*

Take the string in hand and verbally speak to the string about the situation. You must be totally honest or the magick may fail. Just **let go!** Feel all the magick of self as it begins to engulf your inner being. The more emotion you place into this spell, the more you will feel its immediate results. Once you have expressed your feelings and the magickal moment has surrounded you, **quickly break** the string repeating three times:

"By the name of Aradia, Queen of Witches, I do break all negative and harmful psychic ties to myself."

Now, sit quietly near the altar allowing the magickal moment to pass. Breathe deeply and Let Go once again. Come back to the mundane realm. You might even take a walk outside, blessing everything you see, touch, or hear.

Allow the magick to work. Do not place any energy on the situation. Close yourself off from it by keeping yourself centered and grounded. As time passes, record the progress of the magick in your daily journal.

That Old Black Magic

Sometimes a cliché just wears out. It loses meaning or, worse, begins to say things we never meant. I think it's time to retire the phrase "black magic."

Saying "black" when we mean "evil" is nasty nonsense. In the first place, it reinforces the racist stereotypes that corrupt our society. And that's not all. Whenever we say "black" instead of "bad," we repeat again the big lie that darkness is wrong. It isn't, as people who profess to love Nature should know.

Darkness can mean the inside of the womb, and the seed germinating within the Earth, and the chaos that gives rise to all truly new beginnings. In our myths, the one who goes down to the underworld returns with the treasure. Even death, to the Wiccan understanding, is well-earned rest and comfort, and a preparation for new birth. Using "black" to mean "bad" is a blasphemy against the Crone. But even if we no longer speak of magic as "black" or "white," we still need to think and speak about the ethics of magic. Although black is not evil, some actions are evil. It simply is not true that anything a person is strong enough or skilled enough to do is OK, nor should doing what we will ever be the whole of the law for us. We need a clear and specific vocabulary that enables us to choose wisely what we will do.

We need to replace the word "black," not simply to drop it. Some Pagans have tried using "negative" as their substitute, but that turned out to be confusing. For some people, "negative" means any spell to diminish or banish anything. Some things - tumors, depression, bigotry - are harmful. There's nothing wrong with a working to get rid of bad stuff. "Left-handed" is another common term for wrongful practice, very traditional, but just as ignorant, superstitious and potentially harmful as the phrase "black magic" itself. So in Proteus we tried using the word "unethical." That's a lot better - free of extraneous and false implications - but still too vague.

Gradually, I began to wonder whether using any one word, "black" or "unethical" or whatever, might just be too general and too subjective. Perhaps all I really tell a student that way is "Judy doesn't like that."

I won't settle for blind obedience. If ethical principles are going to survive the twin tests of time and temptation, people need to understand just what to avoid, and why. Even more important, they need a basis for figuring out what to do instead. Especially when it comes to projective magic.

Projective magic means active workings, the kind in which we project our will out

into the world to make some kind of change. This is what most people think of when they use the word magic at all. Quite clearly, magic that may affect other people is magic that can harm. This is the basis of the proverb "a Witch who can't hex can't heal." Either you can raise and direct power, or you can't. Your strength and skill can be used for blessing or for bane. The choice - and the karma - are yours.

Just as some people feel that strength and skill are their own justification, others feel that any projective magic is always wrong - that it is a distraction from our one true goal of union with the Divine or a willful avoidance of the judgments of Karma. I think these attitudes are equally inconsistent with basic Wiccan philosophy.

We are taught that we will find the Lady within ourselves or not at all, that the Mother of All has been with us from the beginning. We can't now establish a union that was always there. All we can do, all we need to do, is become aware. Knowing what it feels like to heal and empower, again and again till you can't dismiss it as coincidence, is one of the most powerful methods for awakening that awareness. It makes no sense to say that the direct experience and exercise of our indwelling divinity distracts from the Great Work.

Indeed, it is this intimate connection between our magic and our self-realization that our ethics protect. Wrongful use of magic will choke the channel. No short term gain could ever compensate for that.

The karmic argument against practical workings seems to me to arise from a paranoid and defeatist world view. Even if we assume that the hardships in this life were put there by the Gods for a reason, how can we be so sure that the reason was punishment? Perhaps instead of penance to be endured, our difficulties are challenges to be met. Coping and dealing with our problems, learning magical and mundane skills, changing ourselves and our world for the better - in short, growing up - is that not what the Gods of joy and freedom want from us?

One of the most radically different things about a polytheistic belief system is that each one of us has the right, and the need, to choose which God/desses will be the focus of our worship. We make these choices knowing that whatever energies we invoke most often in ritual will shape our own further growth. Spiritual practices are a means of self-programming. So we are responsible for what we worship in a way that people who take their One God as a given are not.

Think about this: what kind of Power actively wants us to submit and suffer, and objects when we develop skills to improve our own lives? Not a Being I'd want to invite around too often!

So it will not work for us to rule out projective magic completely; nor should we. Total prohibitions are as thoughtless as total permissiveness or blind obedience. Ethical and spiritual adults ought to be able to make distinctions and well-reasoned choices. I offer here a start toward analyzing what kinds of magic are not ethical for us.

Baneful magic is magic done for the explicit purpose of causing harm to another person. Usually the reason for it is revenge, and the rationalization is justice. People who defend the practice of baneful magic often ask "but wouldn't you join in cursing another Hitler?"

For adults there is no rule without exceptions. If you think you would never torture somebody, consider this scenario: in just half an hour the bomb will go off, killing everybody in the city, and this terrorist knows where it is hidden.

It's a bad mistake to base your ethics on wildly unlikely cases, since none of us honestly knows how we would react in that kind of extreme. Reasonable ethical statements are statements about the behaviors we expect of ourselves under normally predictable circumstances.

We all get really angry on occasion, and sometimes with good cause. Then revenge can seem like no more than simple justice. The anger is a normal, healthy human reaction, and should not be repressed. But there's no more need to act it out in magic than in physical violence. Instead of going for revenge - and invoking the karmic consequences of baneful magic - identify what you really need. For example, if your anger comes from a feeling that you have been attacked or violated, what you need is protection and safe space. Work for the positive goal, it's both more effective and safer.

The consequences of baneful magic are simply the logical, natural and inevitable psychological effects. Even in that rare and extreme situation when you may decide you really do have to use magic to give Hitler a heart attack, it means you are choosing by the same choice to accept the act's karma. Magical attack hurts the attacker first.

The only way I know how to do magic is by use of my imagination, by visualizing or otherwise actively imagining the end I want, and then projecting that goal with the energy of emotional/physiological arousal. All the techniques I know either help me to imagine more specifically or to project more strongly. So the only way I can send out harm is by first experiencing that harm within my own imagination. Instant and

absolute karma - the natural, logical and inevitable outcomes of our own choices.

I would think, also, that somebody dumb enough to do such workings often would soon lose the ability to imagine specifically, as their sensitivity dulled in sheer self-defense. That callusing effect is the reality behind the pious proverb that says "if you abuse it, She'll take it away."

But not every other magician is ethical. Psychic attacks do happen. Should we not defend ourselves? Of course we should. Leaving ourselves open to psychic attack is no good example of the autonomy and assertiveness our chosen Gods expect. But first, how can we be sure what we are experiencing really is psychic attack?

The fantasy of psychic attack is often a convenient excuse that allows us to avoid looking at our own shortcomings. When lack of rest or improper nutrition is the cause of illness, or a project isn't completed on time because of distraction, it's a real temptation to put the blame outside ourselves. Doing this too easily betrays our autonomy just as badly as meek submission to attack does. Then, to compound matters, projected blame becomes an excuse for unjust revenge -- and that is baneful magic without excuse.

Once in a rare while, some fool really does try to throw a whammy. It's hard to predict when you might be targeted. Passive shields are always a good idea. Like a mirror, these are totally inactive until somebody sends unwelcome energy. Then a shield will protect you completely and bounce back whatever is being thrown. You may not even know consciously when your shield is working, but the result is perfect justice.

Perfect justice; elegant and efficient. You won't hurt anybody out of paranoia or by mistake. And perfect protection, even though we do not have perfect knowledge.

Bindings, according to some, are completely defensive. They do not harm, only restrain. But imagine yourself being bound - perhaps by someone who believes themselves justified - and notice the feeling of impotence and frustration. Binding is bane from the viewpoint of the bound.

Even if restraint were truly not harm, bindings are just plain poor protection. They target a particular person or group. What if you suspect the wrong person? Somebody harmless is bound and your actual attacker is not bound. Shields, which cover you, not your supposed enemy, will cover you against any enemy, known or unknown.

So, baneful magic, besides being painful in the short run and crippling in the long run, is never necessary. There are better ways of self protection, and retribution is the

business of the Gods.

Coercive magic is magic that targets another person to make them give us something we want or need. When most people think of the "Magic Power of Witchcraft," this is what they have in mind.

The spell to make the teacher give you a good grade, or the supervisor give you a good evaluation, the spell to make the personnel officer or renting agent choose you, the spell to attract that cute guy, all are examples of coercive magic.

So, what's wrong with high grades, a good job, a raise, a nice apartment and a sexy lover? There's nothing at all wrong with those goals. An it harm none, do what ye will. As long as nobody is hurt, go for it! But don't strive toward good ends by coercive means.

Although there is no deliberate intent to do harm or cause pain in coercive workings, other people are treated as pawns. Their autonomy and their interests are ignored.

For Pagans, to do this is total hypocrisy. We profess to follow a religion of immanence, one that places ultimate meaning and value in this life on this Earth, here and now. We claim to see every living thing, humans included, as a sacred manifestation. To do honor to this indwelling divinity, we place great value on our own personal autonomy. How can we then justify treating other people as objects for our use?

Nor is it harmless. Forcing the will, controlling the independent judgment of another human being, is harm. Once again, empathy leads to understanding. Just imagine you are the person whose will and judgment is being externally controlled. How does puppet hood feel? From the viewpoint of the target, the harm is palpable.

The Pagan and Wiccan community as a whole is also hurt by coercive magic. One of the main reasons people fear and hate Witches is our reputation for controlling others. This is an old, dirty lie, created by the invading religion in an attempt to discredit the indigenous competition. Today, that reputation is mostly perpetuated by people who claim to be "our own," who teach unethical coercive magic by mail order to strangers whose ethical sensitivity cannot be evaluated long distance. May the Gods preserve the Craft!

People who are connected to the situation, but invisible to us, may also be seriously hurt: the cute guy's fiancée, the other applicant for that job. What you think of as a working designed only to bring good to yourself can bring serious harm to innocent

third parties, and the karma of their pain will be on you.

That isn't the only way an incomplete view of the situation can backfire. There's a traditional saying that goes, "be careful about what you ask for, because that's exactly what you will get." What if he is gorgeous, but abusive? What if the apartment house is structurally unsound? Better to state your legitimate needs (love in my life, a nice place to live) and let the Gods deal with the details.

Finally, remember this: asking specifically limits us to what we now know or what we can now imagine. But I remember a time when I could not have imagined being a priestess. What if the cute guy in the office is perfectly OK, but your absolutely perfect soul-mate will be in the A+P next Wednesday? The more specifically targeted your magic is, the more you limit yourself to a life of tautology and missed chances.

And beyond all the scenario spinning lies the instant karma, the natural, logical and inevitable consequence of the act. It's more subtle than in the case of baneful magic, since you are not trying to imagine and project pain, but the damage is still real.

Every time you treat another human being as a thing to be pushed and pulled around for your convenience and pleasure, you are reinforcing your own alienation. The attitude of being removed from and superior to other people takes you out of community. As the attitude strengthens, so will the behavior it engenders. The long term result of coercive magic, as with mundane forms of coercion, is isolation and loneliness.

Are you beginning to think that magic is useless? Did I just rule out all the good stuff: love charms, job magic, spells for good grades? Not at all. It is not only ethical but good for you to do lots of magic to improve your own life. Whenever it works you will get more than you asked for - because along with whatever you asked for comes one more experience of your own effectiveness, your power-from-within.

Work on yourself and your own needs and desires without targeting other people. Then feel free! Ask for what you want. Visualize it and raise power for it and act in accordance on the material plane. "I need a caring and horny lover with a good sense of humor." "I want an affordable apartment near where my coven meets with a tree outside my window." "I need to be at my best when I take that exam next week." Fulfill your dreams, and sometimes let the Gods surprise you with gifts beyond your dreams.

Manipulative magic is magic that targets another person for what we think is "their own good," without regard for their opinions in the matter. In the general culture

around us, this is normal. As you read this, you may have some friend or relative praying for you to be "saved" from your evil Pagan ways and returned to the fold of their preference. These people mean you well. By their own lights, they are attempting to heal you. We work from a very different theological base.

As polytheists, we affirm the diversity of the divine and the divinity of diversity. If there is no one, true, right and only way in general, do we dare to assume that there is one obvious right choice for a person in any given situation? If more than one choice may be "right," how can one person presume they know what another person would want without asking them first?

No life situation ever looks the same from outside as it does to the person who is experiencing it. Are you sure you even have all the facts? Are you fully aware of all the emotional entanglements involved? Perhaps that illness is the only way they have of getting rest or getting attention. Perhaps they stay in that dead end job because it leaves them more energy to concentrate on their music. How do you know till you ask?

And, to further complicate the analysis, it's possible that the person you are trying to help would agree with you about the most desirable outcome, but fears and hates the very idea of magic. They have as much of a right to keep magic out of their own life, as you have to make it part of yours!

Our religion teaches that the sacred lives within each person, that we can hear the Lady's voice for ourselves if we only learn to listen. "If that which you seek, you find not within yourself, you will never find it without." In behavioral terms, when you take another person's opinion about their own life seriously, you are reinforcing them in thinking and choosing for themselves. The more you do this, the more you encourage them to listen for the sacred inner voice.

Conversely, whenever you ignore or override a person's feelings about their own life, you are discounting those feelings and discouraging the kind of internal attention that can keep the channels to wisdom open. Although well-intentioned meddling may actually help somebody in the short run, in the longer run it trains them to dependency and indecision. Few intentional banes damage as severely. This is especially true because even the untrained and unaware will instinctively resist overt ill-will, but in our culture we are trained to receive "expert" interference with gratitude.

Check by asking yourself, "who's in charge here?" The answer to that will tell you whether you are basically empowering or undermining the person you intend to

help.

And, as usual, the effects go both ways. The same uninvited intervention that fosters passivity in the recipient will foster arrogance in the "rescuer." Its control and ego-inflation masked as generosity. It's very seductive. If you make this a habit, you will come to believe that other people are incompetent and powerless. Then what happens when you need help? Your contempt will make it impossible for you to see what resources surround you. Manipulative magic is ultimately just as alienating as coercive magic - and it's a much prettier trap!

The way to avoid the trap is to do no working affecting another person without that person's explicit permission. Proteans are pledged to this, and I think it's a good idea for anybody.

You don't need to wait passively for the person to ask. It's perfectly all right to offer, as long as you are willing to sometimes accept "no" for your answer. For the person who believes s/he is unworthy or who is simply too shy, offering help is itself a gift. Taking their opinion seriously is an even greater gift: respect.

The rule is that whenever it is in anyway physically possible to ask, you must ask. If it's not important enough to pay long distance charges, it certainly isn't important enough to violate a friend's autonomy. If asking is literally not possible, then and only then, here are a few exceptions: Sometimes an illness or injury happens very suddenly, and the person is unconscious or in a coma before you could possibly ask them. If you know that this person is generally comfortable with magic, you may do workings to keep their basic body systems working and allow the normal healing process the time it needs. If they are opposed to magic, for whatever reason, back off!

Traditionally, an unconscious person is understood to be temporarily out of their body. Maintaining their body in habitable condition is preserving their option, not choosing for them. Doing maintenance magic requires a lot of sensitivity. At some point, the time may come when you should stop and let the person go on. Be sure to use some kind of divination to help you stay aware.

This is a hard road. It may be your lover, your child, lying there helpless. Any normal human being would be tempted to drag them back, to force them to stay regardless of what is truly best for them, regardless of what they want. Don't repress these feelings, they do no harm, even though your actions might. It takes great strength and non-possessive love to recognize that your loved one knows their own need. You may be calling them back to a crippled body, to a life of pain. You may be calling them back from the ecstasy of the Goddess. And this is no more your right than it would be to

murder them.

If a person is temporarily not reachable, you may charge up a physical object, such as an appropriate talisman or some incense. When you present it to them, give them a full explanation. It is their choice whether to keep or use your gift. By interposing an object between the magic and the target in this way, you can work the magic in Circle, with the coven's power to draw on, and still get the person's permission before the magic is triggered.

With all these rules about permission, perhaps it would be safer to work only on ourselves? Safer, yes, but not nearly as good. If you have permission, you may do any working for another person that you might do for yourself. Coercive magic is just as unacceptable when somebody else asks for it, and you may not do manipulative magic on your friend's mother, even at your friend's request. The permission must come from the magic's intended target and from nobody else. With proper permission, working magic for others is good for all concerned.

Every act of magic has two effects. One is the direct effect, the healing or prosperity working or whatever was intended. The other is a minute change in the mind and the heart of the person who does the working. Everything we experience, and especially everything that we do in a wholehearted and focused way - the only way effective magic can be done - changes us. Each experience leaves its tiny trace, but the traces are cumulative. They mold the person we will become. Our karma is our choice.

Instant karma can also be good karma. Logical, natural and inevitable outcomes can be desirable. When you send out good, what you send it with is love. Love is the driving force. When you let love flow freely, the channel down to love's wellspring stays clear and open. When you send out good, you direct it along the web of person-to-person connection, and awareness of that web is reinforced. The totality of that web is the basis of community.

When you send out good it feels good. In the same way that sending out bane requires imagining pain, sending out blessing requires imagining pleasure, strongly and specifically. And, when you send out good, just the same as when you call it to yourself, you reinforce your sense of effectiveness in the world. Blessings grow in the fertile ground of mutuality, to the benefit of all.

A pattern is becoming visible. In baneful magic, the magician intends to harm the target. In coercive magic, the intent toward the target is neutral. In manipulative magic, the magician actually means the target well. But no matter how different the intent may be, in all three cases magic is done to affect another person without that

person's permission. In all three cases, the target, the practitioner and ultimately the community are all hurt. And in all three cases, there are safer and more effective ways to reach the valid goals that we mean to aim for.

So, perhaps there is a descriptive word that covers all wrongful magical workings after all. How about "non-consensual" or "invasive" magic?

There's one thing left to examine: the paradox of making rules to protect personal autonomy.

If we make some of our choices as a community, by discussing things together and arriving at a common understanding about what magical behaviors are acceptable among us, then we choose and shape the kind of community we become.

Or we could give up our right to choose, because we feel we shouldn't tell each other what to do. Some people believe that a refusal to set community standards promotes personal autonomy. It never has before.

Appeals to individual rights can be real seductive. None of us wants Big Brother looking over our shoulders, telling us what to do "for our own good." For Witches in particular - members of a religious minority with bad image problems - this is a very legitimate fear. But make sure when somebody talks about "rights" without specifying something like "religious practice rights" or "the right to consensual sex," that you find out just what "rights" they mean.

Rhetoric about "rugged individualism" has been used in recent history to fast talk us into letting the rich or strong dominate all our lives. Without anything to stop them, they can destroy the forestland, or deny jobs or apartments to "cultists." Personal autonomy for most of us is diminished when we allow that.

Magic can be used for dominance, just the same as muscle or money. There is no difference, ethically, between the magical and the mundane. We are not obligated to tolerate power trippers among us. We are not obligated to run our own community by the slogans and ground rules of the dominator culture.

Thinking about "rights," or about "laws" for that matter, in the abstract leads to "all or nothing" thinking - immature and slogan driven. I don't think we should ever "just say" anything. We need a deeper and more mature analysis. We need to ask questions like "right to do what?" and "law against what?" We need to get away from absolutes and to look in practical terms at the advantages or disadvantages of our choices.

Once more, our religion itself shows us the way to steer between the false choices. "An it harm none, do what you will." What a person does that affects only herself - magical or mundane - is truly nobody's business but her own. For example, consensual sexual behavior affects only the participants. But toxic waste dumping affects everybody in the watershed.

As long as we look at behavior in terms of private choices or individual will, we obscure the distinction that really makes a difference. If we're serious about wanting to give each of us the most possible control over our own lives, then decisions should be made by all the people affected by the behavior - not just by the people acting.

As soon as another person is magically targeted, that other person is affected. If we allow such targeting without consent, we are not supporting personal autonomy, we are subverting it!

When the behavior begins to affect us all - for example when real estate development threatens the salt marshes, and ultimately the air supply - or, very specifically, when invasive magic erodes the trust we need to work together - then we have a right to protect ourselves as a community. No ideology should turn us into passive victims when something we hold precious stands to be destroyed.

Invasive magic hurts the target first, and soon the actor, but in the long run it hurts all of us. It's been so long since we've been able to meet together, share our knowledge, help one another in need. Pagan community is very new, and still very fragile. It can only grow in safe space.

The People of this Land forbade skirmishes around the pipestone quarries, keeping that sacred source open to all. Otherwise, no sane person would go there, and the Old Ways would wither. For much the same reason, we cannot tolerate puppets in our council meetings.

An atmosphere of coercion and manipulation and magical duels does not nurture community. Eventually, for self-protection, the gentle will either change or go away. We could lose what we have misguidedly refused to protect.

As within, so without: our karma is our choice.

The Adoration of Money: A Rite of Blue Magick

Background: Most occult practitioners have a jaundiced attitude toward money. It is seen as "the root of all evil", regardless of how much good it would bring to the persons life or how desperately it is needed. To be a selfish miser is certainly a "bad" thing, as is any selfish attitude of wantonness and desperation. But a "magician" who can't afford to eat properly can hardly be considered and "adept". It has been correctly observed that one will only have as much financial success as one thinks one deserves.

Money in our modern age has taken on all of the attributes of a spiritual being. It is mostly invisible, existing only as blips of a screen or bits in a data stream. It has it's likes and dislikes as any spiritual being has. It prefers to associate and bring it's blessings to those who show it respect and cater to it's ways. Certain "rituals" and "ceremonial dress" are contusive to attract money (the three piece suit seems to be one if it's most effective ritual "robes"!) The Money spirit will behave toward you as you behave toward it. Despise it, belittle it, denigrate it to a low level in your life and it will certainly flee from you. Worship it, exalt it, show it proper respect and learn it's ways and it will naturally flow toward you.

Above all the money spirit likes to move. It seems to have taken on the spirit of Elemental Air rather then Earth in the modern age - as they say, the current **is** changing.

It is important when doing this working to provide "mundane" pathways by which money can reach you. It does very little good to wish for a pot of gold or cast spells to win lotteries. Gambling is far to "rigged" in the favor of the "house" to be much effected by magickal means - the odds are too great for the gentle "push" of magick to overcome in most cases. Quite likely, if one was a powerful enough mage to influence roulette wheels one would not **need** to! So having a business venture or investment or job search or **something** by which the money can reach you is very important.

The Rite:

Purpose: This is a ritual designed to promote financial success in a general way. It is not intended to bring about income in a specific way, nor will it result in piles of cash materializing on your altar. The primary use of this rite is to alter one's subconscious attitude toward money, and allow the emergence of the celebrant(s) into the state of "Money consciousness".

Materials: A handful of coins, a blue sack, blue and/or green candles, Jupiterian incense.

Preparation: Each participant (this can be a solo or group working) should prepare a "money talisman" to consecrate as a charm to carry on oneself as a help to draw Money spirits. This can be a special coin, a watch fob, a money clip, or even a circular disk on which is drawn the symbol of Jupiter, the astrological godform which presides over matters of luck and success.

Participants should dress in either blue robes decorated with gold, or in some sort of "dress for success" manner. A three-piece suit would not be incorrect. The wearer of "power ties", gold watch fobs, or other outer trappings of "financial success" is also appropriate.

Procedure:

1) The candles and incense are lit on the altar, on which are also placed the talismans to be consecrated.

2) The temple space is consecrated and sealed by whatever method desired, circle casting, salute to the quarters, Vortex Rite, LBRP, etc.

3) The Statement of intent is pronounced by the participants:

"It is our Will to consecrate (a) talisman(s) to draw the Spirit of Money into my/our life(s) and make my/ourselves (a) suitable vessel for Money Consciousness!"

4) The blue sack is taken from the altar and each participant places a hand full of coins into it. The Main Operator then stands at each quarter and shakes the sack four times, thereby calling to the Money spirits with the sound they love most.

