

MAGICK



THE MASTER THERION

Do what thou wilt shall be the whole of the Law

MAGICK
IN THEORY AND
PRACTICE

BY
THE MASTER THERION

(being part III of Book 4)



HYMN TO PAN

HYMN TO PAN

ἔφριξ' ἔρωτι περιαρχῆς δ' ἀνεπτόμαν
ἰὼ ἰὼ πᾶν πᾶν
ὦ πᾶν πᾶν ἀλιπλαγκτε, κυλλανίας χιονοκτύποι
πετραίας ἀπὸ δειράδος φάνηθ', ὦ
θεῶν χοροποί' ἄναξ

SOPH. A.J.

**Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue**

To watch thy wantonness weeping through
 The tangled grove, the gnarléd bole
 Of the living tree that is spirit and soul
 And body and brain — come over the sea,
 (Io Pan! Io Pan!)
 Devil or god, to me, to me,
 My man! my man!
 Come with trumpets sounding shrill
 Over the hill!
 Come with drums low muttering
 From the spring!
 Come with flute and come with pipe!
 Am I not ripe?
 I, who wait and writhe and wrestle
 With air that hath no boughs to nestle
 My body, weary of empty clasp,
 Strong as a lion and sharp as an asp —
 Come, O come!
 I am numb
 With the lonely lust of devildom.
 Thrust the sword through the galling fetter,
 All-devourer, all-begetter;
 Give me the sign of the Open Eye,
 And the token erect of thorny thigh,
 And the word of madness and mystery,
 O Pan! Io Pan!
 Io Pan! Io Pan Pan! Pan Pan! Pan,
 I am a man:
 Do as thou wilt, as a great god can,
 O Pan! Io Pan!
 Io Pan! Io Pan Pan! I am awake
 In the grip of the snake.
 The eagle slashes with beak and claw;
 The gods withdraw:
 The great beasts come, Io Pan! I am borne
 To death on the horn
 Of the Unicorn.
 I am Pan! Io Pan! Io Pan Pan! Pan!

I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, mænad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

INTRODUCTION

Ἔσσεαι ἀθάνατος θεός, ἀμβροτος, οὐκ ἔτι θνητός

Pythagoras.

“Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle.”

The Goetia of the Lemegeton of King Solomon.

“Wherever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favour of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by

him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskilful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. **Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely;** the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mists at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendour, bathed in the light of dreams."

Dr. J. G. FRAZER, *"The Golden Bough"*.

"So far, therefore, as the public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thralldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity. And when we remember further that in another direction magic has paved the way for science, we are forced to admit that if the black art has done much evil, it has also been the source of much good; that if it is the child of error, it has yet been the mother of freedom and truth."

Ibid.

“Prove all things; hold fast that which is good”.

St. PAUL.

“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.

“He must teach; but he may make severe the ordeals.

“The word of the Law is ΘΕΛΗΜΑ.”

LIBER AL vel xxxi: The Book of the Law.

This book is for

ALL:

for every man, woman, and child.

My former work has been misunderstood, and its scope limited, by my use of technical terms. It has attracted only too many dilettanti and eccentrics, weaklings seeking in “Magic” an escape from reality. I myself was first consciously drawn to the subject in this way. And it has repelled only too many scientific and practical minds, such as I most designed to influence.

But

MAGICK

is for

ALL.

I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navvy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul — and all the rest — to fulfil themselves perfectly, each in his or her own proper function.

Let me explain in a few words how it came about that I blazoned the word

MAGICK

upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least

what that implied; it was a passionately ecstatic sense of identity.

In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H. P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

I chose therefore the name.

"MAGICK"

as essentially the most sublime, and actually the most discredited, of all the available terms.

I swore to rehabilitate

MAGICK,

to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared. I have kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make

MAGICK

the essential factor in the life of

ALL.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of

MAGICK

and setting forth its main principles in such a way that

ALL

may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon

MAGICK

and the right comprehension and right application thereof.

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 “magical weapons”, pen, ink, and paper; I write “incantations” — these sentences — in the “magical language” i.e. 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 Will¹)

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 sufficient quantity and of adequate strength, and place it, 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 Magical Act. ¹

(Illustration: See “Definition” above.)

I. By “intentional” I mean “willed”. But even unintentional acts so-seeming are not truly so. Thus, breathing is an act of the Will-to-Live.

I. In one sense Magick may be defined as the name given to Science by the vulgar.

(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 his patient. There may be 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 found 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 by which to fulfil that ill. A man may fancy himself a painter, and waste his life trying to become one; or he may be really 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 himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it 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 versâ*. 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 true pleasures are those of presiding at 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, through we do 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 know even 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. ¹)

(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 ² to what he may be, or to what he may do.

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensibles 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 Röntgen. As Tyndall said, man might at any moment learn to perceive and utilise 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.)

(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 toothache with

1. For instance, "irrational", "unreal", and "infinite" expressions.

2. i.e., except — possibly — in the case of logically absurd questions, such as the Schoolmen discussed in connection with "God".

the decay which 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 those 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 that he perceives is in a certain sense a part of his being. He may thus subjugate the whole 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 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 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, establishing a connection with 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 otherwise than by silent satisfaction, it is a sign that 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 fulfil 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.¹⁾

(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 moulded 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, soldiership, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telegraphy was sterile until 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

1. 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.

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 shall 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 that 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 of a whole stroke, and so probably between halving and losing the hole.)

(26) Every man has a right, the right of self-preservation, to fulfil himself to the utmost.¹

(Illustration: A function imperfectly performed injures, not

1. 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.

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.)

(27) Every man should make Magick the keynote 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 as 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 a right to fulfil 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 that 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.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of

MAGICK

is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

In the same way

MAGICK

is merely to be and to do. I should add: “to suffer”. For Magick is the verb; and it is part of the Training to use the passive voice. This is, however, a matter of Initiation rather than of Magick in

its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, *who* one is, *what* one is, *why* one is. This done, one may put the Will which is implicit in the "Why" into words, or rather into One Word. Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy in itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbours which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory, it did not train itself to hold the sea, and thus, having violated every principle of

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it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man.

The sincere student will discover, behind the symbolic technicalities of this book, a practical method of making himself a

1. At least, it allowed England to discover its intentions, and so to combine the world against it.

Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be.² He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which his shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a portrait of him. Magick will show him the beauty and majesty of the self which he has tried to suppress and disguise.

Having discovered his identity, he will soon perceive his purpose. Another process will show him how to make that purpose pure and powerful. He may then learn how to estimate his environment, learn how to make allies, how to make himself prevail against all powers whose error has caused them to wander across his path.

In the course of this Training, he will learn to explore the Hidden Mysteries of Nature, and to develop new senses and faculties in himself, whereby he may communicate with, and control, Beings and Forces pertaining to orders of existence which

2. Professor Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the avowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the theologians whom they despise so heartily.

have been hitherto inaccessible to profane research, and available only to that unscientific and empirical

MAGICK

(of tradition) which I came to destroy in order that I might fulfil.

I send this book into the world that every man and woman may take hold of life in the proper manner. It does not matter if one's present house of flesh be the hut of a shepherd; by virtue of my

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he shall be such a shepherd as David was. If it be the studio of a sculptor, he shall so chisel from himself the marble that masks his idea that he shall be no less a master than Rodin.

Witness mine hand :

TO MEFA ΘHPION (מֶפֶץ) : The Beast 666; MAGUS $9^{\circ}=2^{\circ}$ A.:. A.:. who is The Word of the Aeon THELEMA; whose name is called V.V.V.V.V. $8^{\circ}=3^{\circ}$ A.:. A.:. in the City of the Pyramids; OU MH $7^{\circ}=4^{\circ}$; OL SONUF VAORESAGI $6^{\circ}=5^{\circ}$, and $5^{\circ}=6^{\circ}$ A.:. A.:. in the Mountain of Abiegnus: but FRATER PERDURABO in the Outer Order or the A.:. A.:. and in the World of men upon the Earth, Aleister Crowley of Trinity College, Cambridge.

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THE MASTER THERION

CHAPTER O

THE MAGICAL THEORY OF THE UNIVERSE.

There are three main theories of the Universe: Dualism, Monism and Nihilism. It is impossible to enter into a discussion of their relative merits in a popular manual of this sort. They may be studied in Erdmann's "History of Philosophy" and similar treatises.

All are reconciled and unified in the theory which we shall now set forth. The basis of this Harmony is given in Crowley's "Berashith" — to which reference should be made.

Infinite space is called the goddess NUIT, while the infinitely small and atomic yet omnipresent point is called HADIT.¹ These are unmanifest. One conjunction of these infinities is called RA-HOOR-KHUIT,² a Unity which includes and heads all things.³ (There is also a particular Nature of Him, in certain conditions, such as have obtained since the Spring of 1904, e.v.) This profoundly mystical conception

1. I present this theory in a very simple form. I cannot even explain (for instance) that an idea may not refer to Being at all, but to Going. The Book of the Law demands special study and initiated apprehension.

2. More correctly, HERU-RA-HA, to include HOOR-PAAR-KRAAT.

3. The basis of this theology is given in Liber CCXX, AL vel Legis which forms Part IV of this Book 4. Hence I can only outline the matter in a very crude way; it would require a separate treatise to discuss even the true meaning of the terms employed, and to show how The Book of the Law anticipates the recent discoveries of Frege, Cantor, Poincaré, Russell, Whitehead, Einstein and others.

is based upon actual spiritual experience, but the trained reason¹ can reach a reflexion of this idea by the method of logical contradiction which ends in reason transcending itself. The reader should consult "The Soldier and the Hunchback" in Equinox I, I, and "Konx Om Pax".

Unity transcends consciousness. It is above all division. The Father of thought — the Word — is called Chaos — the dyad. The number Three, the Mother, is called Babalon. In connection with this the reader should study "The Temple of Solomon the King" in Equinox I, V, and Liber 418.

This first triad is essentially unity, in a manner transcending reason. The comprehension of this Trinity is a matter of spiritual experience. **All true gods are attributed to this Trinity.**²

An immeasurable abyss divides it from all manifestations of Reason or the lower qualities of man. In the ultimate analysis of Reason, we find all reason identified with this abyss. Yet this abyss is the crown of the mind. Purely intellectual faculties all obtain here. This abyss has no number, for in it all is confusion.

Below this abyss we find the moral qualities of Man, of which there are six. The highest is symbolised by the number Four. Its nature is fatherly³; Mercy and Authority are the attributes of its dignity.

The number Five is balanced against it. The attributes of Five are Energy and Justice. Four and Five are again combined and harmonized in the number Six, whose nature is beauty and harmony, mortality and immortality.

In the number Seven the feminine nature is again predominant,

1. All advance in understanding demands the acquisition of a new point-of-view. Modern conceptions of Mathematics, Chemistry, and Physics are sheer paradox to the "plain man" who thinks of Matter as something that one can knock up against.

2. Considerations of the Christian Trinity are of a nature suited only to Initiates of the IX° of O. T. O., as they enclose the final secret of all practical Magick.

3. Each conception is, however, balanced in itself. Four is also Daleth, the letter of Venus; so that the mother-idea is included. Again, the Sephira of 4 is Chesed, referred to Water. 4 is ruled by Jupiter, Lord of the Lightning (Fire) yet ruler of Air. Each Sephira is complete in its way.

but it is the masculine type of female, the Amazon, who is balanced in the number Eight by the feminine type of male.

In the number Nine we reach the last of the purely mental qualities. It identifies change with stability.

Pendant to this sixfold system is the number Ten¹ which includes the whole of Matter as we know it by the senses.

It is impossible here to explain thoroughly the complete conception; for it cannot be too clearly understood that this is a *classification* of the Universe, that there is nothing which is not comprehended therein.

The Article on the Qabalah in Vol. I, No. V of the Equinox is the best which has been written on the subject. It should be deeply studied, in connection with the Qabalistic Diagrams in Nos. II and III: "The Temple of Solomon the King".

Such is a crude and elementary sketch of this system.

The formula of Tetragrammaton is the most important for the practical magician. Here Yod = 2, Hé = 3, Vau = 4 to 9, Hé final = 10.

The Number Two represents Yod, the Divine or Archetypal World, and the Number One is only attained by the destruction of the God and the Magician in Samadhi. The world of Angels is under the numbers Four to Nine, and that of spirits under the

I. The balance of the Sephiroth:

Kether	(1)	"Kether is in Malkuth, and Malkuth is in Kether, but after another manner."
Chokmah	(2)	is Yod of Tetragrammaton, and therefore also Unity.
Binah	(3)	is Hé of Tetragrammaton, and therefore "The Emperor."
Chesed	(4)	is Daleth, Venus the female.
Geburah	(5)	is the Sephira of Mars, the Male.
Tiphereth	(6)	is the Hexagram, harmonizing, and mediating between Kether and Malkuth. Also it reflects Kether. "That which is above, is like that which is below, and that which is below, is like that which is above."
Netzach	(7)	and Hod (8) balanced as in text.
Jesod	(9)	see text.
Malkuth	(10)	contains all the numbers.

number Ten.¹ All these numbers are of course parts of the magician himself considered as the microcosm. **The microcosm is an exact image of the Macrocosm; the Great Work is the raising of the whole man in perfect balance to the power of Infinity.**

The reader will remark that all criticism directed against the Magical Hierarchy is futile. One cannot call it incorrect — the only line to take might be that it was inconvenient. In the same way one cannot say that the Roman alphabet is better or worse than the Greek, since all required sounds can be more or less satisfactorily represented by either; yet both these alphabets were found so little satisfactory when it came to an attempt at phonetic printing of Oriental languages, that the alphabet had to be expanded by the use of italics and other diacritical marks. In the same way our magical alphabet of the Sephiroth and the Paths (thirty-two letters as it were) has been expanded into the four worlds corresponding to the four letters of the name **יהוה**; and each Sephira is supposed to contain a Tree of Life of its own. Thus we obtain four hundred Sephiroth instead of the original ten, and the Paths being capable of similar multiplications, or rather of subdivision, the number is still further extended. Of course this process might be indefinitely continued without destroying the original system.

The Apologia for this System is that our purest concep-

(1) It is not possible to give a full account of the twenty-two "paths" in this condensed sketch. They should be studied in view of all their attributes in 777, but more especially that in which they are attributed to the planets, elements and signs, as also to the Tarot Trumps, while their position on the Tree itself and their position as links between the particular Sephiroth which they join is the final key to their understanding. It will be noticed that each chapter of this book is attributed to one of them. This was not intentional. The book was originally but a collection of haphazard dialogues between Fra. P. and Soror A.; but on arranging the MSS, they fell naturally and of necessity into this division. Conversely, my knowledge of the Schema pointed out to me numerous gaps in my original exposition; thanks to this, I have been able to make it a complete and systematic treatise. That is, when my laziness had been jogged by the criticisms and suggestions of various colleagues to whom I had submitted the early drafts.

tions are symbolized in Mathematics. "God is the Great Arithmetician." "God is the Grand Geometer." It is best therefore to prepare to apprehend Him by formulating our minds according to these measures.¹

To return, each letter of this alphabet may have its special magical sigil. The student must not expect to be given a cut-and-dried definition of what exactly is meant by any of all this. On the contrary, he must work backwards, putting the whole of his mental and moral outfit into these pigeon-holes. You would not expect to be able to buy a filing cabinet with the names of all your past, present and future correspondents ready indexed: your cabinet has a system of letters and numbers meaningless in themselves, but ready to take on a meaning to you, as you fill up the files. As your business increased, each letter and number would receive fresh accessions of meaning for you; and by adopting this orderly arrangement you would be able to have a much more comprehensive grasp of your affairs than would otherwise be the case. **By the use of this system the magician is able ultimately to unify the whole of his knowledge — to transmute, even on the Intellectual Plane, the Many into the One.**

The reader can now understand that the sketch given above of the magical Hierarchy is hardly even an outline of the real theory of the Universe. This theory may indeed be studied in the article already referred to in No. V of the Equinox, and, more deeply, in the Book of the Law and the Commentaries thereon: but the true understanding depends entirely upon the work of the Magician himself. Without magical experience it will be meaningless.

In this there is nothing peculiar. It is so with all scientific knowledge. A blind man might cram up astronomy for the purpose of passing examinations, but his knowledge would be

1. By "God" I here mean the Ideal Identity of a man's inmost nature. "Something ourselves (I erase Arnold's imbecile and guilty 'not') that makes for righteousness;" righteousness being rightly defined as internal coherence. (Internal Coherence implies that which is written "Detegitur Yod.")

almost entirely unrelated to his experience, and it would certainly not give him sight. A similar phenomenon is observed when a gentleman who has taken an "honours degree" in modern languages at Cambridge arrives in Paris, and is unable to order his dinner. To exclaim against the Master Therion is to act like a person who, observing this, should attack both the professors of French and the inhabitants of Paris, and perhaps go on to deny the existence of France.

Let us say, once again, that the magical language is nothing but a convenient system of classification to enable the magician to docket his experiences as he obtains them.

Yet this is true also, that, once the language is mastered, one can divine the unknown by study of the known, just as one's knowledge of Latin and Greek enables one to understand some unfamiliar English word derived from those sources. Also, there is the similar case of the Periodic Law in Chemistry, which enables Science to prophesy, and so in the end to discover, the existence of certain previously unsuspected elements in nature. **All discussions upon philosophy are necessarily sterile, since truth is beyond language. They are, however, useful if carried far enough — if carried to the point when it becomes apparent that all arguments are arguments in a circle.**¹ But discussions of the details of purely imaginary qualities are frivolous and may be deadly. For the great danger of this magical theory is that the student may mistake the alphabet for the things which the words represent.

An excellent man of great intelligence, a learned Qabalist, once amazed the Master Therion by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C. A. T. in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its

1. See "The Soldier and the Hunchback," Equinox I, 1. The apparatus of human reason is simply one particular system of coordinating impressions; its structure is determined by the course of the evolution of the species. It is no more absolute than the evolution of the species. It is no more absolute than the mechanism of our muscles is a complete type wherewith all other systems of transmitting Force must conform.

educated students can be guilty of so gross a violation of the first principles of common sense.¹

A synopsis of the grades of the A.∴ A.∴ as illustrative of the Magical Hierarchy in Man is given in Appendix 2 "One Star in Sight." This should be read before proceeding with the chapter. The subject is very difficult. To deal with it in full is entirely beyond the limits of this small treatise.

FURTHER CONCERNING THE MAGICAL UNIVERSE

All these letters of the magical alphabet — referred to above — are like so many names on a map. Man himself is a complete microcosm. Few other beings have this balanced perfection. Of course every sun, every planet, may have beings similarly constituted.² But when we speak of dealing with the planets in Magick,

1. Long since writing the above, an even grosser imbecility has been perpetrated. One who ought to have known better tried to improve the Tree of Life by turning the Serpent of Wisdom upside down! Yet he could not even make his scheme symmetrical: his little remaining good sense revolted at the supreme atrocities. Yet he succeeded in reducing the whole Magical Alphabet to nonsense, and shewing that he had never understood its real meaning.

The absurdity of any such disturbance of the arrangement of the Paths is evident to any sober student from such examples as the following. Binah, the Supernal Understanding, is connected with Tiphereth, the Human Consciousness, by Zain, Gemini, the Oracles of the Gods, or the Intuition. That is, the attribution represents a psychological fact: to replace it by The Devil is either humour or plain idiocy. Again, the card "Fortitude", Leo, balances Majesty and Mercy with Strength and Severity: what sense is there in putting "Death", the Scorpion, in its stead? There are twenty other mistakes in the new wonderful illuminated-from-on-high attribution; the student can therefore be sure of twenty more laughs if he cares to study it.

2. Equally, of course, we have no means of knowing what we really are. We are limited to symbols. And it is certain that all our sense-perceptions give only partial aspects of their objects. Sight, for instance, tells us very little about solidity, weight, composition, electrical character, thermal conductivity, etc., etc. It says nothing at all about the very existence of such vitally important ideas as Heat, Hardness, and so on. The impression which the mind combines from the senses can never claim to be accurate or complete. We have indeed learnt that nothing is in itself what it seems to be to us.

the reference is usually not to the actual planets, but to parts of the earth which are of the nature attributed to these planets. Thus, when we say that Nakhiel is the "Intelligence" of the Sun, we do not mean that he lives in the Sun, but only that he has a certain rank and character; and although we can invoke him, we do not necessarily mean that he exists in the same sense of the word in which our butcher exists.

When we "conjure Nakhiel to visible appearance," it may be that our process resembles creation — or, rather imagination — more nearly than it does calling-forth. The aura of a man is called the "magical mirror of the universe"; and, so far as any one can tell, nothing exists outside of this mirror. It is at least convenient to represent the whole as if it were subjective. It leads to less confusion. And, as a man is a perfect microcosm,¹ it is perfectly easy to re-model one's conception at any moment.

Now there is a traditional correspondence, which modern experiment has shown to be fairly reliable. There is a certain natural connexion between certain letters, words, numbers, gestures, shapes, perfumes and so on, so that any idea or (as we might call it) "spirit", may be composed or called forth by the use of those things which are harmonious with it, and express particular parts of its nature. These correspondences have been elaborately mapped in the Book 777 in a very convenient and compendious form. It will be necessary for the student to make a careful study of this book in connexion with some actual rituals of Magick, for example,

1. He is this only by definition. The universe may contain an infinite variety of worlds inaccessible to human apprehension. Yet, for this very reason, they do not exist for the purposes of the argument. Man has, however, some instruments of knowledge; we may, therefore, define the Macrocosm as the totality of things possible to his perception. As evolution develops those instruments, the Macrocosm and the Microcosm extend; but they always maintain their mutual relation. Neither can possess any meaning except in terms of the other. Our "discoveries" are exactly as much of ourselves as they are of Nature. America and Electricity did, in a sense, exist before we were aware of them; but they are even now no more than incomplete ideas, expressed in symbolic terms of a series of relations between two sets of inscrutable phenomena.

that of the evocation of Taphtatharath printed in Equinox I, III, pages 170-190, where he will see exactly why these things are to be used. **Of course, as the student advances in knowledge by experience he will find a progressive subtlety in the magical universe corresponding to his own; for let it be said yet again! not only is his aura a magical mirror of the universe, but the universe is a magical mirror of his aura.**

In this chapter we are only able to give a very thin outline of magical theory — faint pencilling by weak and wavering fingers — for this subject may almost be said to be co-extensive with one's whole knowledge.

The knowledge of exoteric science is comically limited by the fact that we have no access, except in the most indirect way, to any other celestial body than our own. In the last few years, the semi-educated have got an idea that they know a great deal about the universe, and the principal ground for their fine opinion of themselves is usually the telephone or the airship. It is pitiful to read the bombastic twaddle about progress, which journalists and others, who wish to prevent men from thinking, put out for consumption. **We know infinitesimally little of the material universe. Our detailed knowledge is so contemptibly minute, that it is hardly worth reference, save that our shame may spur us to increased endeavour. Such knowledge¹ as we have got is of a very general and abstruse, of a philosophical and almost magical character. This consists principally of the conceptions of pure mathematics. It is, therefore, almost legitimate to say that pure mathematics is our link with the rest of the universe and with "God".**

Now the conceptions of Magick are themselves profoundly mathematical. The whole basis of our theory is the Qabalah, which corresponds to mathematics and geometry. The method of operation in Magick is based on this, in very much the same way as the laws of mechanics are based on mathematics. So far, therefore as we can be said to possess a magical theory of the universe, it must be a matter solely of fundamental law, with a

1. Knowledge is, moreover, an impossible conception. All propositions come ultimately back to "A is A".

few simple and comprehensive propositions stated in very general terms.

I might expend a life-time in exploring the details of one plane, just as an explorer might give his life to one corner of Africa, or a chemist to one subgroup of compounds. Each such detailed piece of work may be very valuable, but it does not as a rule throw light on the main principles of the universe. Its truth is the truth of one angle. It might even lead to error, if some inferior person were to generalize from too few facts.

Imagine an inhabitant of Mars who wished to philosophise about the earth, and had nothing to go by but the diary of some man at the North Pole! But the work of every explorer, on whatever branch of the Tree of Life the caterpillar he is after may happen to be crawling, is immensely helped by a grasp of general principles. Every magician, therefore, should study the Holy Qabalah. Once he has mastered the main principles, he will find his work grow easy.

***Solvitur ambulando:* which does not mean: "Call the Ambulance!"**

CHAPTER I

THE PRINCIPLES OF RITUAL.

