

CHAPTER VI

THE FORMULA OF THE NEOPHYTE¹.

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 courage² 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.

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

1. See the Neophyte Ceremony, Equinox I, II.
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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 gain², 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, 1, 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 antipathetic, 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. $\eta\kappa = 100 (20 + 80)$. $\kappa = \alpha = \text{Κτεῖς} : \eta = \varphi = \text{Φαλλος}$ (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^0), 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 bell¹, 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 reluctance³ 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 - Geburah - 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 Tetragrammaton¹. 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 paralyses 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.I 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 up¹ 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 completely 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 occurring 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. Huymans' "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.