5) The Main Operator then begins the invocation of the Money Gods, to be echoed line by line by other participants:

*"We call upon the Spirits of Money, in the name of Jupiter
To come forth and manifest in our lives!
For we know the nature of Money has changed,
From land to gold to paper to plastic to pure information.
Money has become like unto Air, not Earth;
Like Air, it must move to be manifest;
If it is hoarded it shall slowly die.
But when Money moves, it is making love;*

*Make love to us, oh Money! We shall be your lovers!
We shall respect you, move you, share you, invest in you!
Come to us, oh Money! And we, your lovers, shall give you life!"*

6) The sack is then passed around again, and each participant places in it the money talisman to be consecrated. When all have done so, the Main Operator takes the sack and begins to shake it rhythmically, like a rattle, while the participants chant together the incantation, repeating it as much as needed until a trance like state is achieved:

*"I love Money and Money loves me!
I need Money and Money needs me!
I deserve Money and Money deserves me!"*

(This part of the Rite harks back to the practice of Shamanism, so if any are totally unfamiliar with the concepts of trance chanting and drumming, some study of the practice may be beneficial.)

7) At the climax of the chanting the Main Operator raises the sack on high and rattles it forcefully, calling out "Money, we love you! Come to us and stay!"

8) The sack is passed around once again, and each participant retrieves their talisman. (The coins should be removed and given to either charity or the homeless, as a sacrifice and also in keeping with the concept of "Money in motion".)

9) Temple is closed and banished appropriately.

The talismans should be carried on their person, especially when engaged in any potential money making activity.

The Black Forest Himmelsbrief

Image

The Himmelsbrief was a type of letter or testament carried on a person or hung in the home for protection against evil people and deeds. These magickal papers were also known as “Letters of Protection” or “Letters from Heaven”. The Pennsylvania Germans thought this paper to be as powerful as an invocation. In 1918, the Aurand Press out of Lancaster, Pennsylvania, received an order for printing copies of such a “Letter of Protection”. It was later learned that copies were distributed to members of the National Guard and to draftees departing from south-central Pennsylvania counties and heading for World War 1. The Himmelsbrief came in a variety of forms, from a self-penned version to stuff in one’s pocket to more elaborate documents complete with hand painted art and ornate borders. Some included Christian symbolism while others were more paganized versions with magickal designs.

Instructions for Activating the Black Forest Himmelsbrief

1. Copy the Himmelsbrief and cut excess paper.
2. Fill in the name of the person who is to be protected on the corresponding line on the Himmelsbrief.
3. In a magick circle, cleanse and consecrate paper with the four elements. Add any additional symbols of your choice on the paper. If you have the facilities, you can copy a picture of your loved one and scan it on the back of the paper.
4. If you have not scanned the picture onto the paper, place the loved one’s picture on top of the paper.
5. Carry the paper and the picture to the four quarters, beginning with the north, and ask each quarter energy for divine protection for the person named on the paper.
6. Call down the Lord and Lady (or your idea of Spirit) and ask for blessings and protection for the individual listed on the paper.
7. Repeat the prayer on the paper three times, beginning with the person’s full name each time.
8. Hold your hands over the paper and picture, and allow protective energy from the divine to flow through your fingertips. Envision the paper and the picture filled with glaring white light. Hold this visualization as long as possible.
9. Hold the paper and picture, and close your eyes. See the paper on your loved one. See the paper as a shield that grows and covers them. Hold this visualization as long as possible. Finish by saying: *“I know you will do this for me. So mote it be.”*
10. Draw an equal-armed cross over the picture to seal the work.
11. Thank divinity. Thank the quarters.

12. Release divinity. Release the quarters. Release the circle.
13. Give the paper to your loved one and tell him or her to keep it on them at all times.

Note: You can reduce the Himmelsbrief on a copy machine and laminate it. If you used a separate photo, place in a frame and put on your altar. Keep it there as long as your loved one is in danger. You can also burn a white candle every week to continue putting energy into the spell.

The Empirical Rules of Magick

Karma, The Golden Rule

So far you have read a few possible explanations of how magick works. This is to open your mind to the fact it **can** work. But any explanation puts a limit on the possibilities. The possibilities which a model rules out are much harder to achieve while you use that model. Please don't limit yourself unnecessarily. But remember, no matter how much you may try to believe that you can fly, it's not likely you'll succeed. The obvious lesson here is, be careful: test the waters of your subconscious, act responsibly (but not over cautious). Don't jump off a cliff after your first flight spell. Don't quit work after your first job spell. Start slow and find out how your Little Self works before you do any life changing work.

There is a hazard so universal that you should treat it as fact: Karma. This is the old saw of, "what goes around, comes around." You attract things of a similar nature to what you concentrate on (similar to morphogenetic fields). And remember, when you concentrate on something, your Little Self does so at least as much. The mechanistic reason for this may be "the subconscious mind directing subtle actions to bring about circumstances in tune with its thoughts." Metaphysicians often explain it as "like vibrations attracting like."

Everything has a "vibration." This is similar to the vibration of musical notes, though obviously not the same. As with musical notes, one vibration can start a sympathetic vibration. One vibrating piano string will start similar strings vibrating. Karma is the word for this principle in magick. There is a certain vibration associated with any act. If you hit someone, the emotions and actions involved are of a certain vibration. This will tend to attract things of a similar vibration, primarily violent acts. You will tend to attract someone to hit you. It turns out that everything you do to others you essentially also do to yourself, and vice versa. It sounds trite, but being nice to others and yourself truly makes the world a better place for everyone.

It doesn't matter how you understand karma, or even if you believe in it-- you are warned. Many people don't believe. The action of karma, particularly on such people, is often too slow to notice. It can easily take lifetimes for a soul to work through karma. But the soul will, so avoid bad thoughts. This is impossible, but you will get better with practice. Each unpleasant thought has a negative effect on you and others. This brings negative things into your life. This is pretty rotten, but remember that each positive thought brings positive things-- that can be pretty good. In any case, you needn't respect karma to find yourself a happier person for trying to live this way.

If you are just learning about karma, you will probably find that it is now a little more obvious in your life. But sometimes it's difficult to figure. If you do a spell to heal some-one, you would expect to be attracting good things. But what if immediately afterward you receive a transfer back home to live near your scummy relatives? Hardly fair! Yet that's the kind of result you can expect if you do anything to a person without permission. People have enough difficulty with their own Little Selves, it's nearly impossible to divine the desire of someone else's. The most beneficent act could violate someone's will on some level. If the person asks you, then you are free to act. But, even if you are absolutely sure that the person would want it, if he hasn't asked you, don't do it.

Another fantastic example is the love spell. Do a spell to attract the kind of person you want, not a specific person. Exercising your will on others without their consent is always nasty-- doing so magickally has an even higher cost. Watch yourself. Many people working with magick do so under a "threefold law." This means that any karmic response is tripled. This is to keep people particularly scrupulous when they are fooling around with this stuff. Take it seriously.

Know Thyself

Karma is best described by the golden rule, "Do unto others as you would have them do unto you." The other major rule of magick is just as common place, "Know thyself." This is essential because of the Little Self. Magick is the science of expressing your will. Because there are many aspects to your will, it follows that you must be aware of all these aspects to be an effective magician.

"Know thyself" means be aware of the thoughts and feelings of your Little Self. Learn how it feels about the things you want. Learn its beliefs. You must know your starting point to effectively change negative beliefs. To do this, you have to pay attention to all the subconscious cues that your Little Self gives you. Explore your feelings, keep track of your dreams, look at your past. One of the best clues is your own life. If you create everything on some level, then part of you "wants" each thing in your life. You must not deny this, but work with it. The goal is healing because destruction is at best temporary.

Different desires on other levels interfere with your conscious desire. Your Little Self picks them up everywhere. You must be aware of this so that you can counteract it. Every ideal commonly in the mass media impresses itself strongly. When Madison Avenue spreads the word that young and thin are the ideal, your Little Self will accept this if you are not careful. If you are not young and thin, this message undermines your sense of self worth. The resultant sense of undeserving works

against your success. There is so much exposure to these messages that it is a real battle to avoid them. Particularly in childhood, when we can't protect ourselves, others deeply ingrain ideas that can be with us for life. You must work hard to discover these feelings and counter act them. If part of you feels undeserving, genuine success seems impossible.

There are other aspects to this problem. Not only might you feel undeserving, but you could even desire failure. There are many reasons for this, usually based in childhood. Whatever the cause, you must look at your failures to see if there might be some reward. Many people are subject to chronic illness, for instance, because of the attention they get or an unpleasant situation they avoid. If you really want to succeed, you must consciously release your desire for the rewards of failure.

You must also look at the fear of success. Many times we do not consider the problems associated with what we are striving for, but the Little Self does. It may be afraid of the responsibility of a better job or a new spouse. Think through your goals very carefully. What would life be like if you had what you desire? You will have to address any new tasks and responsibilities. You will have to be aware of any sacrifices. Once you are sure that you want not only your goal, but the sacrifices and responsibilities that go with it, then release your fears. People fear change, because it is unknown. You must be aware that you are taking a leap and welcome it. Have faith in your Self. When you know your Little Self well enough, you will be able to trust that it will bring you what you desire. When you don't know it that well, work on that. If you fail, it's time to work harder.

When you and your Little Self have the same goals, and you have healed all the blocks to your success, you **know** that what you want is coming. When you know, you do not feel desperate. If you are feeling desperation, you are blocking. In that case, back to work! When you have worked hard enough, then you are ready for the easy part, the spell or ritual. When you enter ritual you should know what you want and why you want it. You should have healed all feelings of failure and undeserving and you should know that your spell will bring it. Work to cultivate this feeling of calm expectation, it is an important key. When you do a ritual, you will release all the power you have built to do its work on the universe. You should not even have to think about it again.

Once you achieve this, though, there is another caveat. Many people have something unpleasant happen to them and later realized that they had asked for it. "Be careful what you ask for, you just might get it." Always think carefully about what you want and how you ask for it. Once again, solid background work is the key.

Using Magick

Magick is a field with many different disciplines. There is sympathetic, Earth, Ceremonial, Enochian, Celtic, Egyptian and Kabbalah magick just to begin. These are occasionally different in their basic techniques, but mostly they differ in the symbols they use to achieve their goals. The principles are the same, however. Whichever form you prefer, it is how you observe these principles that determines your success. Beyond that, it is only personal preference.

Preference is very important, too. It is your Little Self that you are addressing, and it is as individual as you. You must learn what works best for you. The first clue is what appeals to you most. Once you find the best methods for you, you build your own personal magickal system. It is up to you to find these methods, through research and experimentation. There is so much information that it is impossible to give more than a sample here. The information in this book is enough to get started. It is your work that will complete it. If you are happy with what you get on your own, you need never open another book. But you must at least pay constant, careful attention to your work to fine tune it. As with anything, the more work you put in, the better your success.

The first principle is to take what you're doing very seriously. This is not so easy when you're struggling with society's negative attitudes. Ignore any intrusive thoughts you might have. Concentrate on what you are doing. You must passively avoid any distract-ions. Do not try to actively avoid them for that usually becomes an even bigger distract-ion. As long as you enter with the right attitude, the rest will come with practice.

Magickal ritual is a very special thing. You must set it apart from your ordinary functions. When you do this, your Little Self is aware that you have that an important message to give it. Not only is the message less cluttered by stray thoughts, but it proceeds more directly to the Little Self. The more special things you have surrounding your ritual, the more effective it is. (As long as you don't have so much that these things become a distraction in themselves.)

Pick a time when you are relaxed and awake and not under the influence of any drugs (e.g., alcohol or medication). Take the phone off the hook and see that you are not disturbed. Create a "sacred space" that is only for ritual. If you can set up a regular time or place which you use for nothing other than ritual, this is ideal.

Before you begin, take a bath or at least wash your hands and use this to symbolically wash away all other thoughts and distractions in your mind. Relax your body and mind. Remove watches and tight clothes. Make sure the time of the ritual is clearly

separated from your usual day. Use a symbolic act like knocking three times to open and close the ritual. Anything that you can add to the ambience will help: incense, special or no clothing, candle light, silence or meditative music (or whatever music is appropriate to the spell-- be careful of any lyrics!). If you know a second language that you don't ordinarily speak, such as Hebrew or Latin, you may want to use this. Alternatively, you can use the Thee's and Thou's of archaic English.

During the ritual, concentrate on your goals. Make sure that your ritual is not so long that you can't keep your mind focused! It is better to repeat a ritual over days or weeks than to have an enormously long one in which you spend most of your time thinking about balancing your checkbook. Know what you will do before you start. You may ad lib, but your purpose must be completely clear before you start. Don't be surprised, however, if a ritual goes differently from expected. You may, for instance, gain an insight as you work that seems unrelated to your goal. It is important to consider this! It may be the key to what you are trying to achieve. It may also be a distraction, so be aware.

The Attitude

Since magick is the science of controlling your Self, the entire key is in attitude. Not only must you take it seriously, but you must also cultivate the right feelings. You must want and expect your goal.

Wanting seems easy, but this is deceptive. That is because the many facets of a personality often want different things. You must unify your desire just as you must unify your will. A person who grew up abused may learn, on some level, to associate this with love. That person's Little Self will seek out abuse as an expression of love. It will want abuse even if the individual does not. Changing the desire of the Little Self to that if the individual is the challenge.

An even bigger challenge is that of expectation. According to the magickal paradigm, you not only get what you want, but you get it in the way that you expect it. Thus, if you do a spell for money and you think "I'll never win the lottery," the money cannot come that way. If the spell is to work, the money must come from another source, such as finding a better job. Too often we rule out all possibility. When you do a spell, you know that has already worked. If you do not know this, it has not worked. This is the ideal. It may well take some time before you work up to this point.

For these reasons it's usually best to start slow. Remember, to be completely successful, you have to want and expect on every level. Begin with a project easier than levitation! Work your way up to something life changing only after you have proven yourself. And don't look for dramatic results. Don't rule them out, of course--

you can win the lottery or even have ET hand you a suitcase of money. But remember, this is dealing in what you believe, and people rarely believe that dramatic things can happen to them.

Look at magick as an extra push-- something to make the random events break your way. In addition to magickal means, strive for your goals on the earthly level. Preliminary results usually tend toward things like improved success in your ordinary pursuits: business picking up, a bonus, getting that job interview. Also, the energy you put into these mundane efforts also supports your magickal work. Even if you concentrate on winning a lottery, you must at least buy a ticket. All your efforts help to build expectation and gives a very strong message to the Little Self.

Affirmation

The message you give to your Little Self is the most important aspect of Magick. The whole process is communicating the right message. Desire and expectancy are the two most important messages. But often these do not get across. The Little Self has the understanding of a child. There are certain messages that work well and quite a few that work disastrously. You must learn how to talk to your Little Self.

The Little Self understands images and feelings; it does not understand negatives or time. When you say "I will not fail," the image in your mind is that of failure. The message to another person would be what you mean, because they understand the negation, "not." The message to the subconscious is "I will fail." Never, never, never use a negative when talking to your Little Self.

If you change your message to, "I will succeed," you still have a problem. Since the Little Self does not understand time as we do, it will perpetually see success as being in the future. Success will never arrive. The proper message would be, "I succeed." This is not the way we are used to thinking, but it is necessary for magickal work. Always formulate your goals this way when you begin a ritual or spell. In addition, the more you think in this way in everyday life, the more powerful will be the positive messages to your Little Self.

Visualization

The images which you give your Little Self are even more important. It is the images which your words conjure that actually do the communicating. When you choose your goal, you should try to choose one or more images to represent it. The image must include you in it, either see yourself in a scene or picture it as if looking out of your eyes. The scene should represent to you exactly what you desire.

The more you imagine in your scene, the better. Details, smells, sounds and textures

all help enormously. The scene is most effective when it brings up all the emotions that you would feel if you were actually there. A drawing or picture is a good aid. Surround yourself with as many things you can find that make you think of your goal. Imagine you have what you want and know you have what you want. That is a successful ritual.

Symbols

Over the millennia, people have discovered symbols which speak to the Little Selves of nearly everyone. Various sets of symbols form the foundation of the many different schools of magick. They are often culturally oriented. Because our culture is far removed from its magickal symbols, each must discover his own. There are myriads of occult books that offer as many different symbols as you could want. If you are interested, research them. Look first to your religion or ethnic background for your symbols. Mythology and astrology are also good sources.

One kind of symbol is the magickal tool. This is a physical object which you have consecrated for magickal work. If you have, for instance, a cross or star which you want to use for protection, you must empower the object for that purpose in a ritual. You will direct your will, through statement and visualization, into the object. From then on it is a constant tangible reminder to you and your Little Self. Treat it with the greatest respect.

When you want to use a symbol, first explore your feelings as you look at it. If it conjures the feelings you want, then use it. With symbols from a source, try do this before you read what the "authentic" meaning is. Sometimes you can get new information by not prejudicing yourself. Be careful if the meaning is very different, though. If you are not entirely in tune with your Little Self (and few beginners are), you may be missing something that will affect your spell.

Chakra

To give you an idea of what to look for and a sample to try, here is a simple set of symbols based on the Chakra. Chakrum (singular) is Sanskrit for wheel, although vortex would be a better word. Chakra refers to points in the body where certain energies localize. These types of energies correspond to many different things: herbs, stones, times, planets, moods, political beliefs. It is possible to relate anything to a chakrum. This chart gives points on the body, one of the many color schemes and how one experiences these energies. This becomes useful when you seek a reinforcing energy. You can use this chart to decide where to apply a magickal oil or what color is best to use in a given project.

Red	Root	Physical Health and Energy
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Orange	Spleen	Sexual and Reserve Energy (Second Wind)
Yellow	Solar Plexus	Mental and Emotional Energy
Green	Heart	Love, Prosperity, Fertility, Growth
Blue	Throat	Command, Creation, Will, Expression
Indigo	Brow	Magick, Psychic Energy
Lavender	Crown	Spirituality
White		Positivity, all colors combined, the Universal Deity (God)
Black		Absorbs negativity
Pink		Filial Love, "Agape" (look it up)
Brown		Earthiness, Grounding, Hearth & Home
Gold		Wealth
	Temples	Thoughts, Mind

The blue is a very light blue. Indigo is a very dark blue, like navy blue. Lavender is a mixture of the colors and the energies of red, indigo and white. It is a very light color which you might be able to see at the edge of a gas flame. The root chakrum is at the base of the spine. The spleen is a few inches higher and to your left or along the spine (your choice). The Solar Plexus at the navel (there is a major nerve nexus here). The Brow or Third Eye Chakrum is associated with the pineal gland. On the skin, the point is on the brow between the eyes. The crown is the top of the head, associated with the fontanelle (soft spot). If you use something black (like obsidian) to absorb negativity, be sure to wash it occasionally to get rid of the negativity. When you burn a black candle, this creates a vacuum. This may be filled by negativity unless you also burn a white candle to bring in positive energy.

Exercises

Magick is not just an occasional exercise to bring what you want, it is a way of life. It requires a certain kind of relationship with your Self. This does not preclude any kind of life style or religion, it is entirely separate. It isn't what you do but why and how you do it. Magick demands that you love and respect your Self and that you accept your Power. This is the goal. "Getting what you want" is a small bonus.

Building a magickal relationship with your Self is much like building one with a best friend. You learn all you can about its beliefs and feelings. You help heal it and it helps you. You achieve this through communication and love. You love through learning acceptance. You communicate by learning and listening to the language of

the Little Self.

Dreams

The Little Self expresses itself most clearly in dreams. You should keep a regular dream diary. Have a journal handy by the bed. As soon as you wake up in the morning, write down as many details as you can. If you scribble down notes, transcribe them into a clear, coherent text. If you remember no dreams, write this down. You should have an entry for every day that you sleep. It is best to record them in present participle (e.g., "I dream that I am writing in my journal").

Once you have a dream recorded. Consider it and write down your impressions. How does it make you feel? To what does it pertain? What symbols are there? What does it tell you about yourself and your life? After you have considered these things, you may choose to look up the possible meaning in a dream dictionary. It is best to do this afterward because someone else's interpretation could prejudice your own. The advantage is that many dreams are "contrary." Such dreams actually mean the opposite of what they seem to on the surface. A dictionary can help jog your awareness. Once you've tried on your own, it's not a bad idea. Remember, though, your impressions are the most significant.

You can make great progress during your dreams as well. The more control you have in your dreams, the more Power you have in your life. Try to develop this control. Remind yourself each time before you go to bed that you will remember your dreams and exercise your will in them. The ideal is called a waking or vivid dream. In this you are consciously aware that you are dreaming and everything, especially color, is very clear. The most important thing to remember in a dream is to defeat everything that attacks you. Attackers represent those things afflicting you during the day. Don't let them beat you in your dreams. If you need help, call for it. When victorious, make the attacker give you a gift. The gift is the benefit that you can gain from any situation. Defeat your dream monsters and you gain power to face your real monsters.

From your dreams you can learn what your Little Self desires and fears. You can also gain powerful symbols for your work. These are all highly personal and it is up to you to divine this information. But, don't try to interpret too much. Much of what you dream is reviewing the events of the day and other items of no great insight. Look at all your dreams and discover which ones hold meaning for you. Don't worry when you don't understand. Your Little Self will keep trying when it has something important to tell you. As long as you keep listening, you will progress.

Diary

You should also keep a daily diary. It too, is a line to your Little Self. Use this to

record the events of the day and your thoughts and feelings. These will reflect what is going on inside you. Use it also for introspection. You must do a lot of soul searching to learn about your Little Self, this is most effective when written.

It is even more important to track the progress of your magickal work. Each time you do a spell or ritual record your goal, your feelings before and after and your methods. Before you get to this point, you should also have explored all your feelings associated with it. Then pay careful attention to all that happens to you (part of the reason for the daily diary). Often, a spell will work and we will not even notice.

Since magick works with what we believe, things come to us in the way we expect or allow. When you do a healing, it will tend to look entirely natural, rather than miraculous. If you do a prosperity spell, receiving a tax refund check the following month could be the universe's response. Keep an eye out for any hint of possible results. Even the weakest indication is very positive. It may not be enough to satisfy, but it means that you are being effective. If you keep working, you will be able to improve until you achieve the result you desire. When you give yourself credit for even the smallest success, you build the relationship between you and your Little Self.

Pendulums

Another good way of communicating with your Little Self is through pendulum work. You can use any object on a string, but if it holds significance for you, so much the better. Hold your arm steady and think about the pendulum swinging forward and back. It should eventually begin to do so without you consciously moving your arm. Next change the movement to left and right by thinking about it. Once you can do this with facility, assign "yes" to one direction and "no" to the other. If you choose forward and back as "yes," alternate thinking the direction and thinking the word. Eventually, even when you start cold, the pendulum will swing forward and back when you think "yes." Repeat with the word "no" for the opposite direction. Now you have a way of talking with your Little Self. You can ask it questions directly.

Eventually, you can even get your Little Self to spell words by holding the pendulum over a semicircle with the alphabet on it. The direction of swing will indicate each letter. Another method is automatic writing. With this you hold a pen and relax and let "it" do the writing. (This may sound like an Ouija board, but it is not. Do not try to use one for this purpose or vice versa.) Whatever method you use, be careful. Your Little Self wants to please you. It will tend to give you the answer you want. Make sure you want the truth and that your Little Self understands this. Always be friendly, as you would with a child. Praise success and don't berate failure. After all, it is only trying to please. As usual, this requires regular work over time, but eventually you can have such a good understanding that you need no tools. You will simply "know"

how your Little Self feels. This is the ideal.

Meditation

Another way to achieve this awareness is through meditation. This is a method of calming the conscious mind. There are many physical benefits from the stress reduction alone. It also allows your inner thoughts and feelings to express themselves. All the skills you learn in meditation are very useful in magick. Not only is it a line of communication with the little self, but it teaches you to quiet the conscious mind which is essential in ritual. You would do well to take instruction in a meditation technique such as yoga or self-hypnosis.

If you are learning this on your own, observe these rules: Relax your body consciously and completely. You must be in a comfortable, calm environment to do this properly. Starting at your feet, think about each part of your body and let it relax. It may help to tighten the muscles first. Use a cue to tell your mind to relax. This can be something like mentally going down stairs or counting backwards. [Do not use a common cue. For instance, "three, two, one" is something that you might encounter on the radio while driving. This could be dangerous. It would be better to use, "three, three, three, two, two, one, one, one." This is less likely to cause a problem. It is dangerously easy to get into a meditative state during automatic tasks like driving. This you must avoid.] Once relaxed, you can use this state to allow subconscious thoughts to float to the surface, or you can use it in ritual to give a powerful message to your Little Self. This mental state is another key to magick.

You will find that it is very difficult to focus your conscious mind at first. See how long you can hold one word or picture in your head without any other thought. It is probably an astoundingly brief time. Watch commercials to see how many seconds they show one unchanging scene. This represents the average attention span. This is one of the reasons that magick is so difficult, you must remain focused for the entire ritual. Be aware of your concentration span. While it is short, you should be working short rituals. It is better to have three five-minute rituals than one half-hour ritual if you spend twenty minutes of the latter thinking of other things.