There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; ¹ or, in the language of Mysticism, Union with God. ²

All other magical Rituals are particular cases of this general principle, and the only excuse for doing them is that it sometimes occurs that one particular portion of the microcosm is so weak that its imperfection of impurity would vitiate the Macrocosm of which it is the image, Eidolon, or Reflexion. For example, God is above sex; and therefore neither man nor woman as such can be said fully to understand, much less to represent, God. It is therefore incumbent on the male magician to cultivate those female virtues in which he is deficient, and this task he must of course accomplish without in any way impairing his virility. It will then be lawful for a magician to invoke Isis, and identify himself with her; if he fail to do this, his apprehension of the Universe when he attains Samadhi will lack the conception of maternity. The result will be a metaphysical and — by corollary — ethical limitation in the Religion which he founds. Judaism and Islam are striking examples of this failure.

To take another example, the ascetic life which devotion to

1. See the "Book of the Sacred Magic of Abramelin the Mage"; and Liber 418, 8th Aethyr, Liber Samekh; see Appendix 3.

2. The difference between these operations is more of theoretical than of practical importance.

magick so often involves argues a poverty of nature, a narrowness, a lack of generosity. Nature is infinitely prodigal — not one in a million seeds ever comes to fruition. Whoso fails to recognise this, let him invoke Jupiter. ¹

The danger of ceremonial magick — the subtlest and deepest danger — is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. **Let him, before beginning his Work, endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance.** ² This, of course, should have been done in a preliminary fashion during the preparation of the weapons and furniture of the Temple.

To consider in a more particular manner this question of the Nature of Ritual, we may suppose that he finds himself lacking in that perception of the value of Life and Death, alike of individuals and of races, which is characteristic of Nature. He has perhaps a tendency to perceive the 'first noble truth' uttered by Buddha, that Everything is sorrow. Nature, it seems, is a tragedy. He has perhaps even experienced the great trance called Sorrow. He should then consider whether there is not some Deity who expresses this Cycle, and yet whose nature is joy. He will find what he requires in Dionysus.

There are three main methods of invoking any Deity.

The First Method consists of devotion to that Deity, and, being mainly mystical in character, need not be dealt with in this place, especially as a perfect instruction exists in Liber 175 (*See Appendix*).

The Second Method is the straightforward ceremonial invocation. It is the method which was usually employed in the Middle Ages. Its advantage is its directness, its disadvantage its

1. There are much deeper considerations in which it appears that "Everything that is, is right". They are set forth elsewhere; we can only summarise them here by saying that the survival of the fittest is their upshot.

2. The ideal method of doing this is given in Liber 913 (Equinox VII). See also Liber CXI Aleph.

crudity. The "Goetia" gives clear instruction in this method, and so do many other Rituals, white and black. We shall presently devote some space to a clear exposition of this Art.

In the case of Bacchus, however, we may roughly outline the procedure. We find that the symbolism of Tiphareth expresses the nature of Bacchus. It is then necessary to construct a Ritual of Tiphareth. Let us open the Book 777; we shall find in line 6 of each column the various parts of our required apparatus. Having ordered everything duly, we shall exalt the mind by repeated prayers or conjurations to the highest conception of the God, until, in one sense or another of the word, He appears to us and floods our consciousness with the light of His divinity.

The ***Third Method is the Dramatic***, perhaps the most attractive of all; certainly it is so to the artist's temperament, for it appeals to his imagination through his aesthetic sense.

Its disadvantage lies principally in the difficulty of its performance by a single person. But it has the sanction of the highest antiquity, and is probably the most useful for the foundation of a religion. It is the method of Catholic Christianity, and consists in the dramatization of the legend of the God. The Bacchae of Euripides is a magnificent example of such a Ritual; so also, though in a less degree, is the Mass. We may also mention many of the degrees in Freemasonry, particularly the Third. The 5° = 6° Ritual published in N° III of the Equinox is another example.

In the case of Bacchus, one commemorates firstly his birth of a mortal mother who has yielded her treasure-house to the Father of All, of the jealousy and rage excited by this incarnation, and of the heavenly protection afforded to the infant. Next should be commemorated the journeying westward upon an ass. Now comes the great scene of the drama: the gentle, exquisite youth with his following (chiefly composed of women) seems to threaten the established order of things, and that Established Order takes steps to put an end to the upstart. We find Dionysus confronting the angry King, not with defiance, but with meekness; yet with a subtle confidence, an underlying laughter. His forehead is wreathed with vine tendrils. He is an effeminate figure with those broad leaves clustered upon his brow? But those leaves hide

horns. King Pentheus, representative of respectability,¹ is destroyed by his pride. He goes out into the mountains to attack the women who have followed Bacchus, the youth whom he has mocked, scourged, and put in chains, yet who has only smiled; and by those women, in their divine madness, he is torn to pieces.

It has already seemed impertinent to say so much when Walter Pater has told the story with such sympathy and insight. We will not further transgress by dwelling upon the identity of this legend with the course of Nature, its madness, its prodigality, its intoxication, its joy, and above all its sublime persistence through the cycles of Life and Death. The pagan reader must labour to understand this in Pater's "Greek Studies", and the Christian reader will recognise it, incident for incident, in the story of Christ. This legend is but the dramatization of Spring.

The magician who wishes to invoke Bacchus by this method must therefore arrange a ceremony in which he takes the part of Bacchus, undergoes all His trials, and emerges triumphant from beyond death. He must, however, be warned against mistaking the symbolism. In this case, for example, the doctrine of individual immortality has been dragged in, to the destruction of truth. It is not that utterly worthless part of man, his individual consciousness as John Smith, which defies death — that consciousness which dies and is reborn in every thought. That which persists (if anything persist) is his real John Smithiness, a quality of which he was probably never conscious in his life.²

Even that does not persist unchanged. It is always growing. The Cross is a barren stick, and the petals of the Rose fall and decay; but in the union of the Cross and the Rose is a constant

1. There is a much deeper interpretation in which Pentheus is himself "The Dying God". See my "Good Hunting!" and Dr. J. G. Frazer's "Golden Bough".

2. See "The Book of Lies," Liber 333, for several sermons to this effect. Caps. A, Δ, H, IE, IF, IH, KA, KH, in particular. The reincarnation of the Khu or magical Self is another matter entirely, too abstruse to discuss in this elementary manual.

succession of new lives.¹ Without this union, and without this death of the individual, the cycle would be broken.

A chapter will be consecrated to removing the practical difficulties of this method of Invocation. It will doubtless have been noted by the acumen of the reader that in the great essentials these three methods are one. In each case the magician identifies himself with the Deity invoked. To *invoke* is to *call in*, just as to *evoke* is to *call forth*. This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You *invoke* a God into the Circle. You *evoke* a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of yourself. It is the weeding of a garden.

In the second method identity is attained by paying special attention to the desired part of yourself: positive, as the first method is negative. It is the potting-out and watering of a particular flower in the garden, and the exposure of it to the sun.

In the third, identity is attained by sympathy. It is very difficult for the ordinary man to lose himself completely in the subject of a play or of a novel; but for those who can do so, this method is unquestionably the best.

Observe: each element in this cycle is of equal value. It is wrong to say triumphantly "*Mors janua vitæ*", unless you add, with equal triumph, "*Vita janua mortis*". To one who understands this chain of the Aeons from the point of view alike of the sorrowing Isis and of the triumphant Osiris, not forgetting their link in the destroyer Apophis, there remains no secret veiled in Nature. He cries that name of God which throughout History has been echoed by one religion to another, the infinite swelling paean I.A.O. !²

1. See "The Book of Lies", Liber 333, for several sermons to this effect. The whole theory of Death must be sought in Liber CXI Aleph.

2. This name. I. A. O. is qabalistically identical with that of THE BEAST and with His number 666, so that he who invokes the former invokes also the latter. Also with AIWAZ and the Number 93. See Chapter V.

CHAPTER II

THE FORMULAE OF THE ELEMENTAL WEAPONS.

Before discussing magical formulae in detail, one may observe that most rituals are composite, and contain many formulae which must be harmonized into one.

The first formula is that of the wand. In the sphere of the principle which the magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends; or else, beginning at the top, he comes directly down, *invoking* first the god of that sphere by *devout supplication*¹ that He may deign to send the appropriate Archangel. He then *beseeches* the Archangel to send the Angel or Angels of that sphere to his aid; he *conjures* this Angel or Angels to send the intelligence in question, and this intelligence he will *conjure with authority* to compel the obedience of the spirit and his manifestation. To this spirit he *issues commands*.

It will be seen that this is a formula rather of evocation than of invocation, and for the latter the procedure, though apparently the same, should be conceived of in a different manner, which brings it under another formula, that of Tetragrammaton. The essence of the force invoked is one, but the "God" represents the germ or beginning of the force, the "Archangel" its development; and so on, until, with the "Spirit", we have the completion and perfection of that force.

1. Beware, O brother, lest thou bend the knee! Liber CCXX teaches the proper attitude. See also Liber CCCLXX. Infra, furthermore, there is special instruction : Chapter XV and elsewhere.

The formula of the Cup is not so well suited for Evocations, and the magical Hierarchy is not involved in the same way; for the Cup being passive rather than active, it is not fitting for the magician to use it in respect of anything but the Highest. In practical working it consequently means little but prayer, and that prayer the "prayer of silence".¹

The formula of the dagger is again unsuitable for either purpose, since the nature of the dagger is to criticise, to destroy, to disperse; and all true magical ceremonies tend to concentration. The dagger will therefore appear principally in the banishings, preliminary to the ceremony proper.

The formula of the pantacle is again of no particular use; for the pantacle is inert. In fine, the formula of the wand is the only one with which we need more particularly concern ourselves.²

Now in order to invoke any being, it is said by Hermes Trismegistus that the magi employ three methods. The first, for the vulgar, is that of supplication. In this the crude objective theory is assumed as true. There is a god named A, whom you, B, proceed to petition, in exactly the same sense as a boy might ask his father for pocket-money.

The second method involves a little more subtlety, inasmuch as the magician endeavours to harmonize himself with the nature of the god, and to a certain extent exalts himself, in the course of the ceremony; but the third method is the only one worthy of our consideration.

This consists of a **real identification of the magician and the god.** Note that **to do this in perfection involves the attainment of a species of Samadhi; and this fact alone suffices to link irrefragably magick with mysticism.**

Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and

1. Considerations which might lead to a contrary conclusion are unsuited to this treatise. See Liber LXXXI.

2. Later, these remarks are amplified, and to some extent modified.

unshakeable mental picture of the god is present to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the *second part* of the invocation, the voice of the god is heard, and His characteristic utterance is recited.

In the *third portion* of the invocation the magician asserts the identity of himself with the god. In the *fourth portion* the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated.

Thus, in the invocation of Thoth which is to be found in the rite of Mercury (Equinox I, VI) and in Liber LXIV, the first part begins with the words "Majesty of Godhead, wisdom-crowned TAHUTI, Thee, Thee I invoke. Oh Thou of the Ibis head, Thee, Thee I invoke"; and so on. At the conclusion of this a mental image of the God, infinitely vast and infinitely splendid, should be perceived, in just the same sense as a man might see the Sun.

The second part begins with the words:

"Behold! I am yesterday, to-day, and the brother of to-morrow."

The magician should imagine that he is hearing this voice, and at the same time that he is echoing it, that it is true also of himself. This thought should so exalt him that he is able at its conclusion to utter the sublime words which open the third part: "Behold! he is in me, and I am in him." At this moment, he loses consciousness of his mortal being; he is that mental image which he previously but saw. This consciousness is only complete as he goes on: "Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightnings of mine eye: ever rushing on in the splendour of the daily glorified Ra — giving my life to the treaders of Earth!" This thought gives the relation of God and Man from the divine point of view.

The magician is only recalled to himself at the conclusion of the

third part; in which occur, almost as if by accident, the words: "Therefore do all things obey my word." Yet in the fourth part, which begins: "Therefore do thou come forth unto me", it is not really the magician who is addressing the God; it is the God who hears the far-off utterance of the magician. If this invocation has been correctly performed, the words of the fourth part will sound distant and strange. It is surprising that a dummy (so the magus now appears to Himself) should be able to speak!

The Egyptian Gods are so complete in their nature, so perfectly spiritual and yet so perfectly material, that this one invocation is sufficient. The God bethinks him that the spirit of Mercury should now appear to the magician; and it is so. This Egyptian formula is therefore to be preferred to the Hierarchical formula of the Hebrews with its tedious prayers, conjurations, and curses.

It will be noted, however, that in this invocation of Thoth which we have summarized, there is another formula contained, the Reverberating or Reciprocating formula, which may be called the formula of Horus and Harpocrates. The magician addresses the God with an active projection of his will, and then becomes passive while the God addresses the Universe. In the fourth part he remains silent, listening, to the prayer which arises therefrom.

The formula of this invocation of Thoth may also be classed under Tetragrammaton. The first part is fire, the eager prayer of the magician, the second water, in which the magician listens to, or catches the reflection of, the god. The third part is air, the marriage of fire and water; the god and the man have become one; while the fourth part corresponds to earth, the condensation or materialization of those three higher principles.

With regard to the Hebrew formulae, it is doubtful whether most magicians who use them have ever properly grasped the principles underlying the method of identity. No passage which implies it occurs to mind, and the extant rituals certainly give no hint of such a conception, or of any but the most personal and material views of the nature of things. They seem to have thought that there was an Archangel named Ratzel in exactly the same sense as there was a statesman named Richelieu, an individual being living in a definite place. He had possibly certain powers of a somewhat metaphysical order — he might be

in two places at once,¹ for example, though even the possibility of so simple a feat (in the case of spirits) seems to be denied by certain passages in extant conjurations which tell the spirit that if he happens to be in chains in a particular place in Hell, or if some other magician is conjuring him so that he cannot come, then let him send a spirit of similar nature, or otherwise avoid the difficulty. But of course so vulgar a conception would not occur to the student of the Qabalah. It is just possible that the magi wrote their conjurations on this crude hypothesis in order to avoid the clouding of the mind by doubt and metaphysical speculation.

He who became the Master Therion was once confronted by this very difficulty. Being determined to instruct mankind, He sought a simple statement of his object. His will was sufficiently informed by common sense to decide him to teach man *The Next Step*, the thing which was immediately above him. He might have called this "God"; or "The Higher Self", or "The Augoeides", or "Adi-Buddha", or 61 other things — but He had discovered that these were all one, yet that each one represented some theory of the Universe which would ultimately be shattered by criticism — for He had already passed through the realm of Reason, and knew that every statement contained an absurdity. He therefore said: "Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel'", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

With this understanding, we may rehabilitate the Hebrew system of invocations. **The mind is the great enemy; so, by invoking enthusiastically a person whom we know not to exist, we are rebuking that mind.** Yet we should not refrain altogether from philosophising in the light of the Holy Qabalah. We should accept the Magical Hierarchy as a more or less convenient classification of the facts of the Universe as they are

1. He could do this provided that he can travel with a speed exceeding that of Light, as he does. See A. S. Eddington "Space, Time, and Gravitation". Also : what means "at once"?

known to us; and as our knowledge and understanding of those facts increase, so should we endeavour to adjust our idea of what we mean by any symbol.

At the same time let us reflect that **there is a certain definite consensus of experience as to the correlation of the various beings of the hierarchy with the observed facts of Magick.** In the simple matter of astral vision, for example, one striking case may be quoted.

Without telling him what it was, the Master Therion once recited as an invocation Sappho's "Ode to Venus" before a Probationer of the A.∴ A.∴ who was ignorant of Greek, the language of the Ode. The disciple then went on an "astral journey," and everything seen by him was without exception harmonious with Venus. This was true down to the smallest detail. He even obtained all the four colour-scales of Venus with absolute correctness. Considering that he saw something like one hundred symbols in all, the odds against coincidence are incalculably great. Such an experience (and the records of the A.∴ A.∴ contain dozens of similar cases) affords proof as absolute as any proof can be in this world of Illusion that the correspondences in Liber 777 really represent facts in Nature.

It suggests itself that this "straightforward" system of magick was perhaps never really employed at all. One might maintain that the invocations which have come down to us are but the ruins of the Temple of Magick. The exorcisms might have been committed to writing for the purpose of memorising them, while it was forbidden to make any record of the really important parts of the ceremony. Such details of Ritual as we possess are meagre and unconvincing, and though much success has been attained in the quite conventional exoteric way both by FRATER PERDURABO and by many of his colleagues, yet ceremonies of this character have always remained tedious and difficult. It has seemed as if the success were obtained almost in spite of the ceremony. In any case, they are the more mysterious parts of the Ritual which have evoked the divine force. Such conjurations as those of the "Goetia" leave one cold, although, notably in the second conjuration, there is a crude attempt to use that formula of Commemoration of which we spoke in the preceding Chapter.

CHAPTER III

THE FORMULA OF TETRAGRAMMATON.¹

This formula is of most universal aspect, as all things are necessarily comprehended in it; but its use in a magical ceremony is little understood.

The climax of the formula is in one sense before even the formulation of the *Yod*. For the *Yod* is the most divine aspect of the Force — the remaining letters are but a solidification of the same thing. It must be understood that we are here speaking of the whole ceremony considered as a unity, not merely of that formula in which *Yod* is the God invoked, *Hé* the Archangel, and so on. In order to understand the ceremony under this formula, we must take a more extended view of the functions of the four weapons than we have hitherto done.

The formation of the *Yod* is the formulation of the first creative force, of that father who is called “self-begotten”, and unto whom it is said: “Thou hast formulated thy Father, and made fertile thy Mother”. The adding of the *Hé* to the *Yod* is the marriage of that Father to the great co-equal Mother, who is a reflection of Nuit as He is of Hadit. Their union brings forth the son *Vau* who is the heir. Finally the daughter *Hé* is produced. She is both the twin sister and the daughter of *Vau*.²

His mission is to redeem her by making her his bride; the result of this is to set her upon the throne of her mother, and it is only she whose youthful embrace can reawaken the eld of the

1. יהוה ; *Yod*, *Hé*, *Vau*, *Hé*, the Ineffable Name (Jehovah) of the Hebrews. The four letters refer respectively to the four “elements”, Fire, Water, Air, Earth, in the order named.

2. There is a further mystery herein, far deeper, for initiates.

All-Father. In this complex family relationship¹ is symbolised the whole course of the Universe. It will be seen that (after all) the Climax is at the end. It is the second half of the formula which symbolises the Great Work which we are pledged to accomplish. The first step of this is the attainment of the Knowledge and Conversation of the Holy Guardian Angel, which constitutes the Adept of the Inner Order.

The re-entry of these twin spouses into the womb of the mother is that initiation described in Liber 418, which gives admission to the Inmost Order of the A. . A. . Of the last step we cannot speak.

It will now be recognised that to devise a practical magical ceremony to correspond to Tetragrammaton in this exalted sense might be difficult if not impossible. In such a ceremony the Rituals of purification alone might occupy many incarnations.

It will be necessary, therefore, to revert to the simpler view of Tetragrammaton, remembering only that the *Hé* final is the Throne of the Spirit, of the Shin of Pentagrammaton.

The Yod will represent a swift and violent creative energy; following this will be a calmer and more reflective but even more powerful flow of will, the irresistible force of a mighty river. This state of mind will be followed by an expansion of the consciousness; it will penetrate all space, and this will finally undergo a crystallization resplendent with interior light. Such modifications of the original Will may be observed in the course of the invocations when they are properly performed.

The peculiar dangers of each are obvious — that of the first is a flash in the pan — a misfire; that of the second, a falling into dreaminess or reverie; that of the third, loss of concentration. A mistake in any of these points will prevent, or injure the proper formation of, the fourth.

In the expression which will be used in Chapter XV: "Enflame thyself", etc., only the first stage is specified; but if that is properly done the other stages will follow as if by necessity. So far is it written concerning the formula of Tetragrammaton.

1. The formula of Tetragrammaton, as ordinarily understood, ending with the appearance of the daughter, is indeed a degradation.

CHAPTER IV.

THE FORMULA OF ALHIM, AND THAT OF ALIM.

ALHIM (Elohim) is the exoteric word for Gods.¹ It is the masculine plural of a feminine noun, but its nature is principally feminine.² It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis" (Equinox I.II).

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together — untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is *Hé* — the letter of breath — and represents Spirit. The first letter *Aleph* is the natural letter of Air, and the Final *Mem* is the natural letter of Water. Together, *Aleph* and *Mem* make *Am* — the mother within whose womb the Cosmos is conceived. But *Yod* is not the natural letter of Fire. Its juxtaposition with *Hé* sanctifies that fire to the *Yod* of Tetragrammaton. Similarly we find *Lamed* for Earth, where we should expect *Tau* — in order to emphasize the influence of Venus, who rules Libra.

ALHIM, therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

In consecrating a weapon, *Aleph* is the whirling force of the thunderbolt, the lightning which flameth out of the East even

1. "Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.

2. It represents Sakti, or Teh; femininity always means form, manifestation. The masculine Siva, or Tao, is always a concealed force.

into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the God of Air. *Lamed* is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony¹.

Yod is the creative energy — the procreative power; and yet *Yod* is the solitude and silence of the hermitage into which the Magician has shut himself. *Mem* is the letter of Water, and it is the *Mem* final, whose long flat lines suggest the Sea at peace ☐; not the ordinary (initial and medial) *Mem* whose hieroglyph is a wave ♂.² And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or “Christ”.³

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and **in this Silence, a true Consecration comes.**

THE FORMULA OF ALIM

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One

1. The letters Aleph and Lamed are infinitely important in this Aeon of Horus; they are indeed the Key of the Book of the Law. No more can be said in this place than that Aleph is Harpocrates, Bacchus Diphues, the Holy Ghost, the “Pure Fool” or Innocent Babe who is also the Wandering Singer who impregnates the King’s Daughter with Himself as Her Child; Lamed is the King’s Daughter, satisfied by Him, holding His “Sword and Balances” in her lap. These weapons are the Judge, armed with power to execute His Will, and Two Witnesses “in whom shall every Truth be established” in accordance with whose testimony he gives judgment.

2. In the symbolism above outlined, *Yod* is the Mercurial “Virgin Word”, the Spermatozoon concealing its light under a cloke; and *Mem* is the amniotic fluid, the flood wherein is the Life-bearing Ark. See A. Crowley “The Ship”, Equinox I, X.

3. The letter Hé is the formula of Nuith, which makes possible the process described in the previous notes. But it is not permissible here to explain fully the exact matter or manner of this adjustment. I have preferred the exoteric attributions, which are sufficiently informative for the beginner.

might suppose that, as ALIM is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA becoming AIMA¹ through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate². It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. **All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them.** One

1. AMA is 42, the number of sterility; AIMA, 52, that of fertility, of BN, the SON.

2. See A. Crowley "Orpheus" for an Invocation of this Goddess.

must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substances to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to re-organize the structure of certain elements before proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading.

The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.¹

1. The initiate of the XI° of O. T. O. will remark that there is a totally different formula of ALIM, complementary with that here discussed. 81 may be regarded as a number of Yesod rather than of Luna. The actual meaning of the word may be taken as indicating the formula. Aleph may be referred to Harpocrates, with allusion to the well-known poem of Catullus. Lamed may imply the exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem the Hanged Man. We have thus a Tetragrammaton which contains no feminine component. The initial Force is here the Holy Spirit and its vehicle or weapon the "Sword and Balances". Justice is then done upon the Mercurial "Virgin", with the result that the Man is "Hanged" or extended, and is slain in this manner. Such an operation makes creation impossible — as in the former case; but here there is no question of re-arrangement; the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein's equations) of action. This Work is to be regarded as "Holiness to the Lord". The Hebrews, in fact, conferred the title of Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way. We may take note also of the correspondence of Nine with Teth, XI, Leo, and the Serpent. The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfil their essential Natures. Its abuse is an abomination.

CHAPTER V

THE FORMULA OF I.A.O.

This formula is the principal and most characteristic formula of Osiris, of the Redemption of Mankind. *I* is Isis, Nature, ruined by *A*, Apophis the Destroyer, and restored to life by the Redeemer Osiris.¹ The same idea is expressed by the Rosicrucian formula of the Trinity:

Ex Deo nascimur.

In Jesu morimur.

Per Spiritum Sanctum reviviscimus.

This is also identical with the Word Lux L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Saviour of the World.