In order to improve your concentration, spend some time each day trying to hold a word or picture as long as possible. Another good exercise is to pick a word and try **not** to think of it for a week. Count how many times you think the word in your head, if you think it again when counting it, count that instance, too. This is very difficult, but eventually you will even be able to hear or see the word without thinking it.

These skills immediately become useful in communicating with your Little Self. You

will want to hold positive thoughts, such as "I am a lovable, successful person." You will want to dispel negative thoughts, as when the T.V. tells you, "I was very unpopular until I started using Crealm Toothpaste!" When you are trying to reprogram your Little Self, feel free to use aids such as subliminal tapes. Another good one is colored cards. Place your simple, direct message, such as "I succeed," on a colored card where you will see it each day. Put small pieces of the same color where you will encounter them throughout the day. Each time a bit of card comes in your field of view, your Little Self will notice and remember the message, even when you don't.

Symbolic acts are also very powerful. When you clean out your house and get rid of everything that you don't **need**, you make way for new things to come into your life. This is a good thing to do in concert with a major change in your life, quitting smoking or graduation, for instance. It helps to tell your Little Self that your old life is over and your new one has begun. The more you can eliminate the symbols of your old life, the more you can shape your new life to your liking. Be aware of all that you do, for you can use ordinary acts to give messages to your Little Self. Your morning shower can be a ritual to "wash away" all your stress or yesterday's mistakes. If you do this, however, you must **make** it a ritual. Develop a routine and concentrate on the purpose of the act throughout. This is true of all magickal works.

Once you have begun this work to focus your conscious mind and reprogram your Little Self for success, then you can begin some small works of magick. You want to start small because most people have difficulty accepting a great success on a deep level. If start with a spell to win one million in the lottery and you are not ready for this, your failure will set you back. If you do prosperity spell and you get a small raise or win \$10 in the lottery, that is a start that you can build on.

One of the better starting goals is manifesting an insignificant object. Manifesting means bringing it into your life. Things tend to manifest in unremarkable ways, so keep a look out. The blue feather is a classic. Set up a ritual in which you concentrate on a blue feather. See it, feel it, smell it, want it, then let it go. Then pay attention for the following week (and keep track in your journal). You may find a blue feather on the side walk. You may notice one for the first time on a billboard that you pass every day. You may see one on TV. All of these are successes.

It is best to start with insignificant, uncommon (but not rare) objects. An uncommon object gives you a good indication of success. A rare object is a challenge you can work up to. An insignificant object is easier because you do not have interfering desires or fears. You have to be relaxed and confident and let go of your desire as you complete the ritual. You should be able to manifest such an object before you proceed

to a greater challenge. It is valuable to repeat this exercise every so often in any case.

Another good spell to start with is a spell to do good spells. That is, you can use magic to help remove blocks and fears. For instance, if you have discovered that you feel unworthy, this will seriously impair your ability to manifest what you want. But, you can use your desire for self worth to empower magickal work toward feeling worthiness. You can also do a spell to support your ability to concentrate on your goal. This is just an extension of all the other methods of getting messages to your Little Self.

When you discover blocks and fears, when thoughts intrude and your mind wanders, or when you find yourself thinking exactly what you're supposed to avoid, don't worry! This happens as you learn to control your will. The idea is not to avoid these problems, but to **learn** to avoid them. You can't do this by trying to force yourself. There are no instructions on how to do this, only exercises. Just do your stuff and the rest will follow. When problem surfaces, recognize it and go on. Don't try to stop it and don't dwell on it, just continue. You may know that you have "spoiled" a ritual with a stray thought, but complete it anyway-- it's a good exercise. Sometimes you can deal with stray thoughts by **trying** to think about them. Concentrate on these thoughts and let your mind tire of them, then go on with your work.

Work steadily, but not overly hard, on these exercises and make magick a part of your life. Unify your will. Take and prove your Power. Only after you have done this are you ready to do magick. When you feel you are ready, develop the messages and visualization which will be the most powerful for you. Decide how you are going to set up your ritual area and how you will orchestrate your spell. Whatever you feel best with is what will be the most powerful. If you need an idea of how to start, consider the examples that follow.

Spells

Once you have discovered and addressed your blocks, you are ready to do a spell. This is only a little different from what you have already been doing. In a spell you do nothing new, you do it differently. A spell is a ritual, an act carefully planned to have the greatest effect. You must do the planning, for only you know what will be the most effective ritual. Plan carefully and completely. You may want to use a script (it would be best to memorize it). You can ad lib once you're more experienced. At this point, you have enough information to develop more powerful rituals than you are likely to encounter in any book. However, since this is so different from what most of us are used to, here are some samples to give you a starting point. Feel free to use and change these rituals as you please. They are here to give you an idea of how you may want to approach things. The ritual starts in a special place. It could be out in the

woods or in a special room. Ideally, you would never use this place for anything but ritual, but this may be impossible. If in the home, choose a quiet time and unplug the phone. Make sure that you are not disturbed.

Before the ritual, carefully clean and arrange the area and take a bath or wash your hands. Think about washing away the days thoughts and cares. You are now ritually purified. You should not engage in any mundane activity until after the ritual. Enter your ritual area and knock three times, to mark the beginning. From this point all your thoughts are on the ritual. Don't do anything automatically. No matter how familiar, think about every action and what it means.

Light candles and incense (only if there is no danger of fire!). Imagine the ritual area surrounded in a circle of white light. You may physically trace this circle to reinforce it. (Traditionally, all such movements are clockwise when invoking and counterclockwise when dispelling.) Repeat an act of purification. This is like the bath only more symbolic. You can hold your hand in the incense smoke and touch water from a ritual cup to your forehead, for instance. Next, relax and aum-- that is chant the mantra "ohhmmm" (or whatever works for you) to bring your mind to the proper state of alert relaxation, ready for work.

At this point you will state your will. Tell your Self and the Universe how you choose it to be. This is not merely verbalization, during ritual your word is law. What you say, is. Feel your statement with your entire being, with every sense. Use all the techniques that you have found effective. Then, let the feeling go. It is going out into the universe to do its work. End your expression with a statement like, "According to free will and for the good of all." This helps to avoid problems with karma, as long as you mean it. Do not allow other thoughts to intrude at this point, it is now time to close the ritual.

Imagine removing the white light circle (counterclockwise). Knock three times to end the ritual. Put out the candles, clean each item and put it carefully away in a special place. The ritual is only finished once you have completed all of these steps. Only then can you resume thinking about what's on the TV. and how big a jerk your boss is. As a beginner, you should always be prepared to go through this entire procedure before you start. Even in an emergency, you should at least remove the white circle and knock (very quickly, perhaps, but do at least this much when possible). Nothing in a ritual is mundane, so it must be clearly delineated from your mundane actions. Otherwise you will dilute your spell and give the wrong messages to your Little Self. When ritual is obviously separate, your Little Self will know when to pay close attention.

Once finished, do not talk about your work. Silence is another important key to magick. If you discuss it with anyone else, they cannot help adding their thoughts. This is almost always detrimental. It is fine to work with people, then your energies multiply. But never talk about specific spells that you have done.

Destroying Your Enemies

This is one aspect of magick that attracts many. It is a big mistake! Karma will get you every time. Don't try to rationalize. Though you may be able to put it off, you will not escape karma. In the mundane world, you might justifiably do violence in order to defend yourself or another from physical attack. In magick, this justifies only defense, never attack. Don't imagine yourself to be an agent of karma or a martyr saving others at your own expense. Who ever has done you wrong will get his. It's frustrating to wait and we all want to be there when it happens, but it is never worth trying to make it happen.

When you have any kind of relationship, particularly a magickal one, you develop a karmic tie. You will want to avoid such ties with people you don't like. Even if you get the best of such a person, he will still drag you down. It's difficult to resist when you feel that the person owes you. If you have been swindled and left with no legal recourse, it's tempting to use magick to get your money back. Trying to get even will develop a tie with this person and probably set you up for some bad karma. Don't worry about the money, either. You can get that from anywhere (see "Prosperity"). In seeing this swindler as your only source you give your Power to him. If you are brave, you can demand justice in such a situation. This incurs no karmic debt, but you, too, can expect justice. Not very many people genuinely want this. Most prefer mercy because we have all done plenty of things that we would rather not have to pay for. If you want mercy, you must extend it to others. When you ask for justice, all your debts present themselves. If you survive, great, but it won't be fun. There are much safer ways of dealing with nasty people.

Protection

Psychic attack can be a real problem because it is so prevalent. When you make someone angry, the person is attacking you. Simply directing angry thoughts is a psychic attack. (This incurs bad karma, so learn to avoid this yourself!) We all have natural defenses, so these attacks seldom have an effect. But if someone has ability, or if he concentrates a lot of energy, you are likely to suffer. Psychic attack usually comes in through the neck and manifests as a headache. As you become a better magician, you will be more sensitive to the energies around you. You become more vulnerable to psychic attack. You also become better able to defend yourself as long as you remain alert. This work will also help protect you from physical threats. Keep in mind that, though magic may help, you must still act responsibly!

Affirmations: I am now safe and secure. All negative influences are reflected off me into the Earth to be healed. I allow only the positive into my life. Visualizations: See an egg of white light around you-- because this keeps in negative energy, also see it filled with violet light, which will turn the negative to positive. Another good visualization is three concentric circles around you (or whatever you wish to protect) of white (outside), blue (middle) and pink (inside). Also, you can imagine a mirror at the back of the neck or encasing the whole body, reflecting outward.

Other: Religious symbols are especially good for this work.

Purification

Remember that the things you have in your life are those that you have drawn to you. When someone upsets you, he usually has a lesson to teach you. If you can learn this lesson, you can escape the situation. If you escape without learning your lesson, you'll probably be in a similar situation soon. Sometimes people often make us angry by reflecting a part of our personality that we are unhappy with. Also, the negative vibrations we pick up during our everyday lives attract negative things. The purpose of the ritual bath is to remove such influences. It is also a good idea to do an entire spell for purification. This is not only good to do on yourself, but also your home and wherever else you spend much personal time.

Affirmations: The white light cleanses me of all negative thoughts and energies. Only positive feelings remain in me. I release all negative vibrations into the Earth to be healed.

Visualizations: See yourself being washed clean by white or violet light from above you (your High Self). Each time you inhale, take in pure white light. When you exhale, release all your negativity. See this negativity go down into the earth to be healed.

Other: Place a piece of rock salt under your tongue. Use incense smoke or water to cleanse yourself. Again, religious symbols are very effective.

Love

You must take love spells very seriously, for they are quite dangerous. Never, never, never do a love spell on an individual.

This is often a great temptation, but don't even risk the possibility of imposing your will on another. The karmic results are severe. Even if you succeeded, you would still lack real love, for you would have to continually renew the spell to keep the person.

What you want, among other things, is someone to help express your love for yourself. As you will often hear, you must love yourself first. This isn't a problem, for you already love yourself-- that is the main reason you are alive. The problem is when you block that love. Eliminating these blocks is the Soul's goal. But don't despair, you needn't actually remove them to draw love to you. Just beginning the work can attract that special someone who will help.

Affirmations: I am a perfect manifestation of love and I draw love to me. I now allow love to come into my life. I feel and express perfect love and draw other loving people into my life.

Visualizations: Picture yourself as a magnet, feeling and drawing love. Imagine yourself bathed in green or pink or orange light, depending on your goals. Pink is for filial love (agape) and for that of a lover. Orange is for the sexual aspect (spleen chakrum). Green is for both (heart chakrum). But the distinctions are somewhat blurred, for love is a combination of all of these.

Other: Friday is the day of Venus and the waxing to full Moon is a time of increase, so these are good times for ritual. The ubiquitous heart symbol can be useful.

Prosperity

Money is not all there is to prosperity. What do you want the money for? What kind of life do you want to live? What do you want to have? Keep these goals in mind. You may get them instead of the money.

As you work through your blocks to prosperity, you will probably find that one of the biggest is guilt. Our society functions under the assumption that a person can only gain at the expense of others. Don't try to get money by taking it from others through force or fraud, magickally or otherwise. That is giving your Power away. In the magickal paradigm, you create. When you understand this, there is no greed because you can have whatever you desire and without taking from others. It is not money that is a root of evil, but the love of money. It doesn't matter how much you get, but how you get it. When you do a prosperity spell, it should be a joyful expression of the infinite supply available to you. If you are begging or hoping to be rescued, you have more background work to do.

Another aspect to remember is that money, like all other kinds of energy, flows. In order to get it, you have to spend it. There must be an outflux for there to be an influx. This is not an excuse to be irresponsible! It is easy for the flow to be too much in either direction (especially out!). Don't be miserly or wasteful, remember the flow. Use each bill you pay to remind you that you've drawn the money to pay it and

that more money will come to take its place.

Affirmations: I allow prosperity to manifest itself in my life in great abundance. I draw from the infinite source all the money I need and more. In my life, I now express the infinite supply of wealth around me.

Visualizations: Imagine yourself bathed in green light (heart chakrum). This is a situation where visualization works particularly well, because it's a tangible object. You can even use a picture or model of the new home or car you want.

Other: Good times for a prosperity ritual are Thursday, the day for increase, and during the waxing Moon. The \$ (or appropriate regional symbol) has a great deal of power -- consider using it.

Health and Self Improvement

Your body is the most direct expression of your Little Self. It is one of the most accessible, yet challenging things to change. If you can find and address the root causes of health problems, like heart disease, it is often relatively easy to do something about them. But self image problems can be very difficult because of the way our society approaches the subject.

Over weight is a good example of a self image problem. Madison Avenue bombards us with an ideal of beauty. It is almost impossible to escape. If you are over weight and unhappy about it for other than health reasons, you are probably a victim of this. It is dangerously easy to make self love or approval contingent upon losing weight. Until you've lost it, you may feel undeserving and thus fail. You may succeed, only to have old habits or new crises throw you back into old eating habits. You have made no fundamental change, so the cycle reinforces itself. So many different problems manifest this way.

You will certainly want to deal with eating habits and exercise, but this is often insufficient. People have different metabolic rates and different body types. Do not make liking yourself contingent upon your having a different body type! If you dislike your body, you dislike your Little Self. You must love yourself unconditionally. This is the same transcendent spirit expressed in wedding vows: for better or worse, richer or poorer, in sickness and in health. Love yourself not regardless of how you look, but because of how you look. Wanting to improve doesn't mean that you must dislike your-self as you are. If you were given \$900, you wouldn't despise it because it wasn't \$1000. Rejoice in your Little Self's expression of being alive. Until you do, this lesson will hang over your head. Ironically, you are most able to change your looks when it matters to you least.

Remember to be responsible. Always get good health care. When trying to lose weight, follow a sane plan under a doctor's care. But in addition, work to love yourself unconditionally. Strive constantly to fight the messages from the media and those around you. You are a loving, lovable person and your looks reflect this. Make yourself aware of that. When you succeed, you may eventually look like your ideal, but even if you don't, you will see the beauty in yourself. You will be more able to defend yourself from those small minds unhappy enough to attack you for not conforming to their ideal. You will also draw those who can see your beauty. As an extreme example, anorexics always feel that they are too fat. They cannot lose more weight, for that would kill them. The answer lies with truly seeing themselves.

Any time your goal is self improvement, the principle is the same. In order to better yourself, you must first realize that you are lovable, now and always. Never try to better yourself to become lovable-- it doesn't work. The goal of magick is to heal those things you do not like in yourself, not destroy them. You better yourself by first bettering your self image. You change your behavior by healing the hurts that cause you to do harmful things. Recognize that all unhappy things are in response to pain. Your Little Self can hurt you, much as a favorite pet may bite you because it is in pain. Do not feel anger or misery but love and healing.

Affirmations: I love myself completely as I am now. I surrender to love. I know that I am a loving and lovable person. I heal all hurts. I now express perfect health in my life. I bring complete health into my life. My body is now a beautiful, healthy expression of my Self.

Visualizations: Imagine yourself so close to the sun that you can see nothing else. Visualize the area you want to heal bathed in blue-green light. Listen to or imagine the note F#. Concentrate on the heart and throat chakra (green and blue, respectively). The root chakrum (red) is another good focus for physical well being. When healing someone not present, put a photo next to a candle. Put the name of the subject on the candle and use this to focus your concentration.

Other: Rituals to increase energy and health are most effective during the waxing moon and at high noon. Rituals for eliminating disease or losing weight are best done during the waning moon. The five pointed star (symbol of Man) might be a good symbol (if you do not have any negative associations with it).

Good Luck!

At this point you are on your own. It takes forty days to make or break a habit, so you

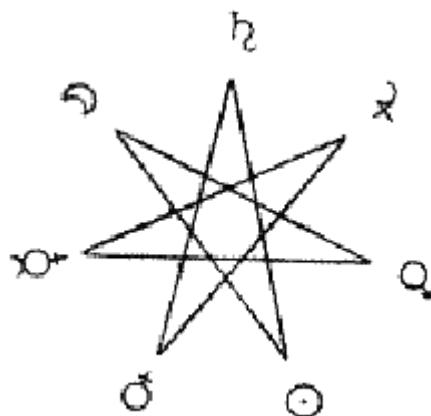
should concentrate on daily exercise for at least this long. Magick is not a quick, easy way of getting what you want. It is a long, hard road. Though it's quite possible to have instant success, visible results can take months. Real rewards can take years. But we all must travel this road some time. Be cautious of those promising an easier path. Though it may appear slow, magick is one of the fastest ways of taking your Power. The difficulty lies not in feats of physical or mental prowess, but in steady diligence. Do not try too hard, or you will not last long. If you are not happy with the way your life is going now and you desire to take your power, then commit to the life changes which magick demands. If your commitment is genuine, then everything will fall into place over time. Above all, be patient.

Best of luck and stay on the path.

The Heptagram and Magickal Days

Although the heptagram is often used by the Faery tradition to represent their spirituality, it appears that its original basis had much to do with astrology, timing, and the advent of the seven-day week used throughout the Hellenistic world of mixed cultures (Egyptian/Greco-Roman). For some, the design represents the magick in the number seven, and various cultural deities, including the Seven Faces of Hathor (Egyptian), the Seven Pillars of Wisdom (Middle Eastern), and the Seven Mothers of the World (Southeast Asia). In general magick you can place this symbol on any object as a defense against penetration -- for example, private papers (your diary or magickal journal). If your mom or dad is a police officer or construction worker, where they face danger every day, you can write his or her name in the center of the star and empower the drawing as a protective device. Make sure the person puts the paper in a pocket or wallet, or something they wear or carry close to their body.

You will also find the heptagram in several old grimoire, where it is associated with the speed of the planets moving through the heavens, and matches the energies of the planets to the seven days of the week.



The diagram above can be read two ways and gives us two interpretations. First, if we begin with the moon and move counter clockwise, we see that the planets are listed from the fastest-moving body in the heavens to the slowest of the known planets in classical times, which are as follows: the moon, Mercury, Venus, sun, Mars, Jupiter, and Saturn. If we put our finger on the moon, then trace down to Mars, over to Mercury, up to Jupiter, down to Venus, up to Saturn and down to the sun, we have just traced the planetary energies of our calendar week:

Monday: Moon

Tuesday: Mars

Wednesday: Mercury

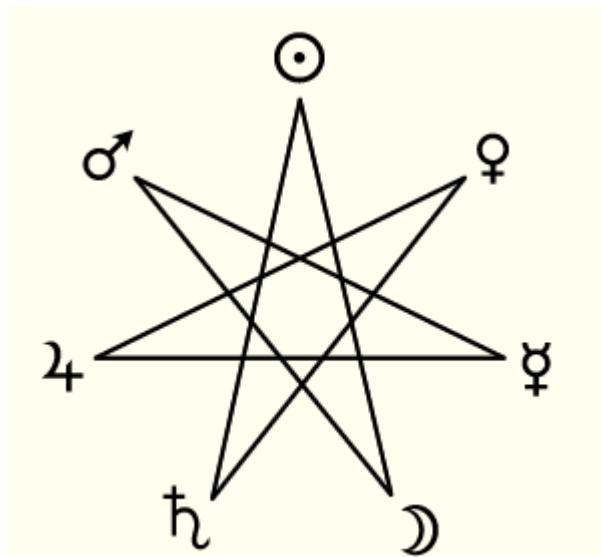
Thursday: Jupiter

Friday: Venus

Saturday: Saturn

Sunday: Sun

And this continuous line moves clockwise around the diagram. In some magickal traditions, the heptagram begins with the sun placed at the highest point.



The diagram above works the same way. If we want to remember which planet moves faster, then we start with the moon and move counterclockwise to Mercury, to Venus, to the sun, and so on. If we want to know what rules which day of the week, we start with the sun (Sunday), trace the line down to the moon (Monday), up to Mars (Tuesday), down to Mercury (Wednesday), over to Jupiter (Thursday), up to Venus (Friday), and down to Saturn (Saturday). As with the first diagram, these are the seven classical planets of the ancient world.

To modern magicians, the heptagram stands for the distribution of the planetary energies through the seven days of the week, and is associated with the seven colors of the rainbow, the Egyptian Goddess Isis, and is sometimes called the Symbol of Venus or Star of Venus because Venus is both the rising and setting star. At certain times of the year she rises at dawn, and other times of the year she rises at twilight -- therefore some call her the Gateway to the Stars. The heptagram is also used for calculating planetary hours, a fine-tuning device used in magick and ritual.

The Hermetic Order of the Golden Dawn

Ra Horakhty Temple

The Hermetic Order of the Golden Dawn, a magical order which began in England in 1888, was the most famous and influential of the modern era. It successfully integrated various branches of the Western Mystery Tradition into a workable system of enlightenment. Its goal was to help each member to "become more than human", to contact and live under the guidance of the higher self. Some of the areas of study included ritual magic, tarot, Egyptian god-forms, Enochian magic, Kabala, and Astrology. Among the original Golden Dawn members were MacGregor Mathers, W.B. Yates, Aleister Crowley, A.E.Waite, Dion Fortune, Dr. R.W. Felkin, Arthur Machen, Paul Foster Case, and Dr. Israel Regardie. Regardie, who died in 1985, was the last great representative of the original Order.

To achieve this attainment the Golden Dawn brought the aspirant through a calculated series of techniques, experiences or mental exercises. These exercises brought about progressively higher states of consciousness. Initiation occurs when a person passes into a higher state of consciousness. As Israel Regardie said, "Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of himself becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest that the Golden Dawn owes its ritual and practical magical work.

The Ra Horakhty Temple of California was chartered in 1985 by Patrick and Chris Zalewski, 7=4 Adepts and co-chiefs of the Thoth Hermes Temple of New Zealand. The following chart describes the succession back to Mathers' original Golden Dawn temple in England.

Isis Urania: MacGregor Mathers, England, 1888

Stella Matutina: Dr. R.W. Felkin, England, 1900

Whare Ra: Dr. Felkin, New Zealand, 1912-1978

Thoth Hermes: Patrick Zalewski, New Zealand, 1980-Present

Ra Horakhty: Laura Jennings/Peter Yorke, Santa Monica, California 1985

Our temple is greatly honored to be working directly with Thoth Hermes Temple as a conduit for the passage of material from the New Zealand temples and from the Stella Matutina. Together we hope to bring both the Outer and Inner Order information to people throughout the world by teaching and publication.

Temple Dues: \$200.00 annually

Temple Initiation: \$50.00

Temple Membership includes:

- Temple ritual once a month.
- Neophyte and Elemental Grade Curriculums with guidance and direction
- Attendance at Temple business meetings and other Temple events.
- Initiation: Neophyte, Elemental Grades, and Inner Order work.
- Tests for each level.

Temple Membership for students outside the L.A area includes:

- Temple initiations in L.A. upon completion of required Grade work.
- Attendance at monthly Temple meetings when in the L.A. area.
- Neophyte and Elemental Grade curriculum with guidance and direction by correspondence.
- The same test requirements as local members; written, oral and performance of ritual.

Laura Jennings, co-Temple Chief of the Ra Horakhty Temple, has been practicing and teaching metaphysics for the past 20 years. She received an anthropology degree from UCLA(1975) and is presently working to complete a Ph.D in archeology. For the past 10 years her efforts have concentrated on the Golden Dawn System of Magic. Under Dr. Regardie's direction she was a co-founder of two Golden Dawn Temples in Southern California. Her book on the creation and administration of GD temples will be published next year.

Peter Yorke, co-founder of both Temples, was also a student of Israel Regardie. He has a degree in botany from Cal State Long Beach. He is presently co-Chief of the Ra Horakhty Temple and director of alchemical studies and research.

David Stoelk, administrator director of the Outer Order curriculum for the society, received his Bachelor of Arts in history and architecture from ISU. He is in charge of a magical newsletter which promotes GD studies and networking.