The doctrine of resurrection as vulgarly understood is false and absurd. It is not even "Scriptural". St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

The same is true of a magical ceremony. The magician who is destroyed by absorption in the Godhead is really destroyed. The

1. There is a quite different formula in which *I* is the Father, *O* the Mother, *A* the child — and yet another, in which *I. A. O.* are all fathers of different kinds balanced by *H. H. H.*, 3 Mothers, to complete the Universe. In a third, the true formula of the Beast 666, *I* and *O* are the opposites which form the field for the operation of *A*. But this is a higher matter unsuited for this elementary handbook. See, however, *Liber Samekh*, Point II, Section J.

miserable mortal automaton remains in the Circle. It is of no more consequence to Him than the dust of the floor.¹

But before entering into the details of *I.A.O.* as a magick formula it should be remarked that it is essentially the formula of Yoga or meditation; in fact, of elementary mysticism in all its branches.

In beginning a meditation practice, there is always² a quiet pleasure, a gentle natural growth; one takes a lively interest in the work; it seems easy; one is quite pleased to have started. This stage represents Isis. Sooner or later **it is succeeded by depression** — the Dark Night of the Soul, an infinite weariness and detestation of the work. The simplest and easiest acts become almost impossible to perform. Such impotence fills the mind with apprehension and despair. The intensity of this loathing can hardly be understood by any person who has not experienced it. This is the period of Apophis.

It is followed by the arising not of Isis, but of Osiris. **The ancient condition is not restored, but a new and superior condition is created,** a condition only rendered possible by the process of death.

The Alchemists themselves taught this same truth. The first matter of the work was base and primitive, though "natural". After passing through various stages the "black dragon" appeared; but from this arose the pure and perfect gold.

Even in the legend of Prometheus we find an identical formula concealed; and a similar remark applies to those of Jesus Christ, and of many other mythical god-men worshipped in different countries.³

A magical ceremony constructed on this formula is thus in close essential harmony with the natural mystic process. We find it the

1. It is, for all that, His instrument, acquired by Him as an astronomer buys a telescope. See *Liber Aleph*, for a full explanation of the objects attained by the stratagem of incarnation; also Part IV of this Book 4.

2. If not, one is not working properly.

3. See J. G. Frazer, "The Golden Bough;" J. M. Robertson "Pagan Christs;" A. Crowley "Jesus," etc., etc.

basis of many important initiations, notably the Third degree in Masonry, and the 5°=6° ceremony of the G.D. described in Equinox I, III. A ceremonial self-initiation may be constructed with advantage on this formula. The essence of it consists in robing yourself as a king, then stripping and slaying yourself, and rising from that death to the Knowledge and Conversation of the Holy Guardian Angel¹. There is an etymological identity between Tetragrammaton and **I A O**, but the magical formulæ are entirely different, as the descriptions here given have shown.

Professor William James, in his "Varieties of Religious Experience", has well classified religion as the "once-born" and the "twice-born"; but the religion now proclaimed in Liber Legis harmonizes these by transcending them. There is no attempt to get rid of death by denying it, as among the once-born; nor to accept death as the gate of a new life, as among the twice-born. With the A.∴ A.∴ life and death are equally incidents in a career, very much like day and night in the history of a planet. But, to pursue the simile, we regard this planet from afar. **A Brother of A.∴ A.∴ looks at** (what another person would call) "**himself**", as one — or, rather, some — among a group of phenomena. **He is that "nothing" whose consciousness is in one sense the universe considered as a single phenomenon in time and space, and in another sense is the negation of that consciousness.** The body and mind of the man are only important (if at all) as the telescope of the astronomer to him. If the telescope were destroyed it would make no appreciable difference to the Universe which that telescope reveals.

It will now be understood that this formula of **I A O** is a formula of Tiphareth. The magician who employs it is conscious of himself as a man liable to suffering, and anxious to transcend that state by becoming one with God. It will appear to him as the Supreme Ritual, as the final step; but, as has already been

1. This formula, although now superseded by that of HORUS, the Crowned and Conquering Child, remains valid for those who have not yet assimilated the point of view of the Law of Thelema. But see Appendix, Liber SAMEKH. Compare also "The Book of the Spirit of the Living Gods," where there is a ritual given *in extenso* on slightly different lines: Equinox I, III, pages 269-272.

pointed out, it is but a preliminary. For the normal man to-day, however, it represents considerable attainment; and there is a much earlier formula whose investigation will occupy Chapter VI.

The MASTER THERION, in the Seventeenth year of the Aeon, has reconstructed the Word I A O to satisfy the new conditions of Magick imposed by progress. The Word of the Law being Thelema, whose number is 93, this number should be the canon of a corresponding Mass. Accordingly, he Has expanded I A O by treating the O as an Ayin, and then adding Vau as prefix and affix. The full word is then

וִיאוּ

whose number is 93. We may analyse this new Word in detail and demonstrate that it is a proper hieroglyph of the Ritual of Self-Initiation in this Aeon of Horus. For the correspondence in the following note, see Liber 777. The principal points are these:

Atu (Tarot Trump)	No. of Atu	Hebrew letters	No. of letter	Correspondence in Nature	Other Correspondences
<p>The Hiero-phant. (Osiris throned & crowned, with Wand.</p> <p>Four Worshippers; the four elements.</p>	V	Vau (a nail) English V, W, or vowel between O and U-ma'ajab and ma'aruf.	6	<p>Taurus (An earthy sign ruled by Venus; the Moon exalted therein but male.) Liberty, i.e. free will.</p>	<p>The Sun. The son in Tetragrammaton. (See Cap. III). The Pentagram which shows Spirit master & reconciler of the Four Elements.</p> <p>The Hexagram which unites God and Man. The consciousness or Ruach.</p> <p>Parzival as the Child in his widowed mother's care: Horus, son of Isis and the slain Osiris.</p> <p>Parzival as King & Priest in Montsalvat performing the miracle of redemption; Horus crowned and conquering, taking the place of his father.</p> <p>Christ-Bacchus in Heaven-Olympus saving the world.</p>
The Hermit (Hermes with Lamp, Wings, Wand, Cloak, and Serpent).	IX	Yod (a hand) English I or Y.	10	<p>Virgo (an earthy sign ruled by Mercury exalted therein; sexually ambivalent) Light, i.e. of Wisdom, the Inmost.</p>	<p>The root of the Alphabet. The Spermatozoon. The youth setting out on his adventures after receiving the Wand. Parzival in the desert. Christ taking refuge in Egypt, and on the Mount tempted by the Devil. The Unconscious Will, or Word.</p>

Atu (Tarot Trump)	No. of Atu	Hebrew letters	No. of letter	Correspondence in Nature	Other Correspondences
The Fool (The Babe in the Egg on the Lo- tus, Bacchus Dionysus, etc.)	O	Aleph (an ox) English A, more or less.	1	Air (The con- dition of all Life, the impar- tial vehicle. Sexually undevelop- ed). Life; i.e. the or- gan of pos- sible expres- sion.	The free breath. The Svastika. The Holy Ghost The Virgin's Womb. Par- zival as "der reine Thor" who knows nothing. Horus. Christ-Bacchus as the innocent babe, pursued by Herod-Héré. Hercules strangling the serpents. The Unconscious Self not yet determined in any direction.
The Devil (Baphomet throned & adored by Male & Fe- male. See Eliphas Levi's de- sign.)	XV	Ayin (an eye) En- glish A, or O more or less: the bleat of a goat, A'a.	70	Capricornus (an earthy sign ruled by Saturn; Mars exalt- ed therein. Sexually male) Love: i.e. the instinct to satisfy Godhead by uniting it with the Universe.	Parzival in Black Armour, ready to return to Mont- salvat as Redeemer-King: Horus come to full growth. Christ-Bacchus with Calvary-Cross Ki- thairon - Thyrsus.

IAF varies in significance with successive Aeons.

Aeon of Isis. Matriarchal Age. The Great Work conceived as a straightforward simple affair.

We find the theory reflected in the customs of Matriarchy. Parthenogenesis is supposed to be true. The Virgin (Yod-Virgo) contains in herself the Principle of Growth — the epicene Hermetic seed. It becomes the Babe in the Egg (A — Harpocrates) by virtue of the Spirit (A = Air, impregnating the Mother-Vulture) and this becomes the Sun or Son (F = the letter of Tiphareth, 6, even when spelt as Omega, in Coptic. See 777).

Aeon of Osiris. Patriarchal age. Two sexes. I conceived as the Father-Wand. (Yod in Tetragrammaton). A The Babe is pursued by the Dragon, who casts a flood from his mouth to swallow it. See *Rev.* VII. The Dragon is also the Mother — the “Evil Mother” of Freud. It is Harpocrates, threatened by the crocodile in the Nile. We find the symbolism of the Ark, the Coffin of Osiris, etc. The Lotus is the Yoni; the Water the Amniotic Fluid. In order to live his own life, the child must leave the Mother, and overcome the temptation to return to her for refuge. Kundry, Armida, Jocasta, Circe, etc., are symbols of this force which tempts the Hero. He may take her as his servant¹ when he has mastered her, so as to heal his father (Amfortas), avenge him (Osiris), or pacify him (Jehovah). But in order to grow to manhood, he must cease to depend on her, earning the Lance (Parzival), claiming his arms (Achilles), or making his club (Hercules)², and wander in the waterless wilderness like Krishna, Jesus, Oedipus, α. τ. λ. — until the hour when, as the “King’s Son” or knight-errant, he must win the Princess, and set himself upon a strange throne. Almost all the legends of heroes imply this formula in strikingly similar symbols. F. Vau the Sun — Son. He is supposed to be mortal; but how is this shewn? It seems an absolute perversion of truth: the sacred symbols have no hint of it. This lie is the essence of the Great Sorcery. Osirian religion is a Freudian phantasy fashioned of man’s dread of death and ignorance of nature. The partheno-

1. Her sole speech in the last Act is “Dienen: Dienen ”.

2. Note that all these three remain for a time as neuters among women, prevented from living the male life.

genesis-idea persists, but is now the formula for incarnating demi-gods, or divine kings; these must be slain and raised from the dead in one way or another. ¹

Aeon of Horus. Two sexes in one person.

FIAOF: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns. The Great Work is to make the initial FF of Assiah (the world of material illusion) into the final FIF of Atziluth, ² the world of pure reality.

Spelling the Name in full, FF + IFD + ALP + OIN + FI + 309 = Sh T = XX + XI = 31 the secret Key of the Law.

F is the manifested Star.

I	is the secret Life	Serpent
—	Light	Lamp
—	Love	Wand
—	Liberty	Wings
—	Silence	Cloak

These symbols are all shewn in the Atu "The Hermit".

They are the powers of the Yod, whose extension is the Vau.

Yod is the Hand wherewith man does his Will. It is also the Virgin; his essence is inviolate.

A is the Babe "who has formulated his Father, and made fertile his Mother" — Harpocrates, etc., as before; but he develops to

O The exalted "Devil" (also the *other* secret Eye) by the formula of the Initiation of Horus elsewhere described in detail. This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is only that he is the Sun in the South. The Ancient Initiates,

1. All these ideas may be explained by reference to anthropology. But this is not their condemnation, but their justification; for the customs and legends of mankind reflect the true nature of the species.

2. For these spellings see 777.

dwelling as they did in lands whose blood was the water of the Nile or the Euphrates, connected the South with life-withering heat, and cursed that quarter where the solar darts were deadliest. Even in the legend of Hiram, it is at high noon that he is stricken down and slain. Capricornus is moreover the sign which the Sun enters when he reaches his extreme Southern declination at the Winter Solstice, the season of the death of vegetation, for the folk of the Northern hemisphere. This gave them a second cause for cursing the South. A third; the tyranny of hot, dry, poisonous winds; the menace of deserts or oceans dreadful because mysterious and impassable; these also were connected in their minds with the South. But to us, aware of astronomical facts, this antagonism to the South is a silly superstition which the accidents of their local conditions suggested to our animistic ancestors. We see no enmity between Right and Left, Up and Down, and similar pairs of opposites. These antitheses are real only as a statement of relation; they are the conventions of an arbitrary device for representing our ideas in a pluralistic symbolism based on duality. "Good" must be defined in terms of human ideals and instincts. "East" has no meaning except with reference to the earth's internal affairs; as an absolute direction in space it changes a degree every four minutes. "Up" is the same for no two men, unless one chance to be in the line joining the other with the centre of the earth. "Hard" is the private opinion of our muscles. "True" is an utterly unintelligible epithet which has proved refractory to the analysis of our ablest philosophers.

We have therefore no scruple in restoring the "devil-worship" of such ideas as those which the laws of sound, and the phenomena of speech and hearing, compel us to connect with the group of "Gods" whose names are based upon ShT or D, vocalized by the free breath A. For these Names imply the qualities of courage, frankness, energy, pride, power and triumph; they are the words which express the creative and paternal will.

Thus "the Devil" is Capricornus, the Goat who leaps upon the loftiest mountains, the Godhead which, if it become manifest in man, makes him Aegipan, the All.

The Sun enters this sign when he turns to renew the year in the North. He is also the vowel O, proper to roar, to boom, and

to command, being a forcible breath controlled by the firm circle of the mouth.

He is the Open Eye of the exalted Sun, before whom all shadows flee away: also that Secret Eye which makes an image of its God, the Light, and gives it power to utter oracles, enlightening the mind.

Thus, he is Man made God, exalted, eager; he has come consciously to his full stature, and so is ready to set out on his journey to redeem the world. But he may not appear in this true form; the Vision of Pan would drive men mad with fear. He must conceal Himself in his original guise.

He therefore becomes apparently the man that he was at the beginning; he lives the life of a man; indeed, he is wholly man. But his initiation has made him master of the Event by giving him the understanding that whatever happens to him is the execution of his true will. Thus the last stage of his initiation is expressed in our formula as the final:

F — The series of transformations has not affected his identity; but it has explained him to himself. Similarly, Copper is still Copper after $\text{Cu} + \text{O} = \text{CuO} : + \text{H}_2\text{SO}_4 = \text{CuSO}_4 (\text{H}_2\text{O}) : + \text{K}_2\text{S} = \text{CuS} (\text{K}_2\text{SO}_4) : + \text{blowpipe and reducing agent} = \text{Cu}(\text{S})$.

It is the same copper; but we have learnt some of its properties. We observe especially that it is indestructible, inviolably itself throughout all its adventures, and in all its disguises. We see moreover that it can only make use of its powers, fulfil the possibilities of its nature, and satisfy its equations, by thus combining with its counterparts. Its existence as a separate substance is evidence of its subjection to stress; and this is felt as the ache of an incomprehensible yearning until it realises that every experience is a relief, an expression of itself; and that it cannot be injured by aught that may befall it. In the Aeon of Osiris it was indeed realised that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in "love under will"; each such death is itself life, the means by which one realises oneself in a series of episodes.

The second main point is the completion of the A babe Bacchus by the O Pan (Parzival wins the Lance, etc.).

The first process is to find the I in the V — initiation, purification, finding the Secret Root of oneself, the epicene Virgin who is 10 (Malkuth) but spelt in full 20 (Jupiter).

This Yod in the *Virgin* expands to the Babe in the Egg by formulating the Secret Wisdom of Truth of Hermes in the Silence of the Fool. He acquires the Eye-Wand, beholding and acting and being adored. The Inverted Pentagram — Baphomet — the Hermaphrodite fully grown — begets himself on himself as V again.

Note that there are now two sexes in one person throughout, so that each individual is self-procreative sexually, whereas Isis knew only one sex, and Osiris thought the two sexes opposed. Also the formula is now Love in all cases; and the end is the beginning, on a higher plane.

The I is formed from the V by removing its tail, the A by balancing 4 Yods, the O by making an inverted triangle of Yods, which suggests the formula of Nuit — Hadit — Ra-Hoor-Khuit. A is the elements whirling as a Svastika — the creative Energy in equilibrated action.

CHAPTER VI

THE FORMULA OF THE NEOPHYTE ¹.

This formula has for its "first matter" the ordinary man entirely ignorant of everything and incapable of anything. He is therefore represented as blindfolded and bound. His only aid is his aspiration, represented by the officer who is to lead him into the Temple. Before entering, he must be purified and consecrated. Once within the Temple, he is required to bind himself by an oath. His aspiration is now formulated as Will. He makes the mystic circumambulation of the Temple for the reasons to be described in the Chapter on "Gesture". After further purification and consecration, he is allowed for one moment to see the Lord of the West, and gains courage ² to persist. For the third time he is purified and consecrated, and he sees the Lord of the East, who holds the balance, keeping him in a straight line. In the West he gains energy. In the East he is prevented from dissipating the same. So fortified, he may be received into the order as a neophyte by the three principal officers, thus uniting the Cross with the Triangle. He may then be placed between the pillars of the Temple, to receive the fourth and final consecration. In this position the secrets of the grade are communicated to him, and the last of his fetters is removed. All this is sealed by the sacrament of the Four Elements.

It will be seen that the **effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction.** Numerous examples of this formula are given

1. See the Neophyte Ceremony, Equinox I, II.

2. Fear is the source of all false perception. Even Freud had a glimpse of this fact.

in Equinox I, Nos. II and III. It is the formula of the Neophyte Ceremony of G.D. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z 2¹ (Equinox I, III) are given full details of this formula, which cannot be too carefully studied and practised. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.

I. Those sections dealing with divination and alchemy are the most grotesque rubbish in the latter case, and in the former obscure and unpractical.

CHAPTER VII

THE FORMULA OF THE HOLY GRAAL:

OF

ABRAHADABRA:

and of certain other Words.

Also : THE MAGICAL MEMORY.

The Hieroglyph shewn in the Seventh Key of the Tarot (described in the 12th Aethyr, Liber 418, Equinox I, V) is the Charioteer of OUR LADY BABALON, whose Cup or Graal he bears.

Now this is an important formula. It is the First of the Formulæ, in a sense, for it is the formula of Renunciation.¹ It is also the Last !

This Cup is said to be full of the Blood of the Saints; that is, **every "saint" or magician must give the last drop of his life's blood to that cup.** It is the original price paid for magick power. And **if by magick power we mean the true power,** the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross, **then is that blood the offering of Virginity, the sole sacrifice well-pleasing to the Master,** the sacrifice whose only reward is the pain of child-bearing unto him.

But "to sell one's soul to the devil", to **renounce no matter what for an equivalent in personal gain**², is **black magic.** You are no longer a noble giver of your all, but a mean huckster.

1. There is no moral implication here. But to choose A implies to refuse not-A: at least, that is so, below the Abyss.

2. *Supposed* personal gain. There is really no person to gain; so the whole transaction is a swindle on both sides.

This formula is, however, a little different in symbolism, since it is a Woman whose Cup must be filled. It is rather the sacrifice of the Man, who transfers life to his descendants. For a woman does not carry in herself the principle of new life, except temporarily, when it is given her.

But here the formula implies much more even than this. For it is his whole life that the Magus offers to OUR LADY. The Cross is both Death and Generation, and it is on the Cross that the Rose blooms. The full significance of these symbols is so lofty that it is hardly fitted for an elementary treatise of this type. One must be an Exempt Adept, and have become ready to pass on, before one can see the symbols even from the lower plane. Only a Master of the Temple can fully understand them.

(However, the reader may study Liber CLVI in Equinox I, VI, the 12th and 2nd Aethyrs in Liber 418 in Equinox I, V, and the Symbolism of the V° and VI° in O.T.O.)

Of the preservation of this blood which OUR LADY offers to the ANCIENT ONE, CHAOS¹ the All-Father, to revive him, and of how his divine Essence fills the Daughter (the soul of Man) and places her upon the Throne of the Mother, fulfilling the Economy of the Universe, and thus ultimately rewarding the Magician (the Son) ten thousandfold, it would be still more improper to speak in this place. So holy a mystery is the Arcanum of the Masters of the Temple, that it is here hinted at in order to blind the presumptuous who may, unworthy, seek to lift the veil, and at the same time to lighten the darkness of such as may be requiring only one ray of the Sun in order to spring into life and light.

II

ABRAHADABRA is a word to be studied in Equinox I, V., "The Temple of Solomon the King". It represents the Great Work complete, and it is therefore an archetype of all lesser magical operations. It is in a way too perfect to be applied in

1. CHAOS is a general name for the totality of the Units of Existence; it is thus a name feminine in form. Each unit of CHAOS is itself All-Father.

advance to any of them. But an example of such an operation may be studied in Equinox I, VII, "The Temple of Solomon the King", where an invocation of Horus on this formula is given in full. Note the *reverberation* of the ideas one against another. The formula of Horus has not yet been so fully worked out in details as to justify a treatise upon its exoteric theory and practice; but one may say that it is, to the formula of Osiris, what the turbine is to the reciprocating engine.

III

There are many other sacred words which enshrine formulæ of great efficacy in particular operations.

For example, V.I.T.R.I.O.L gives a certain Regimen of the Planets useful in Alchemical work. Ararita is a formula of the macrocosm potent in certain very lofty Operations of the Magick of the Inmost Light. (See Liber 813.)

The formula of *Thelema* may be summarized thus: θ "Babalon and The Beast conjoined" — ε unto Nuith (CCXX, I, 51) — λ The Work accomplished in Justice — η the Holy Graal — μ The Water therein — α The Babe in the Egg (Harpocrates on the Lotus.)

That of *Agape* is as follows:

Dionysus (Capital A) — The Virgin Earth γ — The Babe in the Egg (small α — the image of the Father) — The Massacre of the Innocents, π (winepress) — The Draught of Ecstasy, η .

The student will find it well worth his while to seek out these ideas in detail, and develop the technique of their application.

There is also the Gnostic Name of the Seven Vowels, which gives a musical formula most puissant in evocations of the Soul of Nature. There is moreover ABRAXAS; there is XNOUBIS; there is MEITHRAS; and indeed it may briefly be stated that **every true name of God gives the formula of the invocation of that God.**¹ It would therefore be impossible, even were it desirable, to analyse all such names. The general method of doing so has been

1. Members of the IV° of the O. T. O. are well aware of a Magick Word whose analysis contains all Truth, human and Divine, a word indeed potent for any group which dares to use it.

given, and the magician must himself work out his own formula for particular cases.¹

IV.

It should also be remarked that every grade has its peculiar magical formula. Thus, the formula of Abrahadabra concerns us, as men, principally because each of us represents the pentagram or microcosm; and our equilibration must therefore be with the hexagram or macrocosm. In other words, $5^{\circ} = 6^{\circ}$ is the formula of the Solar operation; but then $6^{\circ} = 5^{\circ}$ is the formula of the Martial operation, and this reversal of the figures implies a very different Work. In the former instance the problem was to dissolve the microcosm in the macrocosm; but this other problem is to separate a particular force from the macrocosm, just as a savage might hew out a flint axe from the deposits in a chalk cliff. Similarly, an operation of Jupiter will be of the nature of the equilibration of him with Venus. Its graphic formula will be $7^{\circ} = 4^{\circ}$, and there will be a word in which the character of this operation is described, just as Abrahadabra describes the Operation of the Great Work.

It may be stated without unfairness, as a rough general principle, that the farther from original equality are the two sides of the equation, the more difficult is the operation to perform.

Thus, to take the case of the personal operation symbolized by the grades, it is harder to become a Neophyte, $1^{\circ} = 10^{\circ}$, than to pass from that grade to Zelator, $2^{\circ} = 9^{\circ}$.

Initiation is, therefore, progressively easier, in a certain sense, after the first step is taken. But (especially after the passing of Tiphareth) the distance between grade and grade increases as it were by a geometrical progression with an enormously high factor, which itself progresses.²

1. The Holy Qabalah (see Liber D in Equinox I, VIII, Supplement, and Liber 777) affords the means of analysis and application required. See also Equinox I, V, "The Temple of Solomon The King".

2. A suggestion has recently been made that the Hierarchy of the Grades should be "destroyed, and replaced by" — a ring system of 13 grades all equal. There is, of course, one sense in which every grade is a Thing-in-Itself. But the Hierarchy is only a convenient method

It is evidently impossible to give details of all these formulæ. Before beginning any operation soever the magician must make a thorough Qabalistic study of it so as to work out its theory in symmetry of perfection. Preparedness in Magick is as important as it is in War.

V

It should be profitable to make a somewhat detailed study of the strange-looking word AUMGN, for its analysis affords an excellent illustration of the principles on which the Practicus may construct his own Sacred Words.

This word has been uttered by the MASTER THERION himself, as a means of declaring his own personal work as the Beast, the Logos of the Aeon. To understand it, we must make a preliminary consideration of the word which it replaces and from which it was developed: the word AUM.