For Further Info Write

Laura Jennings
c/o Hermetic Society of the Golden Dawn
PO Box 5461
Santa Monica CA 90405

The Golden Dawn Correspondence Course (Outer Order)

The purpose of The Golden Dawn Temple and Society is to elevate the knowledge of the student through The Golden Dawn Correspondence Course as offered by the Inner Order of the New Zealand Order of the Smaragdum Thalasses (Thoth-Hermes Temple). The plan is simple and straightforward. Students desiring to become initiated may complete the Correspondence Course, supplementing their work with the already available materials. Having successfully completed the course, they may apply for initiation to the grade of 5=6. Prior to the 5=6 Grade, Outer Order Grades based on completed course work and examinations will be awarded.

Membership

A minimum annual donation of \$14.00 is requested for membership in the Golden Dawn Temple and Society. This provides you with a membership identification and Probationer certificate from the Society. After you have received your identification we require that you use your I.D. number in all future correspondence. Any additional donation funds is greatly appreciated.

Your annual donation entitles you to a 20% discount on all Falcon Press books and tapes, and on occasion, other featured material. Additionally, a net-working service of other individuals or groups in your area (if available) will be provided upon request among participating individuals. No addresses will be released without permission.

The Course

The Correspondence Course consists of 180 lessons and is provided in groups of 2-10 lessons depending on their size. Lessons will be sent on the average every 4-6 weeks. The course is broken down into four, 9 group segments plus one four group period. After each 9 group segment you may request examination for the appropriate certification. Examinations will be given in the form of essay. Upon completion of your examination, you are requested to return it along with a certification fee of \$32.00. If the work is satisfactory, you will be awarded the appropriate grade certificate. If unsatisfactory, your fee will be refunded and you will be instructed as to what areas of study require more attention.

We currently offer certification for the following Grades: Probationer 0=0, Neophyte 1=10, Zelator 2=9, Practicus 3=8, Philosophus 4=7, and Adeptus Minor 5=6. For the Grade 5=6 there is an additional period of study and review, after which you may petition for a final examination. In achieving this grade, you will be awarded 5=6 certification and become eligible for the Inner Order Correspondence Course.

Fees

Four methods of payment are available for The Golden Dawn Correspondence

Course. Please make check or money order payable to:

The Golden Dawn Temple and Society.

- (A) \$27.50 per group.
- (B) \$150.00 prepayment for 6 groups.
- (C) \$265.00 prepayment for 12 groups.
- (D) \$695.00 prepayment for entire course.

Outline Of Course

- 0. Introductory lecture
- 1. Hebrew Alphabet
- 2. Hebrew Calligraphy
- 3. Introduction to the Kabbalah
- 4. Gematria
- 5. Notariqon
- 6. Temura
- 7. Three Veils of Negative Existence The Banishing Ritual of the Pentagram YHVH -
The Formula of Tetragrammaton
- 8. The Four Worlds
- 9. Kether - The Crown
- 10. Chokmah - Wisdom
- 11. Binah - Understanding
- 12. Chesed - Mercy
- 13. Geburah - Strength/Severity
- 14. Tipareth - Beauty
- 15. Netzach - Victory
- 16. Hod - Splendor/Glory
- 17. Yesod - Foundation
- 18. Malkuth - Kingdom
- 19. Middle Pillar (Tape)
- 20. The Eleventh Path
- 21. The Twelfth Path
- 22. The Thirteenth Path
- 23. The Fourteenth Path
- 24. The Fifteenth Path
- 25. The Sixteenth Path
- 26. The Seventeenth Path
- 27. The Eighteenth Path
- 28. The Nineteenth Path
- 29. The Twentieth Path
- 30. The Twenty-First Path
- 31. The Twenty-Second Path

- 32. The Twenty-Third Path
- 33. The Twenty-Fourth Path
- 34. The Twenty-Fifth Path
- 35. The Twenty-Sixth Path
- 36. The Twenty-Seventh path
- 37. The Twenty-Eighth Path
- 38. The Twenty-Ninth Path
- 39. The Thirtieth Path
- 40. The Thirty-First Path
- 41. The Thirty-Second Path
- 42. The Four Color Scales
- 43. An Introduction To Alchemical Theory
- 44. Sceptre of Power (Book)
- 45. Energy, Prayer and Relaxation (Book & Tape)
- 46. Awareness (Tape)
- 47 - 50. Geomantic Divination
- 51. Introduction to The Tarot
- 52 - 130. Individual Tarot Cards
- 131. Divination
- 132. Tarot and Alchemy
- 133. Tree of Life Projected on the World
- 134. Convoluted Forces
- 135. Tattvas - Introduction
- 136. Glossary
- 137. Tattvas - Influence
- 138. Tattvas - Evolution
- 139. Tattvas - Mutual relation of Tattva and Principles
- 140. Tattvas - Prana
- 141. Tattvas - Mind
- 142. Tattvas - Cosmic Picture Gallery
- 143. Tattvas - Manifestation of Psychic Force
- 144. Tattvas - Yoga the Soul
- 145. Tattvas - Spirit
- 146. Tattvas - Science of Breath
- 147. Astrology Introduction
- 148. Astrology 1 (GD)
- 149. Astrology 2 (GD)
- 150. Astrology - Natal Calculation
- 151. Astrology - Planetary Hours
- 152. Astrology - Electional
- 153. Astrology - Horary

- 154. Astrology - Progressions and Transits
- 155. Astrology and Ceremonial Magic
- 156. Talismans
- 157. Voice in Magic
- 158 - 170. Shemhamephoresch - All 12 Zodiacs covered.
- 171. Full Ritual of The Pentagram
- 172. Full Ritual of The Hexagram
- 173. Pillars - Symbology and how to make
- 174. Banners and Altars - Symbology and how to make
- 175. Swords - Symbology and how to make
- 176. Lotus Wand - Symbology and how to make
- 177. Fire Wand - Symbology and how to make
- 178. Cup - Symbology and how to make
- 179. Dagger - Symbology and how to make
- 180. Pentacle - Symbology and how to make

The Laws of Magick

The Laws of Magic are not legislative laws, but, like those of physics or musical harmony, are actually fairly practical observations that have been accumulated over thousands of years. These laws describe the way magic seems to behave. Most of these laws will make sense to you, and even the more obscure ones should make some sense to you, but if they don't, ignore them, or send me some e-mail, and I will try to explain.

The Law of Knowledge: This is probably the most widely used law, and probably encompasses all the others in some way. The basis of this law is that understanding brings control. The more that is known about a subject, the easier it is to exercise control over it. Knowledge is power.

The Law of Self-Knowledge: An obvious derivative of the **Law of Knowledge**, this law carries additional connotations, as a mage who does not have knowledge of himself does not have knowledge (and therefore control) of his own magic. This law is one of the reason's "evil" mages are very rare - a dedication to "evil for evil's sake" is usually do to a lack of introspection and awareness of oneself. It is difficult to do harm to others when you understand fully what that kind of harm would do to you. Know thyself.

The Law of Cause and Effect: A simple scientific understanding - if exactly the same actions are done under exactly the same conditions, they will be associated with exactly the same results. Magicians have at least as much belief in cause and effect as modern physicists do, they just realize that a good ritual, like a good theatrical performance or a good bread recipe, isn't always predictable. In truth, a spell involves so many variables, that controlling or even understanding them all is impossible. The key to magical success is learning which variables are the most important, and how to keep them constant. Control over the variables is icing on the cake.

The Law of Synchronicity: Two or more events happening at the same time are likely to have more in common than the merely temporal. Very few events ever happen in isolation from other events. There is no such thing as a mere coincidence.

The Law of Association: If any two pattern have elements in common, the patterns interact "through" those common elements, and control of one pattern facilitates control of the other(s) depending (among other factors) upon the number of common elements involved. This is a very important law, up there with the **Law of Knowledge**.

The Law of Similarity: Having an accurate physical or mental representation of something facilitates control over it. This one is fairly obvious in its usage - having a model, picture, or other representation of your target (like a voodoo doll) gives you power to effect the target. Look a likes are alike.

The Law of Contagion: Objects or beings in physical contact with each other continue to interact after separation. Everyone you have ever touched has a magical link with you, though it is probably pretty weak unless the contact was intense and/or prolonged or repeated frequently. Magical power is contagious. Naturally, having a part of someone's body (nails, hair, spit, etc.) gives the best contagion link.

The Law of Names: Knowing the complete and **true** name of an object, being, or process gives one complete control over it. This works because a name is a definition (yes, even "Harold", "Marie", "Kunte", and "Jasmine" were at one time) as well as a contagion link, and an association (if you call something the same name over and over, that name becomes associated with the thing). This also works, because knowing the complete and true name of something or someone means that you have achieved a complete understanding of its or their nature. This is why, in most pre-industrial cultures, people are given "secret names", as well as "public names", and why the sharing of a secret name is such an act of trust - because the secret name is considered to be very close to, if not identical with, the person's true name.

The Law of Words of Power: There exist certain words that are able to alter the internal and external realities of those uttering them, and the power may rest in the very sounds of the words as much as their meanings. Many of such words are names, though the meanings may have been lost or forgotten. Very many magical tools require words to be inscribed upon them and/or said over them during their construction and/or use.

The Law of Personification: Any phenomenon may be considered to be alive and to have a personality - that is, to "be" an entity or being. Anything can be a person. Most weather mages personify the winds and the clouds, for example, and thus find focusing their magic on the atmosphere much easier to do.

The Law of Invocation: It is possible to establish internal communication with entities from either inside or outside oneself, said entities seeming to be inside of oneself during the communication process.

The Law of Evocation: It is possible to establish external communication with entities from either inside or outside oneself, said entities seeming to be outside

oneself during the communication process.

The Law of Identification: It is possible through maximum association between elements of oneself and those of another being to actually become that being, to the point of sharing it's knowledge and wielding it's power. This is the law that controls most lengthy or permanent possession phenomena.

The Law of Personal Universes: Every sentient being lives in and quite possibly creates a unique universe which can never be 100% identical to that lived in by another. So called "reality" is in fact a matter of consensus opinions. This law is nowhere near as obvious as the other laws in it's applications, but if you can figure some out, you can use it.

The Law of Infinite Universes: The total number of universes into which all possible combinations of existing phenomena could be organized is infinite. Anything is possible, though some things are more probable than others. You might consider this to refer to the "alternate probability worlds" of science fiction, but it also has a much wider application.

The Law of Pragmatism: If a pattern of belief or behavior enables a being to survive and to accomplish chosen goals, then that belief or behavior is "true" or "real" or "sensible". If it works, it's true. Another rather obscure law, but it does have some very useful applications.

The Law of True Falsehoods: It is possible for a concept or act to violate the truth patterns of a given personal universe and still be "true", provided that it "works" in a specific situation. If it's a paradox, it's still probably true. This law is basically useless, except to justify use of the above three laws without screwing things up in your version of the real world.

The Law of Synthesis: The synthesis of two or more "opposing" patterns of data will produce a new pattern that will be truer than either of the first two were. That is, it will be applicable to more levels of reality, and this new pattern may not be a compromise, but may be something rather new indeed.

The Law of Polarity: Any pattern of data can be split into (at least) two "opposing" characteristics, and each will contain the essence of the other within itself.

The Law of Opposites: A sub-Law of **polarity**. The "opposite" of a pattern contains information about that pattern, by providing information on what the pattern is not. Thus, control over a pattern's opposite (or close to it's opposite) facilitates control

over the pattern itself. (Note that this one I alone take the blame for, as it is my own extension of **polarity** and **similarity**)

The Law of Dynamic Balance: To survive, let alone to become powerful, one must keep every aspect of one's universe in a state of dynamic balance with every other aspect. Extremism is dangerous, as the extreme being becomes so associated with the extreme aspect, that they lose the ability to avoid that aspect at all. This is another reason "evil" mages are rare, as continuous association with pain or death will cause a mage pain or death, ending the mage's ability to continue actively with "evil". This is also why "good" mages, especially healers, tend to live a long time.

The Law of Perversity: Sometimes known as Murphy's Law. If anything can go wrong, it will, and in the most annoying manner possible. Magical associations sometimes operate in the reverse of what was desired, and meaningful coincidences are just as likely to be unpleasant as pleasant. Even if nothing can go wrong, some element of the universe may change so that things will go wrong anyway. Whether we like it or not, the gods (or fates, or what have you) do have a sense of humor. Emotionally healthy mages have less problems with this law than others do, as the mages own subconscious mind is probably a major perpetrator of this law.

The Law of Unity: Every phenomena in existence is linked directly or indirectly to every other one, past, present, or future. Perceived separations between phenomena are based on incomplete sensing and/or understanding.

The Magickal Art of Seduction

A friend and I have been discussing magical techniques, one of the things we have come up with is that magic is often about relationships. He gave the example of calling rain.

He says calling rain is a seduction, you call the rain to you as you would a lover. He speaks to the rain spirit, dances for and loves the spirit. And the rain comes. He will not run in the rain, and he will not usual an umbrella or put on any protection from the rain. He says to do so would be like spurning a lover. You have to love the rain when it comes.

Seduction or no, the elements with which I work best are the ones with which I have a personal relationship. A fire spirit I conjured some time ago has been a major help in many spells sense. I have sent him on protective missions and on information gathering missions. He has been my guide to the plane of fire, and helped me in writing invocations to fire.

I dedicated my room to the goddess Oshun. For her I bought green carpet and painted my walls green. I got a beautiful African print cloth in beautiful yellow and black and laid it on an altar for her. I got a ceramic tile on which there is a mermaid, and placed in on the altar. I light candles for her, and bring her things, flowers, crystals, objects of beauty, incense and oils. This courting of Oshun was a courting of love in my life. I wanted to open myself to love, after a bad breakup with someone very special to me. Since the dedication I have been surrounded by love, discovered deeper friendships than I ever knew I had before, been more sexually active than I have been in years, and am engaged to be married. It hasn't all been easy, but I have learned a lot. Oshun is wondrous and I love her greatly.

One powerful path to magic is to have a strong relationship with the spirits you use. Maybe the Christians are on the right track with the concept of a personal relationship with Jesus. (I am not sure they understand what they are saying, but the idea is solid.) If you speak with your spirits and honor them, the next time you call on them for aid in magic, for protection, advice, whatever, your magic will be much stronger.

The Magickal Household

The kitchen witch finds joy and meaning in even the most mundane of chores, because she sees them as a way of honoring the home, and in turn, the goddess. She is also adept turning them into inspiring, fun activities. Why not try:

- Creating a magical apron or enchanted crown to clean in
- Playing inspiring, motivational music to boost your mood while you clean
- Adding essential oils to your cleaning water, to create beautiful and mood-boosting scents throughout your home
- Making your tools and utensils more meaningful by attaching ribbons, stickers or gems, carving or painting special symbols on them, or anointing them with essential oils.

The Pact

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterized by its cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only technique that is being taught and practiced. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labor encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organizational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millennium. It is likely that the Pact will be to the end of this century and to the beginning of the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might lead one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to

provide a mechanism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organization is duly attended to.

Persons who, having read and carefully considered the accompanying information and conventions of the Pact, are interested in contributing to its activities may submit an extensive letter of application to: Oblivion, P.O. Box 18514, Encino, CA 91416-8514, USA

The Pact (IOT): The Story So Far

In 1976 in an abandoned ammunition dump dug deep into a mountain somewhere in the Rhineland, two magicians, one English, one German announced the formation of a magical order with the celebration of a Mass of Chaos in the company of a couple of dozen other magicians. Soon after we emerged from the bowels of the mountain a localized tornado hit immediate area. This was but a small portent of things to come.

We left the mountain with no particular idea other than to form an Order such as had never existed before, that would break the existing mold and provide a vehicle for Chaos Magic. A year later some of us met in a splendid Austrian castle and formally arranged ourselves into the Magical Pact of the Illuminates of Thanateros, using as a basis a simple structure of four grades and five offices that I had devised in the meantime. Since then the Pact has evoked a veritable whirlwind of activity, and at the time of writing counts some sixteen temples in the UK, Germany, Austria, Switzerland, Australia and the USA. A meeting for all members is now held annually, usually at the same original castle (Burg Lockenhaus, Austria, 2.-6.August 1991 followed by an Exercitium open for all). It is always a wild experimental gathering during which plenty of hard work is being done. In devising a structure I sought mainly to avoid the mistakes of previous established orders such as the Golden Dawn and the Ordo Templi Orientis. A certain division of labor is essential just to ensure that people take responsibility for organizing that which needs organizing. Beyond that it seems an absurdity to form an order on the basis of one or a few persons adopting the role of great guru almighty. Their bluff must eventually be called, and such organizations are unlikely to advance beyond whatever set of ideas they start with. Crowley had to break with the Golden Dawn to make his own contribution to magic, and Austin Spare had to break with Crowley in his turn. Such progress through schism is an idiotic waste of time and effort. Any contemporary order which wishes to remain alive, exciting and innovative requires a structure or at least a communication network to exist at all, but dogmatic ideas, rigid hierarchies and fixed teachings and beliefs will kill its creative spirit rapidly. Thus in the Pact, the individual temples, which are its basic unit, experiment with whatever techniques, rituals and ideas they please, and exchange results and inspirations through newsletters, magazines, a computerized electronic mailbox system, inter-temple visits and the annual Pact meeting. There is thus a natural selection of ideas. Techniques, Spells and Rituals which are found to be really useful become used and expanded upon whilst the less effective material is forgotten. Those members who enter the Pact bubbling over with ideas are encouraged to put them into use immediately. Naturally in an organization such as this there is less emphasis on discipline than on enthusiasm and creativity. The Pact is more interested in those who can experience

magic as a living thing, than in those who can merely follow instructions. Indeed the only power the Pact reserves over its members is the right of expulsion for extreme non-fraternal behavior or for bringing the Pact into danger. The Pact has but two aims. Firstly the pursuit of the Great Work of Magic and pleasures and profits attendant to this Quest. Secondly to act as a Psychohistoric Force in the Battle for the Aeon. To fulfill the first aim we provide communication facilities that enable us to work together and develop our own magics through the exchange of ideas and information. Esoterics should also be fun.

If you don't enjoy doing magic you are probably doing something wrong. The profits are entirely whatever rewards individuals can make from their own magic. There are no membership fees and the annual Pact meeting is free and funded by seminars and exercitiums that some members hold for the general public plus any members who wish to attend. The somewhat grandiosely phrased Psychohistoric action in the Battle for the Aeon, consists mainly in spreading the philosophy of magical paradigm where we can, in print and by word of mouth, although we occasionally perform acts of magic to hasten things along.

The magical techniques and philosophy of the Pact are mainly Chaoist in inspiration. Chaos Magic calls for a concentration of the actual mechanics at work when planning acts of evocation, divination, enchantment, invocation and illumination. It is techniques and intention that are important in successful magic. The most Important Techniques are those which adjust subconscious belief. Subconscious belief controls both the self or selves and the world. So long as this is never forgotten one can structure a ritual or spell with just about any form of symbolism from Tibetan Tantra to Icelandic Rune lore. And indeed, where else but in the Pact could you find magicians experimenting with Runic Sex Magic? Well perhaps you will find other examples. I notice the eclectic approach becoming ever more pervasive in esoterics. Insights and ideas are now poached shamelessly from one so-called tradition to another, but this is how it should be, and Chaos Magic boldly encourages the meta-tradition which takes anything and everything that is effective from all traditions to create an explosive mixture.

So, on with the pursuit of the Great Work of Magic, with whatever forms of Techno-Shamanism, Tantric Goetia or Greco-Egyptian Quantum Physics we can make work for us. There are worlds within us, and the universe is infinitely more weird, I'm sure, than all our theories put together. Hopefully, some of the explosives the Pact cooks up can propel us a little further into these strange domains. I have no idea how this years Pact meeting will unfold, except that there will be magicians from many lands seated in a huge circle ready to offer their specialties in everything from Buddhist sorcery through Norse wyrdcraft and Chaos mathematical investment schemes to

Voodoo and Ice Magics. We have the technology and we're crazy enough to use it!

The Physics and Ethics of Magick

Magick has always been part of Witchcraft. From the dawn of humanity it has been a tool used to help alter the forces which shape our lives. Today's Pagans have reclaimed this viewpoint; we are not merely helpless masses of flesh, void of any personal power, groveling at the mercy of the fates.

The precise content of our spells has changed over the centuries, but not the methods, and certainly not human need. It is interesting to note that the magickal desires found in weathered grimoires are the same desires we have today, principally: love, security, health, and fertility.

What Magick is and How it Works

Our detractors try to tell us, and anyone else who will listen, that magick is inherently evil; that it utilizes "unnatural" or evil forces in order to work. They believe that mere humans cannot naturally possess any power of their own; therefore it must be obtained from some supernatural source and, they illogically rationalize, any force that would aid human desire must therefore be wicked and ask a perverse allegiance in return. This source was personified as (need I say it?) their Satan, or anti-God.

It is this inherent power, one with which we are all born, that is the force behind successful magick. Often we may combine this personal energy with that of nature (by using herbs, stones, etc., as our catalyst and focal point), or with that of the elemental world (by aligning our inherent power with that of faeries, elementals, or of the elements themselves), or by working in tandem with the creative power of Gods and Goddesses. But no matter how many of these combinations we try, we, the practicing magickians, are the ultimate source of magickal power.

Belief in magick as part of religious practice was an accepted part of everyday ancient Pagan life, and flourished for many, many centuries before Satan became an accepted theological construct of Christianity nearly two thousand years ago. For the old Witches, magick was not viewed as an operation of supernatural forces since, logically, nothing supernatural could exist. Whether one believed the universe was created by a sentient deity, or wished to believe that it exploded into existence of its own accord, the fact remained that certain natural laws operated from which no deviation could occur. Cats don't sprout antlers overnight, autumn does not suddenly appear to follow winter, and a maple tree doesn't become an elm at will. Everything has its place in the time/space continuum - including magick.

Magick has long been understood by its practitioners to be no more than the manipulation of natural forces not yet understood by either science or psychology. To create a spell we teach ourselves to sense and "see" these energies, and invest them with our own energies in order to bend them to our will. On the physical plane we can see this same concept used in the martial art known as Judo. Through Judo one is taught to take advantage of the natural energy and momentum of one's opponent, making it possible for a ninety-pound woman to toss a two hundred-pound man over her head. The natural energy that makes this feat possible is there, waiting to be harnessed and directed to release itself to the desired outcome.

Look around you. Right now. Put down this book and note all the items in the place you are in at this moment. Note all those modern miracles of technology you take for granted that would have gotten you hanged for being in league with the Devil only two hundred years ago: your car, your television, your CD player, radios, electric lights, even a simple ballpoint pen. All of these things would have been seen as manifestations of magick by virtually everyone, and as a sign of the presence of evil by more than just a few. But for those who understand - or pretend to understand - the factual scientific principles on which these items work, they are not "magickal" at all. They are simply things which operate through natural scientific principles.

It is highly likely that the magick of today will be the science of tomorrow, that eventually we will discover what it is about the energy of the trained magickal mind that can manifest wishes and desires. As scientists and psychologists continue to study the evolving human mind, they may unlock the secrets of creation from a single directed thought. This conceptual hinge upon which all magick is hung may be seen as being overly simplified, but it is the basis of all spellwork. Everything that exists – everything - had to first begin as a single thought, and somehow those thoughts had to be directed, both on the mental and on the physical planes, in order to manifest as reality. (Even Judeo-Christian mysticism teaches that we are merely thought-forms in the mind of God and, when he ceases to think about us, we will perish.)

Five basic ingredients are needed for any successful spell.

1. The desire or need for something
2. An emotional investment in the outcome of the spell
3. The knowledge to work the spell
4. The belief that it exists on the mental/astral planes
5. The ability to keep silent

Without desire and need there can be no spark of the imagination that fires the emotions to drive the spells. Without magickal knowledge a Witch has no idea of what to do to make the magick. Without belief that focused thoughts create a reality

that can be brought into the physical world, there is no magick at all.

Keeping silent about magickal work is another very old belief. It may have stemmed partly from fear of discovery by the Witch hunters. On another level there is an old adage that energy divided is energy lost. In other words, the more you speak to others of your work, the more energy you lose, energy which could otherwise be channeled into your desired outcome. You may also find yourself talking to someone who does not believe in the power of magick, or has some vested interest in your failure, perhaps jealousy or a need to "prove" the unworkability of magick. Such people can do great damage to your magick by their counter-energy. Never mind that they do not believe in what you are doing. We all have the power to project energy, and their mental output can work against you.

Those who do not understand the principles of magic fear the mysterious source of the manifestation more than the manifestation itself. If we look again to the natural laws of the universe for answers, we find there is really no mystery. All of us were taught the basic law of physics in junior high science which states:

Matter can be neither created nor destroyed, it can only change form.