The word AUM is the sacred Hindu mantra which was the supreme hieroglyph of Truth, a compendium of the Sacred Knowledge. Many volumes have been written with regard to it; but, for our present purpose, it will be necessary only to explain how it came to serve for the representation of the principal philosophical tenets of the Rishis.

of classifying observed facts. One is reminded of the Democracy, who, on being informed by the Minister of the Interior that the scarcity of provisions was due to the Law of Supply and Demand, passed a unanimous resolution calling for the immediate repeal of that iniquitous measure!

Every person, whatever his grade in the Order, has also a "natural" grade appropriate to his intrinsic virtue. He may expect to be "cast out" into that grade when he becomes $8^{\circ} = 3^{\circ}$. Thus one man, throughout his career, may be essentially of the type of Netzach; another, of Hod. In the same way Rembrandt and Raphael retained their respective points of view in all stages of their art. The practical consideration is that some aspirants may find it unusually difficult to attain certain grades; or, worse, allow their inherent predispositions to influence them to neglect anti-pathetic, and indulge sympathetic, types of work. They may thus become more unbalanced than ever, with disastrous results. Success in one's favourite pursuit is a temptress; whose yields to her wiles limits his own growth. True, every Will is partial; but, even so, it can only fulfil itself by symmetrical expansion. It must be adjusted to the Universe, or fail of perfection.

Firstly, it represents the complete course of sound. It is pronounced by forcing the breath from the back of the throat with the mouth wide open, through the buccal cavity with the lips so shaped as to modify the sound from A to O (or U), to the closed lips, when it becomes M. Symbolically, this announces the course of Nature as proceeding from free and formless creation through controlled and formed preservation to the silence of destruction. The three sounds are harmonized into one; and thus the word represents the Hindu Trinity of Brahma, Vishnu, and Shiva; and the operations in the Universe of their triune energy. It is thus the formula of a Manvantara, or period of manifested existence, which alternates with a Pralaya, during which creation is latent.

Analysed Qabalistically, the word is found to possess similar properties. A is the negative, and also the unity which concentrates it into a positive form. A is the Holy Spirit who begets God in flesh upon the Virgin, according to the formula familiar to students of "The Golden Bough". A is also the "babe in the Egg" thus produced. The quality of A is thus bisexual. It is the original being — Zeus Arrhenothelus, Bacchus Diphues, or Baphomet.

U or V is the manifested son himself. Its number is 6. It refers therefore, to the dual nature of the Logos as divine and human; the interlacing of the upright and averse triangles in the hexagram. It is the first number of the Sun, whose last number¹ is 666, "the number of a man".

The letter M exhibits the termination of this process. It is the Hanged Man of the Tarot; the formation of the individual from the absolute is closed by his death.

We see accordingly how AUM is, on either system, the expression of a dogma which implies catastrophe in nature. It is cognate with the formula of the Slain God. The "resurrection" and "ascension" are not implied in it. They are later inventions without basis in necessity; they may be described indeed as Freudian phantasms conjured up by the fear of facing reality. To

1. The Sun being 6, a square 6×6 contains 36 squares. We arrange the numbers from 1 to 36 in this square, so that each line, file, and diagonal adds to the same number. This number is 111; the total of all is 666.

the Hindu, indeed, they are still less respectable. In his view, existence is essentially objectionable¹; and his principal concern is to invoke Shiva² to destroy the illusion whose thrall is the curse of the Manvantara.

The cardinal revelation of the Great Aeon of Horus is that this formula AUM does not represent the facts of nature. The point of view is based upon misapprehension of the character of existence. It soon became obvious to The Master Therion that AUM was an inadequate and misleading hieroglyph. It stated only part of the truth, and it implied a fundamental falsehood. He consequently determined to modify the word in such a manner as to fit it to represent the Arcana unveiled by the Aeon of which He had attained to be the Logos.

The essential task was to emphasize the fact that nature is not catastrophic, but proceeds by means of undulations. It might be suggested that Manvantara and Pralaya are in reality complementary curves; but the Hindu doctrine insists strongly on denying continuity to the successive phases. It was nevertheless important to avoid disturbing the Trinitarian arrangement of the word, as would be done by the addition of other letters. It was equally desirable to make it clear that the letter M represents an operation which does not actually occur in nature except as the withdrawal of phenomena into the absolute; which process, even when so understood, is not a true destruction, but, on the contrary, the emancipation of anything from the modifications which it had mistaken for itself. It occurred to him that the true nature of Silence was to permit the uninterrupted vibration of the undulatory energy, free from the false conceptions attached to it by the Ahamkara or Ego-making faculty, whose assumption that conscious individuality constitutes existence led it to consider its own apparently catastrophic character as pertaining to the order of nature.

1. Thelemites agree that manifested existence implies Imperfection. But they understand why Perfection devises this disguise. The Theory is developed fully in Liber Aleph, and in Part IV of this Book 4. See also Cap V Paragraph on F final of FIAOF.

2. The Vaishnava theory, superficially opposed to this, turns out on analysis to be practically identical.

The undulatory formula of putrefaction is represented in the Qabalah by the letter N, which refers to Scorpio, whose triune nature combines the Eagle, Snake and Scorpion. These hieroglyphs themselves indicate the spiritual formulæ of incarnation. He was also anxious to use the letter G, another triune formula expressive of the aspects of the moon, which further declares the nature of human existence in the following manner. The moon is in itself a dark orb; but an appearance of light is communicated to it by the sun; and it is exactly in this way that successive incarnations create the appearance, just as the individual star, which every man is, remains itself, irrespective of whether earth perceives it or not.

Now it so happens that the root GN signifies both knowledge and generation combined in a single idea, in an absolute form independent of personality. The G is a silent letter, as in our word Gnosis; and the sound GN is nasal, suggesting therefore the breath of life as opposed to that of speech. Impelled by these considerations, the Master Therion proposed to replace the M of AUM by a compound letter MGN, symbolizing thereby the subtle transformation of the apparent silence and death which terminates the manifested life of Vau by a continuous vibration of an impersonal energy of the nature of generation and knowledge, the Virgin Moon and the Serpent furthermore operating to include in the idea a commemoration of the legend so grossly deformed in the Hebrew legend of the Garden of Eden, and its even more malignantly debased falsification in that bitterly sectarian broadside, the Apocalypse.

Sound work invariably vindicates itself by furnishing confirmatory corollaries not contemplated by the Qabalist. In the present instance, the Master Therion was delighted to remark that his compound letter MGN, constructed on theoretical principles with the idea of incorporating the new knowledge of the Aeon, had the value of 93 ($M = 40$, $G = 3$, $N = 50$). 93 is the number of the word of the Law — Thelema — Will, and of Agapé — Love, which indicates the nature of Will. It is furthermore the number of the Word which overcomes death, as members of the degree of M.M. of the O.T.O. are well aware; and it is also that of the complete formula of existence as expressed in the

True Word of the Neophyte, where existence is taken to import that phase of the whole which is the finite resolution of the Qabalistic Zero.

Finally, the total numeration of the Word AUMGN is 100, which, as initiates of the Sanctuary of the Gnosis of the O.T.O. are taught, expresses the unity under the form of complete manifestation by the symbolism of pure number, being Kether by Aiq Bkr¹; also Malkuth multiplied by itself², and thus established in the phenomenal universe. But, moreover, this number 100 mysteriously indicates the Magical formula of the Universe as a reverberatory engine for the extension of Nothingness through the device of equilibrated opposites.³

It is moreover the value of the letter Qoph, which means "the back of the head", the cerebellum, where the creative or reproductive force is primarily situated. Qoph in the Tarot is "the Moon", a card suggesting illusion, yet shewing counterpartal forces operating in darkness, and the Winged Beetle or Midnight Sun in his Bark travelling through the Nadir. Its Yetziratic attribution is Pisces, symbolic of the positive and negative currents of fluidic energy, the male Ichthus or "Pesce" and the female Vesica, seeking respectively the anode and kathode. The number 100 is therefore a synthetic glyph of the subtle energies employed in creating the Illusion, or Reflection of Reality, which we call manifested existence.

The above are the principal considerations in the matter of AUMGN. They should suffice to illustrate to the student the methods employed in the construction of the hieroglyphics of Magick, and to arm him with a mantra of terrific power by virtue whereof he may apprehend the Universe, and control in himself its Karmic consequences.

1. A method of exegesis in which $1 = 10 = 100$, $2 = 20 = 200$, etc.

2. $10^2 = 100$.

3. $\eta \kappa = 100$ ($20 + 80$). $\kappa = \chi = \text{Kteis} : \eta = \varphi = \text{Φαλλος}$ (by Notarigon).

VI

THE MAGICAL MEMORY.

I

There is no more important task than the exploration of one's previous incarnations¹. As Zoroaster says: "Explore the river of the soul; whence and in what order thou hast come." One cannot do one's True Will intelligently unless one knows what it is. Liber Thisarb, Equinox I, VII, gives instructions for determining this by calculating the resultant of the forces which have made one what one is. But this practice is confined to one's present incarnation.

If one were to wake up in a boat on a strange river, it would be rash to conclude that the direction of the one reach visible was that of the whole stream. It would help very much if one remembered the bearings of previous reaches traversed before one's nap. It would further relieve one's anxiety when one became aware that a uniform and constant force was the single determinant of all the findings of the stream: gravitation. We could rejoice "that even the weariest river winds somewhere safe to sea."

Liber Thisarb describes a method of obtaining the Magical Memory by learning to remember backwards. But the careful

1. It has been objected to reincarnation that the population of this planet has been increasing rapidly. Where do the new souls come from? It is not necessary to invent theories about other planets; it is enough to say that the earth is passing through a period when human units are being built up from the elements with increased frequency. The evidence for this theory springs to the eye: in what other age was there such puerility, such lack of race-experience, such reliance upon incoherent formulas? (Contrast the infantile emotionalism and credulity of the average "well-educated" Anglo-Saxon with the shrewd common sense of the normal illiterate peasant.) A large proportion of mankind to-day is composed of "souls" who are living the human life for the first time. Note especially the incredible spread of congenital homosexuality and other sexual deficiencies in many forms. These are the people who have not understood, accepted, and used even the Formula of Osiris. Kin to them are the 'once-born' of William James, who are incapable of philosophy, magick, or even religion, but seek instinctively a refuge from the horror of contemplating Nature, which they do not comprehend, in soothing-syrup affirmations such as those of Christian Science, Spiritualism, and all the sham 'occult' creeds, as well as the emasculated forms of so-called Christianity.

practice of Dharana is perhaps more generally useful. As one prevents the more accessible thoughts from arising, we strike deeper strata — memories of childhood reawaken. Still deeper lies a class of thoughts whose origin puzzles us. Some of these apparently belong to former incarnations. By cultivating these departments of one's mind we can develop them; we become expert; we form an organized coherence of these originally disconnected elements; the faculty grows with astonishing rapidity, once the knack of the business is mastered.

It is much easier (for obvious reasons) to acquire the Magical Memory when one has been sworn for many lives to reincarnate immediately. The great obstacle is the phenomenon called Freudian forgetfulness; that is to say, that, though an unpleasant event may be recorded faithfully enough by the mechanism of the brain, we fail to recall it, or recall it wrong, because it is painful. "The Psychopathology of Everyday Life" analyses and illustrates this phenomenon in detail. Now, the King of Terrors being Death, it is hard indeed to look it in the face. Mankind has created a host of phantastic masks; people talk of "going to heaven", "passing over", and so on; banners flaunted from paste-board towers of baseless theories. One instinctively flinches from remembering one's last, as one does from imagining one's next, death.¹ The point of view of the initiate helps one immensely.

As soon as one has passed this Pons Asinorum, the practice becomes much easier. It is much less trouble to reach the life before the last; familiarity with death breeds contempt for it.

It is a very great assistance to the beginner if he happens to have some intellectual grounds for identifying himself with some definite person in the immediate past. A brief account of Aleister Crowley's good fortune in this matter should be instructive. It will be seen that the points of contact vary greatly in character.

1. The date of Eliphas Levi's death was about six months previous to that of Aleister Crowley's birth. The reincarnating ego is supposed to take possession of the foetus at about this stage of development.

1. This latter is a very valuable practice to perform. See Liber HHH; also read up the Buddhist meditations on the Ten Impurities.

2. Eliphas Levi had a striking personal resemblance to Aleister Crowley's father. This of course merely suggests a certain degree of suitability from a physical point of view.

3. Aleister Crowley wrote a play called "The Fatal Force" at a time when he had not read any of Eliphas Levi's works. The motive of this play is a Magical Operation of a very peculiar kind. The formula which Aleister Crowley supposed to be his original idea is mentioned by Levi. We have not been able to trace it anywhere else with such exact correspondence in every detail.

4. Aleister Crowley found a certain quarter of Paris incomprehensibly familiar and attractive to him. This was not the ordinary phenomenon of the *déjà vu*, it was chiefly a sense of being at home again. He discovered long after that Levi had lived in the neighbourhood for many years.

5. There are many curious similarities between the events of Eliphas Levi's life and that of Aleister Crowley. The intention of the parents that their son should have a religious career; the inability to make use of very remarkable talents in any regular way; the inexplicable ostracism which afflicted him, and whose authors seemed somehow to be ashamed of themselves; the events relative to marriage¹: all these offer surprisingly close parallels.

6. The characters of the two men present subtle identities in many points. Both seem to be constantly trying to reconcile insuperable antagonisms. Both find it hard to destroy the delusion that men's fixed beliefs and customs may be radically altered by a few friendly explanations. Both show a curious fondness for out-the-way learning, preferring recondite sources of knowledge they adopt eccentric appearances. Both inspire what can only be called panic fear in absolute strangers, who can give no reason whatever for a repulsion which sometimes almost amounts to

1. Levi, on her deliberately abandoning him, withdrew his protection from his wife; she lost her beauty and intelligence, and became the prey of an aged and hideous pithecoïd. Aleister Crowley's wife insisted upon doing her own will, as she defined it; this compelled him to stand aside. What happened to Mme. Constant happened to her, although in a more violent and disastrous form.

temporary insanity. The ruling passion in each case is that of helping humanity. Both show quixotic disregard of their personal prosperity, and even comfort, yet both display love of luxury and splendour. Both have the pride of Satan.

7. When Aleister Crowley became Frater OY MH and had to write his thesis for the grade of Adeptus Exemptus, he had already collected his ideas when Levi's "Clef des Grands Mystères" fell into his hands. It was remarkable that he, having admired Levi for many years, and even begun to suspect the identity, had not troubled (although an extravagant buyer of books) to get this particular work. He found, to his astonishment, that almost everything that he had himself intended to say was there written. The result of this was that he abandoned writing his original work, and instead translated the masterpiece in question.

8. The style of the two men is strikingly similar in numerous subtle and deep-seated ways. The general point of view is almost identical. The quality of the irony is the same. Both take a perverse pleasure in playing practical jokes on the reader. In one point, above all, the identity is absolute — there is no third name in literature which can be put in the same class. The point is this: In a single sentence is combined sublimity and enthusiasm with sneering bitterness, scepticism, grossness and scorn. It is evidently the supreme enjoyment to strike a chord composed of as many conflicting elements as possible. The pleasure seems to be derived from gratifying the sense of power, the power to compel every possible element of thought to contribute to the spasm.

If the theory of reincarnation were generally accepted, the above considerations would make out a strong case. FRATER PERDURABO was quite convinced in one part of his mind of this identity, long before he got any actual memories as such.¹

II

Unless one has a groundwork of this sort to start with, one must get back to one's life as best one can by the methods above indicated.

1. Long since writing the above, the publication of the biography of Eliphas Levi by M. Paul Chacornat has confirmed the hypothesis in innumerable striking ways.

It may be of some assistance to give a few characteristics of genuine Magical Memory; to mention a few sources of error, and to lay down critical rules for the verification of one's results.

The first great danger arises from vanity. One should always beware of "remembering" that one was Cleopatra or Shakespeare.

Again, superficial resemblances are usually misleading.

One of the great tests of the genuineness of any recollection is that one remembers the really important things in one's life, not those which mankind commonly classes as such. For instance, Aleister Crowley does not remember any of the decisive events in the life of Eliphas Levi. He recalls intimate trivialities of childhood. He has a vivid recollection of certain spiritual crises; in particular, one which was fought out as he paced up and down a lonely stretch of road in a flat and desolate district. He remembers ridiculous incidents, such as often happen at suppers when the conversation takes a turn such that its gaiety somehow strikes to the soul, and one receives a supreme revelation which is yet perfectly inarticulate. He has forgotten his marriage and its tragic results¹, although the plagiarism which Fate has been shameless enough to perpetrate in his present life, would naturally, one might think, reopen the wound.

There is a sense which assures us intuitively when we are running on a scent breast high. There is an *oddness* about the memory which is somehow annoying. It gives a feeling of shame and guiltiness. There is a tendency to blush. One feels like a schoolboy caught red-handed in the act of writing poetry. There is the same sort of feeling as one has when one finds a faded photograph or a lock of hair twenty years old among the rubbish in some forgotten cabinet. This feeling is independent of the question whether the thing remembered was in itself a source of pleasure or of pain. Can it be that we resent the idea of our "previous condition of servitude"? We want to forget the past, however good reason we may have to be proud of it. It is well known that many men are embarrassed in the presence of a monkey.

1. It is perhaps significant that although the name of the woman has been familiar to him since 1898, he has never been able to commit it to memory.

When this "loss of face" does not occur, distrust the accuracy of the item which you recall. The only reliable recollections which present themselves with serenity are invariably connected with what men call disasters. Instead of the feeling of being caught in the slips, one has that of being missed at the wicket. One has the sly satisfaction of having done an outrageously foolish thing and got off scot free. When one sees life in perspective, it is an immense relief to discover that things like bankruptcy, wedlock, and the gallows made no particular difference. They were only accidents such as might happen to anybody; they had no real bearing on the point at issue. One consequently remembers having one's ears cropped as a lucky escape, while the casual jest of a drunken skeinsmate in an all-night café stings one with the shame of the parvenu to whom a polite stranger has unsuspectingly mentioned "Mine Uncle".

The testimony of intuitions is, however, strictly subjective, and shrieks for collateral security. It would be a great error to ask too much. In consequence of the peculiar character of the recollections which are under the microscope, anything in the shape of gross confirmation almost presumes perjury. A pathologist would arouse suspicion if he said that his bacilli had arranged themselves on the slide so as to spell *Staphylococcus*. We distrust an arrangement of flowers which tells us that "Life is worth living in Detroit, Michigan". Suppose that Aleister Crowley remembers that he was Sir Edward Kelly. It does not follow that he will be able to give us details of Cracow in the time of James I of England. Material events are the words of an arbitrary language; the symbols of a cipher previously agreed on. What happened to Kelly in Cracow may have meant something to him, but there is no reason to presume that it has any meaning for his successor.

There is an obvious line of criticism about any recollection. It must not clash with ascertained facts. For example — one cannot have two lives which overlap, unless there is reason to suppose that the earlier died spiritually before his body ceased to breathe. This might happen in certain cases, such as insanity.

It is not conclusive against a previous incarnation that the present should be inferior to the past. One's life may represent the full possibilities of a certain partial Karma. One may have

devoted one's incarnation to discharging the liabilities of one part of one's previous character. For instance, one might devote a lifetime to settling the bill run up by Napoleon for causing unnecessary suffering, with the object of starting afresh, clear of debt, in a life devoted to reaping the reward of the Corsican's invaluable services to the race.

The Master Therion, in fact, remembers several incarnations of almost uncompensated wretchedness, anguish and humiliation, voluntarily undertaken so that he might resume his work unhampered by spiritual creditors.

These are the stigmata. Memory is hall-marked by its correspondence with the facts actually observed in the present. This correspondence may be of two kinds. It is rare (and it is unimportant for the reasons stated above) that one's memory should be confirmed by what may be called, contemptuously, external evidence. It was indeed a reliable contribution to psychology to remark that an evil and adulterous generation sought for a sign.

(Even so, the permanent value of the observation is to trace the genealogy of the Pharisee — from Caiaphas to the modern Christian.)

Signs mislead, from "Painless Dentistry" upwards. The fact that anything is intelligible proves that it is addressed to the wrong quarter, because the very existence of language presupposes impotence to communicate directly. When Walter Raleigh flung his cloak upon the muddy road, he merely expressed, in a cipher contrived by a combination of circumstances, his otherwise inexpressible wish to get on good terms with Queen Elizabeth. The significance of his action was determined by the concurrence of circumstances. The reality can have no reason for reproducing itself exclusively in that especial form. It can have no reason for remembering that so extravagant a ritual happened to be necessary to worship. Therefore, however well a man might remember his incarnation as Julius Caesar, there is no necessity for his representing his power to set all upon the hazard of a die by imagining the Rubicon. Any spiritual state can be symbolized by an infinite variety of actions in an infinite variety of circumstances. One should recollect only those events which happen to

be immediately linked with one's peculiar tendencies to imagine one thing rather than another.¹

Genuine recollections almost invariably explain oneself to oneself. Suppose, for example, that you feel an instinctive aversion to some particular kind of wine. Try as you will, you can find no reason for your idiosyncrasy. Suppose, then, that when you explore some previous incarnation, you remember that you died by a poison administered in a wine of that character, your aversion is explained by the proverb, "A burnt child dreads the fire." It may be objected that in such a case your libido has created a phantasm of itself in the manner which Freud has explained. The criticism is just, but its value is reduced if it should happen that you were not aware of its existence until your Magical Memory attracted your attention to it. In fact, the essence of the test consists in this: that your memory notifies you of something which is the logical conclusion of the premisses postulated by the past.

As an example, we may cite certain memories of the Master Therion. He followed a train of thought which led him to remember his life as a Roman named Marius de Aquila. It would be straining probability to presume a connection between (α) this hieroglyphically recorded mode of self-analysis and (β) ordinary introspection conducted on principles intelligible to himself. He remembers directly various people and various events connected with this incarnation; and they are in themselves to all appearance actual. There is no particular reason why they, rather than any others, should have entered his sphere. In the act of remembering them, they are absolute. He can find no reason for correlating them with anything in the present. But a subsequent examination of the record shows that the logical result of the Work of Marius de Aquila did not occur to that romantic reprobate; in point of fact, he died before anything could happen. Can we suppose that any cause can be balked of effect? The Universe is unanimous in rebuttal. If then the exact effects which might be expected to result from these causes are manifested in the career

1. The exception is when some whimsical circumstance ties a knot in the corner of one's mnemonic handkerchief.

of the Master Therion, it is assuredly the easiest and most reasonable explanation to assume an identity between the two men. Nobody is shocked to observe that the ambition of Napoleon has diminished the average stature of Frenchmen. We know that somehow or other every force must find its fulfilment; and those people who have grasped the fact that external events are merely symptoms of external ideas, cannot find any difficulty in attributing the correspondences of the one to the identities of the other.

Far be it from any apologist for Magick to insist upon the objective validity of these concatenations! It would be childish to cling to the belief that Marius de Aquila actually existed; it matters no more than it matters to the mathematician whether the use of the symbol X^{22} involves the 'reality' of 22 dimensions of space. The Master Therion does not care a scrap of yesterday's newspaper whether he was Marius de Aquila, or whether there ever was such a person, or whether the Universe itself is anything more than a nightmare created by his own imprudence in the matter of rum and water. His memory of Marius de Aquila, of the adventures of that person in Rome and the Black Forest, matters nothing, either to him or to anybody else. What matters is this: True or false, he has found a symbolic form which has enabled him to govern himself to the best advantage. "*Quantum nobis prodest haec fabula Christi!*" The 'falsity' of Aesop's Fables does not diminish their value to mankind.

The above reduction of the Magical Memory to a device for externalizing one's interior wisdom need not be regarded as sceptical, save only in the last resort. No scientific hypothesis can adduce stronger evidence of its validity than the confirmation of its predictions by experimental evidence. The objective can always be expressed in subjective symbols if necessary. The controversy is ultimately unmeaning. However we interpret the evidence, its relative truth depends in its internal coherence. We may therefore say that any magical recollection is genuine if it gives the explanation of our external or internal conditions. Anything which throws light upon the Universe, anything which reveals us to ourselves, should be welcome in this world of riddles.