Unlike television Witches, such as the ever-popular Samantha Stephens, we cannot wiggle our noses and create something from nothing. In order to manifest a house on a vacant lot we do not - and cannot - create matter. Rather, we set up energy patterns that draw the energy to us and shape it into the form we want to see. This would involve consorting with a good contractor rather than with demons.

The language that has evolved around magick over the centuries also tells us that it is not an instantaneous event, but a process of building piece-by-piece. Various mythologies tell of Goddesses of magick who are spinners and weavers, creating their reality step-by-step as a seamstress embroiders a tapestry. With her patience and persistence a rich picture is born, and it is no accident that we have adopted the words spinning, weaving, casting, working, crafting, and creating to describe our spellwork.

There is no rule anywhere in Paganism to tell us how much or how little magick we must weave, or even that we have to make magick at all. If you are not sure about its working principles, or feel that you are not ready for magick in your life, then don't do it. If you continue to follow a Pagan path the time will eventually come when you will find yourself casting a spell as easily as you call upon your deities.

Once you decide to create a spell to meet a need, begin constructing it by following

these twenty-four steps:

1. Clearly understand and define your magickal goal. Write it down or state it out loud to help form it solidly in your mind. By doing this you begin to invest the spell and the desired outcome with your emotions and energy. If you have more than one need, you may wish to spread them out. You can work more than one spell at a "session," but doing so will dissipate and scatter your energies, leaving less for each spell. If you feel you must do multiple spells, limit them to three and try to relate them in some way, so that the energy you raise remains as focused as possible.
2. Be sure of the ethics of your hoped-for outcome. Approach the spell from all angles to satisfy yourself that you are not violating anyone else's free will or being manipulative. Many Witches like to do a divination first, to be doubly sure that their spell will not have any unforeseen ramifications. If the results of the divination are negative, try rethinking your intent to see if you can circumvent the problem. Then do another divination and see what comes up.
3. If you wish to use a specific element as a focus for your magick, decide which one is most appropriate and collect items to represent that energy.
4. Plan how you will visualize your goal and believe in what you see. The powers of the mind are only just now beginning to be explored by science. We have all heard stories of terminal patients who have healed themselves, and of faith healers who use belief to manifest miracle cures. Visualization uses that power to form mental pictures that are invested with personal energy and emotion. It is the soul that breathes life into all magick, and the soul that is the most important element in its outcome. The moment you start visualizing the resolution of a magickal need is the moment you begin to create the changes in your deep mind necessary for the magick to manifest.
5. If you are working with advanced natural magick you will need to prepare a long-range plan in accordance with the above guidelines. This will entail checking moon phases, laying in enough supplies for the duration of the spell, and planning how the energy can be sustained through each day.
6. Gather candles, stones, or whatever else you intend to use as a catalyst for your focus or to direct the energy you will raise. Empower those items with your personal energy by projecting into them the energy of your goal. Keep in mind that these tools, including your cherished ritual tools, have no power in and of themselves. The power is not in the tools, but inside the Witch trained to use them. Without you, they are useless. They merely provide a way to focus your energy and a means for directing it towards its goal.

7. Decide upon your "words of power," the words or chants you will use to help focus and raise energy. You may write them out, or simply remember key phrases you wish to use as you improvise. Some Witches like to create simple poems so they will be easier to remember.

8. If you wish to use a special deity or mythic figure in your magick, decide on which one or ones, and on how you will evoke, invoke, and/or honor them. You may wish to write out special prayers or blessings and memorize them.

9. Decide when you want to do the spell. This can be any time you personally need the magick, at the time when your coven regularly meets, or you may wish to take into consideration moon phases and/or other astrological influences. If your life is as busy as most people's today, you may have to choose the only night when you will be free and alone. The timing is much less important than the energy you bring to the spell.

10. At the appropriate time, gather what you will be using and go to the place where you will perform the spell. This can be at your altar, indoors or outdoors, at your coven meeting site, or anywhere else that feels appropriate, comfortable, and private.

11. Cast your circle and, if you like, call the quarters, or do as you would when opening any other ritual. If you are using advanced magickal techniques you will definitely need to employ these visualizations to be effective.

12. Your magick is now beginning in earnest. Invite whatever elementals, faeries, spirits, or deities you wish to have present as you work. They should always be welcome, but they are not necessary for spellwork.

13. Clear your mind and begin visualizing your goal. This is probably the most important step in the spell-casting process and you should invest the mental image with as much energy as you can muster. Recall your need and make your emotional connection with it as deep as you can, on as many levels as possible.

14. Raise energy within yourself and pour it into the magickal object(s) in whatever way feels right to you. This can be done as a mental projection, through dance or song, or intense visualization.

15. Do whatever physical actions your spell requires. Some need no special actions, but many require some basic movement, even if it is only lighting a candle. Use your words of power, light your candles, bury your herbs, mentally charge your stones, and/or raise your cone of power.

16. Take advantage of natural phenomena that can help you raise energy. A storm, for instance, is an excellent source of energy that any Witch can draw upon to help feed a spell. Allow yourself to become part of the storm and feel yourself psychically drawing on its vast stores of energy as you seek to raise your own energies or cone of power.

17. When you feel you have put as much energy into the spell as you possibly can, send the energy out to do your will. You can visualize this as a cone of power being sent out, or use any other mental image you like. Body language helps, too. Relax, throw up your arms, raise a tool, kneel, send out a cone of power, or do whatever else makes you feel the energy go forth. Be sure to direct it out from you visually as well.

18. You should finish your spell with words such as the traditional "So Mote It Be." Mote is an obsolete word for "must" The phrase is synonymous with "Amen," "So It Is," and "It is Done" It is a statement of completion and an affirmation that you know your magick is successful. All magick is worked from the point of view that the desired goal is already manifest - it will not come to be, but **it is**. Always phrase your magickal desires in the present tense; for example, "I have love in my life now," or, "My bins are now paid in full." Talking of magick happening in the future will keep it forever in the future, always just out of reach.

19. Meditate briefly on your goal. Again, visualize it as already manifest. Smile, breathe a sigh of relief, and know the magick is already at work for you.

20. Thank and dismiss all faeries, spirits, and deities who have come to witness or aid in your magick.

21. Ground your excess energy into the earth and open your circle. Excess energy, raised during your spell work but not fully sent away from you when you sent it to do its job, lingers on and around you. The best way to ground this excess is to place your hands palms down on the earth, into a bowl of soil, or on the floor of your home. Physically and psychically feel the excess energy draining out of you. Know that it is being absorbed and dispersed into mother earth.

22. If you have ritualized your spell, dismiss your quarters or do whatever other endings your rituals traditionally require. If you are working your magick with a coven this is standard practice.

23. Record your spell in your Magickal Diary or Book of Shadows with the date, time, weather conditions, and any astrological data you wish to include. This will be useful

later when you have done enough spells to look for patterns. For example, you may see that your most efficacious spells were done on Sundays or when it was cloudy or snowing, or when you had faeries present, worked with a particular deity, burned green candles, or when the moon was full. Everyone has different affinities. These patterns will help you pick the best times for your spell work.

24. Back up your desire on the physical plane. This is a must. For example, if you have done a spell for healing don't avoid seeing your doctor. You will need all the help at your disposal to overcome your illness, and magick and medical science make great partners.

Until you achieve your magickal goal you should spend some time each day focusing on it by dearly visualizing it as a fait accompli. These added boosts of daily energy can often mean the difference between success and failure.

The Principles of Discordian Magick

Okay, this is a discussion on magick, eh? Whoa, like, conjuring demons, throwing hexes, and predicting the future? Manipulation of the Hodge/Podge to total world domination? No. First off, any demons that might be around aren't gonna waste time with Discordians (they're after the Greyfaced Religions, 'cause the guilt they can lay on them). Throwing hexes is painful, and bad for the joints. And if you are worried about the future, and world domination, then you have no business trying out magick anyway. So, like, what is Discordian magick, eh? Okay, Discordian Magick is a way in which the Discordian practicing it (called a Phool) to either add to or create Eristic Vibes or to deflect or destroy Aneristic Vibes.

Some Terms:

Vibes: Psycho-emotional energy given off by humans and other creatures.

Eristic: Pertaining to Eris; pertaining to chaos in general.

Aneristic: Against Eris; pertaining to order in general.

Phool: one who is aware of the presence and actions of Vibes and uses Discordian Magick to manipulate the same

Face: An aspect of Discordian Magick; the category of magick

Nature: The end-product of Discordian Magick

Hodge: The pseudo-Zen force of Order in the world

Podge: The pseudo-Zen force of Chaos in the world

The Doctrine: things have a tendency to work out ok in the end

Ju-Ju: The "aftershocks" of Discordian Magick; the long-term effects.

The Sacred Chao: The image of the Hodge and Podge.

Greyface: One who unconsciously generates Aneristic Vibes.

THEM: A group who consciously generates Aneristic Vibes; Phools gone Greyface.

Discordian: One who unconsciously generates Eristic Vibes.

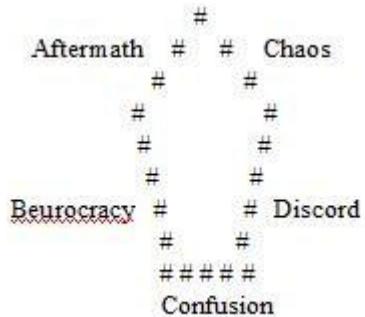
Norm: A normal, vibe-unaware, guy-on-the-street. Typically Aneristic, due to the great amount of ambient Aneristic Vibes in the world.

Vibes: what they be.

Okay, vibes are like energy which is given off by all creatures. You may know of Vril or Kirlian Aura or Alpha Waves or some other nonsense. Vibes may or may not be them, its really not important. What **is** important is that they exist, and if they exist, then they can be manipulated and created and destroyed. (Destroying waves can be bad Ju-ju. Be careful.) How do we know vibes are there? Because, if you open up, you can feel them. You're being hit by them all the time, just most people aren't aware of them. Next time someone is being extremely chaotic, notice how that person's actions and presence affect you... the same for someone being extremely ordered. Sometimes, the vibes can change your mood, your attitude, even your health. So, now that I know the vibes are there, what can I do with them? Okay, eh? So, there are two basic kinds of vibes: Eristic and Aneristic. Eristic Vibes are pulses of chaotic energy, while Aneristic Vibes are pulses of ordered energy... this means the fundamental concepts of chaos and order, not the waves themselves. (I.E. if vibes have a structure, both Eristic and Aneristic probably have the same structure. It is the kind of energy which differs, not the structure.) Eristic Vibes **usually** cause Chaos, Discord and Confusion (the first three Faces (q.v.)) and Aneristic Vibes **usually** cause Beurocracy and Aftermath (the last two Faces). I say **usually** because, like most things, there are several occasions when the five will cross over. A Phool must learn to appreciate the spinning of the Chao, and the counter-push-pull of the Hodge and Podge, and learn when Eristic Vibes are needed, and when Aneristic Vibes are needed. As a very general rule, the world needs more Eristic Vibes there are far more Greyfaces in the world than there are Discordians.

Faces

Okay, eh, Discordian Magick is not exempt from the Law of Fives. There are five facets to Discordian Magic, just like the five faces of a pentagon. Ergo, to keep in line with this analogy, these aspects of magick have been termed "Faces". The 5 Faces are, naturally: Chaos, Discord, Confusion, Beurocracy, and Aftermath.



When a Phool manipulates Vibes, the method in which the Vibes are manipulated is defined by the Face.

Some brief explanations:

Chaos: Vibes manipulated within the Face of Chaos, generally speaking, are designed simply to increase the amount of Eristic Energy in the area. Chaos magick is specifically unorganized, and often purposeless. It is used to change mood, tone, and is also a way to banish Greyfaces.

Discord: Vibes manipulated within the Face of Discord are deigned to affect large numbers of Norms, and sometimes Greyfaces. It is the second most destructive form of magick, and requires care in its use. It causes Norms to act in ways they would not normally, often for reasons they do not fully comprehend.

Confusion: The most common form of magick, Vibes manipulated within the Face of Confusion is a Discordians primary weapon against Anerism. It is a subtle form of magick, designed to gradually wean norms and Greyfaces from their hopeless addiction to Aneristic Vibes.

Beurocracy: Vibes manipulated within the Face of Beurocracy must be treated with care, as they can easily slip into Aneristic ones instead of Eristic. Beurocratic Magick is designed to affect a large number of Norms into unconsciously succumbing to Eristic Influence. When used especially well, this form of magick is particularly effective against Greyfaces, as they may not even know that they are being manipulated.

Aftermath: Vibes manipulated within the Face of Aftermath are the most dangerous tool a Phool can use. They are by far the most destructive, and involve a permanent destruction of Vibes, and a ceasing of the Spinning of the Chao. Aftermath Magick is serious stuff. It means a closing and a termination of Energy. Don't use this stuff

unless you're, like, really sure of yourself and are prepared to accept responsibility for the Ju-Ju you may cause.

Nature, eh?

The Nature of Magick is not really an integral part of the Magick, but it helps the Phool to classify the effect his magick will have on the world. There are many natures, but some of the basic ones are: Creative: Designed to create ambient vibes. Usually called "Eristic Creative" or "Aneristic Creative".

Destructive: As Creative, but designed to destroy the vibes in question.

Anti-Greyface: Countering Aneristic attacks by Greyfaces, or planting seeds of Chaos in their subconscious.

Personal: Magick designed to alter the Phool's own moods, feelings, and attitudes. Helps recover from Aneristic attacks.

Ritual: The ritual is a means of simply causing Ju-Ju. It rarely has immediate effects, but when done, the Vibe Ju-Ju will cause long-term effects which the Phool may desire.

Oracle: A means of "seeing the future", not really, but what it does is open the Phool's mind to ideas which may indeed affect the future.

Part Five

This has been a very basic introduction into the theories and practice of Discordian Magick. It has been presented in hope of laying a groundwork for further study and explanation in the upcoming work The Confunomicon. If there are any who would like to share their observations, make comments or suggestions, or offer to publish the book, I will be at the listed space/time hodge/podge locale until May 1, 1991:

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The Supreme Invocation to the Lord of the Universe

For daily use of the Magician

Adoration be unto Thee, Lord of my Life: for Thou hast permitted me to enter thus far into the Sanctuary of Thine Ineffable Mystery; and hast vouchsafed to manifest unto me some little fragment of the Glory of Thy Supreme Being. Hear me, Thou Vast and Mighty One; hear me, and grant that my Will be done! Grant that I may ever uphold and exercise Thine Holy Way of Liberty, as a god who is free to do his True Will amongst the legions of the living; and grant unto me the comprehension of aught that may bring me nearer unto Thee. Teach me, Lord Horus, more and more of Thy Mystery and Thy Mastery. Let each day and night and hour bring me nearer, near unto Thee. Let me aid Thee in Thy Great Work upon earth, so that I may one day become truly united unto Thee in all Thy Infinite Glory of Light, Life, Love and Liberty.

Come Thou forth unto me, O Thou Mighty and Vast One, that art the Lord of the Aeon, Thou Supreme and Terrible God who makest the gods and death to tremble before Thee, and whose Law is Do What Thou Wilt. O Thou Heart of my Soul: O Thou Self-Shining Flame: O Thou Glory of the Light of the Sun: Thee, Thee, I invoke! Come Thou forth unto me, my Lord; to me, who am Thy vain reflection in the mighty sea of matter. O hear me, Thou Lord of the Gods: hear me in the habitations of Eternity: and come Thou forth unto me to purify and consecrate to Thy Great Work my mind and will. Without Thee I am nothing. In Thee I am All-Self Existing in Thy Self-hood to Eternity!

Come Thou forth unto me, O Thou Most Hidden Light! O Thou Heart of my Soul, Thee, Thee, I invoke! Come Thou forth unto me, O Thou who art my very Self-hood, mine Essence, my Light; and do Thou guard me and guide me through the manifold paths of Life, that I may at length become one with Thy Supreme and Terrible Essence! O Lord of the Universe, grant Thou that upon me may shine forth the Light of my True Soul; and let me be guided by the help of mine Holy Angel unto the attainment of Thy Throne of Glory.

And for this day, teach me this one thing: how I may learn from Thee the Mysteries of Thy Sacred Magick of Thelema: that I may obtain the Knowledge and Power of my True Will, and thus attain to the Knowledge and Conversation of mine Holy Guardian Angel; and how best I may use that Knowledge and Power to assist my

fellow men and women to accomplish Thy Great Work upon earth.

And finally, I implore Thee, to let there be a link of unity between us, that I may ever seek, and seeking, obtain Freedom and Knowledge in Thee who art my very Self-hood, that I may duly partake of Thy Supreme Essence of Power to attain the Grand Philosopher's Stone, the Summum Bonum, True Wisdom and Perfect Happiness. O Lord, may my Will which is Thine be done!

The Use of Magickal Techniques for Gaining Wealth

What do people think of using magickal techniques in order to gain wealth?

It seems to be a given that many (if not most) practitioners of the magickal arts and sciences regard the acquisition of material wealth as being an activity that is "beneath" them. It's as if material possessions and creature comforts will somehow sully their spirituality. Or at least distract them away from more spiritual pursuits. But all of us who have ever known want (which is just about everybody) will at least occasionally wistfully express a desire for the freedom from that 'want' that the 'root of all evil' can bring.

I'd venture to say that most participants would like to think of themselves as having loftier goals than mere material wealth. And it's pretty much true (I like to think of myself that way!) "Money spells" and the like are called **low magick** workings and thought of with contempt. However, I've always had little respect for someone who claims to be an adept magician but can't afford to eat properly. These people have no appreciation for the advantages that an adequate income can contribute toward their spiritual projects.

Over the last six months, I've been working on some magickal theory and practice intended to bring wealth and it seems to be yielding results. I can't say it's made me "rich" (yet!), but it has taken me from joblessness and near-homelessness to a comfortable, if not ostentatious financial state. It began as a philosophical discussion with some fellow magicians about the nature of money and wealth which brought out some interesting ideas.

Wealth in ancient times was a matter of land; wealth was measured in acres. So it could be thought of as being of the nature of Earth. Even when it became gold and other precious materials, it was still of the nature of Earth. Most "money spells" one could find operated from that point-of-view; wealth is "material", therefore "Earth", so the Earth element must be the basis of the magickal work. Just about anyone who composes ritual workings nowadays still proceeds from the same basic assumption without questioning it. So we questioned it. And came up with the idea that the nature of wealth has changed just as money itself has changed – from land to gold to paper to plastic to bits in a data stream.

Money is no longer of the nature of Earth, it is of the nature of Air.

Like Air it is ethereal; difficult to grasp and mostly unseen. Above all, it likes to "move". Money in motion replicates itself. Money hoarded slowly dies. Of what use is money that is never spent?

We also raided questions about exactly what "wealth" really is. It is more than mere cash on hand. Even having cash on hand is not an accurate indicator of "Wealth" (with a capital "W"). The all-too common stories of the lottery winners who end up broke again a year later are good examples of what happens to those who don't "believe" that they "deserve" to have money. They prove it – the money runs away from them! On the other hand, a stockbroker who works herself into a heart attack, mercilessly driving herself day after day for the dubious reward of drinking herself into a stupor on expensive booze, in front of a fabulous home entertainment center every night, can be said to have achieved the condition of anti-wealth. This is not Wealth!

True Wealth consciousness pays itself to have a good time. Misers are a miserable lot, regardless of how much cash is in the mattress. If you hoard money and not share it, it will curse you with anti-wealth.

Wealth is ultimately the control of resources. If you drive a company car (and take it home with you every night) the Wealth of that car is "yours", regardless of whose name is on the pink slip. My employers "gave" me a Mac Color Classic as a "company computer". I didn't "buy" it, but for all intents and purposes, it's "mine". It's Wealth is mine.

But most "spiritual" types have disdainful attitudes toward money that merely serves to drive money away from them. Money has attained the status of a spiritual entity; like all entities it has its likes and dislikes. Respect it, value it, and provide it with a conduit by which it can "move" and it will flow toward you naturally. Treat it with antipathy and it will flee your presence. Invite it to come to you, believe yourself worthy of its blessings and it will seek you out. Spend, share and reinvest it with relish and it will replicate endlessly. When money moves, it is having sex. Make love to money and it procreates.

So in practical terms, how can these realizations be used?

It's important to remember that in order for Money Magick to manifest results, it is necessary to provide that "conduit" for the money to flow to you. Giving a magickal 'push' to a business venture is far more likely to yield results than trying to divine lottery numbers. Even worse, if you don't provide money an easy access route to your

life, your magickal working may end up getting disastrous results – i.e. you get a million dollars from the lawsuit over the accident that left you crippled for life!

I'll share with you the first Money Magick working my partner and I came up with that yielded **very** rapid results – within a few days of the working I got a call out of the blue offering me a ridiculously high paying job.

Many old occult writings promote the technique of "sacrificing" a dollar bill as part of a money-attracting spell. We didn't like the idea – it was too related to the old "sacrificial" style of Earth-magick. (In the old days, lambs and/or wheat sheaves, the symbols of Earth-based wealth, were sacrificed to gain more of the same in the future.) However, the dollar bill itself has been etherically charged to the **max** by the general population as a "talisman" for a hundred years. It's perfect for symbolic magick purposes.

Exploring the premises that like attracts like, and that money likes to move, we took a dollar bill and devised a tallimantic sigil for the "spirit of Money" and inscribed it on the bill. (I should mention that at the time, it was very nearly the last dollar we had to our name.) The bill was then magically charged (we used sexual magick techniques for the charging, again demonstrating the age-old link between sex/money/power as a talisman.

For the next several days, we used the bill to "pay each other for anything we did for each other"! He'd get up to answer the phone and I'd pay him. I'd get him a glass of water and he's pay me. We paid each other for sex. That dollar bill changed hands several times an hour. This little game had the curious effect of making each of us feel more "worthy" of "getting paid". After a few days of this the phone call came through from an old connection in my profession who "thought of me out of the blue" when a job prospect came up that was perfect for me. The money sensed the frenzied motion and came running! Afterwards, we gave the dollar to a homeless person, combining the idea of "sacrifice" with the idea of "keep it circulating"!

Blessed Be and keep it flowing!

The Wishing Well or Releasing the Butterfly of Chaos

The general function of a Wishing Well is understood from an early age by most people. The user projects some required outcome of events, or "wish" into the well, perhaps accompanied by a symbolic financial donation, and waits for events to take their course. Similar properties are attributed in popular tradition to acts of cutting a birthday cake and breaking a wish-bone while devoting certain species of poultry.

In every sense, the act of making a wish using any of the above ritual props is a magical operation though experience suggest that Wells tend to be more effective than both chicken bones and all but the most esoterically decorated cakes in achieving the intended result.

As of late, many Wishing Wells have been withdrawn from public access; and, moreover, recent opinion polls have indicated high levels of dissatisfaction with the scarcity of wish-fulfillment opportunities, particularly among vegetarians. This paper attempts some analysis of the dynamics involved in successful wish-making, and offers a ritual procedure which readers may find useful pending the launch of another "Wishing Well Withdrawal" from the public eye.

Anyone who has studied non-linear dynamics (or Chaos Mathematics) as applied to the interaction of complex systems (for instance life-in-general) will be aware of the extreme sensitive of such systems to initial conditions. This is illustrated by the so-called Butterfly Effect; a model of the process by which a butterfly flapping its wings on the Caribbean Islands can set in train a series of atmospheric interactions which may culminate, after some elapsed time, in the occurrence of a hurricane in London.

The hypothesis in this context is that the ritual act of making a wish sets up initial conditions for a Chao/dynamic process which culminates, after some elapse time, in the occurrence of whatever event was the original objective of the wish; hence the subtitle "Releasing the Butterfly of Chaos". Atmospheric effects are often synchronous with successful magickal operations as was observed, for example, by those who were present for (or within earshot of) the 4,000 watt "Enochian Verse Recital" in South London, 17.30 Hrs, Monday, 28 May, 1990; but where magic is concerned the atmospherics are felt to be little more than by-products of casual sequence which is primarily electromagnetic in character.

The actual process by which a successful wish is transformed into its outcome is, of

course, magic; at least in the sense that modern TV receiver might be acknowledged as such by Agrippa or Abra-Melin the Mage - Was there ever a more effective acrostic "for divers visions" than an infrared remote control? A detailed explanation of how the magical process appears to work would fill a book (reasonable offers from reputable publishers accepted); suffice it to say that no rewrite of either the Laws of Physics or the Axioms of Mathematics is required, and to mention that the Astrological elements of the hypothesis will form the substance of a paper to be presented to a forth coming meeting of the "Talking Stick".

For the purpose of this exercise, the process may be appropriately visualized by consideration of nothing more complicated than a humble smoke-ring. In mathematical terms this is a Torus (a ring-doughnut shaped structure) which has a clearly defined, coherent and self-contained existence for an extended period within a fundamentally chaotic matrix; i.e. it can hung around for several seconds retaining its structure in the turbulent air of a smoke-filled room. Such ordered structures fall quite naturally out of the Chaos Mathematics which models the behavior of gases and liquids (Fluid Dynamics for the technically inclined). Examples of such ordered structures in a chaotic environment abound, and not only on this planet. The Great Red Spot on Jupiter, for instance, has been in existence at least since Galileo observed it in 1610, though the chaotic nature of that planets atmosphere was not appreciated until the fly past of the Voyager spacecraft of 1979.

A perfect smoke-ring requires very little expenditure of energy to be brought into existence, though that energy, in the form of a controlled pulse of gas projected from its creator lips has to be quite precise - i.e. smoke-rings don't always work, particular if someone is watching, and the best ones of all usually happen quite by accident! Significantly, the only way an observer can know if a smoke-ring is there because it has smoke in it. If an identical pulse of gas is projected from a non-smoker, the Toroidal ring structure will be established in the just the same way within the atmosphere, but its presence is almost impossible to detect, even with the most sophisticated of scientific instruments.

The atmosphere is not the only chao/dynamic envelope surrounding our planet; there also exists the magnetosphere, which we perceive at ground level as the earth's magnetic field. At present it exerts a force which causes a compass needle to point approximately towards the North Pole.

The magnetosphere extends out into so-called empty space well beyond the atmosphere of the planet, and is anything but static in character. Complete polarity reversals can occur. A record of these is preserved in the sequence of North and South oriented volcanic rocks which have been mapped in the ocean floor extending

outwards from mid-oceanic ridges, such as that which runs the length of the Atlantic. The magnetosphere exhibits its own "weather" patterns which, like the atmospheric weather, are driven primarily by radiation from the Sun/Solar Winds. Magnetic and electric storms which affect TV and radio reception are a phenomena of magnetospheric weather, and interaction between the magnetosphere and the atmosphere can result in phenomena such as the Aurora Borealis or Northern Lights. Other manifestations include ball-lightning and St. Elmo's fire.

The ritual procedure put forward here postulates a process whereby a sudden pulse of electro-chemical energy, through an operator's nervous system, establishes a magnetic structure which is the mathematical equivalent of a smoke-ring. It is suggested that this can occur on the onset of orgasm or accompanying a powerful martial arts styled shout or KIAI, by a process akin to that of the Faraday Induction described in any half-decent textbook. The "magical" part of the process involves injecting a flash-visualization of the eventual desired outcome of the magneto-smoke-ring as it is being established. The rest of the process of wish fulfillment is left to the wondrous dynamics of Chaos. It may be helpful for the operator to face towards the geographical (magnetic) North Pole.

If performed as a solo working, this ritual may usefully be preceded by a banishing and visualization exercise. The ritual text is written in the Enochian language of the angelic calls which were devised or discovered by Dr. John Dee in the 16th Century. In the sense that Enochian can be seen as a system of control (or cyber-) language for "life, the universe, and everything" it has many of the characteristics of a computer programming language. Among such properties would be those of recursive self-reference (i.e. the ability to modify itself), and some of the phraseology of the preamble to the ritual is designed to apply ideas developed by Douglas Hofstadter in his book Godel, Escher, Bach to the Enochian language. Specifically, the text of the ritual should increase its own potency with repetition.

After the Enochian preamble, the participant(s) should make a vocalized statement of a "wish" or willed endpoint for the working, at the same time strongly visualizing the desired outcome. This "wish" may be of a benefice or malefic intent, but beware! the Enochian preamble carries a force of personal honor, in wishes of a dishonorable character they are likely to backfire.

The pre-climactic mantrum "Zarzas Zarzas Nasatanata Zarzas" is held to be untranslatable. It is, by tradition, a formula which opens the Gates of Hell or the Abyss; in this context it is used to invoke the dynamic process of Chaos by which the wish can be fulfilled. Some occult authorities, Crowley among them, assert that the Zarzas formula is dangerous and advise against using it. Modern Chaos magicians do

not share that view and, besides having employed it for years with no particular ills impacting the user, is consistently been found to enhance the effectiveness of most categories of magical working.

The final climatic KIAI may be shout such as that projected by a martial arts practitioner in the process of shattering a concrete block (or someone's sternum) or else an exaggerated cry of orgasmic ecstasy. Prospective participants with orgiastic inclinations may care to experiment with variant techniques to effect the final KIAI exclamation which sets the magical "butterfly effect" process in motion. For example, the Enochian couplet following the statement of the wish might be committed to memory by operator of either gender, and repeated while other participants stimulate that operator to a frenzied pitch of ecstasy, culminating in the final KIAI. Such variants are for the more experimentally inclined, but it is the sort of experiments which magicians of an inhibited frame of mind (or body) may find it enjoyable to carry out as an end in itself. Any feedback on results would be welcome!

Things to Know

Moon Phase Correspondences for Magickal Workings.

New Moon Magick:

New Moon workings can be done from the day of the new moon to three-and-a-half days after.

The new moon is for starting new ventures, new beginnings. Also love and romance, health or job hunting.

Waxing Moon Magick:

From seven to fourteen days after the new moon.

The waxing moon is for constructive magick, such as love, wealth, success, courage, friendship, luck or health.

Full Moon Magick:

From fourteen to seventeen-and-a-half days after the new moon.

Prime time for rituals for prophecy, protection, divination. Any working that needs extra power, such as help finding a new job or healings for serious conditions, can be done now. Also, love, knowledge, legal undertakings, money and dreams.

Waning Moon Magick:

From three-and-a-half to ten-and-a-half days after the full moon.

The waning moon is used for banishing magick, for ridding oneself of addictions, illness or negativity.

Dark Moon Magick:

From ten-and-a-half to fourteen days after the full moon.

The dark moon is a time for dealing with attackers, for exploring our darkest recesses and understanding our angers and passions. Also bringing justice to bear.

Daily Correspondences for Magickal Workings:

Sunday: Power magick, health, vitality, money, career

Monday: Intuition, dreams, psychic ability, fertility

Tuesday: Money, enemies, courage, energy

Wednesday: Divination, communications, knowledge, wisdom

Thursday: Happiness, luck, wealth, victory, health

Friday: Love, romance, marriage, friendship

Saturday: Psychic ability, communications, new beginnings, protection, bindings

Color Correspondences for Magickal Workings:

Red: energy, strength, passion, love, career goals, courage

Orange: business goals, career goals, justice, success, ambition

Yellow: learning, breaking mental blocks, confidence, persuasion

Pink: romantic love, peace, nurturing

Green: finances, luck, physical healing, abundance, growth

Blue: wisdom, protection, calm, creativity, patience

Purple: spiritual power, psychic ability, ambition, third eye

Silver: telepathy, clairvoyance, intuition, dreams, astral energy

Black: protection, repelling, binding

White: peace, purity, spirituality, higher self

Herbal Magick

There are many herbs that can be used for magickal purposes; I've elected to list only those that could be found in an ordinary kitchen or can be easily found at a grocery store or nursery. I live in an apartment, but I was able to make a small herb garden that sits outside on my balcony. Wooden window boxes are fairly inexpensive, as is potting soil. The herbs themselves were only \$2 each.

Success: basil, sandalwood

Psychic development: cinnamon, rosemary, thyme

Divination: cloves, nutmeg, thyme

Dream magick: cinnamon, mistletoe

Good luck: chamomile, nutmeg, sandalwood

Health: allspice, coriander, ginseng, thyme

Love magick: basil, catnip, cinnamon, dill seed, ginger, mint, rosemary, sage, thyme

Money: basil, chamomile, cinnamon, garlic, thyme

Protection: cloves, marjoram, basil, sandalwood, African ginger

Handy Stuff to Have Around the House

Harmony Ball - chiming spheres were created by ancient Druids as meditation devices to commune with nature.

Pentagrams - The five points represent the elements of all creation --Air, Fire, Water and Earth plus the quality of the Spirit which imbues it

Ankhs - The ancient Egyptian symbol of the radiant life force of healing -- both

spiritual and physical

Nine Healing Herbs: Catnip, Chamomile, Coltsfoot, Plantain, Ginger, Cayenne, Comfrey, Garlic, Lobelia

Five Helpful Goddesses:

Ganesh - Bestower of Success in work, and Remover of Obstacles

Laxmi - Goddess for petitions of Love, Sex, Abundance and Wealth

Shiva - God of Regeneration, Ecstasy, Magic Sex and Transcendence

Tara - Bestower of good. Protectress against enemies and bad luck

Vishnu - Protector of Universe for power, courage and sustenance

Lodestone - Limestones are naturally magnetic, used to charge spell items. Often two lodestones are carried: one to repel bad luck and one to attract good luck. Limestones come in blue, gold, green, silver, white and natural

Dragon's Blood Ink - Typically dragon's blood is used for love spells. Dragon's blood is used for power and spell strength

Lighting Sticks- Preferable to matches for ritual use because they reach into enclosed candle holders easily and don't leave the match scent of sulfur.

Tree Magick

Many mystical and magical uses have been found for the thirteen trees which symbolize the months of the Celtic lunar year, and it is likely, considering the popularity of Celtic Paganism, that many more will be discovered. However you choose to observe the lunar months, it can be helpful to first imbibe a magical brew designed to attune your body and spirit to the occasion.

Following are the recipes for thirteen teas which will accomplish just that. The measurements given are approximate, and for making one eight-ounce mug full you should use no more than a single heaping teaspoon of dry herbs placed inside a tea ball or cheesecloth strainer. All liquid measurements should be added to taste. Allow the tea to steep at least two minutes, longer if you prefer a stronger flavor. As always, when ingesting untried substances, be sure to test for any allergic reactions first, and remember that no herbal preparation should ever be taken over the long term without consulting an expert pharmacologist or botanist.

Though very few of the recipes actually contain any part of the trees to which they are attributed, they work quite well because their ingredients rely on using herbs and juices which share magical affinities with the properties of the tree. These properties are listed after the name of each tree so that, if you choose to, you can make substitutions based upon this knowledge. Depending upon the particular Celtic tradition you follow, the lunar year starts with either the first new moon closest to Samhain or the one just before Yule.

Birch Moon

Matter of beginnings and children, purification.

- 3 parts ginger
- 1 part lemongrass
- Pinch of dill
- Splash of lemon juice

Rowan Moon

Empowerment, clairvoyance, air magic, exorcism.

- 1 part valerian root
- 3 parts peppermint
- Pinch of eyebright
- Pinch of ginger

Editors note: Valerian is a powerful sedative that affects each person differently. You

may wish to use a very small amount of this herb at first to determine how it affects your body chemistry.

Ash Moon

Matters of the intellect, magic, healing.

- 2 parts angelica
- $\frac{1}{2}$ part sage
- $\frac{1}{2}$ part black cohosh
- Pinch of rosemary

Willow Moon

Matters of the Otherworld, healing, love, water magic, feminine mysteries.

- 2 parts willow bark
- 1 tablespoon vanilla extract
- $\frac{1}{2}$ part dried apples or a splash of apple juice
- Pinch of rosemary

Oak Moon

Lust, strength, energy, endurance, fertility, fire magic, male mysteries.

- 1 $\frac{1}{2}$ parts white oak bark
- $\frac{1}{2}$ part mint
- $\frac{1}{2}$ part orange peel
- Pinch of cinnamon or nutmeg

Hazel Moon

Manifestations, protection, healing, fertility.

- 2 parts ginseng
- $\frac{1}{2}$ part mugwort
- Pinch of savory
- Splash of any non-citrus juice

Alder Moon

Spirituality, wholeness of being.

- 1 part linden
- 1 part hibiscus
- 2 tablespoons of cream or milk
- Splash of cranberry juice

Hawthorn Moon

Peace, sleep, dreams, prosperity, happiness.

- 1 part hawthorn

- 1 part catnip
- $\frac{1}{2}$ part rue
- $\frac{1}{2}$ part chamomile

Holly Moon

Matters of animals, magic, prophecy.

- 1 part kelp
- $\frac{1}{2}$ part rose petals
- $\frac{1}{2}$ part raspberry
- Pinch of yarrow

Vine Moon

Earth magic, sex magic, overcoming difficulties.

- 1 part blackberry
- 1 part dandelion
- Splash of currant wine or grape juice
- Pinch of hibiscus

Ivy Moon

Healing, cooperation, binding.

- 1 part mullein
- $\frac{1}{4}$ part eucalyptus
- $\frac{1}{2}$ part barberry

Elder Moon

Exorcism, prosperity, astral travel. Finding faeries.

- 1 part ginko
- 1 part mugwort
- 1 part valerian (see note under Rowan Moon)
- 1 part spearmint
- Pinch of anise (may substitute extract)
- Pinch of allspice

Reed Moon

Fertility, love, protection.

- 1 part red clover
- 1 part hyssop
- 1 part boneset
- Pinch of slippery elm

What is Magick?

After being asked by several friends as to what magic, I've decided to try and define what it is. No please bear in mind that this is my own personal definition, and may or may not be shared by other witches.

Magic to me, is a way to make things happen. I realize that is a pretty sloppy definition, but let me try and explain it further. If you have ever looked at a tarot deck, you see pictures and you have some sort of rudimentary knowledge as to what each card means. This is in a fashion how magic itself works. It is a way that the witch can bring into being entities which exist around us, on this plain and on other plans, by using the hidden energies around. I call it hidden energy because even witches do not know of all the energy that surrounds us. Magic is a method of getting a job done, not so much a tool, as it might sound. We really become to the tool for the magic. By using symbols, we bring into being these energies, and the energy manifests itself within us all. There are two poles, just like with positive and negative, male and female, like and unlike. This power that I speak of propels the universe and the world in which we live. Witches believe in two forms of energy. That which manifests itself in the male, and that which manifests itself in the female. Or the God and goddess principle, it is these two forces in which we operate. That is why you will hear of both male and female witches, as one cannot exists without the other.

Magic also manifests itself in many forms, many forms of "good" and many forms of "bad". I put the words good and bad within quotes as that is really in your own definition, I don't mean it necessarily for people worshiping the Wiccan gods and goddesses as opposed to satan or set. Good magic is all up to your interpretation. Love spells by some can be called bad, and by some be called good. Magic doesn't always come from external, in fact often in never leaves your own body. Like in the middle pillar ritual where the witch seeks to walk the middle path, or more over, the balanced path. This is all done within, and is the first and foremost important on the Wiccan path.

It is important to understand what magic is, in order to perform it with the desired results. For magic truly emerges from within, and not from without. Witches use the energy stream that flow around us on a daily bases, but any witch would be quick to admit that the true "power" starts within.

In short magic comes in two forms, internal and external magic. That is, you need the internal magic to work with the external magic. By external magic, I mean to tap into the other energy sources, as really magic is a form of energy. Spells, are devised to

increase ones own magic, by bringing in external magic and other influences. As spells are a whole other form, they will not be covered here, nor do I want to be responsible for your own well being. If you wish to seek and discover magic or just are interested I suggest you seek out other witches that can "fill you in".

When Magic Doesn't Work

Every magician has occasions in which the magic he is directing does not seem to work. The desired result, whether internal or external, does not come into manifestation. These occasions are opportunities for greater development in the magical arts, and by working through the disappointment and discouragement, he can reach greater self-knowledge and technical expertise in the art.

I believe that magic always works. Magic is a tool, a reality shaper. Like any tool, however, its ability is limited to the operator's knowledge and skill. For an illustration, let's use the bow and arrow. Your intention is the arrow and your magical technique for directing that intention is the bow. You use the bow/technique to poise, balance and guide the intention/arrow with the strength of your arms and hands/determination and will.

What happens when this all works together optimally? The will firmly grasps the clear intention, balances it upon the technique, you gather your emotional and mental force, and then fire the intention into the invisible world to be made manifest. In its own time and way, your wish materializes.

Conversely, if you haven't got the skill to bring all of these efforts together, things can go askew. Your arrow can veer and stray, or it may travel a few feet before losing power. Your bow can break, or not be strong enough to propel the arrow. Or, you may find that you've got your bow and arrow ready to use, but you haven't got sufficient strength to manipulate it.

I offer the following meditation process for those times when it seems that your magic doesn't work. When you've tried all the techniques, when you've gotten no results, when you're wondering if any of this matters at all, the process in this meditation can produce miracles and create a sense of completion. You can read the script into a tape, or have a friend lead you through it.

River Of Life Meditation

Find a comfortable place where you can relax and be completely quiet relax allow your thought snow to just come and go come and go and take a deep breath in and hold it (pause) now gather up the tension in your body, and release it as you exhale take another deep breath, and as you exhale, let go of anybody else's energy or thoughts you may be carrying and breathe in new energy breathe in new possibilities and allow your body to fill with lightness feel it becoming lighter and lighter as you

relax more and more relaxing deeply going deeper feeling very light now so light you could almost float away.

And as you relax, imagine a beautiful colored mist is swirling up around you, billowing up around you into a cushiony, soft, cloud of energy and you are resting completely upon this cloud and you are safe as you breathe in and out, let your thoughts just come and go relaxing more and more and the cloud of energy now lifts you up into the air and carries you down into your own inner world down between the boundaries of time and space to a place of timeless beauty and infinite possibilities floating down now, going deeper and deeper, leaving the outer world and its concerns far behind, as you drift and float on this beautiful cloud going further and further -- down below you is a rock, a giant rock and the cloud gently and effortlessly lands upon the rock and you step off it, as the cloud swirls back into a mist and disappears for now.

Stand upon this rock now, and feel the strength of it under your feet and as you turn around, you look out upon a great river flowing as far as you can see seeming to come from some infinite place and disappearing into an infinite place a flowing, endless river of energy this is the river of all life waters all of life draws upon the life-force that moves through its steaming currents look closely at the water what color is it? It may look like liquid light to you look deeply into it, and sense the power and depth of the river what sound does it make as it courses through its channels? As you stand securely upon your rock, notice and fragrance and bend down and cup your hands in the living water, and splash some of it on your face feel the life giving force on your skin take a sip of the water allow the river of life to nourish you.

Now relax a moment upon the rock and bring into your mind the magical intention that never seemed to go anywhere what were you trying to accomplish? what was the basic intention you had? what was the emotion behind the intention? feel the energy of that emotion moving onto the palms of your hands now feel the energy glowing pulsating breathe and allow your intention that you're still clinging to externalize the energy of it is now shimmering, glowing swirling into a sphere allow all of your desire to flow into this sphere and allow this sphere to appear to you however it appears and just observe what you see you may see pictures or symbols emerging within the sphere whatever you see is fine.

When your sphere is completely filled with the last of your desire, emotion and intention, hold it aloft feel the power of it in you hands, a globe of power that you can now release and look out into the river of life watch as its currents of possibility flow for ever and ever, as far as you can see and whenever you're ready, with as much and as little force as you need, throw the pulsating sphere into the river and give this

intention to the life force of this great river watch as the sphere touches the water and gradually disappears into the current.

Take a deep breath as the sphere disappears the last of your intention and emotion and desire merges with the source of all life, from which it originally came and leaves you.

Now complete any business here that you need to finish take a few moments to enjoy the flowing river of life, and know that the possibilities it nourishes can bring miracles into your life too.

Take another deep breath, and notice the colored mist is once again swirling around you billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it relaxing into the cloud you are returning the way you came lifting up, up through time and space, coming back from the inner world coming up further and further floating and drifting back coming back bringing you all the way back into your body now, into this room bring your attention completely back into this time and place take a deep breath and begin to re-orient yourself to the outer world and when you're ready, count to three, and on the count of three open your eyes, and return feeling relaxed, alert and at peace.

As always, change any of the wording or images in this meditation if it suits your purpose better. The important part is just to finally and completely let go of your intention, so that the energy can be recycled in whatever form the creative force and your own consciousness will allow. Out of this release, new lives, new opportunities, and new magical opportunities are born!

Why Magick Sometimes Fails

The most important factor you must remember about magick is this: Magick is inherently designed to first change your perception on the issue. From that expansion of your personal viewpoint, the work can begin.

If you do not step away from narrow-mindedness, you will not succeed, simply because you do not believe, deep inside, that change is possible. This is why Witches know not to work negative magick, because by altering your perception to accept negativity you open the door to greater problems than you already have. Is this the only reason your rituals and spells may fail? No, but it is by far the biggest cause of magickal work falling short of its intended mark. Other reasons for failure can be the following:

- **You lost your focus during the spell or ritual.** This is why most Craft teachers urge their students to keep notes of all spell work and ritual. That way, the student can look back over his or her writings to determine why a spell didn't perform in the manner expected. Questions to ask yourself are: Did you lose your focus? Did someone interrupt you during the spell? Did you miss a step? Did you remember to cast a magick circle? (Sometimes that makes a big difference.) Did you notice a positive change in the atmosphere of the circle? Did you experience any natural phenomena (the wind picking up a little is an excellent cue that you did it right, so something else must be happening with the work). Did you feel good when you finished the spell? Did you plan your spell with astrological timing in mind? (Sometimes an astrological occurrence will muck up your work, though if your intent was strong, this is rare.) Did you take time to plan your work, or did you just slap it together? (Advance planning means that you put more focus and more energy into the work, which results in smoother spell casting abilities.) How was your mental health? Your physical health? Thumbs down on either one can affect your working. Are you subconsciously afraid that once you get what you asked for, the change will be too great to handle, or you won't really want what you asked for? Has someone beat into your head that you don't deserve to be successful? Are you battling a self-esteem problem? This can take the gumption right out of magick.
- **You are being too impatient.** Magick doesn't make things all better in the blink of an eye. For change to occur, energy must move freely, and any blocks in the way have to go. Sometimes freeing the pathway for success is more time-consuming than we realized -- I've had certain spells, especially those involving injustices that needed to be righted, take up to nine months, or even a full year! If you are nervous that "this is taking too long," you can always support the original working by doing it again at selected intervals, or by doing a different spell or ritual with

the same statement of intent.

- **You received your wish, but it was so smooth and so quiet (no bells and whistles) that you didn't realize it.** Perhaps the situation has changed, but not in the way you originally hoped, or thought, it would. In this case, you asked for change, and you got it, but you were too blind to notice. New students especially have difficulty seeing the magick. Instead, they believe it was coincidence. However, if you don't like how the situation has played out, look back at your notes to see exactly what you said in the magick circle. The key to understanding may lie in your working.
- **Magick that somehow touches groups of people takes longer than magick that is focused on a single item or person.** When you have so much energy from so many people, your work does not have a straight shot to success. It has to change quite a bit, and move through various blocks, and so on, to manifest. In this case, keep working.
- **Magick cannot replace physical action.** Sometimes it is far easier to do the "normal thing" than it is to work magick. Each has their time and place. The universe could be telling you to get off your duff and start doing some work.
- **The magick somehow interferes with your spiritual plan.** Believe it or not, there are checks and balances in the universe, and on occasion Spirit will say, "Nope. Nothing doing. You are not going there!" Yes, we have free will, but what if you've been working for three months to bring harmony into your life and then you cast a spell that would shoot the heck out of all the work you've done, but you are so angry or upset at the moment that you don't care? It is highly possible that if Spirit feels you don't need a lesson in what it's like to backslide, then the magick you've done before will override what you are doing now. This is only one example and we could probably talk about this topic all day, but you get the idea.
- **All magick strives to create balance; therefore, sometimes a situation has to get worse before it gets better.** Again, your perception has a lot to do with what is, and what is not, harmony in your life, and the way you view the situation may have to change before the work is completed.

Finally, as the old saying goes, *Sometimes shit happens*, which means there is no magickal or occult reasoning for failure. You bombed. Get over it. Try something else.

Why Study Magick?

The path of the Western Mysteries is not for everybody. It requires extraordinary honesty, dedication, persistence, and a deep commitment to change. Real magick requires a fundamentally balanced personality willing to take on the challenges of accelerated growth. The decision to embark on the magickal path should never be taken lightly, for once begun there is no turning back. It is a decision to trust one's individual experience, and to take responsibility in all areas of one's life.

To invoke is to evoke, and each person who contemplates beginning this path has chosen to accelerate the development and resolution of all the things in his/her life experience to clear the way for concentration on the magickal path. From the beginning, the student will perceive that the lessons he/she most needs to learn are delivered with astonishing clarity. Along the way, the student will be presented with many tests and difficulties unique to the Magickal path. The ability to learn from these experiences and thrive is the true measure of Initiation.

Unlike most other forms of religion, Magick has no central written codex of laws, and offers no easy escape routes. The laws under which it operates are uniform, but are discovered only through direct experience. To truly begin, then, is to commit oneself to a lifetime of discovery and sacrifice offered without reservation. For those few with the honesty and courage to choose this path there is no turning back. Once begun, one can cease to practice, but the lessons will still be delivered on schedule in the life of the person who turns away.