As our record extends into the past, the evidence of its truth is cumulative. Every incarnation that we remember must increase

our comprehension of ourselves as we are. Each accession of knowledge must indicate with unmistakable accuracy the solution of some enigma which is propounded by the Sphinx of our own unknown birth-city, Thebes. The complicated situation in which we find ourselves is composed of elements; and no element of it came out of nothing. Newton's First Law applies to every plane of thought. The theory of evolution is omniform. There is a reason for one's predisposition to gout, or the shape of one's ear, in the past. The symbolism may change; the facts do not. In one form or another, everything that exists is derived from some previous manifestation. Have it, if you will, that the memories of other incarnations are dreams; but dreams are determined by reality just as much as the events of the day. The truth is to be apprehended by the correct translation of the symbolic language. The last section of the Oath of the Master of the Temple is: "I swear to interpret every phenomenon as a particular dealing of God with my soul." The Magical Memory is (in the last analysis) one manner, and, as experience testifies, one of the most important manners, of performing this vow.

CHAPTER VIII

OF EQUILIBRIUM, AND OF THE GENERAL AND PARTICULAR METHOD OF PREPARATION OF THE FURNITURE OF THE TEMPLE AND OF THE INSTRUMENTS OF ART.

I.

“Before there was equilibrium, countenance beheld not countenance.”¹ So sayeth the holiest of the Books of the ancient Qabalah. (Siphra Tzeniutha i. 2.) One countenance here spoken of is the Macrocosm, the other the Microcosm.²

As said above, the object of any magick ceremony is to unite the Macrocosm and the Microcosm.

It is as in optics; the angles of incidence and reflection are equal. **You must get your Macrocosm and Microcosm exactly balanced, vertically and horizontally, or the images will not coincide.**

This equilibrium is affirmed by the magician in arranging the Temple. Nothing must be lop-sided. If you have anything in the North, you must put something equal and opposite to it in the South. **The importance of this is so great, and the truth of it so obvious, that no one with the most mediocre capacity**

1. The full significance of this aphorism is an Arcanum of the grade of Ipsissimus. It may, however, be partially apprehended by study of Liber Aleph, and the Book of the Law and the Commentaries thereon. It explains Existence.

2. This is the case because we happen ourselves to be Microcosms whose Law is “love under will”. But it is also Magick for an unit which has attained Perfection (in absolute nothingness, O^o), to become “divided for love’s sake, for the chance of union”.

for magick can tolerate any unbalanced object for a moment. His instinct instantly revolts.¹ For this reason the weapons, altar, circle, and magus are all carefully proportioned one with another. It will not do to have a cup like a thimble and a wand like a weaver's beam.²

Again, the arrangement of the weapons on the altar must be such that they *look* balanced. Nor should the magician have any unbalanced ornament. If he have the wand in his right hand, let him have the Ring³ on his left, or let him take the Ankh, or the Bell, or the Cup. And however little he move to the right, let him balance it by an equivalent movement to the left; or if forwards, backwards; and **let him correct each idea by implying the contradictory contained therein.** If he invoke Severity, let him recount that Severity is the instrument of Mercy;⁴ if Stability, let him show the basis of that Stability to be constant change, just as the stability of a molecule is secured by the momentum of the swift atoms contained in it.⁵

In this way let every idea go forth as a triangle on the base of two opposites, making an apex transcending their contradiction in a higher harmony.

It is not safe to use any thought in Magick, unless that thought has been thus equilibrated and destroyed.

Thus again with the instruments themselves; the Wand must be ready to change into a Serpent, the Pantacle into the whirling Svastika or Disk of Jove, as if to fulfil the functions of the Sword.

1. This is because the essence of his being a Magician is his intuitive apprehension of the fundamental principles of the Universe. His instinct is a subconscious assertion of the structural identity of the Macrocosm and the Microcosm. Equilibrium is the condition of manifested existence.

2. See Bagh-i-Muattar, V, par. 2.

3. The Ring has not been described in Part II of this book, for reasons which may be or may not be apparent to the reader. It is the symbol of Nuit, the totality of the possible ways in which he may represent himself and fulfil himself.

4. For example, as when Firmness with one's self or another is the truest kindness; or when amputation saves life.

5. See Liber 418, 11th Aethyr.

The Cross is both the death of the "Saviour"¹ and the Phallic symbol of Resurrection. Will itself must be ready to culminate in the surrender of that Will:² the aspiration's arrow that is shot against the Holy Dove must transmute itself into the wondering Virgin that receives in her womb the quickening of that same Spirit of God.

Any idea that is thus in itself positive and negative, active and passive, male and female, is fit to exist above the Abyss; any idea not so equilibrated is below the Abyss, contains in itself an unmitigated duality or falsehood, and is to that extent qliphotic³ and dangerous. Even an idea like "truth" is unsafe unless it is realized that all Truth is in one sense falsehood. For all Truth is relative; and if it be supposed absolute, will mislead.⁴ "The Book of Lies falsely so called" (Liber 333) is worthy of close and careful study in this respect. The reader should also consult Konx Om Pax, "Introduction", and "Thien Tao" in the same volume.

All this is to be expressed in the words of the ritual itself, and symbolised in every act performed.

II

It is said in the ancient books of Magick that everything used by the Magician must be "virgin". That is: it must never have been used by any other person or for any other purpose. The

1. It is the extension in matter of the Individual Self, the Indivisible Point determined by reference to the Four Quarters. This is the formula which enables it to express its Secret Self; its dew falling upon the Rose is developed into an Eidolon of Itself, in due season.

2. See Liber LXV and Liber VII.

3. See The Qabalah for the use of this word, and study the doctrine concerning the Kings of Edom.

4. See Poincaré for the mathematical proof of this thesis. But Spiritual Experience goes yet deeper, and destroys the Canon of the Law of Contradiction. There is an immense amount of work by the Master Therion on this subject; it pertains especially to His grade of $9^{\circ} = 2^{\circ}$. Such profundities are unsuited to the Student, and may unsettle him seriously. It will be best for him to consider (provisionally) Truth in the sense in which it is taken by Physical Science.

greatest importance was attached by the Adepts of old to this, and it made the task of the Magician no easy one. He wanted a wand; and in order to cut and trim it he needed a knife. It was not sufficient merely to buy a new knife; he felt that he had to make it himself. In order to make the knife, he would require a hundred other things, the acquisition of each of which might require a hundred more; and so on. This shows the impossibility of disentangling one's self from one's environment. **Even in Magick we cannot get on without the help of others.** ¹

There was, however, a further object in this recommendation. The more trouble and difficulty your weapon costs, the more useful you will find it. "If you want a thing well done, do it yourself." It would be quite useless to take this book to a department store, and instruct them to furnish you a Temple according to specification. It is really worth the while of the Student who requires a sword to go and dig out iron ore from the earth, to smelt it himself with charcoal that he has himself prepared, to forge the weapon with his own hand: and even to take the trouble of synthesizing the oil of vitriol with which it is engraved. He will have learnt a lot of useful things in his attempt to make a really virgin sword; he will understand how one thing depends upon another; he will begin to appreciate the meaning of the words "the harmony of the Universe", so often used so stupidly and superficially by the ordinary apologist for Nature, and he will also perceive the true operation of the law of Karma. ²

Another notable injunction of the ancient Magick was that whatever appertained to the Work should be *single*. The Wand was to be cut with a single stroke of the knife. There must be no

1. It is, and the fact is still more important, utterly fatal and demoralizing to acquire the habit of reliance on others. The Magician must know every detail of his work, and be able and willing to roll up his shirt-sleeves and do it, no matter how trivial or menial it may seem. Abramelin (it is true) forbids the Aspirant to perform any tasks of an humiliating type; but he will never be able to command perfect service unless he has experience of such necessary work, mastered during his early training.

2. In this sense especially: any one thing involves, and is involved in, others apparently altogether alien.

boggling and hacking at things, no clumsiness and no hesitation. If you strike a blow at all, strike with your strength! "Whatsoever thy hand findeth to do, do it with all thy might!" **If you are going to take up Magick, make no compromise.** You cannot make revolutions with rose-water, or wrestle in a silk hat. You will find very soon that you must either lose the hat or stop wrestling. Most people do both. They take up the magical path without sufficient reflection, without that determination of adamant which made the author of this book exclaim, as he took the first oath, "*PERDURABO*" — "I will endure unto the end!"¹ They start on it at a great pace, and then find that their boots are covered with mud. Instead of persisting, they go back to Piccadilly. Such persons have only themselves to thank if the very street-boys mock at them.

Another recommendation was this: **buy whatever may be necessary without haggling!**

You must not try to strike a proportion between the values of incommensurable things.² The least of the **Magical Instruments is worth infinitely more than all that you possess**, or, if you like, than all that you stupidly suppose yourself to possess. Break this rule, and the usual Nemesis of the half-hearted awaits you. Not only do you get inferior instruments, but you lose in some other way what you thought you were so clever to have saved. Remember Ananias!³

On the other hand, if you purchase without haggling you will find that along with your purchase the vendor has thrown in

1. "For, enduring unto the End, at the End was Naught to endure." Liber 333, Cap Z.

2. However closely the square of any fraction approximates to 2, no fraction equals $\sqrt{2}$. $\sqrt{2}$ is not in the series; it is a different kind of number altogether.

3. Observe well that there is never any real equivalence or measurable relation between any two things, for each is impregnably Itself. The exchange of property is not a mathematically accurate equation. The Wand is merely a conventional expression of the Will, just as a word is of a thought. It can never be anything else; thus, though the process of making it, whether it involves time, money, or labour, is a spiritual and moral synthesis, it is not measurable in terms of its elements.

the purse of Fortunatus. No matter in what extremity you may seem to be, at the last moment your difficulties will be solved. **For there is no power either of the firmament or of the ether, or of the earth or under the earth, on dry land or in the water, of whirling air or of rushing fire, or any spell or scourge of God which is not obedient to the necessity of the Magician!** That which he has, he has not; but that which he is, he is; and that which he will be, he will be. And neither God nor Man, nor all the malice of Choronzon, can either check him, or cause him to waver for one instant upon the Path. This command and this promise have been given by all the Magi without exception. And where this command has been obeyed, this promise has been most certainly fulfilled.

III

In all actions the same formulae are applicable. **To invoke a god, i.e. to raise yourself to that godhead, the process is threefold, PURIFICATION, CONSECRATION and INITIATION.**

Therefore every magical weapon, and even the furniture of the Temple, must be passed through this threefold regimen. The details only vary on inessential points. E.g. to prepare the magician, he purifies himself by maintaining his chastity¹ and abstaining from any defilement. But to do the same with, let us say, the Cup, we assure ourselves that the metal has never been employed for any other purpose — we smelt virgin ore, and we take all possible pains in refining the metal — it must be chemically pure.

To sum up this whole matter in a phrase, every article employed is treated as if it were a candidate for initiation; but in those parts of the ritual in which the candidate is blindfolded, we wrap the weapon in a black cloth². The oath which he takes is replaced by a “charge” in similar terms. The details of the preparation of each weapon should be thought out carefully by the magician.

1. See The Book of the Law and the Commentaries thereon for the true definition of this virtue.

2. This refers to the “formula of the Neophyte”. There are alternatives.

Further, the attitude of the magician to his weapons should be that of the God to the suppliant who invokes Him. It should be the love of the father for his child, the tenderness and care of the bridegroom for his bride, and that peculiar feeling which the creator of every work of art feels for his masterpiece.

Where this is clearly understood, the magician will find no difficulty in observing the proper ritual, not only in the actual ceremonial consecration of each weapon, but in the actual preparation, a process which should adumbrate this ceremony; e.g., the magician will cut the wand from the tree, will strip it of leaves and twigs, will remove the bark. He will trim the ends neatly, and smooth down the knots: — this is the banishing.

He will then rub it with the consecrated oil until it becomes smooth and glistening and golden. He will then wrap it in silk of the appropriate colour: — this is the Consecration.

He will then take it, and imagine that it is that hollow tube in which Prometheus brought down fire from Heaven, formulating to himself the passing of the Holy Influence through it. In this and other ways he will perform the initiation; and, this being accomplished, he will repeat the whole process in an elaborate ceremony.¹

To take an entirely different case, that of the Circle; the magician will synthesize the Vermilion required from Mercury and Sulphur which he has himself sublimated. This pure

1. I have omitted to say that the whole subject of Magick is an example of Mythopoeia in that particular form called Disease of Language. Thoth, God of Magick, was merely a man who invented writing, as his monuments declare clearly enough. "Gramarye", Magick, is only the Greek "Gramma". So also the old name of a Magical Ritual, "Grimoire", is merely a Grammar.

It appeared marvellous to the vulgar that men should be able to communicate at a distance, and they began to attribute other powers, merely invented, to the people who were able to write. The Wand is then nothing but the pen; the Cup, the Inkpot; the Dagger, the knife for sharpening the pen; and the disk (Pantacle) is either the papyrus roll itself; or the weight which kept it in position, or the sandbox for soaking up the ink. And, of course, the "Papyrus of Ani" is only the Latin for toilet-paper.

vermilion he will himself mix with the consecrated oil, and as he uses this paint he will think intently and with devotion of the symbols which he draws. This circle may then be initiated by a circumambulation, during which the magician invokes the names of God that are on it.

Any person without sufficient ingenuity to devise proper methods of preparation for the other articles required is unlikely to make much of a magician; and we shall only waste space if we deal in detail with the preparation of each instrument.

There is a definite instruction in *Liber A vel Armorum*, in the *Equinox*, Volume I, Number IV, as to the Lamp and the Four Elemental Weapons.

CHAPTER IX

OF SILENCE AND SECRECY :

AND OF

THE BARBAROUS NAMES OF EVOCATION

It is found by experience (confirming the statement of Zoroaster) that the most potent conjurations are those in an ancient and perhaps forgotten language, or even those couched in a corrupt and possibly always meaningless jargon. Of these there are several main types. The "preliminary invocation" in the "Goetia" consists principally of corruptions of Greek and Egyptian names. For example, we find "Osorronnophris" for "Asor Un-Nefer".¹ The conjurations given by Dr. Dee (vide Equinox I, VIII) are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax.

However this may be, it *works*. Even the beginner finds that "things happen" when he uses it: and this is an advantage — or disadvantage! — shared by no other type of language. The rest need skill. This needs Prudence!

The Egyptian Invocations are much purer, but their meaning has not been sufficiently studied by persons magically competent. We possess a number of Invocations in Greek of every degree of excellence; in Latin but few, and those of inferior quality. It will be noticed that in every case the conjurations are very sonorous,

1.. See appendix 4, Liber Samekh; this is an edition of this Invocation, with an elaborate Rubric, translation, scholia, and instruction.

and there is a certain magical voice in which they should be recited. This special voice was a natural gift of the Master Therion; but it can be easily taught — to the right people.

Various considerations impelled Him to attempt conjurations in the English language. There already existed one example, the charm of the witches in Macbeth; although this was perhaps not meant seriously, its effect is indubitable.¹

He has found iambic tetrameters enriched with many rimes both internal and external very useful. "The Wizard Way" (Equinox I, I) gives a good idea of the sort of thing. So does the Evocation of Bartzabel in Equinox I, IX. There are many extant invocations throughout his works, in many kinds of metre, of many kinds of being, and for many kinds of purposes. (See Appendix).

Other methods of incantation are on record as efficacious. For instance Frater I. A., when a child, was told that he could invoke the devil by repeating the "Lord's Prayer" backwards. He went into the garden and did so. The Devil appeared, and almost scared him out of his life.

It is therefore not quite certain in what the efficacy of conjurations really lies. The peculiar mental excitement required may even be aroused by the perception of the absurdity of the process, and the persistence in it, as when once FRATER PERDURABO (at the end of His magical resources) recited "From Greenland's Icy Mountains", and obtained His result.¹

It may be conceded in any case that **the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch** — that they should do so is no more extraordinary than music of any kind should do so.

Magicians have not confined themselves to the use of the human voice. The Pan-pipe with its seven stops, corresponding to the seven planets, the bull-roarer, the tom-tom, and even the violin, have all been used, as well as many others, of which the

1. A true poet cannot help revealing himself and the truth of things in his art, whether he be aware of what he is writing, or no.

1. See "Eleusis", A. Crowley, *Collected Works*, Vol. III Epilogue.

most important is the bell ¹, though this is used not so much for actual conjuration as to mark stages in the ceremony. Of all these the tom-tom will be found to be the most generally useful.

While on the subject of barbarous names of evocation we should not omit the utterance of certain supreme words which enshrine (α) the complete formula of the God invoked, or (β) the whole ceremony.

Examples of the former kind are Tetragrammaton, I.A.O., and Abrahadabra.

An example of the latter kind is the great word StiBeTTChe-PhMeFSHiSS, which is a line drawn on the Tree of Life (Coptic attributions) in a certain manner. ²

With all such words it is of the utmost importance that they should never be spoken until the supreme moment, and even then they should burst from the magician almost despite himself — so great should be his reluctance ³ to utter them. In fact, they should be the utterance of the God in him at the first onset of the divine possession. So uttered, they cannot fail of effect, for they have become the effect.

Every wise magician will have constructed (according to the principles of the Holy Qabalah) many such words, and he should have quintessentialised them all in one Word, which last Word, once he has formed it, he should never utter consciously even in thought, until perhaps with it he gives up the ghost. **Such a Word should in fact be so potent that man cannot hear it and live.**

1. See Part II. It should be said that in experience no bell save His own Tibetan bell of Electrum Magicum has ever sounded satisfactory to the Master Therion. Most bells jar and repel.

2. It represents the descent of a certain Influnce. See the Evocation of Taphtatharath, Equinox I, III. The attributions are given in 777. This Word expresses the current Kether - Beth - Binah - Cheth - Geburch - Mem - Hod - Shin - Malkuth, the descent from 1 to 10 via the Pillar of Severity.

3. This reluctance is Freudian, due to the power of these words to awaken the suppressed subconscious libido.

Such a word was indeed the lost Tetragrammaton ¹. It is said that at the utterance of this name the Universe crashes into dissolution. **Let the Magician earnestly seek this Lost Word, for its pronunciation is synonymous with the accomplishment of the Great Work.** ²

In this matter of the efficacy of words there are again two formulæ exactly opposite in nature. A word may become potent and terrible by virtue of constant repetition. It is in this way that most religions gain strength. **At first the statement "So and so is God" excites no interest. Continue, and you meet scorn and scepticism: possibly persecution. Continue, and the controversy has so far died out that no one troubles to contradict your assertion.**

No superstition is so dangerous and so lively as an exploded superstition. The newspapers of to-day (written and edited almost exclusively by men without a spark of either religion or morality) dare not hint that any one disbelieves in the ostensibly prevailing cult; they deplore Atheism — all but universal in practice and implicit in the theory of practically all intelligent people — as if it were the eccentricity of a few negligible or objectionable persons. This is the ordinary story of advertisement; the sham has exactly the same chance as the real. Persistence is the only quality required for success.

The opposite formula is that of secrecy. An idea is perpetuated because it must never be mentioned. A Freemason never forgets the secret words entrusted to him, though these words mean absolutely nothing to him, in the vast majority of cases; the only reason for this is that he has been forbidden to mention them, although they have been published again and again, and are as accessible to the profane as to the initiate.

In such a work of practical Magick as the preaching of a new

1. The Master Therion has received this Word; it is communicated by Him to the proper postulants, at the proper time and place, in the proper circumstances.

2. Each man has a different Great Work, just as no two points on the circumference of a circle are connected with the centre by the same radius. The Word will be correspondingly unique.

Law, these methods may be advantageously combined; on the one hand infinite frankness and readiness to communicate all secrets; on the other the sublime and terrible knowledge that all real secrets are incommunicable.¹

It is, according to tradition, a certain advantage in conjurations to employ more than one language. In all probability the reason of this is that any change spurs the flagging attention. A man engaged in intense mental labour will frequently stop and walk up and down the room — one may suppose for this cause — but it is a sign of weakness that this should be necessary. For the beginner in Magick, however, it is permissible² to employ any device to secure the result.

Conjurations should be recited, not read;³ and the entire ceremony should be so perfectly performed that one is hardly conscious of any effort of memory. **The ceremony should be constructed with such logical fatality that a mistake is impossible.**⁴ The conscious ego of the Magician is to be destroyed to be absorbed in that of the God whom he invokes, and the process should not interfere with the automaton who is performing the ceremony.

But this ego of which it is here spoken is the true ultimate ego. The automaton should possess will, energy, intelligence, reason, and resource. This automaton should be the perfect man far more

1. If this were not the case, individuality would not be inviolable. No man can communicate even the simplest thought to any other man in any full and accurate sense. For that thought is sown in a different soil, and cannot produce an identical effect. I cannot put a spot of red upon two pictures without altering each in diverse ways. It might have little effect on a sunset by Turner, but much on a nocturne by Whistler. The identity of the two spots as spots would thus be fallacious.

2. This is not to say that it is advisable. O how shameful is human weakness! But it does encourage one — it is useless to deny it — to be knocked down by a Demon of whose existence one was not really quite sure.

3. Even this is for the weaker brethren. The really great Magus speaks and acts impromptu and extempore.

4. First-rate poetry is easily memorized because the ideas and the musical values correspond to man's mental and sensory structure.

than any other man can be. It is only the divine self within the man, a self as far above the possession of will or any other qualities whatsoever as the heavens are high above the earth, that should reabsorb itself into that illimitable radiance of which it is a spark.¹

The great difficulty for the single Magician is so to perfect himself that these multifarious duties of the Ritual are adequately performed. At first he will find that the exaltation destroys memory and paralyzes muscle. This is an essential difficulty of the magical process, and can only be overcome by practice and experience.²

In order to aid concentration, and to increase the supply of Energy, it has been customary for the Magician to employ assistants or colleagues. It is doubtful whether the obvious advantages of this plan compensate the difficulty of procuring suitable persons³, and the chance of a conflict of will or a misunderstanding in the circle itself. On one occasion FRATER PERDURABO was disobeyed by an assistant; and had it not been for His promptitude in using the physical compulsion of the sword, it is probable that the circle would have been broken. As it was, the affair fortunately terminated in nothing more serious than the destruction of the culprit.

However, there is no doubt that an assemblage of persons who really are in harmony can much more easily produce an effect than a magician working by himself. The psychology of "Revival meetings" will be familiar to almost every one, and though such

1. This is said of the partial or lesser Works of Magick. This is an elementary treatise; one cannot discuss higher Works as for example those of "The Hermit of Aesopus Island".

2. See "The Book of Lies"; there are several chapters on this subject. But Right Exaltation should produce spontaneously the proper mental and physical reactions. As soon as the development is secured, there will be automatic reflex "justesse", exactly as in normal affairs mind and body respond with free unconscious rightness to the Will.

3. The organic development of Magick in the world due to the creative Will of the Master Therion makes it with every year that passes easier to find scientifically trained co-workers.

meetings¹ are the foulest and most degraded rituals of black magic, the laws of Magick are not thereby suspended. **The laws of Magick are the laws of Nature.**

A singular and world-famous example of this is of sufficiently recent date to be fresh in the memory of many people now living. At a nigger camp meeting in the "United" States of America, devotees were worked up to such a pitch of excitement that the whole assembly developed a furious form of hysteria. The comparatively intelligible cries of "Glory" and "Hallelujah" no longer expressed the situation. Somebody screamed out "Ta-ra-ra-boom-de-ay!", and this was taken up by the whole meeting and yelled continuously, until reaction set in. The affair got into the papers, and some particularly bright disciple of John Stuart Mill, logician and economist, thought that these words, having set one set of fools crazy, might do the same to all the other fools in the world. He accordingly wrote a song, and produced the desired result. This is the most notorious example in recent times of the power exerted by a barbarous name of evocation.

A few words may be useful to reconcile the general notion of Causality with that of Magick. How can we be sure that a person waving a stick and howling thereby produces thunderstorms? In no other way than that familiar to Science; we note that whenever we put a lighted match to dry gunpowder, an unintelligibly arbitrary phenomenon, that of sound, is observed; and so forth.

We need not dwell upon this point; but it seems worth while to answer one of the objections to the possibility of Magick, choosing one which is at first sight of an obviously "fatal" character. It is convenient to quote verbatim from the Diary² of a distinguished Magician and philosopher.

"I have noticed that the effect of a Magical Work has followed

1. See, for an account of properly-conducted congregational ceremonial, Equinox I, IX. "Energized Enthusiasm", and Equinox III. I. Liber XV. Ecclesiae Gnosticae Catholicae Canon Missae. The "Revival meetings" here in question were deliberate exploitations of religious hysteria.

2. In a later entry we read that the diarist has found a similar train of argument in "Space, Time, and Gravitation", page 51. He was much encouraged by the confirmation of his thesis in so independent a system of thought.

it so closely that it must have been started before the time of the Work. E. g. I work to night to make X in Paris write to me. I get the letter the next morning, so that it must have been written before the Work. Does this deny that the Work caused the effect?