Opening oneself to the Inner world opens the way to change at the deepest inner levels. Without the courage to confront and change all the aspects of this Inner world that will be presented, the risk of confusion and self-deception is great. To undertake such study without the foundation of a balanced personality, and clear knowledge of the best and worst aspects of the self could be gambling with your sanity. Until you know firmly who you are, why take such a risk? Magick has a way of calling in old business that must be cleared before serious work can begin, and many who approach it decide to stop when they first experience their share. Not everyone will find that dire consequences immediately ensue when they choose the Magickal Path. For those who choose it rightly, the speed at which things clear in their lives will be experienced with a distinct sense of relief.

Magick is powerful, but it is foolish to undertake it as a part of a quest for increased personal power. If you desire to be a master, rather than a servant; Magick is not for you. Before beginning, ask yourself, "What do I intend to do with my Magick?" Make

no mistake, the only true answer for real magicians is "I desire to Serve God/dess, and humankind, and I am willing to take the risks to complete that service."

Why Your Magick Doesn't Work: State of Mind and Intentions

Perhaps this sounds familiar to you: "Ohmigod! There is this awesome guy who goes to my school and he is sooo f-y-n-e! Can you give me a spell to make him like me?" I am bombarded every day with letters from people, usually teenagers who have the pre-conceived notion that magick is just like what you see on television and in the movies. Young people write with visions of Harry Potter and The Craft. Magick to them is glamorous and exciting and seems the perfect escape from real life. Most imagine themselves performing spells, shooting fire from their fingertips, floating through the air, and extinguishing candles with a thought. Who hasn't come into witchcraft thinking to impress their friends or scare people they don't like or even getting rich and winning the lover of their dreams?

Witchcraft does not work this way. This is the first and most important that everyone needs to understand. Magick is not like a switch. You cannot turn it on and turn it off. It isn't instantaneous and the effects are not usually very exciting.

Just stop a moment and calm down. Imaging yourself in a forest within a circle of stones. You hear birds singing. You recognize the mating calls of the cardinal and the thrush. You hear a deer walking in the silence. You can feel the trees breathing. You sit cross-legged as you cut herbs with a knife and chant lowly, thanking the forest for its abundance. You understand its language and the language of the sun and the wind. You are curious and at peace. You finally understand.

This is the reality of witchcraft. It is a religion of discipline, education, love, wonder, peace, and nature. It is not what you see on television. That does not exist. Real magick is not flashy. It is not evil. It is not easy and it is not a game.

Witchcraft teaches discipline and how to work and move with nature. It teaches you to love and trust yourself. It teaches peace and inner harmony. Witchcraft teaches the importance of the earth and of morality. It teaches you how to control yourself and find your soul. It teaches you to listen, be silent, and learn, and to be independent and respectful of yourself and of nature. It is the beginning of all humanity. It is a release from greed, selfishness, hate, loneliness, and lies. It is true magick and it can only work when you can learn to love and trust yourself and see through your own greed to that which is real.

The first thing you must do is look inside yourself and find out who you really are.

You do not want to believe what you are thinking or doing is wrong, but there are things that you must realize and understand. Keep a journal throughout your studies in witchcraft. It can be a journal or diary or just a spiral notebook. Whatever it is, you should write in it everything that witchcraft is to you. You will be surprised at how much you have changed in only a year. For your first entry, write what you think that witchcraft is now and what you want to get out of it. Why do you want to be a witch? What is it that you really want to do and why? Next, go back and try to find what is wrong with what you want. Try very hard to judge yourself harshly. What is greedy about what you want? Do you want to impress people or your friends with it? Do you want to do it because it is evil or you want to hurt someone? Do you want money, love, or beauty? Do you want power or to control another person in any way? These are a few ideas that will prevent your magick from working. Telling others about what you do will also keep magick from working. It is important to understand that magick is very private, spiritual, and sacred. Speaking of it will destroy it.

The next most important thing about magick is spirituality. Magick is within the person, not within their words or their tools. Words and tools are used to direct power and form it into something that you can use. The real power is in the body and the mind. Magick must have faith behind it. It does not matter what your religion is, but you must believe something. Religion gives strength to the mind, the body, the soul, and to magick. Magick is born in a sacred space at a sacred time. Negative feelings and desires destroy the effects of magick. In order for it to work, you must treat it with respect and understanding and hold it as sacred as your own life.

Because witches hold magick in such high regard, you will never hear a true witch speaking openly about what they do. This is a sure way to tell a true witch from what we call "media-witch wannabes." These are people who have no true power in the craft, who are only interested in getting attention and who treat the craft as a fad that they usually grow out of. Witches don't wear all black or act out openly about their religion in public. Sometimes others want to know about the craft and what we do. It is ok to inform others to a certain extent, but it is not a good idea to tell others that you perform spells. I play it very safe when others ask me about my religion. I tell the truth, but I don't use words like "witch" or "spells." I simply say that I practice a nature-based religion that gives reverence to nature and to the earth. My pentacle represents the five elements which are sacred to me. I do not worship or believe in the devil. Saying good things about what I do calms other's fears about me and allows them to better understand what I do without scaring them with words (such as "witch") that they believe have negative meanings. Any negativity that a person feels toward you will affect your magick. This negative energy is also known as "the evil eye."

Always remember to give reverence to your religion and treat what you do as holy or sacred. The more sacred a person's beliefs and rituals, the more power they hold. Magick is not to be used to get rich, get a new car, or make someone like you. Any negative magick such as magick done for greed or to control someone will always turn out horribly if it even works at all. Know your intentions and the laws of karma and strive to understand yourself and what you truly believe.

Wicca = Low Magick

I've recently been railing against the idea that Witchcraft is low magic. It keeps popping up from various magical orders (who are of course "high magic" practitioners). The latest group to join this bandwagon in the UK are the Druids.

People like Phillip Carr-Gomm (head of the Order of Bards Ovates and Druids) are saying things in print like "Witchcraft was what those people who couldn't make it as Druids practiced" and "Wiccans worship only the reflected light whereas Druids worship the True Light (sounds like One True God to me!), many Wiccans when they realize this start to train as Druids".

My understanding of "high magic", is those practices where the participants try to become one with the higher planes, e.g., to meet their "Holy Guardian Angel" or to look upon the face of "God", etc.

My understanding of "Low magic" is stuff like herb lore, healing, finding lost pets and the like - valuable stuff by the way and many so called "high magicians" do these things.

But the "purpose" of Witchcraft as I understand it and have practiced it in the UK fits neither of these definitions.

I will try to illustrate further.

The Gnostic Mass is probably the most long winded version of "Cakes & Wine" possible without requiring the participants be catheterized. The form of the GM for those who don't know, is roughly - the temple is opened, the Goddess is invoked, the God is invoked, their essences are united and the cakes and wine are eaten; the congregation take communion; the temple is closed. However, the Goddess and God are not brought into the temple, but rather the priestess and priest "attend upon the astral". Likewise the union of the essences happens not on this plane but on the plane of the Goddess & God themselves. The purpose of the GM seems to be therefore for the priestess and priest to move up to the "higher" realms and for the congregation to watch and aspire to acts themselves.

The Cakes and Wine in Witchcraft however is **not** about the HPS and HP escaping to a higher plane at all. In this, the Goddess and God are called down into our plane that their blessings and presence flow out into the **real world**. This cannot be called "low magic" by any but the ignorant or the deliberately offensive. But neither is it "high

magic" as it is not an escape into "higher planes" (as betrays high magic's eastern origins) but a bringing of the higher powers (and lower) into this place and this time.

High Magic is like a rope trick where the participants scurry up and hopefully return as better beings. Witchcraft is like a lightening rod where the powers are drawn (safely) to Earth for the benefit of all. That's not low magic so what is it?

High Magick

Circulation of the Body of Light

1. Do Relaxation Ritual, LBRP, and the Middle Pillar Ritual, but do not have the Middle Pillar vanish.
2. Visualize Keter sending current of energy down into your head and to the left shoulder. Let it go down the left side of your body and up your right, back to Keter. When you exhale, feel the energy going down your left side, inhale, then feel it go up your right side. Move the energy with your breath for six to ten cycles. You may expand or contract the energy.
3. Now direct the energy so that as you exhale, it goes down your front. Inhale, and it goes up your back to Keter.
4. Re-visualize the Middle Pillar and focus on Mahl-Koot. Visualize the energy spiraling from your right foot, up around your left leg, and so on, until it reaches Keter. There, it explodes and falls back to Mahl-Koot, and begins again. Inhale, rise, exhale, and explode. You should do six to then cycles of this. After you finish your cycles, take a deep breath and see it disappear, but know that it is still there. Finish by doing the Tarot Contemplation Ritual.

Creating a Magick Mirror

1. Use 3/8" to 1/2" piece of plywood and cut out an equilateral, equiangular triangle. The length of each side is equal and each angle is exactly 60 degrees. Undercoat it and paint it flat white. Using flat black paint, paint the names of Greek Gods along the border of the wood, not outside it. Using flat, red paint, write Mi-cha-el. To seal, use a flat, clear finish like varathane or polyurethane. The size of each side of triangle should be 1-1/2 feet per side.
2. Go to a store that cuts glass and have them cut a flat disc for you, not any smaller than 4". Use gloves when handling the glass. Place the disc under running water to purify it. Dry it thoroughly with a clean, soft cloth. Place the glass on sheets of newspaper. Make sure the topmost side is free from lint and other particles. Spray paint it (top) a flat black. The best paint to use is a paint for making blackboards. When dry, turn over to make sure there is no paint on the other side of the mirror. If there is, take it off. Hold the glass up to the light to make sure that no light is coming through.
3. Obtain mirror mounts from a hardware store. Mount the "L" mounts, paint them a flat black as well. The unpainted side of the mirror should be towards you. There is no need to draw a physical circle. If you wish, you can draw a circle in chalk. The triangle is placed outside the circle and raised at eye level. The angle may be up to 45 degrees but no more. Place it at the East of the circle, quite close to the edge. Perhaps you can lean it against a chair. This completes most of the physical preparations.

You will need two candle holders, long enough to be held. You also need the Seal of the Entity you wish to invoke. The Seal may be made on paper. Incense should be near so as to inhale it. Perform the Opening by Watchtower. Light the candles and stare into the magick mirror. Perform conjuration. Perform until you see the Spirit.

Move on to your questions:

"What do you see in the mirror?"

Write what is seen.

"What is thy name?"

If it is the right Spirit, point the dagger used in the LBRP at the triangle, say:

"By the power of God have I called thee! Give unto me a true answer!"

Now state what you desire. Write down anything said or done. Then release the Spirit.

Finish with the Closing by Watchtower.

Elemental Magick: Air

The elemental Spirits of Air are the Sylphs.

Mastering the element Air.

1. Make a list of the things which have the combined qualities of warmth and moistness. Practice this for one week. Be sure to record the results each day in your magickal diary.
2. Find a place where you can be alone, take a lounge chair along with you. Wear as little clothing as you can (if possible, nudity is best), and sit or lie in the chair. Begin pore breathing. This is started by doing the relaxation ritual. Next, become very aware of your breath. Become aware of the slow in and out motion of the physical air. Notice the way the air feels as it enters your body. Now imagine that your body is nothing more than a huge breathing apparatus. Imagine that every part of your body only has the function of breathing. You should do this exercise daily for one week.
3. Spend a period of up to three minutes (no more), once a day, imagining that you are the element Air. Feel the lightness, the giddiness, the warmth and moisture of Air. Feel how physical things don't seem to matter. Do this exercise for only one week, **no more**. If you wish to do it again, only do it once a month.
4. Once you have learned to "be Air", the next step is to control the element Air. Take a moment and imagine yourself to be Air. Bring the feeling from the previous exercise into your consciousness. Next, hold your hands 9-12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Air element which is in you going out with your breath and into the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into you and go back to normal consciousness.

The Test

The next time you feel heavy, slow or lazy, do this exercise. If you feel relaxed and refreshed, you have succeeded with the test **and** with mastering the element Air.

Elemental Magick: Earth

The elemental Spirits of Earth are the Gnomes.

Mastering The Element Earth

1. Make a list of things which have the combined qualities of dryness and coolness. However, don't do this just out of your head. Rather, make a list of Earth things that you see each day. Practice this for one week. Be sure to record the results each day in your magickal diary.
2. Find a place filled with nature, such as a field or park. Wear as little clothing as you can (if possible, nudity is best), and sit or lie on the ground so that as much of your skin as possible is touching the ground. This is especially easy for women, as they can simply wear a flowing skirt with no underwear and sit on the ground with the skirt spread out. Spend some time contemplating, feeling the coolness and dryness of the Earth. You should do this at least three times within a week.
3. Spend a period of up to three minutes (no more), once a day, imagining that you are the element Earth. Feel the heaviness, the slowness, the coolness and dryness of Earth. Feel the way you can absorb the pains and problems of the world (however, do not actually do so). Become Earth. Do this exercise for at least a week before moving to the next exercise.
4. Once you have learned to "be Earth", the next step is to control the element Earth. Bring the feeling from the previous exercise into your consciousness. Next, hold your hands 9-12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Earth element which is in you going out with your breath and into the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into you and go back to normal consciousness.

The Test

The next time you feel lightheaded, overweight, just heavy and lethargic, do this exercise. If you feel lighter and better, you have succeeded, with the test **and** with mastering the element Earth.

Elemental Magick: Fire

The elemental Spirits of Fire are the Salamanders.

Mastering the element Fire

1. Make a list of things which have the combined qualities of having heat and dryness. Be sure to record the results each day in your magickal diary. Do at least daily for one week.
2. Find a place that is extremely hot, such as a desert or a dry sauna (not a steam bath). If those are not possible, find a place where a roaring fire is going. Such a fire could be in a fireplace or a barbecue pit or grill. Remove all of your clothes, or as much as you can, and get as close to the heat source as possible without risking a burn. Once you are in a position where it is uncomfortably hot, but not painful or unbearable, do the relaxation ritual. Focus on your breathing. Again imagine that you are a huge breathing apparatus. Do this for a short while, usually ten minutes. Do not spend any time longer than that. Do this exercise at different times of the day or night for one week.
3. Spend a period of up to three minutes (no more), once a day, imagining that you are the element Fire. Feel the heat and your ability to transmit the heat. Know what Fire feels like, what Fire is. Do this for one week.
4. Once you have learned to "be Fire", the next step is to control the element Fire. Take a moment and imagine yourself to be Fire. Bring the feeling from the previous exercise into your consciousness. Next, hold your hands 9-12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Fire element which is in you going out with your breath and into the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into you and go back to normal consciousness.

The Test

The next time you feel listless or have a total lack of energy, do this exercise. If you feel energized and revitalized, you have succeeded with the test **and** mastering the element Fire.

Elemental Magick: Water

The elemental Spirits of Water are the Undines.

Mastering the element Water

1. Make a list of things which have the combined qualities of being cool and moist. Practice this for one week. Be sure to record the results each day in your magickal diary.
2. Remove your clothes and enter a bath or pool where the water is cool. If you have access to a lake or river, this would be best. Also, it would be good if you could get a swimming snorkel so that you can breathe while completely submerged beneath the surface of the water. Obviously, this would be difficult to do in a small bath tub or in a shallow pool, but if you have access to a snorkel and have a place where you can be totally submerged, you will have the quickest success. Once you are submerged as much as possible, and if you are completely submerged, breathing comfortably through the snorkel, do the relaxation ritual. Next, become very aware of your breath. As you do this you will find that your breath will automatically slow down. Notice the way the air feels as it comes in through the nose, down the air pipe and into the lungs. Feel this. Once again, imagine that your body is nothing more than an enormous breathing apparatus. If you experience any sort of "drowning sensation", stop immediately and try again later. You should do this exercise for one week.
3. Spend a period of up to three minutes (no more), once a day, imagining that you are the element Water. Feel the fluidity, the coolness, the refreshing moisture of the elemental waters. Know what water feels like, what water is. Do this for one week.
4. Once you have learned to "be Water", the next step is to control the element Water. Take a moment and imagine yourself to be Water. Bring the feeling from the previous exercise into your consciousness. Next, hold your hands 9-12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Water element which is in you going out with your breath and into the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into you and go back to normal consciousness.

The Test

The next time you feel hard headed, overly tense, or like your muscles are hard as a rock, do this exercise. If you feel relaxed and reasonable, you have succeeded with the

test **and** with mastering the element Water.

Footprints in the Chamber: Towards a Quantum Qabbala

The Qabbala has through the ages been used as a directory towards the understanding of the universe and man's relationship to it. Since former Aeons of magick have had their perceptions rooted in the observance of simple cause and effect relationships, the Qabbala itself, having attained its nascence in the earlier traditions, was unfortunately bogged down by this limited apprehension of the universe. Here mathematics as used in a more or less Pythagorean context provide a sort of key with which to approach the unfathomable nature of human consciousness.

To this very day there are groups which still adhere to and openly practice the more traditional ramifications of Qabbalistic principles which are still firmly rooted in the mire of Nineteenth Century Newton-sewed-it-all-up-there-are-no-more-mysteries physics. But of course, owing to the leaps and bounds acquired by a very unpredictable but consistent quantum model of reality as observed in our laboratories, this simplistic view is necessarily obsolete. We no longer live, we have learned (if indeed we ever did) in a simple cause and effect universe where the source can always be gleaned from observable effect. For the same reasons, Newtonian-based magic must give way to a more quantum model. Newton's apple must now take into consideration Heisenberg's Uncertainty Principle. The secret wisdom must follow suit towards quantumization.

Another unfortunate tendency of some modern practitioners of Qabbala is to continue to regard everything from the standpoint of the Demiurge, Yahweh, which of course is the basis of the now obsolete (and dangerous) Judeo-Christian foundation of religious thought which has held western civilization in its thrall for about two thousand years. Personally I find it amazing that modern practitioners, who despite no real Semitic disposition still practice an unmistakably orthodox Jewish mysticism. It was Aleister Crowley, that great Qabbalistic agent provocateur, who initiated the process of liberating the Qabbala from its otherwise Judaic orientation. (This is not anti-semitism but a necessary step towards individual development. It must also be stated that a Qabbala had been in use centuries earlier by the Egyptians. The Jews merely adopted it to their own religious precepts. They didn't invent it. The actual origin most likely predates Egyptian history.)

Crowley emphasized that the enlightened magician must, after careful study and application of his knowledge, develop his own Qabbalistic framework. By virtue of this the magician has arrived at a more chaotic paradigm in opposition to a purely

empirical view. Crowley, by adapting the Qabbala to a Thelemic context initiated that first leap forward into the quantum age. Thus, the foundation for a more quantum/chaotic system was lain.

I would like now to redefine the secret wisdom in terms of quantumization as follows:

"The Qabbala is a table of observed synchronicities wherein multi- dimensional potentia overlap into the field of perception implying a correlation/interaction as perceived on a three-dimensional plane."

The sum of the parts of the whole is determined by conceptual visualization and the observer's ostensible observation thereof. It is therefore merely a perceptual tool for perceiving hidden meaning in the world determined entirely by the perceived-perception of the perciper (in the language of Satre), which will alter its form and content (via expansion and contradiction) according to the percipere's own innate tendencies.

The qabbala is no longer merely a mathematical construct of an ordered universe as conceived by divine will. Instead it becomes a kind of computerized network of extra-sensory information. Even the idea of a *prima causa* itself may be inadequate as well. This idea is based solely upon a linear time frame and is therefore a corollary of our erroneous perception of time whose actual nature may tend more towards the cyclical. Primitive man, for example was very well aware of this fact, and acted in accordance with it. (This may have to do with primitive people being more in tune with their own circadian rhythms. This expresses a more lunar-intuitive cycle rather than our own solar one.) If perception of time is based upon natural rhythms which effect the body coupled with our observance of nature, then our concept of time is entirely contrary to what nature itself is telling us. We are thus unaligned with a proper time framework. Since a cycle is essentially a circle, no beginning or ending can be found. And, it is already been theorized that there are other dimensions of reality in which time as we know it (in a durational, linear sense of perception) simply cannot exist.

The universe has again and again defied our attempts a definable order upon it. Yet, mysteriously it does seem to act intelligently, even though this cannot be grasped by a rigid point A to point B structure. What emerges is a kind of chaotic mandala structure, and it is the task of quantum qabbalism to apprehend, as much as is possible, the interior of this structure. This opens the doors to practical mysticism as opposed to impractical mysticism. The qabbala must then be updated to accommodate this vital realization in regard to its properties of being able to regulate perceptive awareness via interacting forces springing from more or less hidden dimensions

whose effect is known but not the cause.

The understanding of the intention of creation is a product of the mind of the qabbalist himself. The fabric of reality is thereby flexible, effected by his own experience of it, and in turn, this experience determines his perception of it, which is altered by the interaction of these elements, more clearly understood as a transaction. In other words, one perceives his environment and that environment by virtue of one's perception of it begins to act accordingly to the reality model which is believed to be true. This could be described as a kind of Copenhagen Interpretation as applied to qabbalistic principles. The qabbalist then shares a unique position of receiving qabbalistic impressions via observable systematic synchronicities by means of inclination represented in his own psyche. These impressions will translate back as meaningful data insofar as the transaction between observer and the observed becomes enacted. His perception modifies the universe and in turn, the universe modifies his perception. (This can serve as a representation of the union of microprosopus and macroprosopus.) The feedback of this required information will be meaningful to him alone as it is a byproduct of his own psychic field. He becomes a kind of decoder of esoteric information which he has learned to process.

From this quantum/chaos framework the qabbala can be regarded as a four (or five) dimensional transaction as revealed in the mundane world, whereby an enriched quality of information provides the key to a higher understanding of the universe and of oneself, provided the person in question is capable of processing this information. From this perspective, ghosts, poltergeists, and other enigmas of paranormal phenomena can be understood as failed communication or remnants of a highly coded system which hasn't been solved. The problem arises when one dimension fails to adequately "translate" into another. You might term this the Tower of Babel Effect. The information being received is misinterpreted due to inadequate tools of reception and perhaps an inability to use tools properly. There is also a basic misunderstanding of what this information means and to what extent the source can be determined. This is a little like trying to demonstrate fourth dimension physics by a purely three dimensional means. The instances of paranormal phenomena as described above, may be due to a discrepancy of overlapping dimensions which allows for a greater margin of error which impedes effective communication between the dimensions themselves. One is reminded of Plato's parable of the cave, wherein the shadows of the things observed on the wall of the cave are mistaken for reality itself. Granted, a shadow does resemble the object projecting it, but it is hardly the object itself. It is the task of the quantum qabbalist to make allowances for this margin of interpretive miscalculation by preparing for it in advance and thus integrating this possible glitch into his qabbalistic computer. He makes allowances for this possible occurrence of organizational entropy and thus he is able to use it to his advantage.

The idea of a qabbala based upon an exploration of prima causa is no longer valid in the quantum age. The quantumized qabbalist learns to regard himself in the mirror of chaos. For him, the old Gnostic dictum of "there is no part of me which is not of the gods", is literally true. His "Tree of Life" is based squarely upon the apprehension of his own enigmatic existence. He is more interested in a practical application of his qabbalistic ideas and principles for himself and others, than a cosmological game of hide and seek wherein one searches for a prima causa "God" figure. But even for this, he has an explanation: By careful observation of himself within the mirror of chaos he has learned that the miracle of creation is somehow a byproduct of his own consciousness and that he has played an inexplicable role in the very act itself. ("Did ye not know that ye were gods?") Joyously he has found that the tracks of God etched across the illimitable sands of time in the accelerated particle chambers of his own expanding consciousness. Thus has he learned to adore the divine mystery of existence donning the masks of creation.

Pronunciations for Angel Names

Ic Zoc Heh Chal	Ee-Kah Zohd-Ah Hay Kah-La
Nboza	Ehn-Boh-Zohd-Ah
Nroam	Ehn-Roh-Ah-Ehm
Bataivah	Bah-Tah-Ee-Vah-Hah
Exgsd	Ex-Jazz-Dah
Eytpa	Eh-Iht-Pohd-Ah
Erzla	Eh-Rah-Zod-Lah
Etnbr	Eht-En-Bah-Rah
Mearab	Me-Ah-Rbah
Ra Agiosel	Eh-Rah Ah-Jee-Oh-Sell
Hnlrx	Heh-Nu-El-Rex
Htdim	Heh-Tah-Dee-Mah
Htaad	Heh-Tah-Ah-Dah
Hmagl	Heh-Mah-Gehle-E
Edel Pernaa	Eh-Dehl Pehr-Nah-A
Bziza	Bay-Zod-Ee-Zod-Ah
Babaa	Bay-Ahn-Ah-Ah
Bdopa	Bay-Doh-Pay-Ah
Bpsac	Bay-Pay-Zah-Cay

Talismans of the Magi

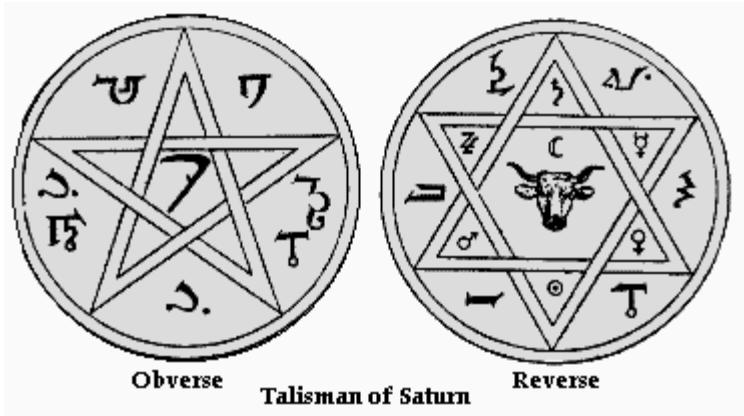
Theophrastus Paracelsus revived, in the XVIth century, the ancient doctrine of Talismans, which he claimed to be able to use successfully in the treatment of illnesses and accidents. This medical doctrine, derived from the Cabala, or secret tradition of the Jewish rabbis, was said to be borrowed from the ancient occult sciences of Chaldea and Egypt. The talisman (tsilmenaia) signifies an image, a figure, and was engraved in the form of an emblem or symbol on metals consecrated to the genii of the seven planets. This magical task had to be carried out at a fixed time of a certain day, with the firm intention of attracting to the talisman the beneficent influence of the genius which was invoked, whether for health or any other protective measures. We owe to the celebrated Paracelsus the explanation of these secrets whose efficiency is recognized by many serious thinkers, in the same way as that of the Agnus Dei, so-called miraculous medals, and objects which have touched saintly relics. Now the genii of the Orient being the original types of the Christian angels, that is to say, representing the intermediary powers acting between God and man, it is possible that the invocation of one or the other may not be entirely pointless. Dogmas vary from one century to another and rites are modified; but belief in God, in the soul of the world and in the sovereign power of nature is always the same: it is to God, invisible to our eyes but visible to our consciousness, that we address our prayers, whatever the form they take.

The Talisman of Saturn

I. The Talisman of Saturn is a preservative against danger of death through apoplexy, cancer, decaying of the bones, consumption, dropsy, paralysis, phthisis; against the danger of being buried alive while in a state of coma; against the danger of violent death through secret plotting, poison or ambush.

This talisman preserves women from the mortal perils which accompany or sometimes follow childbirth.

If in time of war the leader of an army hides the talisman of Saturn in a place which is in danger of falling into the enemy's hands, that enemy will be unable to cross the limits set up by the presence of the talisman and will then retreat, either discouraged or overcome by a resolute counter-attack.



In order to make the talisman of Saturn, a plaque of very pure lead must be obtained, cut in the form of a circle about the size of an ordinary medal, and the two faces polished smoothly.

On the first face is engraved with a diamond-pointed the image of a scythe, enclosed in a pentagram.

On the other side is engraved a bull's head enclosed in a six-pointed star, and surrounded by letters composing the name Oraphiel, the planetary genius of Saturn according to the Alphabet of the Magi. The person who is to wear this talisman must engrave it himself, without witnesses of the deed and without having communicated his intention to anyone.

He must choose for the commencement and termination of the task a Saturday, Dies Saturni, the day consecrated to Saturn, when the evolution of the Moon is passing through the first ten degrees of Taurus or Capricorn, in a favorable aspect with Saturn, according to the theory of the horoscope which is set out further on.

To find out if there is a favorable aspect between the Moon and Saturn the interested person should cast his own horoscope on the nearest Saturday containing the lunar evolution just mentioned; and if Saturn is in a favorable aspect, that is, trine or sextile with the Moon, that day will be favorable for working on the talisman. If, on the contrary, Saturn and the Moon are found to be in square or in opposition, each following Saturday must be tried until a favorable aspect is met with.

It is the Table of Epacts which gives us the beginning of each lunar evolution. On the 1st day the Moon is in conjunction with the centre of the Ram; on the 2nd she passes through the first 15 degrees of Taurus, and on the 22nd day the first 10 degrees of Capricorn. If therefore the 2nd or 22nd day of the Moon correspond to a Sunday, and if Saturn is in a favorable aspect, one or other of these days is suitable for working on

the talisman.

Having found a Saturday, it is still necessary to find the hours which are governed by the genius of Saturn: these are indicated for the whole week in the following table, beginning at noon to one o'clock in the afternoon.

Table of Hours

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
*	C	G	X	H	Q	Z
1200-1300 *		A	G	X	H	Z
1300-1400 ♀			*	A		
1400-1500 ♂		H	G	A	*	
1500-1600 C		G	A	H	G	*
1600-1700 ♂		*	A	H		
1700-1800 ♀		G	A	*		
1800-1900 ♂		A	H			
1900-2000 *		A				
2000-2100 ♀			*			
2100-2200 ♂		H				
2200-2300 C		G				
2300-2400 ♂		*				
0000-0100 ♂						
0100-0200 ♂		G				
0200-0300 *		A				
0300-0400 ♀			*			
0400-0500 ♂		H				
0500-0600 C		G				
0600-0700 ♂		*				
0700-0800 ♀						
0800-0900 ♂		G				
0900-1000 *		A				
1000-1100 ♀			*			
1100-1200 ♂		H				

If you got to this table using a link in this document, use the "Back" function to return to where you were in the document.

According to this table, the hours of Saturday which are the most favorable for the making of a talisman of Saturn are from midday to 1 o'clock; from 7 -- 8 p.m.; from 2 -- 3 o'clock after midnight; and from 9--10 a.m. of the following morning, reckoning the day as beginning and ending at midday. The work of engraving, interrupted during intermediate hours, ought therefore to be resumed during the hours influenced by the genius of Saturn. It is completed by the magical consecration of the talisman.

This consecration consists in exposing the talisman to the fumes of a scent composed of alum, asafoetida, scammony and sulfur, which are burned with cypress, ash and stalks of black hellebore lighted in an earthenware chafing dish which has never been used for any other purpose and which has to be ground to dust and buried secretly in an unfrequented spot after the operation. The talisman is then placed in a black silk

sachet which is hung on the breast by bands of the same material interwoven and tied in the form of a cross.

Talisman of Jupiter

II. The Talisman of Jupiter brings to those who wear it the good-will and sympathy of everyone. It drives away all cares, is favorable to honest enterprises and increases well-being according to social standing.

It gives protection against unforeseen accidents and the perils of violent death presaged by Saturn in the natal horoscope.

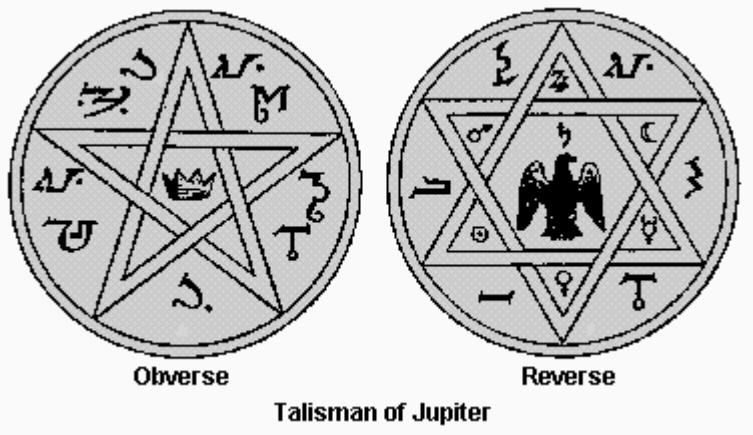
It gives protection from death caused by diseases of the liver, inflammation of the lungs, malignant tumors, or that cruel affection of the spinal marrow called tabes dorsalis.

In order to make the talisman of Jupiter a plaque of very pure tin must be obtained, cut in the form of a circle about the size of an ordinary medal, and the two faces polished smoothly.

On the first face is engraved with a diamond-pointed burin the image of a crown with four points at the centre of a pentagram, or five-pointed star.

On the other side is engraved the image of an eagle's head at the centre of a six-pointed star, surrounded by letters composing the name Zachariel, the planetary genius of Jupiter, according to the alphabet of the Magi.

A Thursday (Jovis Dies) must be chosen for the commencement and termination of this work, when the evolution of the Moon is passing through the first ten degrees of the Libra and is found in a favorable aspect, that is to say, sextile or trine with Saturn and Jupiter.



In order to find out if this aspect is favorable or otherwise the horoscope must be set up on the first Thursday containing the above-mentioned lunar evolution. If the aspect of the Moon with Saturn and Jupiter is unfavorable, each following Thursday must be tried until a good aspect is met with.

The beginning of each lunar evolution can be found by reference to the Table of Epacts. On its 15th day it passes through the first ten degrees of the Scales; if therefore the day corresponds to a Thursday and if Saturn and Jupiter have a favorable aspect, the time is suitable for the creation of a talisman.

Consulting the Table of Hours given above, we find that the hours of Thursday governed by the genius of Jupiter are: from mid-day to 1 o'clock; from 7 -- 8 p.m.; from 2 -- 3 a.m.; and from 9-10 a.m. the following morning.

The consecration of the talisman consists in exposing it to the fumes of a scent composed of frankincense, amber-gris, balsam, cardamon, saffron and mace (the inner bark of the nutmeg tree), all of which are burned with oak, poplar, fig and pomegranate branches in an earthenware vessel which must afterwards be destroyed, as above. The talisman is then placed in a sachet of sky-blue silk (*iii cyaneo serico*) and hung on the breast by bands of the same material interwoven and tied in the form of a cross.

The Talisman of Mars

III. The Talisman of Mars is a preservative against the attacks of dangerous enemies. Its influence keeps at bay the danger of death in battle or argument. It preserves the wearer from death by St. Anthony's fire, malignant ulcers or epidemic. It neutralizes the danger of violent death by torture presaged in a birthday horoscope.

If this talisman is hidden in a citadel by the commander defending it, no attack from outside will succeed.

In order to make the talisman of Mars a plaque of very pure iron must be obtained, cut in the form of a circle about the size of an ordinary medal, and polished smoothly on both sides.

On the first side is engraved with a diamond-pointed burin the image of swords enclosed in a pentagram.

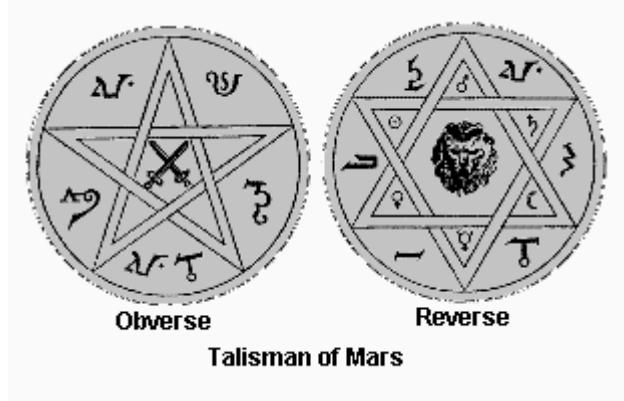
On the other side is engraved the image of a lion's head at the centre of a six-pointed star and surrounded by letters composing the name Samael, the planetary genius of

Mars, according to the alphabet of the Magi.

A Tuesday must be chosen for the work, the day consecrated to Mars (Martis Dies), when the evolution of the Moon is passing through the first ten degrees of the Ram or Sagittarius and is found in favorable aspect with Saturn and Mars.

In order to find out if this aspect is favorable, the horoscope must be set up on the nearest Tuesday containing the lunar evolution with Saturn and Mars in favorable aspect.

The beginning of each lunar evolution can be found from the Table of Epacts. On its 30th day it passes through the first ten degrees of the Ram and on its 19th day the first ten degrees of Sagittarius. If therefore one of these days corresponds with a Tuesday, and if Saturn and Mars are in a favorable aspect with the Moon, the time is suitable for the creation of the talisman.



Consulting the Table of Hours given above, we find that the hours of Tuesday governed by the planetary genius of Mars are from mid-day to 1 o'clock; from 7 -- 8 p.m.; from 2 -- 8 a.m., and from 9 -- 10 a.m. the following morning.

The consecration of the talisman consists in exposing it to the fumes of a scent composed of desiccated absinthe and rue. The talisman is then placed in a red silk sachet, hung on the breast as described above.

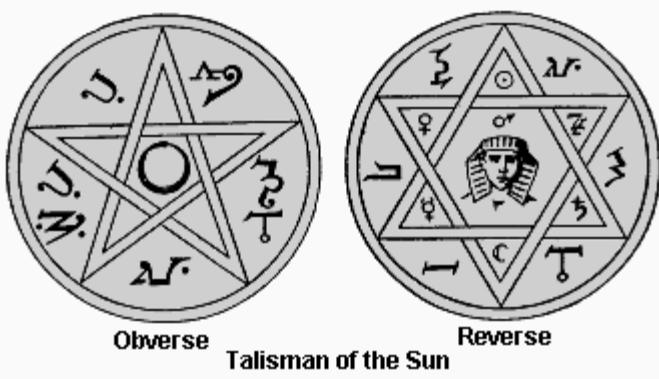
Talisman of the Sun

IV. The Talisman of the Sun brings to those who wear it the good-will and the favor of those in high positions. It preserves the wearer from death by syncope, heart disease, aneurism, epidemic and conflagration.

To make the talisman of the Sun a plaque of very pure gold must be obtained.

On the first side is engraved the image of a circle enclosed in a pentagram.

On the second side is engraved a human head enclosed in a six-pointed star and surrounded by letters composing the name Mihael, the planetary genius of the Sun, according to the alphabet of the Magi.



A Sunday must be chosen for the operation (Solis Dies), day consecrated to the Sun, when the evolution of the Moon is passing through the first two degrees of the Lion and is found in favorable aspect with Saturn and the Sun. In order to find out if this aspect is favorable, the horoscope must be set up on the nearest Sunday containing the lunar evolution with a favorable aspect of the Moon with Saturn and the Sun.

Consulting the Table of Epacts, we find that the lunar evolution in its 10th day passes through the first two degrees of the Lion; if therefore this day corresponds to a Sunday, and if the Moon, Saturn and the Sun are in a favorable aspect, the time is suitable for the creation of the talisman.

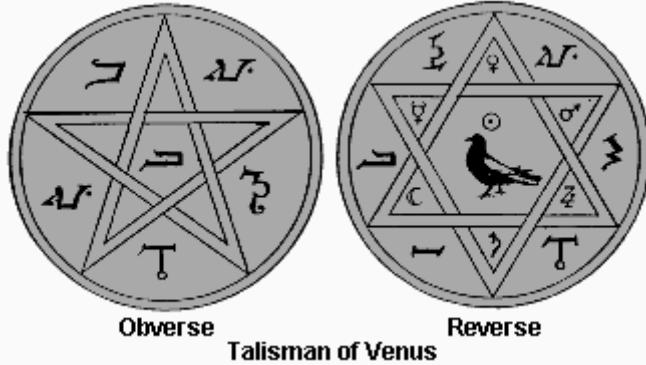
Consulting the Table of Hours, we find that the hours of Sunday governed by the Sun are: from mid-day to 1 o'clock; from 7-8 p.m.; from 3-4 a.m., and from 9-10 a.m. the following morning.

The consecration of the talisman consists in exposing it to the fumes of a scent composed of cinnamon, frank incense, saffron and red sandalwood, which is burned with laurel and dried heliotrope stalks in an earthenware vessel. The talisman is then placed in a sachet of pale yellow silk (in sindone lutea), hung on the breast.

Talisman of Venus

V. The Talisman of Venus preserves harmony and affection between man and wife. It keeps away those who may offend by envy and hate. It preserves women from the terrible illness cancer. It protects men and women from violent death by poisoning, criminal or accidental. It neutralizes the dangerous presages given by the genius of

Mars in a natal horoscope. If it is possible to make a sworn enemy drink a liquid in which the talisman of Venus has been dipped, that enemy's hatred is transformed into affection and devotion for life.



To make the talisman of Venus, a plaque of very pure copper is required.

On the first side is engraved the image of the letter G, enclosed in a pentagram.

On the second side is engraved a dove at the centre of a six-pointed star surrounded by letters composing the name of Anael, the planetary genius of Venus, according to the alphabet of the Magi.

A Friday must be chosen, day consecrated to Venus (Veneris Dies), when the evolution of the Moon is passing through the first 10 degrees of the Bull or the Virgin and is found in favorable aspect with Saturn and Venus.

To find out whether or not this aspect is favorable, the horoscope must be set up on the nearest Friday containing the lunar evolution with the Moon in favorable aspect with Saturn and Venus. Consulting the Table of Epacts, we find that the lunar evolution begins in its 2nd day to pass through the first 10 degrees of the Bull, and on its 13th day through the first 10 degrees of the Virgin. If therefore this day is a Friday, and if the Moon, Saturn and Venus are in favorable aspect, the time is suitable for the creation of the talisman.

Consulting the Table of Hours, we find that the hours of Friday governed by Venus are from mid-day to 1 o'clock; from 7 -- 8 p.m.; from 2 -- 3 a.m. and from 9-10 a.m. the following morning.

The consecration of the talisman consists in exposing the talisman to the fumes of a scent composed of violets and roses burned with olive wood in an earthenware vessel. The talisman is then placed in a sachet of either green or pink silk and hung on the breast.

The Talisman of Mercury

VI. The Talisman of Mercury is the protector of all kinds of commerce and industry. If it is buried in the ground underneath a shop or place of business, it attracts clients and prosperity.

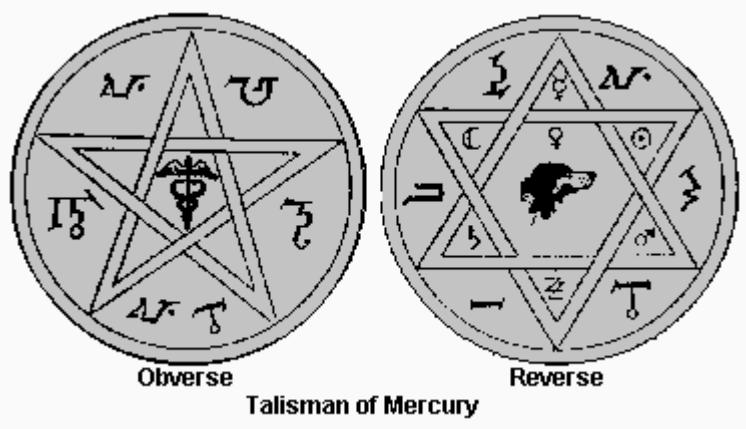
It preserves all who wear it from attacks of epilepsy or madness.

It protects from death by murder or poison. It guards against treason. If it is placed beneath the head during sleep, it produces prophetic dreams.

To make the talisman of Mercury, a plaque composed of an alloy of silver, tin and mercury is necessary.

On the first side is engraved the image of a winged caduceus with two serpents enlaced, at the centre of a pentagram.

On the other side is engraved a dog's head, enclosed in a six-pointed star surrounded by letters composing the name Raphael, the planetary genius of Mercury, according to the alphabet of the Magi.



A Wednesday must be chosen, day consecrated to Mercury (Mercurii Dies), when the evolution of the Moon is passing through the first to degrees of Gemini or Scorpion and is found in favorable aspect with Saturn and Mercury.

To find out if this aspect is a favorable one, the horoscope must be set up on the nearest Wednesday containing the lunar evolution with a favorable aspect of the Moon with Saturn and Mercury.

Consulting the Table of Epacts we find that the beginning of the lunar evolution

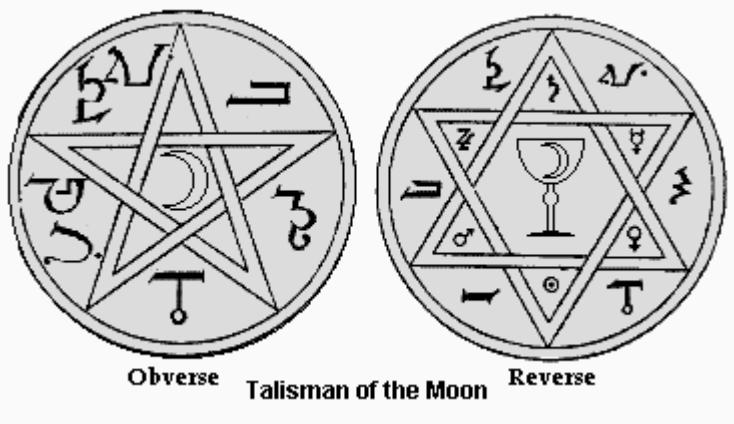
passes on its 4th day through the first 10 degrees of Gemini and on its 17th day through the first 10 degrees of Scorpio. If therefore one of these days is a Wednesday, and if the Moon is in a good aspect with Saturn and Mercury the time is favorable for the creation of the talisman.

Consulting the Table of Hours, we find that the hours of Wednesday governed by Mercury are: from mid-day to 1 o'clock; from 7 -- 8 p.m.; from 2-3, a.m.; and from 9-10 a.m. the following morning.

The consecration consists of exposing the talisman to the fumes of a scent composed of benzoin, mace and storax which is burned with the dried stalks of lilies, narcissi, fumitory and marjoram in an earthenware vessel. The talisman is placed in a sachet of purple silk which is hung on the breast.

The Talisman of the Moon

VII. The Talisman of the Moon protects travelers and persons dwelling in a foreign land. It preserves the wearer from death by shipwreck, or from epilepsy, dropsy, apoplexy and madness. It also keeps at bay the perils of violent death presaged by the saturnine aspects of the horoscope.



To make the talisman of the Moon, a plaque of very pure silver must be obtained.

On the first side is engraved the image of a crescent, enclosed in a pentagram.

On the other side is engraved a goblet enclosed in 2 six-pointed star and surrounded by letters composing the name Gabriel, the planetary genius of the Moon, according to the alphabet of the Magi.

A Monday must be chosen, day consecrated to the Moon (Lunae Dies), when the lunar evolution is passing through the first 10 degrees of the Virgin or Capricorn, and is found in favorable aspect with Saturn.

To find out if this aspect is favorable, the horoscope must be set up on the nearest Monday containing the lunar evolution and with the Moon and Saturn in favorable aspect.

Consulting the Table of Epacts, the lunar evolution begins to pass on its 13th day through the first 10 degrees of the Virgin, and on its 22nd day through the first 10 degrees of Capricorn. If therefore one of these days is a Monday and if the Moon is in a favorable aspect with Saturn, the time is suitable for the creation of the talisman.

Consulting the Table of Hours, we find that the hours of Monday governed by the Moon are: from mid-day to 1 o'clock; from 7 -- 8 p.m.; from 9 -- 9 a.m.; and from 9-10 a.m. of the following morning.

The consecration consists in exposing the talisman to the fumes of a scent composed of white sandalwood, camphor, aloes, amber and pounded cucumber seeds, which is burned with dried stalks of artemisia, selenotrope and ranunculus in an earthenware vessel. The talisman is then placed in a sachet of white silk and hung on the breast.

These are the principal Talismans whose traditions have been preserved for us by the most ancient monuments of the highest magical art and by the most reliable archaeologists in this type of research. These talismans are recommended under the name of Teraphim by the Hebrew Qabalists of the Middle Ages," who replace the names of the planetary Genii of Egypt by those of: Oraphiel (Rempha), Zachariel (Pi-Zeus), Samael (Ertosill), Michael (Pi-Rh3), Anabel (Suroth), Raphael (Pi-Hermes) and Gabriel (Pi-Ioh). These Cabalists add another seven talismans to which they attribute the power of conjuring the influence of seven demons who, according to their doctrine, share with the seven planetary angels the government of the divine creation. Against the angel of Saturn they set the demon Nabam; against the angel of Jupiter the demon Acham; against the angel of Mars the demon Nambroth; against the angel of Venus the demon Lilith or Naemah; against the angel of Mercury the demon Astaroth or Tharthac; and against the angel of the Moon the demon Sathan, See Judges xvii and xviii in the Bible. The Teraphim appear to correspond to the serpent images or seraphim. which in turn are said to derive from the Kabeiri Assyrian divinities worshipped at Hebron (Beni Anak). The Daimons or male spirits of the planets are now given by esoteric students of the Qabala as: Adonai=sun, Ewoe=Moon. Saba=Mars, Astaphoi=Mercury, Eloi=Jupiter. Ouraioa=Venus and Ilde-baoth, or according to the Orphites Jahweh= Saturn.

Epact \E"pact\, n. The moon's age at the beginning of the calendar year, or the number of days by which the last new moon has preceded the beginning of the year.

Annual epact, the excess of the solar year over the lunar year, -- being eleven days.
Menstrual epact, or Monthly epact, the excess of a calendar month over a lunar.