"If I strike a billiard-ball, and it moves, both my will and its motion are due to causes long antecedent to the act. I may consider both my Work and its reaction as twin effects of the eternal Universe. The moved arm and ball are parts of a state of the Cosmos which resulted necessarily from its momentarily previous state, and so, back for ever.

"Thus, my Magical Work is only one of the cause-effects necessarily concomitant with the cause-effects which set the ball in motion. I may therefore regard the act of striking as a cause-effect of my original Will to move the ball, though necessarily previous to its motion. But the case of magical Work is not quite analogous. For my nature is such that I am compelled to perform Magick in order to make my will to prevail; so that the cause of my doing the Work is also the cause of the ball's motion, and there is no reason why one should precede the other. (Cf. *Lewis Carroll*, where the Red Queen screams before she pricks her finger.)

"Let me illustrate the theory by an actual example.

"I write from Italy to a man in France and another in Australia on the same day, telling them to join me. Both arrive ten days later; the first in answer to my letter, which he received, the second on "his own initiative", as it would seem. But I summoned him because I wanted him; and I wanted him because he was my representative; and his intelligence made him resolve to join me because it judged rightly that the situation (so far as he knew it) was such as to make me desire his presence.

"The same cause, therefore, which made me write to him made him come to me; and through it would be improper to say that the writing of the letter was the direct cause of his arrival, it is evident that if I had not written I should have been different from what I actually am, and therefore my relations with him would have been otherwise than they are. In this sense, therefore, the letter and the journey are causally connected.

"One cannot go farther, and say that in this case I ought to write the letter even if he had arrived before I did so; for it

is part of the whole set of circumstances that I do not use a crowbar on an open door.

“The conclusion is that one should do one’s Will ‘without lust of result’. If one is working in accordance with the laws of one’s own nature, one is doing ‘right’; and no such Work can be criticised as ‘useless’, even in cases of the character here discussed. So long as one’s Will prevails, there is no cause for complaint.

“To abandon one’s Magick would shew lack of self-confidence in one’s powers, and doubt as to one’s inmost faith in Self and in Nature.¹ Of course one changes one’s methods as experience indicates; but there is no need to change them on any such ground as the above.

“Further, the argument here set forth disposes of the need to explain the *modus operandi* of Magick. A successful operation does not involve any theory soever, not even that of the existence of causality itself. The whole set of phenomena may be conceived as single.

“For instance, if I see a star (as it was years ago) I need not assume causal relations as existing between it, the earth, and myself. The connexion exists; I can predicate nothing beyond that. I cannot postulate purpose, or even determine the manner in which the event comes to be. Similarly, when I do Magick, it is in vain to inquire why I so act, or why the desired result does or does not follow. Nor can I know how the previous and subsequent conditions are connected. At most I can describe the consciousness which I interpret as a picture of the facts, and make empirical generalizations of the superficial aspects of the case.

“Thus, I have my own personal impressions of the act of telephoning; but I cannot be aware of what consciousness, electricity, mechanics, sound, etc., actually are in themselves. And although I can appeal to experience to lay down ‘laws’ as to what

1. i. e. on the ground that one cannot understand how Magick can produce the desired effects. For if one possesses the inclination to do Magick, it is evidence of a tendency in one’s Nature. Nobody understands fully how the mind moves the muscles; but we know that lack of confidence on this point means paralysis. “If the Sun and Moon should doubt, They’d immediately go out”, as Blake said. Also, as I said myself. “Who hath the How is careless of the Why ”.

conditions accompany the act, I can never be sure that they have always been, or ever will again be, identical. (In fact, it is certain that an event can never occur twice in precisely the same circumstances.)¹

“Further, my ‘laws’ must always take nearly all the more important elements of knowledge for granted. I cannot say — finally — how an electric current is generated. I cannot be sure that some totally unsuspected force is not at work in some entirely arbitrary way. For example, it was formerly supposed that Hydrogen and Chlorine would unite when an electric spark was passed through the mixture; now we “know’ that the presence of a minute quantity of aqueous vapour (or some *tertium quid*) is essential to the reaction. We formulated before the days of Ross the ‘laws’ of malarial fever, without reference to the mosquito; we might discover one day that the germ is only active when certain events are transpiring in some nebula², or when so apparently inert a substance as Argon is present in the air in certain proportions.

“We may therefore admit quite cheerfully that Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equation as Love.

“That is no reason why we should not study, practice and enjoy it; for it is a Science in exactly the same sense as biology; it is no less an Art than Sculpture; and it is a Sport as much as Mountaineering.

“Indeed, there seems to be no undue presumption in urging that no Science possesses equal possibilities of deep and important Knowledge;³ that no Art offers such opportunities to the ambi-

1. If it did so, how could we call it duplex?

2. The history of the Earth is included in the period of some such relation; so that we cannot possibly be sure that we may deny: “Malarial fever is a function of the present precession of the Equinoxes”.

3. Magick is less liable to lead to error than any other Science, because its terms are interchangeable, by definition, so that it is based on relativity from the start. We run no risk of asserting absolute propositions. Furthermore we make our measurements in terms of the object measured, thus avoiding the absurdity of defining metaphysical ideas by mutable standards, (Cf. Eddington “Space, Time, and Gravitation”).

tion of the Soul to express its Truth, in Ecstasy, through Beauty; and that no Sport rivals its fascinations of danger and delight, so excites, exercises, and tests its devotees to the uttermost, or so rewards them by well-being, pride, and the passionate pleasures of personal triumph.

“Magick takes every thought and act for its apparatus; it has the Universe for its Library and its Laboratory; all Nature is its Subject; and its Game, free from close seasons and protective restrictions, always abounds in infinite variety, being all that exists.”¹

Prologue.) of being forced to attribute the qualities of human consciousness to inanimate things (Poincaré, “La mesure du temps”), and of asserting that we know anything of the universe in itself, though the nature of our senses and our minds necessarily determines our observations, so that the limit of our knowledge is subjective, just as a thermometer can record nothing but its own reaction to one particular type of Energy.

Magick recognizes frankly (1) that truth is relative, subjective, and apparent; (2) that Truth implies Omniscience, which is unattainable by mind, being transfinite; just as if one tried to make an exact map of England in England, that map must contain a map of the map, and so on, ad infinitum; (3) that logical contradiction is inherent in reason, (Russell, “Introduction to Mathematical Philosophy”, p. 136; Crowley, “Eleusis”, and elsewhere); (4) that a Continuum requires a Continuum to be commensurable with it; (5) that Empiricism is ineluctable, and therefore that adjustment is the only possible method of action; and (6) that error may be avoided by opposing no resistance to change, and registering observed phenomena in their own language.

1. The elasticity of Magick makes it equal to all possible kinds of environment, and therefore biologically perfect. “Do what thou wilt” implies self-adjustment, so that failure cannot occur. One’s true Will is necessarily fitted to the whole Universe with the utmost exactitude, because each term in the equation $a+b+c=0$ must be equal and opposite to the sum of all the other terms. No individual can ever be aught than himself, or do aught else than his Will, which is his necessary relation with his environment, dynamically considered. All error is no more than an illusion proper to him to dissipate the mirage, and it is a general law that the method of accomplishing this operation is to realize, and to acquiesce in, the order of the Universe, and to refrain from attempting the impossible task of overcoming the inertia of the forces which oppose, and therefore are identical with, one’s self. Error in thought is therefore failure to understand, and in action to perform, one’s own true Will.

CHAPTER X

OF THE GESTURES.

This chapter may be divided into the following parts:

1. Attitudes.
2. Circumambulations (and similar movements).
3. Changes of position (This depends upon the theory of the construction of the circle).
4. The Knocks or Knells.

I

Attitudes are of two Kinds: natural and artificial. Of the first kind, prostration is the obvious example. It comes natural to man (poor creature!) to throw himself to the ground in the presence of the object of his adoration.¹

Intermediate between this and the purely artificial form of gestures comes a class which depends on acquired habit. Thus it is natural to an European officer to offer his sword in token of surrender. A Tibetan would, however, squat, put out his tongue, and place his hand behind his right ear.

Purely artificial gestures comprehend in their class the majority of definitely magick signs, though some of these simulate a natural action — e.g. the sign of the Rending of the Veil. But the sign of Auramoeth (see Equinox I, II, Illustration “The Signs of the Grades”) merely imitates a hieroglyph which has only a remote connection with any fact in nature. All signs must of course be studied with infinite patience, and practised until the connection

1. The Magician must eschew prostration, or even the “bending of the knee in supplication”, as infamous and ignominious, an abdication of his sovereignty.

between them and the mental attitude which they represent appears *necessary*.

II

The principal movement in the circle is circumambulation.¹ This has a very definite result, but one which is very difficult to describe. An analogy is the dynamo. **Circumambulation properly performed in combination with the Sign of Horus (or "The Enterer") on passing the East is one of the best methods of arousing the macrocosmic force in the Circle.** It should never be omitted unless there be some special reason against it.

A particular tread seems appropriate to it. This tread should be light and stealthy, almost furtive, and yet very purposeful. It is the pace of the tiger who stalks the deer.

The number of circumambulations should of course correspond to the nature of the ceremony.

Another important movement is the spiral, of which there are two principal forms, one inward, one outward. They can be performed in either direction; and, like the circumambulation, if performed deosil² they invoke — if widdershins³ they banish⁴. **In the spiral the tread is light and tripping, almost approximating to a dance :** while performing it the magician will usually turn on his own axis, either in the same direction as

1. In Part II of this Book 4 it was assumed that the Magician went barefoot. This would imply his intention to make intimate contact with his Circle. But he may wear sandals, for the Ankh is a sandal-strap; it is borne by the Egyptian Gods to signify their power of Going, that is their eternal energy. By shape the Ankh (or Crux Ansata) suggests the formula by which this Going is effected in actual practice.

2. i. e. 'In the same direction as the hands of a watch move.

3. i. e. In the opposite direction.

4. Such, at least, is the traditional interpretation. But there is a deeper design which may be expressed through the direction of rotation. Certain forces of the most formidable character may be invoked by circumambulation Widdershins when it is executed with intent toward them, and the initiated technique. Of such forces Typhon is the type, and the war of the Titans against the Olympians the legend. (Teitan, Titan, has in Greek the numerical value of 666.)

the spiral, or in the opposite direction. Each combination involves a different symbolism.

There is also the dance proper; it has many different forms, each God having his special dance. One of the easiest and most effective dances is the ordinary waltz-step combined with the three signs of L.V.X. It is much easier to attain ecstasy in this way than is generally supposed. The essence of the process consists in the struggle of the Will against giddiness; but this struggle must be prolonged and severe, and upon the degree of this the quality and intensity of ecstasy attained may depend.

With practice, giddiness is altogether conquered; exhaustion then takes its place as the enemy of Will. **It is through the mutual destruction of these antagonisms in the mental and moral being of the magician that Samadhi is begotten.**

III

Good examples of the use of change of position are given in the manuscripts Z.1 and Z.3;¹ explanatory of the Neophyte Ritual of the G. D., where the candidate is taken to various stations in the Temple, each station having a symbolic meaning of its own; but in pure invocation a better example is given in Liber 831.²

In the construction of a ceremony an important thing to decide is whether you will or will not make such movements. For every Circle has its natural symbolism, and even if no use is to be made of these facts, one must be careful not to let anything be inharmonious with the natural attributions.³ For the sensitive aura of the magician might be disturbed, and the value of the ceremony completely destroyed, by the embarrassment caused by the discovery of some such error, just as if a pre-occupied T-totaller found that he had strayed into a Temple of the Demon Rum! It is therefore impossible to neglect the theory of the Circle.

1. Equinox I, II, pp. 244-260.

2. Equinox I, VII, pp. 93 sqq.

3. The practical necessities of the work are likely to require certain movements. One should either exclude this symbolism altogether, or else think out everything beforehand, and make it significant. Do not let some actions be symbolic and others haphazard.

To take a simple example, suppose that, in an Evocation of Bartzabel, the planet Mars, whose sphere is Geburah (Severity) were situated (actually, in the heavens) opposite to the Square of Chesed (Mercy) of the Tau in the Circle, and the triangle placed accordingly. It would be improper for the Magus to stand on that Square unless using this formula, "I, from Chesed, rule Geburah through the Path of the Lion"; while — taking an extreme case — to stand on the square of Hod (which is naturally dominated by Geburah) would be a madness which only a formula of the very highest Magick could counteract.

Certain positions, however, such as Tiphareth¹, are so sympathetic to the Magus himself that he may use them without reference to the nature of the spirit, or of the operation; unless he requires an exceptionally precise spirit free of all extraneous elements, or one whose nature is difficultly compatible with Tiphareth.

To show how these positions may be used in conjunction with the spirals, suppose that you are invoking Hathor, Goddess of Love, to descend upon the Altar. Standing on the square of Netzach you will make your invocation to Her, and then dance an inward spiral deosil ending at the foot of the altar, where you sink on your knees with your arms raised above the altar as if inviting Her embrace.²

To conclude, one may add that natural artistic ability, if you possess it, forms an excellent guide. **All Art is Magick.**

Isadora Duncan has this gift of gesture in a very high degree. Let the reader study her dancing; if possible rather in private than in public, and learn the superb "unconsciousness" — which is magical consciousness — with which she suits the action to the melody.³

There is no more potent means than Art of calling forth true Gods to visible appearance.

1. Tiphareth is hardly "dominated" even by Kether. It is the son rather than the servant.

2. But NOT "in supplication".

3. This passage was written in 1911 e. v. "Wake Duncan with thy Knocking? I would thou couldst!"

IV.

The knocks or knells are all of the same character. They may be described collectively — the difference between them consists only in this, that the instrument with which they are made seals them with its own special properties. It is of no great importance (even so) whether they are made by clapping the hands or stamping the feet, by strokes of one of the weapons, or by the theoretically appropriate instrument, the bell. It may nevertheless be admitted that they become more important in the ceremony if the Magician considers it worth while to take up ¹ an instrument whose single purpose is to produce them.

Let it first be laid down that a knock asserts a connection between the Magician and the object which he strikes. Thus the use of the bell, or of the hands, means that the Magician wishes to impress the atmosphere of the whole circle with what has been or is about to be done. He wishes to formulate his will in sound, and radiate it in every direction; moreover, to influence that which lives by breath in the sense of his purpose, and to summon it to bear witness to his Word. The hands are used as symbols of his executive power, the bell to represent his consciousness exalted into music. To strike with the wand is to utter the fiat of creation; the cup vibrates with his delight in receiving spiritual wine. A blow with the dagger is like the signal for battle. The disk is used to express the throwing down of the price of one's purchase. To stamp with the foot is to declare one's mastery of the matter in hand. Similarly, any other form of giving knocks has its own virtue. From the above examples the intelligent student will have perceived the method of interpreting each individual case that may come in question.

As above said, the object struck is the object impressed. Thus, a blow upon the altar affirms that he has complied with the laws of his operation. To strike the lamp is to summon the Light divine. Thus for the rest.

It must also be observed that many combinations of ideas are made possible by this convention. To strike the wand within the cup is to apply the creative will to its proper complement, and so

1. Any action not purely rhythmical is a disturbance.

perform the Great Work by the formula of Regeneration. To strike with the hand on the dagger declares that one demands the use of the dagger as a tool to extend one's executive power. The reader will recall how Siegfried smote Nothung, the sword of Need, upon the lance of Wotan. By the action Wagner, who was instructed how to apply magical formulæ by one of the heads of our Order, intended his hearers to understand that the reign of authority and paternal power had come to an end; that the new master of the world was intellect.

The general object of a knock or a knell is to mark a stage in the ceremony. Sasaki Shigetzu tells us in his essay on Shinto that the Japanese are accustomed to clap their hands four times "to drive away evil spirits". He explains that what really happens is that the sudden and sharp impact of the sound throws the mind into an alert activity which enables it to break loose from the obsession of its previous mood. It is aroused to apply itself aggressively to the ideas which had oppressed it. There is therefore a perfectly rational interpretation of the psychological power of the knock.

In a Magical ceremony the knock is employed for much the same purpose. The Magician uses it like the chorus in a Greek play. It helps him to make a clean cut, to turn his attention from one part of his work to the next.

So much for the general character of the knock or knell. Even this limited point of view offers great opportunities to the resourceful Magician. But further possibilities lie to our hand. It is not usually desirable to attempt to convey anything except emphasis, and possibly mood, by varying the force of the blow. It is obvious, moreover, that there is a natural correspondence between the hard loud knock of imperious command on the one hand, and the soft slurred knock of sympathetic comprehension on the other. It is easy to distinguish between the bang of the outraged creditor at the front, and the hushed tap of the lover at the bedroom door. Magical theory cannot here add instruction to instinct.

But a knock need not be single; the possible combinations are evidently infinite. We need only discuss the general principles of determining what number of strokes will be proper in any case,

and how we may interrupt any series so as to express our idea by means of structure.

The general rule is that a single knock has no special significance as such, because unity is omniform. It represents Kether, which is the source of all things equally without partaking of any quality by which we discriminate one thing from another. Continuing on these lines, the number of knocks will refer to the Sephira or other idea Qabalistically cognate with that number. Thus, 7 knocks will intimate Venus, 11 the Great Work, 17 the Trinity of Fathers, and 19 the Feminine Principle in its most general sense.

Analyzing the matter a little further, we remark firstly that a battery of too many knocks is confusing, as well as liable to overweight the other parts of the ritual. In practice, 11 is about the limit. It is usually not difficult to arrange to cover all necessary ground with that number.

Secondly, each is so extensive in scope, and includes aspects so diverse from a practical standpoint that our danger lies in vagueness. A knock should be well defined; its meaning should be precise. The very nature of knocks suggests smartness and accuracy. We must therefore devise some means of making the sequence significant of the special sense which may be appropriate. Our only resource is in the use of intervals.

It is evidently impossible to attain great variety in the smaller numbers. But this fact illustrates the excellence of our system. There is only one way of striking 2 knocks, and this fact agrees with the nature of Chokmah; there is only one way of creating. We can express only ourselves, although we do so in duplex form. But there are three ways of striking 3 knocks, and these 3 ways correspond to the threefold manner in which Binah can receive the creative idea. There are three possible types of triangle. We may understand an idea either as an unity tripartite, as an unity dividing itself into a duality, or as a duality harmonized into an unity. Any of these methods may be indicated by 3 equal knocks; 1 followed, after a pause, by 2; and 2 followed, after a pause, by 1.

As the nature of the number becomes more complex, the possible varieties increase rapidly. There are numerous ways of striking 6, each of which is suited to the nature of the several

aspects of Tiphareth. We may leave the determination of these points to the ingenuity of the student.

The most generally useful and adaptable battery is composed of 11 strokes. The principal reasons for this are as follows: *Firstly*, 11 is the number of Magick in itself. It is therefore suitable to all types of operation. *Secondly*, it is the sacred number par excellence of the new Aeon. As it is written in the Book of the Law: "Eleven, as all their numbers who are of us." *Thirdly*, it is the number of the letters of the word ABRAHADABRA, which is the word of the Aeon. The structure of this word is such that it expresses the Great Work, in every one of its aspects. *Lastly*, it is possible thereby to express all possible spheres of operation, whatever their nature. This is effected by making an equation between the number of the Sephira and the difference between that number and 11. For example, $2^{\circ}=9^{\circ}$ is the formula of the grade of initiation corresponding to Yesod. Yesod represents the instability of air, the sterility of the moon; but these qualities are balanced in it by the stability implied in its position as the Foundation, and by its function of generation. This complex is further equilibrated by identifying it with the number 2 of Chokmah, which possesses the airy quality, being the Word, and the lunar quality, being the reflection of the sun of Kether as Yesod is of the sun of Tiphareth. It is the wisdom which is the foundation by being creation. This entire cycle of ideas is expressed in the double formula $2^{\circ}=9^{\circ}$, $9^{\circ}=2^{\circ}$; and any of these ideas may be selected and articulated by a suitable battery.

We may conclude with a single illustration of how the above principles may be put into practice. Let us suppose that the Magician contemplates an operation for the purpose of helping his mind to resist the tendency to wander. This will be a work of Yesod. But he must emphasize the stability of that Sephira as against the Airy quality which it possesses. His first action will be to put the 9 under the protection of the 2; the battery at this point will be 1-9-1. But this 9 as it stands is suggestive of the changefulness of the moon. It may occur to him to divide this into 4 and 5, 4 being the number of fixity, law, and authoritative power; and 5 that of courage, energy, and triumph of the spirit

over the elements. He will reflect, moreover, that 4 is symbolic of the stability of matter, while 5 expresses the same idea with regard to motion. At this stage the battery will appear as 1-2-5-2-1. After due consideration he will probably conclude that to split up the central 5 would tend to destroy the simplicity of his formula, and decide to use it as it stands. The possible alternative would be to make a single knock the centre of his battery as if he appealed to the ultimate immutability of Kether, invoking that unity by placing a fourfold knock on either side of it. In this case, his battery would be 1-4-1-4-1. He will naturally have been careful to preserve the balance of each part of the battery against the corresponding part. This would be particularly necessary in an operation such as we have chosen for our example.

CHAPTER XI

OF OUR LADY BABALON AND OF THE BEAST WHEREON SHE RIDETH. ALSO CONCERNING TRANSFORMATIONS.

I

The contents of this section, inasmuch as they concern OUR LADY, are too important and too sacred to be printed. They are only communicated by the Master Therion to chosen pupils in private instruction.

II

The essential magical work, apart from any particular operation, is the proper formation of the Magical Being or Body of Light. This process will be discussed at some length in Chapter XVIII.

We will here assume that the magician has succeeded in developing his Body of Light until it is able to go anywhere and do anything. There will, however, be a certain limitation to his work, because he has formed his magical body from the fine matter of his own element. Therefore, although he may be able to penetrate the utmost recesses of the heavens, or conduct vigorous combats with the most unpronounceable demons of the pit, it may be impossible for him to do as much as knock a vase from a mantel-piece. His magical body is composed of matter too tenuous to affect directly the gross matter of which illusions such as tables and chairs are made.¹

1. The one really easy "physical" operation which the Body of Light can perform is "Congressus subtilis". The emanations of the "Body of Desire" of the material being whom one visits are, if the visit be agreeable, so potent that one spontaneously gains substance in the embrace. There

There has been a good deal of discussion in the past within the Colleges of the Holy Ghost, as to whether it would be quite legitimate to seek to transcend this limitation. One need not presume to pass judgment. One can leave the decision to the will of each magician.

The Book of the Dead contains many chapters intended to enable the magical entity of a man who is dead, and so deprived (according to the theory of death then current) of the material vehicle for executing his will, to take on the form of certain animals, such as a golden hawk or a crocodile, and in such form to go about the earth "taking his pleasure among the living."¹ As a general rule, material was supplied out of which he could construct the party of the second part aforesaid, hereinafter referred to as the hawk.

We need not, however, consider this question of death. It may often be convenient for the living to go about the world in some such incognito. **Now, then, conceive of this magical body as creative force, seeking manifestation; as a God, seeking incarnation.**

There are two ways by which this aim may be effected. **The first method is to build up an appropriate body from its elements.** This is, generally speaking, a very hard thing to do, because the physical constitution of any material being with much power is, or at least should be, the outcome of ages of evolution. However, there is a lawful method of producing an homunculus which is taught in a certain secret organization, perhaps known to some of those who may read this, which could very readily be adapted to some such purpose as we are now discussing.

The second method sounds very easy and amusing. You take some organism already existing, which happens to be suitable to your purpose. You drive out the magical being

are many cases on record of Children having been born as the result of such unions. See the work of De Sinistrari on Incubi and Succubi for a discussion of analogous phenomena.

1. See "The Book of Lies" cap. 44, and The Collected Works of Aleister Crowley, Vol. III, pp. 209-210, where occur paraphrased translations of certain classical Egyptian rituals.

which inhabits it, and take possession. To do this by force is neither easy nor justifiable, because the magical being of the other was incarnated in accordance with its Will. And "Thou hast no right but to do thy Will." One should hardly strain this sentence to make one's own will include the will to upset somebody else's will! ¹ Moreover, it is extremely difficult thus to expatriate another magical being; for though, unless it is a complete microcosm like a human being, it cannot be called a star, it is a little bit of a star, and a part of the body of Nuit.

But there is no call for all this frightfulness. There is no need to knock the girl down, unless she refuses to do what you want, and she will always comply if you say a few nice things to her. ² **You can always use the body inhabited by an elemental, such as an eagle, hare, wolf, or any convenient animal, by making a very simple compact. You take over the responsibility for the animal, thus building it up into your own magical hierarchy. This represents a tremendous gain to the animal. ³ It competely fulfils its ambition by an alliance of this extremely intimate sort with a Star.** The magician, on the other hand, is able to transform and retransform himself in a thousand ways by accepting a retinue of such adherents. In this way the projection of the "astral" or Body of Light may be made absolutely tangible and practical. **At the same time, the magician must realise that in undertaking the Karma of any elemental, he is assuming a very serious responsibility. The bond which unites him with that elemental is love; and, though it is only a small part of the outfit of the magician, it is the whole of the outfit of the elemental.** He will, therefore, suffer intensely in case of any error or misfortune occuring to his protégée. This feeling is rather peculiar. It is quite instinctive with the best men. They

1. Yet it might happen that the Will of the other being was to invite the Magician to indwell its instrument.

2. Especially on the subject of the Wand or the Disk.

3. This is the magical aspect of eating animal food, and its justification, or rather the reconciliation of the apparent contradiction between the carnivorous and humanitarian elements in the nature of *Homo Sapiens*.

hear of the destruction of a city of a few thousand inhabitants with entire callousness, but when they hear of a dog having hurt its paw, they feel Weltschmerz acutely.

It is not necessary to say much more than this concerning transformations. Those to whom the subject naturally appeals will readily understand the importance of what has been said. Those who are otherwise inclined may reflect that a nod is a good as a wink to a blind horse.

CHAPTER XII

OF THE BLOODY SACRIFICE : AND MATTERS COGNATE.

It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions — the rites of the Dying God — refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favour with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

This subject must be studied in the "Golden Bough", where it is most learnedly set forth by Dr. J. G. Frazer.

Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick.

The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, "Without shedding of blood there is no remission"; and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded — by those who know neither — that earth is not such a pleasant place as heaven.

However, there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows — the part which was originally written — might cause us to be misunderstood. This must not be.

The blood is the life. This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana.¹ There is some ground for the belief that there is a definite substance², not isolated as yet, whose presence makes all

1. Prana or "force" is often used as a generic term for all kinds of subtle energy. The prana of the body is only one of its "vayus". Vayu means air or spirit. The idea is that all bodily forces are manifestations of the finer forces of the more real body, this real body being a subtle and invisible thing.

2. This substance need not be conceived as "material" in the crude sense of Victorian science; we now know that such phenomena as the rays and emanations of radioactive substances occupy an intermediate position. For instance, mass is not, as once supposed, necessarily impermeable to mass, and matter itself can be only interpreted in terms of motion. So, as to "prana", one might hypothesize a phenomenon in the ether analogous to isomerism. We already know of bodies chemically identical whose molecular structure makes one active, another inactive, to certain reagents. Metals can be "tired" or even "killed" as to some of their properties, without discoverable chemical change. One can

the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like a vapour from the mouth of persons *in articulo mortis*; but his experiences as an explorer have convinced the Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy.¹ Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case **it was the theory of**

“kill” steel, and “raise it from the dead”; and flies drowned in ice-water can be resuscitated. That it should be impossible to create high organic life is scientifically unthinkable, and the Master Therion believes it to be a matter of few years indeed before this is done in the laboratory. Already we restore the apparently drowned. Why not those dead from such causes as syncope? If we understood the ultimate physics and chemistry of the brief moment of death we could get hold of the force in some way, supply the missing element, reverse the electrical conditions or what not. Already we prevent certain kinds of death by supplying wants, as in the case of Thyroid.

1. One can become actually drunk on oysters, by chewing them completely. Rigor seems to be a symptom of the loss of what I may call the Alpha-energy and makes a sharp break in the curve. The Beta and other energies dissipate more slowly. Physiologists should make it their first duty to measure these phenomena; for their study is evidently a direct line of research into the nature of Life. The analogy between the living and complex molecules of the Uranium group of inorganic and the Protoplasm group of organic elements is extremely suggestive. The faculties of growth, action, self-recuperation, etc., must be ascribed to similar properties in both cases; and as we have detected, measured and partially explained radioactivity, it must be possible to contrive means of doing the same for Life.

the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly.

The animal should therefore be killed ¹ within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony — thus, by sacrificing a female lamb one would not obtain any appreciate quantity of the fierce energy useful to a Magician who was invoking Mars. In such a case a ram ² would be more suitable. And this ram should be virgin — the whole potential of its original total energy should not have been diminished in any way. ³ For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence ⁴ is the most satisfactory and suitable victim.

1. It is a mistake to suppose that the victim is injured. On the contrary, this is the most blessed and merciful of all deaths, for the elemental spirit is directly built up into Godhead — the exact goal of its efforts through countless incarnations. On the other hand, the practice of torturing animals to death in order to obtain the elemental as a slave is indefensible, utterly black magic of the very worst kind, involving as it does a metaphysical basis of dualism. There is, however, no objection to dualism or black magic when they are properly understood. See the account of the Master Therion's Great Magical Retirement by Lake Pasquaney, where He "crucified a toad in the Basilisk abode".

2. A wolf would be still better in the case of Mars. See 777 for the correspondences between various animals and the "32 Paths" of Nature.

3. There is also the question of its magical freedom. Sexual intercourse creates a link between its exponents, and therefore a responsibility.

4. It appears from the Magical Records of Frater Perdurabo that He made this particular sacrifice on an average about 150 times every year between 1912 e. v. and 1928 e. v. Contrast J. K. Huysman's "Là-Bas", where a perverted form of Magic of an analogous order is described.

"It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what

For evocations it would be more convenient to place the blood of the victim in the Triangle — the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.¹

Those magicians who object to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.

But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably.² An example of this sacrifice is given in Chapter 44 of Liber 333. This Mass may be recommended generally for daily practice.

One last word on this subject. **There is a Magical Operation of maximum importance: the Initiation of a New Aeon. When it becomes necessary to utter a Word, the whole Planet must be bathed in blood. Before man is ready to accept the Law of Thelema, the Great War must be fought. This Bloody Sacrifice is the critical point of the World-**

he sacrifices is not the material blood, but his creative power." This initiated interpretation of the texts was sent spontaneously by Soror I. W. E., for the sake of the younger Brethren.

1. See Equinox (I, V. Supplement: Tenth Aethyr) for an Account of an Operation where this was done. Magical phenomena of the creative order are conceived and germinate in a peculiar thick velvet darkness, crimson, purple, or deep blue, approximating black: as if it were said, In the body of Our Lady of the Stars.

See 777 for the correspondences of the various forces of Nature with drugs, perfumes, etc.

2. Such details, however, may safely be left to the good sense of the Student. Experience here as elsewhere is the best teacher. In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation.

Ceremony of the Proclamation of Horus, the Crowned and Conquering Child, as Lord of the Aeon.¹

This whole matter is prophesied in the Book of the Law itself; let the student take note, and enter the ranks of the Host of the Sun.

II

There is another sacrifice with regard to which the Adepts have always maintained the most profound secrecy. It is the supreme mystery of practical Magick. Its name is the Formula of the Rosy Cross. In this case the victim is always — in a certain sense — the Magician himself, and the sacrifice must coincide with the utterance of the most sublime and secret name of the God whom he wishes to invoke.

Properly performed, it never fails of its effect. But it is difficult for the beginner to do it satisfactorily, because it is a great effort for the mind to remain concentrated upon the purpose of the ceremony. The overcoming of this difficulty lends most powerful aid to the Magician.

It is unwise for him to attempt it until he has received regular initiation in the true² Order of the Rosy Cross,

1. Note : This paragraph was written in the summer of 1911 e.v., just three years before its fulfilment.

2. It is here desirable to warn the reader against the numerous false orders which have impudently assumed the name of Rosicrucian. The Masonic Societas Rosicruciana is honest and harmless; and makes no false pretences; if its members happen as a rule to be pompous busy-bodies, enlarging the borders of their phylacteries, and scrupulous about cleansing the outside of the cup and the platter; if the masks of the Officers in their Mysteries suggest the Owl, the Cat, the Parrot, and the Cuckoo, while the Robe of their Chief Magus is a Lion's Skin, that is their affair. But those orders run by persons *claiming* to represent the True Ancient Fraternity are common swindles. The representatives of the late S. L. Mathers (Count McGregor) are the phosphorescence of the rotten wood of a branch which was lopped off the tree at the end of the 19th century. Those of Papus (Dr. Encausse), Stanislas de Guaita and Péladan, merit respect as serious, but lack full knowledge and authority. The "Ordo Rosae Crucis" is a mass of ignorance and falsehood, but this may be a deliberate device for masking itself. The test of any Order is its attitude towards the Law of Thelema. The True Order presents the True Symbols, but avoids attaching the True Name thereto; it is only when the Postulant

and he must have taken the vows with the fullest comprehension and experience of their meaning. It is also extremely desirable that he should have attained an absolute degree of moral emancipation¹, and that purity of spirit which results from a perfect understanding both of the differences and harmonies of the planes upon the Tree of Life.

For this reason FRATER PERDURABO has never dared to use this formula in a fully ceremonial manner, save once only, on an occasion of tremendous import, when, indeed, it was not He that made the offering, but ONE in Him. For he perceived a grave defect in his moral character which he has been able to overcome on the intellectual plane, but not hitherto upon higher planes. Before the conclusion of writing this book he will have done so.²

The practical details of the Bloody Sacrifice may be studied in various ethnological manuals, but the general conclusions are summed up in Frazer's "Golden Bough", which is strongly recommended to the reader.

Actual ceremonial details likewise may be left to experiment. The method of killing is practically uniform. The animal should be stabbed to the heart, or its throat severed, in either case by the knife. All other methods of killing are less efficacious; even in the case of Crucifixion death is given by stabbing.³

One may remark that warm-blooded animals only are used as victims: with two principal exceptions. The first is the serpent, which is only used in a very special Ritual; ⁴ the second the magical beetles of Liber Legis. (See Part IV.)

has taken irrevocable Oaths and been received formally, that he discovers what Fraternity he has joined. If he have taken false symbols for true, and find himself magically pledged to a gang of rascals, so much the worse for him!

1. This results from the full acceptance of the Law of THELEMA, persistently put into practice.

2. P. S. With the happiest results. P.

3. Yet one might devise methods of execution appropriate to the Weapons: Stabbing or clubbing for the Lance or Wand, Drowning or poisoning for the Cup, Beheading for the Sword, Crushing for the Disk, Burning for the Lamp, and so forth.

4. The Serpent is not really killed; it is seethed in an appropriate

One word of warning is perhaps necessary for the beginner. The victim must be in perfect health — or its energy may be as it were poisoned. It must also not be too large: ¹ the amount of energy disengaged is almost unimaginably great, and out of all anticipated proportion to the strength of the animal. Consequently, the Magician may easily be overwhelmed and obsessed by the force which he has let loose; it will then probably manifest itself in its lowest and most objectionable form. **The most intense spirituality of purpose ² is absolutely essential to safety.**

In evocations the danger is not so great, as the Circle forms a protection; but the circle in such a case must be protected, not only by the names of God and the Invocations used at the same time, but by a long habit of successful defence. ³ If you are easily disturbed or alarmed, or if you have not yet overcome the tendency of the mind to wander, it is not advisable for you to perform

vessel; and it issues in due season refreshed and modified, but still essentially itself. The idea is the transmission of life and wisdom from a vehicle which has fulfilled its formula to one capable of further extension. The development of a wild fruit by repeated plantings in suitable soil is an analogous operation.

1. The sacrifice (e.g.) of a bull is sufficient for a large number of people; hence it is commonly made in public ceremonies, and in some initiations, e.g. that of a King, who needs force for his whole kingdom. Or again, in the Consecration of a Temple.

See Lord Dunsany, "The Blessing of Pan" — a noble and most notable prophecy of Life's fair future.

2. This is a matter of concentration, with no ethical implication. The danger is that one may get something which one does not want. This is "bad" by definition. Nothing is in itself good or evil. The shields of the Sabines which crushed Tarpeia were not murderous to them, but the contrary. Her criticism of them was simply that they were what she did not want in her Operation.

3. The habitual use of the Lesser Banishing Ritual of the Pentagram (say, thrice daily) for months and years and constant assumption of the God-form of Harpocrates (See Equinox, I, II and Liber 333, cap. XXV for both these) should make the *real circle*, i.e. the Aura of the Magus, impregnable.

This Aura should be clean-cut, resilient, radiant, iridescent, brilliant, glittering. "A soap-bubble of razor-steel, streaming with light from

the *Bloody Sacrifice*.¹ Yet it should not be forgotten that this, and that other art at which we have dared darkly to hint, are the supreme formulæ of Practical Magick.

You are also likely to get into trouble over this chapter unless you truly comprehend its meaning.²

within" is my first attempt at description; and is not bad, despite its incongruities: P.

"FRATER PERDURABO, on the one occasion on which I was able to see Him as He really appears, was brighter than the Sun at noon. I fell instantly to the floor in a swoon which lasted several hours, during which I was initiated." Soror A.: Cf. Rev. I, 12-17.

1. The whole idea of the word Sacrifice, as commonly understood, rests upon an error and superstition, and is unscientific, besides being metaphysically false. The law of Thelema has totally changed the Point of View as to this matter. Unless you have thoroughly assimilated the Formula of Horus, it is absolutely unsafe to meddle with this type of Magick. Let the young Magician reflect upon the Conservation of Matter and of Energy.

2. There is a traditional saying that whenever an Adept seems to have made a straightforward, comprehensible statement, then is it most certain that He means something entirely different. The Truth is nevertheless clearly set forth in His Words: it is His simplicity that baffles the unworthy. I have chosen the expressions in this Chapter in such a way that it is likely to mislead those magicians who allow selfish interests to cloud their intelligence, but to give useful hints to such as are bound by the proper Oaths to devote their powers to legitimate ends. "Thou hast no right but to do thy will." "It is a lie, this folly against self." The radical error of all uninitiates is that they define "self" as irreconcilably opposed to "not-self." Each element of oneself is, on the contrary, sterile and without meaning, until it fulfils itself, by "love under will", in its counterpart in the Macrocosm. To separate oneself from others is to destroy oneself; the way to realize and to extend oneself is to lose that self — its sense of separateness — in the other. Thus: Child plus food: this does not preserve one at the expense of the other; it "destroys" or rather changes both in order to fulfil both in the result of the operation — a grown man. It is in fact impossible to preserve anything as it is by positive action upon it. Its integrity demands inaction; and inaction, resistance to change, is stagnation, death and dissolution due to the internal putrefaction of the starved elements.

CHAPTER XIII

OF THE BANISHINGS: AND OF THE PURIFICATIONS.

Cleanliness is next to Godliness, and had better come first. Purity means singleness. God is one. The wand is not a wand if it has something sticking to it which is not an essential part of itself. If you wish to invoke Venus, you do not succeed if there are traces of Saturn mixed up with it.

That is a mere logical commonplace: in Magick one must go much farther than this. One finds one's analogy in electricity. If insulation is imperfect, the whole current goes back to earth. It is useless to plead that in all those miles of wire there is only one-hundredth of an inch unprotected. It is no good building a ship if the water can enter, through however small a hole.

The first task of the Magician in every ceremony is therefore to render his Circle absolutely impregnable. ¹ If one littlest thought intrude upon the mind of the Mystic, his concentration is absolutely destroyed; and his consciousness remains on exactly the same level as the Stockbroker's. Even the smallest baby is incompatible with the virginity of its mother. If you leave even a single spirit within the circle, the effect of the conjuration will be entirely absorbed by it. ²

1. See, however, the Essay on Truth in "Konx om Pax". The Circle (in one aspect) asserts Duality, and emphasizes Division.

2. While one remains exposed to the action of all sorts of forces, they more or less counterbalance each other, so that the general equilibrium, produced by evolution, is on the whole maintained. But if we suppress all but one, its action becomes irresistible. Thus, the pressure of

The Magician must therefore take the utmost care in the matter of purification, *firstly*, of himself, *secondly*, of his instruments, *thirdly*, of the place of working. Ancient Magicians recommended a preliminary purification of from three days to many months. During this period of training they took the utmost pains with diet. They avoided animal food, lest the elemental spirit of the animal should get into their atmosphere. They practised sexual abstinence, lest they should be influenced in any way by the spirit of the wife. Even in regard to the excrements of the body they were equally careful; in trimming the hair and nails, they ceremonially destroyed¹ the severed portion. They fasted, so that the body itself might destroy anything extraneous to the bare necessity of its existence. They purified the mind by special prayers and conservations. They avoided the contamination of social intercourse, especially the conjugal kind; and their servitors were disciples specially chosen and consecrated for the work.

In modern times our superior understanding of the essentials of this process enables us to dispense to some extent with its external rigours; but the internal purification must be even more carefully performed. We may eat meat, provided that in doing so we affirm that we eat it in order to strengthen us for the special purpose of our proposed invocation.²

the atmosphere would crush us if we “banished” that of our bodies; and we should crumble to dust if we rebelled successfully against cohesion. A man who is normally an “allround good sort” often becomes intolerable when he gets rid of his collection of vices; he is swept into monomania by the spiritual pride which had been previously restrained by counter-vailing passions. Again, there is a worse draught when an ill-fitting door is closed than when it stands open. It is not as necessary to protect his mother and his cattle from Don Juan as it was from the Hermits of the Thebaid.

1. Such destruction should be by burning or other means which produces a complete chemical change. In so doing care should be taken to bless and liberate the native elemental of the thing burnt. This maxim is of universal application.

2. In an Abbey of Thelema we say “Will” before a meal. The formula is as follows. “Do what thou wilt shall be the whole of the

By thus avoiding those actions which might excite the comment of our neighbours we avoid the graver dangers of falling into spiritual pride.

We have understood the saying: "To the pure all things are pure", and we have learnt how to act up to it. We can analyse the mind far more acutely than could the ancients, and we can therefore distinguish the real and right feeling from its imitations. A man may eat meat from self-indulgence, or in order to avoid the dangers of asceticism. **We must constantly examine ourselves, and assure ourselves that every action is really subservient to the One Purpose.**

It is ceremonially desirable to seal and affirm this mental purity by Ritual, and accordingly the first operation in any actual ceremony is bathing and robing, with appropriate words. The bath signifies the removal of all things extraneous or antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the frame of mind suitable to that one thought.

A similar operation takes place in the preparation of every instrument, as has been seen in the Chapter devoted to that subject. In the preparation of the place of working, the same considerations apply. We first remove from that place all objects; and we then put into it those objects, and only those

Law." "What is thy Will?" "It is my will to eat and drink." "To what end?" "That my body may be fortified thereby." "To what end?" "That I may accomplish the Great Work." "Love is the law, love under will." "Fall to!" This may be adapted as a monologue. One may also add the inquiry "What is the Great Work?" and answer appropriately, when it seems useful to specify the nature of the Operation in progress at the time. The point is to seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgment) so long as it plays its proper part in securing the success of the general purpose. Thus, even laziness may be used to increase our indifference to interfering impulses, or envy to counteract carelessness. See Liber CLXXV, Equinox I, VII, p. 37. This is especially true, since the forces are destroyed by the process. That is, one destroys a complex which in itself is "evil" and puts its elements to the one right use.

objects, which are necessary. During many days we occupy ourselves in this process of cleansing and consecration; and this again is confirmed in the actual ceremony.

The cleansed and consecrated Magician takes his cleansed and consecrated instruments into that cleansed and consecrated place, and there proceeds to repeat that double ceremony in the ceremony itself, which has these same two main parts. **The first part of every ceremony is the banishing; the second, the invoking.** The same formula is repeated even in the ceremony of banishing itself, for in the banishing ritual of the pentagram we not only command the demons to depart, but invoke the Archangels and their hosts to act as guardians of the Circle during our pre-occupation with the ceremony proper.

In more elaborate ceremonies it is usual to banish everything by name. Each element, each planet, and each sign, perhaps even the Sephiroth themselves; all are removed, including the very one which we wished to invoke, for that force as existing in Nature is always impure. But this process, being long and wearisome, is not altogether advisable in actual working. It is usually sufficient to perform a general banishing, and to rely upon the aid of the guardians invoked. Let the banishing therefore be short, but in no wise slurred — for it is useful as it tends to produce the proper attitude of mind for the invocations. “The Banishing Ritual of the Pentagram” (as now rewritten, Liber 333, Cap. XXV) is the best to use.¹ Only the four elements are specifically mentioned, but these four elements contain the planets and the signs² — the four elements are Tetragrammaton; and Tetragrammaton is the Universe. This special precaution is, however, necessary: **make exceeding sure that the ceremony of banishing is effective !**

1. See also the Ritual called “The Mark of the Beast” given in an Appendix. But this is pantomorphous.

2. The signs and the planets, of course, contain, the elements. It is important to remember this fact, as it helps one to grasp what all these terms really mean. None of the “Thirty-two Paths” is a simple idea; each one is a combination, differentiated from the others by its structure and proportions. The chemical elements are similarly constituted, as the critics of Magick have at last been compelled to admit.

Be alert and on your guard ! Watch before you pray ! The feeling of success in banishing, once acquired, is unmistakable.

At the conclusion, it is usually well to pause for a few moments, and to make sure once more that every thing necessary to the ceremony is in its right place. The Magician may then proceed to the final consecration of the furniture of the Temple.¹

1. That is, of the special arrangement of that furniture. Each object should have been separately consecrated beforehand. The ritual here in question should summarize the situation, and devote the particular arrangement to its purpose by invoking the appropriate forces. Let it be well remembered that each object is bound by the Oaths of its original consecration as such. Thus, if a Pantacle has been made sacred to Venus, it cannot be used in an operation of Mars; the Energy of the Exorcist would be taken up in overcoming the opposition of the "Karma" or inertia therein inherent.

CHAPTER XIV

OF THE CONSECRATIONS : WITH AN ACCOUNT OF THE NATURE AND NURTURE OF THE MAGICAL LINK.

I

Consecration is the active dedication of a thing to a single purpose. Banishing prevents its use for any other purpose, but it remains inert until consecrated. Purification is performed by water, and banishing by air, whose weapon is the sword. Consecration is performed by fire, usually symbolised by the holy oil.¹

In most extant magical rituals the two operations are performed at once; or (at least) the banishing has the more important place, and greater pains seem to be taken with it; but as the student advances to Adeptship the banishing will diminish in importance, for it will no longer be so necessary. The Circle of the Magician will have been perfected by his habit of Magical work. In the truest sense of that word, he will never step outside the Circle during his whole life. But the consecration, being the application of a positive force, can always be raised to a closer approximation to perfection. Complete success in banishing is soon attained; but there can be no completeness in the advance to holiness.

1. The general conception is that the three active elements co-operate to affect earth; but earth itself may be employed as an instrument. Its function is solidification. The use of the Pentacle is indeed very necessary in some types of operation, especially those whose object involves manifestation in matter, and the fixation in (more or less) permanent form of the subtle forces of Nature.

The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.¹

The words of purification are: Asperges me, Therion, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Those of consecration are: Accendat in nobis Therion ignem sui amoris et flammam aeternae caritatis.²

These, as initiates of the VII° of O.T.O. are aware, mean more than appears.

II

It is a strange circumstance that no Magical writer has hitherto treated the immensely important subject of the Magical Link. It might almost be called the Missing Link. It has apparently always been taken for granted; only lay writers on Magick like Dr. J. G. Frazer have accorded the subject its full importance.

Let us try to make considerations of the nature of Magick in a strictly scientific spirit, as well as, deprived of the guidance of antiquity, **we may.**

What is a Magical Operation? It may be defined as any event in Nature which is brought to pass by Will. We must not exclude potato-growing or banking from our definition.

1. The Hebrew legends furnish us with the reason for the respective virtues of water and fire. The world was purified by water at the Deluge, and will be consecrated by fire at the last Judgment. Not until that is finished can the *real ceremony* begin.

2. These may now advantageously be replaced by (a) "pure will unassuaged of purpose, delivered from the lust of result, is every way perfect" (CCXX, I, 44) to banish; and (b) "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body." (CCXX, II, 62) to consecrate. For the Book of the Law contains the Supreme Spells.

Let us take a very simple example of a Magical Act: that of a man blowing his nose. What are the conditions of the success of the Operation? Firstly, that the man's Will should be to blow his nose; secondly, that he should have a nose capable of being blown; thirdly, that he should have at command an apparatus capable of expressing his spiritual Will in terms of material force, and applying that force to the object which he desires to affect. His Will may be as strong and concentrated as that of Jupiter, and his nose may be totally incapable of resistance; but unless the link is made by the use of his nerves and muscles in accordance with psychological, physiological, and physical law, the nose will remain unblown through all eternity.

Writers on Magick have been unsparing in their efforts to instruct us in the preparation of the Will, but they seem to have imagined that no further precaution was necessary. There is a striking case of an epidemic of this error whose history is familiar to everybody. I refer to Christian Science, and the cognate doctrines of "mental healing" and the like. The theory of such people, stripped of dogmatic furbelows, is perfectly good Magic of its kind, its negroid kind. The idea is correct enough: matter is an illusion created by Will through mind, and consequently susceptible of alteration at the behest of its creator. But the practice has been lacking. They have not developed a scientific technique for applying the Will. It is as if they expected the steam of Watts' kettle to convey people from place to place without the trouble of inventing and using locomotives.

Let us apply these considerations to Magick in its restricted sense, the sense in which it was always understood until the Master Therion extended it to cover the entire operations of Nature.

What is the theory implied in such rituals as those of the Goetia? What does the Magician do? He applies himself to invoke a God, and this God compels the appearance of a spirit whose function is to perform the Will of the Magician at the moment. There is no trace of what may be called machinery in the method. The exorcist hardly takes the pains of preparing a material basis for the spirit to incarnate except the bare connection

of himself with his sigil. It is apparently assumed that the spirit already possesses the means of working on matter. The conception seems to be that of a schoolboy who asks his father to tell the butler to do something for him. In other words, the theory is grossly animistic. The savage tribes described by Frazer had a far more scientific theory. The same may be said of witches, who appear to have been wiser than the thaumaturgists who despised them. They at least made waxen images — identified by baptism — of the people they wished to control. They at least used appropriate bases for Magical manifestations, such as blood and other vehicles of animal force, with those of vegetable virtue such as herbs. They were also careful to put their bewitched products into actual contact — material or astral — with their victims. The classical exorcists, on the contrary, for all their learning, were careless about this essential condition. They acted as stupidly as people who should write business letters and omit to post them.

It is not too much to say that this failure to understand the conditions of success accounts for the discredit into which Magick fell until Eliphas Levi undertook the task of re-habilitating it two generations ago. But even he (profoundly as he studied, and luminously as he expounded, the nature of Magick considered as a universal formula) paid no attention whatever to that question of the Magical Link, though he everywhere implies that it is essential to the Work. He evaded the question by making the *petitio principii* of assigning to the Astral Light the power of transmitting vibrations of all kinds. He nowhere enters into detail as to how its effects are produced. He does not inform us as to the qualitative or quantitative laws of this light. (The scientifically trained student will observe the analogy between Levi's postulate and that of ordinary science *in re* the luminiferous ether.)

It is deplorable that nobody should have recorded in a systematic form the results of our investigations of the Astral Light. We have no account of its properties or of the laws which obtain in its sphere. Yet these are sufficiently remarkable. We may briefly notice that, in the Astral Light, two or more objects can

occupy the same space at the same time without interfering with each other or losing their outlines.

In that Light, objects can change their appearance completely without suffering change of Nature. The same thing can reveal itself in an infinite number of different aspects; in fact, it identifies itself by so doing, much as a writer or a painter reveals himself in a succession of novels or pictures, each of which is wholly himself and nothing else, but himself under varied conditions, though each appears utterly different from its fellows. In that Light one is "swift without feet and flying without wings"; one can travel without moving, and communicate without conventional means of expression. One is insensible to heat, cold, pain, and other forms of apprehension, at least in the shapes which are familiar to us in our bodily vehicles. They exist, but they are appreciated by us, and they affect us, in a different manner. In the Astral Light we are bound by what is, superficially, an entirely different series of laws. We meet with obstacles of a strange and subtle character; and we overcome them by an energy and cunning of an order entirely alien to that which serves us in earthly life. In that Light, symbols are not conventions but realities, yet (on the contrary) the beings whom we encounter are only symbols of the realities of our own nature. Our operations in that Light are really the adventures of our own personified thoughts. **The universe is a projection of ourselves; an image as unreal as that of our faces in a mirror, yet, like that face, the necessary form of expression thereof, not to be altered save as we alter ourselves.**¹ The mirror may

1. This passage must not be understood as asserting that the Universe is purely subjective. On the contrary, the Magical Theory accepts the absolute reality of all things in the most objective sense. But all perceptions are neither the observer nor the observed; they are representations of the relation between them. We cannot affirm any quality in an object as being independent of our sensorium, or as being in itself that which it seems to us. Nor can we assume that what we cognize is more than a partial phantom of its cause. We cannot even determine the meaning of such ideas as motion, or distinguish between time and space, except in relation to some particular observer. For example, if I fire a

be distorted, dull, clouded, or cracked; and to this extent, the reflection of ourselves may be false even in respect of its symbolic presentation. In that Light, therefore, all that we do is to discover ourselves by means of a sequence of hieroglyphics, and the changes which we apparently operate are in an objective sense illusions.

But the Light serves us in this way. It enables us to see ourselves, and therefore to aid us to initiate ourselves by showing us what we are doing. In the same way a watchmaker uses a lens, though it exaggerates and thus falsifies the image of the system of wheels which he is trying to adjust. In the same way, a writer employs arbitrary characters according to a meaningless convention in order to enable his reader by retranslating them to obtain an approximation to his idea.

Such are a few of the principal characteristics of the Astral Light. Its quantitative laws are much less dissimilar from those of material physics. Magicians have too often been foolish enough to suppose that all classes of Magical Operations were equally easy. They seem to have assumed that the "almighty power of God" was an infinite quantity in presence of which all finites were equally insignificant. "One day is with the Lord as a thousand years" is their first law of Motion. "Faith can move mountains" they say, and disdain to measure either the faith or the mountains. If you can kill a chicken by Magic, why not destroy an army with equal exertion? "With God all things are possible."

This absurdity is an error of the same class as that mentioned above. The facts are wholly opposed. Two and two make four in the Astral as rigorously as anywhere else. The distance of one's Magical target and the accuracy of one's Magical rifle are factors in the success of one's Magical shooting in just the same way as at Bisley. The law of Magical gravitation is as rigid as that of Newton. The law of Inverse Squares may not apply; but some

cannon twice at an interval of 3 hours, an observer on the Sun would note a difference of some 200,000 miles in space between the shots, while to me they seem "in the same place." Moreover, I am incapable of perceiving any phenomenon except by means of the arbitrary instruments of my senses; it is thus correct to say that the Universe as I know it is subjective, without denying its objectivity.

such law does apply. So it is for everything. You cannot produce a thunderstorm unless the materials exist in the air at the time, and a Magician who could make rain in Cumberland might fail lamentably in the Sahara. One might make a talisman to win the love of a shop-girl and find it work, yet be baffled in the case of a countess; or vice versâ. One might impose one's Will on a farm, and be crushed by that of a city; or vice versâ. The MASTER THERION himself, with all his successes in every kind of Magick, sometimes appears utterly impotent to perform feats which almost any amateur might do, because He has matched his Will against that of the world, having undertaken the Work of a Magus to establish the word of is Law on the whole of mankind. He will succeed, without doubt; but He hardly expects to see more than a sample of His product during His present incarnation. But He refuses to waste the least fraction of His force on works foreign to His WORK, however obvious it may seem to the onlooker that His advantage lies in commanding stones to become bread, or otherwise making things easy for Himself.

These considerations being thoroughly understood we may return to the question of making the Magical Link. In the case above cited FRATER PERDURABO composed His talisman by invoking His Holy Guardian Angel according to the Sacred Magick of Abramelin the Mage. That Angel wrote on the lamen the Word of the Aeon. The Book of the Law is this writing. To this lamen the MASTER THERION gave life by devoting His own life thereto. We may then regard this talisman, the Law, as the most powerful that has been made in the world's history, for previous talismans of the same type have been limited in their scope by conditions of race and country. Mohammed's talisman, Allah, was good only from Persia to the Pillars of Hercules. The Buddha's, Anatta, operated only in the South and East of Asia. The new talisman, Thelema, is master of the planet.

But now observe how the question of the Magical Link arises! No matter how mighty the truth of Thelema, it cannot prevail unless it is applied to and by mankind. As long as the Book of the Law was in Manuscript, it could only affect the small group amongst whom it was circulated. It had to be put into action by

the Magical Operation of publishing it. When this was done, it was done without proper perfection. Its commands as to how the work ought to be done were not wholly obeyed. There were doubt and repugnance in FRATER PERDURABO's mind, and they hampered His work. He was half-hearted. Yet, even so, then intrinsic power of the truth of the Law and the impact of the publication were sufficient to shake the world so that a critical war broke out; and the minds of men were moved in a mysterious manner. The second blow was struck by the re-publication of the Book in September 1913, and this time the might of this Magick burst out and caused a catastrophe to civilization. At this hour, the MASTER THERION is concealed, collecting his forces for a final blow. When the Book of the Law and its Comment is published, with the forces of His whole Will in perfect obedience to the instructions which have up to now been misunderstood or neglected, the result will be incalculably effective. The event will establish the kingdom of the Crowned and Conquering Child over the whole earth, and all men shall bow to the Law, which is "love under Will".

This is an extreme case; but there is one law only to govern the small as the great. The same laws describe and measure the motions of the ant and the stars. Their light is no swifter than that of a spark. In every operation of Magick the link must be properly made. The first requisite is the acquisition of adequate force of the kind required for the purpose. We must have electricity of a certain potential in sufficient amount if we wish to heat food in a furnace. We shall need a more intense current and a greater supply to light a city than to charge a telephone wire. No other kind of force will do. We cannot use the force of steam directly to impel an aeroplane, or to get drunk. We must apply it in adequate strength in an appropriate manner.

It is therefore absurd to invoke the spirit of Venus to procure us the love of an Empress, unless we take measures to transmit the influence of our work to the lady. We may for example consecrate a letter expressing our Will; or, if we know how, we may use some object connected with the person whose acts we are attempting to control, such as a lock of hair or a handkerchief

once belonging to her, and so in subtle connection with her aura. But for material ends it is better to have material means. We must not rely on fine gut in trolling for salmon. Our will to kill a tiger is poorly conveyed by a charge of small shot fired at a range of one hundred yards. Our talisman must, therefore, be an object suitable to the nature of our Operation, and we must have some such means of applying its force to such a way as will naturally compel the obedience of the portion of Nature which we are trying to change. If one will the death of a sinner, it is not sufficient to hate him, even if we grant that the vibrations of thought, when sufficiently powerful and pure, may modify the Astral light sufficiently to impress its intention to a certain extent on such people as happen to be sensitive. It is much surer to use one's mind and muscle in service of that hate by devising and making a dagger, and then applying the dagger to the heart of one's enemy. One must give one's hate a bodily form of the same order as that which one's enemy has taken for his manifestation. Your spirit can only come into contact with his by means of this magical manufacture of phantoms; in the same way, one can only measure one's mind (a certain part of it) against another man's by expressing them in some such form as the game of chess. One cannot use chessmen against another man unless he agree to use them in the same sense as you do. The board and men form the Magical Link by which you can prove your power to constrain him to yield. The game is a device by which you force him to turn down his king in surrender, a muscular act made in obedience to your will, though he may be twice your weight and strength.

These general principles should enable the student to understand the nature of the work of making the Magical Link. It is impossible to give detailed instructions, because every case demands separate consideration. It is sometimes exceedingly difficult to devise proper measures.

Remember that Magick includes all acts soever. Anything may serve as a Magical weapon. To impose one's Will on a nation, for instance, one's talisman may be a newspaper, one's triangle a church, or one's circle a Club. To win a woman, one's

pantacle may be a necklace; to discover a treasure, one's wand may be a dramatist's pen, or one's incantation a popular song.

Many ends, many means: it is only important to remember the essence of the operation, which is to will its success with sufficiently pure intensity, and to incarnate that will in a body suitable to express it, a body such that its impact on the bodily expression of the idea one wills to change is to cause it to do so. For instance, is it my will to become a famous physician? I banish all "hostile spirits" such as laziness, alien interests, and conflicting pleasures, from my "circle" the hospital; I consecrate my "weapons" (my various abilities) to the study of medicine; I invoke the "Gods" (medical authorities) by studying and obeying their laws in their books. I embody the "Formulae" (the ways in which causes and effects influence disease) in a "Ritual" (my personal style of constraining sickness to conform with my will). I persist in these conjurations year after year, making the Magical gestures of healing the sick, until I compel the visible appearance of the Spirit of Time, and make him acknowledge me his master. I have used the appropriate kind of means, in adequate measure, and applied them in ways pertinent to my purpose by projecting my incorporeal idea of ambition in a course of action such as to induce in others the incorporeal idea of satisfying mine. I made my Will manifest to sense; sense swayed the Wills of my fellow-men; mind wrought on mind through matter.

I did not "sit for" a medical baronetcy by wishing I had it, or by an "act of faith", or by praying to God "to move Pharaoh's heart", as our modern mental, or our mediaeval, mystic, miracle-mongers were and are muddlers and maudlin enough to advise us to do.

A few general observations on the Magical Link may not be amiss, in default of details; one cannot make a Manual of How to Go Courting, with an Open-Sesame to each particular Brigand's Cavern, any more than one can furnish a budding burglar with a directory containing the combination of every existing safe. But one can point out the broad distinctions between women who yield, some to flattery, some to eloquence, some to appearance, some to rank, some to wealth, some to ardour, and some to authority. We

cannot exhaust the combinations of Lover's Chess, but we may enumerate the principal gambits: the Bouquet, the Chocolates, the Little Dinner, the Cheque-Book, the Poem, the Motor by Moonlight, the Marriage Certificate, the Whip, and the Feigned Flight.

The Magical Link may be classified under three main heads; as it involves (1) one plane and one person, (2) one plane and two or more persons, (3) two planes.

In class (1) the machinery of Magick — the instrument — already exists. Thus, I may wish to heal my own body, increase my own energy; develop my own mental powers, or inspire my own imagination. Here the Exorcist and the Demon are already connected, consciously or subconsciously, by an excellent system of symbols. The Will is furnished by Nature with an apparatus adequately equipped to convey and execute its orders.

It is only necessary to inflame the Will to the proper pitch and to issue its commands; they are instantly obeyed, unless — as in the case of organic disease — the apparatus is damaged beyond the art of Nature to repair. It may be necessary in such a case to assist the internal "spirits" by the "purification" of medicines, the "banishing" of diet, or some other extraneous means.

But at least there is no need of any special device *ad hoc* to effect contact between the Circle and the Triangle. Operations of this class are therefore often successful, even when the Magician has little or no technical knowledge of Magick. Almost any duffer can "pull himself together", devote himself to study, break off a bad habit, or conquer a cowardice. This class of work, although the easiest, is yet the most important; for it includes initiation itself in its highest sense. It extends to the Absolute in every dimension; it involves the most intimate analysis, and the most comprehensive synthesis. In a sense, it is the sole type of Magick either necessary or proper to the Adept; for it includes both the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and the Adventure of the Abyss.

The second class includes all operations by which the Magician strives to impose his Will upon objects outside his own control, but within that of such other wills as are symbolised by means of

a system similar to his own. That is, they can be compelled naturally by cognate consciousness.

For instance, one may wish to obtain the knowledge put forth in this book. Not knowing that such a book exists, one might yet induce some one who knows of it to offer a copy. Thus one's operation would consist in inflaming one's Will to possess the knowledge to the point of devoting one's life to it, in expressing that will by seeking out people who seem likely to know what is needed, and in imposing it on them by exhibiting such enthusiastic earnestness that they will tell the enquirer that this book will meet his needs.

Does this sound too simple? Can this obvious common-sense course be really that marvellous Magick that frightens folk so? Yes, even this triviality is one instance of how Magick works.

But the above practical programme may be a fiasco. One might then resort to Magick in the conventional sense of the word, by constructing and charging a Pantacle appropriate to the object; this Pantacle should then cause a strain in the Astral Light such that the vibrations would compel some alien consciousness to restore equilibrium by bringing the book.

Suppose a severer and more serious aim; suppose that I wish to win a woman who dislikes me and loves somebody else. In this case, not only her Will, but her lover's must be overcome by my own. I have no direct control of either. But my Will is in touch with the woman's by means of our minds; I have only to make my mind the master of hers by the existing means of communication; her mind will then present its recantation to her Will, her Will repeal its decision, and her body submit to mine as the seal of her surrender.

Here the Magical Link exists; only it is complex instead of simple as in the First Class.

There is opportunity for all kinds of error in the transmission of the Will; misunderstanding may mar the matter; a mood may make mischief; external events may interfere; the lover may match me in Magick; the Operation itself may offend Nature in many ways; for instance, if there is a subconscious incompatibility between myself and the woman, I deceive myself into thinking

that I desire her. Such a flaw is enough to bring the whole operation to naught, just as no effort of Will can make oil mix with water.

I may work "naturally" by wooing, of course. But, magically, I may attack her astrally so that her aura becomes uneasy, responding no longer to her lover. Unless they diagnose the cause, a quarrel may result, and the woman's bewildered and hungry Body of Light may turn in its distress to that of the Magician who has mastered it.

Take a third case of this class 2. I wish to recover my watch, snatched from me in a crowd.

Here I have no direct means of control over the muscles that could bring back my watch, nor over the mind that moves these muscles. I am not even able to inform that mind of my Will, for I do not know where it is. But I know it to be a mind fundamentally like my own, and I try to make a Magical Link with it by advertising my loss in the hope of reaching it, being careful to calm it by promising it immunity, and to appeal to its own known motive by offering a reward. I also attempt to use the opposite formula; to reach it by sending my "familiar spirits", the police, to hunt it, and compel its obedience by threats.¹

Again, a sorcerer might happen to possess an object belonging magically to a rich man, such as a compromising letter, which is really as much part of him as his liver; he may then master the will of that man by intimidating his mind. His power to publish the letter is as effective as if he could injure the man's body directly.

These "natural" cases may be transposed into subtler terms; for instance, one might master another man, even a stranger, by sheer concentration of will, ceremonially or otherwise wrought up to the requisite potential. But in one way or another that will must be

1. The ceremonial method would be to transfer to the watch — linked naturally to me by possession and use — a thought calculated to terrify the thief, and induce him to get rid of it at once. Observing clairsentiently this effect, suggest relief and reward as the result of restoring it.

made to impinge on the man; by the normal means of contact if possible, if not, by attacking some sensitive spot in his subconscious sensorium. But the heaviest rod will not land the smallest fish unless there be a line of some sort fixed firmly to both.

The Third Class is characterized by the absence of any existing link between the Will of the Magician and that controlling the object to be affected. (The Second Class may approximate to the Third when there is no possibility of approaching the second mind by normal means, as sometimes happens).

This class of operations demands not only immense knowledge of the technique of Magick combined with tremendous vigour and skill, but a degree of Mystical attainment which is exceedingly rare, and when found is usually marked by an absolute apathy on the subject of any attempt to achieve any Magick at all. Suppose that I wish to produce a thunderstorm. This event is beyond my control or that of any other man; it is as useless to work on their minds as my own. Nature is independent of, and indifferent to, man's affairs. A storm is caused by atmospheric conditions on a scale so enormous that the united efforts of all us Earth-vermin could scarcely disperse one cloud, even if we could get at it. How then can any Magician, he who is above all things a knower of Nature, be so absurd as to attempt to throw the Hammer of Thor? Unless he be simply insane, he must be initiated in a Truth which transcends the apparent facts. He must be aware that all Nature is a continuum, so that his mind and body are consubstantial with the storm, are equally expressions of One Existence, all alike of the self-same order of artifices whereby the Absolute appreciates itself. He must also have assimilated the fact that Quantity is just as much a form as Quality; that as all things are modes of One Substance, so their measures are modes of their relation. Not only are gold and lead mere letters, meaningless in themselves yet appointed to spell the One Name; but the difference between the bulk of a mountain and that of a mouse is no more than one method of differentiating them, just as the letter "m" is not bigger than the letter "i" in any real sense of the word.¹

1. Professor Rutherford thinks it not theoretically impracticable to

Our Magician, with this in his mind, will most probably leave thunderstorms to stew in their own juice; but, should he decide (after all) to enliven the afternoon, he will work in the manner following.

First, what are the elements necessary for his storms? He must have certain stores of electrical force, and the right kind of clouds to contain it.

He must see that the force does not leak away to earth quietly and slyly.

He must arrange a stress so severe as to become at last so intolerable that it will disrupt explosively.

Now he, as a man, cannot pray to God to cause them, **for the Gods are but names for the forces of Nature themselves.**

But, *as a Mystic*, he knows that all things are phantoms of One Thing, and that they may be withdrawn therein to reissue in other attire. He knows that all things are in himself, and that he is All-One with the All. There is therefore no theoretical difficulty about converting the illusion of a clear sky into that of a tempest. On the other hand, he is aware, *as a Magician*, that illusions are governed by the laws of their nature. He knows that twice two is four, although both "two" and "four" are merely properties pertaining to One. He can only use the Mystical identity of all things in a strictly scientific sense. It is true that his experience of clear skies and storms proves that his nature contains elements cognate with both; for if not, they could not affect him. He is the Microcosm of his own Macrocosm, whether or no either one or the other extend beyond his knowledge of them. He must therefore arouse in himself those ideas which are clansmen of the Thunderstorm; collect all available objects of the same nature for talismans, and proceed to excite all these to the utmost by a Magical ceremony; that is, by insisting on their godhead, so that they flame within and without him, his ideas vitalising the talismans. There is thus a vivid vibration of high potential in a certain group

construct a detonator which could destroy every atom of matter by releasing the energies of one, so that the vibrations would excite the rest to disintegrate explosively.

of sympathetic substances and forces; and this spreads as do the waves from a stone thrown into a lake, widening and weakening; till the disturbance is compensated. Just as a handful of fanatics, insane with one over-emphasised truth, may infect a whole country for a time by inflaming that thought in their neighbours, so the Magician creates a commotion by disturbing the balance of power. He transmits his particular vibration as a radio operator does with his ray; rate-relation determines exclusive selection.

In practice, the Magician must "evoke the spirits of the storm" by identifying himself with the ideas of which atmospheric phenomena are the expressions as his humanity is of him; this achieved, he must impose his Will upon them by virtue of the superiority of his intelligence and the integration of his purpose to their undirected impulses and uncomprehending interplay.

All such Magick demands the utmost precision in practice. It is true that the best rituals give us instructions in selecting our vehicles of Force. In 777 we find "correspondences" of many classes of being with the various types of operation, so that we know what weapons, jewels, figures, drugs, perfumes, names, etc. to employ in any particular work. But it has always been assumed that the invoked force is intelligent and competent, that it will direct itself as desired without further ado, by this method of sympathetic vibrations.

The necessity of timing the force has been ignored; and so most operations, even when well performed as far as invocation goes, are as harmless as igniting loose gunpowder.

But, even allowing that Will is sufficient to determine the direction, and prevent the dispersion, of the force, we can hardly be sure that it will act on its object, unless that object be properly prepared to receive it. The Link must be perfectly made. The object must possess in itself a sufficiency of stuff sympathetic to our work. We cannot make love to a brick, or set an oak to run errands.

We see, then, that we can never affect anything outside ourselves save only as it is also within us. Whatever I do to another, I do also to myself. If I kill a man, I destroy my own life at the same time. That is the magical meaning of the so-

called "Golden Rule", which should not be in the imperative but the indicative mood. Every vibration awakens all others of its particular pitch.

There is thus some justification for the assumption of previous writers on Magick that the Link is implicit, and needs no special attention. Yet, in practice, there is nothing more certain than that one ought to confirm one's will by all possible acts on all possible planes. The ceremony must not be confined to the formally magical rites. We must neglect no means to our end, neither despising our common sense, nor doubting our secret wisdom.

When Frater I. A. was in danger of death in 1899 e.v. Frater V. N. and FRATER PERDURABO did indeed invoke the spirit Buer to visible manifestation that he might heal their brother; but also one of them furnished the money to send him to a climate less cruel than England's. He is alive to day¹; who cares whether spirits or shekels wrought that which these Magicians willed?

Let the Magical Link be made strong! It is "love under will"; it affirms the identity of the Equation of the work; it makes success Necessity.

1. P. S. He died some months after this passage was written: but he had been enabled to live and work for nearly a quarter of a century longer than he would otherwise have done.



